

*Laishyia*

*Psychology*



*Ailaachaarya Upadhyay Kanak Nandi*

**Laishya  
Psychology**

**Author**

**Ailaachaarya Upadhyay Kanak Nandi**

ग्रन्थ प्रकाशन संदर्भ

“द्वितीय विराट राष्ट्रीय वैज्ञानिक संगोष्ठी”  
तथा संस्थान के दशाब्दी एवं  
शतक ग्रन्थ समारोह

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**Psychology of thought paints (Laishaya Manovignan)**

**Author** : Upadhyay Shri Kanak Nandi Ji Maharaj  
**Collaberators** : Muni Shri Kumar Vidya Nandi, Muni  
Shri Gupti Nandi, Aryika Raj Shree,  
Aryika Kshama Shree.

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**Editors** : Shri Parbhat Kumar Jain , Lect.  
(Chemistry) Muzaffarnagar.  
Shri Raghubir Singh Jain , Retd. Prof.  
(Chemistry) Muzaffarnagar.  
Shri Sushil Chandra Jain, Ex. Lect.  
(Physics) Baraut.

**Translator** : Shri Raghubir Singh Jain, Muzaffarnagar.

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**Ashirwad**

Acharyas have described Laishyas in Jain Aagam. Laishyas means thoughts integrated with Kashaaya, such integrated thoughts are called Laishyas. Laishyas are six. Out of them three are auspicious and three are inauspicious. Auspicious Laishyas are the cause of Sugati (good state in next birth) and inauspicious are the cause of Kugati (bad state). Due to thoughts Jeeva attains Moksh and due to thoughts also Jeeva goes on taking birth again and again in universe . What is the relation of Laishyas with Mun, what function of it, is performed by Mun ? All these things have been described beautyfully in a proper way, by Ailaachaarya Upadhyaya Kanak Nandi Ji Maharaj, in this book. Every book of Maharaj Shree is proving to be very nice and full of research in a scientific way. By reading this book one must maintain his way of thinking proper, for this very reason Maharaj has written this book. My entire blessings to the author. My full blessings to all who have made efforts in getting this book in the present form.

**Gandhar Aachaarya  
Kunthu Sagar**

Psychologists have described Jeevas in Jain Agama. Jeevas means thoughts integrated with Karmas. Jeevas are six. Out of them three are Jeevas and three are insuspicions. Jeevas are the cause of Sanga (good state in next birth) and insuspicions are the cause of Kanga (bad state). Due to thoughts Jeevas attain Sanga and due to thoughts also Jeevas go on taking birth again and again in universe. What is the relation of Jeevas with Atma, what function of it is performed by them? All these things have been described beautifully in a proper way. In this book, I have written a book on Jeevas. It is proving to be very nice and full of research in a scientific way. By reading this book one must maintain his way of thinking proper for this very reason. Mahatma has written this book. My entire blessings to the author. My full blessings to all who have made efforts in getting this book in the present form.

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Kunthi Nagar

### Eulogy

There are infinite Jeevas in the universe. So far whatever special constructive revolutionary activity has happened in the universe, it is specially through Jeevas of special mental power. If mundane Jeevas present in the whole of universe are divided into groups, on the basis of, being with mental power on without it. Then these will get divided into two kinds as 1. Sange 2. Asange. Fundamental philosopher of Jain philosophy, Aachaarya Uma Swami in his matchless work of the world 'Tatvaarth Sutra' (तत्त्वार्थ सूत्र) has said, 'Smanskamanska'. (समनस्कामनस्का). Means: Mundane Jeevas are of two kinds, one are those who are with Mun i.e. Sange, and others are those who are without Mun i.e. Asange.

In Gomatsaar, Jeevkand Shastras, written by Siddhant Chakarvarti Nemi Chandra, which are complete in themselves, subtle, and based on research describing jeevas as Sange and Asang has said in it as:-

गोइंदिय आवरणखओवसमं तज्जमबोहणं सण्णा ।  
सा जस्सा सो दु सण्णी इदरो सेसिंदि अवबोहो ॥

Noindryia is called Mun. Kshyoupsham of Noindryia Varn (suppressive destruction of the haze of Noindryia) or the gyan created by it is called Sangya. One who has got this Sangya, he is Sange, and others who have Gyan due to indryias. instead that of Mun, these are called Asange Jeevas.

### Sange Jeeva and Asangi Jeeva

सिक्ख किरियुवदेशालाबग्गाहिमणोवलंबेण ।  
जो जीवो सो सण्णी तव्विरीयो असण्णी दु ॥66॥

Which makes the arrangement of benefit and prohibits harmful, that is education. Movement of arms and legs is called 'Action'. Preaching of not committing hinsa is called 'Updesh'. To read slok etc. is called 'Aalaap'. Human or bullock, elephant, parrot etc. Jeevas who accept education through Mun they are Sange, and who can not do so, are Asange.

मीमंसदि जो पुव्वं कज्जमकज्जं च तच्चमिदरं च ।  
सिक्खदि णामेवेदि य समणो अमणो य विवरीदो ॥62॥

One who first makes consideration of worthy and unworthy acts, learns Tattava and Atattava, comes on calling by name, that Jeeva is with Mun, and one who can not do so, he is devoid of Mun.

यो हि शिक्षा क्रियात्मार्थं ग्राही संज्ञी स उच्यते ।

अस्तु विपरीतो यः सो संज्ञी कथितौ जिनैः ॥63॥ तत्त्वार्थं सार

One who understand and accepts the education and action type meaning, he is Sange with Mun, and who is opposite to it, he is Asange without Mun.

### Sign of Sangya

“हिताहितप्राप्तिपरिहारयोर्गुणदोषविचारणात्मिका संज्ञा ।”

तत्त्वार्थराजवार्तिक

Through the medium of which Jeeva sets into benefit avoids unbeneficial, and makes consideration of virtues and faults, that is called Sangya. Aek Indriya Asange jeeva, ordinarily knowing beneficial and unbeneficial, due to absence of special analytical, numerical, comparative study, thought of lok-perlok, judgement of beneficial and unbeneficial, teaching and education and power of carrying out commands, we can not call them Sange, and there is this special aspect that Asange Jeevas do not possess the capability of acheiving Samyaktva, but this virtue is found in Sangi Jeevas.

### Form, Palce and Function of Mun

हृदि होदि हु दव्वमणं विकसिय अट्ठच्छादारविंदं वा ।

अंगोवंगुदयादो मणवग्गणखंददो णियमा ॥443॥

हृदि भवति खलु द्रव्यमनो विकसिताष्टच्छदारविन्दवत् ।

अंगोपांगोदयात् मनोवर्गणा स्कन्धतो नियमात् ॥

अङ्गोपांग नाम कर्मोदय कारणात् मनोवर्गणा,

स्कन्धैर्विकसिताष्टच्छदारविन्दसदृशं

द्रव्यमनो हृदये उत्पद्यते स्फुटम् ॥443॥

Due to appearance of Angopaang Naam Karma, Mun gets created in the place of heart through Manovargna type Skandhas(molecules). It is like a blooming lotus flower of eight petals.

पो इदियत्ति सण्णा तस्स हवे सेसंइदियाणं वा ।

वत्तत्ता भावादो मण मणपज्जं च तत्थ हवे ॥444॥

तस्य द्रव्य मनसः शेष स्पर्शनादीन्द्रियाणमिव

स्थाननिर्देजाभ्यांव्यक्तत्वाभावात् ईषदिन्द्रियत्वेन नो इन्द्रियमित्यन्वर्थनाम भवेत् ।

तत्रद्रव्य मनति भावमनो मनः पर्ययश्चोत्पद्यते ॥444॥

Name ‘Noindriya’ of that Dravya Mun is suitable. Because as the place and function of touch etc. Indriyas is evident, that much is not so of the Mun. Therefore, due to it being slightly to some extent like Indriya, it’s name is Noindriya. In that Dravya Mun (material Mun) gets created Bhaav Mun and Munpryaya Gyan., Dravya Mun and Bhaav Mun such are the two kinds of Mun.

“यद्यष्ट पत्रपद्माकारं द्रव्यमनस्तदाधारेण शिक्षालापेपेदशादिग्राहक भावमनः ।”

(द्रव्यसंग्रह ब्रह्मदेव सूरिटीका)

Which is of the shape of lotus flower of eight petals, that is called Dravya Mun, and on the base of that Dravya Mun, in the form of acceptor of education, speech and updesha, is Bhaav Mun. By the Chhayoupsham (destrutive suppression) of Matigyanavarn Karma and Veerya Antraaya Karma, and by the support of Dravya Mun, whatever animated type thought happens, that is called Bhaav Mun.

‘नानाविकल्पजालरूपं मनो’

As several types of options determination, wishes, conceptions, inspirations, pleasure-displeasure, enthusiam, boldness, attachment-ill thoughts, love etc. sentiments get produced in Mun, so it is called ‘Sankalp-vikalpatmak Mun’. Thought type waves which rise in Mun, from these eyes, face, speech, body and activity of the parts of the body of man get inspired. Ancient Indian psychologists postulated a well experianced scientific principle before the world.

आकारैरिगितैरित्या चेष्टया भाषणेन च ।

नेत्र – वक्त्र विकारेण लक्ष्यते न्तर्गतं मनः ॥

Internal Mun is reflected from 1. Shape of jeeva, 2. indication, 3. motion, 4. actions function, 5. discourse, 6. perturbation of eyes and 7. perturbation of face. Whichever type of series of mental thoughts flow in the innerself, from it speech, action, organs and suborgans etc. go into motion. Therefore, to some extent, external motion, movements and actions are like the images of the movements going in innerself. Therefore to study the internal thoughts of others and to keep himself protected from others i.e. to obtain profit, to know the internal thoughts of the others is essential.

I have made a compilation of psychology described in different religious shastras in "प्राचीन एवं अर्वाचीन मनोविज्ञान" named look. In it Aurvedic and modern psychology has been described alongwith psychology described in Jain, Buddh and Hindu Dharma. This Granth is of 300-400 pages. A small portion of it is being presented here for you people.

The help which has been rendered by Balaachaarya Shri Padam Nandi Ji, Muni Shri Kumar Vidya Nandi Ji, Aaryaka Raj Shree Mata Ji, Aaryaka Kshma Shree Mata Ji, and so many disciples of Aaraa and others in preparing the manuscript of the Hindi look, of which this is the english version, for that to all of them my auspicious blessings.

**Upadhyaya Kanak Nandi**

## **Flow of Thoughts**

My thousands and thousands Vandan to bhagwan Jinandra to Parma Tapasvi, extremely equanimous and Parm Gyani 108 Achaarya Muni Shri Kunthu Sagar Ji Maharaj, to Param Tapasvi Abhikshan Gyanupyogi 108 Upadhyaya Muni Shri Kanak Nandi Ji Maharaj and Digamber Muni Maharaj and Aarykaas of the Sangh. Though I am not capable of performing such an important, noble and highly auspicious task of translating such a Jewel like work of Upadhyaya Shri Ji Maharaj, even then due to his inspiration, blessing

and encouragement, and out of my enthusiasm to serve, I have dared to translate his hindi work (लेख्या मनोविज्ञान). It is in reality an ocean in droplet. In it complete psychology of all the Jeevas of the universe has been explained in a very simple and digestable manner, even for a young one, through the medium of small stories etc. So that everyone may understand the motive force of the series of thoughts behind each type of activity.

Though I have tried my level best to maintain the originality and spirit of the subject, even then with all the humility at my command I request to be excused for any fault of language and essence of the principles left unknowingly. Desirous of always having the shelter and blessings of Digamber Munis.

