

Ācārya Kundakunda's
Bārasa Aṇuvekkhā
– The Twelve Contemplations
(With Authentic Explanatory Notes)

आचार्य कुन्दकुन्द विरचित
बारस अणुवेक्खा
(द्वादश अनुप्रेक्षा, बारह भावना)
(प्रामाणिक व्याख्या सहित)



Divine Blessings:
Ācārya 108 Viśuddhasāgara Muni

VIJAY K. JAIN

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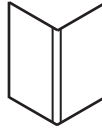
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विकल्प

Spite against knowledge – *pradoṣa*, concealment of knowledge – *nihnava*, non-imparting of knowledge out of envy – *mātsarya*, causing impediment to acquisition of knowledge – *antarāya*, disregard of knowledge – *āsādana*, and disparagement of true knowledge – *upaghāta*, lead to the influx (*āsrava*) of knowledge-obscuring (*jñānāvaraṇa*) and faith-obscuring (*darśanāvaraṇa*) karmas.

English rendering of Ācārya Umāsvāmī's *Tattvārthasūtra*, *sūtra* 6 : 10

—♦—
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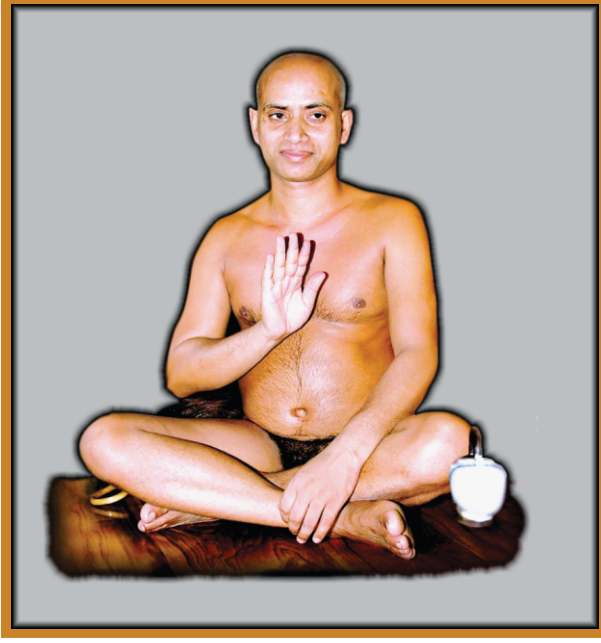
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Idol (*pratimā*) of Lord Pārśvanātha, the twenty-third *Tīrthāṅkara*,
at Gajpantha Digambara Jain Temple, Nashik, Maharashtra.
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DIVINE BLESSINGS

मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य १०८ श्री विशुद्धसागर जी मुनिराज



संस्कृति, संस्कार और साहित्य साधु-स्वभाव की रक्षा के लिए परमोपकारी साधन हैं। साहित्य के बिना उक्त तीनों की रक्षा असंभव है। विश्व-साहित्य में जैन वाङ्मय गुरुतापूर्ण है, जो विश्वहित की व्याख्या करने वाला है तथा सर्व-विद्याओं से पूर्ण है। राजनीति, धर्मनीति, अध्यात्म, लोक-विद्या, परमार्थ-विद्या से सम्पन्न जिनश्रुत है। वीतरागी दिगम्बर जैन आचार्यों ने सिद्धान्त के साथ गूढ़-ज्ञान अध्यात्म पर भी स्व-प्रज्ञा से आगमों का सृजन किया है; जिसका मूल आधार सत्यार्थ-बोध प्रदायिनी सर्वज्ञवाणी है, जिसमें सर्व वस्तु के वस्तुत्व का रहस्य है।

सनातन वीतरागी श्रमण-परम्परा में बहु-विश्रुत दिगम्बर जैनाचार्य श्री कुन्दकुन्द स्वामी हुए जिन्होंने सर्व-कल्याणार्थ चौरासी पाहुड (प्राभृत) ग्रंथों का प्रणयन कर सर्वभौम को साहित्य-सम्पदा प्रदान की है। उनका यह भारतीय वसुन्धरा के लिए ही नहीं, अपितु विश्व-भूमि के लिए महनीय उपकार है।

.....

चौरासी पाहुड ग्रंथों में 'बारस अणुवेक्खा' महान् ग्रंथ है, जिसमें कुन्दकुन्द स्वामी ने अनित्यादि बारह भावनाओं की व्याख्या की है। सम्प्रति प्रकाशित बारह भावनाओं में सर्वाधिक्य प्राचीन यही ग्रंथराज है। ग्रंथकार आचार्य श्री कुन्दकुन्द स्वामी ने इस ग्रंथ में स्वयं का नामोल्लेख भी किया है।

भावना, वृत्ति, अनुप्रेक्षा, चिंतन रहस्यमयी पद्धति है। पुनः-पुनः जो वस्तु गतिमान होती है वह विशिष्ट ऊर्जा (विद्युतशक्ति) को प्रकट करती है। वैराग्य की ज्योति को स्फुट करने वाली 'बारह भावना' है।

जैसे बालक को माँ आनन्द-दायिनी होती है उसी प्रकार से जगत् के भव्य मुमुक्षु जीवों को आनन्द प्रदायिनी 'बारह भावना' है। भ्रान्त चित्त की विशुद्धि के लिए अनुप्रेक्षाओं का बार-बार चिंतन करना चाहिए।

सर्व-विश्व प्रेक्षामय हो, सत्यार्थ-बोध को प्राप्त हो, इसी भावना से युक्त श्रीजिन वागीश्वरी उपासक, तत्त्व-ज्ञान पिपासु, श्रीजिन श्रुत-गुरु भक्त, आंग्ल-भाषा निष्णात विद्वान्, तर्क-न्याय-अध्यात्म प्रेमी श्री विजय कुमार जैन ने 'बारस अणुवेक्खा' ग्रंथ का अंग्रेजी भाषा में अनुवाद कर अहिन्दी-भाषी जनों को भी समीचीन वस्तुत्व प्रदान किया है। आपका यह पुरुषार्थ जगत्-कल्याण का कारण बने, आप इसी प्रकार श्रीजिन वागीश्वरी की आराधना करते हुए शीघ्र ही कैवल्य को प्राप्त करें, यही शुभाशीष।

इति अलम्, शुभम् भूयात्।

पावन वर्षायोग,
श्री सम्मेदशिखरजी,
मधुबन, झारखण्ड (भारत)
16 नवम्बर, 2021

श्रमणाचार्य विशुद्धसागर मुनि



P R E F A C E

मंगलं भगवान्बीरो मंगलं गौतमो गणी ।
मंगलं कुन्दकुन्दार्यो जैनधर्मोऽस्तु मंगलम् ॥

These four are auspicious (*maṅgala*) – Lord Mahāvīra (the Omniscient *Tīrthaṅkara*), *Gaṇadhara* Gautamasvāmi (the Apostle who assimilated and propagated the Word of Lord Mahāvīra), *Ācārya* Kundakunda (the great composer of the Scripture), and the Jaina ‘dharma’ (the Doctrine or ‘dharma’ based on the teachings of Lord Mahāvīra).

The name of *Ācārya* Kundakunda has an auspicious significance and is uttered with great veneration. Almost universally, the Jainas – ascetics (*muni*, *śramaṇa*) and laymen (*śrāvaka*) – recite the above verse as a mark of auspiciousness at the start of their activities.

The Scripture (*āgama*) – the Word of the Omniscient Lord

There were eleven *gaṇadhara* in Lord Mahāvīra’s (599-527 BCE) congregation, with Gautamasvāmi, also known as Indrabhūti, as his chief disciple. After liberation (*nirvāṇa*) of Lord Mahāvīra, sequentially, in the course of next sixty-two years, three *anubaddha kevalī* attained omniscience (*kevalajñāna*) – Gautamasvāmi, Sudharmācārya, and Jambūsvāmi. They are called ‘sequential’ or ‘*anubaddha*’ *kevalī* because of the fact that Gautamasvāmi attained omniscience on the day Lord Mahāvīra attained liberation, and so on.

During the course of the next one hundred years, five *śrutakevalī*¹ had complete knowledge of the ‘*āgama*’; they were Nandi, Nandimitra,

1. Lord Jina, the illuminator of the world, has expounded that, for sure, the one who, on the authority of his knowledge of the Scripture – *bhāvaśrutajñāna* – knows entirely, by his own soul, the all-knowing nature of the soul is the *śrutakevalī*. (see ‘*Pravacanasāra*’, verse 1-33)

The Omniscient (the *kevalī*), with his unparalleled and eternal, infinite-knowledge, experiences simultaneously the supreme nature of his soul through the soul. The *śrutakevalī*, with his knowledge of the Scripture, experiences consecutively the supreme nature of his soul through the soul. Both, the

Aparājita, Govardhana, and Bhadrabāhu. (see ‘*Tiloyapaṇṇatī*’, verses 1494-95; also ‘*Harivaṅśapurāṇa*’, p. 806-807.)

It is generally accepted by the Digambara sect of Jainas that the comprehensive knowledge contained in the ‘*āgama*’ – *aṅga* and *pūrva* – was lost gradually in the course of six hundred eighty-three years following the *nirvāṇa* of Lord Mahāvīra as it was transmitted orally from one generation of *ācāryas* to the next.

Some learned and spiritually advanced *ācāryas* then started to restore, compile and put into written words the teachings of Lord Mahāvīra, that were the subject matter of *dvādaśāṅga*. *Ācārya* Dharasena guided two *ācāryas*, *Ācārya* Puṣpadanta and *Ācārya* Bhūtabali, to put these profound tenets in the written form. The two *ācāryas* wrote, on palm leaves, *Ṣaṭkhaṇḍāgama* – among the oldest known Digambara Jaina texts. Around the same time, *Ācārya* Guṇadhara wrote *Kaṣāyapāhuḍa*. These two texts, being highly technical in nature, could not become popular with the general readers.

The Rise of *Ācārya* Kundakunda

Around the same time, *Ācārya* Kundakunda rose as the bright sun and composed some of the finest Jaina Scriptures which continue to exert, even today, great influence on the thinkers and the practitioners – the ascetics and the laymen. For the last two millenniums these texts have been true guides for the ‘*bhavya*’ – potential – souls who find worldly existence as full of suffering and aspire to tread the path that leads to

Omniscient and the *śrutakevalī*, know the nature of the Reality. The difference is that while the Omniscient experiences the Reality through the soul that has all-pervasive and infinite strength of knowledge and perception, the *śrutakevalī* experiences the Reality through the soul that has limited strength of knowledge and perception. The Omniscient sees the Reality through his infinite knowledge (*kevalajñāna*); it is like seeing objects during the daytime in the light of the sun. The *śrutakevalī* sees the Reality through his knowledge of the Scripture; it is like seeing objects during the night in the light of the lamp. Both know the nature of the Reality.

The worthy ascetics, adept in the entire Scripture (*āgama*) and renowned as *śrutakevalī*, are endowed with the special accomplishment (*ṛddhi*) – called the *chaudahapūrvī*, a kind of *buddhiṛddhi*. (see ‘*Tiloyapaṇṇatī*’, verse 1010).

ineffable happiness of liberation (*nirvāṇa, mokṣa*).

Save for 'Bārasa Aṇuvekkhā', Ācārya Kundakunda has not mentioned his name in the texts that he had authored. However, in 'Bodhapāhuḍa', he introduces himself as a disciple (*śiṣya*) of (Ācārya) Bhadrabāhu, the last *śrutakevalī*:

सद्वियारो हूओ भासासुत्तेसु जं जिणे कहियं ।
सो तह कहियं णायं सीसेण य भद्दबाहुस्स ॥६०॥

The disciple (*śiṣya*) of (Ācārya) Bhadrabāhu has elucidated here the same path that has been expounded by Lord Jina (the Victor) in his discourses that were in form of language comprising words.

वारसअंगवियाणं चउदसपुव्वंगविउलवित्थरणं ।
सुयणाणिभद्दबाहू गमयगुरु भयवओ जयओ ॥६१॥

Victory to my eminent preceptor (*guru*) *śrutakevalī* Bhadrabāhu, knower of the twelve departments (*dvādaśāṅga*) and fourteen *pūrvā*, with their extensive elaboration!

The idea that Ācārya Kundakunda had access to the Doctrine of Lord Jina through the *śrutakevalī* is further corroborated by the first verse of his composition, 'Samayasāra':

वंदित्तु सव्वसिद्धे धुवमचलमणोवमं गदिं पत्ते ।
वोच्छामि समयपाहुडमिणमो सुदकेवलीभणिदं ॥१-१-१॥

O *bhavya* (potential aspirants to liberation)! Making obeisance to all the *Siddha*, established in the state of existence that is eternal, immutable, and incomparable (perfection par excellence), I will articulate this *Samayaprābhṛta*, which has been expounded by the all-knowing Master of the Scripture – *śrutakevalī*.

This establishes that Ācārya Kundakunda was a disciple (*śiṣya*), most likely through lineage (*paramparā*), of *śrutakevalī* Bhadrabāhu and thus had access to the true Doctrine of Lord Jina.

There is another aspect of the glory of Ācārya Kundakunda. In the same treatise ('*Samayasāra*'), he avers that this composition is based on direct

experience of the ineffable glory of own soul. Only the advanced ascetics (*muni*), established in pure-cognition (*śuddhopayoga*), are able to attain such experience of the soul; Ācārya Kundakunda, certainly, had this ability which is the gateway to liberation (*nirvāṇa, mokṣa*).

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण ।

जदि दाएँज्ज पमाणं चुक्केँज्ज छलं ण घेत्तव्वं ॥१-५-५॥

I will reveal that unified (*ekatva*) soul [established in pure-cognition, i.e., indiscrete ‘Three Jewels’ (*abheda ratnatraya*)] with the glory of my own soul. If I succeed, accept it as valid knowledge (*pramāṇa*) and if I miss out, do not misconstrue my intent.

Ācārya Kundakunda is known by four other names: Padmanandī, Vakragrīvācārya, Elācārya and Gṛdhrāpicchācārya.¹

Traditional Story About the Life of Ācārya Kundakunda

Jaina literature (see ‘*Puṇyāsrava-kathākoṣa*’) carries a story about the life of Ācārya Kundakunda. The gist of the story is given here; the veracity of it cannot be fully established. However, since taken from a trustworthy and dispassionate source, we would rather go with it.

In the town of Kurumarai lived a wealthy merchant Karamaṅḍu and his wife Śrīmatī. They had a cowherd, Mativaraṇa by name, who tended their cattle. Once that boy happened to pass through an adjoining forest that was consumed by forest fire. To his great surprise, he saw a spot in the centre of the forest with few trees retaining their green foliage. This roused his curiosity and he inspected the place closely. He conjectured that the spot must have been the abode of a great *muni* as he also found a box containing some sacred texts – *śāstra* – or the Jaina Scripture (*āgama*). The credulous and illiterate boy attributed the exclusion of the spot from the devastating blaze to the presence there of these sacred texts. As the boy thought these texts to be holy, he carried these home with awe and reverence. He placed these in a sanctified place of his master’s house. He worshipped these sacred texts daily.

1. Ācārya Śrutasāgara (circa fifteenth century A.D.) in the concluding colophons of the Sanskrit commentary on six ‘*pāhuḍa*’ of Ācārya Kundakunda.

.....

Sometime later, a monk happened to visit the merchant's house. The merchant offered him food with great veneration. The cowherd boy gifted those texts to the great monk. For their acts of piety, the master and the boy received blessings from the monk. The master couple had no children. It so happened that the faithful boy died after some time. Due to his act of giving the gift of sacred texts to the monk, the boy was born as a son to the merchant. As time passed, this intelligent son became a great philosopher and religious teacher, Kundakunda by name.

The story further turns to the religious pursuits of Śrī Kundakunda. The mention of his name in the *samavasaraṇa* of Lord Sīmandharasvāmi in Pūrva-Videha¹ as the wisest of mortals, the visit of two *cāraṇa* saints to have it verified, Śrī Kundakunda's indifference to them on account of his deep meditation, their return in disgust, the misunderstanding cleared and reconciliation between the *cāraṇa* saints and Śrī Kundakunda, and the latter's visit to the *samavasaraṇa* of Lord Sīmandharasvāmi in Pūrva-Videha with the two *cāraṇa* saints. The merit of *śāstradāna* made him a great leader of thought and organizer of institutions. He secured the throne of Ācārya and spent his life in usefulness and glory. [adapted from A. Chakravarti Nayanar (2009), “Ācārya Kundakunda's Pañcāstikāya-sāra”, Third Edition, p. xix-xx.]

Ācārya Kundakunda's Time

A.N. Upadhye (1935), in his exhaustive and scholarly Introduction to 'Pracvacanasāra' has summarized as under:

“In the light of this long discussion on the age of Kundakunda wherein we have merely tried to weigh the probabilities after approaching the problem from various angles and by thoroughly thrashing the available traditions, we find that the tradition puts

1. As per the Jaina cosmology, there are five Meru and five Videha in the human region. Each Videha is divided into four regions formed due to division by rivers Sitā and Sītodā. In five Meru of Videha there are twenty regions; if one *Tīrthan̄kara* is present in each region, there would be a minimum of 20 *Tīrthan̄kara* in five Videha-regions. Lord Sīmandharasvāmi is the *Tīrthan̄kara* present in the Pūrva-Videha region of Jambūdvīpa.

his age in the second half of the first century B.C. and the first half of the first century A.D. ...”

He concludes:

“I am inclined to believe, after this long survey of the available material, that Kundakunda’s age lies *at the beginning of the Christian era.*”

It seems highly appropriate to go with this conclusion. Ācārya Vidyānanda, too, in his Foreword to ‘*Samayasāra*’, concurs with this time of Ācārya Kundakunda, “He graced the country with his divine presence in the first century B.C.” [Vijay K. Jain (2012), “*Ācārya Kundakunda’s Samayasāra*”, p. v.]

Ācārya Kundakunda’s Works

Ācārya Kundakunda, who had great penchant for spiritual exposition, is universally accepted as the author of the following treatises:

1. *Pañcāstikāyasāra* or *Pañcāstikāya-saṃgraha*
2. *Samayasāra*
3. *Pravacanasāra*
4. *Niyamasāra*
5. *Bārasa Aṅuvekkhā*
6. *Aṣṭapāhuḍa* or *Aṭṭhapāhuḍa*
 - i) *Dañśaṇapāhuḍa* or *Darśanapāhuḍa* (36 *gāthā*)
 - ii) *Suttapāhuḍa* or *Sūtrapāhuḍa* (27 *gāthā*)
 - iii) *Carittapāhuḍa* or *Cāritrapāhuḍa* (45 *gāthā*)
 - iv) *Bohipāhuḍa* or *Bodhapāhuḍa* (62 *gāthā*)
 - v) *Bhāvapāhuḍa* (165 *gāthā*)
 - vi) *Mokkhapāhuḍa* (106 *gāthā*)
 - vii) *Liṅgapāhuḍa* (22 *gāthā*)
 - viii) *Śīlapāhuḍa* (40 *gāthā*)

Besides these, the authorship of ‘*Rayasāra*’ is attributed to Ācārya Kundakunda. However, as its several versions have different number and sequence of verses (*gāthā*), some scholars are indecisive about attributing this treatise to Ācārya Kundakunda.

Every treatise mentioned above is a profound masterpiece, composed on the strength of knowledge (*jñāna*) that is beyond-the-senses (*atīndriya*). Even the best of brains found it difficult to comprehend and assimilate the Truth contained in these. This prompted some prominent and learned *ācārya*, including *Ācārya* Amṛtacandra and *Ācārya* Jayasena, to write elaborate commentaries on some of *Ācārya* Kundakunda's works to help the ascetics as well as the laymen understand the concepts and tenets contained in these texts. Fortunate are those who are able to reach, read and assimilate the teachings contained in these Scripture.

Ācārya Kundakunda is said to have written 84 *pāhuḍa* but only the ones mentioned above are existent today. All his compositions are in Prākṛit language.

‘*Bārasa Aṇuvekkhā*’ of *Ācārya* Kundakunda

‘*Aṇuvekkhā*’ – The Term and its Meaning

In Prākṛit and Apabhraṃśa, the synonym terms used are ‘*aṇuvekkhā*’ and ‘*aṇupekkhā*’, the Sanskrit equivalent is ‘*anuprekṣā*’ and in Hindi it is ‘*bhāvanā*’.

Ācārya Pūjyapāda's *Sarvārthasiddhi*, a profound and widely-read commentary on *Ācārya* Umāsvāmī's *Tattvārthasūtra*, defines the term ‘*anuprekṣā*’ at two places:¹

First, under *sūtra* 9 : 2 (see, p. 321):

शरीरादीनां स्वभावानुचिन्तनमनुप्रेक्षा ।

शरीरादिक के स्वभाव का बार-बार चिन्तवन करना अनुप्रेक्षा है।

Meditating on the nature of the body, and so on, is contemplation – *anuprekṣā*.

1. सिद्धान्ताचार्य पं. फूलचन्द्र शास्त्री (2010), आचार्य पूज्यपाद विरचित सर्वार्थसिद्धि, भारतीय ज्ञानपीठ, नई दिल्ली-110003, सोलहवाँ संस्करण.

Second, under *sūtra* 9 : 25 (see, p. 349):

अधिगतार्थास्य मनसाभ्यासोऽनुप्रेक्षा ।

जाने हुए अर्थ का मन में अभ्यास करना अनुप्रेक्षा है।

Reflection on the knowledge acquired is contemplation –
anuprekṣā.

Svāmī Kārttikeya in *Kārtikeyānuprekṣā* defines ‘*anuprekṣā*’ as:¹

... सुतत्त-चिंता अणुपेही । (संवरानुप्रेक्षा, 97, पृ. 47-48)

जीव, अजीव आदि तत्त्वों के चिन्तन करने को अनुप्रेक्षा कहते हैं।

Reflecting on the Reality (*tattva* – *jīva*, *ajīva*, etc.) is contemplation –
anuprekṣā.

Enumeration of the Twelve Contemplations

In all important Jaina texts, the number of contemplations – *anuprekṣā* – enumerated remains twelve. There is, however, difference in the order, may be for metrical needs, of their mention. Take the case of two major texts, *Bārasa Aṅuvekkhā* of Ācārya Kundakunda and *Tattvārthasūtra* of Ācārya Umāsvāmī:

No.	<i>Bārasa Aṅuvekkhā</i>	<i>Tattvārthasūtra</i>
1.	<i>adhruva</i> ² – transitoriness	<i>anitya</i> ² – transitoriness
2.	<i>aśaraṇa</i> – helplessness	<i>aśaraṇa</i> – helplessness
3.	<i>ekatva</i> – solitariness	<i>saṃsāra</i> – transmigration
4.	<i>anyatva</i> – distinctness	<i>ekatva</i> – solitariness
5.	<i>saṃsāra</i> – transmigration	<i>anyatva</i> – distinctness

1. (विक्रम संवत् 2069), स्वामि-कुमार-विरचिता कार्तिकेयानुप्रेक्षा, श्री परमश्रुत प्रभावक मण्डल, श्रीमद् राजचन्द्र आश्रम, अगास, सप्तम संस्करण.

2. The words ‘*adhruva*’ and ‘*anitya*’ are synonyms.

6.	<i>loka</i> – the universe	<i>aśucitva</i> – impurity
7.	<i>aśucitva</i> – impurity	<i>āsrava</i> – influx
8.	<i>āsrava</i> – influx	<i>saṁvara</i> – stoppage
9.	<i>saṁvara</i> – stoppage	<i>nirjarā</i> – dissociation
10.	<i>nirjarā</i> – dissociation	<i>loka</i> – the universe
11.	<i>dharmasvākhyātatva</i> – dharma (the truth proclaimed by religion)	<i>bodhidurlabha</i> – rarity of enlightenment
12.	<i>bodhidurlabha</i> – rarity of enlightenment	<i>dharmasvākhyātatva</i> – dharma (the truth proclaimed by religion)

The Gist of ‘*Bārasa Aṅuvekkhā*’

Bārasa Aṅuvekkhā of Ācārya Kundakunda contains 91 verses (*gāthā*). The first verse is the traditional invocation and the second verse enumerates the twelve contemplations.

The uniqueness of Ācārya Kundakunda’s exposition is that he has described each contemplation both from the empirical (*vyavahāra*) as well as the transcendental (*niścaya*) points-of-view (*naya*).

1. Contemplation on transitoriness (*adhruva anuprekṣā*) – verses 3-7

All paraphernalia including the mansions, carriages, beds, thrones, parents, kinfolk, attendants, family-and-friends, objects of enjoyment and re-enjoyment and even the body (*śarīra*) are transitory like the bubble of water or the rainbow; none is eternal.

From the transcendental-point-of-view (*niścaya naya*), reflect continually that the nature of the soul is perpetually different from the glory of the lords of the devas and the humans.

2. Contemplation on helplessness (*aśaraṇa anuprekṣā*) – verses 8-13

Nothing at all – magical gems, incantations, medicines, protective gears, horses, elephants, chariots and all types of learning – can afford refuge to the dying men. Even the lords of the devas and all-powerful kings-of-the-kings (*cakravartī*) have no refuge from death.

From the transcendental-point-of-view (*niścaya naya*), the soul (*ātmā*) is the only refuge (*śaraṇa*). The soul (*ātmā*), the repository of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*), right-conduct (*samyakcāritra*) and right-austerities (*samyaktapa*) is the true refuge (*śaraṇa*). The soul free from the fresh karmic-bondage, the fruition of karmas, and the previously bound karmic-matter is the only refuge in this world.

3. Contemplation on solitariness (*ekatva anuprekṣā*) – verses 14-20

Alone does the worldly-soul perform karmas, alone does it wander in this perpetual world. Alone does it enjoy the fruit of own karmas by getting states-of-existence as an infernal-being (*nārakī*), as a plant-or-animal (*tiryāṅca*), as a human-being (*manuṣya*) and as a celestial-being (*deva*).

From the transcendental-point-of-view (*niścaya naya*), reflect that those rid of right-faith (*samyagdarśana*) are really debased and can never get liberated. The mantra which needs to be reflected on constantly is, “I am one (*eka*); without infatuation (*mamatā*); pristine (*śuddha*); and of the nature of knowledge (*jñāna*) and faith (*darśana*).”

4. Contemplation on distinctness (*anyatva anuprekṣā*) – verses 21-23

The mother, the father, the brother, the son, the wife and all kinfolk do not have oneness with the worldly-soul (*jīva*); all these relations hinge on self-interest. The worldly-soul grieves for the other (soul); it doesn't grieve for own-soul which is continually getting drowned in the world-ocean.

From the transcendental-point-of-view (*niścaya naya*), substances, like the body (*śarīra*), are different from and external to the soul (*ātmā*). The soul is of the nature of knowledge (*jñāna*) and faith (*darśana*).

5. Contemplation on transmigration (*saṃsāra anuprekṣā*) – verses 24-38

Undergoing birth, old-age, death, disease, and excessive fear, the soul (*jīva*), ignorant of the Doctrine (path to liberation) promulgated by Lord Jina, wanders for a very long time in the world, marked by the five kinds of whirling round – *parivartana* or *parāvartana*. These are: 1) the cycle of absorption of different molecules of matter (*pudgalaparivartanarūpa*), 2) the cycle of place (*kṣetraparivartana*). 3) the cycle of time (*kālaparivartana*), 4) the cycle of being (*bhavaparivartana*), and 5) the cycle of thought-activity (*bhāvaparivartana*).

Owing to the rise of wrong-belief (*mithyātva*), the worldly-soul censures the true dharma and, putting blind faith on vicious dharma and vicious guru, continues to whirl round in the world. The worldly-soul continues to engage itself, day in and day out, in evil activities and thus falls in the deep pit of worldly-existence.

Although the worldly-soul (*jīva*), due to the instrumental cause of its bondage with the karmas, wanders in the thick forest of worldly-existence, but from the transcendental-point-of-view (*niścaya naya*), being utterly distinct from the karmas, it has no transmigration (*saṃsāra*); this should be the subject of contemplation.

6. Contemplation on universe (*loka anuprekṣā*) – verses 39-42

The conglomerate of six substances (*dravya*), the soul (*jīva*), etc., is called the universe (*loka*). The two primary substances (*dravya*) are the soul (*jīva*) and the non-soul (*ajīva*). The non-soul substances comprise the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*), the matter (*pudgala*) and the time (*kāla*). The universe (*loka*) has three divisions: the lower-universe (*adholoka*), the middle-universe

(*madhyaloka*), and the upper-universe (*ūrdhvaloka*).

The worldly-soul (*jīva*) in which manifests the inauspicious-cognition (*aśubhopayoga*) plunges into states-of-existence (*gati*) either in infernal-region (*naraka*) or among plant-and-animal (*tiryāṅca*). The soul in which manifests the auspicious-cognition (*śubhopayoga*) gets to enjoy pleasures in states-of-existence (*gati*) either in celestial-region (*svarga*) or among humans (*manuṣya*). The soul in which manifests the pure-cognition (*śuddhopayoga*) attains liberation (*mokṣa*, *siddhi*). One should remain engaged in such contemplation on the nature of the universe (*loka*).

7. Contemplation on impurity (*aśutiva anuprekṣā*) – verses 43-46

The body (*deha*, *śarīra*) is made of bones, besmeared with flesh, covered with skin, and home to aggregate of minute worms; this is why the body remains impure, always. It is stinking, repugnant, full of reprehensible filth, a non-living entity, comprising only the physical-matter, and naturally decomposing and decaying; one should constantly keep this in mind.

From the transcendental-point-of-view (*niścaya naya*), reflect that the soul (*ātmā*) is distinct from the body (*deha*, *śarīra*); it is rid of all karmas, home to infinite bliss, and pristine.

8. Contemplation on influx (*āsrava anuprekṣā*) – verses 47-60

Wrong-belief (*mithyātva*), non-abstinence (*avirati*), passions (*kaṣāya*) and activities (*yoga*) are the causes of influx (*āsrava*). Wrong-belief (*mithyātva*) is of five kinds: absolutistic (*ekānta*), non-discriminating adoration (*vinaya*), contrary (*viparīta*), scepticism (*saṃśaya*), and ignorance (*ajñāna*). The five kinds of non-abstinence (*avirati*) are: injury (*hiṃsā*), falsehood (*anṛta*), stealing (*steya*), unchastity (*abrahma*) and attachment-to-possession (*parigraha*). The four kinds of passions (*kaṣāya*) are anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*). The three kinds of ‘yoga’ are the activity of the body (*śarīra*), the speech (*vacana*), and the mind (*mana*).

Attachment (*rāga*), aversion (*dveṣa*), delusion (*moha*) and the quasi-passions (*nokaṣāya*), like laughter (*hāsyā*), whether intense or mild, have been proclaimed as inauspicious (*aśubha*) mind (*mana*).

Getting completely rid of inauspicious dispositions [comprising attachment (*rāga*) and aversion (*dveṣa*), etc.] and also of (inauspicious) attachment to all possessions (wealth, land, cattle, etc.), when vows (*vrata*), regulation-of-activities (*samiti*), supplementary-vows (*śīla*), and self-restraint (*saṁyama*) are observed, that should be known as auspicious (*śubha*) mind (*mana*).

The soul (*jīva*) has to wander in the world-ocean (*saṁsāra-samudra*) due only to the (karmic) influx (*āsrava*). Only activities based on right-knowledge are considered, by convention, the cause of liberation (*mokṣa*). Reflect on the truth that activities that cause influx (*āsrava*) are not the cause of liberation (*mokṣa*).

From the transcendental-point-of-view (*niścaya naya*), the aforesaid kinds of influx (*āsrava*) [including wrong-belief (*mithyātva*) and non-abstinence (*avirati*)] do not belong to the soul (*jīva*). The knowledgeable-soul, therefore, should reflect incessantly on the soul (*ātmā*) as rid of both kinds of influx (*āsrava*) – merit (*puṇya*) and demerit (*pāpa*), or material (*dravya*) and psychic (*bhāva*).

9. Contemplation on stoppage (*saṁvara anupreṣā*) – verses 61-65

The strong barrier (gate) in form of right faith (*samyaktva* or *samyag-darśana*) results in the stoppage (*saṁvara*) of the entry of (karmic) influx (*āsrava*). As a rule, when the mind is engrossed in five major-vows [*mahāvratā*, like non-injury (*ahiṁsā*)], karmic-influx (*āsrava*) due to non-restraint (*avirati*) must cease. And the doorways for karmic-influx (*āsrava*) due to passions (*kaṣāya*), like anger (*krodha*), must close down by the strong barriers (gates) in form of absence-of-passions (or detachment).

Auspicious-cognition (*śubhopayoga*) in the soul causes the stoppage (*saṁvara*) of inauspicious-cognition (*aśubhopayoga*). Pure-cognition (*śuddhopayoga*) makes it possible for the soul to affect the stoppage (*saṁvara*) of auspicious-cognition (*śubhopayoga*).

