

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 ॥

यत्त वरनेमिचन्द्रो मयनेन 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.

उत्पेलणविउभादो अभापवत्तो गुणो य सत्त्वो य ।

संकमवि जेहिं कम्मं परिणामवत्तेण जीवाणं ॥ ४०९ ॥

उद्भूतनविपवात अपायमदुतः गुणश्च सर्वश्च ।

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

येथे संकामिजवि लोपंथे सुत्थि मूलपपटीयं ।

वेत्तणपरित्तमोहे आउचउको व संकमयं ॥ ४१० ॥

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D Kirk



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