

Ācārya Kundakunda's
Niyamasāra
– The Essence of Soul-adoration
(With Authentic Explanatory Notes)

आचार्य कुन्दकुन्द विरचित
नियमसार
(प्रामाणिक व्याख्या सहित)



Divine Blessings:

Ācārya 108 Vidyānanda Muni

VIJAY K. JAIN

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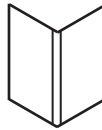
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विकल्प

Front cover:

The most sacred hilltop,
called the 'suvarṇabhadrā kūṭa' in
Shri Sammed Shikharji,
Jharkhand, India, from where
Lord Pārśvanātha, the twenty-third
Tīrthaṅkara, attained liberation
(mokṣa, nīrvāṇa).



Pic-Vijay K. Jain, March 2019

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DIVINE BLESSINGS
मंगल आशीर्वाद -
परम पूज्य सिद्धान्तचक्रवर्ती
श्वेतपिच्छाचार्य १०८ श्री विद्यानन्द जी मुनिराज



ग्रन्थराज 'नियमसार' की अन्तिम गाथा में आचार्य कुन्दकुन्ददेव कहते हैं -

**णियभावणाणिमित्तं मए कदं णियमसारणामसुदं ।
णच्चा जिणोवदेसं पुव्वावरदोसणिम्मुक्कं ॥१८७॥**

अर्थ - पूर्वापर दोष रहित जिनोपदेश को जानकर मैंने निज भावना के निमित्त से 'नियमसार' नामक शास्त्र बनाया है।

'नियमसार' अध्यात्मविद्या का सर्वोत्कृष्ट ग्रन्थ है। इसे आचार्य कुन्दकुन्द ने वास्तव में अपने स्वयं के लिए ही लिखा है, जैसा कि इस गाथा के णियभावणाणिमित्तं पद से स्पष्ट होता है। हम कह सकते हैं कि 'नियमसार' आचार्य कुन्दकुन्ददेव की व्यक्तिगत दैनन्दिनी (personal diary) है।

यही कारण है कि इस ग्रन्थराज में अनेक ऐसी-ऐसी महत्त्वपूर्ण बातें बताई गई हैं, जो मोक्षमार्ग के साधकों का विशेषरूप से मार्गदर्शन करती हैं। जैसे -

पाणाजीवा पाणाकम्मं पाणाविहं हवे लब्धी ।

तम्हा वयणविवादं सगपरसमएहिं वज्जिज्जो ॥१५६॥

अर्थ - जीव नाना प्रकार के हैं, कर्म नाना प्रकार के हैं और लब्धियाँ भी नाना प्रकार की हैं, इसलिये साधर्मियों और परधर्मियों के साथ वचन-विवाद छोड़ देना चाहिये।

लब्धूणं णिहि एक्को तस्स फलं अणुहवेइ सुजणत्ते ।

तह पाणी पाणणिहिं भुंजेइ चइत्तु परतत्ति ॥१५७॥

अर्थ - जैसे कोई व्यक्ति निधि को प्राप्त करके उस निधि का फल अपने देश में (एकान्त में) अनुभव करता है (भोगता है), उसी प्रकार ज्ञानी पर की चिन्ता छोड़कर अपनी ज्ञाननिधि को भोगता है।

ईसाभावेण पुणो केई णिंदंति सुंदरं मगं ।

तेसिं वयणं सोच्चाऽभत्तिं मा कुणह जिणमग्गे ॥१८६॥

अर्थ - पुनः कई पुरुष ईर्ष्याभाव से सुन्दर मार्ग की निन्दा करते हैं। उनके वचन सुनकर जिनमार्ग के प्रति अभक्ति मत करो।

कहने की आवश्यकता नहीं है कि उक्त सभी दिशा-निर्देश मुक्तिमार्ग-साधक के लिए बड़े ही अनमोल दिशा-निर्देश हैं, जिन्हें समझकर वह निर्विघ्न रूप से अपना मुक्तिपथ प्रशस्त कर सकता है।

धर्मानुरागी श्री विजय कुमार जैन ने इस ग्रन्थराज 'नियमसार' का सुन्दर संस्करण अंग्रेजी व्याख्या सहित तैयार किया है। वे सदा ही ऐसी आगम-सेवा करते रहते हैं। उन्हें हमारा मंगल आशीर्वाद है।

सुभाषिणी की

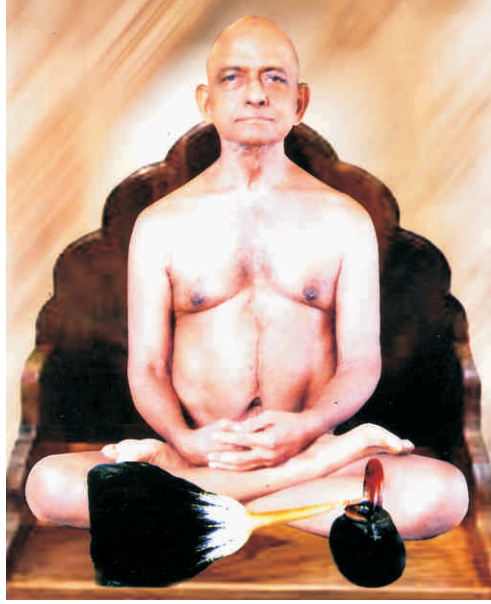
मार्च 2019

कुन्दकुन्द भारती, नई दिल्ली

आचार्य विद्यानन्द मुनि



मंगल आशीर्वाद -
आजीवन अन्न व षट्स त्यागी
स्थविराचार्य १०८ श्री संभवसागर जी मुनिराज



महान् अध्यात्मिक योगीन्द्रजी श्री कुन्दकुन्दाचार्य के द्वारा रचित आत्मा को जगाने वाला यह 'नियमसार' ग्रन्थ है। सद्धर्मानुरागी अभीक्षण ज्ञानोपयोगी श्री विजय कुमार जैन ने इस महान् ग्रन्थ को अंग्रेजी व्याख्या सहित तथा अन्य आचार्यों के अनमोल वचनों का भी संग्रह कर तैयार किया है। सामान्य पाठकों को भी ज्ञान प्राप्त होने हेतु हिन्दी में भी अर्थसहित व्याख्या दी गई है।

'नियमसार' ग्रन्थ द्वादशांग के सारभूत चार अनुयोगों में भी व्यवहारनय-निश्चयनय की अपेक्षा से भेद को स्पष्ट करते हुए भव्यजीवों को मोहमार्ग से बचाकर मोक्षमार्ग में लगाने वाला है; अतः सभी के लिये पठनीय है। पारमार्थिक दृष्टि से नियमों में दृढ़ता को प्राप्त करने के लिए इस ग्रन्थ का पाठन आवश्यक ही है। नियमों में दृढ़ता के बिना सद्गति संभव नहीं है।

विजय कुमार जी ने संसारी जीवों के मार्गदर्शनरूप जो यह प्रयास किया है, उनको हमारा शुभाशीर्वाद है।

मार्च 2019

शिविरस्थान - त्रियोगाश्रम, सम्पेद शिखरजी

आचार्य संभवसागर मुनि



FOREWORD

By

Dr. Chakravarthi Nainar Devakumar

ॐ नमः सिद्धेभ्यः

Hail the *Siddha* and other *Parameṣṭhī*

Achieving personal excellence, success and happiness in every walk of life is the buzz word in modern era; every school is busy in defining motif and designing templates. Alas, very little known is to such pursuers that this is the core specialty of Jain dharma. In this era of *Vīra śāsana* (i.e. ever since 527 B.C.), the Sacred Word (*śruta*) of *Bhagavāna* Vīra Vardhamāna Mahāvīra is as much as possible being conserved and preserved by a chain of supreme seers called *Gaṇadhara* and *śrutadhara*.

The Auspicious and Venerable *Ācārya* Kondakunda

In this divine lineage, the most shining seer after Gautama *Gaṇadhara* has been *Ācārya* Kondakunda or more popularly known as Kundakunda or Kundkund. This name verily refers to his birthplace in present day Andhra Pradesh. His saint-pontiff name was *Ācārya* Padmanandī. He is also called *Elācārya*. Even though there were scores of *śrutadhara* after Gautama *Gaṇadhara*, he is bracketed along with Lord Mahāvīra and Gautama *Gaṇadhara* because *Ācārya* Padmanandī Kundakunda reestablished the fading dharma by visiting Mahāvīra, another planet in our solar system, to get his doubts cleared directly from the *Tīrthaṅkara* Śrīmandhara. This fact was passed on to the generations by word of mouth (*karṇa paramparā*) till in *Vikrama Saṃvat* (VS) 990 *Ācārya* Devasena put it on record in his book called '*Darśanācāra*':

जइ पउमणंदिणाहो सीमन्धरसामिदिव्वणाणेण ।

ण विबोहइ तो समणा क्हं सुमगं पयाणंति ॥४३॥

Hail Lord Padmanandī for imbibing divine knowledge directly from Śrīmandhara *Svāmī* but for which how could the *śramaṇas* continue to benefit the Right Path?

This unique feat is also captured by the commentators of ‘*Pañcāstikāya*’ and ‘*Ṣaṭprābhṛta*’, viz., *Ācārya* Jayasena and *Ācārya* Śrutasāgara, respectively. In addition, there are several inscriptions recording the renaissance of Jain dharma contributed by this *ṛddhidhara* in the two hills of Śravaṇabelagola situated in the Hassana district of Karnataka (B.L. Rice, 1889). The author Shri V.K. Jain in his Preface has already depicted a snapshot of the great *Ācārya* along with the most famous ‘*maṅgalaṃ*’ hymn which is arguably a precursor for many such me-too like hymns in India. The venerable *Ācārya* Kundakunda composed 84 *pāhuḍa* – short anthems – making use of the most accepted original *sūtras*, *gāthās* and ‘*Tirukkural*’, the world-famous Tamil anthology is the contribution of his *sangha*. This is not an epic as erroneously interpreted by many Hindi scholars.

‘*Niyamasāra*’, it appears, was composed as a handbook for the *śramaṇas* and *śrāvakas* conversant with basic tenets of Jain dharma. Here we see the copious vocabulary of the Jain tenets and philosophy. Only those familiar with such prerequisites would capture the imports of the chapters and their *gāthās*. The name of the sacred book is derived from the third *gāthā* which is central to the topic of the book. The word *niyama* implying systematic regime or discipline, has become a common usage in the Indian languages. Patānjali used it in his *yoga*. *Yama-niyama* refers to a set of vows. ‘*Niyamasāra*’ is the abridged version of the original *gāthās* of the *śrutaskandha*, the library of original Jain *āgama*. For generations, this book was in the compulsory by-heart reading list and hence for centuries, no written commentary was deemed necessary till in the 12th century of the Vikram era, versatile *Ācārya* Padmaprabhamaladhārideva rendered his Sanskrit commentary by name ‘*Tātparyavṛtti*’ using both prose (*padya*) and stanzas (*gadya*). His rendition is more in the nature of expression of his deep devotion to this book. The commentator refers this Scripture with divine appellations such as *Śruta*, *Paramāgama*, *Paramārtha-śāstra*, *Bhagavad-śāstra* and *Śabdabrahma*. A perusal of his invocatory stanza below clearly reveals the supreme lineage of the book glorified with the adjective, *paramāgamārthasārthaṃ*.

गुणधरगणधररचितं श्रुतधरसन्तानतस्तु सुव्यक्तम् ।

परमागमार्थसार्थं वक्तुममुं के वयं मन्दाः ॥५॥

Who are we dim-witted to enunciate the meaning of this Super-Scripture (*paramāgama*) composed by the *Gaṇadharas*, the possessors of virtue, and articulated flawlessly by the successive *śrutadharas*?

Some Insights into ‘Niyamasāra’

The book contains 187 *gāthās* but a few publications carry only 186. A careful scrutiny revealed that *gāthā* number 159 is missing in such publications. There are 12 chapters with the average number of over 15 *gāthās* per chapter. The chapter-wise *gāthās* are 19, 18, 18, 21, 18, 12, 6, 9, 12, 7, 18 and 29 in number. The seventh chapter on *ālocanā* has the least number of 6 *gāthās* and the last one with the most number of 29 *gāthās*. Four chapters, viz., II, III, V and XI, have 18 *gāthās* each. The last chapter is in the form of an epilogue or *cūlikā* and captures the discussion points post-release of the book in the *sangha*. This seemed to have been the practice in Ācārya Kundkunda’s *sangha* as is evident from the *cūlikā* chapter of his magnum opus, ‘*Samayasāra*’.

The terms such as *paramāṇu*, *skandha*, *samaya* are unique to Jain ontology. The metaphysical terms such as *bhāva*, *pratikramaṇa*, *ālocanā*, *pratyākhyāna*, *āvaśyaka* and *samādhi*, etc., have been dealt extensively in manuals like ‘*Mūlācāra*’ and thus have larger connotations. The readers are well advised to expand their scope beyond the equivalent words attempted in this book and elsewhere too. The objective of Jain dharma is to liberate a deserving soul from the clutches of bonded life. In this process, the evolving worthy soul traverses through heaven till it takes final human birth which is necessary to attain *parinirvāṇa*. So the soul enjoys *svarga* (heavenly life) and *apavarga* or *mokṣa* (liberation) and hence *svargāpavarga* is the fruit of practice of Jain dharma. A careful perusal of the title of the chapters will reveal the processes of developing excellence and at the same time enhancing happiness. A beginner could apply these steps in one’s personal life and get convinced of its supreme par excellence value. In ‘*Tattvārthasūtra*’ (9:2) *gupti* precedes *samiti* (see *gāthā* 61). The venerable Ācārya obviously prescribed *samiti* as these are easier to observe and are measurable metrics in the spiritual progression. The *gāthā* no. 68 prohibiting violence of the types must be for the laity with partial vows.

Influence/Confluence of Āgamic Thoughts in ‘Niyamasāra’ and Other Granthas

The seeds of Śrī Dharma sown by Lord Tīrthaṅkara, nurtured by the Gaṇadhara and the śrutadhara, have been propagated and preserved through many granthas. Ācārya Kundkunda’s works have influenced many latter-day works in Prakrit, Sanskrit and Tamil. There would obviously be some overlap of stanzas or parts thereof among Ācārya’s works and in other scriptures. Many such comparisons have already been cited with detailed descriptions in this book. Some gāthās are so important that they find mention in more than one Scripture. The following are such additional examples:

1. The gāthā no. 2 is repeated with an emphasis of *sammattaṃ* (Right Faith) as *mokkhauvāo* (means of *mokṣa*) in ‘Mūlācāra’ gāthā no. 202 as:

मगगो मगगफलं ति य दुविहं जिणसासणे समक्खादं ।
मगगो खलु सम्मत्तं मगगफलं होइ णिव्वाणं ॥२०२॥

2. The gāthā no. 9 being basic in description finds almost repetition in ‘Pravacanasāra’ (no. 135) and ‘Pañcāstikāya’ (no. 4, 22, 67, 91 and 98).
3. The gāthā no. 40 is repeated from ‘Samayasāra’ gāthā no. 54.
4. Gāthā no. 45 is repeated in ‘Pravacanasāra’ (no. 132) and ‘Pañcāstikāya’ (no. 51).
5. The gāthā no. 46 is repeated in ‘Samayasāra’ as gāthā no. 49. and ‘Pravacanasāra’ gāthā no. 172, ‘Pañcāstikāya’ no. 127 and ‘Bhāvapāhuḍa’ no. 64.
6. Gāthās no. 49 and 86 echo in ‘Samayasāra’ as gāthās no. 44 and 234, respectively.
7. Gāthās no. 90 and 98 are comparable with the gāthā no. 328 of ‘Samayasāra’ and no.73 of ‘Pañcāstikāya’.
8. Gāthā no. 100 is emphasized in ‘Samayasāra’ gāthā no. 277.
9. Gāthā no. 136 similarly resonates with gāthā no. 412 of ‘Samayasāra’.
10. Gāthā no. 174 is comparable with the ‘Pravacanasāra’ gāthā no. 44.

The latter day works imbibed a lot of these thoughts in strengthening the concepts and principles. An illustrative list is given below in tabular form.

Table
Illustrating the influence/confluence of thoughts
in ‘Niyamasāra’ and other Jain āgama

‘Niyamasāra’ gāthā no.	Name of the āgama with gāthā no.
72	‘Samayasāra’ : 73
85	‘Dharmāmṛta Anagāra’ : 63; ‘Bhāvapāhuḍa’ : 149
93	‘Pravacanasāra’ : 8-9; ‘Tattvānuśāsana’ : 191
94	‘Iṣṭopadeśa’ : 30, 47; ‘Samādhitrantraṃ’ : 17, 84; ‘Samayasāra’ : 152, 322
97	‘Tattvārthasūtra’ : 8:3; ‘Samayasāra’ : 310
100	‘Sāmāyikapāṭha’
113	Good explanation under ‘Tattvārtha-rājavārtika’ : 9:22/1/620/21
116	‘Tattvārthasūtra’ : 9:7
118	‘Tattvārthasūtra’ : 9:3
119	‘Bhagavatī Arāadhanā’ : 1891-1902
120	‘Tattvārthasūtra’ : 9:27
124	‘Mokkhapāhuḍa’ : 50, 80, 99; ‘Bhāvapāhuḍa’ : 4, 68, 69, 89

A Word about the Sanskrit Commentary, ‘Tātparyavṛtti’

The erudition and versatile scholarship of the commentator is felt throughout the book. Both the smooth flowing rhythmic prose and musical poems bear ample testimony. The Sanskrit scholars will

appreciate this commentary. A sample each of the prose and stanza are reproduced below:

किञ्च अस्य खलु निखिलागमार्थसार्थप्रतिपादनसमर्थस्य नियमशब्दसंसूचित-
विशुद्धमोक्षमार्गस्य अंचितपंचास्तिकायपरिसनाथस्य संचितपंचाचारप्रपंचस्य
षड्द्रव्यविचित्रस्य सप्ततत्त्वनवपदार्थगर्भीकृतस्य पंचभावप्रपंचप्रतिपादन-
परायणस्य निश्चयप्रतिक्रमणप्रत्याख्यानप्रायश्चित्तपरमालोचनानियमव्युत्सर्ग-
प्रभृतिसकलपरमार्थक्रियाकांडाडंबरसमृद्धस्य उपयोगत्रयविशालास्य परमेश्वरस्य
शास्त्रस्य द्विविधं किल तात्पर्यं, सूत्रतात्पर्यं शास्त्रतात्पर्यं चेति। सूत्रतात्पर्यं
पद्योपन्यासेन प्रतिसूत्रमेव प्रतिपादितम्, शास्त्रतात्पर्यं त्विदमुपदर्शनेन। भागवतं
शास्त्रमिदं निर्वाणसुन्दरीसमुद्भवपरमवीतरागात्मकनिर्व्याबाधनिरन्तरानंग-
परमानन्दप्रदं निरतिशयनित्यशुद्धनिरंजननिजकारणपरमात्मभावनाकारणं
समस्तनयनिचयांचितं पंचमगतिहेतुभूतं पंचेन्द्रियप्रसरवर्जितगात्रमात्रपरिग्रहेण
निर्मितमिदं ये खलु निश्चयव्यवहारनययोरविरोधेन जानन्ति ते खलु महान्तः
समस्ताध्यात्मशास्त्रहृदयवेदिनः परमानन्दवीतरागसुखाभिलाषिणः परित्यक्त-
बाह्याभ्यन्तरचतुर्विंशतिपरिग्रहप्रपंचाः त्रिकालनिरुपाधिस्वरूपनिरतनिजकारण-
परमात्मस्वरूपश्रद्धानपरिज्ञानाचरणात्मकभेदोपचारकल्पनानिरपेक्षस्वस्थरत्नत्रय-
परायणाः सन्तः शब्दब्रह्मफलस्य शाश्वतसुखस्य भोक्तारो भवन्तीति।

जयति नियमसारस्तत्फलं चोत्तमानां

हृदयसरसिजाते निर्वृतेः कारणत्वात् ।

प्रवचनकृतभक्त्या सूत्रकृद्भिः कृतो यः

स खलु निखिलभव्यश्रेणिनिर्वाणमार्गः ॥३०५॥

In this stanza, the commentator sums up the sublime purpose of this book as well as his commentary that the worthy soul would, for sure, use these instructions to climb the ladder of soul evolution to the ultimate *nirvāṇa*.

Several Editions of 'Niyamasāra'

The devotion of *śramaṇas* and laities has enabled preservation of such ancient scriptures as 'Niyamasāra'. It is beyond our imagination as to

how many hand-written manuscripts of this scripture would have been created in the last two millennia. Even now, we have no data on the number of palm-leaf manuscripts preserved in various mutts, temples and private libraries. A monograph on *Ācārya* Kundakunda by Mahavir Granth Academy, Jaipur (Publication no.10, 1990) in Hindi has annexed a list of hand-written copies of *Ācārya*'s scriptures preserved in north India. It provides details of 5 copies of '*Niyamasāra*', the oldest being written in the year 1735 A.D. preserved at the Jain Mandir of Ajmer. Such a survey is required to discover old Mani-pravaḷa and Kannada commentaries kept in palm-leaf manuscripts in Tamil Nadu and Karnataka. It is learnt that the Kannada *tīkā* was written by Balachandra. The translations of '*Niyamasāra*' with commentary are available in many Indian languages, including Marathi, Tamil and Gujarati.

It is a good practice to recount the publication efforts of this *āgama* in recent times. The following is the bibliography of the said literature:

1. In VS 1972, Brah. Sital Prasad *jī* was the first to come out with a Hindi translation called *Bālabodha* and this was published by Sri Jain Granth Ratnakar Publication. An abridged English version by Uggar Sain was published by Bharatiya Jnanpith, Delhi (2006).
2. Jain Svadhyay Mandir, Songadh (Gujarat) in Gujarati by Himmat Lal Jetha Lal Shah, in VS 2007, and Hindi by Magan Lal Jain and Jugal Kishor, *Sāhityaratna*, in VS 2018.
3. Kundkund Bharti's Hindi version.
4. Pannalal *Sāhityācārya*, 1931, Hindi version but published in 2010 as venerable *Ācāryaśrī* Vidyasagar Samyam Svarṇa Jayanti Publication no. 3. (2017) by Jain Vidyapeeth, Sagar.
5. A new Sanskrit commentary by name *Syādvāda Candrikā* by *Gaṇinī Āryikāratna* Gyanmati *Mātājī*, published by Digambara Jain Trilok Shodh Samsthan, Hastinapur (U.P), (2005).
6. Manohar Varnī *jī*'s *pravacana*.
7. Kanji Svami's *pravacana*.
8. *Ācārya* Gyansagar *jī* and *Ācārya* Vidyasagar *jī* *padyānuvāda*.
9. Tamil version by *Śrī* Viśākācārya Taponilayam, Kundakunda Nagar, T.N.

About the Author Shri Vijay K. Jain

Shri Jain is a full-time devotee of the pure soul. He virtually breathes in supreme *bhāvanā* day in and day out! He is possibly the only Indian author bringing out a series of sacred books of *Digambara* Jain canon in English. The able and devoted author of this beautiful serene book has devoted a long Preface with chapter-wise summary of the entire book. The chapter-wise summary is possibly first of its kind for this book. I have not seen it even in Hindi. I am sure, the book so meticulously carved out in lucid language using apt words and appropriate cross-references with detailed notes, as well as this Foreword and the introduction, all without any trace of typographical errors will immensely benefit the readers. It will decorate the academic libraries of the world for next 50 years as the only reference book on '*Niyamasāra*'.

It is my privilege and joy to record my grateful acknowledgment to respected Shri V.K. Jain for giving me a solemn opportunity to pen a short Foreword.

जयति नियमसारस्तत्फलं चोत्तमानां

Jayati niyamasārastatphalaṃ cauttamānāṃ!

– Dr. Chakravarthi Nainar DEVAKUMAR

May 7, 2019, *Akṣaya-tṛtīyā*
New Delhi



P R E F A C E

मंगलं भगवान्वीरो मंगलं गौतमो गणी ।
मंगलं कुन्दकुन्दार्यो जैनधर्मोऽस्तु मंगलम् ॥

These four are auspicious (*maṅgala*) – Lord Mahāvīra (the Omniscient *Tīrthaṅkara*), Gautamasvāmi (the Apostle – *gaṇadhara* – who assimilates the Word of Lord Mahāvīra), *Ācārya* Kundakunda (the great composer of the Scripture), and the Jaina ‘dharma’ (the conduct 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 Jambusvāmi. 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 Omniscient and the *śrutakevalī*, know the nature of the Reality. The difference is

Aparājita, Govardhana, and Bhadrabāhu. (see ‘*Tiloyapaṇṇatī*’, verses 1494-95.)

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

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).

Ācārya Kundakunda has not mentioned his name in any of 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 *pūrva*, 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 – indiscrete (*abheda*) ‘Three Jewels’ (*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 Gṛdhrapicchācārya.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 Karamaṇḍu 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 – *āgama* – or the Jaina Scripture (*śāstra*). 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.

Sometime later, a monk happened to visit the merchant’s house. The merchant offered him food with great veneration. The cowherd boy gifted

¹ *Ācārya* Śrutasaṅgāra (circa fifteenth century A.D.) in the concluding colophons of the Sanskrit commentary on six-*pāhuḍas* of *Ācārya* Kundakunda.

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 Pañcāstikāyasāra”, 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 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

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 Sītā and Sītodā. In five Meru of Videha there are twenty regions; if one *Tīrthaṅkara* is present in each region, there would be a minimum of 20 *Tīrthaṅkara* in five Videha-regions. Lord Sīmandharasvāmi is the *Tīrthaṅkara* present in the Pūrva-Videha region of Jambūdvīpa.

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*
2. *Samayasāra*
3. *Pravacanasāra*
4. *Niyamasāra*
5. *Aṣṭapāhuḍa* or *Aṭṭhapāhuḍa*
 - i) *Daśanapāhuḍa* or *Darśanapāhuḍa* (36 *gāthā*)
 - ii) *Suttapāhuḍa* or *Sūtrapāhuḍa* (27 *gāthā*)
 - iii) *Caritapāhuḍa* 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 ‘*Rayanasāra*’ 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 Amṛtcandra 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 Scriptures.

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

‘Niyamasāra’ of Ācārya Kundakunda

First, a brief on ‘naya’ – the particular standpoint

The ordinary human being cannot rise above the limitations of his senses; his apprehension of reality is partial and it is valid only from a particular viewpoint. This leads to the ‘*nayavāda*’ of the Jainas. When ordinary human knowledge is partial, a new method of stating our approach to the complex reality had to be devised, and that is the doctrine of conditional predications – *syādvāda*. Thus, *syādvāda* is the direct result of the strong awareness of the complexity of the object of knowledge and the limitation of human apprehension and expression.

Objects possess innumerable attributes and may be conceived from as many points-of-view, i.e., objects truly are subject to all-sided knowledge (possible only in omniscience). What is not composed of innumerable attributes, in the sphere of the three times, is also not existent, like a sky-flower. To comprehend the object from one particular standpoint is the scope of *naya* (the one-sided method of comprehension). *Naya* comprehends one specific attribute of the object but *pramāṇa* – valid knowledge – comprehends the object in its fullness. *Pramāṇa* does not make a distinction between the substance and its attributes but grasps the object in its entirety. But *naya* looks at the object from a particular point-of-view and puts emphasis on a particular aspect of the object. Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakalādeśa* – comprehensive and absolute, and *naya* is *vikalādeśa* – partial and relative. *Naya* looks at the object from a particular point-of-view and presents the picture of it in relation to that view; the awareness of other aspects is in the background and not ignored.

Thus, partial knowledge from a particular point-of-view that is under

consideration is the object of *naya* and it helps in accuracy of expression through illustration (*dr̥ṣṭānta*). *Naya* deals only with the particular point-of-view of the speaker and does not deny the remaining points-of-view, not under consideration at that time. *Pramāṇa* is the source or origin of *naya*. It has been said in the Scripture, “On the acquisition of knowledge of a substance derived from *pramāṇa*, ascertaining its one particular state or mode is *naya*.”

Naya is neither *pramāṇa* nor *apramāṇa* (not *pramāṇa*). It is a part of *pramāṇa*. A drop of water of the ocean can neither be considered the ocean nor the non-ocean; it is a part of the ocean. Similarly, a soldier is neither an army nor a non-army; he is a part of the army. The same argument goes with *naya*. *Naya* is partial presentation of the nature of the object while *pramāṇa* is comprehensive. *Naya* does neither give false knowledge nor deny the existence of other aspects of knowledge. There are as many *naya* as there are points-of-view.