.....

From the transcendental-point-of-view (*niścaya naya*), the soul (*ātmā*) is rid of stoppage (*saṃvara*) as its own-nature (*svabhāva*) [from the point-of-view of the substance (*dravya*)] is pure (*śuddha*). The soul rid of the disposition of stoppage (*saṃvara*) should always be reflected on.

10. Contemplation on dissociation (*nirjarā anuprekṣā*) – verses 66-67

Lord Jina has expounded that putrefaction of the karmic-bondage in the (soul's) space-points (*pradeśa*) is dissociation (*nirjarā*). Whatever results in the stoppage (*saṃvara*) [of karmic-bondage] also results in the dissociation (*nirjarā*). Further, the dissociation (*nirjarā*) is of two kinds: 1) when the karmic matter falls off by itself on fruition – *savipāka nirjarā*, and 2) when the karmic matter is annihilated (before fruition) through austerities (*tapa*) – *avipāka nirjarā*.

The dissociation (*nirjarā*) of the first kind takes place in living-beings (*jīva*) of all the four states-of-existence (*gati*) but of the second kind takes place only in living-beings (*jīva*) endowed with the vows (*vrata*).

11. Contemplation on dharma (*dharma anuprekṣā*) – verses 68-82

Lord Jina has expounded that the 'dharma', accompanied by right-belief (*samyaktva*), for the householder (*sāgāra, śrāvaka*) and for the ascetic (*anagāra, muni*) is of eleven and ten kinds, respectively.

The eleven kinds (stages) of the 'dharma' of the householder (*sāgāra, śrāvaka*) are: 1) *darśanika śrāvaka*; 2) *vratika śrāvaka*; 3) *sāmāyika* (also, *sāmayika*) *śrāvaka*; 4) *proṣadha śrāvaka*; 5) *sacittatyāga śrāvaka*; 6) *rātribhuktivirata śrāvaka*; 7) *brahmacārī śrāvaka*; 8) *ārambhavinivṛtta śrāvaka*; 9) *parigrahavirata śrāvaka*; 10) *anumativirata śrāvaka*; and 11) *uddiṣṭavirata śrāvaka*.

The ten kinds of the 'dharma' of the ascetic (*anagāra, muni*) are: 1) supreme forbearance – *uttama kṣamā*; 2) supreme modesty – *uttama mārḍava*; 3) supreme straightforwardness – *uttama ārjava*; 4) supreme truthfulness – *uttama satya*; 5) supreme purity – *uttama śauca*; 6) supreme self-restraint – *uttama saṃyama*; 7) supreme austerity – *uttama*

.....

tapa; 8) supreme renunciation – *uttama tyāga*; 9) supreme non-attachment – *uttama ākiñcanya*; and 10) supreme celibacy – *uttama brahmacarya*.

The householder (*sāgāra, śrāvaka*) who contemplates incessantly on the (excellent) ‘dharma’ marches on to adopt the dharma of the ascetic (*anagāra, muni*). He, thus, continues to remain steadfast on the path to liberation (and is destined to attain liberation).

From the transcendental-point-of-view (*niścaya naya*) the soul (*jīva*) is distinct from both, the dharma of the householder (*sāgāra, śrāvaka*) and the dharma of the ascetic (*anagāra, muni*). Therefore, maintaining indifference to the two kinds of ‘dharma’, one should contemplate incessantly on the pure-soul (*śuddhātmā*).

12. Contemplation on rarity of enlightenment (*bodhidurlabha anuprekṣā*) – verses 83-86

To contemplate on the means that results in acquisition of right-knowledge (*samyagjñāna*) is the (contemplation of) enlightenment – ‘*bodhi*’. This ‘*bodhi*’ is extremely rare; as a corollary, to acquire right-knowledge (*samyagjñāna*) is extremely rare.

The knowledge (*jñāna*) based on the discernment of what is worth-rejection (*heya*) and worth-acceptance (*upādeya*) has no place in the transcendental-point-of-view (*niścaya naya*). For trouncing world-wandering (*saṃsāra*), the ascetic (*muni*) should remain engaged in the contemplation of enlightenment (‘*bodhi*’) [or, right-knowledge (*samyagjñāna*)].

Through verses 87-91, Ācārya Kundakunda concludes that these twelve contemplations (*anuprekṣā, bhāvanā*) constitute renunciation (*pratyā-khyāna*) [desisting from future transgressions], repentance (*pratikramaṇa*) [atonement for transgressions – faults or sins – committed in the past], confession (*ālocanā*) [realization of the present transgressions], and supreme-meditation (*samādhi*) [getting established in the self]. Therefore, reflect incessantly on these contemplations.

From the beginningless time, only the men who have reflected perfectly

.....

on the twelve contemplations (*anuprekṣā*, *bhāvanā*) been able to attain liberation (*mokṣa*).

I bow down, repeatedly and with utmost devotion, before all those who have attained liberation (*mokṣa*).

The Fruit of the Twelve Contemplations

Ācārya Pūjyapāda in *Sarvārthasiddhi* avers:¹

The presence in a person of contemplations, such as transitoriness (*anityānuprekṣā*), helps him practise moral virtues, like forbearance (*kṣamā*); it leads to highly effective stoppage (*saṃvara*) of karmas. Contemplation (*anuprekṣā*) is mentioned in the middle of virtue (*dharma*) and conquest-by-endurance (*parīśaha-jaya*) since it is the cause of both. He who does contemplation (*anuprekṣā*) observes properly the moral virtues and also endures the afflictions.

Paṇḍitavara Āśādhara in *Dharmāmṛta Anagāra* outlines the indispensability of the twelve contemplations – ‘*Anuprekṣā*’:²

There are many obstacles in the path to liberation. The ascetics engrossed in contemplations (*anuprekṣā*) tread the path to liberation with great joy; similarly, the practising ascetics should incessantly reflect on these contemplations, like transitoriness (*anitya*).

Ācārya Kundakunda says at the conclusion (verse 90) of *Bārasa Aṅgavekkhā*:³

Why to keep on elaborating? (Suffice it to say that–) The attainment of liberation (*mokṣa*) by all the noble souls in the past, and in the future, is to be attributed solely to the grandness of these contemplations (*anuprekṣā*, *bhāvanā*).

1. See, *Ācārya* Pūjyapāda’s commentary on *sūtra* 9 : 2, p. 329.

2. See, p. 5 of this book for the original verse and its Hindi translation.

3. See, p. 194 of this book.

Difference between Contemplation (*anuprekṣā*) and Meditation (*dhyāna*)

Bhaṭṭa Akalaṅkadeva makes clear the difference between contemplation (*anuprekṣā*) and meditation (*dhyāna*) in his masterpiece treatise *Tattvārthavārtika (Rājavārtika)*:¹

The contemplations (*anuprekṣā*), like reflection on transitoriness (*anitya*), relate to the stream of thoughts that is of the nature of knowledge (*jñāna*), but when the thought is concentrated on one particular object, it is called meditation (*dhyāna*).

The Schematic of the Present Publication

The subject of ‘The Twelve Contemplations’ – *bārasa aṇuvekkhā, dvādaśa anuprekṣā, bāraha bhāvanā* – has fascinated many learned authors of the Jaina Scripture. They have dedicated abundant space, either wholly or partly, to this topic in their treatises. To note only a few, *Mūlācāra* of *Ācārya Vaṭṭakera*, *Bārasa Aṇuvekkhā* of *Ācārya Kundakunda*, *Bhagavatī Ārādhanā* of *Ācārya Śivakoṭi* (the text mentions his name as *Śivārya*), *Kārtikeyānuprekṣā* of *Svāmī Kārttikeya*, *Jñānārṇavaḥ* of *Ācārya Śubhacandra*, *Dharmāmṛta Anagāra* of *Paṇḍitavara Āśādhara* and *Chahaḍhālā* of *Paṇḍita Daulatarāma* have discussed the twelve contemplations extensively. Then, *digambara* authors including *Ācārya Umāsvāmī*, *Ācārya Samantabhadra*, *Ācārya Pūjyapāda*, *Bhaṭṭa Akalaṅkadeva*, *Ācārya Guṇabhadra*, *Ācārya Amṛtacandra* and *Ācārya Nemicandra*, too, have accorded extreme importance, directly or indirectly, to the twelve contemplations in the conduct of the ascetic (*sādhū, śramaṇa*) as well as of the householder (*śrāvaka*).

1. See, Prof. Mahendra Kumar Jain, Editor (2009), *Tattvārthavārtika (Rājavārtika) of Śrī Akalaṅkadeva*, Part-2, commentary on *Tattvārthasūtra*, sūtra 9 : 36, p. 794.

In each chapter of this book, first the verses from Ācārya Kundakunda's *Bārasa Aṇuvekkhā* corresponding to the particular contemplation have been reproduced along with their Hindi as well as English meanings. After each contemplation, 'Excerpts from Other Sacred Texts' have been given. Common to each contemplation is the relevant excerpt from Ācārya Pūjyapāda's commentary *Sarvārthasiddhi* on *sūtra* 9 : 7 of Ācārya Umāsvāmī's *Tattvārthasūtra*. Further, selected verses from other texts, notably *Paṇḍitavara Āśādhara's Dharmāmṛta Anagāra*, Ācārya Śubhacandra's *Jñānārṇavaḥ*, *Svāmī Kārttikeya's Kārtikeyānuprekṣā* and *Paṇḍita Daulatarāma's Chahadhālā* are also given. Verses from some other important texts have been included wherever considered imperative. An index of the scriptural excerpts is given in Appendix-2.

A comparatively recent composition '*Bāraha Bhāvanā*' of *Kavivara Bhūddharadāsa* is extremely popular among the Jaina householders and many try to learn this by heart. Its verses are found inscribed on the walls of some Jaina temples. This '*Bāraha Bhāvanā*' has been given, in its original language (a regional offshoot of the Hindi language), as Appendix-4 of this book.

The endeavour has been to make this book a useful reference text not only for the readers interested primarily in the English rendering but also for the Hindi-loving scholars. The meanings of the original Prākṛit verses of *Bārasa Aṇuvekkhā* have been given both in Hindi and English languages. The meanings of all verses excerpted from 'Other Sacred Texts' have also been given in both languages. The original, profound verses by Ācārya Kundakunda, juxtaposed with many relevant verses from other highly acclaimed texts, will hopefully make this book a delightful reading.

A Submission

It is imperative that due to the lack of my understanding and also to my inadvertence, but certainly not due to my intention and wrong-belief (*mithyātva*), learned scholars would be able to find in this text errors and omissions in respect of typos, grammar and expression; I shall remain ever apologetic for such imperfections and seek from them forbearance and forgiveness.

Traditionally, the following verse is found at the end of most editions of the great Scripture *Ācārya Umāsvāmī's Tattvārthasūtra*:

अक्षरमात्रपदस्वरहीनं व्यञ्जनसन्धिविवर्जितरेफम् ।

साधुभिरत्र मम् क्षमितव्यं को न विमुह्यति शास्त्रसमुद्रे ॥

(‘तत्त्वार्थसूत्र’ के समापन पर प्रचलित ज्ञप्ति)

I seek forgiveness from all noble souls for any errors due to missing letters, accents, words, vowels, consonants, compounds, and phonetic requisites in this text. The Scripture is like an ocean; who can swim across it?

As any number divided by infinity gives a result that approaches naught, my partial, indirect, dependent and graded knowledge comes to naught when viewed in reference to the infinite, direct, self-generated, and simultaneous (without gradation) knowledge appertaining to the omniscience (*kevalajñāna*). Still, it is due to my devotion to the Scripture (*āgama, jinavānī*) and my hope that the outcome will help in propagation of the true Doctrine, so scarce in modern-day literature, that I have embarked on this project. The Doctrine expounded here, excerpted from the most profound texts by the Ancient-Preceptors (*pūrvācārya*), is worth assimilation by all for self-development and self-realization.

Ācārya Viśuddhasāgara

A *digambara* ascetic (*nirgrantha muni*) since last thirty¹ years, *Ācārya Viśuddhasāgara* performs three major activities: 1) to dwell in own-soul through the fire of concentration (*ekāgratā, dhyāna*), 2) to study the Scripture (*jinavānī*), and 3) to deliver discourses (*pravacana*) on the nature of the reality (*vastutva, vastu-svabhāva*).

Ācārya Viśuddhasāgara meditates on the pure, effulgent soul through the medium of his soul imbued with the ‘Three Jewels’ (*ratnatraya*) that constitute the path to liberation. He reckons that no substance other than the soul is potent enough to either assist or obstruct the functioning of the

1. *Digambara Jina-ordination (jinadikṣā)* – 21 November, 1991.

soul. By thus renouncing attachment (*rāga*) and aversion (*dveṣa*), he has built a shield around his soul to protect it from extraneous influence. Conventionally, concentration is to establish the soul in the ‘Three Jewels’ (*ratnatraya*), or the three limbs (*aṅga*) of the soul. From the real point-of-view, however, the soul is one whole (*aṅgī*), comprising indiscrete ‘Three Jewels’ – *abheda ratnatraya*. Concentration is the means to savour the nectar found in own-soul.

The study of the Scripture bears the fruit of meditation through subjugation of the senses (*indriya*) and the passions (*kaṣāya*). As a rule, the study of the Scripture destroys the heap of delusion (*moha*). This explains his deep inclination toward the study of the Scripture.

Ācārya Viśuddhasāgara, through his discourses (*pravacana*), provides an opportunity to hundreds of thousands of souls (*jīva*) to know the nature of the reality, as expounded in the Scripture. His discourses are beneficial (*hitakārī*), pleasing (*madhura*) and unambiguous (*nirmala*). He has mastered the science-of-thought (*nyāya*), and his grip on complex concepts of the Jaina metaphysics including *anekāntavāda* and *syādvāda* is amazing. He is able to shatter the absolutist (*ekānta*) views – called *durnaya* or faulty points-of-view – of the wrong-believers (*mithyādṛṣṭi*) with the sharp sword of ‘*syādvāda*’.

Ācārya Viśuddhasāgara’s two learned disciples (*śiṣya*) – *śramaṇa Sāmyasāgara muni* and *śramaṇa Samatvasāgara muni* – have proofread this work out of their utter devotion to the Scripture, Mother *Jinavāṇī*.

I make worshipful obeisance not only to Ācārya Viśuddhasāgara but to each of the 8,99,99,997 supreme-ascetics (*bhāvaliṅgī-muni*), from the sixth (*pramatta-saṃyata*) to the fourteenth (*ayogakevalī*) stage-of-spiritual-development (*guṇasthāna*), present in the human-world (*manuṣya-loka*) comprising the two-and-a-half continents, starting from Jambūdvīpa and up to the mountain range of Mānuṣottara in the centre of Puṣkaradvīpa.¹

December, 2021
Dehradun, India

– Vijay K. Jain



1. See, Ācārya Nemicandra’s *Gommaṣasāra Jīvakāṇḍa*, Part-2, p. 869-870.

VIJAY K. JAIN – BIOGRAPHICAL NOTE

Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b. 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University, and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

An independent researcher, Vijay K. Jain has authored several books, and edited and translated into English a number of profound Jaina texts.

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Mr. Jain is the proprietor of Vikalp Printers, a small, high-end printing and publishing firm, based in Dehradun, India.



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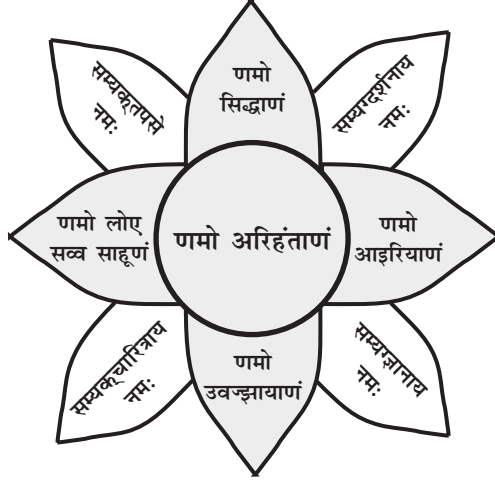
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स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Kundakunda's

Bārasa Aṇuvekkhā

– The Twelve Contemplations

(With Authentic Explanatory Notes)

आचार्य कुन्दकुन्द विरचित

बारस अणुवेक्खा

(द्विदश अनुप्रेक्षा, बारह भावना)

(प्रामाणिक व्याख्या सहित)

Ācārya Padmanandi's Padmanandi-pañcaviṁśatiḥ:

जिनेश्वरस्वच्छसरःसरोजिनी त्वमङ्गपूर्वादिसरोजराजिता ।
गणेशहंसव्रजसेविता सदा करोषि केषां न मुदं परामिह ॥

(पद्मनन्दि पञ्चविंशतिः, 15 : 21, पृ. 332-333)

अर्थ - हे सरस्वती ! तुम जिनेन्द्ररूप सरोवर की कमलिनी होकर अंग-पूर्वादिरूप कमलों से शोभायमान तथा निरन्तर गणधररूप हंसों के समूह से सेवित होती हुई यहाँ किन जीवों के लिए उत्कृष्ट हर्ष को नहीं करती हो? अर्थात् सब ही जनों को आनन्दित करती हो।

O Sarasvatī (Goddess of Learning)! In the glorious pool that signifies Lord Jina, you are the lotus-plant (*sarojinī*) full of blooming lotuses (*saroja*) in form of *aṅga* and *pūrva* [limbs of the Scripture (*āgama*)] and with a bevy of swans (*haṁsa*) in form of a congregation of Apostles (*gaṇadhara*) present always in your service; to which souls (*jīva*) here you do not cause resplendent happiness?

Ācārya Kundakunda's
Bārasa Aṇuvekkhā
– The Twelve Contemplations

आचार्य कुन्दकुन्द विरचित
बारस अणुवेक्खा (द्वादश अनुप्रेक्षा, बारह भावना)



* **Invocation and Composer's Intent** *

* मंगलाचरण और ग्रन्थकार की प्रतिज्ञा *

णमिदूण सव्वसिद्धे ज्ञाणुत्तम-खविद-दीह-संसारे ।
दस-दस-दो-दो य जिणे दस-दो अणुपेहणं वोच्छे ॥१॥

अर्थ – प्रशस्त-ध्यान (परमशुक्ल-ध्यान) से जिन्होंने दीर्घ (अनादि काल से चले आ रहे) संसार (जन्म-मरणरूप) को क्षय किया है उन सब सिद्धों को तथा दस-दस-दो-दो (चौबीस) तीर्थकरों को नमस्कार करके मैं दस-दो (बारह) अनुप्रेक्षाओं (भावनाओं) को कहता हूँ।

After bowing down before all the liberated-souls (*siddha*) who, through their supremely-pure (*parama-śukla*) meditation (*dhyāna*), have annihilated the cycle of worldly-transmigration (*saṃsāra*) and the twenty-four Ford-makers (*Tīrthaṅkara*), I shall describe the twelve contemplations (*anuprekṣā, bhāvanā*).

बारह अनुप्रेक्षाओं (भावनाओं) के नाम -

The twelve contemplations -

अद्भुवमसरणमेयत्तमण्ण-संसार-लोगमसुचित्तं ।

आसव-संवर-णिज्जर-धम्मं बोहिं च चिंतेज्जा ॥२॥

अर्थ - अध्रुव (अनित्य), अशरण, एकत्व, अन्यत्व, संसार, लोक, अशुचित्व, आस्रव, संवर, निर्जरा, धर्म (अर्थात् धर्मस्वाख्यातत्व) और बोधि (अर्थात् बोधिदुर्लभ) इन (बारह भावनाओं) का चिन्तवन करो।

Meditate (reflect again and again) on these twelve contemplations: 1) transitoriness – *adhruva*, *anitya*, 2) helplessness – *aśaraṇa*, 3) solitariness – *ekatva*, 4) distinctness – *anyatva*, 5) transmigration – *saṃsāra*, 6) the universe – *loka*, 7) impurity – *aśucitva*, 8) influx – *āsrava*, 9) stoppage – *saṃvara*, 10) dissociation – *nirjarā*, 11) dharma (the truth proclaimed by religion) – *dharmasvākhyātatva*, and 12) rarity of enlightenment – *bodhidurlabha*.

EXCERPTS FROM OTHER SACRED TEXTS

Ācārya Umāsvāmī, in *Tattvārthasūtra*, too mentions the twelve contemplations but the order mentioned by him is different from that mentioned by Ācārya Kundakunda:

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरा-
लोकबोधिदुर्लभधर्मस्वाख्यातत्वानुचिन्तनमनुप्रेक्षाः ॥

(तत्त्वार्थसूत्र, 9 : 7)

अनित्य, अशरण, संसार, एकत्व, अन्यत्व, अशुचित्व, आस्रव, संवर, निर्जरा, लोक, बोधिदुर्लभ और धर्मस्वाख्यातत्व – इनके स्वरूप का बारम्बार चिन्तन करना सो बारह अनुप्रेक्षा (भावना) हैं।

Deep reflections – *anuprekṣā* – are meditating again and again on 1) transitoriness – *anitya*, 2) helplessness – *aśaraṇa*, 3) transmigration – *saṃsāra*, 4) solitariness – *ekatva*, 5) distinctness – *anyatva*, 6) impurity – *aśucitva*, 7) influx – *āsrava*, 8) stoppage – *saṃvara*, 9) dissociation – *nirjarā*, 10) the universe – *loka*, 11) rarity of enlightenment – *bodhidurlabha*, and 12) dharma (the truth proclaimed by religion) – *dharmasvākhyātatva*.

Paṇḍitavara Āśādhara's Dharmāmṛta Anagāra:

बहुवृत्तेऽपि शिवाध्वनि यन्निघ्नधियश्चरन्त्यमन्दमुदः ।

ताः प्रयतैः संचिन्त्या नित्यमनित्याद्यनुप्रेक्षाः ॥

(धर्मामृत अनगार, 6 : 57, पृ. 453)

यद्यपि मोक्ष के मार्ग में बहुत बाधाएँ हैं। फिर भी जिन अनुप्रेक्षाओं के चिन्तन में व्यस्त मुमुक्षु अति आनन्दपूर्वक मोक्षमार्ग में विहार करते हैं, प्रयत्नशील मुमुक्षुओं को उन अनित्य आदि अनुप्रेक्षाओं का सतत् चिन्तन करना चाहिए।

There are many obstacles in the path to liberation. The ascetics engrossed in contemplations (*anuprekṣā*) tread the path to liberation with great joy; similarly, the practising ascetics should incessantly reflect on these contemplations, like transitoriness (*anitya*).

Ācārya Śubhacandra's *Jñānārṇavaḥ*:

चिन् चित्ते भृशं भव्य भावना भावशुद्धये ।
याः सिद्धान्तमहातन्त्रे देवदेवैः प्रतिशिताः ॥

(ज्ञानार्णवः, 2 : 5, पृ. 13)

हे भव्य! तू अपने भावों की शुद्धि के अर्थ अपने चित्त में बारह भावनाओं का चिन्तवन कर, जिन्हें देवाधिदेव श्री तीर्थंकर भगवान् ने सिद्धान्त के प्रबन्ध में प्रतिष्ठित की हैं।

O worthy soul! For the purity of your disposition, reflect incessantly on the twelve contemplations (*bārāha-bhāvanā, dvādaśa-anuprekṣā*) that have been established in the Doctrine expounded by the Lord-of-the-lords, the Ford-maker (*Tīrthāṅkara*).

ताश्च संवेगवैराग्ययमप्रशमसिद्धये ।

आलानिता मनःस्तम्भे मुनिभिर्मोक्तुमिच्छुभिः ॥

(ज्ञानार्णवः, 2 : 6, पृ. 13)

उन भावनाओं को मोक्षाभिलाषी मुनियों ने अपने में संवेग (धर्मानुराग), वैराग्य (संसार से उदासीनता), यम (महाव्रतादि चारित्र) और प्रशम (कषायों के अभावरूप शान्त-भाव) की सिद्धि के लिए अपने चित्तरूपी स्तम्भ में आलानित कहिये ठहराई या बाँधी हैं।

So as to attain affection-for-the-dharma (*saṅgvega*), indifference-to-the-world (*vairāgya*), supreme-conduct (*yama, cāritra*) and tranquility or freedom-from-passions (*praśama*), the ascetics who desire liberation have established these twelve contemplations (*bārāha-bhāvanā, dvādaśa-anuprekṣā*) firmly in the pillars of their hearts.

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

अध्रुवमशरणमेकत्वमन्यताऽशौचमास्रवो जन्म ।

लोकवृषबोधिसंवरनिर्जराः सततमनुप्रेक्ष्याः ॥

(पुरुषार्थसिद्ध्युपाय, 205)

(**अध्रुवम्**) संसार में कोई वस्तु स्थिर-रूप से सदा ठहरने वाली नहीं है, (**अशरणम्**) संसार में कोई किसी का शरणभूत नहीं है, (**एकत्वम्**) जीव अकेला ही जन्मता है और अकेला ही मरता है, सब कुछ, सुख-दुःख, अकेला ही भोगता है, (**अन्यता**) जीव समस्त वस्तुओं से भिन्न है, औरों की तो बात क्या शरीरमात्र से भी भिन्न है, (**अशौचम्**) यह शरीर महा अपवित्र है, इसमें पवित्रता का लेशमात्र भी नहीं है, (**आस्रवः**) संसारी जीव के प्रतिक्षण अनन्तानंत कर्मों का आगमन होता रहता है, कोई क्षण ऐसा नहीं है जिस समय इसके अनन्तानंत वर्गणाओं का पिण्डस्वरूप-समयप्रबद्ध नहीं आता रहता है, इसी कारण यह आत्मा नाना दुःखों को भोगता रहता है, (**जन्म**) यह जीव संसार में कर्मों के उदय से चारों गतियों में जन्म लेता रहता है, द्रव्य-क्षेत्र-कालादि रूप से नरक गति के अपार दुःखों को यह जीवात्मा तैंतीस सागर ही नहीं किन्तु अनेक तैंतीस सागरों तक भोगता रहता है, नरकगति ही एक ऐसी गति है जहाँ से निकलने की अभिलाषा इस जीव के निरन्तर लगी रहती है, अन्य गतियों में यह बात नहीं है, अन्य जिन गतियों में जीव जाता है दुःखी रहने पर भी वहीं रहने की इच्छा रखता है, इसी प्रकार तिर्यञ्च, मनुष्य एवं देव गतियों में भ्रमण करता हुआ कभी शान्तिलाभ नहीं कर पाता है। यही संसार है। (**लोकवृषबोधि-संवरनिर्जराः**) लोक अनुप्रेक्षा, धर्म अनुप्रेक्षा, बोधिदुर्लभ अनुप्रेक्षा, संवर अनुप्रेक्षा और निर्जरा अनुप्रेक्षा - कुल बारह अनुप्रेक्षायें (**सततं अनुप्रेक्ष्याः**) निरन्तर चिन्तन करने योग्य हैं।

These twelve contemplations should be strengthened by constant reflection: 1) the transitoriness of all objects in the world, 2) the want of a protector of the soul, 3) the inability of another to share one's suffering and sorrow, 4) the distinction between the body and the soul, 5) the filthiness of the body, 6) the influx of karmas, 7) the pain and suffering implied in transmigration, 8) the form and

divisions of the universe, 9) the truth proclaimed by the religion, 10) the extreme difficulty in acquiring the right knowledge, 11) the stoppage of karmas, and 12) the shedding of karmas.

Paṇḍita Daulatarāma's Chahaḍhālā:

मुनि सकल व्रती बड़भागी, भव भोगनतैं वैरागी ।

वैराग्य उपावन माई, चिन्तैं अनुप्रेक्षा भाई ॥

(छहढाला, ढाल 5, 65)

सकलव्रती (पाँचों महाव्रतों को धारण करनेवाले) भावलिगी मुनिराज महा पुण्यवान होते हैं, सांसारिक भोगों से उदासीन रहते हैं। जिस प्रकार कोई माता पुत्र को जन्म देती है उसी प्रकार ये बारह भावनाएँ (अनुप्रेक्षाएँ) वैराग्य को जन्म देती हैं, इसलिए मुनिराज इन बारह भावनाओं का निरन्तर चिन्तवन करते हैं।

The ascetics (*muni*) are endowed with great merit (*puṇya*) and observe all the five great-vows (*mahāvratā*); they remain detached from worldly-pleasures. As the mother gives birth to a child, these twelve contemplations (*bhavanā*) give rise to (and strengthen) the disposition of detachment (*vairāgya*); therefore, the ascetics incessantly reflect on these (twelve) contemplations.

1

Contemplation on Transitoriness

अध्रुव अनुप्रेक्षा



वर-भवण-जाण-वाहण-सयणासण देवमणुवरायाणं ।
मादु-पिदु-सजण-भिच्च य संबंधिणो पिदिविया याणिच्चा ॥३॥

अर्थ - देवताओं, मनुष्यों और उनके स्वामियों के सुन्दर भवन, जहाज, वाहन (रथादि), सेज (शय्या), आसन, माता-पिता, कुटुम्बीजन (बंधु-बांधव), सेवक और सम्बन्धी तथा पिता के इष्ट (चाचा-ताऊ आदि) सब अनित्य हैं, अर्थात् ये कोई सदा रहनेवाले नहीं हैं।

Beautiful mansions, ships, carts, beds, thrones, parents, kinfolk, attendants, family-and-friends like paternal uncles, of the lords of the devas and the men, are all transitory; none is eternal.



सामगिंदियरूवं¹ आरोग्गं जोव्वणं बलं तेजं ।
सोहग्गं लावण्णं सुरधणुमिव सस्सदं ण हवे ॥४॥

अर्थ - (भोगोपभोग की) सामग्री, इन्द्रियाँ, रूप, आरोग्य (नीरोगता), यौवन, बल (शक्ति), तेज (कांति), सौभाग्य और लावण्य (सौन्दर्य) - ये सब इन्द्रधनुष की तरह हैं, चिरस्थायी नहीं हैं। (जिस प्रकार आकाश में प्रकट होने वाला इन्द्रधनुष थोड़ी ही देर में ओझल हो जाता है, उसी प्रकार ये सब क्षणभंगुर हैं।)

The objects (of enjoyment and re-enjoyment),
(completion of) the senses, the form (of the body), the
good health, the youth, the strength, the radiance,
the good fortune and the beauty are all ephemeral;
like the appearance of a rainbow in the sky.

जल-बुब्बुद-सक्कधणू-खणरुचि-घनसोहमिव थिरं² ण हवे ।
अहमिंदट्टाणाइं बलदेवप्पहुदि-पज्जाया ॥५॥

अर्थ - अहमिन्द्र के पद और बलदेव (नारायण, चक्रवर्ती) आदि की पर्यायें जल के बुलबुले के समान, इन्द्रधनुष के समान, आकाश में चमकने वाली बिजली के समान और बादलों की शोभा के समान स्थिर नहीं हैं। अर्थात् थोड़े ही समय में नष्ट हो जाने वाली हैं।

1. पाठान्तर- सामगिंदियरूवं (देखें- बारस अणुवेक्खा, कमलचन्द सोगाणी, संपादक)

2. पाठान्तर- घनसोहा इव थिरा (देखें- बारस अणुवेक्खा, कमलचन्द सोगाणी, संपादक)

States-of-existence of even the supreme-lords-of-the-devas (*ahamindra*) and the best-of-men like *baladeva* (and *nārāyaṇa* and *carakravartī*) are evanescent like the bubble of water, the rainbow, the lightning, and the beauty of clouds.

जीवणिबद्धं देहं खीरोदयमिव विणस्सदे सिग्घं ।
भोगोपभोगकारण-दव्वं णिच्चं कहं होदि ॥६॥

अर्थ – जब दूध में मिले हुए पानी की तरह जीव से अत्यन्त सम्बन्ध रखनेवाला शरीर ही शीघ्र नष्ट हो जाता है, तब भोग और उपभोग के कारण दूसरे पदार्थ किस तरह नित्य हो सकते हैं?

अभिप्राय यह है कि पानी में दूध की तरह जीव और शरीर इस तरह मिलकर एकमेक हो रहे हैं कि जुदे नहीं मालूम पड़ते हैं। परन्तु इतनी सघनता (एकक्षेत्रावगाही एवं परस्परसंश्लिष्ट) से मिले होने पर भी ये दोनों पदार्थ पृथक्-पृथक् ही हैं। तब फिर संसार के भोग और उपभोग के पदार्थ जो शरीर से प्रत्यक्ष ही जुदे तथा दूर हैं, सदाकाल कैसे साथ रह सकते हैं?

When even the body (*śarīra*), which commingles with the soul (*jīva*) like milk with water, soon gets destroyed, how can the other objects of enjoyment (*bhoga*) and re-enjoyment (*upabhoga*) have a permanent relationship with the soul?