**A devotee server**

**Raghubir Singh Jain (M.Sc., L.L.B.)**

**27 - Panchdra Abupura  
Muzaffarnagar**

**Retd. Head, Chem. Dept.**

**D.A.V.(P.G.) College, Muzaffarnagar (U.P.)**

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### Flow of Thoughts

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## Chapter 1

### Psychology described in Jain Dharma

#### (Six thought oriented colours)

Jain Dharma is scientific, factual, mathematical full of conduct and Ahinsa. Jain thinkers have not assigned any lower rank to thoughts in comparison of importance to Ahinsatmak noble conduct thoughts and conduct both are complimentary and supplementary of each other. Conduct gets inspired by thought and vice versa Hinsatmak ill creates Hinsatmak ill conduct. Ahinsatmak pure thought inspires Ahinsatmak conduct due to assigning supremacy to minute, universal eternal pure Ahinsa in Jain Dharma, a very minute and wide description is also found in it, regarding it, that through which thoughts Ahinsa takes place and from which thought Ahinsa happens. Bonding of Karma also happens according to thoughts due to which Jeeva has to feel happiness and sorrow, not only this "भावना भवनाशनि" "भावना भव वर्द्धनि" i.e. thought is remover of recurrence of birth and it is also cause for one's continuance taking births in the world. Bhavna is called parinam (direction of thinking) series of thoughts, continuous thinking and worry. Science of Bhaavna is psychology. According to Jain Dharma psychology is also called Laishya science. Through the medium of Laishyas Jain Achaaryas have done a minute, wide and scientific description of psychology.

#### Sign and action of Bhaav Laishia

लिंपई अप्पीकीरई एदीए णिय अप्पुण्ण पुण्णं च ।

जीवोत्ति होदि लेस्सा लेस्सागुणजाणयक्खादा ।।(489) गो. सा जी. का.

From the point of view of Dravya(matter) and Bhaava (thought) Laishya is of two types. Out of them to describe the sign of Bhaava Laishya this is the Sutra; Simple i.e through which Jeeva earns good merits and sin. This sign of Laishya has been said by the knower of the properties of Laishya Gandhar Deva etc. Due to which Jeeva atma(soul) remains bonded with Karmas that is Laishya Tenclency of



mun, speech and body influenced by the appearance of evil thought is Laishyia or tendency of action obtained to any degree is Laishyia.

जोगपउत्ती लेस्सा कायउदयाणुरजिया होइ ।

तत्तो दोण्णं कज्जं बंधं चउक्कं समुदिददं ॥

(490) गो. सार जी. काण्ड

Tendency of action of body, speech and Mun is Laishyia. That tendency of action of body, speech and Mun is influenced with the creation of Kashay (evil thoughts), due to this reason the activity of both i.e. Yog and Kashay which is in the form of bandh (bondage) of four types :-1. Sthiti 2. Prkrati 3. Anubhag 4. Pradaish have been described as the result of Laishyia in Parmagam. Prkrati Bandh and Pradaish Bandh are caused due to Yog while Sthiti Bandh and Anubhag Bandh due to appearance of Kashay. Therefore to say that such Laishyia results in four types of Bandhs whose sign is Yog tendency influenced by the appearance of Kashay, is according to logic.

Ordinarily it has been seen and has come in experience, that at one time or the other, unexpectedly to some extent so many ideas like series of thoughts unintentionally burst out from inner self i.e. Mun. Not expecting such type of ideas without making any desire and efforts for these, how and from where these series of thoughts come out? A question of this type is but natural. so many people remain so much frightened with unexpected evil thoughts that life becomes dry. Knower of Jain fundamental facts.

Psychologist tell the cause of it, being those Karmas type Sanskar which have been earned in previous period or previous birth. Siddhant Chakarvrti Acharya Nemi Chandra has described in Gomatsar Jeeva Kand that.

भावादो छल्लेस्सा ओदयिया होति ।

भावेन षडति लेश्या ओदयिका ।

By nature six Laishyias result in action, because due to appearance of Kashaya tendency of combined Yog is the sign of Laishyia.

वण्णोदयसंपादिदं सरीरवण्णो दु दव्वदो लेस्सा ।

मोहुदयखओवसमोवसमखयज जीवफंदण भावो ॥ (536)

Colour of the body due to appearance of Varn Naam karma is Dravya Laishyia. Sanskar which gets created, due to appearance of moh (illusive attachment) upto Asnyat, in four Goonsthans, and due to Kshayoupsam of Moheny Karma upto Deshvirat etc. Three Goonsthana and due to Upsham of Moheny Karma in four Goonsthans of Upsham i.e. suppression series and which is called Spandon of Jeeva, that is Bhaav Laishyia. It means to be active, of thoughts and Prdeshas of Jeeva, is Bhaav Laishyia. Becoming active of thoughts is Kashaya and becoming active of Prdeshas is Yog. So Bhav Laishyia is said by Yog and Kashaya. Word Laishyia is indicator of colour, by which coating is done.

In Jain philosophy Laishyia is of two kinds 1. Drav Laishyia 2. Bhav Laishyia. Due to appearance of Varn Naam Karma there are different colours of the body of different Jeevas. Colours of the body of Negros and Narkis is Krishna i.e. black. Colour of some persons is white. While colour of trees is green, cause of it is influence of Naam Karma. It is called Drav Laishyia edited by Varn Naam Karma.

As there are different colours of the body of different Jeevas in the same way colours of the thoughts type body of different Jeevas are different. So this thought type colour or way of thinking is called Bhav Laishyia. Here in referred psychology only Bhav Laishyia must be understood or considered.

It has been seen that some Jeevas by nature are simple some are cruel, some are greedy, some are large hearted, some are daring, some are dull and some are intelligent. In progeny taking birth out of same parents of same family, leading their life in the same atmosphere and out of same type of means, one becomes genius or highly intelligent while other becomes quite dull. One child in spite of being poor becomes wise and famous while other one even being wealthy becomes unwise and disrespected. One has got aptitude towards art while other one towards science.

Intelligence of one shines in mathematics while that of other runs fast in science. One's intelligence is more in games while that of other gets involved in meditation. Thoughts of one gets attracted

towards Dharma, while that of other runs towards pleasure in luxurious life and wordly enjoyments. Thus it comes to the mind due to different strange aptitudes that there must be some inspiration behind it. Thus inspiration is an extended form of thoughtful tendencies (भावित संस्कार) of previous birth. Therefore Acharyas have told that it is created by earlier earned Karmas. Therefore Laishyas is created thought or aptitude.

### General Kinds of Bhav (Laishyia)

किण्हा पीला कारु तेऊ पम्मा य सुक्क लेस्सा य ।

लेस्साणं णिददेसा छच्चेव हवन्ति णियमेण ।।493।। जीवकाण्ड

Krishan Laishyia, Neel Laishyia, Kapot Laishyia, Padam Laishyia, Tejo Laishyia and Shukl Laishyia. These are Six names prescribed to Laishyia. So from Naigam Nai point of view Laishyas are six, from the Paryarthic Nai Point of view are innumerable. This indicates the purpose of Acharya.

Ordinarily Laishyia being one even then these are of special six types. On doing much more minutely detailed description these become thousands ten thousands, crores, 10 crores, a very large number and innumerable divisions and sub divisions, as colour ordinarily on being one, specifically these are five and from minute point of view they go into vast numbers and innurables for example take the case of white colour, milk cotton, paper, bone and silver all being white even then some difference appears in their whiteness. Similarly all the Laishyas ordinarily being one even then internal several differences seem predictable. As there are lakhs of the leaves of a pipal tree, though their shape is ordinarily being sharp elongated along with elliptical, circular portions even then there is minute difference in all of them. One leaf is not like other in the same way there remains a difference in the thoughts of one jeeva of Krishan Laishyia and the thoughts of another jeeva of Krishan Laishyia.

### Result of Bhav Laishyia

लोगाणमसंखेज्जा उदयट्ठणा कसायगा होंति ।।

तत्थ किलिट्ठा असुहा सुहा विसुद्धा तदालावा ।। (499)

Degrees of appearance according to the severity of Kashyas are equivalent to Asankhyat lok, on dividing these with appropriate Asankhyat lok there are equivalent to multiple part Sanklesh Sthan. these are also equivalent to Asankhyat lok, and remaining equivalent to one part are pure state, these are also equivalent to Asankhyat lok. Sanklesh sthan are the states of evil laishayias and pure states are the state of auspicious laishayias.

Best things by nature are less in the world and worst things are found in abundance, for example gold and jewels are found in very small amounts while soil and stones etc. are in much more quantity, in the same manner sacred, pure and large hearted inner thoughts are found in lesser amounts while impure and evil thoughts are found in much more amounts. Due to states of appearance according to the divisions of kashyas being equivalent to Asankhyat lok, the state of Laishayias is also equivalent to Asankhyat lok. Asankhyat lok means there are innumerable Pradeshas in one lok, and in the same way as many Pradeshas are present in Asankhyat lok are called Asankhyat lok.

If it is said in ordinary arithmetic then asankhyat x Asankhyat=(Asankhyat)<sup>2</sup>. If we suppose the number equivalent to as Asankhyat lok =1000 and according to it Asankhyat lok=10 then Sanklesh and pure state will be as below whole Laishyia state= Asankhyat lok= 1000 According to it Asankhyat lok=10  
Sanklesh sthan=Whole sthan - one portion

Pure sthan=one portion

Sanklesh sthan=  $\frac{\text{Asankhyat lok}}{\text{According to it Asankhyat lok}} = \frac{1000}{10} = 100$ , one portion

Multiple portion =1000-100= 900

pure sthan = one portion=100

From above arithmetic it gets proved that Vishu parinam

(pure thoughts) due to being extremely less are difficult to obtain and valuable.

तिव्वतमा तिव्वतरा तिव्वा असुहा सुहा तथा मंदा ।

मंदतरा मंदतमा छट्टाणगया पत्तेयं ॥500॥ जीव काण्ड

Krishna, Neel and Kapot are three kinds of Asubh(evil). Laishyia states, equivalent to Bhuhag of Asankhyat Lok as described earlier. On dividing those states concerning ordinary Asubh Laishyia with appropriate Asankhyat Lok, there are equivalent to Bhuhag severest Kashaiya type. Sanklesh Sthan concerning Krishna Laishyia. On further dividing the remaining one part with Asankhyat Lok, there are severest Sanklesh Sthan equivalent to Bhuhag concerning Neel Laishyia and remaining equivalent to one part in severest Sanklesh sthan concerning Kapot Laishyia Those Sthan equivalent to one part concerning Subh Laishyia (auspicious) which were described previously by dividing the appearance (उदय) Sthan of Kashyas with Asankhyat Lok, are of there kinds , such as Tej, Padam and Shukl. On dividing these with Asankhyat Lok there are equivalent to Bahubhag mild Sanklesh sthan concerning Tejo Laishyia. On dividing the remaining one Bhag again with Asankhyat Lok there are equivalent to Bahubhag milder Sanklesh Sthan concerning Padam Laishyia. Equivalent to one part remaining mildest Sanklesh sthan are concerning to Shukl Laishyia. In these six sthans(states) concerning Krishna Laishyia etc., in each of these, in Asubh Laishyia from highest to lowest and in Shubh Laishyia from lowest to highest there six sthans equivalent to Asankhyat lok of degradation loss and rise as a rule .

### **Vibration in thoughts**

असुहाणं वरमज्झिमअवरंसे किण्हणीलकाउत्तिए ।

परिणमदि कमेणप्पा परिहाणीदो किलेसस्स ॥ 501 ॥

If there is loss in Sanklesh thoughts of a Jeeva then he serially transforms in highest , medium and lowest position of Krishan .Neel and Kapot Asubh Laishais, i.e. he transforms from highest to medium and from medium to lowest state of that laishia .