The Scripture uses two broad classifications of standpoints (*naya*): 1) in terms of the substance (*dravya*) and the mode (*par̥yāya*) – the *dravyārthika naya* and the *par̥yāyārthika naya*; and 2) in terms of the real or transcendental (*niścaya*) and the empirical (*vyavahāra*) – the *niścayanaya* and the *vyavahāranaya*.

‘*Niyamasara*’ extensively employs the latter classification; this is now elaborated.

Niścayanaya – 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.

Transcendental point-of-view (*niścayanaya*) has two main subdivisions:

a) ***śuddha niścayanaya***: It holds the self in its pure and unconditioned state (the *nirupādhi* state) that has no associated karmic contamination. Disentangled from all its material environment and limitations, the self radiates in its pristine glory through the wealth of its infinite qualities. Pure and unalloyed expression of the nature of the self is the topic of *śuddha niścayanaya* – e.g., “Omniscience (*kevalajñāna*) is the soul.”

b) ***aśuddha niścayanaya***: This *naya* contemplates the self as

caught in the meshes of material environment (the *sopādhi* state). The presence of karmic contamination makes it impure or *aśuddha*. Its intrinsic glory is dimmed but still it is viewed as a whole with its complete nature as expressed in its attributes though somewhat warped by alien influences – e.g., “Sensory knowledge, etc., (*matijñānādi*) is the soul,” and “Attachment, etc., (*rāgādi*) is the soul.”

Vyavahāranaya – The empirical point-of-view (*vyavahāranaya*) 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.

Empirical point-of-view (*vyavahāranaya*), too, has two main subdivisions:

a) **sadbhūta vyavahāranaya**: The term *sadbhūta* implies the intrinsic nature of the thing. Though essentially inseparable, this *naya* makes distinction between the substance (*dravya*) and its subdivisions like qualities (*guṇa*), modes (*pariyāya*), nature (*svabhāva*) and agent (*kāraka*). This *naya* envisages distinction in an indivisible whole.

Sadbhūta vyavahāranaya has two subcategories:

a-1) **anupacarita sadbhūta vyavahāranaya**: This *naya* holds the self in its pure and uncontaminated state (*nirupādhi* state) but makes distinction between the substance (*dravya*) and its attribute (*guṇa*) – e.g., “Omniscience (*kevalajñāna*) is the attribute of the soul,” and “Right faith, knowledge and conduct constitute the path to liberation.”

a-2) **upacarita sadbhūta vyavahāranaya**: This *naya* holds the self as caught in the meshes of material environment (*sopādhi* state) and makes distinction between the substance (*dravya*) and its attribute (*guṇa*) – e.g., “Sensory knowledge (*matijñāna*) is the attribute of the soul.”

b) **asadbhūta vyavahāranaya**: The term *asadbhūta* implies importation of alien substance or its qualities into the substance

under consideration or its qualities. In essence, *asadbhūta vyavahāranaya* envisages oneness in essentially distinct substances. The expression under this *naya* is figurative; e.g., an ‘earthen-pot’ is conventionally termed as a ‘*ghee*-pot’ due to its usage.

Asadbhūta vyavahāranaya, too, has two subcategories:

b-1) ***anupacarita asadbhūta vyavahāranaya***: This *naya* makes no distinction between two substances that stay together and appear to be indistinct. *Anupacārita* has no metaphorical or figurative implication. For example, the statement, “This body is mine,” is sanctioned by the intimate interrelation that exists between the soul and the body. Another example of this *naya* is, “The soul is the cause of material-karmas (*dravyakarma*).”

b-2) ***upacarita asadbhūta vyavahāranaya***: *Upacārita* is usage sanctified by convention but with no intrinsic justification. Here the alien thing with which the self is identified lacks intimate relation that exists between the soul and the body; e.g., “My ornament.” Only in a figurative sense can one call the ornament as one’s own; similarly, certain individuals, the son or the wife, as one’s own. Identification of the self with other things is a figurative and transferred predication and that is *upacārita asadbhūta vyavahāranaya*.

Though the transcendental point-of-view (*niścayanaya*) and the empirical point-of-view (*vyavahāranaya*) 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 (*niścayanaya*) 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 (*vyavahāranaya*) is recommended. The beginner is first trained through the empirical point-of-view (*vyavahāranaya*). 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 (*vyavahāranaya*).

However, the discourse is of no use if the learner knows only the empirical point-of-view (*vyavahāranaya*); the transcendental point-of-view (*niścayanaya*) 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 (*niścayanaya*) wrongly assumes the empirical point-of-view (*vyavahāranaya*) 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 Amṛtandra, in ‘*Puruṣārthasiddhyupāya*’, expresses beautifully the indispensability of both points-of-view – *niścaya* and *vyavahāra* – to arrive at the Truth:

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।

अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥२२५॥

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 (*niścayanaya*), and the empirical point-of-view (*vyavahāranaya*) – deals with the nature of substances, and succeeds in arriving at the Truth.

The glory of ‘*Niyamasāra*’

‘*Niyamasāra*’ is among the finest spiritual texts that we are able to lay our hands on in the present era. Only a supreme ascetic who is dispassionate (*vītarāga*), rid of delusion (*moha*) about the soul-nature, introverted (*antarātmā*), and with the capacity to experience the pure-cognition (*śuddhopayoga*), can expound with authority the nature of the soul (*ātmā*) from the real, transcendental point-of-view (*niścayanaya*). But such an ascetic will hardly have any reason or inclination to compose the Scripture for the benefit of the others. The ways of the Supreme-Beings (*parameṣṭhī*), however, are amazing; the Omniscient (*kevalī*) delivers his divine discourse without him having any desire to do so! Fortunate are we that Ācārya Kundakunda was impelled to compose this Scripture to enlighten us.

The subject matter of ‘*Niyamasāra*’ would have remained intractable for

most of us but for the availability of the highly ornate and precise commentary in Sanskrit, called ‘*Tātparyavṛtti*’, written by the Most Learned *Ācārya* Padmaprabhamaladhārideva (circa twelfth century *Vikrama Saṃvat*).¹

‘*Niyamasāra*’ comprises 187 verses (*gāthā*), in twelve chapters (*adhikāra*):

1. The Soul जीवाधिकार

At the outset, *Ācārya* Kundakunda declares that this holy Scripture is based on the teachings of the possessors of the direct (*pratyakṣa*) perfect knowledge – the *kevalī*, and the indirect (*parokṣa*) perfect knowledge – the *śrutakevalī*. Explaining the word ‘*Niyamasāra*’, he makes it clear that what must be done is the ‘*niyama*’. And the ‘*niyama*’ is right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). To exclude any contrary suggestion, the suffix ‘*sāra*’ has been used. The ‘*niyama*’ is the way (*mārga*) to attain liberation and the fruit is the supreme liberation (*paramanirvāṇa*). The Three Jewels (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – are not distinguished from the soul. However, in order to explain these three to the worthy souls treading the path to liberation, from the empirical (*vyavahāra*) point-of-view, these are separated and described individually with their marks (*lakṣaṇa*).

Right faith (*samyaktva* or *samyagdarśana*) is to have belief in the sect-founder (*āpta*), the Scripture (*āgama*) and the substances of Reality (*tattva*). The sect-founder (*āpta*) is the one with supreme qualities, having destroyed all imperfection.

Words emanating from the mouth of the Supreme Lord (*āpta*, *paramātmā*), free from the fault of inconsistency – contradiction between an earlier and a subsequent statement – and pure, constitute the Scripture (*āgama*).

The Scripture expounds the nature of the substances – *tattvārtha*.

1 – Gregorian Year 2000 CE corresponds to Year 2057 in the *Vikrama Saṃvat* (VS) calendar.

The knowledge, independent of the senses and all external objects, is the natural-knowledge (*svabhāvajñāna*) – omniscience (*kevalajñāna*). The unnatural-knowledge (*vibhāvajñāna*) is of two kinds: right-knowledge (*samyagjñāna*) and wrong-knowledge (*mithyājñāna*). The unnatural (*vibhāva*) right-knowledge (*samyagjñāna*) has four subdivisions: 1) sensory knowledge – *matijñāna*, 2) scriptural knowledge – *śrutajñāna*, 3) clairvoyance – *avadhijñāna*, and 4) telepathy – *manahparyayajñāna*. The unnatural (*vibhāva*) wrong-knowledge (*mithyājñāna*) has three subdivisions: 1) wrong sensory knowledge – *kumati*, 2) wrong scriptural knowledge – *kuśruta*, and 3) wrong clairvoyance – *kuavadhi*.

Similarly, perception-cognition (*darśanopayoga*) is of two kinds: natural (*svabhāva*) and unnatural (*vibhāva*). Perception-cognition (*darśanopayoga*) which is independent of the senses and the external objects is called the natural-perception-cognition (*svabhāva-darśanopayoga*); this is also called *kevaladarśana*. Based on the cause and the effect, it is of two kinds: the cause-natural-perception-cognition (*kāraṇa-svabhāva-darśanopayoga*) and the effect-natural-perception-cognition (*kārya-svabhāva-darśanopayoga*).

The states of existence that are the result of the karmic influence on the soul are the unnatural-modes (*vibhāva-paryāya*). The states of existence free from the karmic influence are called the natural-modes (*svabhāva-paryāya*).

From the standpoint-of-substance – *dravyārthika naya* – the soul (*jīva*) is different from the modes (*paryāya*), but from the standpoint-of-modes – *paryāyārthika naya* – the soul is one with the modes. The soul is known by these two standpoints.

2. The Non-soul अजीवाधिकार

The matter (*pudgala dravya*), the medium of motion (*dharma dravya*), the medium of rest (*adharmā dravya*), the space (*ākāśa dravya*) and the time (*kāla dravya*) are the five non-soul (*ajīva*) substances.

The substance (*dravya*) comprising matter (*pudgala*) has two divisions: the atoms (*aṇu* or *paramāṇu*) and the molecules (*skandha*). The molecules (*skandha*) have six classifications and the atoms (*aṇu* or *paramāṇu*) have two classifications.

That which is the cause of these four forms of matter – the earth (*pṛthivī*), the water (*jala*), the fire (*agni*), and the air (*vāyu*) – is to be known as the cause-atom (*kāraṇa-paramāṇu*). The smallest possible division of the molecule (when no further division of its spatial unit is possible) is to be known as the effect-atom (*kārya-paramāṇu*).

The modification (*pariṇāma*) of the matter (*pudgala*) that is independent of the other matter is its natural-mode (*svabhāva-paryāya*). The modification (*pariṇāma*) of the matter (*pudgala*) in form of molecule (*skandha*), that is dependent on the other matter, is its unnatural-mode (*vibhāva-paryāya*).

The medium of motion (*dharma dravya*) is the instrumental cause that assists the souls (*jīva*) and the matter (*pudgala*) in their motion (*gamana*). The medium of rest (*adharmā dravya*) is the instrumental cause that assists the souls (*jīva*) and the matter (*pudgala*) in their rest (*sthiti*). The space (*ākāśa dravya*) is the instrumental cause that provides accommodation (*avaśāhana*) to all substances – souls (*jīva*), etc.

The empirical (*vyavahāra*) substance of time (*kāla*) is of two kinds: the *samaya* and the *āvalī*. Or, it is of three kinds: the past (*atīta*), the present (*varthamāna*) and the future (*anāgata*). The real (*nīścaya*) time – the substance (*dravya*) of the time (*kāla*) – comprises time-atoms (*kālāṇu*) inhabiting the entire universe-space (*lokākāśa*).

Five substances – the soul (*jīva*), the physical matter (*pudgala*), the medium of motion (*dharma*), the medium of rest (*adharmā*), and the space (*ākāśa*) – are known as ‘*astikāya*’.

The corporeal (*mūrta*) matter (*pudgala*) has numerable (*saṃkhyāta*), innumerable (*asaṃkhyāta*) and infinite (*ananta*) space-points (*pradeśa*). The medium of motion (*dharma*), the medium of rest (*adharmā*) and each individual soul (*jīva*) have innumerable (*asaṃkhyāta*) space-points. The universe-space (*lokākāśa*), too, has innumerable (*asaṃkhyāta*) space-points, while the non-universe-space (*alokākāśa*) has infinite (*ananta*) space-points. The substance of time (*kāla*) has no space-points (*pradeśa*); each time-atom (*kālāṇu*) consists of a single space-point and, therefore, it is termed non-corporeal (*amūrta*).

The matter (*pudgala*) is corporeal (*mūrta*) and the remaining substances (*dravya*) are non-corporeal (*amūra*). The soul (*jīva*) has the quality (*guṇa*) of consciousness (*cetanā*) and the remaining substances do not have

consciousness (*cetanā*).

3. The Pure Thought-activity शुद्धभावाधिकार

The external objects – souls (*jīva*), etc. – are worth rejecting. Only the own-soul – *nijātmā* or *paramātmā* – rid of impurities of qualities (*guṇa*) and modes (*pariyāya*) due to bondage with the karmas, is worth accepting. The soul (*ātmā*) in its pure, *nirupādhi* state has no place for thought-activities, honour and dishonour, pleasure and pain, duration-bondage (*sthitibandhashthāna*), nature-bondage (*prakṛtibandhashthāna*), fruition-bondage (*anubhāgabandhashthāna*), and quantity-of-space-points-bondage (*pradeśabandhashthāna*). It has no dispositions or thought-activities – *bhāva* – arising from the destruction (*kṣaya*), the destruction-cum-subsidence (*kṣayopaśama*), the fruition (*udaya*), or the subsidence (*upaśama*), of karmas. It has no wandering in the four states (*gati*) of existence, birth (*janma*), old-age (*jarā*), death (*maraṇa*), disease (*roga*), sorrow (*śoka*), lineage (*kula*), seat-of-birth (*yoni*), classes of biological development (*jīvasthanāna*), and variations according to the method of inquiry into its nature (*mārganāsthāna*). It has no activities of the mind, the speech, and the body; it is *nirdaṇḍa*. It is one-only – *nirdvandva*, without-infatuation – *nirmama*, without-body – *niḥśarīra*, independent – *nirālamba*, without-attachment – *nirāga*, without-fault – *nirdoṣa*, without-delusion – *nirmūḍha*, and without-fear – *nirbhaya*. It has no possessions – *nirgrantha*, without-attachment – *nirāga*, without-stings – *niḥśalya*, free from all defects – *sarvadoṣavimukta*, without-desire – *niṣkāma*, without-anger – *niḥkrodha*, without-pride – *nirmāna*, and without-excitement – *nirmada*. It has no senses (*indriya*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*), and touch (*sparśa*). It has no modes (*pariyāya*) classified as the three sexes – female (*strī*), male (*puruṣa*), and neuter (*napuṃsaka*). It has no bodily-structure (*saṃsthāna*) and bodily-joints (*saṃhanana*). It has no taste (*rasa*), colour (*rūpa* or *varṇa*) and smell (*gandha*). It is imperceptible – *aprakāṣa*. It is with consciousness (*cetanā*). It is without-sound (*aśabda*) and cannot be apprehended through a symbol or a sense-organ – *aliṅga-grahaṇa*.

From the pure, transcendental point-of-view, the transmigrating souls – *saṃsāri jīva* – are same as the liberated souls – *siddhātmā* – as these too

are free from old-age (*jarā*), death (*maraṇa*) and birth (*janma*), and endowed with eight supreme qualities (*guṇa*). The soul's own-nature (*svabhāva*) is its own-substance (*svadravya*); this must be accepted.

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 (*saṁśaya*), delusion (*vimoha*), and misapprehension (*vibhrama*) is right knowledge (*samyagjñāna*). 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*).

The external (*bāhya*) – instrumental – causes (*nimitta*) of right faith (*samyaktva* or *samyagdarśana*) are the Scripture and the men well-versed in it, and the internal (*antaraṅga*) – substantive – cause is the destruction of karmas like the faith-deluding (*darśanamohanīya*).

Right faith (*samyaktva* or *samyagdarśana*) and right knowledge (*samyagjñāna*) are the harbingers of liberation (*mokṣa*). Right conduct (*samyakcāritra*), too, is the harbinger of liberation (*mokṣa*).

Right conduct (*samyakcāritra*) from the empirical (*vyavahāra*) point-of-view is to observe conventional austerities (*tapa*, like fasting) and from the real (*niścaya*) point-of-view it is to observe internal austerities (*tapa* – getting established in the pure-soul-substance).

4. The Empirical Right-conduct व्यवहारचारित्राधिकार

Five vows (*vrata*), fivefold regulations (*samiti*), threefold control (*gupti*), and five Supreme-Beings (*parameṣṭhī*) have been described in this chapter.

The first vow (*vrata*) of non-injury (*ahiṁsā*) is to get rid of the disposition of commencement-of-activity (*ārambha*) after ascertaining the details of the living beings (*jīva*).

The second vow (*vrata*) of truthfulness (*satya*) is to get rid of the disposition of speaking what is not commendable.

The third vow (*vrata*) of non-stealing (*acaurya*) is not to entertain the disposition of taking objects belonging to others.

The fourth vow (*vrata*) of chastity (*brahmacarya*) is to get rid of the disposition of copulation (*maithuna*) on seeing the form of a woman.

The fifth vow (*vrata*) of non-possession (*aparigraha*) is to renounce, with the disposition of utter detachment, all external-possessions (*parigraha*).

Observing the regulation-in-walking (*īryā samiti*) entails walking on the trodden path that is free from organisms, during daytime, looking critically a distance of four arm-length.

Observing the regulation-in-speaking (*bhāṣā samiti*) entails speaking only that which is beneficial to self as well as others and renouncing speech that is slandering, ridiculing, harsh, defaming, and self-praising.

Observing the regulation-in-eating (*eṣaṇā samiti*) entails accepting pure (*prāsuka*) and worthy (*praśasta*) food given (with devotion) by others, without the three faults of doing (*kṛta*), causing it done (*kārita*) and approval (*anumodana*).

Observing the regulation-in-lifting-and-laying-down (*ādāna-nikṣepaṇa samiti*) entails being watchful while lifting and laying down implements, like the sacred-books (*pustakaā, śāstra*) and the water-pot (*kamaṇḍalu*).

Observing the regulation-in-disposing-excreta (*pratiṣṭhāpana samiti*) entails disposing excreta in a place that is without obstruction by others, concealed and not a microhabitat.

The control-of-mental-activity (*manogupti*) is abstaining from inauspicious dispositions due to impure-thoughts (*kaluṣatā*), delusion (*moha*), thought-designations (*saṃjñā*), attachment (*rāga*), and aversion (*dveṣa*).

The control-of-vocal-activity (*vacanagupti*) is abstaining from the speech that involves stories (*kathā*) pertaining to women (*strī*), kings (*rāja*), thieves (*cora*), and food (*bhakta*), etc., or, refraining from speaking the untruth, etc.

The control-of-bodily-activity (*kāyagupti*) is abstaining from bodily-activities like binding (*bandhana*), piercing (*chedana*), killing (*māraṇa*), contracting (*ākuñcana*), and expanding (*prasāraṇa*).

From the real point-of-view, however, abstaining from bodily-activities – *kāyotsarga* – is the control-of-bodily-activity (*kāyagupti*); or, *kāyagupti* is said to be abstaining from (sinful) activities, like injury (*hiṃsā*).

The *Arhat* is rid of the four inimical (*ghātī*) karmas, and endowed with supreme qualities, like omniscience (*kevalajñāna*), besides appearance of thirty-four miraculous-happenings (*atiśaya*).

The Liberated Souls (the *Siddha*) are rid of the eight kinds of karmas, and endowed with supreme eight qualities (*guṇa*). They stay eternally at the summit of the universe.

The Chief-Preceptors (*Ācārya*) practise the five-fold observance (*ācāra*) [in regard to faith (*darśana*), knowledge (*jñāna*), conduct (*cāritra*), austerities (*tapa*), and power (*vīrya*)], subdue the five senses (*indriya*), are resolute (*dhīra*), and are earnest (*gambhīra*) in respect of their qualities (*guṇa*).

The Preceptors (*Upādhyāya*) are indomitable teachers of the substances of Reality as expounded by Lord Jina; they entertain no desires and are endowed with the Three Jewels (*ratnatraya*) of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*).

The Ascetics (*Sādhu*) are free from all (worldly) occupations, absorbed incessantly in four kinds – *darśana*, *jñāna*, *cāritra* and *tapa* – of adoration, without-possessions (*nirgrantha*), and rid of delusion (*moha*).

5. The Real Repentance परमार्थप्रतिक्रमणाधिकार

The (pure) soul is not the mode (*paryāya*) of the infernal-being (*nāraka*), the plant-and-animal (*tiryāṅca*), the human (*manuśya*), and the celestial-being (*deva*). It is not in any soul-quest (*mārgaṅāsthāna*), stage of spiritual development (*guṇasthāna*), or class of biological development (*jīvasasthāna*). It is not a child (*bāla*), old (*vṛddha*), or young (*taruṇa*). It is not attachment (*rāga*), aversion (*dveṣa*), or delusion (*moha*). It is not anger (*krodha*), pride (*māna*), deceit (*māyā*) or greed (*lobha*).

It is not the cause of these. It is not the doer (*kartā*), the administrator (*kārayitā*), or the approver (*anumodaka*) of these.

On acquisition of the power-of-discernment – *bheda-vijñāna* – the soul adopts equanimity (*madhyastha-bhāva*, *sāmya*); the adoption of equanimity is (right) conduct (*cāritra*).

Repentance (*pratīkramaṇa*) 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*). The soul engaged in adoration (*ārāadhanā*) of the soul itself, particularly leaving aside all transgressions, is repentance (*pratikramaṇa*). The soul established in self-absorption – *ācāra* – leaving aside everything that is other than the self – *anācāra* – is repentance (*pratikramaṇa*). The soul established in the right path as expounded by Lord Jina, leaving aside the opposite path, is repentance (*pratikramaṇa*). The soul rid of stings (*śalya*) has the dispositions that are without-stings – *niḥśalya*; it is repentance (*pratikramaṇa*). The soul rid of the disposition of slackness in *yoga* and which observes the threefold control (*guṇti*) is repentance (*pratikramaṇa*). The soul established in the virtuous (*dharmya*) or the pure (*śukla*) meditation (*dhyāna*), leaving aside the sorrowful (*ārta*) and the cruel (*raudra*) meditation, is repentance (*pratikramaṇa*). The soul that entertains the disposition of the ‘Three Jewels’ comprising right-faith, right-knowledge and right-conduct, leaving aside completely wrong-faith, wrong-knowledge and wrong-conduct, is repentance (*pratikramaṇa*). The soul is the supreme object and meditation on the soul (*ātmā*) is repentance (*pratikramaṇa*).

The ascetic (*muni*, *sādhu*) who, having understood the nature of repentance (*pratikramaṇa*) from the Scripture, follows the instruction, performs repentance (*pratikramaṇa*) during that period.

6. The Real Renunciation निश्चयप्रत्याख्यानधिकार

Meditation on the soul, shunning all speech-activity as well as auspicious and inauspicious dispositions, is renunciation (*pratyakhyana*). The knowing Self – *jñānī* – meditates thus: I am of the nature of infinite-knowledge (*kevalajñāna*), infinite-perception (*kevaladarśana*), infinite-bliss (*anantasukha*) and infinite-strength (*kevalaśakti*). “I” am that which does not give up own-nature, does not take in even an iota of anything external, and is (just) all-knowing and all-perceiving. “I” am the soul free from the four kinds of karmic bondage. I renounce infatuation (*mamatva*) and get established in non-infatuation (*nirmamatva*); the soul is my support and I leave aside everything else. The soul (*ātmā*) is in my knowledge (*jñāna*), perception (*darśana*), and conduct (*cāritra*); it is in my renunciation (*pratyākhyāna*), stoppage-of-karmas (*saṃvara*), and pure-cognition (*śuddhopayoga*). The Self (*jīva*) dies alone, and alone, by

itself, takes birth. As it gets rid of all dirt, alone it attains liberation. The soul (*ātmā*) alone belongs to me; all concomitant dispositions are external to me. I renounce all blemishes of conduct (*cāritra*) by the threefold purity – of the mind, the speech and the body – and adopt the threefold conduct (*cāritra*) that is supreme (*nirākāra*). 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*).

He, who is free from passions (*kaṣāya*), controls the senses (*indriya*), endures afflictions (*parīṣaha*), makes effort to enhance the purity of the soul, and frightened of the cycle of transmigration, attains blissful renunciation (*pratyākhyāna*).

7. The Supreme Confession (Introspection) परमालोचनाधिकार

Meditation on the soul that is rid of *nokarma* (five kinds of bodies), (eight kinds of) karmas, and unnatural (*vibhāva*) modes (*paryāya*), is confession (*ālocanā*). 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.

The ascetic, who, after establishing his soul (*ātmā*) in its own-nature, sees (and experiences) only such a soul, is *ālocana*, i.e., vigilant of faults.

The soul established in its inherent nature or capacity (*pariṇāma*), that is self-dependent (*svādhīna*) equanimity (*samabhāva*), is called *āluñchana* – eradication of faults.

Meditation, with equanimity (*madhyastha-bhāva*), on the soul that is utterly distinct from the karmas and is the abode of pristine qualities (*guṇa*), should be known as *avikṛtikaraṇa* – removal of perversions.

The disposition (*bhāva*) that is rid of lust (*mada, madana*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*) is the purity of thoughts – *bhāvaśuddhi*.

8. The Real Expiation शुद्धनिश्चयप्रायश्चित्ताधिकार

Expiation (*prāyaścitta*) is the dispositions (*bhāva*) of observing vows (*vrata*), carefulness (*samiti*), supplementary vows (*śīla*), and self-

restraint (*saṃyama*). From the real point-of-view, expiation (*prāyaścitta*) is the disposition of eliminating own (impure) thought-activities like anger (*krodha*), and meditating on the soul's own-qualities (*nijaguṇa*). The four passions (*kaṣāya*) are vanquished as follows: anger (*krodha*) by forbearance (*kṣamā*), pride (*māna*) by modesty (*mārdava*), deceitfulness (*māyā*) by straightforwardness (*ārjava*) and greed (*lobha*) by contentment or purity (*śauca*). The ascetic who is incessantly absorbed in the soul (*ātmā*), characterized by supreme comprehension (*bodha*), knowledge (*jñāna*) and thought (*citta*), is expiation (*prāyaścitta*). In short, all of the excellent austerity (*tapa*), the cause of destruction of many karmas, that the supreme ascetics observe, is to be known as expiation (*prāyaścitta*).

To attain the 'Three Jewels' (*ratnatraya*), one must meditate on the soul (*ātmā*) renouncing all speech-activity – auspicious (*śubha*) and inauspicious (*aśubha*) – and also the dispositions of attachment (*rāga*), etc.

To attain real withdrawal-from-bodily-activity (*kāyotsarga*), one must meditate, without-inquisitiveness (*nirvikalpa*), on the soul (*ātmā*), renouncing absorption in all external substances, including the body.

9. The Supreme Meditation परमसमाधि अधिकार

Supreme-meditation (*paramasamādhi*) is renouncing all speech-activity and meditating, with a disposition without-attachment (*vītarāga*), on the soul (*ātmā*). Supreme-meditation (*paramasamādhi*) is meditating on the soul (*ātmā*) with self-restraint (*saṃyama*), self-adoration (*niyama*) and self-absorption (*tapa* or *adhyātma*).

Without equanimity (*sāmāyika* or *samatābhāva*) there is no use living in the forest, mortification of the body, fasting of various kinds, studying, and observing silence. Enduring equanimity is attained by getting rid of all sinful (*sāvadya*) activity, by practising the threefold control (*gupti*) and by confining the senses (*indriya*). Further, the disposition of calmness and composure (*sāmya*) for all living beings – *sthāvara* and *trasa* – attains enduring equanimity. The soul (*ātmā*) that is riveted to self-restraint (*saṃyama*), self-adoration (*niyama*) and self-absorption (*tapa* or *adhyātma*) attains enduring equanimity. The soul (*ātmā*) without aberrations of attachment (*rāga*) and aversion (*dveśa*), rid of the sorrowful (*ārta*) and the cruel (*raudra*) meditation, and of merit (*puṇya*) and demerit (*pāpa*), attains enduring equanimity.

He, who does not entertain quasi-passions (*nokaśāya*) of laughter (*hāsyā*), liking (*rati*), grief (*śoka*), and disliking (*arati*), attains enduring equanimity. *Ācārya* Kundakunda concludes by saying that he, who is incessantly engaged in virtuous-meditation (*dharmyadhyāna*) and pure-meditation (*śukladhyāna*), attains enduring equanimity.