परमद्वेण दु¹ आदा देवासुर-मणुव-राय-विहवेहिं ।
वदिरित्तो सो अप्पा सस्सदमिदि चित्तए णिच्चं ॥७॥

अर्थ – परमार्थ से (निश्चय नय से) आत्मा का स्वरूप सदैव इस तरह चिन्तन करना चाहिये कि यह (आत्मा) देव, असुर और मनुष्यों के स्वामियों के वैभवों से सदा के लिए भिन्न है। अर्थात् आत्मा में देवादिक भेद नहीं हैं, ज्ञानस्वरूप मात्र है और शाश्वत है।

Contemplate, from the transcendental-point-of-view (*niścaya naya*), incessantly on the nature of the soul as perpetually different from the glory of the lords of the heavenly-devas (*kalpavāsī*), the other-devas (*asura – bhavanavāsī, vyantara and jyotiṣka*), and the humans.

1. पाठान्तर- हु (देखें- बारस अणुवेक्खा, गणाचार्य विरागसागर, संस्कृत टीकाकार)

**Contemplation
on
Transitoriness**
अध्रुव अनुप्रेक्षा

EXCERPTS FROM OTHER SACRED TEXTS

In *Ācārya Umāsvāmī's Tattvārthasūtra*, the word '*anitya*' has been used instead of '*adhruva*'; the meaning of both the words is the same, 'transitoriness'.

Ācārya Pūjyapāda's Sarvārthasiddhi:

The human body, the objects of senses, and the substances that are consumed and used, are of transient nature – *anitya* – as that of the bubble. In the endless cycle of worldly existence, these alternate in quick succession as the union of particular objects takes place in births through the womb, etc. However, the self under delusion (*moha*) considers the persons and objects associated with him to be permanent. But there is nothing in the world, except the natural characteristics of knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*) of the soul, which is permanent. This is contemplation on the transitory nature of things – *anityānuprekṣā*. The worthy soul who contemplates thus is free from intense attachment to persons and things, and hence does not get distressed on their separation, as there is no sense of distress when the scent or the garland used is cast off.

*Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English
from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9 : 7, p. 355-356.*

Paṇḍitavara Āśādhara's Dharmāmṛta Anagāra:

चुलुकजलवदायुः सिन्धुवेलावदङ्गं,
करणबलममित्रप्रेमवद्यौवनं च।

स्फुटकुसुमवदेतत् प्रक्षयैकव्रतस्थं,

क्वचिदपि विमृशन्तः किं नु मुह्यन्ति सन्तः ॥

(धर्माभूत अनगार, 6 : 58, पृ. 453)

आयु चुल्लू में भरे जल के समान है, शरीर समुद्र के किनारे के तुल्य है, इन्द्रियों की अर्थग्रहण शक्ति शत्रु के प्रेम के तुल्य है, यौवन तत्काल खिले हुए पुष्प के समान है। इस तरह ये चारों विनाशशील हैं। इनका विचार करने वाले सन्त पुरुष क्या किसी में भी मोह कर सकते हैं? अर्थात् नहीं कर सकते हैं।

The lifespan (*āyuh*) is like the water in the palm, the body (*śarīra*) is like the seashore, the capability of the senses (*indriya*) is like the fondness of a foe, and the youth (*yauvana*) is like the instantaneous blooming of a flower. All four are, thus, transitory. Can the saints who reflect on these get deluded with any?

छाया माध्याह्निकी श्रीः पथि पथिकजनैः संगमः संगमः स्वैः,

खार्था स्वजेक्षितार्थाः पितृसुतदयिताज्ञातयस्तोयभङ्गाः ।

सन्ध्यारागोऽनुरागः प्रणयरससृजां ह्यादिनीदाम वैश्यं

भावाः सैन्यादयोऽन्येऽप्यनुविदधति तान्येव तद्ब्रह्म दुह्यः ॥

(धर्माभूत अनगार, 6 : 59, पृ. 454)

लक्ष्मी मध्याह्निकाल की छाया की तरह चंचल है। बन्धुओं का संयोग मार्ग में मिलने वाले पथिकजनों के संयोग की तरह अस्थायी है। इन्द्रियों के विषय स्वप्न में देखे हुए विषयों की तरह हैं। माता, पिता, पुत्री, पुत्र, प्रिया और कुटुम्बीजन जल की लहरों की तरह हैं। मित्र आदि प्रियजनों का अनुराग सन्ध्या के राग के समान है। आदर, सत्कार, ऐश्वर्य आदि बिजली की माला की तरह हैं। सेना, हाथी, घोड़े आदि अन्य पदार्थ भी उन्हीं की तरह अनित्य हैं। इसलिए हमें आत्मा और शरीर के भेदज्ञान रूप ब्रह्म को आनन्द से पूरित करना चाहिए।

The wealth is transient like the shadow of noontime; the relationship with kinsmen is temporary like the companionship of

travellers; the pleasures of the senses are like the objects in a dream; the mother, the father, the daughter, the son, the beloved, and the kith and kin are like ripples in water. The affection for the friends and the loved ones is akin to the fondness for the twilight. The reverence, the hospitality, the opulence, etc., are like the garland made of a flash of light. Other possessions, like the army, the elephants and the horses, too, are similarly transient. Therefore, taking refuge in the science-of-discrimination between the body and the soul, we should remain engrossed in the bliss appertaining to the Self.

Ācārya Śubhacandra's Jñānārṇavaḥ:

हृषीकार्थसमुत्पन्ने प्रतिक्षणविनश्वरे ।

सुखे कृत्वा रतिं मूढ विनष्टं भुवनत्रयं ॥

(ज्ञानार्णवः, 2 : अनित्य भावना 8, पृ. 13)

हे मूढ! क्षण-क्षण में नाश होने वाले इन्द्रियजनित सुख में प्रीति करके ये तीनों भुवन नाश को प्राप्त हो रहे हैं, सो तू क्यों नहीं देखता?

O deluded soul! Why do you fail to see that all your three-worlds are getting annihilated by your affection for the momentary pleasures-of-the-senses?

सुरोरगनरैश्वर्यं शक्रकार्मुकसन्निभम् ।

सद्यः प्रध्वंसमायाति दृश्यमानमपि स्वयम् ॥

(ज्ञानार्णवः, 2 : अनित्य भावना 36, पृ. 17)

इस जगत में जो सुर (कल्पवासी देव), उरग (भवनवासी देव) और मनुष्यों के इन्द्र अर्थात् चक्रवर्तीपने के ऐश्वर्य (विभव) हैं, वे सब इन्द्रधनुष के समान हैं, अर्थात् देखने में तो अति सुन्दर दीख पड़ते हैं, परन्तु देखते-देखते विलय जाते हैं।

The splendours of the world, like those of the celestial-devas (*sura*), the residential-devas (*bhavanavāsī deva*) and the kings-of-the-kings (*cakravartī*), are like the rainbow; these look very pretty but are evanescent.

Ācārya Pūjyapāda's Iṣṭopadeśa:

दिग्देशेभ्यः खगा एत्य संवसन्ति नगे नगे ।
स्वस्वकार्यवशाद्यान्ति देशे दिक्षु प्रगे प्रगे ॥

(इष्टोपदेश, 9)

भिन्न-भिन्न दिशाओं व देशों से उड़कर आते हुए पक्षी वृक्षों पर आकर रैनबसेरा करते हैं और सवेरा होने पर अपने-अपने कार्य के वश से जुदा-जुदा दिशाओं व देशों में उड़ जाते हैं।

At dusk, birds from different directions and regions get themselves perched on trees, but at the break of the day, fly off, in their pursuits, to different directions and destinations.

Svāmī Kārttikeya's Kārtikeyānuprekṣā:

जम्मं मरणेण समं संपज्जइ जोवणं जरा-सहियं ।
लच्छी विणास-सहिया इय सव्वं भंगुरं मुणह ॥

(कार्तिकेयानुप्रेक्षा, अनित्यानुप्रेक्षा 5, पृ. 5)

जन्म मरण के साथ अनुबद्ध होता है, यौवन बुढ़ापे के साथ सम्बद्ध होता है और लक्ष्मी विनाश के साथ अनुबद्ध होती है। इस प्रकार सभी वस्तुओं को क्षणभंगुर जानो।

Birth, youth and wealth are accompanied respectively by death, old-age and decay. Thus, existence of everything is momentary.

Paṇḍita Daulatarāma's Chahadhālā:

जौबन गृह गोधन नारी, हय गय जन आज्ञाकारी ।
इन्द्रिय भोग छिन थाई, सुरधनु चपला चपलाई ॥

(छहढाला, ढाल 5, 67)

यौवन, घर, गोधन, धन-सम्पत्ति, स्त्री, घोड़ा, हाथी, आदेश पालन करने वाले नौकर-चाकर और इन्द्रियों के भोग ये सभी क्षणभंगुर हैं। इन्द्रधनुष और बिजली की तरह चंचल हैं।

Youth, house, cattle, wealth, wife, horses, elephants, servants and pleasures of the senses are all momentary. These are transient like rainbow and lightning.

2

Contemplation on Helplessness

अशरण अनुप्रेक्षा



मणि-मंतोसह-रक्खा हय-गय-रहओ¹ य सयलविज्जाओ ।
जीवाणं ण हि सरणं तिसु² लोए मरणसमयमिह ॥८॥

अर्थ - निश्चय ही तीनों लोकों में मरते समय प्राणियों के लिए मणि, मन्त्र, औषधि, रक्षा के साधन, घोड़े, हाथी, रथ और सकल विद्याएँ, कोई भी शरण नहीं हैं। अर्थात् ये सब उन्हें मरने से नहीं बचा सकते हैं।

Certainly, in the three-worlds, nothing at all – magical gems, incantations, medicines, protective gears, horses, elephants, chariots and all types of learning – can afford refuge to the dying men.

1. पाठान्तर- रहआ (देखें- बारस अणुपेक्खा, कमलचन्द सोगाणी, संपादक)

2. पाठान्तर- तीसु (देखें- बारस अणुपेक्खा, कमलचन्द सोगाणी, संपादक)

सगो हवे हि दुग्गं भिच्चा देवा य पहरणं वज्जं ।
अइरावदो¹ गइंदो इंदस्स ण विज्जदे सरणं ॥१॥

अर्थ – स्वर्ग ही जिसका दुर्ग (किला) है, देव जिसके भृत्य (सेवक) हैं, वज्र जिसका अस्त्र है और ऐरावत जिसका गजराज है, उस इन्द्र को भी (मृत्यु के आने पर) निश्चय ही कोई शरण नहीं है। अर्थात् ऐसी श्रेष्ठ सामग्रियों के होते हुए भी इन्द्र को मृत्यु से कोई नहीं बचा सकता है। फिर हे दीन पुरुषों! तुम्हें कौन बचायेगा?

Certainly, even the lord of the devas – Indra – who has the heaven as his fortress, the devas as his attendants, the all-powerful ‘*vajra*’ as his weapon, and the divine elephant, ‘*Airāvata*’, as his mount, has no refuge from death.

णवणिहि-चउदस-रयणं हय-मत्तगइंदं च उरंगबलं ।
चक्केसस्स ण सरणं पेच्छंते कद्दिए काले ॥१०॥

अर्थ – सभी जानते हैं कि काल-रूपी खड्डे में गया हुआ होने पर नौ निधियाँ, चौदह रत्न, घोड़े, मतवाले हाथी और चतुरंगिणीबल (चार प्रकार की सेना) – ये कोई भी (रक्षा करनेवाली सामग्री) चक्रवर्ती के लिए शरणरूप नहीं है। अर्थात् जब मृत्यु आती है, तब चक्रवर्ती को भी जाना पड़ता है; उसका अपार वैभव उसे नहीं बचा सकता है।

1. पाठान्तर- अइरावणो (देखें- बारसाणुवेक्खा, मुनि प्रणम्यसागर, संस्कृत टीका एवं व्याख्या)

It is seen by everyone that when death is imminent even such divine grandeur as the nine treasures, the fourteen divine-gems, the horses, the intemperate elephants and the four-tiered army is not able to provide refuge to the king-of-the-kings (*cakravartī*).

जादी¹-जर-मरण-रोग-भयदो रक्खेदि अप्पणो अप्पा ।
तम्हा आदा सरणं बंधोदय-सत्तकम्मवदिरित्तो ॥११॥

अर्थ - जन्म, जरा, मरण, रोग और भय से (शुद्ध) आत्मा (स्वयं ही) अपनी रक्षा करता है; इसलिये बन्ध, उदय और विद्यमान (सत्त्वरूप) कर्मों से वियुक्त (पृथक्) आत्मा ही (इस संसार में) शरण है। अर्थात् संसार में अपने आत्मा के सिवाय अपना और कोई रक्षा करने वाला नहीं है; यह स्वयं ही कर्मों से वियुक्त होकर अपने को जन्म-जरा-मरणादि के कष्टों से बचा सकता है।

The (pure) soul, on its own, protects itself from rebirth, old-age, death, disease and fear; therefore, the soul free from (fresh) karmic-bondage, fruition, and existence of the karmic-matter (already bound) is the only refuge (in this world).

1. पाठान्तर- जादि (समास में अधिकतर प्रथम शब्द का अन्तिम स्वर ह्रस्व हो तो दीर्घ हो जाता है और दीर्घ हो तो ह्रस्व हो जाता है। (प्राकृत-व्याकरण, पृष्ठ 21; देखें- बारस अणुपेक्खा, कमलचन्द्र सोगाणी, संपादक)

अरुहा सिद्धाङ्गरिया उवज्झाय-साहु पंच परमेष्ठी ।
ते वि हु चिद्दुदि आदे तम्हा आदा हु मे सरणं ॥१२॥

अर्थ – अरिहन्त, सिद्ध, आचार्य, उपाध्याय और साधु – ये पंच-परमेष्ठी हैं। चूँकि (प्रत्येक) आत्मा में ही स्थित (लीन) रहते हैं, इसलिये (निश्चय से) आत्मा ही मेरे लिए शरण (आश्रय) है।
अर्थात् अरिहन्तादि अवस्थाएँ आत्मा ही की हैं। आत्मा ही तपश्चरण आदि करके इन उपरोक्त पदों को पाता है।

The Ford-makers (*Arhat, Tīrthaṅkara*), the liberated-souls (*siddha*), the chief-preceptors (*ācārya*), the preceptors (*upādhyāya*) and the ascetics (*sādhū*) are the five supreme-beings (*parameṣṭhī*). Since all of them remain stationed in their souls, for me too the soul (*ātmā*) is the only refuge.

सम्मत्तं सण्णाणं सच्चारित्तं हि सत्तवो चेव ।
चउरो चिद्दुदि आदे तम्हा आदा हु मे सरणं ॥१३॥

अर्थ – सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र और सम्यक्त्प – ये चारों भी आत्मा में ही अवस्थित हैं, इसलिये (निश्चय से) आत्मा ही मेरे लिए शरण (आश्रय) है।
अर्थात् सम्यग्दर्शनादि आत्मा ही के परिणाम हैं।

Right-faith (*samyagdarsāna*), right-knowledge (*samyagjñāna*), right-conduct (*samyakcāritra*), and right-austerities (*samyaktapa*), too, are stationed in the soul (*ātmā*); therefore, for me the soul is the only refuge.

**Contemplation
on
Helplessness**
अशरण अनुप्रेक्षा

EXCERPTS FROM OTHER SACRED TEXTS

Ācārya Umāsvāmī's Tattvārthasūtra mentions 'helplessness' – 'aśaraṇa' – as the second contemplation (*anuprekṣā*) for effective stoppage (*saṃvara*) of the karmas.

Ācārya Pūjyapāda's Sarvārthasiddhi:

As there is no escape for the young one of a deer pounced upon by a strong, hungry tiger fond of the flesh, similarly, there is no escape for the self caught in the meshes of birth, old-age, death, disease and sorrow. Even the stout body is helpful in the presence of food, not in the presence of distress. Wealth acquired by great effort does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him when death is imminent. His relations, all united together, cannot give him relief when he is afflicted by serious ailment. Only the merit or virtue accumulated over time will help him to cross the ocean of misery. Even the lord of the devas cannot help him at the point of death. Therefore, virtue (*dharma*) is the only means of succour to the one in midst of misery. Friends, wealth, etc., are also transient. And so there is nothing else, except virtue, which offers succour to the self. To contemplate thus is the reflection on helplessness – *aśaraṇānuprekṣā*. He, who is distressed at the thought of utter helplessness, does not get attached to worldly things and worldly existence. He endeavours to march on the path indicated by the Omniscient Lord.

*Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English
from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9 : 7, p. 356.*

Paṇḍitavara Āsādhara's Dharmāmṛta Anagāra:

सम्राजां पश्यतामप्यभिनयति न किं स्वं यमश्चण्डिमानं,

शक्राः सीदन्ति दीर्घे क्व न दयितवधूदीर्घनिद्रामनस्ये ।

आःकालव्यालदंष्ट्रां प्रकटतरतपोविक्रमा योगिनोऽपि,

व्याक्रोष्टुं न क्रमन्ते तदिह बहिरहो यत् किमप्यस्तु किं मे ॥

(धर्मामृत अनगर, 6 : 61, पृ. 455)

समस्त पृथ्वी के स्वामी चक्रवर्ती राजाओं के देखते हुए भी क्या यमराज अपनी प्रचण्डता को व्यक्त नहीं करता? तथा क्या इन्द्र चिरकाल से चले आते हुए प्रिय पत्नी के मरण के दुःख से दुःखी नहीं होते? अधिक क्या कहा जाये, जिनका तप का प्रभाव जगत् में विख्यात है वे तपस्वी योगी भी कालरूपी सर्प या व्याघ्र की दाढ़ को नष्ट करने में समर्थ नहीं हैं। इसलिए इन बाह्य वस्तुओं में जो कुछ भी होओ, उससे मेरा कुछ भी नहीं बिगड़ता।

Does the god-of-death (*yamarāja*) not exhibit his brute strength in front of the kings known to be the lords of the entire earth (*cakravartī*)? And, do the celestial-gods (*deva*) not have to suffer the agony of separation by death of their beloved nymphs (*devī*)? What to say more; even the ascetics, famed in the world for their austerities, are not able to neutralize the serpent of time (*kāla*) or the jaws of the lion! Therefore, what happens to the externalities (like the body) does not impinge on the Self.

Ācārya Pūjyapāda's Iṣṭopadeśa:

विपत्तिमात्मनो मूढः परेषामिव नेक्षते ।

दह्यमानमृगाकीर्णवनान्तरतरुस्थवत् ॥

(इष्टोपदेश, 14)

जिसमें अनेकों हरिण दावानल की ज्वाला से जल रहे हैं, ऐसे जंगल के मध्य में वृक्ष

has thus plunged in the cycle of thought-activity (*bhāvaparivartana*) that causes its whirling round in the world.

पुत्तकलत्तणिमित्तं अत्थं अज्जयदि पावबुद्धीए ।
परिहरदि दयादाणं सो जीवो भमदि संसारे ॥३०॥

अर्थ - जो संसारी जीव पुत्र और स्त्री के निमित्त से पापबुद्धि से धन कमाता है, और दया व दान को छोड़ देता है, वह संसार में भ्रमण करता है।

The worldly-being who earns wealth, for the sake of the son or the wife, through evil means while renouncing (the virtues of) compassion (*dayā*) and giving-of-gift (*dāna*) whirls round in the world.

मम पुत्तो¹ मम भज्जा मम धण-धण्णं इति² तिच्चकंखाए ।
चइदूण धम्मबुद्धिं पच्छा परिपडदि दीहसंसारे ॥३१॥

अर्थ - यह मेरा पुत्र है, यह मेरी भार्या (पत्नी) है और यह मेरा धन-धान्य है। इस प्रकार की तीव्र आसक्ति से जीव धर्मबुद्धि को छोड़कर (पाप करता है), बाद में दीर्घ संसार में पतन को प्राप्त होता है।

1, 2. प्राकृत के नियमानुसार 'पुत्तं' के स्थान पर 'पुत्तो' तथा 'धण्णो त्ति' के स्थान पर 'धण्णं इति' पाठ उचित है। (देखें- बारस अणुपेक्खा, कमलचन्द्र सोगाणी, संपादक)

“This is my son,” “this is my wife,” and “this is my cattle-and-corn (*dhana-dhānya*).” Due to intense inclinations of these kinds the souls (*jīva*), leaving virtuous dispositions, plunge into enduring worldly existence.

मिच्छोदएण जीवो णिंदंतो जेणहभासिदं धम्मं ।

कुड्डिय-धम्म-कुलिंगं¹ मण्णंतो भमदि संसारे ॥३२॥

अर्थ - मिथ्यात्व प्रकृति के उदय से यह संसारी जीव जिनेन्द्र भगवान् के द्वारा कहे हुए धर्म की निन्दा करता हुआ कुत्सित धर्म एवं कुत्सित (पाखण्डी, मिथ्या) लिंग (गुरु) आदि को (पूज्य) मानता हुआ संसार में भ्रमण ही करता रहता है।

Owing to the rise of wrong-belief (*mithyātva*), the worldly-soul censures the true dharma promulgated by Lord Jina and, putting (blind) faith on vicious dharma and vicious guru, continues to whirl round in the world.

हंतूण जीवरासिं मधु-मंसं सेविदूण सुरपाणं ।

परदव्व परकलत्तं गहिदूण य भमदि संसारे ॥३३॥

1. पाठान्तर- कुधम्म-कुलिंग-कुत्तित्थं (देखें- बारस अणुवेक्खा, श्रमणाचार्य विशुद्धसागर मुनि)

अर्थ - (यह संसारी जीव) जीव-राशि (सूक्ष्म जीवों का समूह) को मारकर, शहद (मधु), मांस और सुरापान का सेवन करके, तथा परद्रव्य (पराया धन) और परस्त्री (पराई स्त्री) को ग्रहण करके संसार में भ्रमण करता रहता है।

By causing death to a large number of (minute) living-beings, by consuming honey, meat and wine, and by seizing wealth and wife of others, the worldly-soul continues to whirl round in the world.

जत्तेण कुणदि पावं विसयणिमित्तं अहण्णिसं जीवो ।
मोहंधयार-सहिदो तेण दु परिपडदि संसारे ॥३४॥

अर्थ - (यह संसारी जीव) मोहरूपी अन्धकार से ग्रसित होकर विषयों के निमित्त से रात-दिन यत्न-पूर्वक पाप करता रहता है, और इसी से संसार में उसका पतन होता है।

Blinded by the darkness of wrong-belief (*mithyātvā*) and due to its yearning for sensual-pleasures, the worldly-soul continues to engage itself, day in and day out, in evil activities and thus falls in the deep pit of worldly-existence.

णिच्चिदरधादु सत्त य तरु दस वियलिंदिएसु छच्चेव ।
सुर-णिरय-तिरिय चउरो चोदस मणुवे सदसहस्सा ॥३५॥

अर्थ – नित्य निगोद, इतर निगोद और धातु (अर्थात् पृथ्वीकाय, जलकाय, अग्निकाय और वायुकाय, इनमें प्रत्येक) की सात-सात लाख (अर्थात् कुल 42 लाख), वनस्पतिकाय की दस लाख, विकलेन्द्रिय (द्वीन्द्रिय, त्रीन्द्रिय व चतुरिन्द्रिय, इनमें प्रत्येक) की दो-दो लाख (अर्थात् कुल छह लाख), देव, नारकी और तिर्यच की चार-चार लाख (अर्थात् कुल बारह लाख), और मनुष्यों की चौदह लाख – इस तरह सब मिलाकर (42+10+6+12+14 = 84) चौरासी लाख – योनियाँ हैं।

The one-sensed souls with common bodies from eternity – *nityanigoda*, other one-sensed souls with common bodies – *itaranigoda*, earth-bodied (*pr̥thivīkāya*), water-bodied (*jalakāya*), fire-bodied (*agnikāya*) and air-bodied (*vāyukāya*) – these six kinds of beings – originate from 7,00,000 seats-of-birth (*yoni*) each; taking their total to 42,00,000 seats-of-birth (*yoni*). The plants and other vegetation originate from 10,00,000 seats-of-birth (*yoni*). The beings with incomplete senses (*vikalendriya*) – the two-sensed, the three-sensed, and the four-sensed – originate from 2,00,000 seats-of-birth (*yoni*) each; taking their total to 6,00,000 seats-of-birth (*yoni*). The celestial beings, the infernal beings, and the five-sensed animals originate from 4,00,000 seats-of-birth (*yoni*) each; taking their total to 12,00,000 seats-of-birth (*yoni*). The seats-of-birth (*yoni*) of human beings are 14,00,000. The total of all seats-of-birth (*yoni*) comes to 84,00,000.

संजोग-विष्वजोगं लाहालाहं सुहं च दुक्खं च ।
संसारे भूदाणं होदि हु माणं तहावमाणं च ॥३६॥

अर्थ - संसार में प्राणियों को संयोग और वियोग, लाभ और अलाभ, सुख और दुःख, तथा मान और अपमान नियम से प्राप्त होते हैं।

In this world, the worldly-souls (*jīva*) must experience union and parting, profit and loss, happiness and misery, and honour and dishonour.

कम्मणिमित्तं जीवो हिंडदि संसार-घोर-कंतारे ।
जीवस्स ण संसारो णिच्छयणयेण कम्मणिम्मुक्को ॥३७॥

अर्थ - यद्यपि यह जीव कर्म के निमित्त से संसाररूपी भयानक वन में भ्रमण करता रहता है परन्तु निश्चय नय से (यथार्थ में) तो जीव के संसार (ही) नहीं है क्योंकि वह कर्म-मुक्त है। अर्थात् निश्चय नय से यह (जीव) कर्मों से रहित है और इसलिए इसका भ्रमणरूप संसार से कोई सम्बन्ध नहीं है।

Although the worldly-soul (*jīva*), due to the instrumental cause of its bondage with the karmas, wanders in the thick forest of worldly-existence, but from the transcendental-point-of-view (*niścaya naya*), being utterly distinct from the karmas, it has no transmigration (*saṃsāra*).

संसारमदिक्कंतो जीवोवादेयमिदि विचिंतिज्जो ।

संसारदुहक्कंतो जीवो सो हेयमिदि विचिंतिज्जो ॥३८॥

अर्थ – जिस जीव ने संसार को पार कर लिया है वह उपादेय (ग्रहण करने योग्य) है, ऐसा चिन्तवन करना चाहिये। और जो जीव संसार के दुःखों से आक्रान्त है (संसार-रूपी दुःखों से घिरा हुआ है) वह हेय (छोड़ने योग्य) है, ऐसा चिन्तवन करना चाहिये।

The soul (*jīva*) which has vanquished transmigration (*saṃsāra*) is worth-accepting (*upādeya*); this should be the subject of contemplation. The soul (*jīva*) which is still experiencing worldly miseries is worth-discarding (*heya*); this should be the subject of contemplation.

**Contemplation
on
Transmigration**
संसार अनुप्रेक्षा

EXCERPTS FROM OTHER SACRED TEXTS

Ācārya Umāsvāmī's Tattvārthasūtra mentions 'transmigration' – 'saṃsāra' – as the third contemplation (*anuprekṣā*) for effective stoppage (*saṃvara*) of the karmas.

Ācārya Pūjyapāda's Sarvārthasiddhi:

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling round have been described under *sūtra* 2-10 (see next page). The self wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families. Being propelled by the mechanism of karmas, the soul takes different relationships; from a father it becomes a brother, a son, a grandson, etc., and from a mother it becomes a sister, a wife, a daughter, and so on. The master becomes the servant and the servant becomes the master. It takes different forms just as an actor takes several roles. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. To reflect on the nature of mundane existence is contemplation on the worldly existence – *saṃsārānuprekṣā*. He who contemplates thus is alarmed at the miseries of transmigration, becomes disgusted with worldly existence, and endeavours to free himself from it.

Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9 : 7, p. 356-357.

Ācārya Umāsvāmī's *Tattvārthasūtra*:

संसारिणो मुक्ताश्च ॥

(तत्त्वार्थसूत्र, 2 : 10)

जीव संसारी और मुक्त - ऐसे दो प्रकार के हैं।

Souls are of two kinds: the transmigrating (*saṃsārī*) and the liberated (*mukta*).

Ācārya Pūjyapāda's *Sarvārthasiddhi*:

Transmigration (metempsychosis) is *saṃsāra*, the cycle of wandering. Those, who undergo the cycle of wandering, are the transmigrating souls. This whirling round has five subdivisions: the cycle of matter (*dravyaparivartana*), the cycle of place (*kṣetraparivartana*), the cycle of time (*kālaparivartana*), the cycle of being (*bhavaparivartana*), and the cycle of thought-activity (*bhāvaparivartana*).

The cycle of matter is of two kinds, the cycle of quasi-karmic matter (*nokarmaparivartana*) and the cycle of karmic matter (*karma-parivartana*). The cycle of quasi-karmic matter is described first. Particles of matter fit for the three kinds of body and the six kinds of completion or development are taken in by a soul (*jīva*) in one instant. These remain in the same condition in which they were taken in with regard to their greasiness or roughness, colour, smell, etc. – intense, feeble or intermediate – and fall off in the subsequent instant(s). After that, unabsorbed particles are taken in and cast off infinite times. Similarly, mixed particles are taken in and cast off infinite times. The absorbed particles in the middle are taken in and cast off infinite times. After that, the same particles of matter taken in by the soul at the beginning attain the same state of quasi-karmic matter in the same soul. All these taken together constitute one cycle of quasi-

karmic matter (*nokarmaparivartana*). Now the cycle of karmic matter (*karmaparivartana*) is described. Particles of matter transformed into the eight types of karmic matter are taken in by one soul in one instant and are cast off in the subsequent instant(s), after the lapse of one *āvalī*¹ and one *samaya*. Similarly, as described in connection with the cycle of quasi-karmic matter, the same particles of matter taken in by the soul at the beginning attain the same state of karmas in the same soul. All these put together make one cycle of karmic matter (*karmaparivartana*). It is said in the Scripture, “The soul, indeed, has taken-in (enjoyed) successively all the molecules of matter in the entire universe and has cast these off. And the soul has been revolving infinite times in the cycle of matter (*pudgalaparivartanarūpa*).”

The cycle of place (*kṣetraparivartana*) is described next. The subtle, one-sensed, undeveloped being (*nigoda jīva*), with the utmost minimum extent of body, is born with the central eight points of the universe as the middle of its body. It lives for a very short time and dies. Then the same being with the same extent of body is reborn in the same spot a second time, a third time and a fourth time. In this manner it is reborn in the same spot as many times as there are space-points (*pradeśa*) in one ‘*ghanāṅgula*’ (a measure of volume) divided by innumerable. Again, by increase of one space-point at a time, the entire universe is made the birth-place of the same soul. The period taken for completing this is one cycle of place (*kṣetraparivartana*). It has been said, “There is no space-point in the entire universe, which has not been the seat of birth of the soul. In this way the soul has taken birth many times in the space of the universe.”

Now the cycle of time (*kālaparivartana*) is described. A particular being (*jīva*) is born in the first instant of the ascending cycle of time (*utsarpiṇī*), and dies after completing his lifetime. Again, the same

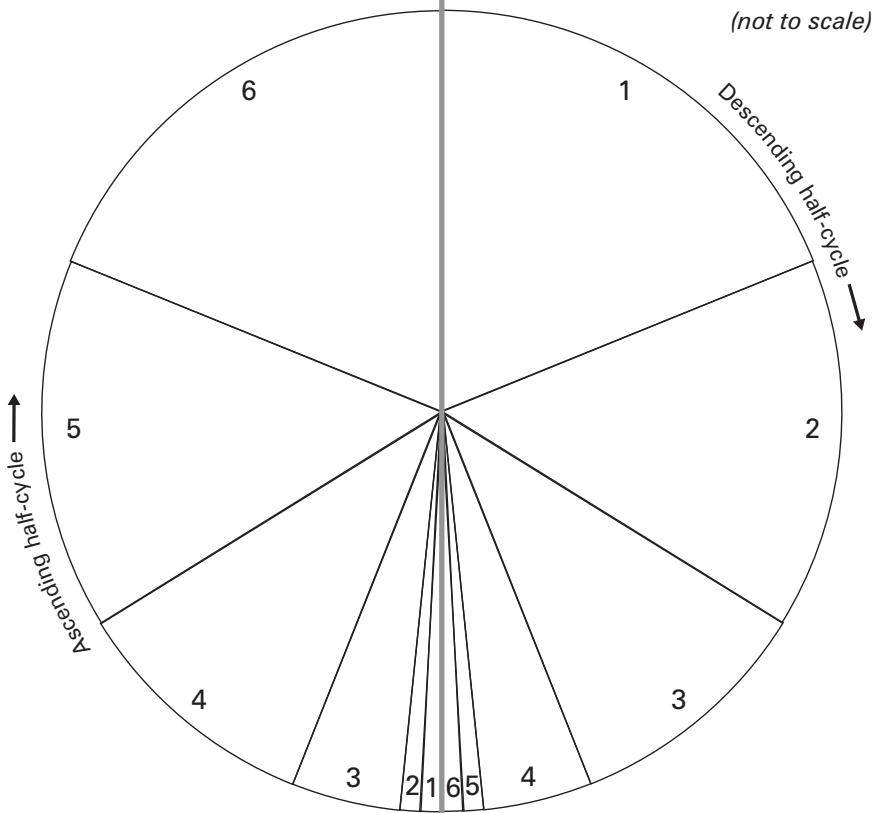
1. 1 *āvalī* = innumerable *samaya*; *samaya* is the smallest and indivisible period of empirical (*vyavahāra*) time (*kāla*).

being is reborn in the second instant of the next ascending cycle and dies at the end of his lifetime. Again, the same being is reborn in the third instant of the third ascending cycle. In this manner the ascending cycle of time (*utsarpiṇī*) is completed. Similarly for the descending cycle of time (*avasarpiṇī*). (see Fig.-1, p. 61.) Thus birth must be taken by any one soul in an uninterrupted manner. Similarly, death must be understood to be without any interval. So much constitutes a cycle of time (*kālaparivartana*). It has been said, “The soul revolving in the cycle of time has been born as well as dead many times in the instants of the ascending as well as the descending cycles of time.”