काऊ णीलं किण्हं परिणमदि किलेसवड्ढिदो अप्पा ।

एवं किलेसहाणीवड्ढीदो होदि असुहत्तियं ॥ 502 ॥

And by increase in Sanklesh thoughts he transforms from Kapot to Neel and Krishan type states in this way by decrease or increase in Sanklesh Parinams (thoughts) he transforms to three ashub laishias type states.

तेऊ पम्मे सुक्के सुहाणमवरादि अंसगे आपा ।

सुद्धिस्स य बड्ढीदो हाणीदो अण्णहा होदि ॥ 503 ॥

By the increase of the purity of soul Jeeva transforms from lowest to medium and to the highest portions of the states of Subh Tej, Padam and Shukl and by the loss or decrease of purity vice versa i.e transforms from highest portion of Shukl to lowest portion of Tejo Laishia.

After Kewal gyan (absolute knowledge) state due to absence of unsteadiness in Bhaava there is no transformation of any type, at that time unchanging state appears in a just lesser state to this due to impurity and unsteadiness of thoughts it goes on vibrating into decreasing and increasing states every moment.

When due to purity of thoughts there is decrease in Sanklesh (evil thoughts)then severest Sanklesh getting reduced transforms into medium and lowest state. If there is increase in evil thoughts then there is increase in Sanklesh Sthan and it transforms from lower to medium and medium to higher state. In the same way if pure thought increases than it transforms from pure to purer and to purest state and when there is reduction then it transforms vice versa.

As on seeing one's enemy and thinking about enmity with him, when thought of revenge gets awakened , then Sanklesh Bhāv goes on increasing more and more. In the same way when friends meet and remembering their friendship sentiment of doing good to them gets created, when mother sees her beloved son then her thoughts of motherhood increases in her more and more, due to which milk starts emitting from her breasts with out even a desire for it.

**Change In Thoughts :** When change in thoughts starts, then that thought gradually changing transforms into state of after thought

i.e. different state. At that time when there is a change from lower to highest state then that change is in self state and progress. When it goes to different state then it is called other state transition. As a single digit from one to nine then change is in the same palce, but when this digit crossing nine changes to the state of ten then this is transition to other state i.e. two digit state. Just as small Mango has got highly sour taste, but as it gradually grows it's sour taste goes on decreasing, this is change in same state, in the same way due to purity when Krishna Laishyia type evil thought gradually decreasing changes to Kapot Laishyia type state, then this transition in self state. Now when mango starts reipening then sour juice getting changed transforms into sweet juice state and upto the time getting changed it becomes completely sweet, then is this other state transition.

संक्रमणं सट्टाण परट्टाणं होदित्ति किण्हसुक्काणं ।

वड्ढीसु हि सट्टाणं उभयं हाणिम्मि सेसउ भयेवि ॥ 504 ॥ जीवकांड

Conversion or change is of two types. Self state and other state. From the point of view of increase, change in to Krishna Laishyia and Shukl Laishyia change is as rule in self state change, but in loss there are both changes i.e. self state and different state. In remianning Neel, Kapot, Tej and Padam Laishyias change takes place in both types in both i.e. loss ans gain.

To go from one state to other state is called Sankrman (transition or change) . If it is in the same laishyia then is is Swysthan (self state) Sankraman and if it is from one Laishyia to other Laishyia then it is Parsthan (other state) Sankraman. In increase in the case of Krishan and Shukl Laishyia, there is only Swysthan sankraman, because increase in evil thoughts it is only upto the last stage of Krishn Laishyia and increasing in purity is only upto the last stage of Shukl Laishyia. Therefore that Jeeva who is at present in Krishan or Shukl Laishyia , he on increase of Sanklesh or purity will go only upto the highest state of that very Laishyia, but in decrease both type of changes take place, because in decrease of Sanklesh and Krishna Laishyia, he changes from highest state to medium, then to lowest state and on further decrease changes to Neel Laishyia. In the same way on

decrease of purity he goes from highest to medium and from medium to lowest of shukl Laishyia and on further decrease he goes to Padam Laishyia. Thus in decrease or loss both type of sankraman take place. In remaining all the four middle Laishyias, in decrease and increase both the conditions, both type of sankraman happens.

**Chapter 2**  
**Indication of Severest evil thoughts**  
**(Krishan Laishyia)**

चंडो ण मुचइ वेरं भंडणशीलो य धम्मदयरहिओ ।  
दुट्ठो ण य एदि बसं लक्खणमेयं तु किण्हस्स ॥ 509 ॥  
(जीवकाण्ड पृ. 707)

If one is of the nature of getting extremely anergy, does not leave enimity, is of quarrelsome nature, devoid of pity Dharma, is of evil nature and cruel and is uncontrolable by any one, these all are the signs of the possessor of Krishna Laishyia.

मंदो बुद्धिविहीणो णिव्विण्णाणी य विसयलोलो य ।  
माणी माइ य तहा आलस्सो चव भेज्जो य ॥ 510 ॥

If one is unbridled, slow in cting, of low intelligence, ignorant of present work, unscientific, ignorant, remains hankering about the pleasure of sense of touch etc. i.e. lustful, haughty, evil natured deceitful, lazy towards his duty and whose intensions are unpredictable by others, then these all are the signs of Krishna Laishyia.

As a pot made of earth is a state of soil and is of the nature of soil, in the same way the work which is done with impurest Bhaav (thoughts) is also impurest. An act of evil natured jeeva of impure psychology is also along with evilness. How the activity of Jeeva having firm intention is done becomes clear by this example:-

**Wickedness of evil natured:-** There was a wolf. One day he ate meet, while eating a bone it got suck in his throat. He tried a lot to take out the bone, but it did not get removed. He requested to so many animals, but no one became ready to remove the bone, as every one knew that wolf is very wicked. Loitering, he reached the bank of a river. There he saw many birds, then he went to crane and told his trouble, and promised to give a prize. Firstly crane hesitated, then he look pity at the condition of wolf. Crane removed the bone from the throat of wolf.

Wolf got relief from the trouble. Crane asked for the prize. Wolf said in a very unconcerned voice. "Oh fool ! Is it a less prize. That I spared you from my mouth? you must be happy for it ". Listening this crane hastily flew away.

**Selfish deceit :-** A fox fell in the well. Well was shallow. She tried hard to come out but could not succeed. She got disappointed, in the mean time a hegat came there.

He- goat - Namestay, since which time you are there?

Fox - Since long.

He-goat - Whether the water is very nice? Fox- Not only nice but very nice. I am drinking it since long.

He-goat - I also want to drink it.

Fox - Then why delay ? come down. Well is shallow you will not get hurt, come make haste .(He goat leaps) Fox stepping on he-goats back, jumps out.

He-goat - What Is the matter, you went out very soon?

Fox - Fool ! there is no intelligence in you. There is no way here, to come out. You jumped down without thinking, so enjoy its result.

**Undiscriminating high ambition :-** Unquestioned emperor of Ang and Magadh, Ajaatshatru Kunik was a devotee king of very high order of Bhagwan Mahavir, In his kingdom he had established an independent department of this type which used to inform the king, about the news of the tour of Bhagwan Mahavir in his kingdom. Highly expert highly salaried, high officials were appointed in it. King Kunik did not use to drink water or eat any thing, upto the time, he did not hear about the happy news of Bhagwan Mahavir. Thus he was having a great devotion and faith for Bhagwan Mahavir.

Once pride of his faith and devotion to his lord awoke in his conscience. He asked a question from Bhagwan " Which gati (state) I will obtain after my death?"

Bhagwan revealed the truth in sober and clear voice of Guru, " King ! you will go to sixth Narak (hell) after completing of your age."

Hearing this, it so appeared to Kunik as if he got an electric shock in

his mind. "Prabhu! I even on being your devotee, will go to Narak?"

Bhagwan addressing Kunik said, "King! you talk of devotion and faith? But you just consider your past life. No one can either send any one to Swarg or Narak and nor one can prevent any one from going there. One's own good and evil deeds take him on the journey of Swarg or Narak. After getting unconcerned examine your committed acts, solution will be obtained."

Hearing the voice of Bhagwan, emperor Kunik got stunned for a moment. He remained thinking in his mind, "How much unconcerned are you, that you do not save, even your devotee from Narak?" then his thinking faculty just turned towards his innerself. Prabhu is saying rightly. How much vile had remained my life! for lust of kingdom, I depriving my brothers of their right, imprisoned father, severely tortured, remained greedy on the wealth of younger brothers, fought a fierce battle with them to snatch their homes and elephants. Who is that who made fierce destruction through water storm in the battle field of Vaishali? It is only I. That coloured soil inundated with human blood will continue to tell the story of my cruelty for times immemorial. To fulfill my high ambitions. I sacrificed my brothers in the fire of battle. I am the cause of pityful destruction of maternal grandfather Chetak. Lap of lakhs of mothers got empty. Thousands of young became widow, by treachry destroyed Vaishali like Mahanagar. How cruel and unjust had been my life. Destroyer of father's and mother's dynasty, this raging fire is I only. whether future historians will not paint me as a ruiner of family? Eyes of Kunik remained closed for a moment and all the heart rending scenes of past life remained filing past, in front of his eyes. A fierce hate got developed in him upon himself. Remorseful tears rolled down from his eyes.

But next very moment, he turned back his vision, great commanders of army, brave warriors and a very large army was standing ready to die at his finger indication. Kshtriya arrogance of Kunik got awakened. If I did all this, then what wrong did I commit? It is Kshtriya Dharma. I have to march forward. I have to become conqueror of the world, emperor. Now in the eyes of Kunik, dream of being world conqueror shone in place of the tears of remorse. He

asked from his Prabhu, "Bhantai! who else goes to sixth Narak?" Bhagwan replied, "Addicted to enjoyments, chief queen of Chakravarti goes to sixth Narak."

Listening this Kunik asked one more question, "Where Chakravarti himself goes after death?"

Prabhu said, "Chakravarti? if he dies in Chakravarti state then he goes to seventh Narak."

Inspired by value, the Kshtryia nature of Kunik ran into competition of Narak too. I will go to a place of woman? No, it cannot be. Why I cannot go to seventh narak like a Chakravarti.

Omniscient Mahavir was reading the alphabets of uncontrollable throbbing arrogance in the heart of Kunik. He cleared the doubt, "Kunik! you cannot become Chakravarti. According to rule, already there had been 12 Chakravarti of this Avsarpni yug. How there can be a new Chakravarti."

Arrogance of Kunik was violating the limits.

Why I cannot become Chakravarti? There is strength in my arms. I have got treasures of golds several thousands of jewels, huge army is ready to sacrifice its life at my one indication, that is all, then what else is needed to become Chakravarti?

He spoke, "Prabhu! what are the signs of Chakravarti." Prabhu told, "In the kingdom of Chakravarti there happens to be fourteen Ratna and he happens to be the lord of the kingdom of six Khand.<sup>16</sup>"

In the thoughts of Kunik, arrogance of becoming Chakravarti had awoken. He prepared fourteen artificial Ratnas of Chakravarti. With great pomp and show he started on the journey of victory of six Khands along with his own army and armies of his friend kings. Kunik drowned in the devotion of the strength of his arm and power of army went on proceeding. After conquering there Khands, he reached at the door of Tamisra cave of Vaitadhyia mountain. After fasting for three days he remembered the deva, guard of the gate. Great guard Devta, Krtmal, appeared in the sky and asked 'Who are you? For what you have come here?'

Kunik said haughtily, 'I am Magadh king Ajaatshatru Kunik.'

After conquering six Kahands of Bharat Chhetra, I will become Chakravarti. Open the door. I have to go to north of Vaitadhyia mountain for digvijay.'