10. The Supreme Devotion परमभक्ति अधिकार

Devotion (*bhakti*) to liberation (*nirvāṇa*) is devotion to the ‘Three Jewels’ (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). The one who puts his devotion to the liberated souls – the *Siddha*, too, is said to have devotion to liberation. Devotion to liberation leads to the attainment of the ‘Self’ that is endowed with the independent (self-dependent) qualities (*guṇa*).

Only the one who rids his soul of attachment (*rāga*), etc., and all volitions (*vikalpa*), has devotion to concentration of the mind – *yogabhakti*. All great souls have attained Perfect Bliss – *nirvṛti-sukha* – only through devotion to concentration of the mind – *yogabhakti*.

11. The Supreme Essential निश्चयपरमावश्यक अधिकार

To be independent, i.e., not dependent on others, is called the essential (*āvaśyaka*) duty (*karma*) of the soul (*jīva*). The essential (*āvaśyaka*) is the means (*ukti*) of attaining the bodyless (*aśarīra*) state of the soul. The ascetic (*śramaṇa*) with inauspicious (*aśubha*) disposition is dependent-on-others (*anyavaśa*). The ascetic (*śramaṇa*) who, although adept in restraint (*saṃyama*) but engages in auspicious (*śubha*) disposition, is dependent-on-others (*anyavaśa*). He, whose thought-activities revolve around the substance-quality-mode (*dravya-guṇa-paryāya*), too, is dependent-on-others (*anyavaśa*).

He, who meditates on the soul that is pristine (*nirmala*) by nature, certainly, is self-dependent (*avaśa* or *ātmaavaśa*); this is known as the essential-duty (*āvaśyaka karma*). To attain the essential (*āvaśyaka*), concentrate on the soul-nature (*ātmasvabhāva*); this only results in the soul’s perfection in asceticism. The ascetic (*muni*, *śramaṇa*) equipped with the essential (*āvaśyaka*) is the introverted-soul (*antarātmā*), and the ascetic without the essential (*āvaśyaka*) is the extroverted-soul

(*bahirātmā*). The extroverted-soul (*bahirātmā*) indulges in internal (with self) and external (with others) talking (volition); the introverted-soul (*antarātmā*) does not indulge in such talking. 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*). All these – recitation of texts pertaining to repentance (*pratikramaṇa*), renunciation (*pratyākhyāna*), self-adoration (*niyama*), and confession (*ālocanā*) – are forms of study (*svādhyāya*) (of the Scripture).

Ācārya Kundakunda declares that if you have the strength, have recourse to repentance (*pratikramaṇa*), etc., that involves meditation (*dhyāna*) on the Self; if you lack strength, put faith in these.

12. The Pure-cognition शुद्धोपयोग अधिकार

From the empirical (*vyavahāra*) point-of-view, the Omniscient (*kevalī*) knows and sees everything, but from the real, transcendental (*niścaya*) point-of-view, the Omniscient (*kevalī*) knows and sees the Self. Just as the light and the heat manifest simultaneously in the sun, knowledge and perception arise simultaneously in the Omniscient.

There is contradiction in the belief that knowledge (*jñāna*) illumines the others, perception (*darśana*) illumines the self, and the soul (*ātmā*) illumines both, the self and the others. If knowledge (*jñāna*) were to illumine only the others, it will be distinct from perception (*darśana*) which is said to illumine only the self. From the empirical point-of-view – *vyavahāranaya* – perfect-knowledge (*kevalajñāna*) is said to know fully all objects of the three times (the past, the present, and the future). From the real or transcendental point-of-view – *niścayanaya* – the soul (*ātmā*) is inseparable from knowledge (*jñāna*) and perception (*darśana*). Since knowledge (*jñāna*) illumines the self, therefore, perception (*darśana*) also illumines the self. Since the soul (*ātmā*) illumines the self, therefore, perception (*darśana*) also illumines the self.

There is nothing wrong if someone says that the Omniscient Lord sees only the soul's own-nature (*svabhāva*) and not the universe (*loka*) and the non-universe (*aloka*). As objects like the pot and the board get reflected in the mirror without the mirror wanting to reflect these, all objects-of-

knowledge (*jñeya*) of the three times get reflected in the knowledge of the Omniscient Lord without him having any desire to know these.

There is no contradiction if someone says that the Omniscient Lord knows the universe (*loka*) and the non-universe (*aloka*), but not the soul (*ātmā*). This statement relies on the empirical-point-of-view (*vyavahāra-naya*).

Knowledge (*jñāna*) is the own-nature (*svarūpa*) of the soul (*ātmā*), therefore, the soul knows the soul. If knowledge (*jñāna*) is unable to know the soul (*ātmā*), it will become distinct from the soul. Knowledge (*jñāna*) is the soul (*ātmā*), and the soul (*ātmā*) is knowledge (*jñāna*). Also, perception (*darśana*) is the soul (*ātmā*) and the soul (*ātmā*) is perception (*darśana*). It follows that both, knowledge (*jñāna*) and perception (*darśana*), illumine the self and the others.

Since the Omniscient (*kevalī*) knows and sees but entertains no volition, he is said to be free from (fresh) karmic bondage. Since the speech or bodily activities of the Omniscient (*kevalī*) do not result from transformation of the mind or from volition, he is free from karmic bondage.

With the termination of the life-determining (*āyuh*) karma of the Omniscient Lord, all remaining karmic-subtypes are destroyed completely. Immediately thereafter, in one instant (*samaya*), the soul reaches the summit of the universe (*loka*).

The perfect-soul-substance – the cause-soul (*paramātmātattva*, *kāraṇa paramātmā*) – is free from birth, old-age and death, rid of the eight kinds of karmas, pristine, endowed with four qualities, like infinite-knowledge. It is imperishable, indestructible, and indivisible. It is free from obstruction – *avyābādha*, sense-independent – *atīndriya*, unparalleled (*anupama*), rid of merit (*puṇya*) and demerit (*pāpa*), free from rebirth (*punarāgamana*), eternal (*nitya*), non-transient (*acala*), and independent (*anālamba*).

In liberation (*nirvāṇa*), there are no misery (*duḥkha*), no (worldly) happiness (*sukha*), no affliction (*pīḍā*), no obstruction (*bādhā*), no death (*marāṇa*), and no birth (*janma*). There are no senses (*indriya*), no calamity (*upasarga*), no delusion (*moha*), no surprise (*vismaya*), no sleep (*nidrā*), no thirst (*trṣṇā*), and no hunger (*kṣudhā*). There are no karma

(*karma*) and quasi-karma (*nokarma*), no anxiety (*cintā*), no sorrowful (*ārta*) and cruel (*raudra*) meditation (*dhyāna*), no virtuous (*dharmya*) and pure (*śukla*) meditation (*dhyāna*).

The liberated-soul (the *Siddha*) is characterized by infinite-knowledge (*kevalajñāna*), infinite-perception (*kevaladarśana*), infinite-happiness (*kevalasukha*), infinite-energy (*kevalavīrya*), incorporealness (*amūrtatva*), existence (*astitva*), and with-space-points (*sapradeśatva*).

It has been expounded that liberation (*nirvāṇa*) is the liberated-soul (the *Siddha*) and the liberated-soul (the *Siddha*) is liberation (*nirvāṇa*).

To conclude, the Scripture ‘*Niyamasāra*’ discourses the right exertion – *niyama* – for the soul, and its fruit. The right exertion – *niyama* – is the ‘Three Jewels’ (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). The first three chapters are discourse on right faith (*samyagdarśana*) and right knowledge (*samyagjñāna*). The fourth chapter is discourse on right conduct (*samyakcāritra*), from the empirical (*vyavahāra*) point-of-view. Chapters five to twelve are discourse on right conduct (*samyakcāritra*), from the real, transcendental (*niścaya*) point-of-view.

The fruit is the supreme liberation (*paramanirvāṇa*).

I make deep obeisance to the supremely holy *Ācārya* Kundakunda, the composer of the Supreme Scripture ‘*Niyamasāra*’. *Ācārya* Kundakunda stood out in the assembly of the sages like the moon in the assembly of the constellations of stars. My salutation also to the Most Learned *Ācārya* Padmaprabhamaladhārīdeva who has elucidated, through his profound composition ‘*Tātparyavṛtti*’, the true import of each *gāthā* of ‘*Niyamasāra*’.



Divine Blessings of *Ācārya* Vidyānanda (आचार्य विद्यानन्द)

At the young age of twenty, *Ācārya* Vidyānanda (b. 22 April, 1925, in Shedbal, Karnataka), embarked on the virtuous path of Jaina asceticism by embracing the eleventh and the last stage in the householder’s path called the *uddiṣṭa tyāga pratimā* and became a *kṣullaka* on 15 April, 1945, to be known henceforth as *Kṣullaka Pārśvakīrti varṇī*.

Not content with the observance of the partial vows of a *kṣullaka*, and realizing the necessity of a more rigorous life of restraint and austerity in his spiritual advancement, *Kṣullaka Pārśvakīrti varṇī* took to the arduous path of Jaina asceticism (*muni dīkṣā*) on 25 July, 1963, in Delhi, when he was christened *Muni 108 Vidyānanda* by his *guru Ācārya 108 Deśabhūṣaṇa*. He became a ‘*digambara*’ *muni*, free from all vestige of cloth and other worldly appurtenance.

A *digambara* ascetic (*nirgrantha muni*) since last fifty-five-plus years, *Ācārya Vidyānanda* dwells in the soul within through the fire of concentration. He meditates on the self, through the medium of the self. He meditates on the pure, effulgent soul through the instrument of his soul imbued with the ‘Three Jewels’ (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*) – of the path to liberation. He does not deliberate for long on any task inimical to the soul-knowledge. If due to any reason he must undertake some activity of speech and body, he performs it with indifference. He experiences discontent in external sense-objects and happiness in contemplation of the soul-nature. He reckons that no substance other than the soul is potent enough to either assist or obstruct the functioning of the soul. By thus renouncing attachment (*rāga*) and aversion (*dveṣa*), he has built a shield around his soul to protect it from extraneous influence.

He is ever engaged in concentration (*ekāgratā*), and study of the Scripture. 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*), without-parts (*abheda*). Concentration is the means to savour the nectar found in own soul. It is said that 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 Vidyānanda has showered me with his divine blessings whenever I took up any project involving work on the Holy Scripture. His divine blessings have had wondrous effect in making both, the process as well as the end-result, most gratifying for me.

I bow my head in utter reverence to *Ācārya Vidyānanda*.

Ācārya Saṃbhavasāgara (आचार्य संभवसागर) – the epitome of renunciation (*tyāga*)

Muni Saṃbhavasāgara (b. 3 May, 1941) had adorned Jaina asceticism (*muni dīkṣā*) on 9 July, 1967, in Hummaca Padmāvati, from Ācārya 108 Mahāvīrakīrti. Ācārya 108 Mahāvīrakīrti, at the time of his ‘*samādhi*’ (the stage of meditation while embracing death), adorned *Muni* Saṃbhavasāgara with the title ‘*sthavira*’, meaning ‘steadfast’ or ‘unswerving’. On 9 January, 1987, as per the instruction of Ācārya 108 Vimalasāgara, *Muni* Saṃbhavasāgara was accorded the title of ‘Ācārya’.

The Jaina Doctrine highlights that the body and the soul are two entirely distinct substances; modifications that our body undergoes are not the modifications of the soul. The body is made up of the sense organs but the soul is devoid of the senses. The body is devoid of the knowledge but the soul is the knowledge, besides other attributes. The body is perishable but the soul is imperishable. Only the body experiences origination, survival and extinction. The body has a beginning and an end, but the soul has neither beginning nor end.

Ācārya Pūjyapāda discourses in *Iṣṭopadeśa*:

न मे मृत्युः कुतो भीतिर्न मे व्याधिः कुतो व्यथा ।
नाहं बालो न वृद्धोऽहं न युवैतानि पुद्गले ॥२९॥

I do not die; what should I fear death for? I do not suffer from disease; what can cause me pain? I am not a child; I am not an old man; I am not a young man. All these are attributes of the physical matter (*pudgala*).

The conduct (*cāritra*) of the true ascetic (*muni*) must conform to the Doctrine mentioned above. The subject of his inclination, attention and concentration must be the soul and not the body. A difficult proposition, indeed! Ācārya Saṃbhavasāgara follows such exalted conduct (*cāritra*) in letter and in spirit. Since 1998, he has renounced all cereals (*anna* – food grain). Further, he has renounced six kinds of ‘*rasa*’ – the toothsome victuals. His food (*āhāra*) does not include milk, curd, sugar, salt, oil and clarified-butter (*ghee*). Green leafy vegetables, too, are excluded.

I make obeisance humble to the Lotus Feet of Ācārya Saṃbhavasāgara.

Ācārya Śrutasāgara (आचार्य श्रुतसागर)
– the silent guide



O *Ācārya Śrutasāgara*! Literally, your name means ‘the ocean (*sāgara*) of the Scripture (*śruta*)’. Your name is true to your qualities; you not only have exceptional knowledge of the Scripture but also follow assiduously the prescribed rules of conduct (*cāritra*).

Your elation on hearing that this English translation, with explanation, of ‘*Niyamasāra*’ was nearing completion exemplified your adoration for the Scripture. Your behind-the-scenes effort – in getting the Divine Blessings of *Ācārya Vidyānanda* and in proofreading – is the result of your deep devotion to the Scripture.

In order to attain self-knowledge – the supreme light within that destroys the darkness of ignorance – I bow to you, O *Ācārya Śrutasāgara*.

Dr. Chakravarthi Nainar Devakumar
– the trusted advisor

Few individuals have the capability to strike the right balance between worldly pursuit and spiritual advancement. Worldly pursuit is transient; it secures the present at the expense of the future. Spiritual advancement is enduring; it secures long-lasting future well-being at the expense of the present. Dr. Chakravarthi Nainar Devakumar has not only attained

distinction in worldly pursuit in terms of education and position, he is a fine scholar of the Jaina Scripture. With his deep knowledge of the Jaina Doctrine, he has very considerably vanquished wrong belief, nescience, and passions like attachment and aversion. Rid of these faults, his soul is largely shielded from fresh karmic bondage and is thus regaining its pristine own-nature, by the day.

Proficient in both languages, the Sanskrit as well as the English, he proofread the present work with devotion and dedication. Reading the proofs meticulously and with deep concentration, he highlighted major flaws, including typos, infelicities, inaccuracies and incompleteness, attributable to my negligence, ignorance and inadequacy.

If this work is more or less free from errors, the credit must go to Dr. Devakumar.

My thanks to Dr. Devakumar also for writing the research-based and scholarly Foreword for the book; his informative Foreword has certainly added to the glory of the publication.



The process of working on this profound Scripture – *Niyamasāra* – has been most rewarding. It has firmed up my belief in the sublime Jaina Doctrine. It has filtered out many imperfections of doubt (*saṃśaya*), delusion (*vimoha* or *anadhyavasāya*), and error (*vibhrama* or *viparyaya*) from my knowledge.

With a sense of fulfilment, I present this treatise in the hands of the potential (*bhavya*) readers aspiring to tread the path to liberation.

12 May, 2019
Dehradun, India

– **Vijay K. Jain**



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निश्चयपरमावश्यक अधिकार

THE SUPREME ESSENTIAL

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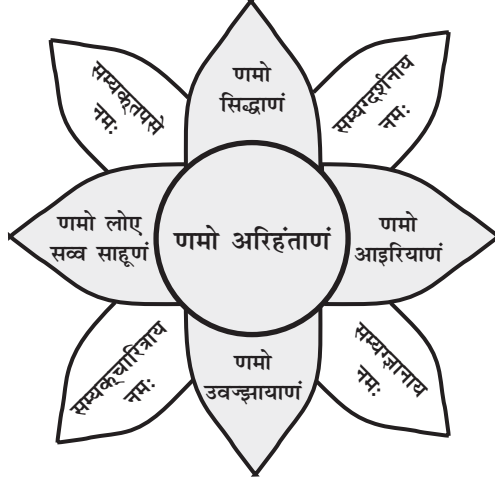
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स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Kundakunda's Niyamasāra
– **The Essence of Soul-adoration**
(With Authentic Explanatory Notes)

आचार्य कुन्दकुन्द विरचित

नियमसार

(प्रामाणिक व्याख्या सहित)

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

रत्नत्रयमिह हेतुर्निर्वाणस्यैव भवति नान्यस्य ।

आस्रवति यत्तु पुण्यं शुभोपयोगोऽयमपराधः ॥२२०॥

अन्वयार्थ - (इह) इस लोक में (रत्नत्रयम् निर्वाणस्य एव हेतुः) रत्नत्रय निर्वाण का ही कारण (भवति) होता है (अन्यस्य न) अन्य किसी (गति, बंध आदि) का नहीं, (तु) फिर (यत् पुण्यं आस्रवति) जो पुण्य का आस्रव होता है (अयम् अपराधः शुभोपयोगः) यह अपराध शुभोपयोग का है।

In this world, the 'Three Jewels' (*ratnatraya*) are the cause of liberation (*nirvāṇa*) only, and not of any other outcome (state of existence, bondage, etc.). The influx (*āsrava*) of merit (*puṇya*) that takes place is the fault (*aparādha*) of auspicious-cognition (*śubhopayoga*).

CHAPTER - 1

जीवाधिकार

THE SOUL

* मंगलाचरण और प्रतिज्ञावाक्य *

णमिऊण जिणं वीरं अणंतवरणाणदंसणसहावं ।
वोच्छामि णियमसारं केवलिसुदकेवलीभणिदं ॥१॥

अनन्त और वर (उत्कृष्ट) ज्ञान-दर्शन, अर्थात् केवलज्ञान व केवलदर्शन, जिनका स्वभाव है, ऐसे श्री वीर जिन को नमस्कार करके मैं केवली और श्रुतकेवली के द्वारा कहा हुआ 'नियमसार' कहूँगा।

INVOCATION

Making obeisance to the 'Jina', Lord Vīra, who, by own-nature (*svabhāva*), is the possessor of infinite and supreme knowledge and perception – *kevalajñāna* and *kevaladarśana* – I shall expound the '**Niyamasāra**' as has been preached by the possessors of the direct (*pratyakṣa*) perfect-knowledge – the *kevalī*, and the indirect (*parokṣa*) perfect-knowledge – the *śrutakevalī*.

EXPLANATORY NOTE

The word 'Jina' means the Supreme Lord, the *Tīrthaṅkara* – the 'World Teacher' or '*Arhat*' or '*āpta*' – who has vanquished the four inimical (*ghātī*) karmas due to delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). The four *ghātī* karmas are deluding (*mohanīya*),

.....

knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*darśanāvaraṇīya*), and obstructive (*antarāya*). Lord Vīra is the twenty-fourth *Tīrthaṅkara*, known also by other names including Mahāvīra, Vardhamāna, and Sanmati. The *Tīrthaṅkara* possesses the supreme sense-independent, infinite-knowledge (*anantajñāna*, *kevalajñāna*) and infinite-perception (*anantadarśana*, *kevaladarśana*). All objects-of-knowledge (*jñeya*) – the souls (*jīva*) and the non-souls (*ajīva*) with their substance (*dravya*), qualities (*guṇa*) and modes (*paryāya*) – get reflected in his infinite-knowledge. Ācārya Kundakunda pledges to expound the Scripture ‘*Niyamasāra*’ after making obeisance to Lord Vīra. The word ‘*niyama*’ connotes the ‘essential’ that must be observed – the Three Jewels (*ratnatraya*) of right faith, knowledge, and conduct. The word ‘*sāra*’ is used to emphasize the purity of the Three Jewels and to eliminate wrong faith, wrong knowledge, and wrong conduct. Thus, ‘*Niyamasāra*’ is the exposition of the pure (*śuddha*) Three Jewels (*ratnatraya*). Who has preached the nature of the pure (*śuddha*) Three Jewels (*ratnatraya*)? The *kevalī* and the *śrutakevalī* have preached the nature of the pure (*śuddha*) Three Jewels (*ratnatraya*). The *kevalī* are those who have the direct (*pratyakṣa*) perfect-knowledge of all objects-of-knowledge (*jñeya*) through their sense-independent omniscience (*kevalajñāna*). The *śrutakevalī* are those who have indirect (*parokṣa*) perfect-knowledge; they have complete knowledge of the Scripture.

Ācārya Kundakunda’s *Pravacanasāra*:

जो हि सुदेण विजाणदि अप्पाणं जाणगं सहावेण ।
तं सुदकेवलिमिसिणो भणंति लोयप्पदीवयरा ॥१-३३॥

जो पुरुष निश्चय से भावश्रुतज्ञान से अपने ही सहज स्वभाव से सबको जानने वाले आत्मा को अर्थात् अपने निजस्वरूप को विशेषता से जानता है उस भावश्रुतज्ञानी को समस्त लोक के उद्योत करने वाले श्रीवीतरागदेव श्रुतकेवली कहते हैं।

.....

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*.

The Omniscient (*kevalī*), with his unparalleled and eternal, infinite-knowledge, experiences simultaneously (*yugapat*) the supreme nature of his soul through the soul. The *śrutakevalī*, with his knowledge of the Scripture, experiences consecutively (*kramabhāvi*) the supreme nature of his soul through the soul. Both, the 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.¹

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-2*’, verse 1010, p. 302).

1 – see Ācārya Kundakunda’s *Pravacanasāra – Essence of the Doctrine*, p. 42.

मार्ग और उसका फल -

The path and its fruit -

मग्गो मग्गफलं ति दुविहं जिणसासणे समक्खादं ।

मग्गो मोक्खउवायो तस्स फलं होइ णिव्वाणं ॥२॥

जिन शासन में मार्ग और मार्गफल इस तरह दो प्रकार का कथन किया गया है। इनमें मोक्ष का उपाय, अर्थात् सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र, मार्ग है और निर्वाण की प्राप्ति होना मार्ग का फल है।

The Jaina Doctrine has twofold exposition: the path (*mārga*) and the fruit (*phala*) of the path. The path, constituting right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*), is the way to attain liberation and the fruit is the attainment of liberation (*mokṣa, nirvāṇa*).

EXPLANATORY NOTE

The soul (*jīva*) must continue to exert till it attains the supreme goal. After attaining the supreme goal, nothing remains to be done. Liberation (*mokṣa, nirvāṇa*) is the supreme goal. What is the state of the soul when it attains liberation?

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपघातः ।

गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ॥२२३॥

सदा ही कर्मरज से रहित, निजरूप में भले प्रकार ठहरा हुआ, उपघात-रहित, अत्यन्त निर्मल उत्कृष्ट परमात्मा आकाश के समान उत्कृष्ट पद में - लोक शिखर के अग्रतम स्थान में अथवा उत्कृष्ट स्थान में - प्रकाशमान होता है।

.....

Eternally free from the karmic matter, established in the Pure Self, indestructible, and pristine, the Supreme Being, like the sky, shines brightly at the pinnacle of the universe.

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥२२४॥

कर्मरज से सर्वथा विमुक्त शुद्धात्मा (परमात्मा) उत्कृष्ट निजस्वरूप पद में कृतकृत्य होकर ठहरता है। समस्त पदार्थों के ज्ञान को विषयभूत करने वाला, परमानन्द में निमग्न, ज्ञानस्वरूप जिसका निजरूप है, ऐसा वह परमात्मा सदैव आनन्दरूप से स्थित है।

Having achieved the ultimate goal, knowing everything that needs to be known, and engrossed in eternal and supreme bliss, the Omniscient, Effulgent Soul, rests permanently in the Highest State (of liberation).

Release from all karmas – *sarvakarmavipramokṣaḥ* – is liberation (*mokṣa*) and the method by which it can be attained is the ‘path’ (*mārga*).

Ācārya Umāsvāmī’s Tattvārthasūtra:

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥१-१॥

सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र, तीनों मिलकर मोक्ष का मार्ग है, अर्थात् मोक्ष की प्राप्ति का उपाय है।

Right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*), together, constitute the path to liberation – *mokṣamārga*.

it must be understood that all three – right faith or belief (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – jointly constitute the direct path to liberation.

‘नियमसार’ पद की सार्थकता -
The title ‘Niyamasāra’ -

णियमेव य जं कज्जं तं णियमं णाणदंसणचरित्तं ।
विवरीयपरिहरत्थं भणित्तं खलु सारमिदि वयणं ॥३॥

नियम से जो करने योग्य है वह नियम है; ऐसा नियम ज्ञान-दर्शन-चारित्र्य है। इनमें विपरीत, अर्थात् मिथ्याज्ञान, मिथ्यादर्शन और मिथ्याचारित्र्य, का परिहार करने के लिये ‘सार’ यह वचन निश्चय से कहा गया है।

That which must be done is the ‘*niyama*’. And the ‘*niyama*’ is right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). In order to exclude any contrary suggestion, the suffix ‘*sāra*’ has particularly been used.

EXPLANATORY NOTE

It is the eternal and universal rule that the soul (*jīva*) must exert continually for the attainment of the supreme goal, i.e., liberation (*mokṣa*, *nirvāṇa*). Right exertion of the soul, thus, is the ‘*niyama*’. Right exertion is defined as right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*), together. In order to exclude the ‘wrong’ (*mithyā*) faith, knowledge and conduct, the suffix ‘*sāra*’ has been used to qualify ‘*niyama*’.

Ācārya Samantabhadra’s Ratnakaraṇḍaka-śrāvakācāra:

सद्दृष्टिज्ञानवृत्तानि धर्म धर्मेश्वराः विदुः ।

यदीयप्रत्यनीकानि भवन्ति भवपद्धतिः ॥३॥

धर्म के स्वामी जिनेन्द्रदेव उन सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र्य को धर्म जानते हैं (कहते हैं), जिनके विपरीत - मिथ्यादर्शन, मिथ्याज्ञान और मिथ्याचारित्र्य - संसार के मार्ग होते हैं।

.....

The expounder of the Doctrine, Lord Jina, has preached that the excellent path of *dharma* (that leads to liberation, the state of supreme happiness) consists in right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*). The opposite path – wrong faith, wrong knowledge and wrong conduct – leads to wandering in the world (*saṃsāra*).

The wrong path can never lead one to the desired goal. As liberation is beyond the experience of those who have not trodden the right path, only the Omniscient (*kevalī*) is able to expound the meaning of liberation and the path leading to it. On the strength of the Doctrine expounded by Lord Jina, learned preceptors (*ācārya*) have explained through profound compositions that right faith, right knowledge and right conduct, together, must be understood to constitute the path to liberation.

रत्नत्रय के भेद और लक्षण -

Divisions and marks of 'ratnatraya' -

णियमं मोक्खउवायो तस्स फलं हवदि परमणिव्वाणं ।
एदेसिं तिण्हं पि य पत्तेयपरूवणा होइ ॥४॥

(रत्नत्रयरूप) नियम, अर्थात् सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र मोक्ष का उपाय है और उसका फल परमनिर्वाण है। इस ग्रन्थ में इन तीनों का पृथक्-पृथक् निरूपण है।

The 'niyama' – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – is the way to attain liberation and the fruit is the supreme liberation (*paramanirvāṇa*). These three – the Three Jewels (*ratnatraya*) – have been described individually in this treatise.

EXPLANATORY NOTE

The real (*niścaya*) path to liberation is the 'pure' (*śuddha*) and 'inseparable' (*abheda*) Three Jewels (*ratnatraya*). The Three Jewels (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – are not distinguished from the soul. However, in order to explain these three to the worthy souls treading the path to liberation, from the empirical (*vyavahāra*) point-of-view, these are separated and described individually with their marks (*lakṣaṇa*).

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

सम्यक्त्वबोधचारित्रलक्षणो मोक्षमार्ग इत्येषः ।

मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ॥२२२॥

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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.

Ācārya Nemicandra's Dravyasaṃgraha:

सम्महंसणणाणं चरणं मोक्खस्स कारणं जाणे ।
ववहारा णिच्छयदो तत्तियमइओ णिओ अप्पा ॥३९॥

सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र – इन तीनों के समुदाय को व्यवहारनय से मोक्ष का कारण जानो तथा निश्चयनय से सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र स्वरूप जो निज आत्मा है, उसको मोक्ष का कारण जानो।

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

व्यवहार समयदर्शन का स्वरूप -
The empirical right faith -

अत्तागमतच्चाणं सदहणादो हवेइ सम्मत्तं ।
 ववगयअसेसदोसो सयलगुणप्पा हवे अत्तो ॥५॥

आप्त, आगम और तत्त्वों के श्रद्धान से सम्यक्त्व (सम्यग्दर्शन) होता है। जिसके अशेष (समस्त) दोष नष्ट हो गये हैं ऐसा सकलगुणमय पुरुष आप्त कहलाता है।

Right faith (*samyaktva* or *samyagdarśana*) is to have belief in the sect-founder (*āpta*), the Scripture (*āgama*) and the substances of Reality (*tattva*). The sect-founder (*āpta* or the *Tīrthaṅkara*) is the one with supreme qualities, having destroyed all imperfection.