The cycle of being (*bhavaparivartana*) is described next. In the infernal state, the minimum lifetime is ten thousand years. Some being is born with that lifetime in that region and, after wandering, is reborn there with the same lifetime. In this manner, he is born and died in the same region as many times as there are instants (*samaya*) in ten thousand years. Again, by increase of one instant (*samaya*) at a time, the lifetime of thirty-three *sāgaropama*, of the infernal region, is completed. Then, coming out from the infernal region, he is born in the plants and animal world with the minimum duration of within forty-eight minutes – *antarmuhūrta*. And in the manner mentioned above, the lifetime of three *palyopama*, of the plant and animal world, is completed. Similarly, the being completes the lifetime of within forty-eight minutes – *antarmuhūrta* – to three *palyopama* with regard to the human state of existence. In the celestial state it is like that of infernal beings. But there is this difference. In the celestial state, it must be taken up to the completion of thirty-one *sāgaropama*. All these taken together constitute one cycle of being (*bhavaparivartana*). It has been said, “Owing to association with wrong-belief (*mithyātva*), the soul has revolved many times, being born with the minimum, etc., lifetime in all the states of existence, from the infernal regions up to the upper *graiveyaka* heaven.”

Now the cycle of thought-activity (*bhāvaparivartana*) is described.

Fig.-1 – Worldly Time-Cycle
(Applicable to the Bharata and Airāvata Regions)



- Ascending (*utsarpiṇī*) half-cycle**
- 1) *duṣamā-duṣamā*, of 21000 years duration;
 - 2) *duṣamā*, of 21000 years duration;
 - 3) *duṣamā-suṣamā*, of 1 *koṭīkoṭī sāgaropama* minus 42000 years duration;
 - 4) *suṣamā-duṣamā*, of 2 *koṭīkoṭī sāgaropama* duration;
 - 5) *suṣamā*, of 3 *koṭīkoṭī sāgaropama* duration; and
 - 6) *suṣamā-suṣamā*, of 4 *koṭīkoṭī sāgaropama* duration.

- Descending (*avasarpiṇī*) half-cycle**
- 1) *suṣamā-suṣamā*, of 4 *koṭīkoṭī sāgaropama* duration;
 - 2) *suṣamā*, of 3 *koṭīkoṭī sāgaropama* duration;
 - 3) *suṣamā-duṣamā*, of 2 *koṭīkoṭī sāgaropama* duration;
 - 4) *duṣamā-suṣamā*, of 1 *koṭīkoṭī sāgaropama* minus 42000 years duration;
 - 5) *duṣamā*, of 21000 years duration; and
 - 6) *duṣamā-duṣamā*, of 21000 years duration.

Excerpted from: Ācārya Samantabhadra's *Svayambhūstotra*, Appendix-1, p. 177.

One being endowed with the five senses and the mind – *saṃjñī paryāptaka* – and actuated by wrong-belief (*mithyādarśana*) acquires the minimum duration, as suited to him, of within one *koṭikoṭī* (1 crore × 1 crore) *sāgaropama* of knowledge-obscuring (*jñānāvaraṇīya*) karmas. The Scripture contains highly technical discussion of the cycle of thought-activity, beyond the scope of the present work. Suffice it to say here that with the increase of one instant at a time, the maximum duration of thirty *koṭikoṭī sāgaropama* is reached. In the same manner, the cycle of thought-activity (*bhāvaparivartana*) takes place with regard to the main and the subtypes of karmas. It has been said, “Owing to its association with wrong-belief (*mithyātvā*), the soul has acquired all the four types of bondage – nature (*prakṛti*), duration (*sthiti*), intensity (*anubhāga*) and space (*pradeśa*) – and plunged in the cycle of thought-activity (*bhāvaparivartana*).”

Transmigration (metempsychosis) is *saṃsāra*, the cycle of wandering. Those who undergo the cycle of wandering are the transmigrating souls. Those who are released from these five kinds of transmigration, the cycle of wandering, are the liberated souls. The transmigrating (*saṃsārī*) souls are mentioned first in the *sūtra* as the designation ‘liberated’ (*mukta*) is attained by the former.

Ācārya Umāsvāmī’s Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda’s Sarvārthasiddhi, sūtra 2 : 10, p. 72-75.

Paṇḍitavara Āśādhara’s Dharmāmṛta Anagāra:

अनादौ संसारे विविधविपदातङ्कनिचिते

मुहु प्राप्तस्तां तां गतिमगतिकः किं किमवहम् ।

अहो नाहं देहं कमथ न मिथो जन्यजनका-

द्युपाधिं केनागां स्वयमपि हहा स्वं व्यजनयम् ॥

(धर्माभूत अनगार, 6 : 63, पृ. 457)

हे आत्मन्! इष्टवियोग और अनिष्टसंयोग के द्वारा होने वाली विपत्तियों के कष्ट से भरे हुए इस अनादि संसार में उन कष्टों को दूर करने का उपाय न जानते हुए मैंने बार-बार उन-उन नरकादि गतियों में जन्म लेकर वर्ण-आकार आदि के भेद से नाना प्रकार के किन-किन शरीरों को धारण नहीं किया? अर्थात् धारण करने योग्य सभी शरीरों को धारण किया। इसी प्रकार किस जीव के साथ मैंने जन्य-जनक उपाधियों को नहीं पाया? बड़ा कष्ट इस बात का है कि मैंने स्वयं ही अपने को इस अवस्था में पहुँचाया।

O Self (own soul)! In this beginningless world, not knowing how to deal with miseries due to the loss-of-agreeable (*iṣṭa-viyoga*) and the contact-of-disagreeable (*aniṣṭa-saṁyoga*) that are but the character of the worldly existence, have I not taken birth, time and again, in states of existence like the infernal being, and not adopted bodies of numerous colours and shapes? In other words, I have adopted bodies of all colours and shapes. In the same way, with which soul in the world have I not enjoyed the relationship of the producer and the produced? The worst pain is that I myself am responsible for this state of affairs.

Ācārya Guṇabhadra's Ātmānuśāsana:

वेष्टनोद्वेष्टने यावत्तावद् भ्रान्तिर्भवार्णवे ।
आवृत्तिपरिवृत्तिभ्यां जन्तोर्मथानुकारिणः ॥

(आत्मानुशासन, 178)

मथनी का अनुकरण करने वाले जीव के जब तक रस्सी के बन्धने और खुलने के समान कर्मों का बन्ध और निर्जरा (सविपाक) होती है तब तक उक्त रस्सी के खींचने और ढीली करने के समान राग और द्वेष से उसका संसाररूप समुद्र में परिभ्रमण होता ही रहेगा।

Like the churning equipment (to produce butter), the soul undergoes binding (*bandha*) and shedding (*nirjarā*) of karmas,

similar to the rope getting wound and unwound, and its journey in the world-ocean continues (as the soul keeps on pulling either end of the rope, one end symbolizing attachment and the other aversion).

मुच्यमानेन पाशेन भ्रान्तिर्बन्धश्च मन्थवत् ।
जन्तोस्तथासौ मोक्तव्यो येनाभ्रान्तिरबन्धनम् ॥

(आत्मानुशासन, 179)

छोड़ी जाने वाली रस्सी की फाँसी के द्वारा मथानी के समान जीव के नवीन बन्ध और परिभ्रमण चालू रहता है। अतएव उसको इस प्रकार से छोड़ना चाहिये कि जिससे फिर से बन्धन और परिभ्रमण न हो सके।

The stick of the churner is perennially bound with the rope as winding and unwinding of its two ends take place. Similarly, the soul continues to get bound with new karmas and, as a consequence, its whirling round in the world continues. The rope should be loosened at both ends to stop bondage of new karmas, and soul's whirling round in the world.

Ācārya Pūjyapāda's Iṣṭopadeśa:

रागद्वेषद्वयीदीर्घनेत्राकर्षणकर्मणा ।
अज्ञानात् सुचिरं जीवः संसाराब्धौ भ्रमत्यसौ ॥

(इष्टोपदेश, 11)

यह जीव अज्ञानतावश राग और द्वेष रूपी दो लम्बी डोरियों की खींचातानी से संसार-रूपी समुद्र में बहुत काल तक घूमता रहता है - परिवर्तन करता रहता है।

Our soul, due to nescience (*ajñāna*), keeps on pulling either end of the long rope – one end symbolizing attachment (*rāga*) and the

other aversion (*dveṣa*) – and, as a consequence, whirls round in the cycle of births and deaths – *saṃsāra* – for a very long time.

अविद्वान् पुद्गलद्रव्यं योऽभिनन्दति तस्य तत् ।
न जातु जन्तोः सामीप्यं चतुर्गतिषु मुञ्चति ॥

(इष्टोपदेश, 46)

जो मूढ़ (बहिरात्मा) पुद्गल द्रव्य का आत्मीय भाव से समादर करता है, उस बहिरात्मा प्राणी का वह (शरीर आदि पुद्गल द्रव्य) कभी भी, चारों गतियों में, साथ नहीं छोड़ता।

Believing the matter to be the soul, the ignorant gets attached to it and, as a result, the matter does not leave the soul in its four states of existence (*caturgati*).

Ācārya Pūjyapāda's *Samādhitantram*:

स्वबुद्ध्या यावद्गृहीयात् कायवाक्चेतसां त्रयम् ।
संसारस्तावदेतेषां भेदाभ्यासे तु निर्वृतिः ॥

(समाधितंत्रम्, 62)

जब तक शरीर, वचन और मन इन तीनों को आत्मपने की बुद्धि से ग्रहण किया जाता है, तभी तक संसार है और जब इन शरीर, वचन और मन का आत्मा से भिन्न होने रूप अभ्यास किया जाता है तब मुक्ति की प्राप्ति होती है।

As long as the body, the speech, and the mind are perceived to be the soul there is whirling round in the cycle of births and deaths – *saṃsāra* – and when one practices to perceive these three to be different from the soul, liberation is achieved.

Ācārya Kundakunda's Pravacanasāra:

असुहोदयेण आदा कुणरो तिरियो भवीय णेरइयो ।
दुक्खसहस्सेहिं सदा अभिंधुदो भमदि अच्चंतं ॥

(प्रवचनसार, 1 : 12)

अत्रत, विषय, कषायरूप अशुभोपयोगों से परिणमता यह आत्मा, अर्थात् धर्म से बहिर्मुख जो संसारी जीव है, वह बहुत काल तक संसार में भटकता है। कैसा होता हुआ? खोटा (दुःखी-दरिद्री) मनुष्य, तिर्यच तथा नारकी होकर हजारों दुःखों से हमेशा दुःखी होता हुआ संसार में भ्रमण करता है।

Inauspicious-cognition (*aśubhopayoga*) renders the soul wander in worldly existence (*saṃsāra*) for a very long time. The soul wanders as low-grade human being, plant or animal, and infernal being, and is subject to thousands of severe miseries.

ण हि मण्णदि जो एवं णत्थि विसेसो त्ति पुण्णपावाणं ।
हिंडदि घोरमपारं संसारं मोहसंछण्णो ॥

(प्रवचनसार, 1 : 77)

पुण्य और पाप इन दोनों में भेद नहीं है, इस प्रकार जो पुरुष नहीं मानता है वह मोह से आच्छादित होता हुआ भयानक और जिसका पार नहीं ऐसे संसार में भ्रमण करता है।

The man, enveloped by delusion (*moha*), who does not believe that there is no difference between merit (*punya*) and demerit (*pāpa*), continues to wander in this dreadful and endless world (*saṃsāra*).

आदा कम्ममल्लिमसो धारदि पाणे पुणो पुणो अण्णे ।
ण जहदि जाव ममत्तं देहपथाणेसु विसएसु ॥

(प्रवचनसार, 2 : 58)

अनादिकाल से कर्मों से मलिन जो जीव-द्रव्य है वह तब तक पुनः पुनः दूसरे नवीन प्राणों को धारण करता है जब तक कि शरीर है मुख्य जिनमें ऐसे भोगादिक विषयों में ममत्व बुद्धि को नहीं छोड़ देता है।

The soul (*jīva*) that is soiled, since infinite time past, with karmic dirt keeps on attaining new life-essentials (*prāṇa*) so long as it does not get rid of infatuation towards the objects of the senses, own body being the principal object of the senses.

Ācārya Kundakunda's Pañcāstikāya-saṃgraha:

जीवा संसारत्था णिव्वादा चेदणप्पगा दुविहा ।
उवओगलक्खणा वि य देहादेहप्पवीचारा ॥

(पंचास्तिकाय-संग्रह, 109)

जीव दो प्रकार के हैं - संसारी और सिद्ध। वे चेतनात्मक तथा उपयोग लक्षण वाले हैं। संसारी जीव देह में वर्तने वाले अर्थात् देहसहित हैं और सिद्ध जीव देह में न वर्तने वाले अर्थात् देहरहित हैं।

The souls (*jīva*) are of two kinds: transmigrating (*saṃsārī*) and liberated (*mukta, siddha*). These have the marks (*lakṣaṇa*) of consciousness (*cetanā*) and cognition (*upayoga*). The transmigrating souls are with the body (*śarīra*) and the liberated souls are without the body.

Ācārya Śubhacandra's Jñānārṇavaḥ:

द्रव्यक्षेत्रे तथा कालभवभावविकल्पतः ।
संसारो दुःखसंकीर्णः पञ्चधेतिप्रपञ्चितः ॥

(ज्ञानार्णवः, 2 : संसार भावना 10, पृ. 24)

द्रव्य, क्षेत्र, काल, भव तथा भाव के भेद से संसार पाँच प्रकार के विस्ताररूप दुःखों से व्याप्त कहा गया है। (इन पाँच प्रकार के परिवर्तनों का स्वरूप विस्तारपूर्वक अन्य ग्रन्थों से जानना।)

The worldly existence is full of misery ascribable to the object (*dravya*), the space (*kṣetra*), the time (*kāla*) the state-of-existence (*bhava*), and the nature or condition (*bhāva*). (These should be understood from the Scripture.)

Svāmī Kārttikeya's Kārtikeyānupreṣā:

एकं चयदि सरीरं अण्णं गिण्हेदि णव-णवं जीवो ।
पुणु पुणु अण्णं अण्णं गिण्हदि मुंचेदि बहु-वारं ॥

एवं जं संसरणं णाणा-देहेसु होदि जीवस्स ।
सो संसारो भण्णहद मिच्छ-कसाएहिं जुत्तस्स ॥

(कार्तिकेयानुप्रेक्षा, संसारानुप्रेक्षा 32-33, पृ. 16-17)

जीव एक शरीर को छोड़ता है और दूसरे नये शरीर को ग्रहण करता है। पश्चात् उसे भी छोड़कर दूसरा नया शरीर धारण करता है। इस प्रकार अनेक बार शरीर को ग्रहण करता है और अनेक बार उसे छोड़ता है। मिथ्यात्व, कषाय वगैरह से युक्त जीव का इस प्रकार अनेक शरीरों में जो संसरण (परिभ्रमण) होता है, उसे संसार कहते हैं।

The soul leaves one body and adopts another. It leaves that too and adopts still another body. This way it adopts and leaves bodies time and again. This (beginningless) journey of the soul, mired with wrong-belief (*mithyātva*) and passions (*kaṣāya*), in bodies, one after the other, is called transmigration (*saṃsāra*).

Ācārya Kundakunda's Samayasāra:

सोवण्णियं पि णियलं बंधदि कालायसं पि जह पुरिसं ।
बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥

(समयसार, 4 : 2-146)

जैसे सोने की बेड़ी भी पुरुष को बाँधती है और लोहे की बेड़ी भी बाँधती है। इसी प्रकार शुभ या अशुभ किया हुआ कर्म जीव को बाँधता है (दोनों ही बन्धनरूप हैं)।

Just like a shackle, whether made of gold or iron, will be able to confine a man, similarly both – virtuous and wicked karmas – bind the Self (both are bondage).

Ācārya Amṛtacandra's Puruśārthasiddhyupāya:

एवमयं कर्मकृतैर्भावैरसमाहितोऽपि युक्त इव ।
प्रतिभाति बालिशानां प्रतिभासः स खलु भवबीजम् ॥

(पुरुषार्थसिद्ध्युपाय, 14)

इस प्रकार यह जीव कर्मकृत रागादिक एवं शरीरादिक भावों से सहित नहीं है तो भी अज्ञानियों को उन भावों से सहित मालूम होता है, वह प्रतिभास-समझ निश्चय से संसार का कारण है।

Thus, the soul, although distinct from its modifications due to the influence of the karmic matter including the quasi-karmic matter (particles of matter fit for the three kinds of bodies and the six kinds of completion and development), it appears to be one with these modifications to the ignorant. And this misapprehension is truly the seed of the worldly cycle of births and deaths (*saṃsāra*).

Paṇḍita Daulatarāma's Chahaḍhālā:

चहुँगति दुःख जीव भरै है, परिवर्तन पंच करै है ।
सब विधि संसार असारा, यामें सुख नाहिं लगाया ॥

(छहढाला, ढाल 5, 69)

जीव चारों गतियों (देव, नारक, मनुष्य, तिर्यच) में दुःख भोगता है और पाँच परिवर्तन (पंच-परावर्तन – द्रव्य, क्षेत्र, काल, भव और भाव) रूप संसार में निरन्तर परिभ्रमण करता है। संसार सर्व प्रकार से सार-रहित है, इसमें सुख लेशमात्र भी (थोड़ा भी) नहीं है।

The worldly-soul (*jīva*) experiences misery in all the four states-of-existence (celestial, infernal, human, and plant-and-animal). It whirls round in the world in respect of five changes: matter (*dravya*), place (*kṣetra*), time (*kāla*), being (*bhava*), and thought-activity (*bhāva*). The worldly existence – *saṃsāra* – is purposeless and has no happiness whatsoever.

6

Contemplation on Universe

लोक अनुप्रेक्षा



जीवादि-पयत्थाणं समवाओ सो णिरुच्चदे लोगो ।
तिविहो हवेदि लोगो अह-मज्झिम-उड्डभेदेण ॥३९॥

अर्थ - जीवादि (छह) पदार्थों का जो समुदाय है, वह 'लोक' कहलाता है और वह 'लोक' अधोलोक, मध्यलोक और ऊर्ध्वलोक के भेद से तीन प्रकार का है।

The conglomerate of (six) substances (*dravya*), the soul (*jīva*), etc., is called the universe (*loka*). [The two primary substances (*dravya*) are the soul (*jīva*) and the non-soul (*ajīva*). The non-soul substances comprise the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*), the matter (*pudgala*) and the time (*kāla*)]. The universe

(*loka*) has three divisions: the lower-universe (*adholoka*), the middle-universe (*madhyaloka*), and the upper-universe (*ūrdhvaloka*).

णिरया हवंति हेट्ठा मज्झे दीवंबुरासदोऽसंखा ।
सगो तिसट्ठि-भेदो एत्तो उट्ठं हवे मोक्खो ॥४०॥

अर्थ - नरकों का सद्भाव (नीचे) अधोलोक में है। असंख्यात द्वीप तथा समुद्र मध्यलोक में हैं। ऊर्ध्वलोक में त्रेसठ भेद (पटल) वाले स्वर्ग हैं, तथा उनसे ऊपर मोक्ष-स्थल (मुक्त आत्माओं का स्थान, सिद्धशिला) है। (त्रेसठ पटलों का वर्णन अगली गाथा में दिया गया है।)

The infernal-abodes (*naraka*) are in the lower-universe (*adholoka*). The middle-universe (*madhyaloka*) has innumerable concentric island-continent (*dvīpa*) and oceans (*samudra*) [extending one beyond the other in transverse position]. The upper-universe (*ūrdhvaloka*) has sixty-three layers (*paṭala*) of heavens and above these heavens is the abode of the liberated souls – *Siddha-sīlā*.

इगतीस-सत्त-चत्तारि-दोण्णिण एक्केक्क-छक्क-चदुकप्पे ।
तित्थिय एक्केक्केंदय णाम उट्ठुआदि तेसट्ठी ॥४१॥

(सौधर्म से लेकर अनुत्तर विमानों के स्वर्गों में क्रमशः-) सौधर्म-ऐशान में इकतीस पटल, सानत्कुमार-माहेन्द्र में सात, ब्रह्म-ब्रह्मोत्तर में चार, लान्तव-कापिष्ठ में दो, शुक्र-महाशुक्र तथा शतार-सहस्रार में एक-एक, आनत-प्राणत तथा आरण-अच्युत में तीन-तीन [इस प्रकार सोलह स्वर्गों में बावन पटल] जानना चाहिए। नव ग्रैवेयक के अधोग्रैवेयक, मध्यग्रैवेयक तथा ऊर्ध्वग्रैवेयक विमानों में प्रत्येक में तीन-तीन पटल (कुल नौ पटल), नव अनुदिश विमानों में एक और पाँच अनुत्तर विमानों (विजय, वैजयन्त, जयन्त, अपराजित तथा सर्वार्थसिद्धि) में एक पटल है। इस प्रकार ऋजु (अथवा ऋतु) आदि इन्द्रक नामक त्रेसठ पटल होते हैं।

There are thirty-one layers (*paṭala*) in Saudharma and Aiśāna, seven in Sānatkumāra and Māhendra, four in Brahma and Brahmottara, two in Lāntava and Kāpiṣṭha, one each in Śukra-Mahāśukra, and Śatāra-Sahasrāra, three each in Ānata-Prāṇata, and Āraṇa-Acyuta. [Thus, there are fifty-two layers in the sixteen heavens.] In the three kinds of *graiveyaka* – *adhograiveyaka*, *madhyagraiveyaka* and *ūrdhvagraiveyaka* – there are three layers each. In the nine *vimāna*, called *anudiśa*, there is one layer, and in the five *vimāna*, called *anuttara* – comprising Vijaya, Vaijayanta, Jayanta, Aparājita and Sarvārthasiddhi – there is one layer. The total of layers (*indraka, paṭala*), with names such as *ṛju* (or *ṛtu*), is sixty-three.

असुहेण णिरय-तिरियं सुहउवजोगेण दिविज-णर-सोक्खं ।
सुद्धेण लहदि सिद्धि एवं लोगं विचिंतिज्जो ॥४२॥

अर्थ - यह जीव अशुभ उपयोग से नरक तथा तिर्यच गति पाता है, शुभ उपयोग से देव तथा मनुष्य गति के सुख भोगता है और शुद्ध उपयोग से मोक्ष को प्राप्त करता है, इस प्रकार लोक (भावना) का चिन्तवन करना चाहिए।

The worldly-soul (*jīva*) in which manifests the inauspicious-cognition (*aśubhopayoga*) plunges into states-of-existence (*gati*) either in infernal-region (*naraka*) or among plant-and-animal (*tiryāṅca*). The soul in which manifests the auspicious-cognition (*śubhopayoga*) gets to enjoy pleasures in states-of-existence (*gati*) either in celestial-region (*svarga*) or among humans (*manuṣya*). The soul in which manifests the pure-cognition (*śuddhopayoga*) attains liberation (*mokṣa, siddhi*). One should remain engaged in such contemplation on the nature of the universe (*loka*).

Ācārya Umāsvāmī's *Tattvārthasūtra*:

कायवाङ्मनःकर्म योगः ॥

(तत्त्वार्थसूत्र, 6 : 1)

शरीर, वचन और मन की क्रिया (आत्मा के प्रदेशों का परिस्पन्द - हलन-चलन) योग है।

The activity (*kriyā* or *karma*) of the body (*śarīra*), the speech (*vacana*), and the mind (*mana*) is 'yoga'.

Explanation of the above – Ācārya Pūjyapāda's *Sarvārthasiddhi*:

The words body (*śarīra*), etc., have already been explained. 'Karma' and 'kriyā' are synonyms. The activity of the body (*śarīra*), the speech (*vacana*), and the mind (*mana*) is called 'yoga'. The vibration in the space-points (*pradeśa*) of the soul (*ātmā*) is *yoga*. Depending on the cause, *yoga* is threefold: bodily-activity (*kāyayoga*), speech-activity (*vacanayoga*) and thought-activity (*manoyoga*). These are elaborated as follows. Bodily-activity (*kāyayoga*) sets vibration in the space-points (*pradeśa*) of the soul (*ātmā*) on assimilation of one of the seven kinds of karmic-matter-fit-to-turn-into-body (*kāyavargaṇā*)¹, consequent on destruction-cum-subsidence of the energy-obstructive (*vīryāntarāya*) karmas. Speech-activity (*vacanayoga*) sets vibration in the space-points (*pradeśa*) of the soul (*ātmā*) by the mode (*pariyāya*) of speech, on attainment of the capacity for speech due to rise of the physique-making name-karma (*śarīra nāmakarma*) on assimilation of the

1. Bodily-activity (*kāyayoga*) is of seven kinds depending on the specific karmic-matter-fit-to-turn-into-body (*kāyavargaṇā*): *audārika kāyayoga*, *audārika-miśra kāyayoga*, *vaikriyika kāyayoga*, *vaikriyika-miśra kāyayoga*, *āhāraka kāyayoga*, *āhāraka-miśra kāyayoga*, and *kārmaṇa kāyayoga*. (see, 'Vasunandi Śrāvākācāra', verse 39, p. 47-48).

karmic-matter-fit-to-turn-into-speech (*vacanavargaṇā*), consequent on destruction-cum-subsidence of the energy-obstructive (*vīryāntarāya*) and sensory-and-words-covering (*matyakṣarāvaraṇa*) karmas. Thought-activity (*manoyoga*) sets vibration in the space-points (*pradeśa*) of the soul (*ātmā*) on the availability of the internal cause of destruction-cum-subsidence of the energy-obstructive (*vīryāntarāya*) and quasi-sense-covering (*noindriyāvaraṇa*) karmas and the external cause of assimilation of the karmic-matter-fit-to-turn-into-thought (*manovargaṇā*). Know that the vibration in the space-points (*pradeśa*) of the soul (*ātmā*) of the Omniscient-with-vibration (*sayogakevalī*) due to the three kinds of the karmic-matter-fit-to-turn-into-karmas (*vargaṇā*) also is 'yoga', even though his energy-obstructive (*vīryāntarāya*) and knowledge-obscuring (*jñānāvaraṇa*) karmas have been destroyed.

The threefold nature of activity – *yoga* – is admitted. But what is the mark (*lakṣaṇa*) of influx (*āsrava*)? For the worldly souls, 'yoga' is influx (*āsrava*).

Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 6 : 1, p. 232-233.

स आस्रवः ॥

(तत्त्वार्थसूत्र, 6 : 2)

वह योग आस्रव है।

The activity of the body, the speech, and the mind – the 'yoga' – is the influx (*āsrava*).

Explanation of the above – *Ācārya Pūjyapāda's Sarvārthasiddhi*:

Just as the gate from which the water flows into the lake is called 'āsrava', similarly the activity or 'yoga', which is the conduit for the flow of karmic matter into the soul, is called the influx (*āsrava*).

Karmas are said to be of two kinds, merit (*puṇya*) and demerit (*pāpa*). Is activity or *yoga* the cause of inflow of these two kinds of karmas indiscriminately, or is there any distinction? This question is answered in the next *sūtra*.

Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 6 : 2, p. 233-234.

शुभः पुण्यस्याशुभः पापस्य ॥

(तत्त्वार्थसूत्र, 6 : 3)

शुभ योग पुण्य कर्म के आस्रव में कारण है और अशुभ योग पाप कर्म के आस्रव में कारण है।

Auspicious activity – *śubhayoga* – is the cause of merit (*puṇya*) and inauspicious activity – *aśubhayoga* – is the cause of demerit (*pāpa*).

Explanation of the above – *Ācārya Pūjyapāda's Sarvārthasiddhi*:

What is auspicious activity – *śubhayoga* – and what is inauspicious activity – *aśubhayoga*? Killing, stealing, copulation, etc., are inauspicious bodily-activities. Falsehood, harsh and uncivil language, etc., are inauspicious speech-activities. Thoughts of violence, envy, calumny, etc., are inauspicious thought-activities. The opposite of these are auspicious bodily-activities, speech-activities and thought-activities. How is activity classified into auspicious or inauspicious? That activity (*yoga*) which is the consequence of virtuous disposition (*pariṇāma*) is auspicious (*śubha*) activity. That activity (*yoga*) which is the consequence of wicked disposition (*pariṇāma*) is inauspicious (*aśubha*) activity. The distinction is not based on whether the activity is the cause of engendering either the auspicious (*śubha*) or the inauspicious (*aśubha*) karmas. If it were so, there would be no virtuous activity as bondage of any kind of karmas is undesirable and even virtuous

activities are admitted to be the cause of bondage of karmas, like the knowledge-obscuring karmas. Therefore the purity or impurity of the disposition behind the activity, as mentioned above, is the appropriate mark (*lakṣaṇa*) of the auspicious or inauspicious activity. That which purifies the soul or by which the soul is purified is merit (*puṇya*); merit is the cause of happy-feeling (*sātā-vedanīya*), etc. That which sullies the soul is demerit (*pāpa*); demerit is the cause of unhappy-feeling (*asātāvedanīya*), etc.

Is this influx (*āsrava*) the same with regard to its effect in case of all mundane beings, or is there any distinction? The answer is given in the next *sūtra*.

Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 6 : 3, p. 234-235.

सकषायाकषाययोः साम्परायिकेर्यापथयोः ॥

(तत्त्वार्थसूत्र, 6 : 4)

कषायसहित जीव के संसार के कारणरूप (साम्परायिक) कर्म का आस्रव होता है और कषायरहित जीव के ईर्यापथ कर्म का आस्रव होता है।

Activity (*yoga*) with-passions (*sakaṣāya*) and without-passions (*akaṣāya*) causes influx (*āsrava*) of karmas, those that extend transmigration – *sāmparāyika* – and those that shorten transmigration – *īryāpatha*, respectively.

Explanation of the above – *Ācārya Pūjyapāda's Sarvārthasiddhi*:

Influx (*āsrava*) is different according to the originator-soul. Originator-souls are of two kinds, with-passions (*sakaṣāya*) and without-passions (*akaṣāya*). Passions are called '*kaṣāya*' – literally, decoction of red colour – since these stain the soul through influx (*āsrava*) of the karmic matter. The passions are anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*). The person

actuated by passions is 'sakaṣāya' and the person free from passions is 'akaṣāya'. Transmigration is same as 'samparāya'. The activity (*yoga*), or karma, that extends transmigration is 'sāmparāyika'. The activity (*yoga*), or karma, caused by vibrations, but without passions, is called 'īryāpatha'. These are taken respectively. Influx of 'sāmparāyika' karmas takes place in case of persons with-passions (*sakaṣāya*) and who are wrong-believers (*mithyādrṣṭi*). Thus, influx of 'sāmparāyika' karmas takes place from the first stage 'mithyādrṣṭi' up to the tenth stage 'sūkṣmasāmparāya' of spiritual development (*guṇasthāna*). And influx of the 'īryāpatha' karmas takes place in case of saints free from passions, from the eleventh stage 'upaśānta-kaṣāya' till the thirteenth stage 'sayogakevalī'. The 'īryāpatha' karmas do not have the power to bind with the soul.

Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 6 : 4, p. 235-236.

Ācārya Nemicandra's Dravyasaṃgraha:

आस्रवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ ।
भावासवो जिणुत्तो कम्मासवणं परो होदि ॥

(द्रव्यसंग्रह, 29)

आत्मा के जिस परिणाम से कर्म का आस्रव होता है उसको श्रीजिनेन्द्र द्वारा कहा हुआ भावास्रव जानना चाहिए। और भावास्रव से भिन्न ज्ञानावरणादिरूप कर्मों का जो आस्रव है उसे द्रव्यास्रव जानना चाहिए।

Dispositions of the soul that cause influx of karmas is called by Lord Jina the psychic (subjective) influx (*bhāva āsrava*). The other kind is the material (objective) influx (*dravya āsrava*).