Devta said, 'King! go back. You have got last in the storm of over ambitions, according to the rule of Kal chakar (Time cycle) already there had happened 12 Chakravarties of this time cycle(YUG). Now there cannot be any more Chakravarti in this yug. Kunik roared, I will become thirteenth Chakravarti. I have got strength in my arms, great, crowned Chhatrapati kings are subordinate to me, a huge army, like the intoxicated waves of esa, is proceeding forward behind me.' I have got fourteen Ratnas. Why I cannot become Chakravarti ? I will become Chakravarti , certainly I will become. Who are you to refuse ? your duty is to open the gate, so open the gate and go to your way.'

Devta again counseled, ' King! artificial is artificial , it cannot perform the act of real . You have brought this fourteen Ratnas preparing artificially , whether one can become Chakravarti like this?

How a jackal can become lion by simple convering himself with the skin of lion? Accept it, you cannot become Chakravarti , if you want your safety, then return back.

The pride of Kunik started frothing. He became angry on Devta. He raised the artificial club Ratna in his hand and cried on Devta. ' I challenge you to open the door.'

Devta gave challenge , ' Magadh emperor! do not be mad, return back for your own good. I say door will not open. Beaware ! even if you touch it.' Even at this Kunik remained adamant, and as soon as he struck the club with force to break open the door, fierce flames of fire gushed out, Kunik, then and there getting ignited in the flames became a heap of ash in no time.

( From Swetamber Literature)

### Chapter 3 Indications of medium evil thought (Neel Laishyia)

णिद्दांवचणबहुलो धणधण्णे होदि तिक्वसण्णा य ।

लक्खणमेयं भणियं समासदो णील लेस्सस्स ॥ 511 ॥

If one who sleeps excessively ,deceives others invariably, has got excessive desire of wealth.,then these are the signs of jeeva of Neel Laishia.

There is outward reaction according to internal thinking .how this reactivity completes its function to tell this some examples are being presented below :-

**Roguary of cheats :-** One goldsmith had opened as hop of ornaments . Outwardly he seemed to be very religious , he used to have tilak on his forehead, garland at his neck and rosary in his hand, so people used to have confidence that he cannot cheat .But whenever any customer used to come at his shop, one out of his group of aids used to say, "Keshav, Keshav", after some time second used to say , "Gopal, Gopal", the third used to say , "Hari,Hari", and in the end last one used to say , " Har,Har" . Seeing the repetition of these names of Bhagwan,confidence of customers used to be more confirmed at his authenticity. But these names of Bhagwan were used as code words by that wicked goldsmith. The person who used to say , " Keshav,Keshav ,," his purpose was to enquire,that of what type ,these customers are ? One who used to say , "Gopal, Gopal", his purpose was to tell that these are quite bullock(i.e. unintelligent ). this assumption he use to make after talking with them for some time. Sayer of Hari,Hari used to ask, should we plunder them ? Last by saying Har,Har used to reply ,certainly plunder these bullocks.

**Greed demoness:-** This is the tale of that time when king Shrainik used to rule in Rajgrah. Though king was the lover of his subject ,queen Chelna was also soft hearted .His knowledge of

personal experience was very wide and deep.

It was a rainy season. On a black dark night of Bhadon month, it was raining cats and dogs. Queen Chelna got awake and going to the window at the back portion of palace, sat there. Now and then light of electric discharge was shining in the sky, in that light she saw that some one is taking out some thing from the swift flowing river. When she saw with concentration then she could know that some person is taking out pieces of wood from the water and collecting these at the bank. Queen Chelna became much worried over his poverty.

In the morning when king awoke then queen, first of all, told the event of the night and said, "In your kingdom, so much poor and troubled persons live. It is strange."

King consoling the queen said, "I will enquire about it, and will also render proper aid to him from government treasury". By the order of the king, after detailed enquiry, he was presented in the royal court.

Introducing himself that person said, "I am a resident of this very Rajgrah city. My name is Mamman Seth. I have got one bullock, to get another I am collecting money by working here and there." King thought, this person is very poor. He can take bullock from my cow shed. Subjects have full right on the property of kingdom. King ordered the incharge of cow shed, "Give him a bullock of his choice".

Mamman Seth went to the cow shed, but he found no bullock of his choice.

King asked, "what is the matter?".

Mamman asked, "Maharaj! I need bullock of the equivalence of my own one."

King asked, "Of what type yours bullock is?".

Mamman said respectfully, "Please visit my home. Maharaj! as my bullock cannot come here."

King Shrainik along with him reached his house, it was a big hawaily, but after entering dilapidated hawaily Mamman took the king to a underground cell, which was perhaps, not cleaned for years. Any

how king reached there, it was dark around. King started thinking to which mad I have come across.

But as soon as Mamman removed a torn cloth from a thing, whole of underground cell became lightened. Seth said, "Maharaj! this is the bullock of poor myself" King saw it with great attention, bullock is of gold imbeded with diamonds, emralds and pearls etc.

There was no limit of kings astonishment. He started thinking, even on being so much wealthy he is becoming so much poor that in such a dense dark dreaded night, he collects wood from the fast flow of river.

Mamman Seth started saying to the king, "King! this bullock is of the value of 99 crores. My desire is that if I may bring second bullock also equivalent to this one, then I will consider myself lucky. For this very reason I do so much labour in this old age too.

#### Cheating Skill (Example)

Fox - Namestay Ji.

Cock - Namestay, How are you?

Fox - I am fine.

Cock- From where are you coming?

Fox - Whether you have not got the news? All of us have decided. Now no animal or bird will harass anyone. So now you do not be afraid.

Cock- Please tell, how such a thing is there?

Fox- A meeting of animals and birds was called. All have taken oath. Wolf will not harass the lamb. Fox will not kill the kid, cat will not eat rat. Dog will not bite sheep. So come down all of us will enjoy the walking in the forest.

Cock-It is very fine, it must have been so, we people used to remain very afraid.(Having little pause) Oh! come and see. What is coming?

How money they are?

(Sees raising his head)

Fox-What are you looking upward?

Cock- Nothing, some dogs are coming from that side. (Seeing them)

Fox- Dogs! whether really dogs are coming?



Cock- Yes.

Fox- Well now I go, will meet again.

Cock-Why! What happened ? Wait I will also accompany you. I am coming down.

Fox- At some other time we will walk together.

Cock-Why you started going, hearing dogs name? Now no animal will harass any one.

Fox- (Running) perhaps dogs too might have not received this news.

### **Cheating Skill (2nd Example)**

Wolf- Namestay, lamb Ji, what are the news? How are you?

Lamb-Namestay, news are good, tell yours.

Wolf- What to say about condition? I have become wounded, cannot walk.

Lamb-Then you will be feeling great trouble.

wolf- Yes, much trouble, no one helps, you and I are good friends.

You can help me very well.

Lamb-Help! I can help you? You and I are friend. How is it? You are of wolf tribe and I am of sheep tribe.

Wolf- This very thing I want to show to the world, that we all are good friends. I am thirsty, you bring me some water from the water fall, I will quench my thirst.

Lamb-Perhaps, you will be hungry also?

Wolf- Of course, sure hungry too, first I will quench the thirst, then it will be seen latter on.

Lamb-I understand, it is something else, I understand all, I approach you and become your food. It can't be, excuse me, Namestay.

### **Cheat Friend of Cheat**

There was a fox and a crane. Both were friends. One day Fox invited crane for food. Crane agreed delightly. At the appointed time crane reached at fox's house. Fox extended warm welcome to him.

Then both of them sat together for eating food. Meat juice got served in shallow dish. Crane could not drink, His leak was long so he remained setting, while fox sucked whole juice with her tongue.

Some days passed, but crane could not forget the cunningness of fox. He was in search of opportunity to take revenge.

One day crane invited fox for food. Fox reached at proper time at crane's house. Crane welcomed her by leading him, and also having sweet talk. In the end both of them sat for food. Meat juice got served in a long necked jug,. Jug's mouth was narrow. Fox's mouth could not enter in it. She remained silently sitting. While crane was drinking meat juice by inserting his leak in the jug, and in drinking, at times, he used to drop few drops on the ground. Fox used to have satisfaction by lieking it.

For returned back to her home repenting in her heart.

## Chapter 4

### Indication of Kapot Laishya (impure thought)

रुसइ णिंदइ अण्णो दूसइ बहुसो य सोयभयबहुलो,

असुयइ परिभवइ परं परासंये अप्पयं बहुसो ।।512।।

ण य पत्तियइ परं सो अप्पाणं यिव परंपि मण्णंतो,

थूसइ अभित्थुवंतो ण य जाणइ हाणि वडिंद वा ।।513।।

मरणं पत्थेइ रणे देइ सुबहुगंपि थुब्माणो दु ।।

ण गणइ कज्जाकज्जं लक्खणमेयं तु काउस्स ।।514।।

If one gets much angry on others ,speaks much ill about others, often charges others with faults, get much agreived, gets much afraid ,cannot see good of others , speaks much ill about others and praise for himself ,does not beleive others ,and thinks other also non beleivers like himself ,gets pleased on being praised ,does not care about the loss and gain of self and others ,ready to die in fight, gives a lot to the persons who praise him, does not know worthy and unworthy action and inaction ,these are the indications of person having kapot laishyia.

The way a show the activites of the persons of kapot laishyia are accomplished ,to explain it some examples are being given below:-

Result of speaking ill is ill :- Akbar said to Birbal , “ Birbal ! tonight I have seen a dream .It is very strange one . I have seen there are two tanks . One is full with Amrit while other one is with mud . Both of us were going together . I got slipped and fell down in tank of Amrit ,you also got slipped and felldown in mud.” Birbal came to know the thinking of the king and quickly replied ,”Jhanpanah ! your dream is true .I had also seen some such dream at night ,but it was of long duration than yours . Upto the extent you saw ,I saw ahead of it , that both of us came out holding each others hand . I was smeared with mud and your majesty with Amrit . After that you started licking me and myself started licking you. After that Mahraj I got awake ”.

Tit for Tat :- King Akbar, Birbal and prince all the three started for a walk in the jungle . After coming out of village, king took off his cloths and handed over to Birbal. It became a heavy load of cloths on Birbal. Seeing the condition of Birbal king said ironically, “Birbal ! Today you are carrying the load like that a of donkey.” Birbal at once replied, “Jhan pnah! I am carrying the load of not one, but of two donkies.”

Loss due to greed of praise :- There was a Crow. From somewhere he got a piece of bread. He become a very happy. Holding it in his beak, he sat down on a branch. A fox came under the tree and saw the crow. Seeing the piece of bread in his beak, her mouth watered. She said to crow, “You are very handsome. Your eyes are very shining, your feathers are very attractive, but only sound is lacking.”

Hearing his false praise crow got full of happiness. He became uneasy to make his voice to be listened. He open his mouth. As soon as mouth got open piece of bread fell on the ground. Fox having the piece of bread ran away. Crow remained having shameful appearance.

False ill words or blame:- Days were of summer season. It was getting noon. All the animals and birds were getting uneasy due to thirst and were getting preplexed with heat. There was a fox. She was also uneasy with thirst. She came out of forest. She was in search of water.

She reached near a city. There was a boundry wall out side the city. She saw branches of grapes hanging on the wall. She got very much attracted. She started trying to get grapes.

She jumped over the wall , but could not reach upto the grapes. She tried again but could not get. Thus she made great efforts , but it all went waste . She came to understand that she cannot reach upto grapes. So she went away saying , “grapes are sour .”

wickedness of blamer :- Two girl friends met . They started talking . One spoke to other , “ these days ladies speak very ill about their husbands . It is bad to speak ill. It must not be done . Now ,see me , how much lazy is my husband ? How much unworthy ? how

much fool he is ? But I never say to anybody that my husband is such .”

### **Indication of Tejo Laishyia (auspicious thinking tendency )**

जाणइ कज्जाकज्जं सेयमसेयं च सव्व समापासी,  
दयदाणरदो य मिदू लक्खणमेयं तु तेउस्स ।।515 ।।

If one knows worthy and unworthy act ,useable, unuseable, treats everyone equally, has got the tendency of pity and donation ,soft in thinking ,speaking and body ,then these are the indication of Tejo Laishyia.