EXPLANATORY NOTE

Right faith (*samyagdarśana*) has been described as:

Ācārya Umāsvāmī's Tattvārthasūtra:

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥१-२॥

अपने-अपने स्वरूप के अनुसार तत्त्वों का जो श्रद्धान होता है वह सम्यग्दर्शन है।

Belief in substances of Reality (*tattva*), ascertained as these are, is right faith (*samyagdarśana*).

It is impossible for the mundane souls to ascertain the nature of the Reality without help from the trustworthy Supreme Teacher, i.e. the *āpta*, and his teachings in form of the Holy Scripture (*āgama*). It is for

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this reason that, from the empirical point-of-view, right faith (*samyagdarśana*) has been described as having belief in the sect-founder (*āpta* or the *Tīrthaṅkara*), the Scripture (*āgama*) and the substances of Reality (*tattva*).

Ācārya Samantabhadra has provided a simpler and more functional definition of right faith (*samyagdarśana*), particularly for the householder:

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

श्रद्धानं परमार्थानामाप्तागमतपोभृताम् ।

त्रिमूढापोढमष्टाङ्गं सम्यग्दर्शनमस्मयम् ॥४॥

परमार्थभूत - वास्तविक अथवा सच्चे अर्थ में - आप्त (देव), आगम (शास्त्र) और तपोभृत् (गुरु) का तीन मूढताओं से रहित, आठ अंगों से सहित और आठ प्रकार के मदों से रहित श्रद्धान करना सम्यग्दर्शन कहलाता है।

To have belief, as per the Reality, in the sect-founder or deity (*āpta* or *deva*), the scripture (*āgama* or *śāstra*), and the preceptor (*tapobhṛt* or *guru*) is right faith. This right faith must be rid of the three kinds of follies (*mūḍhatā*), endowed with the eight limbs (*aṣṭāṅga*) of right faith, and free from the eight kinds of pride (*mada*).

The three kinds of follies (*mūḍhatā*) that a householder with right faith must assiduously guard against are:

- 1) folly relating to worldly customs (*lokamūḍhatā*),
- 2) folly relating to deities (*devamūḍhatā*),
- 3) folly relating to preachers (*gurumūḍhatā*).

Right faith must be strengthened by these eight limbs (*aṣṭāṅga*):

- 1) freedom from doubt (*niḥśaṅkita*),
- 2) freedom from worldly desire (*niḥkāṅkṣita*),
- 3) freedom from revulsion (*nirvicikitsā*),
- 4) freedom from superstitions (*amūḍhadṛṣṭi*),

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- 5) charitable forbearance and concealment of defects in others (*upagūhana*),
- 6) ensuring steadfastness of right faith and conduct so as not to swerve from the path to liberation (*sthitikaraṇa*),
- 7) propagation of the true path (*prabhāvanā*),
- 8) joy and affection towards the right path and its followers (*vātsalya*).

A person with right faith must be free from eight kinds of pride (*mada*):

- 1) pride of knowledge (*jñāna mada*),
- 2) pride of veneration (*pūjā mada*),
- 3) pride of lineage (*kula mada*),
- 4) pride of caste (*jāti mada*),
- 5) pride of strength (*bala mada*),
- 6) pride of accomplishments (*ṛddhi mada*),
- 7) pride of austerities (*tapa mada*),
- 8) pride of beauty (*śarīra mada*).

Beside these nineteen imperfections – three kinds of follies (*mūḍhatā*), absence of eight limbs (*aṣṭāṅga*), and eight kinds of pride (*mada*) – the person with right faith (*samyagdarśana*) must shed adoration of the following six denigrating-abodes – *anāyatana* – that vitiate faith (see *Āśādhara's Dharmāmṛta Anagāra*, verse 84, p. 174):

- 1) wrong belief (*mithyādarśana*),
- 2) wrong knowledge (*mithyājñāna*),
- 3) wrong conduct (*mithyācāritra*),
- 4) possessor of wrong belief (*mithyādṛṣṭi*),
- 5) possessor of wrong knowledge (*mithyājñānī*),
- 6) possessor of wrong conduct (*mithyācāritrī*).

The six *anāyatana* have also been defined as 1) false preacher (*kuguru*), 2) false deity (*kudeva*), 3) false doctrine (*kudharma*), and 4-6) adoration of the above three. (see *Ācārya Guṇabhadra's Ātmānuśāsanaṇi*, verse 10, p.12.)

अठारह दोष -

The eighteen imperfections -

छुहतण्हभीरुरोसो रागो मोहो चिंता जरा रुजा मिच्चू ।
सेदं खेद मदो रइ विम्हिय णिद्दा जणुव्वेगो ॥६॥

क्षुधा, तृष्णा (तृषा), भय, रोष (क्रोध), राग, मोह, चिन्ता, जरा (बुढ़ापा), रोग, मृत्यु, स्वेद (पसीना), खेद, मद, रति, विस्मय, निद्रा, जन्म और उद्वेग (विषाद) - ये अठारह दोष हैं।

The eighteen imperfections are: hunger (*kṣudhā*), thirst (*trṣā*), fear (*bhaya*), displeasure (*roṣa*, *krodha*, *arati*), attachment (*rāga*), delusion (*moha*), anxiety (*cintā*), old-age (*žarā*), sickness (*roga*), death (*mṛtu*), perspiration (*sveda*), regret (*kheda*), pride (*mada*), liking (*rati*), astonishment (*vismaya*), sleep (*nidrā*), rebirth (*janma*), and despondency or grief (*viṣāda*, *śoka*, *udvega*).

EXPLANATORY NOTE

The genuine (trustworthy) sect-founder (*āpta*) is free from the above mentioned eighteen imperfections.

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः ।

न रागद्वेषमोहाश्च यस्याप्तः सः प्रकीर्त्यते ॥६॥

जिसके भूख, प्यास, बुढ़ापा, रोग, जन्म, मरण, भय, स्मय-मद, राग, द्वेष, मोह और चिंता, अरति, निद्रा, विस्मय, विषाद-शोक, स्वेद और खेद - ये अठारह दोष नहीं हैं वह आप्त अर्थात् सच्चा देव कहा जाता है।

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The one who is free from these eighteen imperfections – hunger (*kṣudhā*), thirst (*tṛṣṇā*), old-age (*jarā*), sickness (*roga*), rebirth (*janma*), death (*maraṇa*), fear (*bhaya*), pride (*mada*), attachment (*rāga*), aversion (*dveṣa*), delusion (*moha*), anxiety (*cintā*), displeasure (*arati*), sleep (*nidrā*), astonishment (*vismaya*), despondency or grief (*viṣāda* or *śoka*), perspiration (*sveda*), and regret (*kheda*) – is called the real (trustworthy) sect-founder (*āpta*).

All mundane souls in the three worlds suffer due to these eighteen imperfections. The Omniscient Lord who has destroyed, from its very root, all delusion (*moha*) and attachment (*rāga*) is absolutely free from these imperfections.

On destruction of the inimical (*ghātī*) karmas, these eleven imperfections must vanish: fear (*bhaya*), displeasure (*roṣa*, *krodha*, *arati*), attachment (*rāga*), delusion (*moha*), anxiety (*cintā*), regret (*kheda*), pride (*mada*), liking (*rati*), astonishment (*vismaya*), sleep (*nidrā*), and despondency or grief (*viṣāda*, *śoka*, *udvega*).

With total absence of the deluding (*mohanīya*) karmas and in presence of the ocean of pleasant-feeling (*sātāvedanīya*) karmas, the insignificant unpleasant-feeling (*asātāvedanīya*) karmas are unable to cause imperfections of hunger (*kṣudhā*) and thirst (*tṛṣṇā*). The Lord does not take morsels-of-food (*kavalāhāra*). The most auspicious atomic particles of the matter (*pudgala*), fit to turn into the physical-body – *nokarma* – help incessantly in maintaining the body.

The supremely auspicious body – *paramaudārika śarīra* – of the Lord does not have the imperfections of old-age (*jarā*), sickness (*roga*) and perspiration (*sveda*). Without the dispositions (*bhāva*), auspicious and inauspicious that cause the soul to wander in worldly existence, the Lord is free from rebirth (*janma*). And since there is no rebirth (*janma*), the final separation of the body from the soul is not termed death; the Lord is, thus, free from death (*maraṇa*).¹

1. श्रीमद् भगवत् कुन्दकुन्दाचार्यदेव प्रणीत 'नियमसार', श्री कुन्दकुन्द कहान दिगम्बर जैन तीर्थ सुरक्षा ट्रस्ट, जयपुर, पंचमावृत्ति, मार्च 1984, पृ. 15.

परमात्मा का स्वरूप -

The Supreme Lord (the *Arhat*, *paramātmā*) -

णिस्सेसदोसरहिओ केवलणाणाइपरमविभवजुदो ।
सो परमप्या उच्चइ तव्विवरीओ ण परमप्या ॥७॥

जो (पूर्वोक्त) समस्त (सभी अठारह) दोषों से रहित है तथा केवलज्ञान आदि परम वैभव से युक्त है, वह परमात्मा कहलाता है। उससे जो विपरीत है वह परमात्मा नहीं है।

The one who is rid of (above mentioned) all (eighteen) imperfections in totality and is endowed with the supreme grandeur of omniscience (*kevalajñāna*), etc., is called the Supreme Lord (*paramātmā*). The one who is not such qualified is not the Supreme Lord (*paramātmā*).

EXPLANATORY NOTE

As already mentioned, the *Arhat* or the sect-founder (*āpta*) or the Supreme Lord (*paramātmā*) is free from all eighteen imperfections. He is rid of the four inimical (*ghātī*) karmas – deluding (*mohanīya*), knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*darśanāvaraṇīya*), and obstructive (*antarāya*). On destruction of these karmas manifest the following four infinitudes (*ananta catuṣṭaya*):

1. *anantasukha* – infinite bliss;
2. *anantajñāna* – infinite knowledge;
3. *anantadarśana* – infinite perception; and
4. *anantavīrya* – infinite energy.

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

आप्तेनोच्छिन्नदोषेण सर्वज्ञेनागमेशिना ।

भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥५॥

नियम से आप्त को दोषरहित-वीतराग, सर्वज्ञ, और आगम का स्वामी (हेय और उपादेय तत्त्वों का ज्ञान कराने वाले आगम का मूल प्रतिपादक) होना चाहिये क्योंकि अन्य प्रकार से आप्तपना नहीं हो सकता है।

As a rule, the sect-founder (*āpta*) or deity must be free from imperfections, all-knowing or Omniscient, and his teachings should become the basis of the (holy) Scripture; without these attributes the trustworthiness of the sect-founder cannot be established.

परमेष्ठी परंज्योतिर्विरागो विमलः कृती ।

सर्वज्ञोऽनादिमध्यान्तः सार्वः शास्तोपलाल्यते ॥७॥

वह आप्त - परमेष्ठी (इन्द्रादिक के द्वारा वन्दनीय परमपद में स्थित), परंज्योति (केवलज्ञान ज्योति से सहित), विराग (राग-रूप भावकर्म से रहित), विमल (मूलोत्तर प्रकृतिरूप द्रव्यकर्म के नष्ट हो जाने से मल रहित), कृती (समस्त हेय-उपादेय तत्त्वों के विषय में विवेक-संपन्न अर्थात् कृतकृत्य, सर्वज्ञ (समस्त पदार्थों के साक्षात्कारी होने से), अनादिमध्यान्त (आप्त के प्रवाह की अपेक्षा से आदि, मध्य तथा अन्त से रहित), सार्व (सभी प्राणियों का उपकार करने वाले मार्ग को दिखलाने के कारण), और शास्ता (पूर्वापर-विरोध आदि दोषों को बचाकर समस्त पदार्थों का यथार्थ उपदेश देने से) - इन शब्दों के द्वारा कहा जाता है, अर्थात् ये सब आप्त के नाम हैं।

The Supreme Teacher (*āpta*) is known by these attributes: *parameṣṭhī* - he is worshipped by the lords of the *devas*, *paramjyoti* - is endowed with the divine light of omniscience, *virāga* - is free from all kinds of desires, *vimala* - is stainless, having washed off karmic impurities, *kṛta-kṛtya* - is contented, having attained the highest goal, *sarvajña* - is all-knowing, *anādimadhyānta* - is without beginning, middle or end (in terms of eternal existence of such a Supreme Teacher), *sārva* - is a benefactor for all living beings, and *śāstā* - is the most trustworthy preacher of the Reality.

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Ācārya Pūjyapāda's Samādhitañtram:

निर्मलः केवलः शुद्धो विविक्तः प्रभुरव्ययः ।

परमेष्ठी परात्मेति परमात्मेश्वरो जिनः ॥६॥

निर्मल – कर्ममल से रहित, केवल – शरीरादिक परद्रव्य के सम्बन्ध से रहित, शुद्ध – द्रव्य और भावकर्म से रहित परमविशुद्धि को प्राप्त, विविक्त – शरीर व कर्मादि के स्पर्श से रहित, प्रभु – इन्द्रादिकों का स्वामी, अव्यय – अपने अनन्तचतुष्टयरूप स्वभाव से च्युत न होने वाला, परमेष्ठी – इन्द्रादिक द्वारा बंध और परमपद में स्थित, परात्मा – संसारी जीवों से उत्कृष्ट आत्मा, ईश्वर – अन्य जीवों में असम्भव ऐसे परम आत्मीक ऐश्वर्य का धारक, और जिन – सकल कर्म-शत्रुओं को जीतने वाला, ये परमात्मा के वाचक नाम हैं।

The *paramātmā* (the pure-soul or the *Siddha*) is also known by these names: *nirmala* – stainless, having washed off karmic impurities; *kevala* – rid of the body and other foreign matter; *śuddha* – utterly pure, having shed all karmas (*dravyakarma* and *bhāvakarma*); *vivikta* – untouched by the material body and the karmas; *prabhu* – lord of the *devas*; *avyaya* – established eternally in the supreme state; *parameṣṭhī* – the supreme soul, worshipped by the lords of the *devas*; *parātmā* – the soul that is superior to all worldly souls; *īśvara* – endowed with splendour that is impossible in other beings; *Jina* – victor of all karma-enemies.

Ācārya Kundakunda's Pravacanasāra:

पक्खीणघादिकम्मो अणंतवरवीरिओ अहियतेजो ।

जादो अदिंदिओ सो णाणं सोक्खं च परिणमदि ॥१-१९॥

वह स्वयंभू भगवान् आत्मा अतीन्द्रिय – इन्द्रिय ज्ञान से परे – होता हुआ अपने और पर के प्रकाशने (जानने) वाला ज्ञान तथा आकुलता रहित अपना सुख, इन दोनों स्वभावरूप परिणमता है। कैसा है भगवान्? सर्वथा नाश किये हैं चार घातिया कर्म जिसने अर्थात् जब तक घातिया कर्म सहित था तब तक

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क्षायोपशमिक मत्यादि ज्ञान तथा चक्षुरादि दर्शन सहित था। घातिया कर्मों के नाश होते ही अतीन्द्रिय हुआ। फिर कैसा है? मर्यादा रहित है उत्कृष्ट बल जिसके अर्थात् अंतराय के दूर होने से अनन्तबल सहित है। फिर कैसा है? अनन्त है ज्ञानदर्शन-रूप प्रकाश जिसके अर्थात् ज्ञानावरण दर्शनावरण कर्म के जाने से अनन्तज्ञान, अनन्तदर्शनमयी है। और समस्त मोहनीय कर्म के नाश से स्थिर अपने स्वभाव को प्राप्त हो गया है।

On destruction of the four inimical (*ghātī*) karmas, the self-dependent soul – ‘*svayambhū*’ – attains infinite knowledge (that illumines the self as well as all other objects) and indestructible happiness, both beyond the five senses (as such, termed *atīndriya*). On destruction of the obstructive (*antarāya*) karma, it is endowed with infinite strength. Thus, as the four inimical (*ghātī*) karmas are destroyed, the soul attains supreme lustre (*teja*) that is its own-nature (*svabhāva*).

On destruction of the four inimical (*ghātī*) karmas, the soul no longer depends on the five senses; it becomes *atīndriya*. It then is characterized by infinite knowledge – *kevalajñāna* (on destruction of the *jñānāvaraṇīya* karma), infinite perception – *kevaladarśana* (on destruction of the *darśanāvaraṇīya* karma), infinite faith or belief in the essential principles of Reality – *kṣāyika-samyaktva* (on destruction of the *mohanīya* karma), and infinite power – *anantavīrya* (on destruction of the *antarāya* karma). The own-nature (*svabhāva*) of the soul is knowledge-bliss (*jñānānanda*), manifested on attainment of its pure state of perfection, rid of all external influence. Just as the brightness of the sun gets diffused on emergence of the clouds but regains intensity as the clouds fade away, similarly, on destruction of the inimical (*ghātī*) karmas, the soul regains its own-nature of infinite knowledge-bliss (*jñānānanda*).

आगम और तत्त्वार्थ का स्वरूप -

The Scripture and the nature of the substances -

तस्स मुहुग्गदवयणं पुव्वावरदोसविरहियं सुद्धं ।

आगममिदि परिकहियं तेण दु कहिया हवन्ति तच्चत्था ॥८॥

उन परमात्मा (आप्त) के मुख से निकला हुआ वचन, जो कि पूर्वापर - आगे और पीछे - दोष से रहित है और शुद्ध है, उसे 'आगम' कहा गया है और उस (आगम) के द्वारा कहे हुए ही तत्त्वार्थ (द्रव्य) होते हैं।

Words emanating from the mouth of the Supreme Lord (*āpta, paramātmā*), free from the fault of inconsistency - contradiction between an earlier and a subsequent statement - and pure, constitute the Scripture (*āgama*). The Scripture expounds the nature of the substances - *tattvārtha*.

EXPLANATORY NOTE

The World Teacher (*āpta*) is free from attachment (*rāga*) and delivers his discourse without self-interest, for the well-being of the worthy (*bhavya*) souls.

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

आप्तोपज्ञमनुल्लङ्घ्यमदृष्टेष्टविरोधकम् ।

तत्त्वोपदेशकृत्सार्वं शास्त्रं कापथघट्टनम् ॥९॥

वह शास्त्र सर्वप्रथम भगवान् के द्वारा उपज्ञात है, अन्य वादियों के द्वारा अखण्डनीय है, प्रत्यक्ष और अनुमानादि के विरोध से रहित है, तत्त्व का उपदेश करने वाला है, सबका हितकारी है और मिथ्यामार्ग का खण्डन अथवा निराकरण करने वाला है।

That alone is the Scripture which is the Word of the Omniscient (*āpta*), inviolable, not opposed to the two kinds of valid knowledge – direct (*pratyakṣa*) and indirect (*parokṣa*) – reveals the true nature of the Reality, universally helpful to living beings, and potent enough to destroy all forms of falsehood.

Ācārya Kundakunda's *Pravacanasāra*:

सुत्तं जिणोवदिदुं पोग्गलदव्वप्पगेहिं वयणेहिं ।

तं जाणणा हि णाणं सुत्तस्स य जाणणा भणिया ॥१-३४॥

पुद्गल-द्रव्य स्वरूप वचनों से जो जिन भगवान् का उपदेश किया हुआ है वह द्रव्यश्रुत है, निश्चयकर उस द्रव्यश्रुत का जानना भावश्रुत ज्ञान है। और द्रव्यश्रुत को भी ज्ञान व्यवहार से कहा है।

Teachings of Lord Jina that reach us through his divine words – which are in form of the physical matter (*puḍgala*) – constitute the Scripture (*sūtra* or *dravyaśruta*). Essentially, the knowledge of the Scripture is scriptural-knowledge (*bhāvaśruta*).

Empirically, the Scripture (*sūtra* or *dravyaśruta*) is also knowledge.

The meaning of the word '*tattvārtha*' is explained as under by Ācārya Pūjyapāda in *Sarvārthasiddhi*¹:

'*Tattva*' is the 'nature' (*bhāva*) of the substance (*padārtha*); the nature of the substance, as it is, is '*tattva*'. '*Artha*' means 'ascertainment'. The compound '*tattvārtha*' means ascertainment of the substance, as it is. Or, '*tattvārtha*' means ascertainment of the nature (*bhāva*) of the substance as the two, the nature (*bhāva*) and the substance (*padārtha*), are not distinct from each other. Belief in what has been ascertained as the nature of the substance is right faith (*samyagdarśana*).

1 – Ācārya Umāsvāmī's *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda's *Sarvārthasiddhi*, *sūtra* 1-2, p. 6.

तत्त्वार्थों का नामोल्लेख -

The names of the substances -

जीवा पोग्गलकाया धम्माधम्मा य काल आयासं ।

तच्चत्था इदि भणिदा णाणागुणपज्जएहिं संजुत्ता ॥९॥

जीव, पुद्गलकाय, धर्म, अधर्म, काल और आकारा - ये तत्त्वार्थ कहे गये हैं। ये सभी (तत्त्वार्थ) नाना प्रकार की गुण-पर्यायों से संयुक्त कहे गये हैं।

The soul (*jīva*), the matter-body (*puḍgalakāya*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the time (*kāla*), and the space (*ākāśa*) are the nature of the substances (*tattvārtha*). These substances have various qualities (*guṇa*) and modes (*pariyāya*).

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha:

तिक्काले चदुपाणा इंदियबलमाउआणपाणो य ।

ववहारा सो जीवो णिच्छयणयदो दु चेदणा जस्स ॥३॥

व्यवहारनय से तीन काल में इन्द्रिय, बल, आयु और प्राणापान (उच्छ्वास-निःश्वास) इन चारों प्राणों को जो धारण करता है वह जीव है और निश्चयनय से जिसके चेतना है वह जीव है।

From the empirical (*vyavahāra*) point-of-view, that which is living at present, will continue to live in the future, and was living in the past, through its four life-principles (*prāṇa*) - strength (*bala*), senses (*indriya*), duration of age (*āyuh*), and respiration (*ucchvāsa-niḥśvāsa* - is the soul (*jīva*). From the

transcendental (*niścaya*) point-of-view, that which has consciousness (*cetanā*) is the soul (*jīva*).

अज्जीवो पुण णेओ पुग्गलधम्मो अधम्म आयासं ।
कालो पुग्गलमुत्तो रूवादिगुणो अमुत्ति सेसा दु ॥१५॥

और पुद्गल, धर्म, अधर्म, आकाश तथा काल - इन पाँचों को अजीव द्रव्य जानना चाहिए। इनमें पुद्गल तो मूर्तिमान् है क्योंकि रूप आदि गुणों का धारक है और शेष (धर्म-द्रव्य, अधर्म-द्रव्य, आकाश-द्रव्य तथा काल-द्रव्य) अमूर्तिक ही हैं।

Again, the matter (*puḍgala*), the medium of motion (*dharmā*), the medium of rest (*adharmā*), space (*ākāśa*), and time (*kāla*), should be known as non-soul (*ajīva*) substances. The matter (*puḍgala*) is a material object since it has qualities including form (*rūpa*), and the remaining are without form.

Ācārya Umāsvāmi's *Tattvārthasūtra*:

गुणपर्ययवद् द्रव्यम् ॥५-३८॥

गुण और पर्याय वाला द्रव्य है।

That which has qualities (*guṇa*) and modes (*pariyāya*) is a substance (*dravya*).

That in which qualities (*guṇa*) and modes (*pariyāya*) exist is a substance (*dravya*). From the point-of-view of the modes - *pariyāyārthika naya* - there is difference between the attributes and the substance (*dravya*). From the point-of-view of the substance - *dravyārthika naya* - there is no difference. Hence it is appropriate to consider these - qualities (*guṇa*) and modes (*pariyāya*) - as marks (*lakṣaṇa*) of the substance (*dravya*) under consideration (*lakṣya*). What are qualities (*guṇa*) and what are modes (*pariyāya*)? Those

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characteristics which exhibit association (*anvaya*) with the substance are qualities (*guṇa*). Those characteristics which exhibit distinction or exclusion (*vyatireka*) – logical discontinuity, ‘when the pot is not, the clay is,’ – are modes (*paryāya*). The substance (*dravya*) possesses both. In essence, that which makes distinction between one substance and another is called the quality (*guṇa*), and the modification of the substance is called its mode (*paryāya*). The substance (*dravya*) is inseparable (residing in the same substratum – *ayutasiddha*) from its qualities (*guṇa*), and permanent (*nitya*). That which distinguishes one substance from other substances is its distinctive (*bhedaka*) quality (*guṇa*). The presence of this quality proves its existence. The absence of distinctive qualities would lead to intermixture or confusion between substances. For instance, the substance of soul (*jīva*) is distinguished from the matter (*pudgala*) and other substances by the presence of its distinctive qualities, such as knowledge. The matter (*pudgala*) is distinguished from the souls (*jīva*) by the presence of its distinctive qualities, such as form (colour), etc. Without such distinguishing characteristics, there can be no distinction between the souls and the matter. Therefore, from the general (*sāmānya*) point-of-view, knowledge, etc., are qualities always associated with the soul, and qualities like form, etc., are always associated with the matter. Their modifications, which are known from particular (*viśeṣa*) point-of-view, are modes (*paryāya*). For instance, in the souls (*jīva*), the modes (*paryāya*) are knowledge of the pitcher, knowledge of the cloth, anger, pride, etc., and in the matter (*pudgala*) these are intense or mild odour, colour, etc. The collection or aggregate of qualities (*guṇa*) and modes (*paryāya*), which somehow is considered different from these, is called the substance (*dravya*). If the aggregate were completely (from all points of view) the same, it would lead to negation of all – the substance (*dravya*), the qualities (*guṇa*) and the modes (*paryāya*).¹

1 – see Ācārya Umāsvāmī’s *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda’s *Sarvārthasiddhi*, sūtra 5-38, p. 222-223.

Ācārya Kundakunda's *Pravacanasāra*:

अत्थो खलु द्रव्यमओ दव्वाणि गुणप्पगाणि भणिदाणि ।
तेहिं पुणो पज्जाया पज्जयमूढा हि परसमया ॥२-१॥

निश्चय से ज्ञेय-पदार्थ द्रव्यमय - सामान्य स्वरूप वस्तुमय - है तथा समस्त द्रव्य अनन्त-गुण स्वरूप कहे हैं। और उन द्रव्य-गुणों के परिणमन करने से पर्याय हैं, अर्थात् द्रव्य-पर्याय और गुण-पर्याय ये दो भेद सहित पर्याय हैं, और अशुद्ध पर्यायों में मूढ़ अर्थात् आत्मबुद्धि से पर्याय को ही द्रव्य मानने वाले अज्ञानी निश्चयकर मिथ्यादृष्टि हैं।

Certainly, all objects-of-knowledge (*jñeya*) are substances (*dravya*) having existence as their general nature. All substances (*dravya*) have qualities (*guṇa*) and due to transformation in substance and qualities, modes (*paryāya*) exist; thus, modes (*paryāya*) are of two kinds: mode-of-substance (*dravyaparyāya*) and mode-of-qualities (*guṇaparyāya*). Those who mistake the mode (*paryāya*) for the substance (*dravya*) are wrong-believers (*mithyādrṣṭi*).

Since every substance (*dravya*) has infinite number of qualities (*guṇa*) and modes (*paryāya*), only the Word of the Omniscient Lord Jina is able to expound these. Those who rely on the absolutistic way of looking at things – *ekāntavāda* – cannot expound such complexities.

जीव का लक्षण तथा उपयोग के भेद -

The marks of the soul and kinds of cognition -

जीवो उवओगमओ उवओगो णाणदंसणो होइ ।

णाणुवओगो दुविहो सहावणाणं विहावणाणं ति ॥१०॥

जीव उपयोगमय है अर्थात् जीव का लक्षण उपयोग है। उपयोग ज्ञान-दर्शन-रूप है, अर्थात् उपयोग के ज्ञानोपयोग और दर्शनोपयोग ये दो भेद हैं। उनमें ज्ञानोपयोग दो प्रकार का है - स्वभावज्ञान और विभावज्ञान।

The soul (*jīva*) has cognition (*upayoga*) as its mark (*lakṣaṇa*). Cognition (*upayoga*) is of two kinds: knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*). Knowledge-cognition (*jñānopayoga*) is further divided into two kinds: natural-knowledge (*svabhāvajñāna*) cognition and unnatural-knowledge (*vibhāvajñāna*) cognition.