Paṇḍitavara Āśādhara's Dharmāmṛta Anagāra:

विश्वातङ्कविमुक्तमुक्तिनिलयद्रङ्गाग्रिमाप्त्युन्मुखः,

सद्रलोच्चयपूर्णमुद्भटविपद्भीमे भवाम्भोनिधौ ।

योगच्छिद्रपिधानमादधदुरुद्योगः स्वपोतं नये-

नो चेन्मङ्क्षयति तत्र निर्भरविशत्कर्माङ्बुभारादसौ ॥

(धर्माभूत अनगर, 6 : 71, पृ. 465)

यह संसार समुद्र के समान न टारी जा सकने वाली विपत्तियों के कारण भयंकर है। इस संसार-समुद्र से पार उतारने में समर्थ होने से अपना आत्मा जहाज के समान है। जैसे जहाज में उत्तम रत्न आदि भरे होते हैं वैसे ही इस आत्मारूपी जहाज में सम्यग्दर्शन आदि गुणों का भण्डार भरा है। इसका संचालक महान् उद्योगी अप्रमत्त-संयत मुनि है। उसे चाहिए कि योगरूपी छिद्रों को बन्द करके इसे उस मुक्तिरूपी तटवर्ती नगर की ओर ले जाए, जो जगत् के समस्त प्रकार के क्षोभों से रहित है। यदि वह ऐसा नहीं करता तो यह आत्मारूपी जहाज उसमें तेजी से प्रवेश करने वाले कर्मरूपी जल के भार से उसी संसार-समुद्र में डूब जायेगा।

This world (*saṃsāra*), like an ocean, is awful due to its inherent calamities that cannot be averted. Being in a position to cross the world-ocean, the own-soul is like a ship. As the ship in the ocean is laden with goods like precious gems, the soul-ship is laden with virtues like right-faith (*samyagdarsāna*). The sailor of the soul-ship is the highly industrious ascetic (*muni*) stationed in the (seventh) stage-of-spiritual-development (*guṇasthāna*), called *apramattasaṃyata*, i.e., with perfect vows and without negligence. After plugging all kinds of leakages in form of activities (*yoga*), he should sail the ship toward the shore-town of liberation that is free from all kinds of (mental) agitation. If he doesn't do this, the soul-ship will sink in the world-ocean due to the weight of the fast entering water, in form of the karmas.

Ācārya Samantabhadra's Āptamīmāṃsā:

विशुद्धिसंक्लेशाङ्गं चेत् स्वपरस्थं सुखासुखम् ।
पुण्यपापास्रवौ युक्तौ न चेद्व्यर्थस्तवार्हतः ॥

(आप्तमीमांसा, 95)

यदि स्व-पर में होने वाला सुख-दुःख विशुद्धि का अंग है तो पुण्य का आस्रव होता है और यदि संक्लेश का अंग है तो पाप का आस्रव होता है। हे भगवन् ! आपके मत में यदि स्व-परस्थ सुख और दुःख विशुद्धि और संक्लेश के कारण नहीं हैं तो पुण्य और पाप का आस्रव व्यर्थ है, अर्थात् उनका कोई फल नहीं होता है।

When pleasure and pain in oneself and in others are due to the limbs (*aṅga*) of the auspicious kind of disposition (*viśuddhi*)¹, these are causes of the influx of meritorious karmas (*puṇya*). When pleasure and pain in oneself and in others are due to the limbs of the inauspicious kind of disposition (*saṅkleśa*)², these are causes of the influx of demeritorious karmas (*pāpa*). O Lord ! In your view, if pleasure and pain in oneself and in others are not due to the auspicious or inauspicious kinds of dispositions then there cannot be influx of meritorious or demeritorious karmas; these do not yield any fruit.

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1. auspicious kind of disposition (*viśuddhi*) – due to virtuous (*dharmya*) and pure (*śukla*) kinds of concentration. There are three limbs (*aṅga*) of the auspicious kind of disposition – its cause (*kāraṇa*), its effect (*kārya*), and its own-nature (*svabhāva*).
 2. inauspicious kind of disposition (*saṅkleśa*) – due to sorrowful (*ārta*) and cruel (*raudra*) kinds of concentration. This also has three limbs – its cause (*kāraṇa*), its effect (*kārya*), and its own-nature (*svabhāva*).

Ācārya Kundakunda's *Pañcāstikāya-saṃgraha*:

रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो ।
चित्तमिह गत्थि कलुसं पुण्णं जीवस्स आसवदि ॥

(पंचास्तिकाय-संग्रह, 135)

जिस जीव को प्रशस्त राग है, अनुकम्पा-युक्त परिणाम है और चित्त में कलुषता का अभाव है, उस जीव को पुण्य का आस्रव होता है।

The influx-of-merit (*puṇyāsraṇa*) takes place in the soul (*jīva*) that has commendable (*praśasta*) attachment (*rāga*), compassion (*anukampā*), and absence-of-evil-inclinations (*citta-akaluṣatā*).

चरिया पमादबहुला कालुस्सं लोलदा य विसयेसु ।
परपरितावपवादो पावस्स य आसवं कुणदि ॥

(पंचास्तिकाय-संग्रह, 139)

बहुत प्रमादवाली चर्या, कलुषता, विषयों के प्रति लोलुपता, पर को परिताप करना तथा पर के अपवाद बोलना, वह पाप का आस्रव करता है।

Excessive negligent-activity (*pramāda-caryā*)¹, evil-inclination (*kaluṣatā*), hankering after sensual-pleasures (*viṣaya-lolupatā*), causing anguish to others (*para-paritāpa*), and slandering others (*para-apavāda*), are causes of influx-of-demerit (*pāpāsraṇa*).

1. The fifteen activities due to negligence (*pramāda*) are indulgence in four passions (*kaṣāya*), five senses (*indriya*), four kinds of narratives (*vikathā*) – pertaining to monarch (*rājakathā*), woman (*strīkathā*), thief (*corakathā*) and food (*bhojanakathā*) – sleep (*nidrā*) and fondness (*sneh*).

Ācārya Śubhacandra's Jñānārṇavaḥ:

वाद्धैरन्तः समादत्ते यानपात्रं यथा जलम् ।

छिद्रैर्जीवस्तथा कर्म योगरन्ध्रैः शुभाशुभैः ॥

(ज्ञानार्णवः, 2 : आस्रव भावना 2, पृ. 32)

जैसे समुद्र में प्राप्त हुआ जहाज छिद्रों से जल को ग्रहण करता है, उस ही प्रकार जीव शुभाशुभ योगरूप छिद्रों से (मन-वचन-काय से) शुभाशुभ कर्मों को ग्रहण करता है।

As through holes water enters the ship sailing in the ocean, similarly, auspicious (*śubha*) and inauspicious (*aśubha*) karmas enter the soul (*jīva*) through holes in form of activity (*yoga* – activity of the mind, the speech and the body).

Svāmī Kārttikeya's Kārtikeyānupreṣā:

मण-वयण-काय-जोया जीव-पएसाण फंदण-विसेसा ।

मोहोदएण जुत्ता विजुदा वि य आसवा होंति ॥

(कार्तिकेयानुप्रेक्षा, आस्रवानुप्रेक्षा 88, पृ. 43)

जीव के प्रदेशों के हलन-चलन को योग कहते हैं। योग तीन हैं- मनोयोग, वचनयोग और काययोग। ये योग मोहनीय कर्म के उदय से युक्त भी रहते हैं और वियुक्त भी रहते हैं। इन योगों को ही आस्रव कहते हैं।

Any activity (vibration) in the space-points of the soul is called 'yoga'. The three kinds of 'yoga' are due to the activities of the mind, the speech and the body. These (three kinds of) 'yoga' take place on fruition of the deluding (*mohanīya*) karmas and also without it. Such activities (of the mind, the speech and the body) are called the influx (*āsrava*).

Paṇḍita Daulatarāma's Chahaḍhālā:

जो योगन की चपलाई, तातैं ह्वै आस्रव भाई ।
आस्रव दुखकार घनेरे, बुधिवन्त तिन्हें निरवेरे ॥

(छहढाला, ढाल 5, 73)

हे भाई! योगों की जो चंचलता है उससे आस्रव होता है, और वह आस्रव अत्यन्त दुःखदायक है। इसलिए बुद्धिमान (व्यक्ति) को चाहिए कि उसे दूर ही करे।

O brother! The quivering due to 'yoga' results in influx (*āsrava*). The influx (*āsrava*) results in great misery. Therefore, intelligent men should keep influx (*āsrava*) at bay.

9

Contemplation on Stoppage

संवर अनुप्रेक्षा



चलमलिणमगाढं चिय वज्जिय सम्मत्तादिढकवाडेण ।
मिच्छत्तासवदारणिरोहो होदि त्ति जिणेहि णिद्धिं ॥६१॥

अर्थ - चल, मलिन और अगाढ़ रूप दोषों को छोड़कर, सम्यक्त्व रूपी दृढ़ कपाटों के द्वारा निश्चय ही मिथ्यात्व रूपी आस्रव द्वार का निरोध (संवर) हो जाता है, ऐसा जिनेन्द्रदेव ने कहा है।

नोट - सम्यग्दर्शन के एकदेश का घात करने वाली देशघाती सम्यक्त्व प्रकृति के उदय से तथा उदय प्राप्त मिथ्यात्व आदि छह प्रकृतियों के उदय की निवृत्ति होने पर और आगामी काल में उदय में आने वाली उन्हीं छह प्रकृतियों का सदवस्थारूप उपशम होने पर वेदक अर्थात् क्षायोपशमिक सम्यक्त्व होता है। वह सम्यक्त्व चल, मलिन और अगाढ़ होता है।¹

वेदक अर्थात् क्षायोपशमिक सम्यक्त्व में **चलपना** दोष - जैसे उठती हुई लहरों में

1. देखें- धर्माभूत अनगार, पृ. 156-158

जल एकरूप ही स्थित रहता है, लहरों के कारण जल में कोई अन्तर नहीं पड़ता, वैसे ही सम्यग्दर्शन के विषयभूत नाना-प्रकार के देव आदि भेदों में स्थित रहते हुए भी चंचलता के कारण वेदक सम्यक्त्व चल होता है। जैसे- सभी तीर्थकरों में अनन्तशक्ति के समान होने पर भी सम्यग्दृष्टियों की भी ऐसी श्रद्धा रहती है कि यह भगवान् पार्श्वनाथ उपसर्ग आदि दूर करने में समर्थ हैं और यह भगवान् शान्तिनाथ शान्ति के दाता हैं।

वेदक अर्थात् क्षायोपशमिक सम्यक्त्व में **मलिनता** दोष - जैसे स्वर्ण पहले अपने कारणों से शुद्ध उत्पन्न होकर भी चाँदी आदि के मैल से मलिन हो जाता है, वैसे ही क्षायोपशमिक सम्यग्दर्शन उत्पत्ति के समय निर्मल होने पर भी सम्यक्त्व-कर्म के उदय से कर्मक्षय के द्वारा होने वाले अतिशय से अछूता रहते हुए शंका आदि दोषों के संसर्ग से मलिन हो जाता है।

वेदक अर्थात् क्षायोपशमिक सम्यक्त्व में **अगाढ़ता** दोष - जैसे वृद्ध पुरुष के हाथ की लाठी हाथ में ही रहती है उससे छूटती नहीं है, न अपने स्थान को ही छोड़ती है फिर भी कुछ काँपती रहती है, वैसे ही वेदक सम्यक्त्व अपने विषय देव आदि में स्थित रहते हुए भी थोड़ा सकम्प होता है- स्थिर नहीं रहता। जैसे- मिथ्यादृष्टि की तो बात ही क्या, श्रद्धावान् सम्यग्दृष्टि भी सम्यक्त्व प्रकृति के उदय से भ्रम में पड़कर अपने बनवाये हुए जिनप्रतिमा-जिनमन्दिर वगैरह में, यह मेरे देव हैं, यह मेरा जिनालय है, तथा दूसरे के बनवाये हुए जिनमन्दिर-जिनालय वगैरह में, यह अमुक का है, ऐसा व्यवहार करता है।

Lord Jina has expounded that notwithstanding (minor) faults of wavering (*cala*), contamination (*malina*), and quivering (*agāḍha*), the strong barrier (gate) in form of right faith (*samyaktva* or *samyagdarśana*) results in the stoppage (*saṃvara*) of the entry of (karmic) influx (*āsrava*).

Explanatory Note: Alternatively, right faith (*samyagdarśana*) is the faith in the substances of reality notwithstanding these three imperfections - wavering (*cala*), contaminated (*malina*),

and quivering (*agāḍha*).

Right faith (*samyagdarśana*) is said to be wavering (*cala*) when it wavers for a short time. Due to this imperfection the right-believer (*samyagdr̥ṣṭi*) may perceive Lord Śāntinātha as the bestower of tranquility and Lord Pārśvanātha as the destroyer of calamities. In reality, though, there is no such difference between the twenty-four *Tīrthaṅkara*.

Right faith (*samyagdarśana*) is said to be contaminated (*malina*) when, for a short time, it gets mired with impurities like doubt (*śaṃkā*).

Right faith (*samyagdarśana*) is said to be quivering (*agāḍha*) when, like the stick in the hand of an old man, it keeps on shaking without leaving the possessor. The right-believer (*samyagdr̥ṣṭi*) with this imperfection may perceive particular temple or idol as his own and some other temple or idol as belonging to others.¹

पंचमहव्वयमणसा अविरमण-णिरोहणं हवे णियमा ।
कोहादि आसवाणं दाराणि कसायरहिदपलगेहिं ॥६२॥

अर्थ - (अहिंसादि) पाँच महाव्रतों से युक्त मन से अविरतिरूप (आस्रवों) का निरोध आवश्यक रूप से हो जाता है। और क्रोधादि (कषायरूप) आस्रवों के द्वार कषाय-अभाव (वीतरागता) रूपी फाटकों से बन्द हो जाते हैं।

1. See, Jain, Vijay K. (2019), “Ācārya Kundakunda’s Niyamasāra – The Essence of Soul-adoration”, Vikalp Printers, Dehradun, p. 120.

As a rule, when the mind is engrossed in five major-vows [*mahāvratā*, like non-injury (*ahiṃsā*)], karmic-influx (*āsrava*) due to non-restraint (*avirati*) must cease. And the doorways for karmic-influx (*āsrava*) due to passions (*kaṣāya*), like anger (*krodha*), must close down by the strong barriers (gates) in form of absence-of-passions (or detachment).

सुहजोगस्स पवित्ती संवरणं कुणदि असुहजोगस्स ।
सुहजोगस्स णिरोहो सुद्धवजोगेण संभवदि ॥६३॥

अर्थ – शुभयोग (शुभोपयोग) की प्रवृत्ति अशुभयोग (अशुभोपयोग) का संवरण करती है और शुद्धोपयोग के द्वारा शुभयोग का निरोध (संवरण) संभव होता है।

Auspicious-cognition (*śubhopayoga*) in the soul causes the stoppage (*saṃvara*) of inauspicious-cognition (*aśubhopayoga*). Pure-cognition (*śuddhopayoga*) makes it possible for the soul to affect the stoppage (*saṃvara*) of auspicious-cognition (*śubhopayoga*).

सुद्धवजोगेण पुणो धम्मं सुक्कं च होदि जीवस्स ।
तम्हा संवरहेदू ज्ञाणो त्ति विचिंतए णिच्चं ॥६४॥

अर्थ – फिर शुद्धोपयोग से जीव के धर्म्यध्यान और शुक्लध्यान होता है। इसलिये ध्यान संवर का कारण है। इस प्रकार (ज्ञानी को) सदा विचारते रहना चाहिए।

Through pure-cognition (*śuddhopayoga*) the two types of (auspicious, good) meditation (*dhyāna*) – the virtuous (*dharmya*) and the pure (*śukla*) – are affected. Thus, meditation (*dhyāna*) is the cause of stoppage (*saṁvara*) (of the karmic-influx). The knowledgeable soul should constantly keep this in mind.

जीवस्स ण संवरणं परमदृग्गण सुद्धभावादो ।
संवरभावविमुक्कं अप्पाणं चिंतए णिच्चं ॥६५॥

अर्थ – परमार्थ से (निश्चय नय से) जीव के संवर नहीं है क्योंकि (द्रव्यदृष्टि से) वह शुद्ध-स्वभाव है। इसलिये आत्मा का संवर-भाव से रहित निरन्तर चिन्तवन करना चाहिए।

From the transcendental-point-of-view (*niścaya naya*), the soul (*ātmā*) is rid of stoppage (*saṁvara*) as its own-nature (*svabhāva*) [from the point-of-view of the substance (*dravya*)] is pure (*śuddha*). The soul rid of the disposition of stoppage (*saṁvara*) should always be reflected on.

**Contemplation
on
Stoppage
संवर अनुप्रेक्षा**

EXCERPTS FROM OTHER SACRED TEXTS

Ācārya Umāsvāmī's Tattvārthasūtra mentions 'stoppage' – 'samvara' – as the eighth contemplation (*anuprekṣā*).

Ācārya Pūjyapāda's Sarvārthasiddhi:

If the hole in the keel of a vessel sailing on the ocean is not closed, gradually the water enters the vessel and the passengers must perish. But if there is no hole, the passengers must reach their destination. Similarly, if influx (*āsrava*) is stopped there can be no obstacle to liberation. Reflection on the merit of stoppage (*saṃvara*) of karmas is contemplation on stoppage – *saṃvarānuprekṣā*. He who reflects constantly in this manner attains stoppage (*saṃvara*) of karmas and liberation.

*Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English
from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9 : 7, p. 358.*

Ācārya Umāsvāmī's Tattvārthasūtra:

आस्रवनिरोधः संवरः ॥

(तत्त्वार्थसूत्र, 9 : 1)

आस्रव का निरोध (रोकना) सो संवर है अर्थात् आत्मा में जिन कारणों से कर्मों का आस्रव होता है उन कारणों को दूर करने से कर्मों का आना रुक जाता है, उसे संवर कहते हैं।

The obstruction (*nirodha*) of influx (*āsrava*) is stoppage (*saṁvara*).

Explanation of the above – Ācārya Pūjyapāda's *Sarvārthasiddhi*:

Influx (*āsrava*) which is the cause of taking in of new karmic matter has been explained. The obstruction of the inflow of karmic matter is called stoppage (*saṁvara*). It is of two kinds, psychic-stoppage (*bhāva saṁvara*) and material-stoppage (*dravya saṁvara*). The cessation of activities that lead to transmigration is psychic-stoppage (*bhāva saṁvara*). When these activities are checked, the taking in of karmic matter is cut off or interrupted; this is material-stoppage (*dravya saṁvara*).

Now this is investigated. What karmas are stopped in what stages of spiritual development – *guṇasthāna* (see explanation to *sūtra* 1-8)? The self that is subjugated by the karma which causes false belief is the misbeliever or **'deluded'** – *mithyādṛṣṭi*. That karma which flows into the soul chiefly on account of wrong-belief (*mithyādarśana*) is cut off in case of those in higher *guṇasthāna*. Hence stoppage of that karma prevails in the beings from the second stage of spiritual development, namely, **'downfall'** – *sāsādanasamyagdṛṣṭi* – onwards. What is that karma? That karma is of sixteen kinds: wrong-belief – *mithyātva*, neuter-sex – *napuṁsakaveda*, infernal-lifetime – *narakāyuh*, infernal state of existence – *narakagati*, birth as a one-sensed being – *ekendriya jāti*, birth as a two-sensed being – *dvīndriya jāti*, birth as a three-sensed being – *trīndriya jāti*, birth as a four-sensed being – *catuṛindriya jāti*, unsymmetrical body – *huṇḍa saṁsthāna*, extremely weak joint – *asamprāptāsrpāṭikā saṁhanana*, transmigrating force tending to infernal state of existence – *narakagati-prāyogyānupūrvī*, emitting warm light – *ātapa*, the body possessing one sense only – *sthāvara*, the subtle body – *sūkṣma*, the undeveloped body – *aprayāptaka*, and the collective body – *sādhāraṇa śarīra*.

Non-restraint (*asaṁyama*) is of three kinds – the rise of passions

(*kaṣāya*) leading to endless mundane existence – *anantānubandhī*, the rise of passions hindering partial restraint – *apratyākhyāna*, and the rise of passions hindering complete self-discipline – *pratyākhyāna*. The influx of karmas caused by these passions is stopped in their absence. There is, thus, stoppage of these twenty-five karmas which are caused due to the rise of *anantānubandhī* passions (*kaṣāya*): deep-sleep – *nidrā-nidrā*, heavy-drowsiness – *pracalāpracalā*, somnambulism – *styānagṛddhi*, *anantānubandhī* anger – *krodha*, *anantānubandhī* pride – *māna*, *anantānubandhī* deceitfulness – *māyā*, *anantānubandhī* greed – *lobha*, female-sex-passion – *strīveda*, animal age – *tiryāñcāyuh*, animal state of existence – *tiryāñcagati*, the middle four types of structure of the body – *saṁsthāna*, the middle four types of joints – *saṁhanana*, the transmigrating force tending to the animal state of existence – *tiryagatiprāyogyānupūrvī*, cold light – *udyota*, awkward motion – *aprasastha vihāyogati*, bad-tempered – *durbhaga*, harsh voice – *duḥsvara*, lustreless body – *anādeya*, and low family – *nīcagotra*. These karmas, the influx of which is caused by non-restraint (*asaṁyama*) arising from the *anantānubandhī* passions (*kaṣāya*), bind one-sensed beings, etc., only up to the end of the second stage of spiritual development – *sāsādanasamyagdr̥ṣṭi*. Owing to the absence of this kind of non-restraint in the higher stages of spiritual development, there is stoppage of these karmas in those stages, that is, from the third stage of **‘mixed right and wrong belief’** – *samyagmithyādr̥ṣṭi*.

Ten karmas flow into the soul primarily on account of non-restraint (*asaṁyama*) caused by the rise of passions hindering partial restraint – *apratyākhyānāvaraṇa*. These are *apratyākhyānāvaraṇa* anger – *krodha*, *apratyākhyānāvaraṇa* pride – *māna*, *apratyākhyānāvaraṇa* deceitfulness – *māyā*, *apratyākhyānāvaraṇa* greed – *lobha*, human age – *manuṣyāyuh*, human state of existence – *manuṣyagati*, gross body – *audārika śarīra*, the chief and secondary parts of the physical body – *audārika śarīra aṅgopāṅga*, excellent joining – *vajraṣabhanārāca saṁhanana*,

and the transmigrating force tending to human birth – *nanuṣyagatiprāyogyānupūrvī*. These karmas bind from one-sensed beings up to the end of the fourth stage of spiritual development, namely, **‘vowless right belief’** – *asaṃyata-samyagdṛṣṭi*. Owing to the absence of passions hindering partial restraint – *apratyākhyānāvaraṇa* – there is stoppage of these karmas in the higher stages. In the third stage of mixed belief – *samyagmithyātva* – there is no binding of age-determining (*āyuh*) karma. That is a peculiarity.

On account of non-restraint (*asaṃyama*) caused by the rise of passions that prevent complete self-control – *pratyākhyānāvaraṇa* – these four karmas, *pratyākhyānāvaraṇa* anger – *krodha*, *pratyākhyānāvaraṇa* pride – *māna*, *pratyākhyānāvaraṇa* deceitfulness – *māyā*, and *pratyākhyānāvaraṇa* greed – *lobha*, bind from one-sensed beings up to the end of the fifth stage of **‘partial vows’** – *samyatāsaṃyata*. There is stoppage of these karmas in the higher stages.

The influx of karmas caused by negligence (*pramāda*) is stopped in the absence of negligence. From the stage higher up the sixth stage of **‘imperfect vows’** – *pramattasaṃyata* – there is stoppage of karmas whose influx is caused by negligence, as there is no negligence in those stages. What are these? These are the six karmas causing the unpleasant-feeling – *asātāvedanīya*, disliking – *arati*, sorrow – *śoka*, infirm frame – *asthira*, unattractiveness of form – *aśubha*, and obscurity – *ayaśaḥkīrti*. The commencement of the binding of celestial age – *devāyuh* – is caused generally by negligence (*pramāda*) and also by the absence of negligence in the next (seventh) stage of **‘perfect vows’** – *apramattasaṃyata*. Owing to the absence of negligence (*pramāda*), there is stoppage of this binding of celestial age in the higher stages, i.e., after the seventh stage of ‘perfect vows’ – *apramattasaṃyata*.

The passions bereft of negligence (*pramāda*), etc., are stopped as the passions (*kaṣāya*) are controlled. Such passions are of three degrees, namely, intense (*tīvra*), moderate (*madhyama*) and

minute (*jaghanya*). These three degrees of passions (*kaṣāya*) remain in the next three stages (8th, 9th and 10th). In one/numerable part of the eighth stage of **‘unprecedented purity’** – ***apūrvakaraṇa*** – only the two karmas of sleep (*nidrā*) and slumber (*pracalā*) bind. In the next one/numerable part, thirty divisions of karmas bind. These are the celestial state of existence – *devagati*, birth as a being with five senses – *pañcendriya jāti*, transformable body – *vaikriyika śarīra*, projectable body – *āhāraka śarīra*, luminous body – *taijasa śarīra*, karmic body – *kārmaṇa śarīra*, symmetrical build – *samacaturasra saṁsthāna*, the chief and secondary parts of the transformable body – *vaikriyika śarīra aṅgopāṅga*, the chief and secondary parts of the projectable body – *āhāraka śarīra aṅgopāṅga*, colour – *varṇa*, odour – *gandha*, taste – *rasa*, touch – *sparśa*, transmigrating force tending to celestial state – *devagatiprāyogyānupūrvī*, neither heavy nor light – *agurulaghu*, self-annihilation – *upaghāta*, destruction caused by others – *paraghāta*, respiration – *ucchvāsa*, graceful movement – *praśastha vihāyogati*, movable body – *trasa*, gross body – *bādara*, complete development – *paryāpta*, individual body – *pratyeka śarīra*, firmness of the body – *sthira*, attractiveness of form – *śubha*, good-tempered – *subhaga*, melodious voice – *susvara*, lustrous body – *ādeya*, sturdy formation – *nirmāṇa*, and the status of the *Tīrthaṅkara*. In the last instant of this stage, the four karmas causing laughter – *hāsya*, liking – *rati*, fear – *bhaya*, and disgust – *jugupsā*, bind. The influx (*āsrava*) of these karmas is owing to intense passions; as the passions get progressively less in the higher stages, stoppage (*saṁvara*) takes place. In the next stage of **‘checking of gross-passions’** – ***anivṛttibādara-sāmparāya***, from the first instant up to one/numerable part of the duration of this stage, male-sex-passion – *puṇveda*, and gleaming (*saṁjvalana*) anger – *krodha* – bind. In the remaining numerable parts of this stage, *saṁjvalana* pride – *māna*, and *saṁjvalana* deceitfulness – *māyā* bind. And in the last instant, *saṁjvalana* greed – *lobha* binds. The influx of these karmas is

caused by moderate passions (*kaṣāya*). And owing to the progressive absence of moderate passions, there is stoppage of these karmas in the higher stages. In the next stage of **‘checking of even minute passions’** – *sūkṣmasāmparāya*, the following sixteen karmas bind: five kinds of knowledge-covering – *jñānāvaraṇa*, four kinds of perception-covering – *darśanāvaraṇa*, glory and renown – *yaśaḥkīrti*, high family – *uccagotra*, and five kinds of obstructive-karmas – *antarāya*, the influx of which is caused by minute passions. There is stoppage of these karmas in the higher stages owing to the absence of minute passions. In the next three stages of **‘subsided delusion’** – *upaśāntakaṣāya*, **‘destroyed delusion’** – *kṣīṇakaṣāya*, and **‘Omniscient-with-vibration’** – *sayogakevalī*, there is the bondage of karmas causing pleasant-feeling – *sātāvedanīya*, owing to the presence of mere vibrations or activity (*yoga*). And in the absence of activity (*yoga*) in case of the **‘Omniscient-without-activity’** – *ayogakevalī*, there is stoppage (*saṃvara*) of the karmas causing pleasant-feeling – *sātāvedanīya*. (see also ‘*Ṇayacakko*’, verse 155, p. 89-90).

Ācārya Umāsvāmī’s Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda’s Sarvārthasiddhi, sūtra 6 : 1, p. 345-349.

Ācārya Kundakunda’s Niyamasāra:

विवरीयाभिनिवेशविवज्जियसद्दहणमेव सम्मत्तं ।
संसयविमोहविभ्रमविवज्जियं होदि सण्णाणं ॥

(नियमसार, 3 : 51)

विपरीत अभिनिवेश (अभिप्राय) से रहित श्रद्धान ही सम्यक्त्व है तथा संशय (संदेह), विमोह (अनध्यवसाय) और विभ्रम (विपर्यय) से रहित ज्ञान ही सम्यग्ज्ञान है।

The faith, without perverse comprehension, on the substances of reality is right faith (*samyaktva* or *samyagdarśana*), and the knowledge of these, without imperfections of doubt (*saṃśaya*), delusion (*vimoha*), and misapprehension (*vibhrama*) is right knowledge (*samyagjñāna*).¹

चलमलिनमगाढतविवज्जियसद्दहणमेव सम्मत्तं ।
अधिगमभावो णाणं हेयोवादेयतच्चाणं ॥

(नियमसार, 3 : 52)

(अथवा) इन दोषों – चल, मलिन और अगाढ़ – से रहित श्रद्धा ही सम्यक्त्व है और हेय और उपादेय तत्वों का जाननेरूप भाव होना सम्यग्ज्ञान है।

Or, faith on the substances of reality without the faults of wavering (*cala*), contamination (*malina*), and quivering (*agāḍha*) is right faith (*samyaktva* or *samyagdarśana*), and the disposition to know substances in regard to their worthiness for acceptance (*upādeya*) or rejection (*heya*), is right knowledge (*samyagjñāna*).

Ācārya Nemicandra's *Dravyasaṃgraha*:

चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेऊ ।
सो भावसंवरो खलु दव्वसवरोहणे अण्णो ॥

(द्रव्यसंग्रह, 34)

आत्मा का जो परिणाम कर्म के आस्रव को रोकने में कारण है, उसको निश्चय से भावसंवर कहते हैं। और कर्म-रूप पुद्गल द्रव्य का आस्रव रुकना सो द्रव्यसंवर है।

The cessation of the inflow of the karmic matter as a result of dispositions of the soul is psychic stoppage (*bhāva saṃvara*). After

1. See, footnote, p. 178

this cessation, the taking-in of the karmic matter is cut off or interrupted. This should be known as material stoppage (*dravya saṁvara*).

Ācārya Kundakunda's *Pañcāstikāya-saṁgraha*:

इन्द्रियकसायसण्णा णिग्गहिदा जेहिं सुट्ठुमग्गम्मि ।
जावत्तावत्तेहिं पिहियं पावासवच्छिद्दं ॥

(पंचास्तिकाय-संग्रह, 141)

जो सम्यक् मार्ग में (संवर-मार्ग में) रहकर इन्द्रियों, कषाय और संज्ञाओं का जितना (जिस समय) निग्रह करते हैं, उतना (उस समय) पापास्रव का छिद्र उनके बन्द (आच्छादित) होता है।

Having established themselves on the right path, to the extent men check the senses (*indriya*), the passions (*kaṣāya*) and the instincts (*saṁjñā*), their doorway for entry of the influx-of-demerit (*pāpāsrava*) remains shut.

Explanatory Note: Obstruction of the inflow of karmic matter is stoppage (*saṁvara*). Stoppage (*saṁvara*) leads to the path to liberation. To the extent – both in terms of quantum and time – the senses (*indriya*), the passions (*kaṣāya*) and the instincts (*saṁjñā*) are checked, the doorway for entry of the influx-of-demerit (*pāpāsrava*) remains shut.

जस्स ण विज्जदि रागो दोसो मोहो व सव्वदव्वेसु ।
णासवदि सुहं असुहं समसुहदुक्खस्स भिक्खुस्स ॥

(पंचास्तिकाय-संग्रह, 142)

जिसे सर्व द्रव्यों के प्रति राग, द्वेष या मोह नहीं है, उस सम-सुख-दुःख भिक्षु को

(सुख-दुःख के प्रति समभाव वाले मुनि को) शुभरूप अथवा अशुभरूप (पापरूप) कर्म आस्रवित नहीं होते।

The influx of auspicious (*śubha*) or inauspicious (*aśubha*) karmas does not take place in the ascetic (*śramaṇa, muni*) who maintains equanimity in happiness (*sukha*) and misery (*duḥkha*), and is rid of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) toward all substances (*dravya*).