To make Tejo Laishyia more clear some examples are being given below:-

Kindness of Babu :-One day in village of Champaran, after decorating a goat with garlands of flowers ,its procession was being taken out ,to sacrifice it to devi ,luckily on that day Gandhi Ji was also present in that village. When procession passed by the residence of Gandhi Ji , then out of curiosity he also came out to see .Seeing all this he asked,

‘Why have you brought this goat?’

‘To offer it to Devi for bhog .’

‘ Why do you offer it to Devi for Bhog?’

‘ To please Devi .’

‘ Man is better than the goat ?’

‘Yes sir.’

So if we will offer a man to Devi for Bhog then she will be more pleased ? If there is any one ready among you people ,to please Devi ? If no one is ready ,then I am ready for it .people started looking at each others face ,what to reply? Nothing was coming to mind .

Gandhi Ji depicting his agony spoke , “Devi never gets pleased by the blood of speechless living one .She gets annoyed by such Dharma . If you want to please her then follow the truth ,be kind to all living ones ,Leave this goat .Devi will be more pleased with you than before .”

It created a miraculous effect ,people went away leaving the goat .

Result of kindness:- “Oh Namu! How is this blood there on your dhoti ?”

“Mother ! this ,I have seen peeling off my leg with axe .” Seeing deskinning leg mother spoke , “Namu you are a great fool ,wheather any one deskins his own leg in this way . If wound gets sceptic or decayed then there may be created a situation to get the leg amputated.

Then mother !tree also might have got injured by the axe ,on that day at your saying ,I did brought the bark of Plas tree by cutting it ? I thought .I may see ,taking off the bark of my leg also ,how tree might have felt .Only to know this I have done so.”

Mother of Namdev started weeping ,spoke “son Namu ! it seems ,one day you will be a great saint . Trees and jeevas have also got life . On getting hurt as we feel agony . In the same way ,they also feel .”

Discretion of doing the work :- There was a crow . He was very thirsty. He was wandering in search of water here and there . He saw a pitcher at some distance .He went near the pitcher ,there was very little water in it . Crow wanted to over turn the pitcher with his beak, but it could not be shaken.Crow became very depressed. But he did not lost the courage.

He saw some small pebbles on the ground. He started dropping these in the pitcher one by one through his beak. Water level got raised up and crow quenched his thirst.

### **Indication of Padam Laishyia (Medium auspicious tendency of thoughts)**

चागी भद्दो चोक्खो उज्जुवकम्मो य खमादि बहुगपि ।

साहुगुरुपूजणरदो लक्खणमेयं तु पम्मस्स ।। 516 ।।

If one is abstainer, gentle thinker , simple natured, active in auspicious acts, capable of bearing troubles and undesirable happenings, has got liking in worship and service of munis and gurus. These are the indication of a person of Padam Laishyia.

Krishan, Neel and Kapot Laishyia due to being foul, ill full of trouble are fit to be abandoned and are discardable after Kapot

Laishyia from Peet(Teja) Laishyia sinless thoughts start. Due to Padam Laishyia, due to being of more purer thoughts than Peet Laishyia, the heart of the person of padam Laishyia is soft, simple acceptor of virtues and equanimous. Its example is being presented below.

Effect of equanimous thoughts :- Narayan (Krishan) used to rule in Duaraavati. One day Rishi informer came and informed the king that Mairn Muni (Gyan Sagar) have come and are staying in the garden. Hearing this auspicious news, Krishan going there worshiped Muni Raj. After seeing the diseased body of Muniraj enquired, from his Vaid (Physician) Vaid prescribed Raalak Pishtprakt to remove the decease of Muni Raj. Then Krishan stoping others from offering food, himself offered Raalak Pishtprakt pind to Muni Raj at the home of Rukmani, from it body of Muniraj became free of decease. After sometime on asking by Krishan, Muni Raj said, "Due to destruction of Karmas I have become free of decease. Hearing this vaid got very angry on Muni. After completing his life , vaid on dying became monkey in the forest. In that very forest that Muni Raj were sitting in Prynk Aasan engrossed in meditation. Seeing him, monkey got back the memory of previous birth. Then he bored the thigh of Muni Raj with pointed wood. Even at this no ill thought got created in the mind of Muni Raj. Monkey on seeing this type of non loving thinking about his body, took out the wood from the thigh and cured his body too by applying medicine to the wound. Then he worshiped Muni Raj with forest flowers and indicated to Muni with his hand that trouble has been destroyed. Then Muni Raj raised up his both hands. After this monkey bowed to him and adopted Anu Vrat.

## Chapter 5 Indication of Shukl Laishyia (Purest Thoughts Tendency)

ण य कुणई पक्खवायं णवियमिदानं समो य सब्वेसिं ।  
णत्थि य रायद्दोसा णेहोवि य सुक्कलेस्सस्स ॥ 517 ॥

If one does not practise discrimination or favouritism does not make Nidaan (Cherising the desire of getting some particular thing or state in next birth), keeps equanimous thoughts for all, does not keep love or hatred (राग द्वेष) in desireds and undesireds, does not have excessive love in son, daughter and wife, then these are the indication of the person of Shukl Laishyia.

Large heartedness of Sadhus :- One day Swami Ram Dass along with his disciples was passing by a field of sugar cane . Out of them one disciple taking out a sugar cane ate it . Suddenly owner of the field arrived from somewhere and seeing him eating sugar cane without permission ,he severely beat swami Ram Daas taking him to be their leader .

When Shivaji came to know about this incident , he got presented before him owner of the field. On coming there he saw that swami Ram Dass is sitting on the throne and shiva ji is sitting downwards. Seeing this he started trembling . Shiva Ji said , "Swami ji ! whatever punishment you prescribe ,I will award it to him ?"

"Will you do whatever I will say ?"  
"Swami ji !whether I will not obey your order ?"  
"He is poor ,due to loss of sugar cane getting hurt is natural .To remove his poverty, give him some jaageer ."

Equanimity of nobles :- Devotee Ranka even on being very poor and illiterate was a great vairaagi (one who has subdued all his passions and wordly desire ). Ranka ji was a great rank(poor) perhaps due to this, his name became Ranka. Name of his wife was Banka .She was highly saintly, highly chaste and virtuous wife and devoted too. In vairag she was even ahead of Ranka ji .

Both of them used to bring dry fuel wood collecting from the

forest and after selling these, whatever they used to get, after offering it as Bhog to Bhagwan, used to eat as parshaad.

Seeing Ranka ji along with his wife thus suffering Siddha Bhakt Nam Deo Ji felt much grieved, he prayed to Bhagwan "Ranka Ji may get wealth". Nam Deo Ji got reply, "Ranka does not want to take anything". If you want to see it, then see it tomorrow morning, hiding yourself on the way to forest". Next day Ranka saw a bag full of gold coins lying on the way to forest, so he started covering it with dust, in the mean time his wife also came. She asked, "which thing you are covering with dust?". Ranka replied, "here is lying a bag of gold coins, I thought, you are coming behind me, perchance, if greed got created in you for coins then there will be disturbance in accomplishment (साधना), for this reason I was covering it with dust."

Extremely Vairagi lady listening it spoke, "What is the difference between gold and dust? why are you covering dust with dust?" Due to such Banka (Bold) Vairagya her name came to be Banka. Nam Deo Ji seeing the Vairagya of Ranka-Banka started feeling himself inferior.

Lover of devotees, Bhagwan on that day made a bundle of all the dry wood of forest and kept it for Ranka-Banka. Ranka-Banka thought that this bundle belongs to some one else, and considering touching of other's thing, a sin, they did not even look at these, and due to not finding any dry woods, returned back empty handed. On that day both of them were forced to keep fast. They started thinking that this is the result of seeing the gold coins and it is not known what might have happened on touching these?

**Vitraagta** (a-version from wordly attachments):- Viduchar was a prince but due to bad company he became a robber. There were five hundred robbers in his gang. Father getting aggrieved turned him out of the home. Wandering with his gang, he reached near a city. They camped in the forest outside the city and in the search of the wealthy victim Viduchar entered the city.

He saw, city is highly decorated and its residents are busy in preparation to welcome someone. On enquiring he came to know that son of the wealthy person of the city, Jambu Kumar is returning

after conquering the battle and preparations are on to welcome him. In a short while procession of Jambu Kumar arrived. Eyes of Viduchar fell on the highly invaluable costly Jewels hanging round his neck. Robber recognised his hunt and making determination to commit robbery at his house, returned to his camp.

Jambu Kumar was unmarried from very childhood his inclination was towards Vairagya. He used to live in home and render the worldly duties, but was quite unattached with these several times, he made up his mind to abandon home and become sadhu, but parents forced him against it. His father thinking it that after getting entangled in the world our son will not be able to remain Vairagi, arranged for his marriage.

Eight beautiful girls were selected. Jambu Kumar conveyed the message to their fathers, "On the very next day of marriage, abandoning home. I will become sadhu, so they must not marry their daughters to him." But girls now refused to accept anyone else as their husband. So marriage was celebrated with great pomp and show. In the night while Jambu Kumar was in his home with his eight wives, Viduchar climbing through a rope reached to the window, and listening the voice of their talking stayed there.

Jambu Kumar was preaching religious discourse to his wives and saying, "I will adopt sainthood as soon as sun rises." Beneficial discourse by Jambu Kumar and talk of abandoning limitless wealth and extremely beautiful eight wives, in full youth, opened the internal eyes of the robber, sitting at the window.

When morning came, and Jambu Kumar abandoning home and every thing walked towards the forest then Viduchar also followed him. Jambu Kumar became Muni and Viduchar also to do atonment for his sins, along with his five hundred companions, became saint at the feat of Jambu Kumar.

**Victory of pure thoughts on impure thoughts:-** Kamath and Marubhuti were two ministers of the king Arvind of Podanpur. Both of them even being real brothers were different from each other, like poison and Amrit. Once Marubhuti went out due to some

government duty at that time Kamath developed illicit relations with the wife of Marubhuti. King Arvind knowing this, punished Kamath and exiled him from the country. That Kamath, getting aggrieved due to his insult, went to the Ashram of some Tapasvi. There he started an ill-tap holding a stone slab in his hand.

After some time, out of love of his brother, Marubhuti reached there. Kamath seeing him, out of anger, threw the stone slab at the head of Marubhuti. Marubhuti after dying got birth as an elephant. One day king Arvind after becoming Muni was travelling along with his Sangh (Group of fellow Munis etc.) On the way, while Sangh was camping, that elephant getting violent happened to come there. As soon as, he saw Arvind Muni Maharaj, memory of his previous birth got developed, he became calm. Due to discourse of Muni Maharaj, he adopted Samyaktva (true cognisance about his soul) and five Anuvratas (Ahimsa, satya, Achaurya, Brhamcharya, Aprigrah). One day after eating dry sanctified leaves, he went to the river to drink water. There he got stuck in the mud, at that time snake (Jeeva of Kamath) bite him, and elephant remembering Maha Mantra died and got birth as Deva, while that snake went to Narak.

That jeeva of Deva dying from there became king Rashmi Vaig. Again he became Muni performing tap, after dying got birth as Deva in Swarg. From there after dying got birth as Vajar Nabhi Chakravarti, again adopting saint hood died bearing Upsarg (troubles) caused by Bheel (Jeeva of Kamath) and became Ahmindra in Gravaik (a place above Swarg). Again dying from there became Mandleshwar King.