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

उपयोगो लक्षणम् ॥२-८॥

जीव का लक्षण उपयोग है।

Cognition (*upayoga*) is the mark (*lakṣaṇa*) – distinctive characteristic – of the soul (*jīva*).

That which arises from both internal and external causes and concomitant with soul-consciousness (*caitanya*) is cognition (*upayoga*) – active or attentive consciousness. By this – cognition (*upayoga*) – the

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soul is distinguished from the body. Just as gold and silver, even when mixed together, remain distinct by their respective colour, etc., similarly the soul and the body, though one in bondage, maintain distinctness due to their respective marks (*lakṣaṇa*).

स द्विविधोऽष्टचतुर्भेदः ॥२-९॥

वह उपयोग दो प्रकार का है - ज्ञानोपयोग और दर्शनोपयोग। वे क्रमशः आठ और चार भेद सहित हैं, अर्थात् ज्ञानोपयोग के आठ तथा दर्शनोपयोग के चार भेद हैं।

Cognition (*upayoga*) is of two kinds. And these, in turn, are of eight and four kinds, respectively.

Cognition (*upayoga*) is of two kinds: knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*).

Knowledge-cognition (*jñānopayoga*) has again been classified into two main categories: 1) that which manifests due to the pristine soul's own-nature (*svabhāva*) is the natural-knowledge (*svabhāvajñāna*) cognition, and 2) that which manifests due to the sullied soul's unnatural (*vibhāva*) condition is the unnatural-knowledge (*vibhāvajñāna*) cognition.

ज्ञान के भेद -

The kinds of knowledge -

केवलमिंदियरहियं असहायं तं सहावणाणं ति ।

सण्णाणिदरवियप्पे विहावणाणं हवे दुविहं ॥११॥

सण्णाणं चउभेयं मदिसुदओही तहेव मणपज्जं ।

अण्णाणं तिवियप्पं मदियाई भेददो चेव ॥१२॥

इन्द्रियों से रहित तथा (प्रकाश आदि) बाह्य पदार्थों की सहायता से निरपेक्ष जो केवलज्ञान है वह स्वभावज्ञान है। सम्यग्ज्ञान और मिथ्याज्ञान के विकल्प से विभावज्ञान दो प्रकार का है।

सम्यग्विभावज्ञान के चार भेद हैं - मति, श्रुत, अवधि और मनःपर्यया। अज्ञानरूप विभावज्ञान तीन भेद वाला है - कुमति, कुश्रुत तथा कुअवधि।

The knowledge, independent of the senses and all external objects, is the natural-knowledge (*svabhāvajñāna*) – omniscience (*kevalajñāna*). The unnatural-knowledge (*vibhāvajñāna*) is of two kinds: right-knowledge (*samyagjñāna*) and wrong-knowledge (*mithyājñāna*).

The unnatural (*vibhāva*) right-knowledge (*samyagjñāna*) has four subdivisions: 1) sensory knowledge – *matijñāna*, 2) scriptural knowledge – *śrutajñāna*, 3) clairvoyance – *avadhijñāna*, and 4) telepathy – *manahparyayaajñāna*. The unnatural (*vibhāva*) wrong-knowledge (*mithyājñāna*) has three subdivisions: 1) wrong sensory knowledge – *kumati*, 2) wrong scriptural knowledge – *kuśruta*, and 3) wrong clairvoyance – *kuavadhi*.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra*:

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ॥१-९॥

मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान – ये पाँच ज्ञान हैं।

Knowledge is of five kinds: sensory-knowledge – *matijñāna*, scriptural-knowledge – *śrutajñāna*, clairvoyance – *avadhijñāna*, telepathy¹ – *manaḥparyaya-jñāna*, and omniscience – *kevalajñāna*.

That which reflects on the objects-of-knowledge through the senses and the mind, or that through which the objects-of-knowledge are reflected upon, or just reflection, is sensory knowledge. Owing to the destruction-cum-subsidence (*kṣayopaśama*) of karmas which obscure scriptural-knowledge, that, which hears, or through which the ascertained objects are heard, or just hearing, is scriptural knowledge. These two are mentioned side by side, as these are governed by the relation of cause-and-effect. This is mentioned later, 'Scriptural knowledge is preceded by sensory knowledge' (*Tattvārthasūtra*, 1-20). The next kind of knowledge is called clairvoyance (*avadhi*) as it ascertains matter in downward range or knows objects within limits. Ascertaining the objects located in another's mind (*mana*) is telepathy (*manaḥparyaya*). Now is telepathy not sensory knowledge? No. Mind (*mana*) is merely relative; mind (*mana*) is merely spoken of with reference to one's own and another's mind. Telepathy (*manaḥparyaya*) works on the strength of destruction-cum-subsidence (*kṣayopaśama*) alone of karmas of that kind. For instance we say,

1 – The word 'telepathy' is rather inadequate to convey the true import of the phrase '*manaḥparyaya-jñāna*'. Still, it has been used most reluctantly as there is no equivalent word in the English language that can represent the extraordinary power and scope of *manaḥparyaya-jñāna*.

“Look at the moon in the sky.”. Here the sky is intended merely as the background. That for the sake of which the seekers pursue the path of external and internal austerities (*tapa*) is pure and perfect-knowledge (*kevalajñāna*). It also means ‘without the help of anything else’. Perfect-knowledge (*kevalajñāna*) is mentioned last as it is attained at the end. Telepathy (*manahparyayañāna*) is mentioned close to it because of its proximity. How is there proximity? Self-restraint (*saṁyama*) is the basis of both. Clairvoyance (*avadhiñāna*) is far-off from telepathy (*manahparyayañāna*) hence it has been mentioned before telepathy. Indirect (*parokṣa*) knowledge is mentioned before direct (*pratyakṣa*) knowledge as it is easily intelligible. Almost all beings are familiar with and experience sensory-knowledge (*matijñāna*) and scriptural-knowledge (*śrutajñāna*), hence these are easily intelligible. Thus, these are the five kinds of knowledge.

सर्वद्रव्यपर्यायेषु केवलस्य ॥१-२१॥

केवलज्ञान का विषय-सम्बन्ध सर्व द्रव्य और सर्व पर्याय हैं, अर्थात् केवलज्ञान एक ही साथ सभी पदार्थों को और उनकी सभी पर्यायों को जानता है।

Omniscience (*kevalajñāna*) extends to all substances (*dravya*) and all their modes (*paryāya*) simultaneously.

The attributive ‘*sarva*’ – all – is added to both, ‘*dravya*’ – substance, and ‘*paryāya*’ – mode.

First the soul-substances (*jīva dravya*) are infinite-times-infinite (*anantānanta*). The forms of matter (*pudgala dravya*) are infinite-times-infinite of these. Atoms (*aṇu*) and molecules (*skandha*) are the divisions of matter. The medium of motion (*dharma dravya*), the medium of rest (*adharmā dravya*) and the space (*ākāśa dravya*) are three. The substance of time (*kāla dravya*) is innumerable (*asaṁkhyāta*). Each of these substances has infinite-times-infinite modes (*paryāya*), extending through the past, the present and the future. There is nothing, either substance or mode, which does not

come within the purview of omniscience (*kevalajñāna*). The fact that omniscience (*kevalajñāna*) encompasses all substances (*dravya*) and all modes (*pariyāya*) highlights its boundless virtue.

मतिश्रुतावधयो विपर्ययश्च ॥१-३१॥

मति, श्रुत और अवधि - ये तीन ज्ञान विपर्यय भी होते हैं।

These three kinds of knowledge – sensory (*mati*), scriptural (*śruta*), and clairvoyance (*avadhi*) – are erroneous also.

'*Viparyaya*' means 'erroneous'. '*Ca*' means 'also', that is, right as well as erroneous. Sensory knowledge, scriptural knowledge and clairvoyance may be right as well as erroneous. Why are these erroneous? These are erroneous because these co-exist in the soul with wrong belief (*mithyādarśana*). It is similar to the milk kept in a bitter gourd; the taste of the milk becomes bitter on account of the defect of the receptacle. But even with wrong belief (*mithyādarśana*), there should be no error in the ascertainment of objects by sensory knowledge, etc. For instance, just as the person of right faith perceives form, colour, and so on, so does the person of wrong faith. Just as the person of right faith ascertains form, colour, etc., through scriptural knowledge and represents these accordingly, so does the person of wrong faith. And just as the person of right faith ascertains matter through clairvoyance, so does the person of wrong faith through his clairvoyance. The next *sūtra* responds to the doubt raised.

सदसतोरविशेषाद्यदृच्छोपलब्धेरुन्मत्तवत् ॥१-३२॥

अपनी इच्छा से चाहे जैसा ग्रहण करने के कारण विद्यमान और अविद्यमान पदार्थों का भेदरूप ज्ञान (यथार्थ विवेक) न होने से पागल के ज्ञान की भाँति मिथ्यादृष्टि का ज्ञान विपरीत अर्थात् मिथ्याज्ञान ही होता है।

Owing to lack of discernment between the real (*sat* – that exists)

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and the unreal (*asat* – that does not exist), wrong knowledge is whimsical as that of the lunatic.

‘*Sat*’ is that which exists; ‘*asat*’ is that which does not exist. Without proper discernment, knowledge becomes erroneous. Sometimes, owing to the operation of wrong belief (*mithyādarśana*), when colour, form, etc., are present, these are apprehended as not present; when not present, these are apprehended as present. Also, at certain times, what exists is apprehended as existing, and what does not exist is apprehended as non-existing. For instance, the person whose mind is deranged due to disturbed bile indiscriminately considers the mother as the wife and the wife as the mother. At certain times, he may also consider, according to his whims, the mother as the mother and the wife as the wife. Even the latter is not true knowledge as it is only accidental and not based on discrimination. Similarly, error arises in case of sensory knowledge, etc., while ascertaining shape, colour, etc., of objects. It is as follows. Owing to the operation of wrong belief (*mithyādarśana*) three kinds of error arise: error of cause – *kāraṇaviparyāsa*, error of difference or non-difference – *bhedābheda-viparyāsa*, and error of nature – *svarūpaviparyāsa*, while apprehending colour, etc.

This way, owing to the rise of wrong belief (*mithyādarśana*), people give credence to figments of imagination which go against the known sources of knowledge and inference. Therefore, these are wrong sensory knowledge – *kumati jñāna*, wrong scriptural knowledge – *kuśruta jñāna*, and erroneous clairvoyance – *vibhaṅga jñāna*. But right belief (*samyagdarśana*) promotes conviction in substances ascertained as these truly are. Therefore, with right belief, these become sensory knowledge – *matijñāna*, scriptural knowledge – *śrutājñāna*, and clairvoyance – *avadhijñāna*.

दर्शनोपयोग के भेद -

The kinds of perception-cognition -

तह दंसणउवओगो ससहावेदरवियप्पदो दुविहो ।

केवलमिंदियरहियं असहायं तं सहावमिदि भणिदं ॥१३॥

उसी प्रकार दर्शनोपयोग, स्वभाव और विभाव के भेद से दो प्रकार का है। इनमें इन्द्रियों से रहित तथा परपदार्थ की सहायता से निरपेक्ष - असहाय - जो केवलदर्शन है वह स्वभाव दर्शनोपयोग कहा गया है।

Similarly, perception-cognition (*darśanopayoga*) is of two kinds: natural (*svabhāva*) and unnatural (*vibhāva*). The perception-cognition (*darśanopayoga*) which is independent of the senses and the external objects is called the natural (*svabhāva*) perception-cognition (*darśanopayoga*) – *kevaladarśana*.

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha:

उवओगो दुवियप्पो दंसणणाणं च दंसणं चदुधा ।

चक्खु अचक्खू ओही दंसणमध केवलं णेयं ॥४॥

दर्शनोपयोग और ज्ञानोपयोग इन भेदों से उपयोग दो प्रकार का है। उनमें चक्षुदर्शन, अचक्षुदर्शन, अवधिदर्शन और केवलदर्शन इन भेदों से दर्शनोपयोग चार प्रकार का जानना चाहिए।

Upayoga is of two kinds – perception-cognition (*darśanopayoga*), and knowledge-cognition (*jñānopayoga*). Perception-cognition (*darśanopayoga*) is of four kinds: 1) ocular (*caḅṣu*) perception-

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cognition, 2) non-ocular (*acakṣu*) perception-cognition, 3) clairvoyant (*avadhi*) perception-cognition, and 4) perfect, infinite (*kevala*) perception-cognition.

These four kinds of perception-cognition (*darśanopayoga*) are classified into natural (*svabhāva*) and unnatural (*vibhāva*). The perception-cognition (*darśanopayoga*) which is independent of the senses and the external objects is the natural (*svabhāva*) attribute of the soul. It is perfect and infinite perception-cognition (*darśanopayoga*) – *kevaladarśana*. The remaining three perception-cognition (*darśanopayoga*) are unnatural (*vibhāva*).

Ācārya Padmaprabhamaladhārīdeva, in his commentary known as *Tātparyavṛtti*, has mentioned two kinds of natural (*svabhāva*) perception-cognition (*darśanopayoga*), based on the cause and the effect: the cause-natural-perception-cognition (*kāraṇa-svabhāva-darśanopayoga*) and the effect-natural-perception-cognition (*kārya-svabhāva-darśanopayoga*).¹

Belief in the soul (*ātmā*) that is eternally pure and rid of unnatural (*vibhāva*) dispositions (*bhāva*) – *aupaśamika*, *kṣāyika*, *kṣāyopaśamika* and *audayika* – and established in own-nature (*svabhāva*) of perfect knowledge (*jñāna*) and perfect conduct (*cāritra*) is called the cause-natural-perception-cognition (*kāraṇa-svabhāva-darśanopayoga*).

Belief in the Supreme Lord (*paramātmā*) – the *Arhat* – who is rid of the four inimical (*ghātī*) karmas, who sees and knows the objects of the three worlds through infinite and perfect-knowledge (*kevalajñāna*), who is the ocean of the nectar-bliss produced by own-soul, who is ever established in perfect-conduct (*yathākhyāta cāritra*), and who is worshipped and venerated by all worthy (*bhavya*) souls, is the effect-natural-perception-cognition (*kārya-svabhāva-darśanopayoga*).

1. श्रीमद् भगवत् कुन्दकुन्दाचार्यदेव प्रणीत 'नियमसार', श्री कुन्दकुन्द कहान दिगम्बर जैन तीर्थ सुरक्षा ट्रस्ट, जयपुर, पंचमावृत्ति, मार्च 1984, पृ. 32-33.

विभाव दर्शन और पर्याय के भेद -

The unnatural perception and modes -

चक्खु अचक्खु ओही तिण्णि वि भण्णिदं विभावदिट्ठि त्ति ।
पज्जाओ दुवियप्पो सपरावेक्खो य णिरवेक्खो ॥१४॥

चक्षुदर्शन, अचक्षुदर्शन और अवधिदर्शन - ये तीन विभाव दर्शन कहे गये हैं। पर्याय के दो भेद हैं - स्वपरापेक्ष (स्व और पर की अपेक्षा युक्त) और निरपेक्ष।

Ocular (*caḅṣu*) perception-cognition, non-ocular (*acaḅṣu*) perception-cognition, and clairvoyant (*avadhi*) perception-cognition are the three kinds of unnatural (*vibhāva*) perception-cognition (*darśanopayoga*). The modes (*paryāya*) are of two kinds: externally-dependent (*svaparāpekṣa*), and independent (*nirapekṣa*).

EXPLANATORY NOTE

The three kinds of destruction-cum-subsidential (*kṣāyopaśamika*) perception (*darśana*) are ocular-perception (*caḅṣudarśana*), non-ocular-perception (*acaḅṣudarśana*) and clairvoyant-perception (*avadhidarśana*).

How are knowledge-cognition and perception-cognition different? Knowledge-cognition (*jñānopayoga*) is with details and, therefore, called *sākāra* or *savikalpa*. Perception-cognition (*darśanopayoga*) is without details and, therefore, called *nirvikāra* or *nirvikalpa* or *sāmānyāvalokana*. These occur in succession in ordinary souls (non-omniscient souls), but occur simultaneously in those who have annihilated karmas.

Cognition (*upayoga*) is the mark (*lakṣaṇa*) common to all souls.

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Ācārya Kundakunda's Pravacanasāra:

अत्थित्तणिच्छिदस्स हि अत्थस्सत्थंतरम्मि संभूदो ।

अत्थो पज्जायो सो संठाणादिप्पभेदेहिं ॥२-६०॥

अपने सहज-स्वभावरूप स्वरूप के अस्तित्वकर निश्चल जो जीव-पदार्थ है उसके निश्चय से जो अन्य-पदार्थ – पुद्गल-द्रव्य के संयोग से – उत्पन्न हुआ जो अनेक द्रव्य-स्वरूप पदार्थ है वह संयोग-जनित भाव संस्थान-संहननादि के भेदों से युक्त नर-नारक आदि विभाव (विकार) पर्याय हैं।

The substance of soul (*jīva*) exists in own immutable nature; however, due to union with other substances – matter (*pudgala*) – it gets transformed into unnatural-modes (*vibhāva-paryāya*) with particularities of bodily structure (*saṃsthāna*), joints (*saṃhanana*), etc.

Due to union with the physical matter (*pudgala*), the soul (*jīva*) is transformed into its unnatural-modes (*vibhāva-paryāya*), like the infernal being. These modes (*paryāya*) are externally-dependent (*svaparāpekṣa*) and appertain to the soul (*jīva*) that is in its unnatural state; these are utterly perishable, and worth discarding.

The soul (*jīva*), when rid of union with the physical matter (*pudgala*), has the self-illuminating, eternal and immutable mode (*paryāya*) that is independent (*nirapekṣa*) of all external influence; this is its natural-mode (*svabhāva-paryāya*). The natural-mode (*svabhāva-paryāya*) of the soul (*jīva*) is characterized by infinite knowledge and perception and is worth accepting.

विभावपर्याय और स्वभावपर्याय का कथन -
The natural and unnatural modes -

णरणारयतिरियसुरा पञ्जाया ते विभावमिदि भणिदा ।
कम्मोपाधिविवज्जियपञ्जाया ते सहावमिदि भणिदा ॥१५॥

मनुष्य, नारक, तिर्यञ्च और देव - ये विभाव पर्यायें कही गई हैं तथा कर्मरूप उपाधि से रहित जो पर्यायें हैं वे स्वभाव-पर्यायें कही गई हैं।

These states of existence – human (*manuṣyagati*), infernal (*narakagati*), subhuman (*tiryāṅcagati*), and celestial (*devagati*) – are called the unnatural-modes (*vibhāva-paryāya*). The states of existence free from karmic influence are called the natural-modes (*svabhāva-paryāya*).

EXPLANATORY NOTE

Ācārya Kundakunda's *Pravacanasāra*:

णरणारयतिरियसुरा संठाणादीहिं अण्णहा जादा ।
पञ्जाया जीवाणं उदयादिहिं णामकम्मस्स ॥२-६१॥

संसारी जीवों के जो मनुष्य, नारक, तिर्यञ्च और देव पर्याय हैं वे नामकर्म के उदयादिक के कारण संस्थान, संहनन, स्पर्श, रसादि के भेदों से स्वभाव-पर्याय से भिन्न, विभाव-स्वरूप उत्पन्न होते हैं।

The worldly souls (*jīva*) attain these unnatural-modes (*vibhāva-paryāya*) as human (*nara*), infernal (*nāraka*), plant and animal (*tiryāṅca*), and celestial (*deva*) on fruition of the name (*nāma* – physique-making) karmas comprising bodily structure (*saṃsthāna*), joints (*saṃhanana*), etc.

मनुष्यादि पर्यायों का विस्तार -

The four conditions of existence -

माणुस्सा दुवियप्पा कम्ममहीभोगभूमिसंजादा ।

सत्तविहा णेरइया णादव्वा पुढविभेदेण ॥१६॥

चउदहभेदा भणिदा तेरिच्छा सुरगणा चउब्भेदा ।

एदेसिं वित्थारं लोयविभागेसु णादव्वं ॥१७॥

कर्मभूमिज और भोगभूमिज के भेद से मनुष्य दो प्रकार के हैं तथा पृथिवी के भेद से नारक सात प्रकार के जानना चाहिये। तिर्यञ्चों के चौदह और देवसमूहों के चार भेद कहे गये हैं। इन सबका विस्तार लोकविभाग (परमागम) से जानना चाहिये।

The human beings (*manuṣya*) are of two kinds – those born in the regions of labour (*karmabhūmija*) and those born in the regions of enjoyment (*bhogabhūmija*). The infernal-beings (*nārakī*) are of seven kinds depending on the earth (*pr̥thivī*) of the infernal region in which they are born.

The subhuman beings (*tiryāṅca*) are of fourteen kinds and the celestial beings (*deva*) are of four kinds. Their classifications must be ascertained from the Scripture detailing the universe (*loka*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरुत्तरकुरुभ्यः ॥३-३७॥

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पाँच मेरु सम्बन्धी पाँच भरत, पाँच ऐरावत, पाँच विदेह (देवकुरु तथा उत्तरकुरु ये दोनों छोड़कर), इस प्रकार अढ़ाई द्वीप में कुल पन्द्रह कर्मभूमियाँ हैं।

Bharata, Airāvata, and Videha, excluding Devakuru and Uttarakuru, are the regions of labour – *karmabhūmi*.

Bharata, Airāvata, and Videha are five each. All these are described as the regions of labour – *karmabhūmi*. The inclusion of Videha would imply the inclusion of Devakuru and Uttarakuru. In order to exclude these, it is mentioned ‘excluding Devakuru and Uttarakuru’. Devakuru, Uttarakuru, Haimavata, Harivarṣa, Ramyaka, Hairaṇya-vata and the mid-isles (*antardvīpa*) are called the regions of enjoyment – *bhogabhūmi*.

Why are the ‘regions of labour’ – *karmabhūmi* – so called? This is because these are the seats of good (*śubha*) and evil (*aśubha*) deeds. Although the three worlds constitute the seat of activity, still these regions are the seats of intense karmic activity. For instance, demerit capable of plunging a being in the seventh infernal region is acquired only in these regions – Bharata, etc. Merit which leads to the highest celestial state such as the Sarvārthasiddhi *deva* is also acquired in these regions only. Also, the six kinds of occupations, such as agriculture, and the opportunity to give gifts to the worthy – *pātradāna* – are obtained in these regions only. Hence these are called the regions of labour. The others are called the ‘regions of enjoyment’ – *bhogabhūmi* – as the objects of enjoyment are provided by the ten kinds of desire-fulfilling trees (*kalpavṛkṣa*).

रत्नशर्करावालुकापंकधूमतमोमहातमःप्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठाः
सप्ताधोऽधः ॥३-१॥

अधोलोक में रत्नप्रभा, शर्कराप्रभा, वालुकाप्रभा, पंकप्रभा, धूमप्रभा, तमःप्रभा और महातमःप्रभा – ये सात भूमियाँ हैं और घनोदधिवातवलय, घनवातवलय, तनुवातवलय तथा आकाश के सहारे क्रम से नीचे-नीचे स्थित हैं।

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The lower world consists of seven earths – Ratnaprabhā, Śarkarāprabhā, Vālukāprabhā, Pañkaprabhā, Dhūmaprabhā, Tamahprabhā and Mahātamahprabhā – one below the other, and surrounded by the three kinds of air and the space (*ākāśa*).

In these earths are the infernal-abodes (*naraka*), the dwellings of the infernal-beings (*nāraṅkī*).

Ācārya Nemicandra's *Dravyasaṃgraha*:

समणा अमणा णेया पंचिन्द्रिय णिम्मणा परे सव्वे ।
बादरसुहमेइंदी सव्वे पज्जत्त इदरा य ॥१२॥

पञ्चेन्द्रिय जीव संज्ञी और असंज्ञी ऐसे दो प्रकार के जानने चाहिए और दो-इन्द्रिय, तेइन्द्रिय, चौइन्द्रिय ये सब मनरहित (असंज्ञी) हैं। एकेन्द्रिय बादर और सूक्ष्म दो प्रकार के हैं और ये पूर्वोक्त सातों पर्याप्तक तथा अपर्याप्तक के भेद से दो-दो प्रकार के हैं। इस प्रकार 14 जीवसमास हैं।

The five-sensed beings (*jīva*) are categorized as those with-mind (*sañjñī*), and those without-mind (*asañjñī*). All other beings are without-mind (*asañjñī*). The one-sensed beings are categorized as gross¹ (*bādara*), and subtle² (*sūkṣma*). All beings are further categorized as those having attained completion (*pariyāpta*), and those not having attained completion (*apariyāpta*).

On the basis of their biological development, the beings (*jīva*) have been divided into fourteen classes, called *jīvasamāsa* or *jīvasthāna*:

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- 1 – Gross (*bādara*) name-karma (for one-sensed beings) produces a body that is fettered by matter and, therefore, requires a substratum.
 - 2 – Subtle (*sūkṣma*) name karma (for one-sensed beings) produces a body that is unfettered by material things and does not hinder movement of other objects. Whole universe is the place for their existence.

(1-4)	One-sensed:	<i>bādara paryāpta</i> <i>bādara aparyāpta</i> <i>sūkṣma paryāpta</i> <i>sūkṣma aparyāpta</i>
(5-6)	Two-sensed:	<i>paryāpta</i> <i>aparyāpta</i>
(7-8)	Three-sensed:	<i>paryāpta</i> <i>aparyāpta</i>
(9-10)	Four-sensed:	<i>paryāpta</i> <i>aparyāpta</i>
(11-14)	Five-sensed:	<i>saṃjñī paryāpta</i> <i>saṃjñī aparyāpta</i> <i>asaṃjñī paryāpta</i> <i>asaṃjñī aparyāpta</i>

Ācārya Umāsvāmī's *Tattvārthasūtra*:

देवाश्चतुर्णिकायाः ॥४-१॥

देव चार समूह वाले हैं, अर्थात् देवों के चार निकाय हैं – भवनवासी, व्यन्तर, ज्योतिषी और वैमानिक।

The celestial beings – *deva* – are of four classes (*nikāya*).

The celestial beings (*deva*) get this status on the rise of the name-karma (*nāmakarma*) – *devagati* – leading to the celestial state; they roam freely and derive pleasure in several parts of the terrestrial world, the mountains and the oceans surrounding them. They are endowed with magnificence, splendour and extraordinary powers. The celestial beings are grouped in classes (*nikāya*), in spite of individual differences. Thus there are four classes of celestial beings. They are the residential (*bhavanavāsī*), the peripatetic (*vyantara*), the stellar (*jyotiṣka*) and the heavenly (*vaimānika*) *deva*.

आत्मा के कर्तृत्व-भोक्तृत्व का कथन -

The soul as the doer and the enjoyer -

कत्ता भोक्ता आदा पोग्गलकम्मस्स होदि ववहारा ।
कम्मजभावेणादा कत्ता भोक्ता दु णिच्छयदो ॥१८॥

आत्मा पुद्गल-कर्म का कर्ता-भोक्ता व्यवहार से है और आत्मा कर्मजनित भाव का कर्ता-भोक्ता (अशुद्ध) निश्चय से है।

From the empirical (*vyavahāra*) point-of-view, the soul is the doer (*kartā*) and the enjoyer (*bhoktā*) of the material-karmas (*dravyakarma*); from the (impure) transcendental (*niścaya*) point-of-view the soul is the doer and the enjoyer of the karma-generated dispositions (*bhāva*).

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha:

पोग्गलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।

चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥८॥

आत्मा व्यवहारनय से पुद्गल कर्म (ज्ञानावरणादि कर्मों) का कर्ता है, (अशुद्ध) निश्चयनय से चेतन कर्म (रागादि) का कर्ता है और शुद्धनिश्चयनय से शुद्ध भावों का कर्ता है।

From the empirical-point-of-view (*vyavahāranaya*), the soul is said to be the producer of the material-karma (like knowledge-obscuring karma); from the impure transcendental-point-of-view (*aśuddha niścayanaya*), the soul is responsible for its psychic dispositions (like attachment and aversion); but from

the pure transcendental-point-of-view (*śuddha niścayanaya*), the soul is consciousness – pure perception and knowledge.