Explanatory Note: The ascetic (*śramaṇa, muni*) who is established in 'dharma' maintains equanimity in happiness (*sukha*) and misery (*duḥkha*). Dispositions like mine and his, pleasure and pain, propitious and unpropitious, favourable and unfavourable, and life and death, do not occur to the ascetic rid of delusion (*moha*). Such an ascetic experiences incessantly the pure-soul, of the nature of knowledge (*jñāna*) and perception (*darśana*). When the soul (*jīva*) is not sullied with attachment (*rāga*) or aversion (*dveṣa*) that result in auspicious (*śubha*) or inauspicious (*aśubha*) dispositions, stoppage (*saṃvara*) takes place. No more can the karmic matter get transformed into the karmas that bind with the soul.

Stoppage (*saṃvara*) is of two kinds, psychic-stoppage (*bhāva saṃvara*) and material-stoppage (*dravya saṃvara*). Cessation of dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) is psychic-stoppage (*bhāva saṃvara*). When such dispositions are checked, auspicious (*śubha*) or inauspicious (*aśubha*) activities (*yoga*) that cause the taking in of the karmic matter are cut off or interrupted; this is material-stoppage (*dravya saṃvara*).

जस्स जदा खलु पुण्णं जोगे पावं च णत्थि विरदस्स ।
संवरणं तस्स तदा सुहासुहकदस्स कम्मस्स ॥

(पंचास्तिकाय-संग्रह, 143)

धर्म सुख का कारण है और कारण कुछ अपने कार्य का विरोधक (विनाशक) होता नहीं है। इसलिये तू सुखनाश के भय से धर्म से विमुख न हो।

Dharma is the cause (*hetu*) of happiness (*sukha*), and the cause (*hetu*) does not oppose its own effect (*kārya*). Therefore, fearing deprivation of happiness, you should not be indifferent to dharma.

Paṇḍitavara Āśādhara's Dharmāmṛta Anagāra:

सुखमचलमहिंसालक्षणादेव धर्माद्

भवति विधिरशेषोऽप्यस्य शेषोऽनुकल्पः ।

इह भवगहनेऽसावेव दूरं दुरापः

प्रवचनवचनानां जीवितं चायमेव ॥

(धर्मामृत अनगार, 6 : 81, पृ. 474)

धर्म का लक्षण अहिंसा है। अहिंसा धर्म से ही अविनाशी सुख की प्राप्ति होती है। बाकी की सभी विधि इसी के समर्थन के लिए है। इस संसाररूपी घोर वन में यह अहिंसारूप धर्म ही अत्यन्त दुर्लभ है। यही सिद्धान्त के वाक्यों का प्राण है।

Non-injury (*ahiṃsā*) is the mark of the dharma. Only the dharma of non-injury (*ahiṃsā*) begets indestructible happiness. Rest all methodologies spring from this basic truth. In the thick forest of worldly-existence (*saṃsāra*) the dharma in form of non-injury (*ahiṃsā*) is the most difficult acquisition. This (non-injury or *ahiṃsā*) is the life-principle of the preaching of the Doctrine.

Ācārya Śubhacandra's Jñānārṇavaḥ:

दशलक्ष्मयुतः सोऽयं जिनैर्धर्मः प्रकीर्तितः ।

यस्यांशमपि संसेव्य विन्दन्ति यमिनः शिवम् ॥

(ज्ञानार्णवः, 2 : धर्म भावना 2, पृ. 38)

वह धर्म जिसके अंशमात्र को भी सेवन करके संयमी मुनि मुक्ति को प्राप्त होते हैं, उसे जिनेन्द्र भगवान् ने दशलक्षणयुक्त कहा है।

The dharma whose observance, even in part, leads the self-restrained ascetics to liberation has been proclaimed by Lord Jina as consisting of the tenfold-virtues (*dasa-lakṣaṇa*).

Ācārya Samantabhadra's Yuktyanuśāsana:

दयादमत्यागसमाधिनिष्ठं

नयप्रमाणप्रकृताऽऽञ्जसार्थम् ।

अधृष्यमन्यैरखिलैः प्रवादै-

जिन! त्वदीयं मतमद्वितीयम् ॥

(युक्त्यनुशासन, 6)

हे वीर जिन! आपका मत दया (अहिंसा), दम (इन्द्रियदमन, संयम), त्याग (परिग्रह-त्यजन), समाधि (प्रशस्तध्यान) से निष्ठ (पूर्ण) है। नय और प्रमाण से सम्यक् वस्तुतत्त्व (पदार्थों) को बिल्कुल स्पष्ट (सुनिश्चित) करने वाला है और (अनेकान्तवाद से भिन्न) अन्य सभी प्रवादों से अबाध्य (जीता नहीं जा सकने वाला) है। इसीलिये वह अद्वितीय है।

O Lord Vira! Your Doctrine (based on non-absolutism – *anekāntavāda*) comprises the principles of non-injury (*dayā, ahiṃsā*), control-of-the-senses (*dama, saṅyama*), renunciation (*tyāga, aparigraha*) and meditation (*samādhi, dhyāna*). Through its concepts of comprehensive and valid-knowledge (*pramāṇa*), and relative and partial-knowledge (*naya*), it establishes the true nature of substances. It cannot be vanquished by other doctrines (not based on non-absolutism). Therefore, your Doctrine is unparalleled.

Ācārya Padmanandi's Padmanandi-pañcaviṁśatiḥ:

देवपूजा गुरुपास्तिः स्वाध्यायः संयमस्तपः ।

दानं चेति गृहस्थानां षट्कर्माणि दिने दिने ॥

(पद्मनन्दि पञ्चविंशतिः, 6 : 7, पृ. 189)

जिनपूजा, गुरु की सेवा, स्वाध्याय, संयम, तप और दान, ये छह कर्म गृहस्थों के लिए प्रतिदिन करने के योग्य हैं, अर्थात् ये उनके आवश्यक कार्य हैं।

Adoration of the Supreme Lord – *devapūjā*, service to the preceptor – *guru-upāsanā*, study – *svādhyāya*, self-restraint – *saṁyama*, austerities (penance) – *tapa*, and giving of gift – *dāna*, constitute the six essential duties of the householder, to be performed daily.

Svāmī Kārttikeya's Kārtikeyānupreṣā:

तेणुवइट्टो धम्मो संगसत्ताण तह असंगाणं ।

पढमो बारहभेओ दहभेओ भासिओ विदिओ ॥

(कार्तिकेयानुप्रेक्षा, धर्मानुप्रेक्षा 304, पृ. 214)

सर्वज्ञ के द्वारा कहा हुआ धर्म दो प्रकार का है- एक तो संगसक्त अर्थात् गृहस्थ का धर्म और एक असंग अर्थात् निर्ग्रन्थ मुनि का धर्म। प्रथम के बारह भेद कहे हैं और दूसरे के दस भेद कहे हैं।

The dharma preached by the Omniscient Lord is of two kinds – first, the dharma of the one with-attachment (the householder – *gṛhastha* or *śrāvaka*) and second, the dharma of the one without-attachment (the ascetic – *muni*). The first is twelvefold and the second tenfold.

Paṇḍita Daulatarāma's Chahaḍhālā:

जो भाव मोहतै न्यारे, दृग ज्ञान व्रतादिक सारे ।
सो धर्म जबै जिय धारै, तब ही सुख अचल निहारै ॥

(छहढाला, ढाल 5, 78)

मोह से भिन्न, साररूप अथवा निश्चय से जो दर्शन-ज्ञान-चारित्ररूप आदिक भाव हैं, वे सब धर्मरूप हैं। जीव जब इस धर्म को धारण करता है तभी उसे अचल सुख के दर्शन होते हैं।

All dispositions (*bhāva*) like faith (*darśana*), knowledge (*jñāna*) and conduct (*caritra*), rid of delusion (*moha*), certainly signify 'dharma'. Only when the soul (*jīva*) adopts such a dharma, it gets to look at the unwavering happiness.

Eleven stages (*pratimā*) of the dharma of the householder (*sāgāra, śrāvaka*)

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

सम्यग्दर्शनशुद्धः संसारशरीरभोगनिर्विण्णः ।

पञ्चगुरुचरणशरणो दर्शनिकस्तत्त्वपथगृह्यः ॥

(रत्नकरण्डक-श्रावकाचार, 137)

जो सम्यग्दर्शन से शुद्ध है, संसार, शरीर और भोगों से विरक्त है, पञ्चपरमेष्ठी के चरणों की शरण जिसे प्राप्त हुई है तथा अष्ट-मूलगुणों को जो धारण कर रहा है वह दर्शनिक श्रावक है।

The householder who is purified by right faith, is unattached to the world, the body and the sensual pleasures, has taken refuge at the Holy Feet of the five Supreme Beings (*pañca parameṣṭhī*), and is

endowed with the eight fundamental virtues (*mūlaguṇa*), is called the *darśanika śrāvaka* (first stage).

निरतिक्रमणमणुव्रतपञ्चकमपि शीलसप्तकं चापि ।

धारयते निःशल्यो योऽसौ व्रतिनां मतो व्रतिकः ॥

(रत्नकरण्डक-श्रावकाचार, 138)

जो शल्य-रहित होता हुआ, अतिचार रहित पाँचों अणुव्रतों को और सातों शीलव्रतों को धारण करता है वह गणधरदेवादिक व्रतियों के मध्य में व्रतिक नाम का श्रावक माना जाता है।

The householder who is free from stings (*śalya*), and observes the five small vows – *aṇuvrata*, together with the seven *śīlavrata* (comprising three subsidiary vows – *guṇavrata*, and four instructional vows – *śikṣāvrata*) is called by the Most Excellent Votaries the *vratika śrāvaka* (second stage).

चतुरावर्त्तत्रितयश्चतुःप्रणामः स्थितो यथाजातः ।

सामयिको द्विनिषद्यस्त्रियोगशुद्धस्त्रिसन्ध्यमभिवन्दी ॥

(रत्नकरण्डक-श्रावकाचार, 139)

जो चारों दिशाओं में तीन-तीन आवर्त करता है, चार प्रणाम करता है, कायोत्सर्ग से खड़ा होता है, बाह्याभ्यन्तर परिग्रह का त्यागी होता है, दो बार बैठकर नमस्कार करता है, तीनों योगों (मन, वचन, और काय) को शुद्ध रखता है और तीनों सन्ध्याओं में वन्दना करता है, वह सामयिक प्रतिमाधारी है।

The householder who, standing in the *kāyotsarga* (non-attachment with the body), does three *āvarta* (turning round the joined palms clockwise) and one salutation each in the four directions, is rid of all external and internal attachments,

performs two reverences in the sitting position (in the beginning and at the end of the *sāmayika*), maintains the purity of the three activities (of the mind, the speech and the body), and thus makes obeisance in the three times (morning, noon, and evening) of the day, is called the *sāmayika śrāvaka* (third stage).

पर्वदिनेषु चतुर्ष्वपि मासे मासे स्वशक्तिमनिगुह्य ।
प्रोषधनियमविधायी प्रणिधिपरः! प्रोषधानशनः ॥

(रत्नकरण्डक-श्रावकाचार, 140)

जो प्रत्येक मास में चारों ही पर्व के दिनों में अपनी शक्ति को न छिपाकर प्रोषध सम्बन्धी नियम को करता हुआ एकाग्रता में तत्पर रहता है वह प्रोषध प्रतिमाधारी है।

The householder who each month observes, without concealing his strength, in the prescribed manner and with due concentration, the vow of fasting at regular intervals (*proṣadhovavāsa*) on all the four specific days of the lunar month, is called the *proṣadha śrāvaka* (fourth stage).

मूलफलशाकशाखाकरीरकन्दप्रसूनबीजानि ।
नामानि योऽन्ति सोऽयं सचित्तविरतो दयामूर्तिः ॥

(रत्नकरण्डक-श्रावकाचार, 141)

जो दया की मूर्ति होता हुआ अपक्व (कच्चे) मूल (मूली, गाजर आदि), फल (आम, अमरूद आदि), शाक (भाजी), शाखा (वृक्ष की नई कोपल), करीर (बांस का अंकुर), कन्द (अंगीठा आदि), प्रसून (गोभी आदि के फूल) और बीज (गेहूँ, चना आदि) को नहीं खाता है वह सचित्तत्याग प्रतिमाधारी है।

1. पाठान्तर : प्रणिधिपरः

As the embodiment of compassion, the householder who does not eat unripe (and/or uncooked) roots, fruits, greens (leafy vegetables), stems (shoots), tendrils, bulbous root, flowery vegetables and seeds (grain), is the *sacittatyāga śrāvaka* (fifth stage).

अन्नं पानं खाद्यं लेह्यं नाश्नाति यो विभावर्याम् ।
स च रात्रिभुक्तिविरतः सत्त्वेष्वनुकम्पमानमनाः ॥

(रत्नकरण्डक-श्रावकाचार, 142)

जो प्राणियों पर दयालु-चित्त होता हुआ रात्रि में अन्न, पेय, खाद्य और लेह्य को नहीं खाता (लेता) है वह रात्रिभुक्तिविरत प्रतिमाधारी श्रावक है।

The householder who, out of compassion for the living beings, abstains from consuming (the four kinds of food) – grains (*anna*, like rice and *capātī*), drinks (*pāna*, like water and buttermilk), savory food (*khādyā*, like sweetmeat), and food for the taste buds (*lehya*, like *caṭanī* and betel leaf) – after sunset, is to be known as the *rātribhuktivirata śrāvaka* (sixth stage).

मलबीजं मलयोनिं गलन्मलं पूतिगन्धि बीभत्सं ।
पश्यन्नङ्गमनङ्गाद्विरमति यो ब्रह्मचारी सः ॥

(रत्नकरण्डक-श्रावकाचार, 143)

शुक्रशोणित-रूप मल से उत्पन्न, मलिनता का कारण, मलमूत्रादि को झराने वाले, दुर्गन्धयुक्त और ग्लानि को उत्पन्न करने वाले शरीर को देखता हुआ जो काम-सेवन से विरत होता है वह ब्रह्मचारी श्रावक कहलाता है।

The householder who perceives the body as a product of unclean matter (semen and blood), source of filth, that which oozes waste,

foul-smelling, and repugnant, and, therefore, abstains from sex-indulgence is known as the *brahmacārī śrāvaka* (seventh stage).

सेवाकृषिवाणिज्यप्रमुखादारम्भतो व्युपारमति ।

प्राणातिपातहेतोर्योऽसावारम्भविनिवृत्तः ॥

(रत्नकरण्डक-श्रावकाचार, 144)

जो प्राणघात (जीवहिंसा) के कारण सेवा, खेती तथा व्यापार आदि आरम्भ से निवृत्त होता है वह आरम्भविनिवृत्त प्रतिमा का धारक है।

The householder who, with a view to avoid injury to living beings, refrains from worldly occupations like providing service to others, farming, and trade, is called the *ārambhavinivṛtta śrāvaka* (eighth stage).

बाह्येषु दशसु वस्तुषु ममत्वमुत्सृज्य निर्ममत्वमतः ।

स्वस्थः सन्तोषपरः परिचितपरिग्रहाद्विरतः ॥

(रत्नकरण्डक-श्रावकाचार, 145)

दश प्रकार के बाह्य परिग्रहों में ममताभाव को छोड़कर, निर्ममत्व भाव में लीन होता हुआ जो (श्रावक) आत्मस्वरूप में स्थित और संतोष में तत्पर रहता है वह सब ओर से चित्त में स्थित परिग्रह से विरत (परिग्रहविरत) होता है।

The householder who casts off attachment (or infatuation) to the ten kinds of external (*bāhya*) possessions and with a deep sense of renunciation remains engrossed and contented in the true nature of his soul, is called the *parigrahavirata śrāvaka* (ninth stage).

Explanatory Note: The ten external (*bāhya*) possessions are: cultivable land and houses – *kṣetra-vāstu*, gold and silver coins and

ornaments – *hiraṇya-suvarṇa*, cattle and corn – *dhana-dhānya*, female and male servants – *dāsī-dāsa*, and clothes and utensils – *kupya*.

*Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English
from Ācārya Pūjyapāda's Sarvārthasiddhi,
sūtra 7 : 29, p. 296.*

अनुमतिरारम्भे वा परिग्रहे ऐहिकेषु कर्मसु वा ।

नास्ति खलु यस्य समधीरनुमतिविरतः स मन्तव्यः ॥

(रत्नकरण्डक-श्रावकाचार, 146)

निश्चय से जिसकी (खेती आदि) आरम्भ में अथवा परिग्रह में अथवा इस लोक सम्बन्धी कार्यों में अनुमोदना नहीं है वह समान बुद्धि का धारक अनुमतिविरत श्रावक माना जाना चाहिये।

Certainly, the serene householder who does not offer his approval or sanction in respect of occupations (like farming), material possessions, and worldly activities, is to be known as the *anumativirata śrāvaka* (tenth stage).

गृहतो मुनिवनमित्वा गुरुपकण्ठे व्रतानि परिगृह्य ।

भैक्ष्याशनस्तपस्यन्तुकृष्टश्चेलखण्डधरः ॥

(रत्नकरण्डक-श्रावकाचार, 147)

जो घर से मुनियों के वन को जाकर गुरु के पास व्रत ग्रहण कर भिक्षा-भोजन करता हुआ तपश्चरण करता है तथा वस्त्र के एक खण्ड को धारण करता है वह उत्कृष्ट श्रावक उद्दिष्टविरत प्रतिमाधारी कहलाता है।

The householder who, leaving his home, goes to the spiritual preacher in the forest, adopts vows, lives on food obtained through

religious solicitation, observes austerities, and accepts only a loincloth, is to be known as the *uddiṣṭavirata śrāvaka* (eleventh stage).

Explanatory Note: Jain, Champat Rai has this explanation which throws adequate light on the verse:

The highest point of a householder's conduct is reached in the eleventh *pratimā* which takes him to the door of asceticism. This *pratimā*, called the *uddiṣṭa* (that which has been ordered or mentioned beforehand) *tyāga* (renouncing) is indicative of the mental determination of the aspiring *jīva* to avoid accepting anything in the shape of food by special invitation or appointment. It comprises two kinds of householders: (1) *kṣullaka* and (2) *ellaka*. The *kṣullaka* wears a *langoṭī*¹ and a sheet of cloth, three cubits long and of a single width, but the *ellaka* rejects the wrapper and keeps only the *langoṭī*. They both keep a bowl, for carrying water, and a whisk of the softest peacock feathers for removing insects from their person, books and the like, without injuring them.

As regards begging, for food, a *kṣullaka*, if he belong to any of the three higher castes should eat only what he gets from one household, but he may visit five houses, one after another if he happen to be a *sūdra*. In no case should he call at another house after getting sufficient food for the day, but should sit down and eat his repast at the place where the quantity of his daily rations is completed. While calling for food, he should not penetrate beyond the court-yard, hall or vestibule, nor ask or beckon for food, but should only wish the inmates *dharma lābha* (may you obtain spiritual merit) and recite the *ṇamokāra mantra*. If he be not observed or welcomed with due respect, he should immediately depart from that place and

1. *langoṭī* – a narrow strip of cloth worn by men to hide their nudity.

proceed to another. In no case should he call at that house a second time that day. The *ellaka* also observes these rules, but he eats what is obtained from one kitchen alone.

Both the *kṣullaka* and the *ellaka* eat only once a day, and go out in search of food between the hours of ten and eleven in the morning.

Jain, Champat Rai (1917),
“*Ratnakarṇḍa-śrāvakāchāra (or The Householder’s Dharma)*”,
p. 69-70.

12

Contemplation on Rarity of Enlightenment बोधिदुर्लभ अनुप्रेक्षा



उप्यज्जदि सण्णाणं जेण उवाएण तस्सुवायस्स ।
चिंता हवेदि बोही अच्चंतं दुल्लहं होदि ॥८३॥

अर्थ - जिस उपाय से सम्यग्ज्ञान की उत्पत्ति हो, उस उपाय का चिन्तन करने को 'बोधि' (भावना) कहते हैं। वह (बोधि) अत्यन्त दुर्लभ है। अर्थात् बोधि (सम्यग्ज्ञान) का पाना बहुत ही कठिन है।

To contemplate on the means that results in acquisition of right-knowledge (*samyagjñāna*) is the (contemplation of) enlightenment – '*bodhi*'. This '*bodhi*' is extremely rare [as a corollary, to acquire right-knowledge (*samyagjñāna*) is extremely rare].



कम्मुदयजपज्जाया हेयं खाओवसमियणाणं खु ।
सगदव्वमुवादेयं णिच्छित्ति य होदि सण्णाणं ॥८४॥

अर्थ - निश्चय ही कर्मों के उदय से उत्पन्न पर्यायों और क्षायोपशमिक ज्ञान (जो कि परद्रव्य हैं) हेय (त्यागने योग्य) हैं, और स्वद्रव्य (अर्थात् आत्मा का निजस्वभाव) उपादेय (ग्रहण करने योग्य) है। ऐसा निश्चय होना ही सम्यग्ज्ञान (बोधि) है।

Certainly, the modes (*paryāya*) and the knowledge (*jñāna*) obtained through destruction-cum-subsidence (*kṣayopasāma*) [of the knowledge-obscuring (*jñānāvaraṇīya*) karma] are worth rejecting, and the own-substance (*svadravya*) [the own soul-nature] is worth accepting. Discernment of this kind is right-knowledge (*samyagjñāna*) [or, 'bodhi'].

मूलुत्तरपयडीओ मिच्छत्तादी असंखलोगपरिमाणा ।
परदव्वं सगदव्वं अप्पा इदि णिच्छयणाएण ॥८५॥

अर्थ - (कर्मों की) मिथ्यात्व आदि असंख्यात-लोक-प्रमाण (प्रमाण अर्थात् परिमाण) जो मूल-प्रकृतियाँ व उत्तर-प्रकृतियाँ हैं, वे (सब) परद्रव्य हैं (अर्थात् आत्मा से जुदी हैं), और आत्मा ही स्वद्रव्य है। इस प्रकार यह निश्चय नय से कहा गया है।

Certainly, the primary (*mūla*) and secondary (*uttara*) karma-classes (*karma-prakṛti*), like wrong-belief (*mithyātvā*), which are quantified as innumerable-space-points (*asaṃkhyāta-loka-pramāṇa*) are all substances-other-than-the-self (*paradravya*). Only the soul is the own-substance (*svadravya*). This has been expounded from the transcendental-point-of-view (*niścaya naya*).

एवं जायदि णाणं हेयमुवादेयं णिच्छए णत्थि ।
चिंतेज्जदि मुणि बोहिं संसारविणासणट्टाए ॥८६॥

अर्थ – इस प्रकार जो हेय तथा उपादेय रूप (इन विकल्पों वाला) ज्ञान होता है, वह निश्चय नय में नहीं होता है। मुनि को संसार के नाश हेतु 'बोधि' (सम्यग्ज्ञान) भावना का चिन्तन करना चाहिए।

Thus, the knowledge (*jñāna*) based on the discernment of what is worth-rejection (*heya*) and worth-acceptance (*upādeya*) has no place in the transcendental-point-of-view (*niścaya naya*). For trouncing world-wandering (*saṃsāra*), the ascetic (*muni*) should remain engaged in the contemplation of enlightenment ('*bodhi*') [or, right-knowledge (*samyagjñāna*)].

**Contemplation
on
Rarity of Enlightenment**
बोधिदुर्लभ अनुप्रेक्षा

EXCERPTS FROM OTHER SACRED TEXTS

Ācārya Umāsvāmī's Tattvārthasūtra mentions 'rarity of enlightenment' – '*bodhidurlabha*' – as the eleventh contemplation (*anuprekṣā*) for effective stoppage (*saṃvara*) of the karmas.

Ācārya Pūjyapāda's Sarvārthasiddhi:

In one minute-living-body – *nigodaśarīra* – there are organisms (*jīva*) infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no interspace. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these, most are endowed with imperfect (less than five) senses. Hence, birth as a five-sensed being is as rare as the quality of gratitude among the good qualities. And even among the five-sensed beings, most belong to the animal world such as the cow, the deer, the bird, the serpent, etc. Hence the attainment of human birth is as difficult as finding a heap of jewels at the crossing of the roads. On completion of life as a human being, to attain the human birth yet again is as difficult as it is for the burnt parts – leaves and branches – of a tree to regain the mode (*pariyāya*) of the tree. If somehow the human birth is attained again, a good country, a good family, keen senses, health, etc., are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless, like the face without vision. And even after attaining this rare true faith if anyone is immersed in worldly pleasures, it is like burning sandalwood paste for the sake of ash. If somehow one is

able to renounce worldly pleasures, the adoption of austerities, observance of virtues, and auspicious death, are extremely rare. Only on attainment of all these, the human birth can be said to bear fruit; contemplation of this kind is *bodhidurlabhānuprekṣā*. The person who contemplates thus does not become negligent after attaining this rare jewel of human birth.

Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9 : 7, p. 359-360.

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvaka-cāra:

विद्यावृत्तस्य सम्भूतिस्थितिवृद्धिफलोदयाः ।

न सन्त्यसति सम्यक्त्वे बीजाभावे तरोरिव ॥

(रत्नकरण्डक-श्रावकाचार, 32)

बीज के अभाव में वृक्ष (के अभाव) की तरह, सम्यग्दर्शन के न होने पर ज्ञान और चारित्र की उत्पत्ति, स्थिति, वृद्धि और फल की उद्भूति नहीं होती है।

Just as it is not possible to have a tree in the absence of a seed, there cannot be origination, steadiness, growth, and fruition of (right) knowledge and (right) conduct without having right faith in the first place.

अन्यूनमनतिरिक्तं यथातथ्यं विना च विपरीतात् ।

निःसन्देहं वेद यदाहुस्तज्ज्ञानमागमिनः ॥

(रत्नकरण्डक-श्रावकाचार, 42)

जो ज्ञान वस्तु के स्वरूप को न्यूनता रहित, अधिकता रहित, ज्यों-का-त्यों, विपरीतता रहित और सन्देह रहित जानता है उसे आगम के ज्ञाता पुरुष सम्यग्ज्ञान कहते हैं।

That by which the objects of knowledge are known without

disregard of any of their present attributes (i.e., without denying the existence of an attribute that may not be under consideration at the moment), without over-emphasizing an attribute (i.e., without resorting to the absolutist point of view), as they are (i.e., as per the Reality), without contradiction (i.e., not against their true nature), and without doubt, is called by the knowers of the Scripture as right knowledge.

Ācārya Amṛtacandra's *Puruśārthasiddhyupāya*:

सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।
ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥

(पुरुषार्थसिद्ध्युपाय, 33)

जिनेन्द्रदेव सम्यग्ज्ञान को कार्य और सम्यग्दर्शन को कारण कहते हैं, इसलिये सम्यग्ज्ञान का आराधन सम्यग्दर्शन के पीछे ठीक है।

The Omniscient Lord has called right knowledge (*samyagjñāna*) as the effect and right faith (*samyagdarśana*) as the cause. Therefore, it is appropriate to venerate and acquire right knowledge after the acquisition of right faith.

कर्तव्योऽध्यवसायः सद्नेकान्तात्मकेषु तत्त्वेषु ।
संशयविपर्ययानध्यवसायविविक्तमात्मरूपं तत् ॥

(पुरुषार्थसिद्ध्युपाय, 35)

समीचीन अनेकान्तस्वरूप तत्त्वों में यथार्थ बोध प्राप्त करना चाहिये, वही संशय, विपर्यय, अनध्यवसाय (विमोह) से रहित आत्मा का स्वरूप है।

The nature of reality (substances) must be ascertained with the

help of the Jaina doctrine of manifold points of view (*anekāntavāda*) and the knowledge thus obtained, free from doubt (*saṃśaya*), indefiniteness (*vimoha* or *anadhyavasāya*), and perversity (*viparyaya* or *vibhrama*)¹ is really the nature of the soul.

ग्रन्थार्थोभयपूर्णं काले विनयेन सोपधानं च ।

बहुमानेन समन्वितमनिह्वं ज्ञानमाराध्यम् ॥

(पुरुषार्थसिद्धयुपाय, 36)

अध्ययनकाल में विनयपूर्वक, अतिशय सम्मान के साथ अर्थात् आदर-भक्ति एवं नमस्कार क्रिया के साथ, ग्रन्थ-शब्द से पूर्ण, अर्थ से पूर्ण और शब्द व अर्थ दोनों से पूर्ण, धारणा सहित अर्थात् शुद्ध पाठ सहित, बिना किसी बात को छिपाये सम्यग्ज्ञान प्राप्त करना चाहिए।

Knowledge must be acquired abiding by certain principles: correct reading, writing and pronunciation of every letter, word, and sentence; understanding correct meaning of words, phrases, and

1. Doubt (*saṃśaya*) means swaying of the mind, not being able to assert the true nature of a thing. After acquiring the belief that bondage of virtuous karmas leads to birth in the heavens, entertaining skepticism about its validity is an instance of doubt (*saṃśaya*). Indefiniteness (*vimoha* or *anadhyavasāya*) is vacillation about the real nature of a thing due to the shrouding of the intellect. For example, when we touch something while moving, we are conscious that we have touched something but are unable to determine, with certainty, what it was, our knowledge is enshrouded in indefiniteness. The cognition of an object as something which is contrary to its true nature is perversity (*viparyaya* or *vibhrama*). For example, if we perceive nacre to be silver, we have knowledge vitiated by perversity. See also Ācārya Māilladhavala's *Ṇayacakko*, verse 306, p. 151-152.

text; reading, writing, and speaking with full and proper understanding of the import of what is being studied; observance of propriety of time; due modesty; proper assimilation; reverence for the Scripture and the Teacher; and no concealment of the source of knowledge.

Ācārya Pūjyapāda's Iṣṭopadeśa:

अविद्याभिदुरं ज्योतिः परं ज्ञानमयं महत् ।
तत्प्रष्टव्यं तदेष्टव्यं तद्द्रष्टव्यं मुमुक्षुभिः ॥

(इष्टोपदेश, 49)

महान्, उत्कृष्ट ज्ञानमयी ज्योतिः अविद्या को दूर करने वाली है। सो मुमुक्षुओं को उसी के विषय में पूछना चाहिए, उसी की वांछा करनी चाहिए और उसे ही अनुभव में लाना चाहिए।

Self-knowledge is the excellent and supreme light that destroys the darkness of ignorance. It is pertinent, therefore, that the aspirant after liberation should query about it, long for it, and live through it.

Ācārya Kundakunda's Samayasāra:

णाणगुणेहि विहीणा एदं तु पदं बहू वि ण लहंते ।
तं गिण्ह णियदमेदं जदि इच्छसि कम्मपरिमोक्खं ॥

(समयसार, 7 : 13-205)

ज्ञानगुण से रहित अनेक पुरुष (अनेक कर्म करते हुए भी) ज्ञान स्वरूप इस पद को प्राप्त नहीं करते; इसलिए (हे भव्य!) यदि तू कर्मों से मुक्ति चाहता है तो इस नियत पद-ज्ञान को ग्रहण कर।

Bereft of the virtue of knowledge, many people, even though put several efforts, are not able to attain this knowledge. As such (O *bhavya* – potential aspirant to liberation!) if you wish to be free from karmic bondages, embrace this eternal knowledge.

एदमिह रदो णिच्चं संतुट्ठो होहि णिच्चमेदमिह ।
एदेण होहि तित्तो होहिदि तुह उत्तमं सौक्खं ॥

(समयसार, 7 : 14-206)

(हे भव्य!) तू इस ज्ञान में सदा प्रीति कर, इसी में तू सदा सन्तुष्ट रह, इससे ही तू तृप्त रह। (ज्ञान-रति, सन्तुष्टि और तृप्ति से) तुझे उत्तम सुख होगा।

(O *bhavya* – potential aspirant to liberation!) Always adore this knowledge, in this only always remain contented, and fulfilled. You will attain supreme bliss (through knowledge-adoration, knowledge-contentment, and knowledge-fulfillment).

Ācārya Guṇabhadra's Ātmānuśāsana:

लोकद्वयहितं वक्तुं श्रोतुं च सुलभाः पुरा ।
दुर्लभाः कर्तुमद्यत्वे वक्तुं श्रोतुं च दुर्लभाः ॥

(आत्मानुशासन, 143)

पूर्व काल में जिस धर्म के आचरण से इस लोक और परलोक दोनों ही लोकों में हित होता है उस धर्म का व्याख्यान करने के लिये तथा उसे सुनने के लिये भी बहुत से जन सरलता से उपलब्ध होते थे, परन्तु तदनुकूल आचरण करने के लिये उस समय भी बहुत जन दुर्लभ ही थे। किन्तु वर्तमान में तो उक्त धर्म का व्याख्यान करने के लिये और सुनने के लिये भी मनुष्य दुर्लभ हैं, फिर उसका आचरण करने वाले तो दूर ही रहे।

In earlier days, the expounders of the ways of the dharma – beneficial for this life as well as for the future – and the listeners were easily found; those who adopted the prescribed conduct were available but scant. But today, neither the expounders nor the listeners are easily found; to find those who adopt the prescribed conduct is a far cry.