He got built Surya Viman and established there Jin Pratimas (Idols of Tirthankaras), performed Maha worship called Chaturmukh, Srvatobhadra, Kalp Vraksh. Again adopting sainthood due to practising Solaha Kaaran Bhaavna (holy thoughts of sixteen types) acquired the Bandh (Bondage) of Tirthankar state in future birth, in the end dying he became Indra in sixteenth Swarg.

That Jeeva of Indra, after dying came in the pregnancy of Brahma Devi (Vama Devi), queen of Ashava Sen king of Banaras city of Kashi Kingdom. Birth of the child took place on Aekadshi day of Krishan Paksh of Posh month. Indras after celebrating the

function of birth bath of child assigned to him the name, 'Parshava Nath'. His age was of hundred years, colour of his body was green like emerald. His height was of nine arm lengths. He belonged to Ugra Dynasty.

At some time, Bhagwan had gone out of city for play. There his maternal grand father, an illusioned ascetic was performing Panchagin Tap (an aggregate of five fires). Prabhu said, "Pair of serpent is burning in it." In a fit of anger Tapsi Sawn the burning wood, that pair of burning snakes started writhing with agony. Prabhu preached sermon to them, them due to which on dying, they became Dharnindra and Padma Vati, Deva and Devi of Bhavan Vasi tribe. Due to this incident that tapi started getting more enraged in the end, on dying he became Jyotsi Deva called 'Samvar' "Bhagwan Parsva Nath" did not marry. Becoming degamber Muni he was performing Tap. One day Prabhu was engrossed in meditation, that Samvar Jyotsi Deva (Jeeva of Kamath) passed from there. Remembering his old enmity due to tendency of anger he started severe Upsarg (trouble) at Prabhu, adopting terrifying shape, started spitting fire, caused terrifying storm of dust and stones etc., and in the end made rain, like a cloud burst. Due to undisturbed mediation of Bhagwan, throne of Dharnindra started trembling. Those Dharnindra and Padma Vati Devi knowing the whole situation through Avadhi Gyan (a heavenly power of knowing things from far off distance etc. came near Bhagwan adopting the shape of serpents, Padma Vati spreaded her hood below Bhagwan and raised him on her head, while Dharnindra spread his hood over Bhagwan as a Chattr (Umbrella) to protect him. Prabhu destroyed his Ghaatia (घातिया) Karmas and consequently Kewal Gyan (absolute true knowledge) appeared in him and immediately Samavsharn got built there. Then Samvar (Jeeva of Kamath) also repenting of his action and sins adopted Dharma. On one side such an enmity of Kamath without any reason? And on the other side such a great calm and forgiveness of Parasv Nath. The place where Bhagwan Parasv Nath beared such an Upsarg, today that very place is famous by the name "Ahichhatra".

See! elephant as a reward of Dharma achieved highest state of

jeeva. Therefore Dharma in the only essence of Universe.

### Thoughts of forgiveness

One Brhaman getting indicted in sainthood from Gautam Budha became Bhikshu. Due to it, his one relation got very much annoyed and coming there, started abusing Tathagat. When he became silent getting tired, then Tathagat asked, "Oh brother! whether guests ever come to your house?"

"Yes, do come."

"Do you welcome them?"

"Who is that fool, who will not welcome the guest?"

"Suppose the thing offered by you is not accepted by him, then where it will go?"

"Where that thing will go ? It will remain with me."

"Then noble man, I do not accept the abuses herld by you."

Forehead of the Brahman got bowed due to shame.

### Forgiveness

In Pathan city one Pathan used to trouble the persons returning after having bath in river Godavari. He used to creat much trouble to Sri Aek Nath Maharaj also, other persons used to say ill words to him, but Aeknath Maharaj never used to say any word to him at this act.

One day when Aeknath Ji was returnning after taking bath, then Pathan spitted at him, with calmness he went back to have again a bath. When he passed again that way Pathan again spitted at him. He again went back for bath and Pathan again spitted. In the same way he again went back for bath but Pathan did not refrained from his ill natured act, thus he spitted at him 108 times, and every time Aek Nath Ji was forced to have bath.

At last forgiveness of saint got victorious. Pathan felt ashmed on his act. He fell down at the feet of Aek Nath Ji " You are the true disciple of God, excuse me, in future, I will never cause trouble to any

one."

Saint spoke, "What is the necessity for begging forgiveness, due to your benevolence, today I have earned the good merit (पुण्य) of taking bath in Godavari 108 times."

## Chapter 6

### Orientation due to thoughts (laishyia)

पहिया जे छप्पुरिसा परिभट्टारण्णमज्झदेसम्मि ।  
फल भरियरूक्खमेगं पेक्खित्ता ते विचिंतन्ति ॥507॥  
णिम्मूलखंधसावहसाहं छित्तुं चिणित्तु पडिदाइं ।  
खाउं फलाइ इदि जं मणेण वयणं हवे कम्मं ॥508॥

Six travellers, each of them having one laishyia each out of krishan etc, lost there way. Seeing a tree laden with fruits in the centre of forest, they think as below :- Person with krishan laishyia thinks that I will eat its fruit after uprooting it. Person with Neel Laishyia thinks that I will eat its fruit by cutting at its trunk. Person with kapot Laishyia thinks that I will eat its fruit by cutting its main branch. Person with Tejo (peet) Laishyia thinks that I will eat its fruit by cutting its medium branch. Person of Padam Laishyia thinks that I will eat its fruit simply by plucking fruits with out causing any damage to the tree, and person of shkul laishyia thinks that I will eat only those fruits which have fallen down themselves on the earth. Thus whatever is the speech with internal thinking, accordingly, act of those laishyia is completed.

Motivated by the internal thoughts type electric power external act takes place. External activities, talks and way of speaking, behavior, character, thoughts etc. gets accomplished by getting inspired and influenced with internal tendency of thoughts. Ancient psychologists having the full essence of psychology, have said the following short and important one Slok :

आकारैरिगिंडतैर्गत्या चेष्टया भाषणेन च ।  
नेत्रवक्त्र विकारेण लक्ष्यतेअंतर्गतं मनः ॥

Psychology of internal thoughts is indicated through Aakaar (body built), Ingit (indication), Guti (movement i.e. walking), Chesta (character, activities), Bhashan (way of speaking), Netra Vihar (movement of eyes), and Vaktra (facial expressions).

There are different doors for appearance of internal current of

thoughts. Out of it, in the example of travellers a vision of the thoughtful speech and their activities has been done. When lost travellers see the fruit laden tree, then according to their internal current of thoughts, the result of their speech and action appeared outward.

In them person of tendency of severest ill thoughts (of krishn laishyia), thinks that I will eat fruits by completely uprooting the tree, its underlying thought is, to fulfill his interest by causing complete destruction of others. The internal thought of extremely cruel and selfish jeevas comes in this class, for examples persons like Ravan, Kans, Duryodhan, Hitler, Mussolini, Napoleon, Aurangzeb, Gaznavi, Gori, Taimurlang, Nadirshah etc.

Person with a tendency of serve ill thoughts (Neel laishyia) thinks that why to destroy uselessly the whole tree by uprooting it? There will be great loss by destroying the tree, so only by cutting a trunk of it, I will eat fruit. Due to being lightly lesser degree of the tendency of ill thoughts of the person of neel Laishyia in comparison to that of krishan laishyia, his conscience does not allow him to destroy the whole tree. In him some more sympathy appears in comparison to that of krishan Laishyia. Jeevas of this class remain, making efforts to fulfill their interest by causing less loss to others. Generally Babor, Humayun, Akbar, Jai Chand etc. come in this class, and it will not be too much to include these names in this class.

Jeeva of kapot thought even being of ill tendency of thoughts is not equal to that of krishan and Neel Laishyia. Therefore he thinks that it is not proper to cause so much harm uselessly by cutting the trunk so to obtain fruit cutting a branch of the tree will be more appropriate. Jeevas of this class remain ready to accomplish their selfish task by causing less harm to others. In this class we may kup lion, leopard and bears etc.

Jeeva of Tejo laishyia due to being of pure tendency of thoughts thinks to eat fruit by cutting a smaller branch and thus causing less harm to the tree he is more sensitive a person than above mentioned three persons. Persons of this class are generally counted in gentle class. They consider it immoral, to cause much harm to others for



fulfilling their self task . In this category we can place ordinary citizen,householder and ordinary trader etc.

Person of Padam laishyia due to being of purer tendency of thoughts thinks to eat by plucking the fruits only without causing any harm to the tree. Jeevas of this class accomplish their self cause without causing any harm to others. We can keep in this class ideal shrawak, ideal citizen, vegetarians, cow,bufallow, dear and rabbit etc.

Person of Shukl laishyia being of the purest tendency of thinking, in comprison to the above five co travellers ,wants to eat the fruits without causing even the least harm or trouble to the tree. He considers climbing on the tree, to break its parts and even the plucking its the fruits , as an act full of hinsa and an act of trouble to others .Therefore he thinks to eat only those fruits ,which are lying under the tree and have fallen down automaticallly after ripening. Jeevas of this type consider it quite immoral and illegal to cause the slightest harm to others. Jeevas of this class are highly superior, large hearted,human, doer of good to others ,equanimous and progressive. In this class we can remember the names of incarnation of pity “Mhavor Bhagwan, incarnation of mercy “Bhagwan budha”. Worshiper of truth and Ahinsa “Mhatma Gandhi”, “Dharmraj Yudhister”, Ideal King “Ram”, Tolstoy, and living Idols of Dhram, “Digamber Jain Sadhus” etc.

## Chapter 7 Oweners of Laishyias

### Laishyia with reference to naarki (jeevas of Narak)

काउ काउ काउ णीला णीला य णीलकिण्हा य ।

किण्हा य परमकिण्हा लेस्सा पढमादिपढवीणं ।।529 ।।

Now we describe the laishyia of the Naarki jeevas of first earth:- In Dhmrmaa Narak there is lowest degree of Kapot Laishyia. In Vanshaa Narak it is medium degree of Kapot Laishyia in Meghaa Narak there is highest degree of Kapot and lowest degree of Neel laishyia .In Arishtaa Narak there is highest degree of Neel and lowest of Krishan. In Anjnaa Neel laishyia is of medium degree. In Maadhve there is medium degree of Krishan and in Maadhve there is highest degree of Krishan Laishyia.

### Laishyia in reference to human being and animals

परतिरियाणं ओघो इगिविगले तिण्णि चउ असण्णिस्स ।

सण्णि-अपुण्णगमिच्छे सासणसम्मे वि असुहतियं ।।503 ।।

In human beings and animals ,in each of them ordinarily,all the six laishyia are there . Out of them in one Indriya (only Sparshan Indri i.e only sense of touch) and Vikal Triya (with two three and four Indryas) there are Krishan etc three Evil Laishyias. In Asangi Panchindryia Paryaptak (Jeevas without Mun, with five Indryias and whose all the six Paryaptis have been completed) there are Krishan etc.three Evil and Tejo Laishyia, because if he dies with Kapot Laishyia then he takes birth in Dhrma Narak,and if dies in Tejo Laishyia then he takes birth in Bhavan Vasi and Vyntar Devas, and if he dies with three Evil Laishyia then he gets human state or animal state. In Sangi lbdhy Pryaptak triyanch, mithya drashti human, Asangi lbdhy Pryaptak triyanch, Sasadan Goosthan vrti Nirvrtya pryapt triyanch and human and in Bhavantrick,there are only three Krishan etc. Evil Laishyia . In Upsham Samyakdrasti Triyanch and human and human in the period of Samyaktava, even in sanklesh ( state of severe trobled mind), like

Desh snyat (Anuvrati), there are no three evil Laishyias. Even then to the opposer of Upsham Samyakatava saasaadan Samyakdrashti (i.e. trasitory state or 2nd Goonsthan) in aparyapt state, there is Evil Laishyia.

