

Table 1. of Continuous Bonds and sub-classes.

No.	Name of Karma.	Stages when they are attained or any system.
2	Celestial condition and form.	15th to 40th part of the 1st stage.
3	Human condition and form.	Any stage from 15th to 40th.
3	Sub-human condition and form, and low-family.	All stages in 7th and 8th bodied souls.
4	Physical-body-and limbs.	All stages in bodied and unbodied souls.
5	Fluid-body-and limbs.	All stages in bodied and unbodied souls and in the opposite.
1	Graceful movement.	2nd stage to 40th part of the 1st stage.
1	Adamantine Bones.	2nd and 40th stages.
2	Destructive, and respiration.	2nd stage to 40th part of the 1st stage.
1	Symmetrical figure.	2nd stage to 40th part of the 1st stage.
4	Five-sensed, mobile, gross developable, individual.	2nd stage to 40th part of the 1st stage.
3	Steady and beautiful.	17th stage to the 40th part of the 1st stage.
1	Fame.	17th to 10th stage.
3	Amiable, sweet-voice, impetuous.	2nd stage to 40th part of the 1st stage.
1	Pleasure-feeling.	17th to 10th stage.
3	Risible and indulgence.	2nd stage to 40th part of the 1st stage.
1	Masculine Sex.	2nd to 10th stage.
1	High Family.	2nd to 10th stage.
38	Karma Prakṛities are those continuously bound without system.	

जत्थ वरखेमिचंदो महखेण विष्ठा सुखिम्मलो जादो ।

सो अभयखंदिखिम्मलमुखोवही हरउ पावमलं ॥ ४०८ ॥

यत्थ वरनेमिचन्द्रो मपनेन विना सुनिर्मलो जानः ।

स अभयनन्दिनिर्मलधृतोद्विहरतु पावमलम् ॥ ४०८ ॥

408. May that Abhayaṇandī (Āchārya), the ocean of pure scriptural-knowledge, from whom worthy Nemi-chandra has risen pure, and without churning, remove the dirt of bad karmas.

Commentary.

There is a tradition current that the moon along with other things came out of the churning of the ocean.

The author Nemi Chandra Siddhant Chakravarti here pays homage to his preceptor Āchārya Abhayaṇandī, whom he likens to the ocean, because his knowledge was vast and deep. The preceptor, however, had to undergo no painful operation like churning in transmitting scriptural knowledge to this disciple, and with knowledge bestowed, and acquired, without trouble, the pupil shone forth adding the cool and comforting light of knowledge, far and wide, like the moon, but pure and without the black spots which mar the purity of the moon. The excellence of both the pupil and the preceptor is here extolled.

उत्थेखणविउभादो अभापवत्तो गुणो य सत्थो य ।

संकमवि जेहिं कम्मं परिणामवत्तेण जीवाणं ॥ ४०९ ॥

उत्थेखणविउपात अपावदुत्तः गुणश्च सत्त्वः ।

संकामति यैः कर्म परिणामवत्तेन जीवानाम् ॥ ४०९ ॥

409. (There are five kinds of divisions i. e., Bhāgīharā) which Karmas with the help of thought-activities of souls are transferred (into other Karmas):—

(1) Uḍḍhaṇā, (2) Vidyā, (3) Adhah Pravṛtta, (4) Gāṇa Prakramagā, (5) Sarva Saṅkramagā.

यथे संकामिजवि लोपंथे सुत्थि मूलपपदीयं ।

वेत्तणपरित्तमोहे आउचउको व संकमखं ॥ ४१० ॥

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Insistent Life Brianne Donaldson, Ana Bajželj, 2021-08-17 A free open access ebook is available upon publication Learn more at www.luminosoa.org Jainism perhaps more so than any other South Asian tradition focuses strongly on the ethics of birth life and death with regard to both humans and other living beings Insistent Life is the first full length interdisciplinary examination of the foundational principles of bioethics within Jain doctrine and the application of those principles in the contemporary sphere Brianne Donaldson and Ana Baj elj analyze a diverse range of Jain texts and contemporary sources to identify Jain perspectives on bioethical issues while highlighting the complexity of their personal professional and public dimensions The book also features extensive original data based on an international survey the authors conducted with Jain medical professionals in India and diaspora communities of North America Europe and Africa *The Sacred Books of the Jainas* Sarat Chandra Ghoshal, 1974 Gommatsara Karma-kanda Nemicaandra Siddhāntacakravartin, 1974 **Historical Dictionary of Jainism** Kristi L. Wiley, 2004-07-08 Jain is the term used for a person who has faith in the teachings of the Jinas Spiritual Victors Jinas are human beings who have overcome all passions kasayas and have attained enlightenment or omniscience kevala jnana who teach the truths they realized to others and who attain liberation moksa from the cycle of rebirth samsara At the core of these teachings is nonviolence ahimsa which has remained the guiding principle of Jain ethics and practices to this day In comparison with other religious traditions of South Asia Jains are few in number comprising less than one percent of India s population The Jain lay and mendicant communities however have maintained an unbroken presence in India for more than 2 500 years and have influenced its culture throughout this time Historical Dictionary of Jainism covers the history of Jainism that spans a period of more than 2 500 years The history values concepts and scriptures eminent mendicant and lay leaders and scholars places institutions and social and cultural factors are covered in over 450 dictionary entries This comprehensive reference work also includes an introductory essay explanation of the Jain scriptures chronology appendices bibliography and an 8 page black and white photo spread This book provides an excellent introduction and overview to Jainism for scholars students and general readers *The A to Z of Jainism* Kristi L. Wiley, 2009-06-17 The A to Z of Jainism covers the history of Jainism that spans a period of more than 2 500 years The history values concepts and scriptures eminent mendicant lay leaders and scholars and places institutions social and cultural factors are covered in over 450 dictionary entries This comprehensive reference work also includes an introductory essay explanation of the Jain scriptures chronology appendixes and bibliography This book provides an excellent introduction and overview to Jainism for scholars students and general readers **The Sacred Books of the Jainas** ,1937 *Library of Congress Catalog* Library of Congress, 1974-10 A cumulative list of works represented by Library of Congress printed cards □□□□□□□□ □□□□□□□□ (Japan), 1978 **Library of Congress Catalogs** Library of Congress, 1976 *National Union Catalog* ,1978 The National Union Catalog, Pre-1956 Imprints ,1968 **General Catalogue of Printed Books** British

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