Ācārya Kundakunda's *Pravacanasāra*:

आदा कम्ममलिसो परिणामं लहदि कम्मसंजुत्तं ।
तत्तो सिलिसदि कम्मं तम्हा कम्मं तु परिणामो ॥२-२९॥

यह जीव पुद्गल-कर्मों से अनादिकाल से मलिन हुआ मिथ्यात्व, रागादि रूप कर्म सहित अशुद्ध विभाव (विकार) रूप परिणाम को पाता है, और उस रागादि रूप विभाव परिणाम से पुद्गलीक द्रव्यकर्म जीव के प्रदेशों में आकर बंध को प्राप्त होता है और इसी कारण से रागादि विभाव परिणाम ही पुद्गलीक-बंध का कारण-रूप भावकर्म है।

Mired in karmic dirt and because of the influence of the karmas bound with it, the soul (*jīva*) undergoes impure transformations, like delusion (*moha*) and attachment (*rāga*). Due to such impure transformations, the particles of karmic matter fasten to the space-points (*pradeśa*) of the soul (*jīva*). Hence, impure transformations (like attachment) of the soul – its *bhāvakarma* – are the cause of bondage of material-karmas (*dravyakarma*).

The soul's impure transformations (like attachment) cause the bondage of fresh material-karmas (*dravyakarma*), and the material-karmas bound with the soul give rise to impure transformations (like attachment) – *bhāvakarma* – in the soul. The material-karmas (*dravyakarma*) give rise to the *bhāvakarma*. The soul is bound with material-karmas (*dravyakarma*) from infinite time past. The previously bound *dravyakarma* give rise to *bhāvakarma*; the *bhāvakarma* give rise to fresh *dravyakarma*. There is this cycle of cause-and-effect in *saṃsāra*: the *dravyakarma* already bound with the soul are due to its past *bhāvakarma*, and further, the newly bound *dravyakarma* give rise to *bhāvakarma*. As a rule, the soul (*jīva*) is the doer only of its impure transformations (like attachment) – *bhāvakarma*. Moreover,

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the soul is the doer of the material-karmas (*dravyakarma*), only by convention (*vyavahāra*).¹

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।

स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥१२॥

जीव द्वारा किये गये रागद्वेषादिक विभाव-भाव का निमित्तमात्र पाकर फिर जीव से भिन्न जो पुद्गल हैं वे इस आत्मा में अपने आप ही कर्मरूप से परिणमन करते हैं।

As a consequence of transformations (like attachment) in the soul, the physical-matter (*pudgala*) – that is other than the soul – transforms itself into material-karmas (like the knowledge-obscuring karma) that get bound with the soul.

From the empirical-point-of-view (*vyavahāranaya*), the soul is said to be the enjoyer of the fruits of karmas in form of pleasure and pain, but from the transcendental-point-of-view (*niścayanaya*), the soul experiences only consciousness (*cetanā*), concomitant with perception (*darśana*) and knowledge (*jñāna*).

The ignorant, engrossed in the nature of various species of karmas, enjoys the fruits of karmas in form of pleasure and pain. Experiencing the fruits of karmas, he identifies himself with those fruits of karmas and binds himself again with the seeds of misery in form of the eight kinds of karmas. The knowledgeable, however, is aware of the fruits of karmas but does not enjoy these. He calmly bears the fruits of karmas without getting affected by these.

1 – *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 153-154.

द्रव्यार्थिक और पर्यायार्थिक नय से जीव का कथन -

The soul from the standpoints of substance and modes -

द्वत्स्थिण जीवा वदिरित्ता पुव्वभणिदपज्जाया ।

पज्जयणण जीवा संजुत्ता होंति दुविहेहिं ॥१९॥

द्रव्यार्थिक नय से जीव पूर्वकथित पर्यायों से व्यतिरिक्त - भिन्न - है, और पर्यायार्थिक नय से जीव (पूर्व में कही गई - स्वपरापेक्ष तथा निरपेक्ष) पर्यायों से संयुक्त है। इस प्रकार जीव दोनों नयों से संयुक्त है।

From the standpoint-of-substance - *dravyārthika naya* - the soul (*jīva*) is different from the modes (*pariyāya*) mentioned earlier, but from the standpoint-of-modes - *pariyāyārthika naya* - the soul is one with the modes. The soul, thus, is known by these two standpoints.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

द्वद्विण सव्वं दव्वं तं पज्जयद्विण पुणो ।

हवदि य अण्णमणणं तक्कालं तम्मयत्तादो ॥२-२२॥

द्रव्यार्थिक नय की विवक्षा से वह समस्त वस्तु अन्य नहीं है, वही है, अर्थात् नर-नारकादि पर्यायों में वही एक द्रव्य रहता है, और पर्यायार्थिक नय की विवक्षा से अन्यरूप द्रव्य होता है, अर्थात् नर-नारकादि पर्यायों से जुदा-जुदा कहा जाता है क्योंकि नर-नारकादि पर्यायों के होने के समय वह द्रव्य उस पर्याय-स्वरूप ही हो जाता है।

From the standpoint-of-substance (*dravyārthika naya*), as the substance (*dravya*) remains the same, the object (*vastu*) is 'not-other' (*ananya*) in different modes (*pariyāya*). From the standpoint-of-modes (*pariyāyārthika naya*), as the object takes

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the form of the mode (*paryāya*), it is said to be ‘other’ (*anya*) with each change of the mode (*paryāya*).

The object (*vastu*) has two kinds of attributes, general (*sāmānya*) and specific (*viśeṣa*). The standpoint-of-substance (*dravyārthika naya*) and the standpoint-of-modes (*paryāyārthika naya*) are the two eyes that see these two kinds of attributes, general (*sāmānya*) and specific (*viśeṣa*). When viewed with one eye of the standpoint-of-substance (*dravyārthika naya*) while closing the other eye, the soul (*jīva*), with its general (*sāmānya*) attribute, appears to be the same in all modes (*paryāya*) – as the man, the infernal being, the *deva*, or the *Siddha*. When viewed with the eye of the standpoint-of-modes (*paryāyārthika naya*) while closing the other eye, the soul (*jīva*), with its specific (*viśeṣa*) attributes, appears to be different in all modes (*paryāya*) – as the man, the infernal being, the *deva*, or the *Siddha*. The soul (*jīva*) appears to have taken the form of its existing mode. Just as the fire, while burning, takes the form of the fuel – dung, grass, leaves, wood – in the same way, the soul (*jīva*) takes forms according to its modes (*paryāya*) of existence. When viewed with both the eyes – the standpoint-of-substance (*dravyārthika naya*) and the standpoint-of-modes (*paryāyārthika naya*) – the soul (*jīva*) appears to be one as well as different, with change of modes (*paryāya*). Viewing the object with only one eye – standpoint – does not provide the whole picture; viewing it with both the eyes gives the complete picture. When the object is viewed with both the eyes, there is no contradiction in the statement that it is ‘not-other’ (*ananya*) as well as it is ‘other’ (*anya*), in different modes (*paryāya*).¹

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
जीवाधिकार नाम का पहला अधिकार समाप्त हुआ।

1 – Ācārya Kundakunda’s *Pravacanasāra* – *Essence of the Doctrine*, p. 144.

CHAPTER - 2
अजीवाधिकार
THE NON-SOUL

पुद्गल द्रव्य के भेदों का कथन -
The kinds of physical matter -

अणुखंधवियप्पेण दु पोग्गलदव्वं हवेइ दुवियप्पं ।
खंधा हु छप्पयारा परमाणू चेव दुवियप्पो ॥२०॥

अणु और स्कन्ध के विकल्प से पुद्गल द्रव्य दो भेद वाला है। इनमें स्कन्ध वास्तव में छह प्रकार के हैं और परमाणु दो भेदों से युक्त है।
भावार्थ - प्रथम ही पुद्गल द्रव्य के दो भेद हैं - स्वभाव पुद्गल और विभाव पुद्गल। उनमें परमाणु स्वभाव पुद्गल है और स्कन्ध विभाव पुद्गल है। स्वभाव पुद्गल के कार्य-परमाणु और कारण-परमाणु की अपेक्षा दो भेद हैं तथा विभाव पुद्गल - स्कन्ध - के अतिस्थूल आदि छह भेद हैं। इन छह भेदों के नाम तथा उदाहरण आगे की गाथाओं में स्पष्ट किये गये हैं।

The material substance (*pudgala dravya*) has two divisions: the atoms (*aṇu* or *paramāṇu*) and the molecules (*skandha*). The molecules (*skandha*) have six classifications and the atoms (*aṇu* or *paramāṇu*) have two classifications.

EXPLANATORY NOTE

There are no space-points (*pradeśa*) for the indivisible unit of matter (*paramāṇu*), as it is of the extent of one space-point. One space-point of space is considered without space-points as its splitting or division is

not possible. Similarly, the indivisible unit of matter (*paramāṇu*) occupies one space-point, and there can be no further division of its spatial unit. Further, there is nothing smaller than the indivisible atom (*paramāṇu*). So there can be no division of its space-point.¹

Ācārya Umāsvāmī's Tattvārthasūtra:

अणवः स्कन्धाश्च ॥५-२५॥

पुद्गल अणु और स्कन्ध के भेद से दो प्रकार के हैं।

The atoms (*aṇu*) and the molecules (*skandha*) are the two divisions of the matter (*pudgala*).

The atom (*aṇu*) is the smallest unit of the matter (*pudgala*). It occupies just one space-point (*pradeśa*).

The collections of atoms which, in their gross state, can be taken by the hand and handled are the molecules (*skandha*). Conventionally, if action is present in a few instances, by synecdoche it can be extended to other versions too. Hence, the word 'molecule' (*skandha*) also applies to molecules consisting of two or more atoms, which cannot be so handled. Though the matter (*pudgala*) has infinite subclasses, still it is divided into two main classes, atoms (*aṇu*) and molecules (*skandha*).

1 – see *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 5-11, p. 189.*

स्कन्ध के छह भेद -

The six classifications of molecules -

अइथूलथूल थूलं थूलसुहुमं च सुहुमथूलं च ।
सुहुमं अइसुहुमं इदि धरादियं होदि छब्भेयं ॥२१॥

भूपव्वदमादीया भणिदा अइथूलथूलमिदि खंधा ।
थूला इदि विण्णेया सप्पीजलतेल्लमादीया ॥२२॥

छायातवमादीया थूलेदरखंधमिदि वियाणाहि ।
सुहुमथूलेदि भणिया खंधा चउरक्खविसया य ॥२३॥

सुहुमा हवंति खंधा पाओग्गा कम्मवग्गणस्स पुणो ।
तव्विवरीया खंधा अइसुहुमा इदि परूवेति ॥२४॥

अतिस्थूलस्थूल, स्थूल, स्थूलसूक्ष्म, सूक्ष्मस्थूल, सूक्ष्म और अतिसूक्ष्म -
ऐसे पृथिवी आदि स्कन्ध के छह भेद हैं।

भूमि, पर्वत आदि अतिस्थूलस्थूल स्कन्ध कहे गये हैं तथा घी, जल, तेल
आदि स्थूल स्कन्ध हैं, ऐसा जानना चाहिये।

छाया, आतप (धूप) आदि स्थूलसूक्ष्म स्कन्ध हैं ऐसा जानो तथा चार
इन्द्रियों के विषयभूत स्कन्धों को सूक्ष्मस्थूल कहा गया है।

कर्मवर्गणा रूप होने के योग्य स्कन्ध सूक्ष्म हैं और इनसे विपरीत अर्थात्
कर्मवर्गणा रूप न होने के योग्य स्कन्ध अतिसूक्ष्म हैं, ऐसा (आचार्य)
निरूपण करते हैं।

The molecules (*skandha*) have six classifications
comprising earth, etc.: 1) *atisthūla-sthūla* – extremely

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gross; 2) *sthūla* – gross; 3) *sthūla-sūkṣma* – gross-fine; 4) *sūkṣma-sthūla* – fine-gross; 5) *sūkṣma* – fine; and 6) *sūkṣma-sūkṣma* – extremely fine.

The earth (*pṛthivī*) and the mountain (*parvata*), etc., are *atisthūla-sthūla* – extremely gross, and the buttermilk (*ghee*), the water (*jala*) and the oil (*tela*), etc., are *sthūla* – gross – molecules (*skandha*).

The image (*chāyā*) and the sunshine (*dhūpa*), etc., are to be known as *sthūla-sūkṣma* – gross-fine, and those that are amenable to the four senses – touch (*sparśa*), taste (*rasa*), smell (*gandha*) and sound (*śabda*) – are *sūkṣma-sthūla* – fine-gross – molecules (*skandha*).

The learned *ācārya* have expounded that the molecules (*skandha*) fit to turn into karmas – *kārmāṇa-vargaṇā* – are *sūkṣma* – fine, and those that are not fit to turn into *kārmāṇa-vargaṇā* are *sūkṣma-sūkṣma* – extremely fine.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

वण्णरसगंधफासा विज्जंते पुग्गलस्स सुहुमादो ।

पुढवीपरियंतस्स य सद्दो सो पोग्गलो चित्तो ॥२-४०॥

परमाणु से लेकर महास्कन्ध पृथिवी पर्यन्त ऐसे पुद्गलद्रव्य में वर्ण-रूप (5), रस (5), गन्ध (2), स्पर्श (8) – ये चार प्रकार के गुण मौजूद हैं और जो शब्द है वह भाषा, ध्वनि आदि के भेद से अनेक प्रकार वाला पुद्गल का पर्याय है।

The substance (*dravya*) of matter (*pudgala*), from the minute atom (*paramāṇu*) to the gross earth (*pṛthivī*), have the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch

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(*sparśa*). The sound (*śabda*), which is of many kinds, is the mode (*paryāya*) of the matter (*pudgala*).

The substance (*dravya*) of matter (*pudgala*) is of six kinds: 1) *sūkṣma-sūkṣma* – extremely fine, 2) *sūkṣma* – fine, 3) *sūkṣma-sthūla* – fine-gross, 4) *sthūla-sūkṣma* – gross-fine, 5) *sthūla* – gross, and 6) *sthūla-sthūla* – extremely gross. The atom (*paramāṇu*) is of the first kind, *sūkṣma-sūkṣma* – extremely fine. The molecules fit to turn into karmas – *kārmāṇa-vargaṇā* – are *sūkṣma* – fine. Touch (*sparśa*), taste (*rasa*), smell (*gandha*) and sound (*śabda*) are *sūkṣma-sthūla* – fine-gross; since these are not recognized by the eye these are fine, and since these are recognized by the other four senses these are gross too. The image (*chāyā*) is *sthūla-sūkṣma* – gross-fine; since it is recognized by the eye it is gross and since it cannot be handled it is fine too. The liquids, like water and oil, are *sthūla* – gross; these do not fall apart on piercing or chopping. Objects like the earth, the mountain and the wood, are *sthūla-sthūla* – extremely gross. The qualities – colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*) – are amenable to recognition by the senses. One may argue that the atom (*paramāṇu*) and the molecules fit to turn into karmas – *kārmāṇa-vargaṇā* – are not recognized the senses; how can these be called amenable to recognition by the senses? The answer is that these have inherent capacity of recognition by the senses; on union with other matter these certainly become amenable to recognition by the senses.¹

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 168-169.

कारण-परमाणु और कार्य-परमाणु का लक्षण -

The cause (*kāraṇa*) and the effect (*kārya*) atom -

धाउचउक्कस्स पुणो जं हेऊ कारणं ति तं णेयो ।

खंधाणं अवसाणं णादव्वो कज्जपरमाणु ॥२५॥

जो इन चार धातुओं - पृथिवी, जल, तेज (अग्नि) और वायु - का कारण है उसे कारण-परमाणु जानना चाहिये, और स्कन्धों के अवसान को अर्थात् स्कन्धों में भेद होते-होते जो अन्तिम अंश रहता है उसे कार्य-परमाणु जानना चाहिये।

भावार्थ - पृथिवी, जल, अग्नि और वायु का जो रूप अपने ज्ञान में आता है वह अनेक परमाणुओं के मेल से बना हुआ स्कन्ध है। इस स्कन्ध के बनने में जो परमाणु मूल कारण हैं वे कारण-परमाणु कहलाते हैं। स्निग्ध और रूक्ष गुण के कारण परमाणु परस्पर में मिलकर स्कन्ध बनाते हैं, जब उनमें स्निग्धता और रूक्ष गुणों का हास होता है तब विघटन होता है इस तरह विघटन होते-होते जो अन्तिम अंश - अविभाज्य अंश - रह जाता है वह कार्य-परमाणु कहलाता है।

That which is the cause of these four forms of matter – the earth (*pṛthivī*), the water (*jala*), the fire (*agni*), and the air (*vāyu*) – is to be known as the cause-atom (*kāraṇa-paramāṇu*). The smallest possible division of the molecule (when no further division of its spatial unit is possible) is to be known as the effect-atom (*kārya-paramāṇu*).

EXPLANATORY NOTE

The indivisible atom (*paramāṇu*) has the qualities of greasiness (*snigdha*) and roughness (*rūkṣa*); these qualities have infinite kinds of transformations and, hence, divisions. The ‘molecules’, in form of the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*), are

modes (*pariyāya*) of the matter (*pudgala*). These molecules exhibit, as primary or secondary, the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). The atoms (*paramāṇu*) that cause these four forms of matter are called the cause-atoms (*kāraṇa-paramāṇu*).

Both, greasiness and roughness, have infinite divisions but combination of atoms takes place only when there is the difference of two degrees in greasiness or roughness. Combination between atoms cannot take place in any other way. There is no combination of atoms which are characterized by the lowest degree (one degree) of greasiness or roughness. There is no combination of one degree of greasiness with one, two, numerable, innumerable or infinite degrees of greasiness. In the same manner, there is no combination of one degree of greasiness with one, two, numerable, innumerable or infinite degrees of roughness. Similarly, it should be understood with regard to one degree of roughness. The atoms which are characterized by the lowest degree (one degree) of greasiness or roughness are called the lowest-atoms (*jaghanya-paramāṇu*).

Combination takes place between similar and dissimilar types of atoms, if there is difference in degrees of either property (greasiness or roughness) of two units. There is no combination in all other instances. There is combination of an atom of two degrees of greasiness with an atom of four degrees of greasiness. The same (greasiness of two degrees), however, does not combine with one, two, three, five, six, seven, eight, numerable, innumerable and infinite degrees of greasiness. Similarly, there is combination of an atom of three degrees of roughness with five degrees of roughness; also of an atom of five degrees of roughness with seven degrees of roughness. Combination also takes place between an atom of two degrees of roughness with an atom of four degrees of greasiness. Combination takes place between atoms with difference of two degrees in greasiness, between atoms with difference of two degrees in roughness, and between atoms with difference of two degrees in greasiness and roughness. Combination does not take place between atoms of the same degree of greasiness and roughness, or between

.....

atoms with difference of one degree of greasiness and roughness.¹

The atoms which are suitable for combination with other atoms are called the utmost-atoms (*utkr̥ṣṭa-paramāṇu*).

The indivisible unit of matter that is of the extent one space-point (*pradeśa*) is called the atom (*paramāṇu*). One space-point indicates that no further splitting or division of the atom is possible. There is nothing smaller than the indivisible atom. The atom (*paramāṇu*) is, therefore, termed as without space-points (*Tattvārthasūtra*, 5-11). Such atoms are called the effect-atoms (*kārya-paramāṇu*).



1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 212.

परमाणु का विशेष कथन -

The marks of the atom -

अत्तादि अत्तमज्झं अत्तंतं णेव इंदियगेज्झं ।

अविभागी जं दव्वं परमाणू तं वियाणाहि ॥२६॥

स्वयं ही जिसका आदि है, स्वयं ही जिसका मध्य है, स्वयं ही जिसका अन्त है (अर्थात् जिसके आदि में, मध्य में और अन्त में परमाणु का निजस्वरूप ही है), जो इन्द्रियों के द्वारा ग्रहण में नहीं आता है, तथा जिसका दूसरा विभाग नहीं हो सकता है, उसे परमाणु द्रव्य जानो।

The atom (*paramāṇu*) is itself the beginning, the middle and the end. It cannot be perceived by the senses and it cannot be divided any further.

EXPLANATORY NOTE

That which occupies one space-point (*pradeśa*) and possesses the capacity to produce the modes of touch, taste, etc., is called the atom (*paramāṇu*). Since the atom occupies just one space-point (*pradeśa*), it is the smallest unit of the matter (*pudgala*); hence the name '*paramāṇu*'. Because of its minuteness, it is the beginning, the middle and the end. It has been said in the Scriptures, "The atom is itself the beginning, the middle and the end. That indivisible substance (*dravya*) which cannot be perceived by the senses is the atom (*aṇu*, *paramāṇu*)."¹

Ācārya Kundakunda in '*Pañcāstikāya*', *gāthā* 77, expounds, "The last limit of all molecules (*skandha*) is the atom (*paramāṇu*). It is indivisible (*avibhāgī*), one (*eka* – occupying one space-point), eternal (*śāśvata*), corporeal (*mūrta*), and without-sound (*aśabda*)."

1 – Ācārya Umāsvāmī's *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda's *Sarvārthasiddhi*, *sūtra* 5-25, p. 209-210.

पुद्गल के स्वभावगुण और विभावगुण का वर्णन -

The natural and unnatural qualities of the matter -

एयरसरूवगंधं दोफासं तं हवे सहावगुणं ।

विहावगुणमिदि भणिदं जिणसमये सब्बपयडत्तं ॥२७॥

एक रस, एक रूप (वर्ण), एक गन्ध और दो स्पर्शों से युक्त जो (परमाणु) है वह (पुद्गल का) स्वभावगुण है, और जो सर्वप्रकट (सर्व इन्द्रियों से ग्राह्य - द्व्यणुक आदि स्कन्ध दशा में अनेक रस, अनेक रूप, अनेक गन्ध और अनेक स्पर्श वाला) है वह जिनशासन में (पुद्गल का) विभावगुण कहा गया है।

भावार्थ - जो परमाणु स्कन्ध दशा से विघटित होकर एकप्रदेशीपने को प्राप्त हुआ है उसमें तीता, खट्टा, कडुआ, मीठा, कसैला - इन पाँच रसों में से कोई एक रस होता है; काला, नीला, पीला, सफेद, लाल - इन पाँच वर्णों में से कोई एक वर्ण होता है; सुगन्ध, दुर्गन्ध - इन दो गन्ध में से कोई एक गन्ध होता है; और ठंडा, गर्म में से कोई एक, तथा स्निग्ध, रूक्ष में से कोई एक - इस प्रकार दो स्पर्श होते हैं। कठोर, कोमल, हल्का और भारी - ये चार स्पर्श आपेक्षिक होने से परमाणु में विवक्षित नहीं हैं। इस प्रकार पाँच गुणों से युक्त परमाणु स्वभावगुण वाला कहा गया है परन्तु यही परमाणु जब स्कन्ध दशा में अनेक रस, अनेक रूप, अनेक गन्ध और अनेक स्पर्शों से युक्त होता है तब विभावगुण वाला कहा गया है। तात्पर्य यह है कि परमाणु स्वभाव पुद्गल है और स्कन्ध विभाव पुद्गल है।

The atom (*paramāṇu*), having one taste (*rasa*), one colour (*varṇa*), one smell (*gandha*) and two (non-contradictory kinds of) touch (*sparśa*), are the natural-qualities (*svabhāva-guṇa*) of the matter (*pudgala*). The molecule (*skandha*), perceivable by all the senses, is said to possess unnatural-qualities (*vibhāva-guṇa*) of the matter (*pudgala*).

EXPLANATORY NOTE

The natural-qualities (*svabhāva-guṇa*) of the matter (*pudgala*) manifest in the atom (*paramāṇu*) in form of these five: one taste (*rasa*) out of the five, one colour (*varṇa*) out of the five, one smell (*gandha*) out of the two, and two non-contradictory touch (*sparsā*) out of these four – cold (*ṭhañḍā*) and hot (*garma*), and smooth (*snigdha*) and rough (*rūkṣa*). The other four kinds of touch (*sparsā*) – soft (*komala*) and hard (*kaṭhora*), heavy (*bhārī*) and light (*halkā*), being relative, are not manifested in the atom. The unnatural-qualities (*vibhāva-guṇa*) of the matter (*pudgala*) manifest in the molecule (*skandha*) comprising two or more atoms (*paramāṇu*). The unnatural-qualities (*vibhāva-guṇa*) are perceivable by all the senses.

Ācārya Umāsvāmī's *Tattvārthasūtra*:

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥५-२३॥

स्पर्श, रस, गन्ध और वर्ण वाले पुद्गल होते हैं।

The forms of matter (*pudgala*) are characterized by touch (*sparsā*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*).

What is touched or touching alone is touch (*sparsā*). It is of eight kinds, namely, soft (*komala*), hard (*kaṭhora*), heavy (*bhārī*), light (*halkā*), cold (*ṭhañḍā*), hot (*garma*), smooth (*snigdha*) and rough (*rūkṣa*). What is tasted or tasting alone is taste (*rasa*). It is of five kinds: bitter (*tītā*), sour (*khaṭṭā*), acidic (*kaḍuā*), sweet (*mīṭhā*) and astringent (*kasailā*). What is smelt or smelling alone is smell (*gandha*). It is of two kinds: pleasant smell (*sugandha*) and unpleasant smell (*durgandha*). Colour (*varṇa*) is of five kinds: black (*kālā*), blue (*nīlā*), yellow (*pīlā*), white (*sapheda*) and red (*lāla*). The foregoing are the principal divisions. And the subdivisions of each of these may be numerable (*saṃkhyāta*), innumerable (*asaṃkhyāta*) and infinite (*ananta*). These – touch, taste, smell and colour – are always associated with the matter (*pudgala*).

पुद्गल की स्वभाव-पर्याय और विभाव-पर्याय का वर्णन –
The natural and unnatural modes of the matter –

अण्णणिरावेक्खो जो परिणामो सो सहावपज्जाओ ।
 खंधसरूवेण पुणो परिणामो सो विहावपज्जाओ ॥२८॥

जो अन्य-निरपेक्ष (अन्य की अपेक्षा रहित) परिणाम है वह स्वभाव-पर्याय है और जो स्कन्धरूप परिणाम है वह विभाव-पर्याय है।
भावार्थ – पुद्गल द्रव्य का परमाणुरूप जो परिणमन है वह अन्य परमाणुओं से निरक्षेप होने के कारण स्वभाव-पर्याय है तथा स्कन्धरूप जो परिणमन है वह अन्य परमाणुओं से सापेक्ष होने के कारण विभाव-पर्याय है।

The modification (*pariṇāma*) of the matter (*pudgala*) that is independent of the other matter is its natural-mode (*svabhāva-paryāya*). The modification (*pariṇāma*) of the matter (*pudgala*) in form of molecule (*skandha*), that is dependent on the other matter, is its unnatural-mode (*vibhāva-paryāya*).

EXPLANATORY NOTE

The atom (*paramāṇu*) is the natural-mode (*svabhāva-paryāya*) of the matter (*pudgala*). In this natural-mode (*svabhāva-paryāya*), the matter (*pudgala*) is in its pure-mode (*śuddha-paryāya*). In this state, the matter (*pudgala*) is said to be in form of its primary modification – ‘*paramapāriṇāmikabhāva*’. It undergoes six steps of infinitesimal changes of rhythmic rise and fall (increase and decrease), called ‘*ṣaṭguṇahānivṛddhi*’. It is utterly minuscule – *atisūkṣma*. It is the basic mode of the substance of matter and, therefore, called ‘*arthaparyāyātmaka*’. In this mode the matter (*pudgala*) is not dependent on other substances.

The molecule (*skandha*) is also the mode (*paryāya*) of the matter

(*pudgala*) but, being in form of bondage with other atoms of the same class – ‘*svajātīyabandha*’ – is impure (*aśuddha*). The molecule (*skandha*), therefore, is the unnatural-mode (*vibhāva-paryāya*) of the matter (*pudgala*).