#### **Laishyia with reference to Bhog Bhumi**

भोगापुण्णगसम्मे काउस्स जहणियं हवे णियमा ।  
सम्मे वा मिच्छे वा पज्जत्ते तिण्णि सुहलेस्सा ।।53 ।।

There is lowest degree of Kapot Laishyia in Nivrtya Pryaptak Smyakdrashti in Bhog Bhumi, because that Triyanch or human of Karm Bhumi, who has first completed the bondage of next birth of Triyanch or human and afterwards adopting Chhayak Smyaktva or Vedak Smyaktava died, then his appearance there happens with lowest degree of Kapot Laishyia, i.e. his troubled thoughts are appropriate according to him. On being Pryapt in Bhog Bhumi whether one is Smyakdrashti or Mithyadrashti, there are only three auspicious Laishyias in him.

#### **Laishyas according to Goon Sthans :-**

अयदोत्ति छलेस्साओ सुहतियलेस्सा हु देसविरदतिये ।  
तत्तो सुक्का लेस्सा अजोगिठाणं अलेस्सं तु ।। 532 ।।

Upto Asnyat in four Goonsthans there are all the six Laishyias. In Deshvirat etc. three Goonsthans there are only three auspicious Laishyias, beyond it upto Sayog Kewli in six Goonsthans there is only one Shukl Laishyia. In Ayogi Goonsthan there is no Laishyia at all because there is absence of Yog and Kashaya there.

णट्टकसाये लेस्सा, उच्चदि सा भूदपुव्वगदिणाया ।  
अहवा जोगपउत्ती मुखोत्ति तहिं हवे लेस्सा ।।533 ।।

Though in Upshaant etc. three Goonsthans there is no appearance of Kashaya and in twelbth and thirteenth Kashyia has got even destroyed, even then whatever Laishyia is said there, that has been said there with reference to previous Gati(state), or tendency of Yog is called Laishyia and there is supremacy of Yog, therefore Laishyia is there.

#### **Laishyia in reference to Deva:-**

तिण्हं दोण्हं – दोण्हं छण्हं दोण्हं च तेरसण्हं च ।  
एत्तो य चोददसण्हं लेस्सा भवणादि देवाणं ।। 534 ।। गो. जी  
तेउ तेउ तेउ पम्मा पम्मा य पम्मा सुक्का य ।  
सुक्का य परमसुक्का भवणतिया पुण्णगे असुहा ।।535 ।।

Now we describe these in Bhavantriya etc Devas :- With reference to Pryapt there is lowest degree of Tejo Laishyia to Bhavanvasi, Vyantar and Jyotshi Dewas: In Saudharm and Aishaan Swarg, Tejo Laishyia is of medium degree. In Saanat kumar and Mahaindra Swarg there is highest degree of Tejo Laishyia and lowest degree of Padam Laishyia. In Brhm-Brhmottar etc. six Swargs there is medium degree of Padm Laishyia. In Satarsahsraar there is highest degree of Padm Laishyia and lowest degree of Shukl Laishyia . I Aanat etc. four Swargs and nine Graivyaks there is medium degree of Shukl Laishyia. Above that in Anudish and Anuttar concerned fourteen Vimans there is highest degree of Shukl Laishyia. In Apryapt state of Bhavantrik Deva there are only three unauspicious Laishyia. By it, it is indicated that in Apryapt period of Vaimaanik Devas they have got their own Laishyia.

## Chapter 8

### State and Age acquirment for next birth according to thoughts.

लेस्साणं खलु अंसा छवीसा हौति तत्थ मज्झिमाया ।  
आउग बंधण जोग्गा अट्टट्ठवगरिसकाल भवा ॥ 518 ॥

There are eighteen degrees of six laishyas due to their division into lowest, medium, and highest. Again from highest degree of Kapot Laishya and before highest degree of Tejo Laishya, in appearance state of Kashya, there are eight medium degrees, which are suitable for state and age fixation for next birth. Thus there are 26 degrees. Eight medium degrees happen in Apkarsh Kal i.e. in diminishing period. Which are like this that by diminishing again and again the period of the age of present birth which we are enjoying, fixation of the Gati i.e. state and age of next birth happens. This is called Apkarsh.

**Example:-** Suppose present age of some Triyanch or human of Karm Bhumi either lowest or medium or highest is 6561 years, out of it after passing out 2/3 of it, at the time of first Antrmuhurt of the third part i.e. 2187 is suitable for Gati Bandh of next birth. If Gati Bandh i.e. fixation of the state and age did not happen at that time, then again on passing 2/3 part of 2187 years, the first Antrmuhurt of 1/3 remaining part of 2187 years i.e. 729 years is suitable for Gati Bandh, if it does not happen here too then again in the same way after passing 2/3 of 729 years, at the first Antrmuhurt of 1/3 part i.e. 243 years is suitable. Again if it does not happen, then passing 2/3 of 243 years, at the first Antrmuhurt of 1/3 part i.e. 81 years is suitable, when if it again does not happen then after passing 2/3 of 81 years, at the first Antrmuhurt of 1/3 i.e. 27 years is suitable, if it does not happen even now, then again same process is repeated at 9 year, then at 3 years and 1st year of remaining age.

Q:- If Gati and Age Bandh does not happen as a rule, in the

eight diminution (Apkarsh) too, then there is no further Apkarsh, in that case how Gati and age Bandh takes place.

Ans.:- Before the remaining of the last innumerable part of the last Aavle of the present age, having time continuity (समय प्रबद्धौ) equivalent to Antrmuhurt, fixing the Gati and age of next birth as a rule, finishes. Understand it as a rule.

**Sopkrmaayou (सोपक्रमायु):-** Those whose death occurs untimely due to sorrow, they are of Sopkrmaayou.

**Nirupkramaayou:-** Deva, Naarki and of Bhog Bhumi are of Nirupkramaayou (can't die without completing age) Jeevas of Soapkramaayou perform their Gati and Age Bandh by above method. In those Apkarshs, in the period of Gati and Age Bandh, some Jeevas eight times, some seven times, some six times, some five times, some four times, some three times, some two times and some only once, vibrate with the thoughts suitable for Gati and Age Bandh only in Apkarsh period, in jeevas vibrations suitable for gati and age bandh happens by nature, there is no other reason for it.

Those Jeevas who have started Gati and Age Bandh of next birth in the 1st period of third part they complete the Bandh in Antrmuhurt, or second time they become capable of Gati and Age Bandh when 1/9 part of their full age remains, or 3rd time on remaining 1/27 part of their full age they get capable of Gati and Age Bandh, in this way it happens eight times. But it is not necessary that they perform Gati and Age Bandh after each remaining Apkarsh, though they become capable of doing so in Apkarshas.

Deva and Naarki of Nirupkramaayou become capable of Gati and Age Bandh for next birth while six months of their age remain. Here also eight Apkarshas happen dividing these six months into three parts every time, and Gati and Age Bandh happens in these only.

समयाधिक पूर्वकोटि प्रभृति त्रिपत्योपमपर्यन्तं संख्यातासंख्यातवर्षायुष्क भोगभूमि  
तिर्यग्मनुष्या अपि निरूपक्रमायुष्का इतिग्राह्यम् ।

Having from one samay (unit of time) and one Purva Koti upto three palya of numerous and numberless years of age, Bhog Bhumia Trianch and human are also of Nirupkramaayou. For them capability

of performing Gati Aayou Bandh of next birth is through eight Apkarshas of the remaining last nine months of their present age.

Special meaning:- It must be kept in mind, that bandh of age of which ever Gati happens in 1st Apparsh, and if further Bandh of age takes place in second etc. other Apkarshas then it is of that very Gati of first Apkarsh if Bandh does not happen in first Apkarsh, instead of it, it happens on second Apkarsh of whichever Gati and it continues in third etc. Apkarshas then it also happens in the same Gati. Thus for so many Jeevas it happens only in one Apkarsh, while for so many it happens in two, three, four, five, six, seven or eight Apkarshas.

Number of Jeevas performing Gati Aayou Bandh in eight Apkarshan periods:- Here those jeevas who do Aayou Bandh in eight Apkarshan are least of all, those who perform in seven Apkarshas are numerous times more to the above one, those who perform in six Apkarshas are numerous times more to these, performers in five Apkarshas are even numerous time more to that of six, performers in four are numerous times more to that of five, performers in three are numerous times more to those of four, performer in two are numerous times more to that of three and, performers in one are also numerous time more than those of two.

Time limit of eight Apkarshas:- For those jeevas who perform Aayou Bandh in eight Apkarshas, Jaghanya period of Aayou Bandh in eighth Apkarsh is short, and his highest period i.e. Utkrsht, in comparison to that is specially more, to such Jeevas in seventh Apkarsh Jaghanya Kal (lowest period) of Aayou Bandh is numerous times more than that and Utkrst Kal i.e. highest period is specially much more than that.

In reference to that for those Jeevas who do Aayou Bandha in seven Apkarshas shorter period in seventh Apkarsh numerous times more and higher period is specially more than that. In comparison to those, for those who perform Aayou Bandh in eight Apkarshas their

Jaghany (shorter) Kal in sixth Apkarsh is numerous times to that and Utkrsht (higher) Kall is specially much more. In comparison this for those Jeevas who do Aayou Bandha in seven Apkarshas their Jaghany Kal of Aayou Bandh in sixth Apkarsh is numerous times more to it and higher is specially more than that. In comparison to it for those Jeevas who do it in six Apkarshas Jaghany Kal is numerous times more to that and Utkrsht Kall is specially more to them, and so on.

Thus going upto Utkrsth of only one Apkarsh their are 72 option. According to thoughts, critical psychological principle of Aayou bandh is described above. This critical principle is a tedious subject for ordinary person. To make this critical understandable. I am citing an example below:-

As is thinking so is Gati :- Surrounded with Devas and Demons Bhagwan Mahavir visiting several countries, one day again came to the same Rajgrh city. Worshiped by twelve kinds of assemblies Bhagwan Mahavir got seated on Vipulachal mountain. King Shrenik went to eulogise him. On his way, he saw a Muniraj named Dharmruchi, seated on a stone slab. That Muniraj, was still like a calm ocean, unvibrating like a lamp, and elevated like watery cloud. He had conquered the activities of Indrias, was sitting in Pryank Aasan, he had controlled the breath and closed his eyes. Seeing thus meditating Muniraj, he offered prayer to him, but the face of Muniraj was getting slightly strained, therefore seeing it so, some doubt got created to King Shrenik. From there he reached near Jinandra Bhagwan Mahavir. There first he eulogised him with folded hands, then eulogising Gautam Gandhar he asked him, "Hai Prabhu! I have seen a Tapasvi Muniraj on the way. He was performing such meditation as if meditation itself getting personified is sitting. Hai Nath! who is he? I have a great enthusiasm to know it, so please tell it." On thus being asked by King Shrenik. Lord of speech Gandhar Bhagwan said:-

In Angdesh of this Bhart Kshettar there is a highly prosperous city, named Champa. In it king Shwetvahn used to rule. Hearing the real form of Dharma from Bhagwan Mahavir he got overwhelmed with three kinds of Vairag (a version towards world). Due to which he handing over the rule to his son Vimal Vaahn, adopted sainthood along

with a lot of people. For a long time moving along with the Sangh (group) of Munis and observing continous Sanyam (control over himself) that muniraj coming over here have got seated here. He always loves ten Dharmas, so among the people he became famous by the name 'Dharma Ruchi', so it is correct, because that is the friendship which is for all the Jeevas. Today after observing one month fast, he went in the city for food. There three persons together came near him. Out of them one was an expert of the science of studying characteristic indications.

Seeing this Muniraj he said, "that his indicative signs are that of a ruler, but he is wondering for alms, so whatever is written in shastra seem to be lie. In its reply second person said, "Whatever is written in shastra is not lie. Discarding kingdom he has become Rishi. Getting avered from the world due to some reason, he has handed over the rule of kingdom to his young child son and getting himself avered, is performing Tap in this way." Hearing his words third person spoke." His Tap is cause for sin, so what is the use of it? Because.