Paṇḍitavara Āśādhara's Dharmāmṛta Anagāra:

दुष्प्रापं प्राप्य रत्नत्रयमखिलजगत्सारमुत्सारयेयं,

नोचेत् प्रज्ञापराधं क्षणमपि तदरं विप्रलब्धोऽक्षधूर्तैः ।

तत्किञ्चित्कर्म कुर्या यदनुभवभवत्क्लेशसंक्लेशसंविद्,

बोधेर्विन्देय वार्तामपि न पुनरनुप्राणनास्याः कुतस्त्याः ॥

(धर्मामृत अनगार, 6 : 79, पृ. 472)

सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र रूप रत्नत्रय समस्त लोक में उत्तम है। यह बड़े कष्ट से प्राप्त होता है। इसे प्राप्त करके एक क्षण के लिए भी यदि मैं अपने प्रमादपूर्ण आचरण को दूर न करूँ तो शीघ्र ही इन्द्रियरूपी धूर्तों से ठगा जाकर मैं कुछ ऐसा दारुण कर्म करूँगा जिस कर्म के उदय से होने वाले क्लेश और संक्लेश को भोगने वाले मेरे लिए बोधि की बात भी दुर्लभ है, फिर उसकी पुनः प्राप्ति की बात ही क्या है?

The trio of Three-Jewels (*ratnatraya*) in form of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*) is the finest thing in the whole world. This ('*bodhi*' – self-realization) is obtained with great effort. After acquiring it, if I get negligent, even for a moment, I am liable to be deceived by scoundrels in form of the senses and will then perform such pitiful karmas which, on fruition, will result in suffering in form of attachment-and-aversion (*kleśa*) and pleasure-and-pain

(*saṃkleśa*). I will then not be able to even talk about self-realization; the question of regaining it is far-fetched!

Ācārya Śubhacandra's *Jñānārṇavaḥ*:

आयुः सर्वाक्षसामग्री बुद्धिः साध्वी प्रशान्तता ।
यस्यात्तत्काकतालीयं मनुष्यत्वंऽपि देहिनाम् ॥

(ज्ञानार्णवः, 2 : बोधिदुर्लभ भावना 5, पृ. 43)

जीवों के देश, जाति, कुलादि सहित मनुष्यपन होते हुए दीर्घायु, पाँचों इन्द्रियों की पूर्ण सामग्री, विशिष्ट तथा उत्तम बुद्धि, शीतल मंदकषायरूप परिणामों का होना 'काकतालीय न्याय' के समान दुर्लभ जानना चाहिए।

'काकतालीय न्याय'— जैसे किसी समय ताल का फल पककर गिरे और उस ही समय काक का आना हो और वह फल उस काक के ऊपर ही गिर जाए, अथवा वह उस फल को आकाश में ही पाकर खाने लगे। जहाँ दो बातें – हितकर अथवा अहितकर – संयोग से एक साथ हो जाती हैं, और दोनों बातों में कार्य-कारण सम्बन्ध का धोखा होने की संभावना रहती है, ऐसा योग मिलना अत्यन्त कठिन है।

Getting human birth in a noble country, high caste and lineage, and to also be endowed with completion of the five senses, excellent intellect, and tranquil disposition with mild-passions (*maṇḍa-kaṣāya*) is extremely rare; like the '*kākatālīya nyāya*'.

The '*kākatālīya nyāya*': The maxim of the crow and the palm-fruit. It takes its origin from the unexpected and sudden fall of a palm-fruit at the very moment of the crow sitting on a branch of that tree; it may either hurt it or provide it with delicious food. The maxim is used to denote a very unexpected and accidental occurrence, whether welcome or unwelcome.

Svāmī Kārttikeya's Kārtikeyānuprekṣā:

रयणु व्व जलहिपडियं मणुयत्तं तं पि होदि अइदुलहं ।
एवं सुणिच्छइत्ता मिच्छकसाए य वज्जेह ॥

(कार्तिकेयानुप्रेक्षा, बोधिदुर्लभानुप्रेक्षा 297, पृ. 210)

जैसे समुद्र में गिरा हुआ रत्न पाना अत्यन्त दुर्लभ है, वैसे ही संसारसमुद्र में भटकते हुए मनुष्य जन्म का पाना अत्यन्त दुर्लभ है। ऐसा निश्चय करके तुम मिथ्यात्व और कषायों को छोड़ दो।

As it is extremely rare to find a gem that has fallen into the ocean; similarly, it is extremely rare to get human birth for the soul whirling round in the world-ocean. Reckoning this, get rid of wrong-belief (*mithyātva*) and passions (*kaṣāya*).

Paṇḍita Daulatarāma's Chahaḍhālā:

अन्तिम ग्रीवक लौं की हद, पायो अनन्त बिरियाँ पद ।
पर सम्यग्ज्ञान न लाधौ, दुर्लभ निज में मुनि साधौ ॥

(छहढाला, ढाल 5, 77)

अन्तिम (नौवें) ग्रैवेयक तक के पद अनन्त बार प्राप्त किए, तथापि सम्यग्ज्ञान को कभी प्राप्त नहीं कर सका। ऐसे दुर्लभ सम्यग्ज्ञान को मुनिराज अपनी आत्मा (निज) में सिद्ध करते हैं।

I have been born, infinite times in the past, in the uppermost (ninth) '*grāiveyaka*' heaven but without the acquisition of right-knowledge (*samyagjñāna*). The ascetics (*muni*) exert their souls (*ātmā*) to acquire this rare right-knowledge (*samyagjñāna*).

13

Concluding Verses

उपसंहार



बारसअणुवेक्खाओ पच्चक्खाणं तहेव पडिकमणं ।
आलोयणं समाहिं तम्हा भावेज्ज अणुवेक्खं ॥८७॥

अर्थ – ये बारह अनुप्रेक्षाएँ (भावनाएँ) ही प्रत्याख्यान (आगामी दोषों से निवृत्त होना), प्रतिक्रमण (अतीत काल के दोषों का शोधन करना), आलोचना (गुरुजनों के समक्ष अपने दोषों का निवेदन करना) और समाधि (आत्मस्वरूप में स्थिरता) हैं। इसलिए निरन्तर इन अनुप्रेक्षाओं का चिन्तन करो।

These twelve contemplations (*anuprekṣā*, *bhāvanā*) constitute renunciation (*pratyākhyāna*) [desisting from future transgressions], repentance (*pratikramaṇa*) [atonement for transgressions – faults or sins – committed in the past], confession (*ālocanā*) [realization of the present transgressions], and supreme-meditation (*samādhi*) [getting established in

the self]. Therefore, reflect incessantly on these contemplations.

EXCERPTS FROM OTHER SACRED TEXTS

Ācārya Kundakunda's Niyamasāra:

पडिक्रमणपहुदिकिरियं कुव्वंतो णिच्छयस्स चारित्तं ।

तेण दु विरागचरिए समणो अब्भुट्टिदो होदि ॥

(नियमसार, 11 : 152)

प्रतिक्रमण आदि क्रियाओं को, अर्थात् निश्चय चारित्र को, (निरन्तर) करता रहता है इसलिये वह श्रमण वीतराग चारित्र में आरूढ़ है।

भावार्थ – यहाँ प्रतिक्रमण आदि क्रियाओं की सार्थकता बतलाते हुए कहा गया है कि जो श्रमण प्रतिक्रमण, प्रत्याख्यान तथा आलोचना आदि क्रियाओं को करता रहता है उसी के निश्चय चारित्र होता है और उस निश्चय चारित्र के द्वारा ही साधु वीतराग चारित्र में आरूढ़ होता है।

The ascetic (*muni*, *śramaṇa*), established incessantly in real (*niścaya*) conduct (*cāritra*) through activities like repentance (*pratikramaṇa*), ascends the stage of passionless conduct-without-attachment (*vītarāga cāritra*).

Ācārya Kundakunda's Samayasāra:

णिच्चं पच्चक्खाणं कुव्वदि णिच्चं पि जो पडिक्कमदि ।

णिच्चं आलोचेयदि सो हु चरित्तं हवदि चेदा ॥

(समयसार, 10 : 79-386)

जो आत्मा नित्य प्रत्याख्यान करता है, नित्य ही जो प्रतिक्रमण करता है, जो नित्य आलोचना करता है, वह आत्मा निश्चय चरित्र है।

The Self who is always engaged in renunciation (*pratyākhyāna*), who is always engaged in repentance (*pratīkramaṇa*), and who is always engaged in confession (*ālocanā*), is the real conduct.

Explanatory Note: The ascetic (*muni*, *śramaṇa*) who meditates, with concentration, on the knowledge-soul, does not accept any external substances that are the objects-of-knowledge. His sole object of concentration is the knowledge-soul. The question of his engendering dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*) in external substances does not arise. His passionless conduct-without-attachment (*vītarāga cāritra*) leads him to liberation. He does not get bound with karmas. Therefore, the ascetic who is engaged in concentration on the knowledge-soul treads the path to liberation.¹

रत्तिदिवं पडिकमणं पच्चक्खाणं समाहि सामइयं ।

आलोयणं पकुव्वदि जदि विज्जदि अप्पणो सत्ती ॥८८॥

अर्थ - (इस प्रकार) यदि निज की शक्ति हो तो (यथाशक्ति) प्रतिक्रमण, प्रत्याख्यान, समाधि, सामायिक और आलोचना रात-दिन करो।

If you have the strength observe these day and night (as per your strength): 1) repentance (*pratīkramaṇa*),

1. See, Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 305.

2) renunciation (*pratyākhyāna*), 3) supreme-meditation (*samādhi*), 4) equanimity (*sāmāyika*), and 5) confession (*ālocanā*).

EXCERPTS FROM OTHER SACRED TEXTS

Repentance (*pratikramaṇa*)

Ācārya Kundakunda's Niyamasāra:

मोत्तूण वयणरयणं रागादीभाववारणं किच्चा ।
अप्पाणं जो झायदि तस्स दु होदि त्ति पडिकमणं ॥

(नियमसार, 5 : 83)

जो वचनों की रचना को छोड़कर तथा रागादिभावों का निवारण कर आत्मा का ध्यान करता है उसके प्रतिक्रमण होता है।

Repentance (*pratikramaṇa*) takes place to the one who, shunning all forms of speech and leaving aside all dispositions of attachment (*rāga*), etc., meditates on the pure soul (*ātmā*).

Ācārya Kundakunda's Samayasāra:

कम्मं जं पुव्वकयं सुहासुहमणेयवित्थरविसेसं ।
तत्तो णियत्तदे अप्पयं तु जो सो पडिक्कमणं ॥

(समयसार, 10 : 76-383)

पूर्व में किये हुए (मूलोत्तर प्रकृति रूप से) अनेक विस्तार वाले जो शुभ और अशुभ कर्म हैं, उनसे जो जीव अपने को दूर कर लेता है, वह जीव ही प्रतिक्रमण है।

The Self who drives himself away from the multitude of karmas, virtuous or wicked, done in the past, is certainly the real repentance (*pratikramaṇa*).

Renunciation (*pratyākhyāna*)

Ācārya Kundakunda's Niyamasāra:

मोत्तूण सयलजप्पमणागयसुहमसुहवारणं किच्चा ।
अप्पाणं जो झायदि पच्चक्खाणं हवे तस्स ॥

(नियमसार, 6 : 95)

जो समस्त जल्प (वचन-जाल, वचन-विस्तार) को छोड़कर तथा अनागत (आगामी) शुभ-अशुभ का निवारण करके आत्मा को ध्याता है, उसके प्रत्याख्यान होता है।

The ascetic (*muni, sādhu*) who meditates on the soul, shunning all speech-activity as well as auspicious and inauspicious dispositions, does renunciation (*pratyākhyāna*).

Ācārya Kundakunda's Samayasāra:

सव्वे भावे जम्हा पच्चक्खादी परे त्ति णादूण ।
तम्हा पच्चक्खाणं णाणं णियमा मुणेदव्वं ॥

(समयसार, 1 : 34-34)

यतः सब भावों को पर हैं यह जानकर त्याग देता है। इस कारण प्रत्याख्यान ज्ञान ही है, ऐसा निश्चय से (मननपूर्वक) जानना चाहिए।

Since one deliberately renounces all alien dispositions, considering these to be other than the Self, therefore, renunciation (*pratyākhyāna*), in reality, be deemed as the knowledge of the Self.

Supreme-meditation (*samādhi*)

Ācārya Kundakunda's Niyamasāra:

सम्मं मे सब्बभूदेसु वेरं मज्झं ण केणवि ।
आसाए वोसरित्ता णं समाहि पडिवज्जए ॥

(नियमसार, 6 : 104)

मेरा सब जीवों के प्रति साम्यभाव है, मेरा किसी के साथ वैर नहीं है; आशा का परित्याग कर (अंतरंग में स्थित होता हुआ) मैं समाधि को निश्चय ही प्राप्त करता हूँ।

“I observe equanimity (*sāmyabhāva*) toward all living beings, I have no enmity toward any of them; renouncing all desires, I certainly establish myself in supreme meditation (*samādhi*).”

वयणोच्चारणकिरियं परिचत्ता वीयरायभावेण ।
जो ज्ञायदि अप्पाणं परमसमाही हवे तस्स ॥

(नियमसार, 9 : 122)

जो वचन के उच्चारण की क्रिया का परित्याग कर वीतरागभाव से आत्मा को ध्याता है, उसके परमसमाधि होती है।

He, who, renouncing all speech-activity, meditates with a disposition without-attachment (*vitārāga*) on the soul (*ātmā*), attains supreme-meditation (*paramasamādhi*).

Ācārya Pūjyapāda's Samādhitaṅtram:

क्षीयन्तेऽत्रैव रागाद्यास्तत्त्वतो मां प्रपश्यतः ।
बोधात्मानं ततः कश्चिन्न मे शत्रुर्न च प्रियः ॥

(समाधितंत्रम्, 25)

क्योंकि शुद्ध ज्ञानस्वरूप आत्मा को वस्तुतः अनुभव करने वाले के इस जन्म में ही राग-द्वेष आदि दोष नष्ट हो जाते हैं इसलिए मेरा न कोई शत्रु है और न कोई मित्र है।

Since the real experience of soul's pure knowledge-consciousness destroys imperfections like attachment and aversion in this life itself, therefore, I have no foe, no friend.

Ācārya Samantabhadra's Svayambhūstotra:

गुणाभिनन्दादभिनन्दनो भवान् दयावधूं क्षान्तिसखीमशिश्नियत् ।
समाधितन्त्रस्तदुपोपपत्तये द्वयेन नैर्ग्रन्थ्यगुणेन चायुजत् ॥

(स्वयम्भूस्तोत्र, 4 : 1-16)

अनन्त ज्ञानादि गुणों का अभिनन्दन करने के कारण आप सच्चे सार्थक 'अभिनन्दन' नाम को धारण करने वाले हो। आपने क्षमा-रूपी सखी को धारण वाली ऐसी अहिंसा-रूपी वधू को आश्रय में लिया था। आपने आत्मध्यान व धर्मध्यान रूप समाधि की प्राप्ति के लिए अपने को दोनों ही अन्तरङ्ग व बहिरङ्ग परिग्रह त्यागरूप निर्ग्रन्थपने के गुण से अलंकृत किया था।

Your name 'Abhinandana' appropriately suggests your growing acclaim for the virtues. You had adopted the grand dame Non-injury (*ahiṃsā*) who had Forbearance (*kṣamā*) as her friend. For the accomplishment of the supreme-meditation (*samādhi*) on the Self, you adorned yourself with the quality of bondlessness (*nirgrantha*) by renouncing all external and internal attachments (*parigraha*).

Equanimity (*sāmāyika*)

Ācārya Kundakunda's Niyamasāra:

विरदो सव्वसावज्जे तिगुत्तो पिहिदिंदिओ ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥

(नियमसार, 9 : 125)

जो समस्त सावद्य (पाप-सहित कार्य) से विरत है, तीन गुप्ति वाला है तथा जिसने इन्द्रियों को निरुद्ध कर लिया है उसके सामायिक (समताभाव) स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, who is rid of all sinful (*sāvadya*) activity, endowed with the threefold control (*gupti*), and has confined the senses (*indriya*), attains enduring equanimity (*sāmāyika* or *samatābhāva*).

Explanatory Note: The preposition ‘*sam*’ means ‘to become one’. For instance, clarified butter (*ghee*) merges – becomes one – with the thing mixed. To merge or become one is ‘*samaya*’. That, which has oneness as its object, is ‘*sāmāyika*’. Thus, to become one with the self is ‘*sāmāyika*’.¹

Equanimity (*sāmāyika* or *samatābhāva*) is to attain the disposition of calmness and composure (*sāmya*) by ridding the soul of attachment (*rāga*) and aversion (*dveṣa*).

Ācārya Amṛtacandra has mentioned in *Puruṣārthasiddhyupāya* that even the householder practising equanimity (*sāmāyika*) is figuratively said to be the observer of great vows (*mahāvratā*):

1. See, Āśādharma's *Dharmāmṛta Anagāra*, verse 8-19, p. 568.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

सामायिकं श्रितानां समस्तसावद्ययोगपरिहारात् ।
भवति महाव्रतमेषामुदयेपि चरित्रमोहस्य ॥

(पुरुषार्थसिद्ध्युपाय, 150)

इन सामायिक करने वाले पुरुषों के सम्पूर्ण पाप योगों का त्याग हो जाता है इसलिये चरित्र-मोहनीय कर्म के उदय होने पर भी महाव्रत हो जाता है।

The householders, due to the absence of all sinful activities during the period of equanimity (*sāmāyika*), observe great vows (*mahāvratā*), although the conduct-deluding karmas remain in operation.

Confession (*ālocanā*)

Ācārya Kundakunda's *Niyamasāra*:

आलोयणमालुञ्छण वियडीकरणं च भावसुद्धी य ।
चउविहमिह परिकहियं आलोयणलक्खणं समए ॥

(नियमसार, 7 : 108)

यहाँ आगम में आलोचना का लक्षण चार प्रकार का कहा गया है - आलोचन - स्वयं अपने दोषों को सूक्ष्मता से देख लेना, आलुञ्छन - दोषों का उच्छेदन करना, अविकृतिकरण - विकार-रहितता करना, और भावशुद्धि - भावों को शुद्ध करना।

The Scripture has classified confession (*ālocanā*) into four kinds - 1) *ālocana* - vigilant of faults; 2) *āluñchana* - eradication of faults; 3) *avikṛtikaraṇa* - removal of perversions; and 4) *bhāvaśuddhi* - purity of thoughts.

Ācārya Kundakunda's Samayasāra:

जं सुहमसुहमुदिण्णं संपडि य अणेयवित्थरविसेसं ।
तं दोसं जो चेददि सो खलु आलोयणं चेदा ॥

(समयसार, 10 : 78-385)

वर्तमान काल में उदय में आये हुए (मूलोत्तर प्रकृति के रूप में) अनेक विस्तार वाले जो कर्म हैं, उस दोष को जो जीव (भेदरूप) अनुभव करता है, वह जीव वास्तव में आलोचना है।

The Self who realizes as evil the multitude of karmas, virtuous or wicked, which come to fruition in the present, is certainly the real confession (*ālocana*).

मोक्खगया जे पुरिसा अणाइकालेण बारसणुवेक्खं ।
परिभाविदूण सम्मं पणमामि पुणो पुणो तेसिं ॥८९॥

अर्थ - जो पुरुष अनादि काल से (आज तक) मोक्ष गये हैं, वे बारह अनुप्रेक्षाओं (भावनाओं) का पूर्णतः (भलीभाँति, सम्यक् प्रकार से) चिन्तवन करके गये हैं। मैं उनको बारम्बार (मन-वचन-कायपूर्वक) प्रणाम (नमस्कार) करता हूँ।

From the beginningless time, only the men who have reflected perfectly on the twelve contemplations (*anuprekṣā, bhāvanā*) been able to attain liberation (*mokṣa*). I bow down repeatedly (with utmost devotion) before them.

किं पलविदेण बहुणा जे सिद्धा णरवरा गदे काले ।
सिञ्झिहदि जे वि भविया तज्जाणह तस्स महाप्पं ॥९०॥

अर्थ - अधिक प्रलाप (कहने) से क्या लाभ? भूतकाल में जो महापुरुष सिद्ध हुए हैं और जो भी भव्यजन आगे (भविष्य में) सिद्ध होंगे उसे इन भावनाओं (अनुप्रेक्षाओं) का ही माहात्म्य जानो।

अर्थात्, उन सब के सिद्ध होने में इन बारह भावनाओं का ही माहात्म्य समझो।

Why to keep on elaborating? (Suffice it to say that—)
The attainment of liberation (*mokṣa*) by all the noble souls in the past, and in the future, is to be attributed solely to the grandness of these contemplations (*anupreksā, bhāvanā*).

* Epilogue *

* प्रशस्ति *

इदि णिच्छयववहारं जं भणिदं कुंदकुंद-मुणिणाहे ।
जो भावदि सुद्धमणो सो पावदि परमणिव्वाणं ॥९१॥

अर्थ – इस प्रकार मुनियों के नाथ (आचार्य) कुन्दकुन्द ने निश्चय और व्यवहार नयों द्वारा (इन बारह अनुप्रेक्षाओं के विषय में) जो कुछ कहा है, उसे शुद्ध मन वाला जो पुरुष भाता (चिन्तवन करता) है, वह परम-निर्वाण (मोक्ष) को प्राप्त करता है।

Thus, the man with pure heart who reflects on the twelve contemplations (*anuprekṣā, bhāvanā*) elucidated here by the Master-Ascetic (*muninātha, ācārya*) Kundakunda, taking recourse to both the transcendental (*niścaya*) and the empirical (*vyavahāra*) points-of-view (*naya*), attains the supreme state of liberation (*nirvāṇa, mokṣa*).

EXCERPTS FROM OTHER SACRED TEXTS

The transcendental (*niścaya*) and the empirical (*vyavahāra*) points-of-view (*naya*)¹

The Scripture uses two broad classifications of standpoints (*naya*):

1. See, *Ācārya Kundakunda's Niyamasāra – The Essence of Soul-adoration (With Authentic Explanatory Notes)*, Preface, p. xxiii-xvi.

1) in terms of the substance (*dravya*) and the mode (*paryāya*) – the *dravyārthika naya* and the *paryāyārthika naya*; and 2) in terms of the real or transcendental (*niścaya*) and the empirical (*vyavahāra*) – the *niścaya naya* and the *vyavahāra naya*.

Transcendental point-of-view (*niścaya naya*) – It represents the true and complete point-of-view. There is no distinction between the substance (*dravya*) and its qualities (*guṇa*) and there is no figurative (*upacarita*) suggestion in the statement. The soul is one with the wealth of its attributes.

Empirical point-of-view (*vyavahāra naya*) – The empirical point-of-view (*vyavahāra naya*) makes distinction between the substance (*dravya*) and its qualities (*guṇa*) and there may be figurative (*upacarita*) suggestion in the statement. The term *vyavahāra* implies analysis of the substance (*dravya*) with differentiation of its attributes (*guṇa*) from the underlying substance. The complex nature of the self is analyzed with respect to its diverse qualities, and attention is directed to any particular attribute that may be of current interest.

Though the transcendental point-of-view (*niścaya naya*) and the empirical point-of-view (*vyavahāra naya*) differ in their application and suitability, both are important to arrive at the Truth. The former is real, independent, and focuses on the whole of substance. The latter is an imitation, dependent, and focuses on the division of substance. The pure, transcendental point-of-view (*niścaya naya*) expounded by those who have actually realized the Truth about the nature of substances is certainly worth knowing. For those souls who are in their impure state (like the householder engaged in virtuous activity) the empirical point-of-view (*vyavahāra naya*) is recommended. The beginner is first trained through the empirical point-of-view (*vyavahāra naya*). Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of the empirical point-of-view

(*vyavahāra naya*). However, the discourse is of no use if the learner knows only the empirical point-of-view (*vyavahāra naya*); the transcendental point-of-view (*niścaya naya*) must never be lost sight of. Just like for the man who has not known the lion, the cat symbolizes the lion, in the same way, the man not aware of the transcendental point-of-view (*niścaya naya*) wrongly assumes the empirical point-of-view (*vyavahāra naya*) as the Truth. The learner who, after understanding the true nature of substances from both the transcendental as well as the empirical points-of-view, gets unbiased toward any of these gets the full benefit of the teachings.

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।

प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥

(पुरुषार्थसिद्ध्युपाय, 8)

जो वास्तविक रूप से व्यवहार नय और निश्चय नय दोनों नयों को जान कर मध्यस्थ हो जाता है, अर्थात् किसी एक नय का सर्वथा एकान्ती न बन कर अपेक्षादृष्टि से दोनों को स्वीकार करता है, वह ही उपदेश सुनने वाला (शिष्य) उपदेश के सम्पूर्ण फल को प्राप्त करता है।

Only the disciple who, after understanding the true nature of substances from both the transcendental (*niścaya*) as well as the empirical (*vyavahāra*) points-of-view gets unbiased towards any of these, receives the full benefit of the teachings.

सम्यक्त्वबोधचारित्रलक्षणो मोक्षमार्ग इत्येषः ।

मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ॥

(पुरुषार्थसिद्ध्युपाय, 222)

सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र लक्षण इस प्रकार त्रितयात्मक यह मोक्षमार्ग मुख्य और उपचार रूप - निश्चय और व्यवहार रूप - पुरुष-आत्मा को उत्कृष्ट पद को प्राप्त करा देता है।

Right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*), together, constitute the path to liberation. This threefold path, understood from both viewpoints, real (*niścaya*) and empirical (*vyavahāra*), leads the soul to the supreme status.

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।
अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥

(पुरुषार्थसिद्धयुपाय, 225)

दही मथने की नेती को खींचने वाली ग्वालिन के समान, जिनेन्द्र भगवान की कही हुई नय विवक्षा, वस्तु-स्वरूप के एक अन्त को अपनी ओर खींचती हुई साथ ही दूसरे अन्त को शिथिल करती हुई, अर्थात् दोनों की सापेक्षता से, जयवन्त होती है।

Like the milkmaid who, while churning (to produce butter), pulls one end of the rope while loosening the other, the Jaina philosophy, using dual means – the pure, transcendental point-of-view (*niścaya naya*), and the empirical point-of-view (*vyavahāra naya*) – deals with the nature of substances, and succeeds in arriving at the Truth.

Ācārya Nemicandra's *Dravyasaṃgraha*:

सम्मद्दंसणणाणं चरणं मोक्खस्स कारणं जाणे ।
ववहारा णिच्छयदो तत्तियमइओ णिओ अप्पा ॥

(द्रव्यसंग्रह, 39)

सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र - इन तीनों के समुदाय को व्यवहारनय से

मोक्ष का कारण जानो तथा निश्चय नय से सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र स्वरूप जो निज आत्मा है, उसको मोक्ष का कारण जानो।

From the empirical-point-of-view (*vyavahāra naya*), right faith, right knowledge, and right conduct, together, are to be known as leading to liberation (*mokṣa*). And, from the transcendental-point-of-view (*niścaya naya*), the soul itself, inherently possessing these three attributes, is the cause of liberation.

This concludes
Ācārya Kundakunda's Bārasa Aṅuvekkhā
– The Twelve Contemplations
 (With Authentic Explanatory Notes).

*With great devotion, I make obeisance humble
 at the Worshipful Feet of Ācārya Kundakunda,
 a glittering jewel among the authors of the Scripture,
 whose expositions illumine the Reality,
 as preached by the Omniscient Lord.*



*At the conclusion of this worthy endeavour
I adore and worship the Lotus Feet of Lord Vardhamāna,
the twenty-fourth Tīrthaṅkara,
for continued propitiousness:*

Ācārya Samantabhadra's Stutividyā:

धीमत्सुबन्धमान्याय कामोद्दामितवित्तृषे ।
श्रीमते वर्धमानाय नमो नमितविद्विषे ॥

(स्तुतिविद्या, 102)

हे स्वामिन्! आप अत्यन्त बुद्धिमानों - चार ज्ञान के धारक गणधरदेव आदि - के द्वारा वन्दनीय और पूज्य हैं। आपने ज्ञान की तृष्णा को बिल्कुल नष्ट कर दिया है अर्थात् आपको केवलज्ञान की प्राप्ति हो गई है जिससे आपकी ज्ञान-विषयक समस्त जिज्ञासाएँ समाप्त हो गई हैं। आप अन्तरंग और बहिरंग लक्ष्मी से युक्त हैं। आपके शत्रु भी आपको नमस्कार करते हैं, आपकी अलौकिक शान्ति और लोकोत्तर प्रभाव को देखकर आपके विरोधी-वैरी भी आपके समक्ष नतमस्तक हो जाते हैं।
ऐसे वर्धमान भगवान् के लिए मेरा नमस्कार हो।

O Lord! You are adored and worshipped by the most intelligent beings [like the Apostles (*gaṇadhara*), equipped with the four kinds of knowledge (*jñāna*)]. You have totally vanquished the craving for knowledge (*jñāna*) [having attained the self-generated, perfect and infinite knowledge, i.e., omniscience (*kevalajñāna*)]. You possess both the internal as well as the external splendours and, looking at your ambrosial tranquility and supernatural influence, even your enemies bow down before you.
I bow down before such Lord Vardhamāna.



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THE 'BĀRASA AṆUVEKKHĀ' READER

बारस अणुवेक्खा पाठ

Invocation मंगलाचरण

णमिदूण सव्वसिद्धे ज्ञाणुत्तमखविददीहसंसारे ।
दस-दस-दो-दो य जिणे दस-दो अणुपेहणं वोच्छे ॥१॥

The Twelve Contemplations बारह भावनाएँ

अद्धुवमसरणमेयत्तमण्ण-संसार-लोगमसुचित्तं ।
आसव-संवर-णिज्जर-धम्मं बोहिं च चित्तेज्जा ॥२॥

Contemplation on Transitoriness अधुव अनुप्रेक्षा

वर-भवण-जाण-वाहण-सयणासण देवमणुवरायाणं ।
मादु-पिदु-सजण-भिच्च य संबंधिणो पिदिविया याणिच्चा ॥३॥

सामग्गिदियरूवं आरोग्गं जोव्वणं बलं तेजं ।
सोहग्गं लावण्णं सुरधणुमिव सस्सदं ण हवे ॥४॥

जल-बुब्बुद-सक्कधणू-खणरुचि-घनसोहमिव थिरं ण हवे ।
अहमिंदट्टाणाइं बलदेवप्पहुदि-पज्जाया ॥५॥

जीवणिबद्धं देहं खीरोदयमिव विणस्सदे सिग्घं ।
भोगोपभोगकारण-दव्वं णिच्चं कहं होदि ॥६॥

परमट्टेण दु आदा देवासुर-मणुव-राय-विहवेहिं ।
वदिरित्तो सो अप्पा सस्सदमिदि चिंतए णिच्चं ॥७॥

Contemplation on Helplessness

अशरण अनुप्रेक्षा

मणि-मंतोसह-रक्खा हय-गय-रहओ य सयलविज्जाओ ।

जीवाणं ण हि सरणं तिसु लोए मरणसमयम्हि ॥८॥

सग्गो हवे हि दुग्गं भिच्चा देवा य पहरणं वज्जं ।

अइरावदो गइंदो इंदस्स ण विज्जदे सरणं ॥९॥

णवणिहि-चउदस-रयणं हय-मत्तगइंद च उरंगबलं ।

चक्केसस्स ण सरणं पेच्छंते कद्दिए काले ॥१०॥

जादी-जर-मरण-रोग-भयदो रक्खेदि अप्पणो अप्पा ।

तम्हा आदा सरणं बंधोदय-सत्तकम्मवदिरित्तो ॥११॥

अरुहा सिद्धाइरिया उवज्जाय-साहु पंच परमेड्डी ।

ते वि हु चिट्ठदि आदे तम्हा आदा हु मे सरणं ॥१२॥

सम्मत्तं सण्णाणं सच्चारित्तं हि सत्तवो चेव ।

चउरो चिट्ठदि आदे तम्हा आदा हु मे सरणं ॥१३॥

Contemplation on Solitariness

एकत्व अनुप्रेक्षा

एक्को करेदि कम्मं एक्को हिंडदि य दीहसंसारे ।

एक्को जायदि मरदि य तस्स फलं भुंजदे एक्को ॥१४॥

एक्को करेदि पावं विसयणिमित्तेण तिव्वलोहेण ।

णिरयतिरियेसु जीवो तस्स फलं भुंजदे एक्को ॥१५॥

एक्को करेदि पुण्णं धम्मणिमित्तेण पत्तदाणेण ।

मणुवदेवेसु जीवो तस्स फलं भुंजदे एक्को ॥१६॥

.....