The substance (*dravya*) itself does not undergo origination (*utpāda*) and destruction (*vyaya*); it has permanence (*dhrauvya*) as its nature. The impure mode-of-substance (*dravyaparyāya*) is the mode obtained on the union of multiple substances. Mode-of-substance (*dravyaparyāya*), by union, is of two kinds: 1) *samānajātīya dravyaparyāya* – by the union of atoms of the same class of substance; for example, different kinds of physical matter, and 2) *asamānajātīya dravyaparyāya* – by the union of different classes of substances, for example, the humans, and the celestial beings. To elaborate, the union – *samānajātīya* – of an atom results in destruction (*vyaya*) of the old molecule of three atoms and origination (*utpāda*) of the new molecule of four atoms. Still, the atom – the substance (*dravya*) – has permanence (*dhrauvya*) as it stays in own nature in both the modes (*paryāya*). The man is the union – *asamānajātīya* – of two substances, the soul (*jīva*) and the matter (*pudgala*). When the man is reborn as a *deva*, there is destruction (*vyaya*) of the mode (*paryāya*) that is the man, and origination (*utpāda*) of the mode (*paryāya*) that is the *deva*. However, the soul (*jīva*) and the matter (*pudgala*) that comprise the man, have permanence as these continue to remain in their respective own-nature (*svabhāva*). The substance (*dravya*) exhibits origination (*utpāda*) and destruction (*vyaya*) from the point-of-view of its modes, but exhibits permanence (*dhrauvya*) from the point-of-view of its own-nature (*svabhāva*). These three, origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*), have no separate identity from the substance (*dravya*). These, therefore, are nothing but the substance (*dravya*).¹

1 – Ācārya Kundakunda’s *Pravacanasāra* – *Essence of the Doctrine*, p. 127-128.

पुद्गल-द्रव्य के कथन का उपसंहार -

The core meaning of the matter (*pudgala*) -

पोग्गलदव्वं उच्चइ परमाणू णिच्छएण इदरेण ।

पोग्गलदव्वो त्ति पुणो ववदेसो होदि खंधस्स ॥२९॥

निश्चयनय से परमाणु को 'पुद्गल द्रव्य' कहा जाता है और इससे भिन्न (व्यवहारनय से) स्कन्ध को 'पुद्गल द्रव्य' ऐसा कहा जाता है।

भावार्थ - पुद्गल द्रव्य के परमाणु और स्कन्ध की अपेक्षा से दो भेद हैं। दोनों भेदों में द्रव्य और पर्यायरूपता है, क्योंकि द्रव्य के बिना पर्याय नहीं रहता और पर्याय के बिना द्रव्य नहीं रहता, ऐसा आगम का उल्लेख है। यहाँ निश्चयनय की अपेक्षा परमाणु को द्रव्य, और स्कन्ध को पर्याय कहा गया है। स्कन्ध में जो पुद्गलद्रव्य का व्यवहार होता है अथवा परमाणु में जो पर्याय का व्यवहार होता है उसे व्यवहारनय का विषय बताया है।

From the transcendental point-of-view (*niścayanaya*), the atom (*paramāṇu*) is called the substance of matter – *pudgala-dravya*. As against this, from the empirical point-of-view (*vyavahāranaya*), the molecule (*skandha*) is called the substance of matter – *pudgala-dravya*.

EXPLANATORY NOTE

From the pure transcendental point-of-view (*śuddha niścayanaya*), the atom (*paramāṇu*) – the natural-mode (*svabhāva-paryāya*) of the matter (*pudgala*) – must be known as the substance of matter (*pudgala-dravya*). Only from the empirical point-of-view (*vyavahāranaya*), the molecule (*skandha*) – the unnatural-mode (*vibhāva-paryāya*) of the matter (*pudgala*) – is conventionally called the substance of matter (*pudgala-dravya*).

धर्म, अधर्म और आकाश द्रव्य का लक्षण -

The media of motion and rest, and the space -

गमणणिमित्तं धम्ममधम्मं ठिदि जीवपोग्गलाणं च ।

अवगहणं आयासं जीवादीसव्वदव्वाणं ॥३०॥

जो जीव और पुद्गलों के गमन का निमित्त है वह धर्म (द्रव्य) है, जो जीव और पुद्गलों की स्थिति (ठहरने) का निमित्त है वह अधर्म (द्रव्य) है तथा जो जीवादि समस्त द्रव्यों के अवगाहन का निमित्त है वह आकाश (द्रव्य) है।

भावार्थ - छह द्रव्यों में सिर्फ जीव और पुद्गल द्रव्य में क्रिया है, शेष चार द्रव्य क्रिया रहित हैं। जिनमें क्रिया होती है उन्हीं में क्रिया का अभाव होने पर स्थिति का व्यवहार होता है। इस तरह जीव और पुद्गल इन दो द्रव्यों की क्रिया में जो अप्रेरक निमित्त है वह धर्म द्रव्य है तथा उन्हीं दो द्रव्यों की स्थिति में जो अप्रेरक निमित्त है वह अधर्म द्रव्य है। अवगाहन समस्त द्रव्यों का होता है इसलिये आकाश का लक्षण बतलाते हुए कहा गया है कि जो जीवादि समस्त द्रव्यों के अवगाहन (स्थान देने में) निमित्त है वह आकाश द्रव्य है।

The medium of motion (*dharmā dravya*) is the instrumental cause that assists souls (*jīva*) and matter (*pudgala*) in their motion (*gamana*). The medium of rest (*adharma dravya*) is the instrumental cause that assists souls (*jīva*) and matter (*pudgala*) in their rest (*sthiti*). The space (*ākāśa dravya*) is the instrumental cause that provides accommodation (*avagāhana*) to all substances – souls (*jīva*), etc.

EXPLANATORY NOTE

That which takes an object from one place to another is 'gati' – motion.

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The opposite of this is ‘*sthiti*’ – rest. What is ‘*upakāra*’ – assistance? The *sūtra* refers to assistance in motion and in rest. The medium of motion (*dharma*) and the medium of rest (*adharmā*) render assistance in form of facilitating motion and rest, respectively. Just as the water facilitates movement of the fish, similarly the medium of motion (*dharma*) facilitates movement of the souls (*jīva*) and the forms of matter (*pudgala*) tending to move. Just as the earth gives support to objects like the horse, similarly the medium of rest (*adharmā*) is the common medium of rest for the souls (*jīva*) and the forms of matter (*pudgala*) tending to rest.¹

Ācārya Umāsvāmī’s *Tattvārthasūtra*:

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥५-१७॥

स्वयमेव गमन तथा स्थिति को प्राप्त हुए जीव और पुद्गलों के गमन तथा ठहरने में जो सहायक है सो क्रम से धर्म और अधर्म द्रव्य का उपकार है।

The functions of the medium of motion (*dharma*) and the medium of rest (*adharmā*) are to assist motion and rest, respectively.

Ācārya Nemicandra’s *Dravyasaṃgraha*:

गड़परिणयाण धम्मो पुग्गलजीवाण गमणसहयारी ।

तोयं जह मच्छाणं अच्छंता णेव सो णेई ॥१७॥

गति (गमन में) परिणत जो पुद्गल और जीव हैं, उनके गमन में धर्म-द्रव्य सहकारी है – जैसे मत्स्यों के गमन में जल सहकारी है। और नहीं गमन करते हुए पुद्गल और जीवों को वह धर्म-द्रव्य कदापि गमन नहीं कराता है।

1 – Ācārya Umāsvāmī’s *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda’s *Sarvārthasiddhi, sūtra* 5-17, p. 195-196.

The substance of medium of motion – *dharmā* – renders assistance to souls and matter in their state of motion, just as water assists aquatic animals in their motion; it does not cause them to move if they are stationary.

ठाणजुदाण अधम्मो पुग्गलजीवाण ठाणसहयारी ।
छाया जह पहियाणं गच्छंता णेव सो धरई ॥१८॥

ठहराव-सहित जो पुद्गल और जीव हैं, उनके ठहरने में सहकारी कारण अधर्म-द्रव्य है; जैसे पथिकों (बटोहियों) की ठहरने की स्थिति में छाया सहकारी है। और गमन करते हुए जीव तथा पुद्गलों को वह अधर्म-द्रव्य नहीं ठहराता है।

The substance of medium of rest – *adharmā* – renders assistance to souls and matter in their state of rest, just as the shade (of a tree, etc.) assists travellers in their state of rest; it does not hold them back if they are moving.

Space (*ākāśa*) has infinite space-points and it pervades both the universe (*lokākāśa*) and the non-universe (*alokākāśa*). The division of this infinitely expansive space (*ākāśa*) which accommodates the souls (*jīva*), the matter (*pudgala*), the medium of motion (*dharmāstikāya*), the medium of rest (*adharmāstikāya*), and the time (*kāla*), is the universe-space (*lokākāśa*). In the infinite space (*ākāśa*) beyond, these five substances do not permeate; this is the non-universe-space (*alokākāśa*).¹

Ācārya Umāsvāmī's *Tattvārthasūtra*:

आकाशस्यावगाहः ॥५-१८॥

समस्त द्रव्यों को अवकाश - स्थान - देना, यह आकाश द्रव्य का उपकार है।

1 – Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 163-164.

The function of the space (*ākāśa*) is to provide accommodation (*avagāha*).

The assistance rendered by the space (*ākāśa*) is to give room to the other substances (*dravya*), such as the souls (*jīva*) and the matter (*pudgala*). Now, it is proper to say that the space gives room to the souls and forms of matter which are characterized by activity. But the media of motion and of rest are inactive (*niṣkriya*) and eternally pervasive. How can penetration apply to these substances? The objection is untenable, as penetration is established by convention. For instance, the space (*ākāśa*) is spoken of as pervading everywhere, although there is no movement. This is because the space (*ākāśa*) exists everywhere. Similarly, though there is no penetration by the media of motion and of rest, it is attributed conventionally as these permeate the entire universe-space.¹

Ācārya Nemicandra's *Dravyasaṃgraha*:

अवगासदाणजोग्गं जीवादीणं वियाण आयासं ।
जेण्हं लोगागासं अल्लोगागासमिदि दुविहं ॥१९॥

जो जीव आदि द्रव्यों को अवकाश देने वाला है उसको श्रीजिनेन्द्र देव द्वारा कहा हुआ आकाश-द्रव्य जानो। वह लोकाकाश और अलोकाकाश इन भेदों से दो प्रकार का है।

As per the Word of Lord Jina, the substance which provides accommodation to substances, like souls, is to be known as the *ākāśa* (the space). The *ākāśa* comprises two parts: the *lokākāśa* (the universe space), and the *alokākāśa* (the non-universe space).

1 – Ācārya Umāsvāmī's *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda's *Sarvārthasiddhi*, sūtra 5-18, p. 197-198.

व्यवहारकाल का वर्णन -

The empirical substance of time -

समयावलिभेदेण दु दुवियप्पं अहव होइ तिवियप्पं ।

तीदो संखेज्जावलिहदसंठाणप्पमाणं तु ॥३१॥

समय और आवली के भेद से व्यवहारकाल के दो भेद हैं, अथवा अतीत, वर्तमान और भविष्यत् (अनागत) के भेद से तीन भेद हैं। उनमें अतीत काल, संख्यात आवली से गुणित हतसंस्थान (अर्थात् संस्थान से रहित सिद्धों) का जितना प्रमाण है उतना है।

भावार्थ - व्यवहारकाल के समय और आवली की अपेक्षा दो भेद हैं। इनमें समय काल द्रव्य की सबसे लघु पर्याय है। असंख्यात समयों की एक आवली होती है। यहाँ आवली, निमिष, काष्ठा, कला, नाडी, दिन-रात आदि का उपलक्षण है। दूसरी विधि से काल के भूत, वर्तमान और भविष्यत् की अपेक्षा तीन भेद हैं। इनमें भूतकाल संख्यात आवली से गुणित सिद्धों के बराबर है।

The empirical (*vyavahāra*) substance of time (*kāla*) is of two kinds: the *samaya* and the *āvalī*. Or, it is of three kinds: the past (*atīta*), the present (*vartamāna*) and the future (*anāgata*). The empirical past (*atīta kāla*) is equal to the numerable *āvalī* multiplied by the number of liberated souls (the *Siddha*).

EXPLANATORY NOTE

The smallest and indivisible unit of empirical time is called the *samaya*. A few further terms constituting numerable (*saṅkhyāta*) time are as under:¹

1 - see Appendix-1 to Ācārya Samantabhadra's *Svayambhūstotra* - Adoration of The Twenty-four Tīrthaṅkara, p. 173-174.

- Innumerable *samaya* = 1 *āvalī*
 Numerable *āvalī* = 1 *ucchvāsa* (also called 'prāṇa')
 7 *ucchvāsa* = 1 *stoka*
 7 *stoka* = 1 *lava*
 38½ *lava* = 1 *nālī*
 2 *nālī* = 1 *muhūrta* (= 48 minutes)
 30 *muhūrta* = 1 *dina-rāta* (= 24 hours)
 15 *dina-rāta* = 1 *pakṣa*
 2 *pakṣa* = 1 *māsa* (month)
 2 *māsa* = 1 *ṛtu*
 3 *ṛtu* = 1 *ayana*
 2 *ayana* = 1 *varṣa* (year)
 5 *varṣa* = 1 *yuga*
 2 *yuga* = 10 *varṣa*
 10,000 x 10 *varṣa* = 1 *lakṣa* (lakh) *varṣa*
 84 x 1 *lakṣa* (lakh) *varṣa* (years) = 1 *pūrvāṅga*
 1 *pūrva* = 84 lakh x 1 *pūrvāṅga*
 = 84 lakh x 84 lakh years
 = 7056000000000 years
 (also, 1 *pūrvakoti* = 1 crore x 1 *pūrva*;
 1 crore = 100 x 1 lakh = 100,00,000)
 1 *parvāṅga* = 84 x 1 *pūrva*
 1 *parva* = 84 lakh x 1 *parvāṅga*
 1 *nayutāṅga* = 84 x 1 *parva*
 1 *nayuta* = 84 lakh x 1 *nayutāṅga*
 1 *kumudāṅga* = 84 x 1 *nayuta*
 1 *kumuda* = 84 lakh x 1 *kumudāṅga*
 1 *padmāṅga* = 84 x 1 *kumuda*
 1 *padma* = 84 lakh x 1 *padmāṅga*
 1 *nalīnāṅga* = 84 x 1 *padma*
 1 *nalina* = 84 lakh x 1 *nalīnāṅga*

1 <i>kamalāṅga</i>	= 84 x 1 <i>nalina</i>
1 <i>kamala</i>	= 84 lakh x 1 <i>kamalāṅga</i>
1 <i>truṭitāṅga</i>	= 84 x 1 <i>kamala</i>
1 <i>truṭita</i>	= 84 lakh x 1 <i>truṭitāṅga</i>
1 <i>aṭaṭāṅga</i>	= 84 x 1 <i>truṭita</i>
1 <i>aṭaṭa</i>	= 84 lakh x 1 <i>aṭaṭāṅga</i>

The series continues in this fashion. The Jaina Scripture has named the elements of the series as: *pūrvāṅga*, *pūrva*, *parvāṅga*, *parva*, *nayutāṅga*, *nayuta*, *kumudāṅga*, *kumuda*, *padmāṅga*, *padma*, *nalināṅga*, *nalina*, *kamalāṅga*, *kamala*, *truṭitāṅga*, *truṭita*, *aṭaṭāṅga*, *aṭaṭa*, *amamāṅga*, *amama*, *hāhāṅga*, *hāhā*, *hūhāṅga*, *hūhū*, *latāṅga*, *latā*, *mahālatāṅga* and *mahālatā*. After this, 1 *mahālatā* multiplied by 84 lakh gives 1 *śrikalpa*. 1 *śrikalpa* multiplied by 84 lakh gives 1 *hastaprahelita*. 1 *hastaprahelita* multiplied by 84 lakh gives 1 *acalātma*. It is mentioned that 84 multiplied by itself 31 times followed by ninety zeros constitutes 1 *acalātma*.¹

These are divisions of numerable (*saṃkhyāta*) time.

Time periods of still greater values are known as innumerable time (*asaṃkhyāta*); these are not expressed in years but in terms of the time required to perform certain mental activities as mentioned in the Scripture. Briefly, numbers expressing innumerable time periods, are expressed, in ascending order, as under:

vyavahārapalya leads to the time period known as *vyavahārapalyopama*; *uddhārapalya* leads to the time period known as *uddhārapalyopama*; and *addhāpalya* leads to the time period known as *addhāpalyopama* (*palyopama* or *palya*, in short).

Further, $10 \times 1 \text{ crore} \times 1 \text{ crore}$ *addhāpalyopama* = *addhāsāgaropama* (*sāgaropama* or *sāgara*, in short).

Terms like *palyopama* and *sāgaropama* are used to express the age of worldly souls, the duration of karmas, and the worldly cycle of time.

1 – see *Tiloyapaṇṇatī-2*, p. 82-90; *Harivañśapurāṇa*, p. 133-134.

Jaina cosmology divides the worldly cycle of time (*kalpakāla*) in two parts or half-cycles – ascending (*utsarpiṇī*) and descending (*avasarpiṇī*) – each consisting of 10×1 crore \times 1 crore *addhāsāgaropama* (10 *koṭākoṭī sāgaropama*). Thus, one cycle of time (*kalpakāla*) gets over in 20 *koṭākoṭī sāgaropama*. During the ascending period (*utsarpiṇī*) of the half-cycle, in the regions of Bharata and Airāvata, there is the all-round increase in age, strength, stature and happiness of the living beings, while during the descending period (*avasarpiṇī*) of the half-cycle, there is the all-round deterioration. Just as the moon continues its never-ending journey of waxing and waning luminance, there is incessant and eternal revolution of the worldly cycle of time in these regions.

Time periods beyond these values are termed as infinite (*ananta*) in Jaina cosmology.

When the atom of matter – *pudgala-paramāṇu* – traverses slowly from one space-point (*pradeśa*) to the other of space (*ākāśa*), it must cross over one *kālāṇu* to enter the other. The infinitesimal time taken by the atom of matter – *pudgala-paramāṇu* – to traverse slowly from one space-point (*pradeśa*) to the other is the mode (*pariyāya*) of the substance of time (*kāla*). This infinitesimal time is called the ‘*samaya*’ – the measure of time. If individual *kālāṇu* were not separate and if it were possible for the *kālāṇu* to unite with each other, the mode (*pariyāya*) of the substance of time (*kāla*) – the ‘*samaya*’ – would not exist.¹

1 – Ācārya Kundakunda’s *Pravacanasāra – Essence of the Doctrine*, p. 179-180.

निश्चयकाल के स्वरूप का कथन -

The real (transcendental) substance of time -

जीवादु पोग्गलदो णंतगुणा भावि¹ संपदा समया ।

लोयायासे संति य परमट्टो सो हवे कालो ॥३२॥

भावी अर्थात् भविष्यत् काल जीवों तथा पुद्गलों से अनन्तगुणा है। संप्रति अर्थात् वर्तमान काल 'समय' मात्र है। और जो लोकाकाश में कालाणु हैं वे परमार्थ से (अर्थात् निश्चय से) काल (द्रव्य) है।

The future time is infinite (*ananta*) times the number of souls (*jīva*) and the matter (*pudgala*). The present time is just the 'samaya' – the shortest unit and mode (*paryāya*) that is the empirical (*vyavahāra*) time (*kāla*). The real (*niścaya*) time – the substance (*dravya*) of the time (*kāla*) – comprises time-atoms (*kālāṇu*) inhabiting the entire universe-space (*lokākāśa*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

समओ दु अप्पदेसो पदेसमेत्तस्स दव्वजादस्स ।

वदिवददो सो वट्टदि पदेसमागासदव्वस्स ॥२-४६॥

और काल-द्रव्य प्रदेश से रहित है, अर्थात् प्रदेशमात्र है; वह कालाणु आकाश-द्रव्य के निर्विभाग क्षेत्ररूप प्रदेश में मंद गति से गमन करने वाला तथा एक प्रदेशरूप ऐसे पुद्गल जातिरूप परमाणु के निमित्त से समय-पर्याय की प्रगटता से प्रवर्तता है।

1 – पाठान्तर - 'चावि'; देखें 'गोम्मटसार (जीवकाण्ड)', गाथा 579 - "वर्तमान काल का परिमाण एक समय है। भाविकाल सर्व जीवराशि और सर्व पुद्गलों से भी अनन्त गुणा है। इस प्रकार (अतीत काल सहित) व्यवहार काल तीन प्रकार का कहा।"

And, the substance of time (*kāla dravya*) is without space-points (*pradeśa*); it occupies just one space-point (*pradeśa*). As the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly in the substance of space (*ākāśa dravya*) from one space-point to the other, the time-atom (*kālāṇu*) evolves into its mode (*paryāya*) of time (duration or *samaya*).

The universe-space (*lokākāśa*) has innumerable (*asaṃkhyāta*) space-points (*pradeśa*). Each space-point (*pradeśa*) of the universe-space (*lokākāśa*) is inhabited by one time-atom (*kālāṇu*). These innumerable (*asaṃkhyāta*) time-atoms (*kālāṇu*) fill up the entire universe-space (*lokākāśa*). Each time-atom (*kālāṇu*) maintains its separate identity; it does not unite with other time-atoms (*kālāṇu*), as the heap of gems. As the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly from one space-point (*pradeśa*) to the other in the substance of space (*ākāśa dravya*), the time-atom (*kālāṇu*) transforms into the mode (*paryāya*) that is time (duration or *samaya*). Since the time-atom (*kālāṇu*) has single space-point (*pradeśa*), it is *apradeśī*, without space-points.

Ācārya Nemicandra's *Dravyasaṃgraha*:

द्ववपरिवट्टरूवो जो सो कालो हवेइ ववहारो ।
परिणामादीलक्खो वट्टणलक्खो य परमट्टो ॥२१॥

जो द्रव्यों के परिवर्तन-रूप, परिणाम-रूप देखा जाता है वह तो व्यवहार-काल है और वर्तना लक्षण का धारक जो काल है, वह निश्चय-काल है।

Conventional time (*vyavahāra kāla*) is perceived by the senses through the transformation and modification of substances. Real time (*niścaya kāla*), however, is the cause of imperceptible, minute changes (called *vartanā*) that go on incessantly in all substances.

लोयायासपदेसे इक्केक्के जे द्विया हु इक्केक्का ।
रयणाणं रासीमिव ते कालाणू असंखदव्वाणि ॥२२॥

जो लोकाकाश के एक-एक प्रदेश पर रत्नों की राशि के समान परस्पर भिन्न होकर एक-एक स्थित हैं, वे कालाणु हैं; और वे कालाणु असंख्यात हैं।

The real time (*niścaya kāla*) is of the extent of space-points of the universe, pervading the entire universe. Each particle or unit of the real time is distinct and occupies one unit of space; these innumerable particles of the real time, thus, exist in the entire universe (*lokākāśa*), like heaps of jewels.

The 'samaya' exists because transformation (*pariṇamana*) takes place in an indivisible (*akhaṇḍa*) substance (*dravya*) as it associates with separate *kālāṇu*, which do not unite with each other. The mode (*pariyāya*) of the substance of time (*kāla*) – the 'samaya' – manifests in the slow movement of the atom of matter – the *pudgala-paramāṇu*. That which neither originates nor vanishes with the origination or destruction of the mode, i.e., the 'samaya', is the *kālāṇu*, the substance of time (*kāla dravya*). The mode that is the 'samaya' is transient, the *kālāṇu* or the substance of time (*kāla dravya*) is eternal.¹

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 180.

जीवादि द्रव्यों के परिवर्तन का कारण तथा
धर्मादि चार द्रव्यों की स्वभावगुणपर्यायों का वर्णन -

**The transformation in souls, etc., and
natural qualities and modes of substances -**

जीवादीद्व्वाणं परिवट्टणकारणं हवे कालो ।
धम्मादिचउण्हं णं सहावगुणपज्जया होति ॥३३॥

जीवादि द्रव्यों के परिवर्तन का कारण काल (द्रव्य) है। धर्मादिक चार द्रव्यों के स्वभाव-गुण-पर्यायें होती हैं।

भावार्थ - जीवादिक द्रव्यों में जो समय-समय में वर्तनारूप परिणमन होता है उसका निमित्त कारण काल द्रव्य है। धर्म, अधर्म, आकाश और काल - इन चार द्रव्यों के जो गुण तथा पर्याय हैं वे सदा स्वभावरूप ही होते हैं, उनमें विभावरूपता नहीं आती है।

The transformations (*parivartana*) that take place in substances of souls (*jīva*), etc., are due to the substance of time (*kāla dravya*). Four substances (*dravya*) – the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*) and the time (*kāla*) – have only the natural (*svabhāva*) mode-of-qualities (*guṇaparyāya*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥५-२२॥

वर्तना, परिणाम, क्रिया, परत्व और अपरत्व - ये काल द्रव्य के उपकार हैं।

Assisting substances in their continuity of being through gradual changes (*vartanā*), in their modification (*pariṇāma*), in their movement (*kriyā*), in their endurance (*paratva*) and in their non-endurance (*aparatva*), are the functions of time (*kāla*).

Although substances, like the medium of motion (*dharma*), incessantly attain new modes (*paryāya*) due to own inherent capacity, still external instrumental cause – *bāhya sahakārī kāraṇa* – is required for this attainment. The external instrumental cause – *bāhya sahakārī kāraṇa* – which helps the substances attain new modes (*paryāya*) incessantly – termed ‘*vartana*’ – is the time (*kāla*)¹. Hence, assistance in the continuity of being through gradual changes – ‘*vartanā*’ – is the function of the time (*kāla*). The mode (*paryāya*) of the substance changes and the time (*kāla*) is the causal agent in this activity. How is it ascertained as the time (*kāla*)? There are particular activities, namely, instant, etc., and cooking, etc., which are referred to as an instant of time, cooking time, and so on, by convention. But, in this conventional usage as an instant of time, cooking time, and so on, the term (*saṃjñā*) ‘time’ (*kāla*) is superimposed. And this term ‘time’ (*kāla*) signifies the existence of ‘real’ (*mukhya*) time (*kāla*), which is the basis of the conventional or secondary (*vyavahāra* or *gauṇa*) time. How? This is because the secondary must imply the real.

The mode (*paryāya*), without vibration, of a substance attained on annihilation of a particular quality, and on origination of another quality is its modification (*pariṇāma*). The modifications (*pariṇāma*) of the soul (*jīva*) are anger (*krodha*), etc. The modifications (*pariṇāma*) of matter (*puṅgava*) are colour, etc. In the same way, modifications (*pariṇāma*) take place in the medium of motion (*dharma*), the medium

1 – The incessant origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*) that all substances (*dravya*) undergo in their state of being – *sattā* – is called ‘*vartanā*’. (see ‘*Nayacakko*’, verses 135-136). Thus, ‘*vartanā*’ refers to the imperceptible, minute changes that go on incessantly, every instant, in all substances.

of rest (*adharmā*), the space (*ākāśa*) and the time (*kāla*). This modification (*pariṇāma*) is due to the rhythmic rise (*vṛddhi*) and fall (*hāni*) – *ṣaṭguṇahānivṛddhi* – in their ‘*avibhāga-praticcheda*’ as all these substances have intrinsic ‘*agurulaghuguṇa*’. The intrinsic ‘*agurulaghuguṇa*’ is the general (*sādhāraṇa*) quality-mode (*guṇa-paryāya*) of these substances.

Movement (*kriyā*) is characterized by vibration. It is of two kinds, causal (*prāyogika*) and natural (*vaisrasika*). The motion of the cart, etc., is causal, and that of the clouds, etc., is natural.

Endurance (*paratva*) and non-endurance (*aparatva*) are of two kinds: with respect to place (*kṣetra*) and with respect to time (*kāla*). As this section deals with time, only the latter is considered. The substance that is enduring in respect of time (*kāla*) is termed ‘*paratva*’, and the one which is not so enduring is termed ‘*aparatva*’.

The help rendered to substances in their continuity of being (*vartanā*), etc., proves the existence of time (*kāla*). It is contended that continuity of being (*vartanā*) should be sufficient as modification (*pariṇāma*), etc., are secondary, being its subdivisions. But modification, etc., are not unnecessary. The amplification is intended to indicate the two kinds of time (*kāla*), the real-time (*mukhya-kāla* or *paramārtha-kāla* or *niṣcaya-kāla*) and the conventional-time (*vyavahāra-kāla*). The real-time has its mark (*lakṣaṇa*) as continuity of being (*vartanā*), and the conventional-time has its marks (*lakṣaṇa*) as modification (*pariṇāma*), etc. The conventional-time is determined (recognized) by modification in other substances, which are ascertained by others. It is threefold, the past (*bhūta*), the present (*vartamāna*) and the future (*bhaviṣyat*). In the real-time the conception of time is of primary importance, and the idea of the past, the present and the future is secondary. In the conventional-time, the idea of the past, the present and the future is of prime importance, and the idea of real-time is subordinate. This is because the conventional-time depends on the substances endowed with-activity (*kriyāvāna*), and on the real-time.