दुरात्मनः कृपां हित्वा बालं तपसमर्थकम् ।

लोक संव्यवहाराज्ञं स्थापयित्वा धरातले ॥ 17 ॥

स्वयं स्वार्थं समुद्दिश्य तपः कर्तुमिहागतः ।

मन्त्रि प्रभृतिभिः सर्वैः कृत्वा तं शृखलावृतम् ॥ 18 ॥

राज्यं विभज्य तत्स्वरं पापैस्तदनुभूयते ।

इति तद्वचनं श्रुत्वा स्नेहमान प्रचोदितः ॥ 19 ॥

अमुञ्जानः पुरादाशु निवृत्त्यैत्य वनान्तरे ।

वृक्षमूलं समाश्रित्य बाह्यकारणसन्नि धौ ॥ 20 ॥

Leaving pity aside and handing over the load of ruling the kingdom to his unexperienced and ignorant from wordly intricacies incapable child son, he has come over here to perform Tap, only for acheiving his selfish aim. Ministers etc. persons have tied him with chains, after dividing the kingdom, these sinners have started enjoying it according to their will." Hearing these words of third person, the heart of this muni got emotional with love and pride, due to which he has returned back from city to the forest without having his food, and

is sitting under the tree in the heart of the forest.

अन्तः क्रोधकषायानुभायोयस्पर्धकोदयात् ।

संक्लेशाध्यवासानेन वर्धमान त्रिलेश्यक ॥ 21 ॥

मन्त्रयादिप्रतिकुलेषु हिंसाद्याखिलनिग्रहान् ।

ध्यायन् संरक्षणानन्दरौद्रध्यानं प्रविष्टवान् ॥ 22 ॥

अतः परं मुहूर्तं चेदेवमेव स्थितिं भजेत् ।

आयुषो नारकस्यापि प्रायोग्यो यं भवि उष्यति ॥ 23 ॥

Due to getting their speech type outword causes, eruption of the waves of the rage kashaaya of severest degree are rising in his innerself. Due to Sanklesh type thoughts his three in auspicious Laishyas are increasing.

He is entering in sanrakshnaanand named Rodr Dhyan, thinking about Hinsa etc. All type of destructions of those ministers etc. who have turned infaithful. Now if in future upto Antrmuhurt such state of his persists, then he will become capable of accomplishing of Narak Aayou Bandh." "Therefore Hai Shrenik! you atonce go and make him understand, and say,". Hai sadhu! leave this inauspicious thinking atonce, extinguish the rage like fire, remove the net of illusionary love, Sanyam, cause of Moksh which you have left adopt it again, this relation of wife, son and brother etc. is inauspicious and increaser of your continuence in universe, and with such logical arguments reinstate him in himself. Thus with your preachings he will again getting reinstated in his real self thought the Dhyan like fire, he will turn down the Gati karma like strong fort, and he will become adopter of glorious pure self thought adorned with new heavenly acquisitions." Listening these words of Gandhar Maharaj, king Shrenik atonce went to that Muni Maharaj and made him happy through the path told by Gandhar Maharaj. That muni maharaj also acheiving the state which is created by the destruction of Kashyaas and prevalance of calm, through second stage of Shukl Dhyan achieved Kewal Gyan (absolute knowledge). At that very time, Indra etc. Devas came to offer worship to that Dharma Ruchi Kewli, and king Shrenik also worshiped him along with Devas. Then he again came to Bhagwan Veer Nath. (UTTAR PURAAN)

## Chapter 9

### Laishya according to Gati

King Jitari was the ruler of Kusumpur city. He was having two sons, named Shashiprabh and Surprabh. Handing over rule to his elder son Shashiprabh and appointing younger son Surprabh Yuvraj, King got busy in Dharma serving. Once adopter of Chatur Gyan Shri Vijay Ghosh suri came to the city. They went in audience for prayers to Muni. Then Shashi Prabha got aversion from the universe. Awakened Surprabh coming to home requested humbly to his elder brother, "Brother! this universe is sapless, there is no certainty of these momentary pleasures, therefore leaving all these material enjoyment adopting sadhu Dharma (sainthood), I will make efforts in Tap, Sanyam etc. so that I may attain Swarg or Moksha." Listening so Shashiprabh said, "Brother! it seems you have been distracted by some evil natured. This is the cause, that you are wishing to obtain unattained pleasures of future, discarding the material enjoyments which are available now and are well in your hand, you seem to be bereft of thinking. Oh! who has seen the pleasures of future? And who knows? Award of Dharma will be obtained or not?" Somprabh calmly said, "Brother! what type of talk you are doing? Award of Dharma is certainly obtained, because we clearly see the result of Punya and Sin being obtained. See, in this world one jeeva is diseased while other is normal, one is beautiful while other is ugly, one is wealthy while other is poor, one is fortunate while other is unlucky, all these and other differences are all the result of Punya and sin." Due to being non believer in Guru, on being so preached with such Taatvik preachings, Shashiprabh could not get any Taatvik wisdom. Lastly Surprabh adopted Muni Diksha (sainthood) alone with thoughts of aversion, and practicing Tap Sanyam completing his age became Deva in Brahmdeva Lok.

King Shashiprabh remained engrossed day and night in ruling with fondness, indulging in material pleasures, eating and drinking, bathing and decorating his body with ornaments. He could not

perform Tyaag, Niyam, Vrat, Repentance, Tap and jap etc. In his life as a result of it, he died with the thoughts of the fondness of the pleasures of his body and got rebirth in third Narak. Surprabh Deva knowing through his Avadhi Gyan, under the influence of his brotherly love of previous birth, reached the Narak and told the state of his previous birth to the Naraki Jeeva of his brother, and also said along with it, "Brother! I advised you a lot in our previous birth but you did not refrained at all, so now you have got birth in Narak." Listening the talk of Deva, Narak Jeeva of Shashiprabh came to know the reality of his previous birth through his Vibhang Gyan and felt a great remorse. He said with anguish, "Brother! I did not practise Dharama at all due to getting attracted in material pleasures and rearing my body, in my previous birth. Now what can I do, lying in Narak! you go to the place of my previous birth, thrash my body, condemn it by kicking again and again, so that, any how, by shedding the load of Karmas I may come out of this Narak. At this Surprabh said:-

को तेण जीवरहिएण संपयं जाइएण हुज्ज गुणो ।

जइसि पुरा जायंतो तो नरइ नेव निवडंतो ॥ 257 ॥

"Brother! what benefit will be achieved by kicking, thrashing and condemning the dead body of previous birth? If you might had caused even little trouble to you that body by engaging your that body in Tap, Sanyam etc. In previous, then you were not to have any chance of going to Narak, but what can be done now? Now you have to suffer the result of your doings. No one is capable of getting you freed from it.

### Index of inner thinking

उक्तेः पूर्वं विजानाति मनोभावं परस्य यः ।

स मेधावी सतां वन्द्यो वर्तते भूविशेषकः । (1)

The person who comes to know the thoughts of other person before words come out of his mouth, he is like an ornament for the world.

मनोगतं हि यो भावं बुद्ध्या समधिगच्छति ।

न स साधारणः किन्तु वर्तते भुविदेवता ॥ 2 ॥

The person who comes to know with authenticity the heart felt

thoughts, understand him Devta .

आकृति वीक्ष्य यः प्राज्ञः परभावं समूहते ।

प्रीत्या केनापि यत्नेन मन्त्रदः स विधीयताम् ॥ 3 ॥

In whichever way it is possible , make such persons your adviser who comes to know the purpose of a person simply by the seeing his form or appearance.

उक्तं वेत्ति नरः कश्चिदनुक्तञ्चात्यतुच्छधीः ।

आकृतौ सति साम्येऽति श्रेण्यां भिन्नस्थितिस्तयोः ॥ 4 ॥

Those persons who understand the inner thoughts without saying, their form and facial expressions may be similar to those who do not understand , even then their class is different .

सकृदेव नरं दृष्ट्वा भावं मानससंस्थितम् ।

बोद्धुं यदक्षमं चक्षुर्वृथा ज्ञानेन्द्रियेषु तत् ॥ 5 ॥

Those eyes which cannot guess the thoughts running in the innerself of others, then what is the speciality of their indrias.

भिन्नवर्णसमायोगं व्यनक्ति स्फटिको यथा ।

तथैव सर्वलोकानां वक्त्रं वक्ति हि मानसम् ॥ 6 ॥

As quartz changing his colour adopts the colour of a substance near it, exactly in the same way, the facial expressions of man changes according to his internal thoughts and start depicting the same whatever is going across his mind.

भावपूर्णं मुखं त्यक्त्वा श्रेष्ठमन्यत्र वस्तुकम् ।

मुखं हि सर्वतः पूर्वं हर्षामर्षो व्यनक्ति नुः ॥ 7 ॥

What can be more full of thoughts than facial expressions, because it reveals, first of all, whether innerself is in anger or love.

यदी प्राप्तो भवेत्पुण्याद् बिना शब्देन भाववित् ।

तदक्षिसन्निकर्षोऽपि जायते ननु सिद्धिदः ॥ 8 ॥

If you find such a person who examines the inner thoughts without telling, then this much is sufficient that you only glance at him, and all your wishes will be fulfilled.

आकृतादि परिज्ञानमुत्तमं यदि वर्तते ।

एकेन तर्हि बुध्येते रागरोषौ हि चक्षुषा ॥ 9 ॥

If there are such persons , who can understand one's expressions and ways of behaviour , then only eye can tell whether there is hate or love in his heart .

धूर्ता भद्रतराचापि सन्ति ये वसुधा तले ।

तद्दृष्टिरेव सर्वत्र तेषां भावस्य सूचिका ॥ 10 ॥

Those persons who are famous in the world as evil natured or noble , their measure is only eye and nothing else.

## Glossary

1. **Kashay**(कषाय) : Thoughts which trouble or suppress the soul.
2. **Yog**(योग) : Action of body , speech and mun , or throbbing of atam prdaishas due to these three
3. **Sthiti bandh**: Time of effectiveness of karmas.
4. **Prkrati bandh**: nature of karma.
5. **Anubhag bandh**: Degree of the strength of effectiveness of karmas.
6. **Prdaish bandh**: No of such karma parmanus.
7. **Varn Naam Karma** : It is a subkind of Naam karm which is out of eight karmas. Naam karm is responsible for the shape of body.
8. **Moh**: It is such a State of mind in which one feels extremely attached towards some one or article loosing sense of right decision.
9. **Goonsthans** : According to jain philosophy these are fourteen stages of jeeva , starting from ordinary worldly upto absolutely liberated soul depending on the purity of soul .
10. **Kshayoupsam** : Partly destruction and partly suppression of karmas .
11. **Spandan**: Vibrations.
12. **Naigam Nai** :According to holy scripts or writings.
13. **Paryiarthic Nai** :According to the state of existence.
14. **Asankhyat Lok**: One lok contains innumerable pardesh (unit volumes ). So pardeshas equiva lent to the pardeshas present in innumerable loks .
15. **Sanklesh sthan** :- state of disturbed evil thoughts being extermely less are difficult to obtain and valuable. Sanklesh prinam due to being in excess and easily attainable are valueless also. It is experianceable, but series of pure thoughts flows in mind with grat difficulty even on making efforts. Jeevas of the evil series of thoughts are found here and there in abundance in the world , but jeevas of pure series of thoughtsare found in scarce numbers.
16. **Six Khand** :- According to Jain geography one part of Jambudweep is called Bharat Chhetra, it is divided into six parts, one of these is Arya Khand , present world is only a part of Arya Khand.