उत्तमपत्तं भणिदो सम्मत्तगुणेण संजुदो साहू ।
 सम्मादिट्ठी सावय मज्झिमपत्तो हु विण्णेओ ॥१७॥

णिद्धिट्ठो जिणसमए अविरदसम्मो जहण्णपत्तो त्ति ।
 सम्मत्तरयणरहिदो अपत्तमिदि संपरिक्खेज्जो ॥१८॥

दंसणभट्टा भट्टा दंसणभट्टस्स णत्थि णिव्वाणं ।
 सिज्झंति चरियभट्टा दंसणभट्टा ण सिज्झंति ॥१९॥

एक्को हं णिम्ममो सुद्धो णाणदंसणलक्खणो ।
 सुद्धेयत्तमुपादेयं एवं चिंतेज्ज संजदो ॥२०॥

Contemplation on Distinctness

अन्यत्व अनुप्रेक्षा

मादा-पिदा-सहोदर-पुत्त-कलत्तादिबंधुसंदोहो ।
 जीवस्स ण संबंधो णियकज्जवसेण वट्ठंति ॥२१॥

अण्णो अण्णं सोयदि मदो त्ति मम णाहगो त्ति मण्णंतो ।
 अप्पाणं ण हु सोयदि संसार-महण्णवे बुद्धं ॥२२॥

अण्णं इमं सरीरादिगं पि जं होज्ज बाहिरं दव्वं ।
 णाणं दंसणमादा एवं चिंतेहि अण्णत्तं ॥२३॥

Contemplation on Transmigration

संसार अनुप्रेक्षा

पंचविहे संसारे जादि-जरा-मरण-रोग-भयपउरे ।
 जिणमग्गमपेच्छंतो जीवो परिभमदि चिरकालं ॥२४॥

सव्वे वि पोग्गला खलु एगे भुत्तुज्झिदा हु जीवेण ।
 असयं अणंतखुत्तो पोग्गलपरिवट्टसंसारे ॥२५॥

सव्वम्हि लोयखेत्ते कमसो तण्णत्थि जण्ण उप्पण्णं ।
ओगाहणेण बहुसो परिभमिदो खेत्तसंसारे ॥२६॥

अवसप्पिणि-उस्सप्पिणि-समयावलियासु णिरवसेसासु ।
जादो मुदो य बहुसो परिभमिदो कालसंसारे ॥२७॥

णिरयाउजहण्णादिसु जावदु उपरित्तणा दु गेवेज्जा ।
मिच्छत्तसंसिदेण दु बहुसो वि भवट्ठिदी भमिदो ॥२८॥

सव्वे पयडिट्ठिदिओ अणुभागपदेसबंधठाणाणि ।
जीवो मिच्छत्तवसा भमिदो पुण भावसंसारे ॥२९॥

पुत्तकलत्तणिमित्तं अत्थं अज्जयदि पावबुद्धीए ।
परिहरदि दयादाणं सो जीवो भमदि संसारे ॥३०॥

मम पुत्तो मम भज्जा मम धण-धण्णं इति तिक्कंखाए ।
चइदूण धम्मबुद्धिं पच्छा परिपडदि दीहसंसारे ॥३१॥

मिच्छोदएण जीवो णिंदतो जेण्हभासिदं धम्मं ।
कुड्डिय-धम्म-कुलिंगं मण्णंतो भमदि संसारे ॥३२॥

हंतूण जीवरासिं मधु-मंसं सेविदूण सुरपाणं ।
परदव्व परकलत्तं गहिदूण य भमदि संसारे ॥३३॥

जत्तेण कुणदि पावं विसयणिमित्तं अहण्णिणसं जीवो ।
मोहंधयार-सहिदो तेण दु परिपडदि संसारे ॥३४॥

णिच्चिदरधादु सत्त य तरु दस वियलिंदिएसु छच्चेव ।
सुर-णिरय-तिरिय चउरो चोदस मणुवे सदसहस्सा ॥३५॥

संजोग-विप्पजोगं लाहालाहं सुहं च दुक्खं च ।
संसारे भूदाणं होदि हु माणं तहावमाणं च ॥३६॥

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कम्मणिमित्तं जीवो हिंडदि संसार-घोर-कंतारे ।
जीवस्स ण संसारो णिच्छयणयेण कम्मणिम्मुको ॥३७॥

संसारमदिक्कंतो जीवोवादेयमिदि विचिंतिज्जो ।
संसारदुहक्कंतो जीवो सो हेयमिदि विचिंतिज्जो ॥३८॥

Contemplation on Universe लोक अनुप्रेक्षा

जीवादि-पयत्थाणं समवाओ सो णिरुच्चदे लोगो ।
तिविहो हवेदि लोगो अह-मज्झिम-उड्डुभेदेण ॥३९॥
णिरया हवंति हेट्ठा मज्झे दीवंबुरासदोऽसंखा ।
सग्गो तिसट्ठि-भेदो एत्तो उड्डुं हवे मोक्खो ॥४०॥
इगतीस-सत्त-चत्तारि-दोणिण एक्केक्क-छक्क-चदुकप्पे ।
तित्ति य एक्केक्केदय णाम उडुआदि तेसट्ठी ॥४१॥
असुहेण णिरय-तिरियं सुहउवजोगेण दिविज-णर-सोक्खं ।
सुद्धेण लहदि सिद्धिं एवं लोगं विचिंतिज्जो ॥४२॥

Contemplation on Impurity अशुचित्व अनुप्रेक्षा

अट्ठीहिं पडिबद्धं मंस-विलित्तं तएण ओच्छण्णं ।
किमिसंकुलेहिं भरिदमचोक्खं देहं सयाकालं ॥४३॥
दुग्गंधं बीभच्छं कलिमलभरिदं अचेदणं मुत्तं ।
सडण-पडणस्सहावं देहं इदि चित्तए णिच्चं ॥४४॥
रस-रुहिर-मंस-मेदट्ठी-मज्जसंकुलं मुत्त-पूय-किमिबहुलं ।
दुग्गंधमसुचि चम्ममयमणिच्चमचेयणं पडणं ॥४५॥

देहादो वदिरित्तो कम्मविरहिदो अणंत-सुहणिलओ ।
चोक्खो हवेदि अप्पा इदि णिच्चं भावणं कुञ्जा ॥४६॥

Contemplation on Influx आस्रव अनुप्रेक्षा

मिच्छत्तं अविरमणं कसाय-जोगा य आसवा होंति ।
पण-पण-चउ-तिय-भेदा सम्मं परिकित्तिदा समए ॥४७॥

एयंत-विणय-विवरिद-संसयमण्णाणमिदि हवे पंच ।
अविरमणं हिंसादी पंचविहो सो हवदि णियमेण ॥४८॥

कोहो माणो माया लोहो इदि चउविहं कसायं खु ।
मण-वच-कायेण पुणो जोगो तिवियप्पमिदि जाणे ॥४९॥

असुहेदरभेदेण दु एक्केक्कं वण्णिदं हवे दुविहं ।
आहारादी सण्णा असुहमणं इदि वियाणेहि ॥५०॥

किणहादि तिण्णिण लेस्सा करणजसोक्खेसु गिद्धिपरिणामो ।
ईसा-विसादभावो असुहमणो त्ति य जिणा बेत्ति ॥५१॥

रागो दोसो मोहो हास्सादी-णोकसायपरिणामो ।
थूलो वा सुहुमो वा असुहमणो त्ति य जिणा बेत्ति ॥५२॥

भत्तित्थिरायचोरकहाओ वयणं वियाण असुहमिदि ।
बंधण-छेदण-मारण-किरिया सा असुहकायो त्ति ॥५३॥

मोत्तूण असुहभावं पुव्वुत्तं णिरवसेसदो दव्वं ।
वद-समिदि-सील-संजम-परिणामं सुहमणं जाणे ॥५४॥

संसारछेदकारणवयणं सुहवयणमिदि जिणुद्धिट्ठं ।
जिणदेवादिसु पूया सुहकायो त्ति य हवे चेट्ठा ॥५५॥

जम्मसमुद्दे बहुदोसवीचिये दुक्खजलचराकिण्णे ।
जीवस्स परिब्भमणं कम्मासवकारणं होदि ॥५६॥

कम्मासवेण जीवो बूडदि संसारसागरे घोरे ।
जं णाणवसं किरिया मोक्खणिमित्तं परंपरया ॥५७॥

आसवहेदू जीवो जम्मसमुद्दे णिमज्जदे खिप्पं ।
आसवकिरिया तम्हा मोक्खणिमित्तं ण चिंतेज्जो ॥५८॥

पारंपज्जाएण दु आसवकिरियाए णत्थि णिव्वाणं ।
संसारगमणकारणमिदि णिंदं आसवं जाण ॥५९॥

पुव्वुत्तासवभेदा णिच्छयणयएण णत्थि जीवस्स ।
उहयासवणिम्मुक्कं अप्पाणं चिंतए णिच्चं ॥६०॥

Contemplation on Stoppage संवर अनुप्रेक्षा

चलमलिणमगाढं चिय वज्जिय सम्मत्तादिढकवाडेण ।
मिच्छत्तासवदारणिरोहो होदि त्ति जिणेहि णिद्धिट्ठं ॥६१॥

पंचमहव्वयमणसा अविरमण-णिरोहणं हवे णियमा ।
कोहादि आसवाणं दाराणि कसायरहिदपलगेहिं ॥६२॥

सुहजोगस्स पवित्ती संवरणं कुणदि असुहजोगस्स ।
सुहजोगस्स णिरोहो सुद्धवजोगेण संभवदि ॥६३॥

सुद्धवजोगेण पुणो धम्मं सुक्कं च होदि जीवस्स ।
तम्हा संवरहेदू झाणो त्ति विचिंतए णिच्चं ॥६४॥

जीवस्स ण संवरणं परमट्टणएण सुद्धभावादो ।
संवरभावविमुक्कं अप्पाणं चिंतए णिच्चं ॥६५॥

Contemplation on Dissociation निर्जरा अनुप्रेक्षा

बंधपदेसगलणं णिज्जरणं इदि जिणेहि पण्णत्तं ।
 जेण हवे संवरणं तेण दु णिज्जरणमिदि जाणे ॥६६॥

सा पुण दुविहा णेया सकालपक्का तवेण कयमाणा ।
 चदुगदियाणं पढमा वयजुत्ताणं हवे विदिया ॥६७॥

Contemplation on Dharma धर्म अनुप्रेक्षा

एयारसदसभेयं धम्मं सम्मत्तपुव्वगं भणिदं ।
 सागारणगाराणं उत्तमसुहसंपजुत्तेहिं ॥६८॥

दंसण-वद-सामाइय-पोसह-सच्चित्त-रायभत्ते य ।
 बह्वारंभ-परिग्गह-अणुमणं-उद्धिद्व-देसविरदे य ॥६९॥

उत्तमखममद्वज्जवसच्चसउच्चं च संजमं चेव ।
 तवचागमकिंचणहं बह्मं इदि दसविहं होदि ॥७०॥

कोहुप्पत्तिस्स पुणो बहिरंगं जदि हवेदि सक्खादं ।
 ण कुणादि किंचिवि कोहं तस्स खमा होदि धम्मो त्ति ॥७१॥

कुल-रूव-जादि-बुद्धिसु तव-सुद-सीलेसु गारवं किंचि ।
 जो ण वि कुव्वदि समणो महवधम्मं हवे तस्स ॥७२॥

मोत्तूण कुडिलभावं णिम्मलहिदएण चरदि जो समणो ।
 अज्जवधम्मं तइयो तस्स दु संभवदि णियमेण ॥७३॥

परसंतावयकारण-वयणं मोत्तूण सपरहिदवयणं ।
 जो वददि भिक्खु तुरियो तस्स दु धम्मो हवे सच्चं ॥७४॥

कंखाभावणिवित्तिं किच्चा वेरग्गभावणाजुत्तो ।

जो वट्टदि परममुणी तस्स दु धम्मो हवे सोच्चं ॥७५॥

वद-समिदि-पालणाए दंडच्चाएण इंदियजएण ।

परिणममाणस्स पुणो संजमधम्मो हवे णियमा ॥७६॥

विसय-कसाय-विणिग्गहभावं कादूण झाणसज्झाए ।

जो भावदि अप्पाणं तस्स तवं होदि णियमेण ॥७७॥

णिव्वेगतियं भावदि मोहं चइदूण सव्वदव्वेसु ।

जो तस्स हवे चागो इदि भणिदं जिणवरिंदेहिं ॥७८॥

होदूण य णिस्संगो णियभावं णिग्गहित्तु सुहदुहदं ।

णिहंदेण दु वट्टदि अणयारो तस्स किंचण्हं ॥७९॥

सव्वंगं पेच्छंतो इत्थीणं तासु मुयदि रदिभावं ।

सो बम्हचेरभावं सक्कदि खलु दुद्धरं धरिदुं ॥८०॥

सावय-धम्मं चत्ता जदिधम्मे जो दु वट्टदे जीवो ।

सो ण य वज्जदि मोक्खं धम्मं इदि चिंतए णिच्चं ॥८१॥

णिच्छयणाएण जीवो सागारणगारधम्मदो भिण्णो ।

मज्झत्थभावणाए सुद्धप्पं चिंतए णिच्चं ॥८२॥

Contemplation on Rarity of Enlightenment

बोधिदुर्लभ अनुप्रेक्षा

उप्पज्जदि सण्णाणं जेण उवाएण तस्सुवायस्स ।

चिंता हवेदि बोही अच्चंतं दुल्लहं होदि ॥८३॥

कम्मदुयजपज्जाया हेयं खाओवसमियणाणं खु ।

सगदव्वमुवादेयं णिच्छित्ति य होदि सण्णाणं ॥८४॥

मूलुत्तरपयडीओ मिच्छत्तादी असंखलोगपरिमाणा ।

परदव्वं सगदव्वं अप्पा इदि णिच्छयणाएण ॥८५॥

एवं जायदि णाणं हेयमुवादेयं णिच्छए णत्थि ।

चिंतेज्जदि मुणि बोहिं संसारविणासणट्टाए ॥८६॥

Concluding Verses उपसंहार

बारसअणुवेक्खाओ पच्चक्खाणं तहेव पडिकमणं ।

आलोयणं समाहिं तम्हा भावेज्ज अणुवेक्खं ॥८७॥

रत्तिदिवं पडिकमणं पच्चक्खाणं समाहि सामइयं ।

आलोयणं पकुव्वदि जदि विज्जदि अप्पणो सत्ती ॥८८॥

मोक्खगया जे पुरिसा अणाइकालेण बारसणुवेक्खं ।

परिभाविदूण सम्मं पणमामि पुणो पुणो तेसिं ॥८९॥

किं पलविदेण बहुणा जे सिद्धा णरवरा गदे काले ।

सिज्झिहदि जे वि भविया तज्जाणह तस्स महाप्पं ॥९०॥

Epilogue प्रशस्ति

इदि णिच्छयववहारं जं भणिदं कुंदकुंद-मुणिणाहे ।

जो भावदि सुद्धमणो सो पावदि परमणिव्वाणं ॥९१॥



बारह भावना
(कविवर भूधरदास)

दोहा- राजा राणा छत्रपति, हाथिन के असवार ।
मरना सब को एक दिन, अपनी अपनी बार ॥1॥
दल बल देई देवता, मात-पिता परिवार ।
मरती विरियाँ जीव को, कोई न राखनहार ॥2॥
दाम बिना निर्धन दुखी, तृष्णावश धनवान ।
कहीं न सुख संसार में, सब जग देख्यो छान ॥3॥
आप अकेलो अवतरै, मरै अकेलो होय ।
यूँ कबहूँ इस जीव का, साथी सगा न कोय ॥4॥
जहाँ देह अपनी नहीं, तहाँ न अपना कोय ।
घर सम्पत्ति पर प्रगट ये, पर हैं परिजन लोय ॥5॥
दिपै चाम-चादरमढ़ी, हाड़ पींजरा देह ।
भीतर या सम जगत में, अवर नहीं घिन-गेह ॥6॥

सोरठा- मोह नींद के जोर, जगवासी घूमै सदा ।
कर्म चोर चहुँ ओर, सरवस लूटैं सुध नहीं ॥7॥
सतगुरु देय जगाय, मोह-नींद जब उपशमै ।
तब कुछ बनहिं उपाय, कर्म चोर आवत रुकैं ॥8॥

दोहा- ज्ञान-दीप तप-तेल भर, धर शोधै भ्रम छोर ।
या विध बिन निकसै नहीं, पैठे पूरब चोर ॥9॥

पंच महाव्रत संचरण, समिति पंच परकार ।
प्रबल पंच इन्द्री-विजय, धार निर्जरा सार ॥10॥
चौदह राजु उतंग नभ, लोक पुरुष संठान ।
तामें जीव अनादि तैं, भरमत हैं बिन ज्ञान ॥11॥
धन कन कंचन राजसुख, सबहि सुलभकर जान ।
दुर्लभ है संसार में, एक जथारथ ज्ञान ॥12॥
जाँचे सुरतरु देय सुख, चिन्तत चिन्ता रैन ।
बिन जाँचे बिन चिन्तये, धर्म सकल सुख दैन ॥13॥



GUIDE TO TRANSLITERATION

<i>Devanāgarī</i>	<i>IAST*</i>	<i>Devanāgarī</i>	<i>IAST</i>	<i>Devanāgarī</i>	<i>IAST</i>
अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
आ	<i>ā</i>	ङ	<i>ṅa</i>	फ	<i>pha</i>
इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
ऐ	<i>ai</i>	ट	<i>ṭa</i>	ल	<i>la</i>
ओ	<i>o</i>	ठ	<i>ṭha</i>	व	<i>va</i>
औ	<i>au</i>	ड	<i>ḍa</i>	श	<i>śa</i>
ऋ	<i>ṛ</i>	ढ	<i>ḍha</i>	ष	<i>ṣa</i>
ॠ	<i>ṝ</i>	ण	<i>ṇa</i>	स	<i>sa</i>
अं	<i>ṁ</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

*IAST: *International Alphabet of Sanskrit Transliteration*



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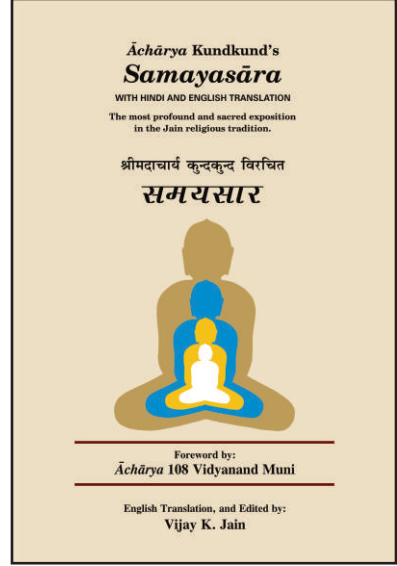
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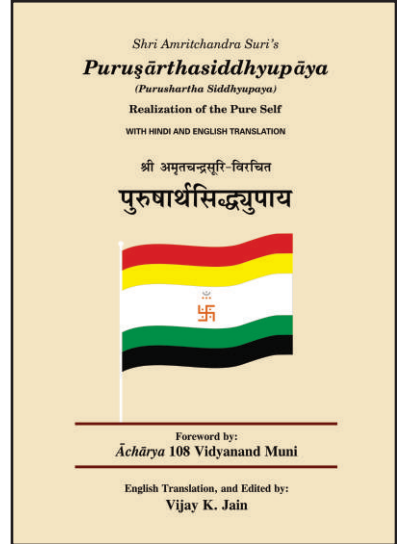
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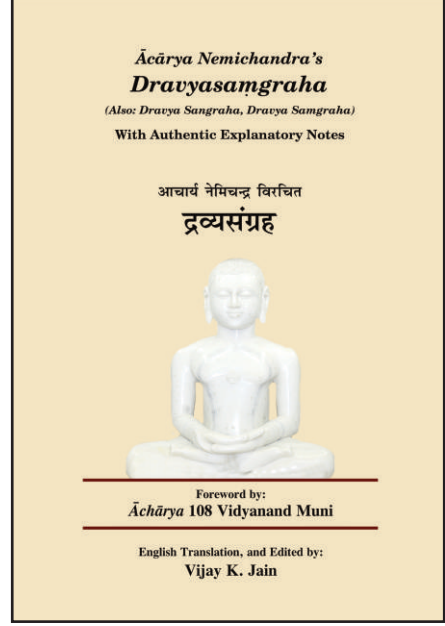
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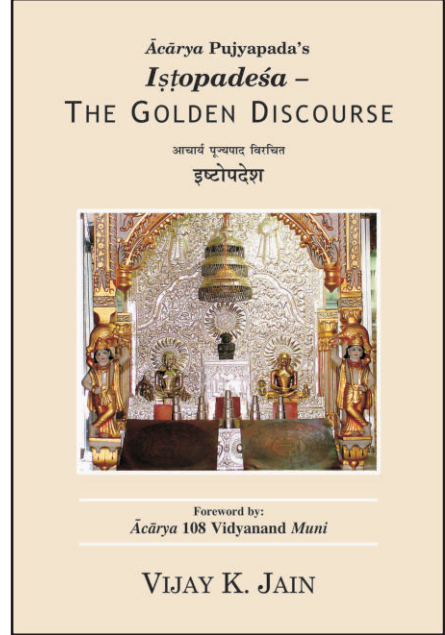
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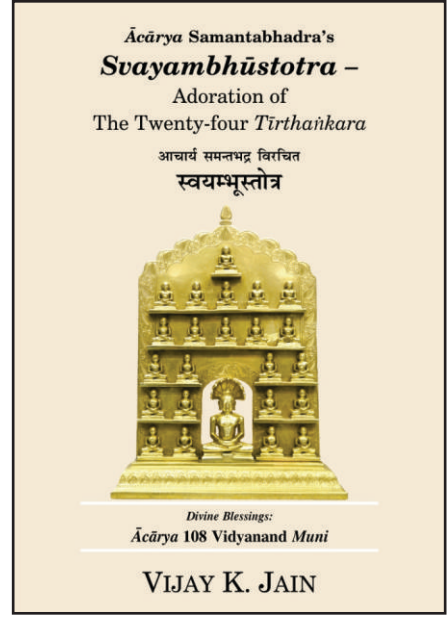
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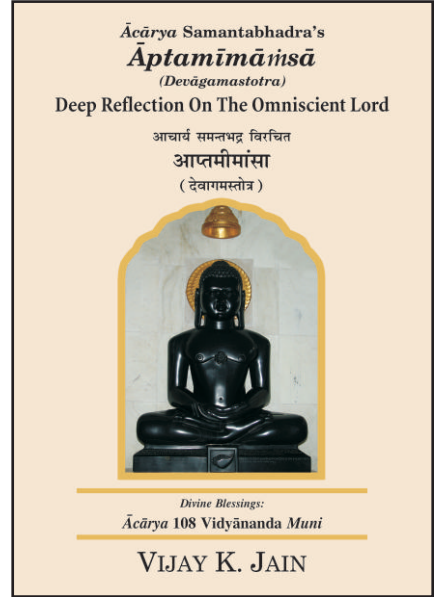
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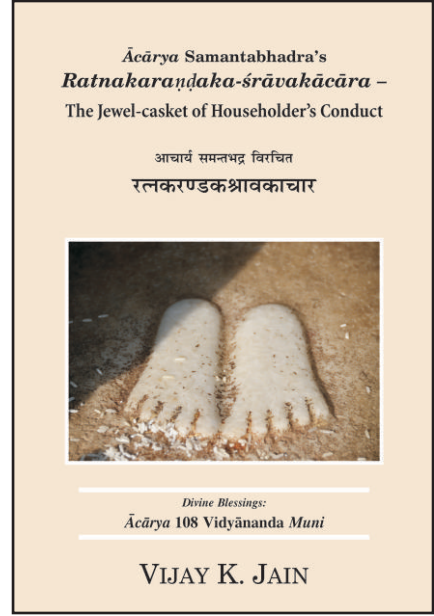
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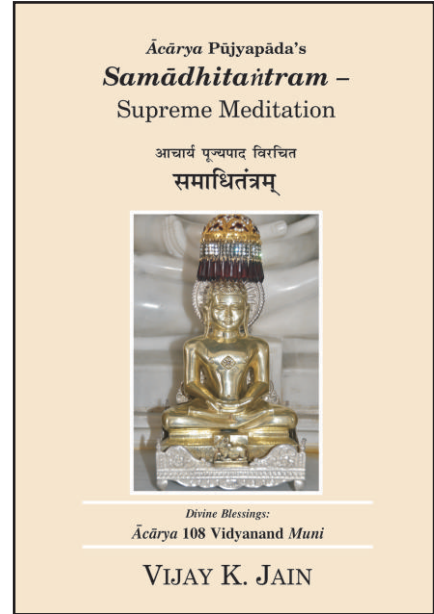
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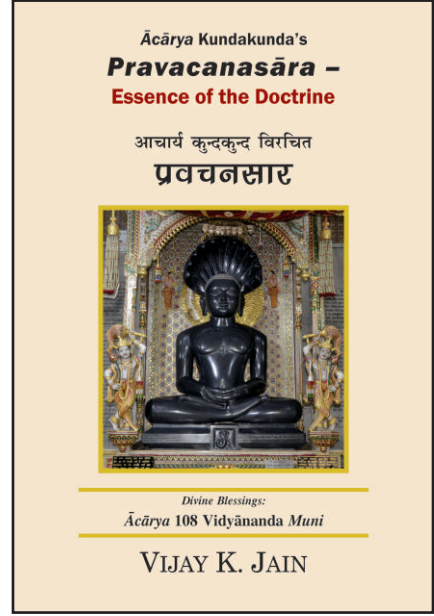
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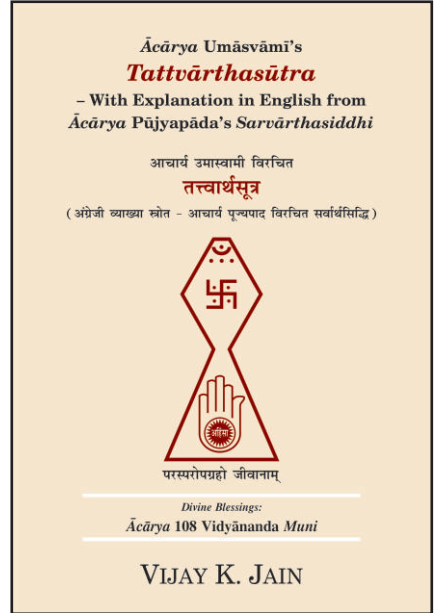
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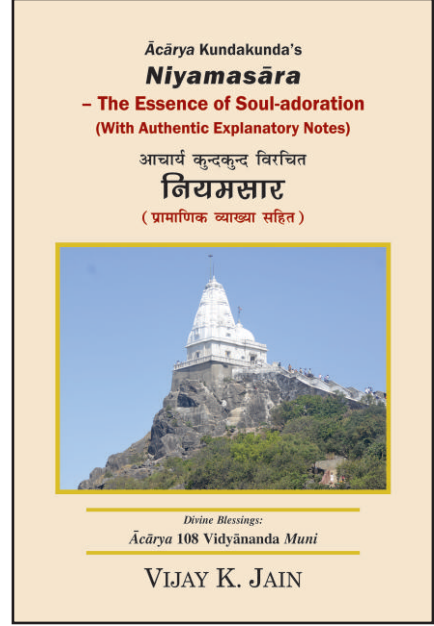
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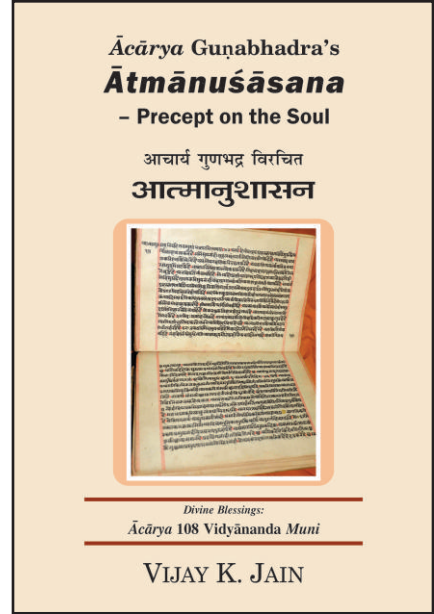
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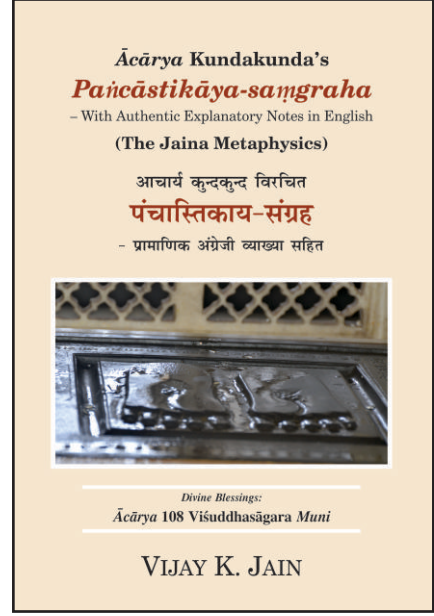
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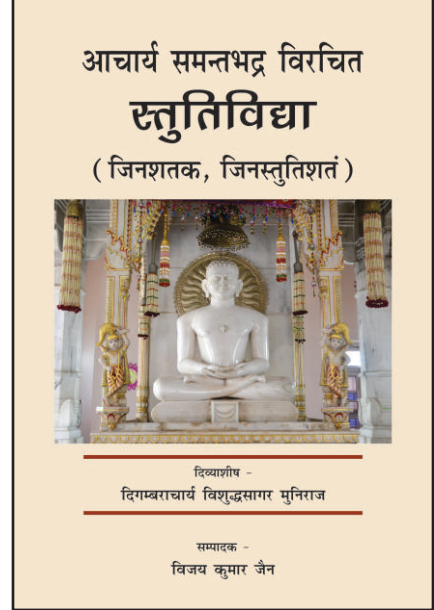
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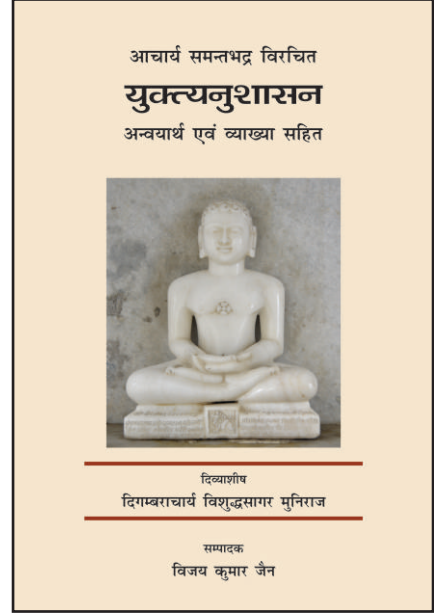
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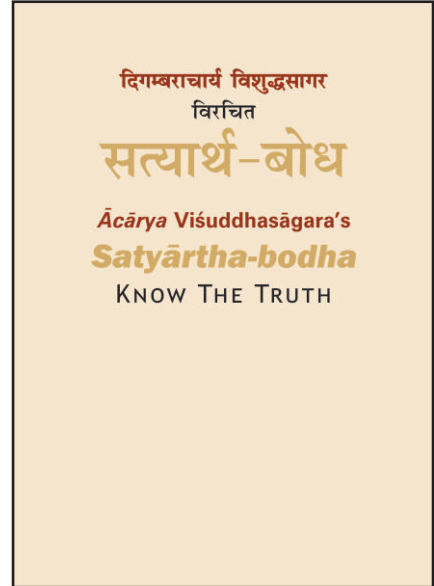
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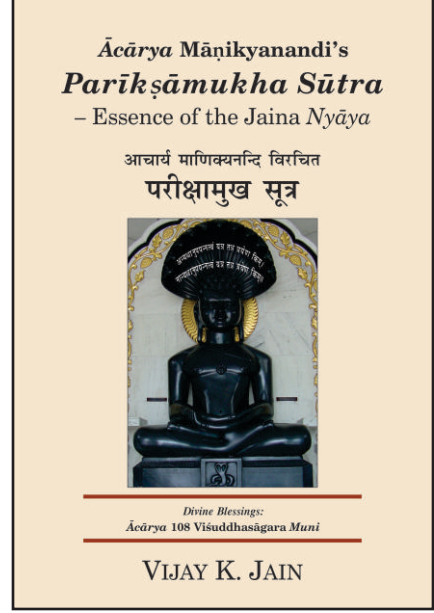
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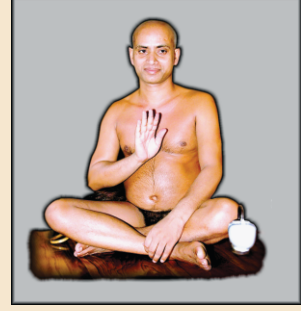
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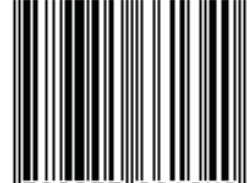
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