It has been explained earlier (see *gāthā* 28, p. 59) that the modification (*pariṇāma*) of the matter (*pudgala*) that is independent of the other

matter is its natural-mode (*svabhāva-paryāya*). The modification (*pariṇāma*) of the matter (*pudgala*) in form of molecule (*skandha*), that is dependent on the other matter, is its unnatural-mode (*vibhāva-paryāya*).

Moreover, the substance (*dravya*) is the substratum comprising infinite qualities (*guṇa*). Qualities (*guṇa*) exhibit eternal association (*anvaya*) with the substance. Modes (*paryāya*) exhibit distinction (*vyatireka*) and change sequentially in the three times, the past, the present and the future. Modes are of two kinds: mode-of-substance (*dravya-paryāya*) and mode-of-qualities (*guṇaparyāya*). The impure mode-of-substance (*dravyaparyāya*) is the mode obtained on the union of multiple substances. The mode-of-substance (*dravyaparyāya*) is of two kinds: 1) *samānajātīya dravyaparyāya* – by the union of atoms of the same class of substance, like different kinds of physical matter, and 2) *asamānajātīya dravyaparyāya* – by the union of different classes of substances, like the humans, and the celestial beings. The mode-of-qualities (*guṇaparyāya*), too, is of two kinds: 1) *svabhāva guṇaparyāya* – as the substance of soul (*jīva*) transforms with its intrinsic *agurulaghuguṇa*, which manifests in *ṣaṭguṇahāniviṛddhi*, and 2) *vibhāva guṇaparyāya* – as the quality of knowledge in the substance of the soul (*jīva*) becomes less or more due to association with the matter (*pudgala*).¹

Four substances (*dravya*) – the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*) and the time (*kāla*) – have only the natural (*svabhāva*) mode-of-qualities (*guṇaparyāya*). These substances are without-movement (*niṣkriya*). Arising from internal and external causes, the mode (*paryāya*) of a substance (*dravya*) which is the cause of its movement from one place to another, is called activity (*kriyā*). The substances devoid of such activity are called without-movement (*niṣkriya*).

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 109-110.

पञ्चास्तिकाय तथा उनका लक्षण -

The five substances with extensive magnitude -

एदे छह्वाणि य कालं मोत्तूण अत्थिकाय त्ति ।
णिद्धिद्धा जिणसमये काया हु बहुप्पदेसत्तं ॥३४॥

काल द्रव्य को छोड़कर छह में से पाँच द्रव्य जिनशासन में 'अस्तिकाय' कहे गये हैं। बहुप्रदेशीयता - वह कायत्व है।

भावार्थ - जिनागम में काल द्रव्य को छोड़कर शेष - जीव, पुद्गल, धर्म, अधर्म और आकाश - ये पाँच द्रव्य 'अस्तिकाय' कहे गये हैं। जिनमें बहुत प्रदेश हों उसे अस्तिकाय कहते हैं। काल द्रव्य एक प्रदेशी है अतः वह अस्तिकाय नहीं है।

The Jaina Doctrine has termed the five substances – the soul (*jīva*), the physical matter (*pudgala*), the medium of motion (*dharmā*), the medium of rest (*adharma*), and the space (*ākāśa*) – as '*astikāya*'. Since these substances have extensive magnitude, these are '*astikāya*'.

EXPLANATORY NOTE

The term '*astikāya*' means spatiality or extensive magnitude. The atom or the material point is the unit of space – the spatial point occupied by one atom (*paramāṇu*). Since the five entities, the soul (*jīva*), the physical matter (*pudgala*), the medium of motion (*dharmā*), the medium of rest (*adharma*), and the space (*ākāśa*) have existence, these are '*asti*' and since these occupy many spatial points, these are '*kāya*', hence the term '*astikāya*'. Existence that relates to the space is the '*astikāya*'. The time (*kāla*) has no extension in space, either directly or indirectly. Hence, time (*kāla*) is not an *astikāya*. Though time (*kāla*) is a real entity that accounts for changes in other things, it lacks spatial points. It is an entity of monodimensional series, without extensive magnitude.

Ācārya Nemicandra's *Dravyasaṃgraha*:

संति जदो तेणेदे अत्थीति भणंति जिणवरा जम्हा ।

काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥२४॥

पूर्वोक्त जीव, पुद्गल, धर्म, अधर्म तथा आकाश – ये पाँचों द्रव्य विद्यमान हैं इसलिए जिनेश्वर इनको 'अस्ति' कहते हैं, और ये काय के समान बहु प्रदेशों को धारण करते हैं इसलिए इनको 'काय' कहते हैं। 'अस्ति' तथा 'काय' दोनों को मिलाने से ये पाँचों 'अस्तिकाय' होते हैं।

The aforesaid five substances (*dravya*) – the soul (*jīva*), the matter (*pudgala*), the medium of motion (*dharma*), the medium of rest (*adharmā*), and the space (*ākāśa*) – exist eternally, therefore, these are called 'asti' by Lord Jina; since each has many space-points (*pradeśa*), these are also called 'kāya'. Combining the two qualities (existence and space quality), these are termed as the five '*astikāya*' – the *pañcāstikāya*.

Ācārya Kundakunda's *Pañcāstikāya*:

जीवा पुग्गलकाया धम्माधम्मा तहेव आयासं ।

अत्थित्तम्हि य णियदा अणणमइया अणुमहंता ॥४॥

जीव, पुद्गलकाय, धर्म, अधर्म तथा आकाश ये पाँचों अपने अस्तित्व में नियत हैं, (उस) अस्तित्व से अनन्यमय (अभिन्नरूप) हैं, और अणुमहान (प्रदेश में बड़े – बहुप्रदेशी) हैं। (अतः इन्हें अस्तिकाय कहते हैं।)

These substances (*dravya*) – the soul (*jīva*), the matter-body (*pudgalakāya*), the medium of motion (*dharma*), the medium of rest (*adharmā*), and the space (*ākāśa*) – have own state of existence (*astitva*). Their existence is eternal and these have multitude of space-points (*pradeśa*). (Hence these are called the '*astikāya*'.)

किस द्रव्य के कितने प्रदेश हैं इसका वर्णन –
The space-points of the six substances –

संखेज्जासंखेज्जाणंतपदेसा हवंति मुत्तस्स ।
धम्माधम्मस्स पुणो जीवस्स असंखदेसा हु ॥३५॥

लोयायासे तावं इदरस्स अणंतयं हवे देसा ।
कालस्स ण कायत्तं एयपदेसो हवे जम्हा ॥३६॥

मूर्त अर्थात् पुद्गल द्रव्य के संख्यात, असंख्यात और अनन्त प्रदेश होते हैं; धर्म, अधर्म तथा एक जीव द्रव्य के असंख्यात प्रदेश हैं। लोकाकारा में धर्मादिक के समान असंख्यात प्रदेश हैं परन्तु इससे भिन्न (अलोकाकारा) के अनन्त प्रदेश हैं। काल द्रव्य में कायपना नहीं है क्योंकि वह एकप्रदेशी है।

The corporeal (*mūrta*) matter (*pudgala*) has numerable (*saṅkhyāta*), innumerable (*asaṅkhyāta*) and infinite (*ananta*) space-points (*pradeśa*). The medium of motion (*dharma*), the medium of rest (*adharmā*) and each individual soul (*jīva*) have innumerable (*asaṅkhyāta*) space-points.

The universe-space (*lokākāśa*), like the medium of motion (*dharma*), etc., has innumerable (*asaṅkhyāta*) space-points, while the non-universe-space (*alokākāśa*) has infinite (*ananta*) space-points. The substance of time (*kāla*) has no space-points (*pradeśa*); each time-atom (*kālāṇu*) consists of a single space-point and, therefore, it is termed non-corporeal (*amūrta*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra*:

संख्येयासंख्येयाश्च पुद्गलानाम् ॥५-१०॥

पुद्गलों के संख्यात, असंख्यात और अनन्त प्रदेश हैं।

The space-points (*pradeśa*) of the matter (*pudgala*) are numerable (*saṃkhyāta*), innumerable (*asaṃkhyāta*) and infinite (*ananta*).

A contention arises. It is admitted that the universe is of innumerable (*asaṃkhyāta*) space-points. How, then, can the universe accommodate molecules of infinite (*ananta*) and infinite-times-infinite (*anant-ānanta*) space-points? It seems contradictory; the space-points (*pradeśa*) of the matter (*pudgala*) cannot be infinite (*ananta*). No, there is no inconsistency here. The indivisible particles of matter are capable of taking subtle forms, and in such subtle forms even infinite particles of matter can find accommodation in one space-point of the space (*ākāśa*). Moreover, the space (*ākāśa*) has amazing power of accommodation (*avagāhana*).

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥५-१४॥

पुद्गल द्रव्य का अवगाह लोकाकाश के एक प्रदेश आदि से लेकर (एक से संख्यात और असंख्यात प्रदेश पर्यन्त) विभाग करने योग्य है - जानने योग्य है।

The forms of matter (*pudgala*) occupy (inhabit) from one space-point (*pradeśa*) onwards.

One elementary particle (*paramāṇu*) occupies one space-point (*pradeśa*). Two elementary particles, either combined or separate, occupy either one or two space-points (*pradeśa*). Three elementary particles, either combined or separate, occupy one, two or three space-

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points (*pradeśa*). In the same way, molecules of numerable (*saṃkhyāta*), innumerable (*asaṃkhyāta*) and infinite (*ananta*) atoms occupy one, numerable (*saṃkhyāta*) or innumerable (*asaṃkhyāta*) space-points (*pradeśa*) of the universe-space (*lokākāśa*). Now, it stands to reason that the non-material (*amūrta*) substances such as the media of motion and of rest can be accommodated in the same place at the same time without obstruction. But how can it be possible in case of material (*mūrta*) objects? It is possible even in case of material (*mūrta*) objects too as these have the nature of getting accommodated and of getting transformed into subtle forms. As the lights from many lamps in a room intermingle without causing obstruction to each other, in the same manner, the material (*mūrta*) objects can get accommodated in the same space at the same time. It should be understood in this manner from the authority of the Scripture also: “The universe is densely (without inter-space) filled with variety of infinite-times-infinite forms of matter (*pudgala*) of subtle (*sūkṣma*) and gross (*sthūla*) nature in all directions.”

असंख्येयाः प्रदेशा धर्माधर्मैकजीवानाम् ॥५-८॥

धर्म द्रव्य, अधर्म द्रव्य और एक जीव द्रव्य के असंख्यात प्रदेश हैं।

There are innumerable (*asaṃkhyāta*) space-points (*pradeśa*) in the medium of motion (*dharma*), the medium of rest (*adharmā*) and in each individual soul (*jīva*).

A space-point (*pradeśa*) is said to be the space occupied by an indivisible elementary particle (*paramāṇu*). The medium of motion (*dharma*), the medium of rest (*adharmā*) and each individual soul (*jīva*) have the same innumerable (*asaṃkhyāta*) space-points (*pradeśa*). The media of motion and of rest are ‘*niṣkriyā*’ – without activity – and co-extensive with the universe (*loka*). Though the soul has the same number of space-points as these two, still it is capable of contraction and expansion. So it occupies either a small body or a big

one as determined by the karmas. But, when, at the time of *kevali-samudghāta*¹, the soul expands, filling up the entire universe, the central eight space-points of the soul remain at the centre of the *citrā pṛthivī* below Mount Meru and the remaining space-points spread filling up the entire universe in all directions.

आकाशस्यानन्ताः ॥५-९॥

आकाश के अनन्त प्रदेश हैं।

The substance of space (*ākāśa dravya*) has infinite (*ananta*) space-points (*pradeśa*).

Space pervades both the universe and the non-universe. Infinite means endless. What is infinite? The space-points (*pradeśa*) of space (*ākāśa*) are infinite. The idea of space-points is to be understood as already given: ‘a space-point (*pradeśa*) is said to be the space occupied by an indivisible elementary particle (*paramāṇu*)’.

Now what is the universe (*loka*)? That is called the universe (*loka*), wherein the substances such as the media of motion and of rest are seen to exist. Space is divided into two parts, the universe-space (*lokākāśa*) and the non-universe-space (*alokākāśa*). The universe (*loka*) has been described. Space in the universe is the universe-space (*lokākāśa*). And beyond it is the infinite non-universe-space (*alokākāśa*). The distinction between the universe (*loka*) and the non-universe (*aloka*) should be known by the presence and absence of the media of motion and of rest. In the universe-space (*lokākāśa*) there is the presence of the media of motion and of rest. Outside this space is the infinite non-universe-space (*alokākāśa*). If the medium of motion

1 – *Kevali-samudghāta* – the Omniscient (*kevalī*) emanates from his body the spatial units of his soul, without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructive karmas to that of the age (*āyuh*) karma.

did not exist in the universe-space, there would be no certain cause of movement. And then there would be no distinction of the universe and the non-universe. If the medium of rest did not exist in the universe-space, there would be no certain cause of assisting rest. Things will not be stationary, or there will be no distinction of the universe and the non-universe. Therefore, owing to the existence of both, the media of motion and of rest, the distinction of universe and non-universe is established.¹

1 – Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 5-12, p. 190-191.

द्रव्यों में मूर्तीक-अमूर्तीक तथा चेतन-अचेतन का विभाग -
Corporeality and consciousness in the substances -

पोग्गलदव्वं मुत्तं मुत्तिविरहिया हवन्ति सेसाणि ।
चेदणभावो जीवो चेदणगुणवज्जिया सेसा ॥३७॥

पुद्गल द्रव्य (मूर्त) मूर्तीक है, शेष द्रव्य अमूर्तीक (अमूर्त) हैं। जीव द्रव्य चेतनभाव वाला है और शेष द्रव्य चेतनागुण से रहित हैं।

The matter (*puḍgala*) is corporeal (*mūrtīka*) and the remaining substances (*dravya*) are non-corporeal (*amūrtīka*). The soul (*jīva*) has the quality (*guṇa*) of consciousness (*cetanā*) and the remaining substances do not have consciousness (*cetanā*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

लिंगेहिं जेहिं दव्वं जीवमजीवं च हवदि विण्णादं ।
ते तब्भावविसिद्धा मुत्तामुत्ता गुणा णेया ॥२-३८॥

जिन चिह्नों से जीव और अजीव द्रव्य जाना जाता है वे चिह्न (लक्षण) द्रव्यों के स्वरूप की विशेषता लिये हुए मूर्तीक और अमूर्तीक गुण जानने चाहिये।

The marks (*cihna, lakṣaṇa*) are specific to the substances (*dravya*) – the soul (*jīva*) and the non-soul (*ajīva*) – and the substances are known through these marks. These marks are the corporeal (*mūrtīka*) and the non-corporeal (*amūrtīka*) qualities (*guṇa*) of the substances (*dravya*).

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The substance (*dravya*) is the substratum of qualities (*guṇa*). The qualities (*guṇa*) are the marks (*cihna*, *lakṣaṇa*) of the substance (*dravya*). The nature of the substance (*dravya*) is known by the qualities (*guṇa*) and, therefore, the substance (*dravya*) is the aim (*lakṣya*) and the qualities (*guṇa*) are the marks (*lakṣaṇa*). There is distinction as well as non-distinction between the aim (*lakṣya*) and the marks (*lakṣaṇa*), depending on the standpoint. There is distinction between the aim (*lakṣya*) and the marks (*lakṣaṇa*) if these are viewed from the point-of-view of the possessor-of-quality (*guṇī*) and the quality (*guṇa*). From this point-of-view, the possessor-of-quality (*guṇī*) is not the quality (*guṇa*) and the quality (*guṇa*) is not the possessor-of-quality (*guṇī*). If these are viewed from the point-of-view of the nature of the substance (*dravya*), there is no distinction between the aim (*lakṣya*) and the marks (*lakṣaṇa*); both exist in the same space-points. The marks (*lakṣaṇa*) are specific to the substances (*dravya*); the corporeal (*mūrtika*) substance has corporeal (*mūrtika*) qualities (*guṇa*) and the non-corporeal (*amūrtika*) substance has non-corporeal (*amūrtika*) qualities (*guṇa*). Only the physical matter (*pudgala*) is corporeal (*mūrtika*) and the remaining five substances (*dravya*) – the soul (*jīva*), the medium of motion (*dharmā*), the medium of rest (*adharma*), the space (*ākāśa*), and the time (*kāla*) – are non-corporeal (*amūrtika*).¹

द्वं जीवमजीवं जीवो पुण चेदणोवओगमओ ।

पोग्गलदव्वप्पमुहं अचेदणं हवदि य अज्जीवं ॥२-३५॥

सत्तारूप वस्तु जीव तथा अजीव - इस तरह दो भेदरूप हैं और इन दोनों में से जीवद्रव्य चेतना और ज्ञान-दर्शनोपयोगमयी है और पुद्गल द्रव्य को आदि लेकर पाँच द्रव्य चेतना-रहित अर्थात् जड़स्वरूप अजीव द्रव्य होता है।

The substances (*dravya*) are of two kinds, the soul (*jīva*) and the non-soul (*ajīva*). Further, the soul (*jīva*) is of the nature of

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 166.

consciousness (*cetanā*) that manifests in form of cognition (*upayoga*). Starting from the physical matter (*pudgala*), the other substances (*dravya*) are inanimate (*acetana*); these comprise the non-soul (*ajīva*) substances (*dravya*).

The substances (*dravya*) are classified into two, the soul (*jīva*) and the non-soul (*ajīva*). The soul-substance (*jīvadravya*) is of one kind. The non-soul substances (*ajīvadravya*) are of five kinds: 1) the physical matter (*pudgala*), 2) the medium of motion (*dharma*), 3) the medium of rest (*adharmā*), 4) the space (*ākāśa*), and 5) the time (*kāla*). Consciousness (*cetanā*) and cognition (*upayoga*) are the distinctive marks (*lakṣaṇa*) of the soul (*jīva*). That which, by its very nature, is ever brilliant, eternal, adorable, the sum total of the soul, and knowledge as such, is consciousness (*cetanā*). Consciousness (*cetanā*) manifests in form of cognition (*upayoga*). Through cognition (*upayoga*) the soul (*jīva*) engages itself in the knowledge (*jñāna*) and perception (*darśana*) of the objects-of-knowledge (*jñeya*). Thus, cognition (*upayoga*) is in form of knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*).¹

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
अजीवाधिकार
नाम का दूसरा अधिकार समाप्त हुआ।

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 162.

CHAPTER - 3

शुद्धभावाधिकार

THE PURE THOUGHT-ACTIVITY

हेय और उपादेय तत्त्वों के स्वरूप का कथन -

The objects worth rejection and acceptance -

जीवादिबहिर्तत्त्वं हेयमुवादेयमप्यणो अप्या ।

कम्मोपाधिसमुद्भवगुणपञ्जाएहिं वदिरित्तो ॥३८॥

जीवादि बाह्यतत्त्व हेय (छोड़ने योग्य) हैं, और (जो) कर्मोपाधिजनित गुण-पर्यायों से व्यतिरिक्त निजात्मा (परमात्मा) - कर्मरूप उपाधि से उत्पन्न होने वाले गुणों तथा पर्यायों से रहित निजात्मा - है, वह उपादेय (ग्रहण करने योग्य) है।

The external objects – souls (*jīva*), etc. – are worth rejecting. Only the own-soul – *nijātmā* or *paramātmā* – rid of impurities of qualities (*guṇa*) and modes (*pariyāya*) due to bondage with the karmas, is worth accepting.

EXPLANATORY NOTE

In the impure state – when the soul (*jīva*) is caught in meshes of material environment, the *sopādhi* state – the soul (*jīva*) is one with the karma-transformation (*karmapariṇāma*), and fruit-of-karma-transformation (*karmaphalapariṇāma*). In the pure state – when the soul (*jīva*) is untainted, the *nirupādhi* state – the karmic dust does not contaminate the soul (*jīva*) and, therefore, impure transformations of the soul (*jīva*) are not possible. Thus, in the pure substance (*dravya*),

.....

the modification (*pariyāya*) and the substance (*dravya*) are one; there is no distinction between these. In this state, the pure soul (*jīva*) experiences only the pure knowledge-transformation (*jñāna-pariṇāma*).¹

The true *yogī* leaves aside the notion that the body is the soul and withdraws from indulging in external sense objects. He considers his pure-soul (*ātmā*) as the only object worthy to hold.

Ācārya Pūjyapāda's Samādhitaṅtram:

बहिरन्तः परश्चेति त्रिधात्मा सर्वदेहिषु ।

उपेयात्तत्र परमं मध्योपायाद्बहिस्त्यजेत् ॥४॥

सर्व प्राणियों में बहिरात्मा, अन्तरात्मा और परमात्मा इस प्रकार तीन प्रकार की आत्मा है। आत्मा के उन तीन भेदों में से अन्तरात्मा के उपाय द्वारा परमात्मा को अंगीकार करें – साधन करें – और बहिरात्मा का त्याग करें।

All living beings have three kinds of souls – the extroverted-soul (*bahirātmā*), the introverted-soul (*antarātmā*), and the pure-soul (*paramātmā*). Out of these, have recourse to the introverted-soul (*antarātmā*) to attain the pure-soul (*paramātmā*), and let go of the extroverted-soul (*bahirātmā*).

1 – see *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 159-160.

निर्विकल्प तत्त्व के स्वरूप का कथन –

The nature of the soul in its pure state –

णो खलु सहावठाणा णो माणवमाणभावठाणा वा ।

णो हरिसभावठाणा णो जीवस्साहरिस्सठाणा वा ॥३९॥

निश्चय से जीव के स्वभावस्थान (विभावरूप स्वभाव के स्थान) नहीं हैं, मान-अपमानभाव के स्थान नहीं हैं, हर्षभाव के स्थान नहीं हैं, तथा अहर्षभाव के स्थान नहीं हैं।

For sure, the soul (*ātma*) in its pure, *nirupādhi* state has no place for thought-activities, no place for honour and dishonour, and no place for pleasure and pain.

EXPLANATORY NOTE

In its pure, *nirupādhi* state the karmic dirt does not contaminate the soul (*jīva*) and, therefore, impure transformations of the soul (*jīva*) are not possible. Due to its beginningless union with the karmic dirt the soul (*jīva*) is said to be in impure, *sopādhi* state and gets transformed into ignorant dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*).

Ācārya Kundakunda's Pravacanasāra:

जदि सो सुहो व असुहो ण हवदि आदा सयं सहावेण ।

संसारो वि ण विज्जदि सव्वेसिं जीवकायाणं ॥1-46॥

जो वह आत्मा अपने स्वभाव से आप ही शुभ परिणामरूप अथवा अशुभ परिणामरूप न होवे तो सब जीवों को संसार परिणति भी नहीं होवे।

The soul, by its nature, entertains auspicious- and inauspicious-transformations; if such transformations were not present in the soul, it would not have transmigratory existence.

.....

Ācārya Pūjyapāda's *Samādhitañtram*:

अपमानादयस्तस्य विक्षेपो यस्य चेतसः ।

नापमानादयस्तस्य न क्षेपो यस्य चेतसः ॥३८॥

जिसके चित्त का राग-द्वेषादि-रूप परिणमन होता है उसके अपमानादिक होते हैं। जिसके चित्त का राग-द्वेषादि-रूप परिणमन नहीं होता है उसके अपमानादिक नहीं होते हैं।

The mind that is distracted – sullied with attachment (*raga*) and aversion (*dveṣa*) – experiences affective states like dishonour or disgrace. The mind that is composed – rid of attachment and aversion – does not experience affective states like dishonour or disgrace.

निर्विकल्प तत्त्व के स्वरूप का कथन -

The nature of the soul in its pure state -

णो ठिदिबंधद्वाणा पयडिद्वाणा पदेसठाणा वा ।

णो अणुभागद्वाणा जीवस्स ण उदयठाणा वा ॥४०॥

(शुद्ध) जीव के स्थितिबंधस्थान नहीं हैं, प्रकृतिस्थान नहीं हैं, प्रदेशस्थान नहीं हैं, अनुभागस्थान नहीं हैं, तथा उदयस्थान नहीं हैं।

The soul (*ātmā*) in its pure, *nirupādhi* state has no place for duration-bondage (*sthitibandhasthāna*), for nature-bondage (*prakṛtibandhasthāna*), for fruition-bondage (*anubhāgabandhasthāna*), and for quantity-of-space-points-bondage (*pradeśabandhasthāna*).

EXPLANATORY NOTE

First the psychic-bondage (*bhāvabandha*) or the *jīvabandha* takes place due to the impure-cognition (*aśuddhopayoga*) of the soul (*jīva*). As a result of the *bhāvabandha*, the *dravyabandha* takes place. Therefore, the cause of the *dravyabandha* is the *bhāvabandha*. Bondage is of four kinds: 1) according to the nature or species of karma – *prakṛtibandha*; 2) according to the duration of karma – *sthitibandha*; 3) according to the fruition of karma – *anubhavabandha*; and 4) according to the quantity of space-points of karma – *pradeśabandha*. The threefold activity (*yoga*) causes *prakṛtibandha* and *pradeśabandha*. The passions (*kaṣāya*) in form of attachment, etc., cause *sthitibandha* and *anubhavabandha*.¹

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 226.

Ācārya Kundakunda's Pravacanasāra:

रत्तो बंधदि कम्मं मुच्चदि कम्मेहिं रागरहिदप्पा ।

एसो बंधसमासो जीवाणं जाण णिच्छयदो ॥२-८७॥

जो जीव परद्रव्य में रागी है वही ज्ञानावरणादि कर्मों को बांधता है और जो रागभावकर रहित है वह सब कर्मों से मुक्त होता है। निश्चयनयकर संसारी आत्माओं के यह रागादि विभावरूप अशुद्धोपयोग ही भावबंध है ऐसा बंध का संक्षेप कथन तू समझ।

The soul (*jīva*) with attachment (*rāga*) toward the external objects makes bonds with karmas and the soul without attachment toward the external objects frees itself from bonds of karmas. Certainly, the impure-cognition (*aśuddhopayoga*) of the soul (*jīva*) is the cause of bondage; know this as the essence of bondage.

The soul that transforms itself into dispositions of attachment (*rāga*), etc., gets bound with new material-karmas (*dravyakarma*). The soul without such dispositions does not get bound with new material-karmas. The soul with dispositions of attachment, etc., gets bound with new material-karmas while the previously bound karmas are in existence. The soul without dispositions of attachment, etc., does not get bound with new material-karmas and gets rid of the previously bound karmas (on fruition). The soul without dispositions of attachment, etc., therefore, is called 'without karmic bonds' – *abandha*. This establishes the fact that the cause of the *dravyabandha* is the *bhāvabandha* – impure-cognition (*aśuddhopayoga*) of the soul (*jīva*) in form of attachment (*rāga*), etc. The *bhāvabandha* is real bondage; the *dravyabandha* is conventional bondage.¹

1 – *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 227.

निर्विकल्प तत्त्व के स्वरूप का कथन –

The nature of the soul in its pure state –

णो खड्गभावठाणा णो खयउवसमसहावठाणा वा ।

ओदड्गभावठाणा णो उवसमणे सहावठाणा वा ॥४१॥

जीव के क्षायिकभाव के स्थान नहीं हैं, क्षायोपशमिक-स्वभाव के स्थान नहीं हैं, औदयिकभाव के स्थान नहीं हैं और औपशमिक-स्वभाव के स्थान नहीं हैं।

The soul (*ātman*) in its pure, *nirupādhi* state has no dispositions or thought-activities – *bhāva* – arising from the destruction – *kṣaya*, the destruction-cum-subsidence – *kṣayopasāma*, the fruition – *udaya*, or the subsidence – *upasāma*, of karmas.

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिकपारिणामिकौ च ॥२-१॥

जीव के औपशमिक और क्षायिक भाव और मिश्र तथा औदयिक और पारिणामिक – ये पाँच भाव निजभाव हैं अर्थात् ये जीव के अतिरिक्त दूसरे में नहीं होते।

The distinctive characteristics (*svatattva*) of the soul (*jīva*) are the dispositions – *bhāva* – arising from the subsidence – *upasāma*, the destruction – *kṣaya*, the destruction-cum-subsidence – *kṣayopasāma* – of karmas, the fruition – *udaya* – of karmas, and its inherent nature or capacity – *pariṇāma*.

The first four dispositions (*bhāva*) have been mentioned primarily on the basis of their instrumental causes (*nimitta*) and the last on the basis of the inherent capacity (*yogyatā*) of the soul. All worldly activities are divided on these two bases – the instrumental cause and the inherent capacity. Sometimes the instrumental cause is predominant and sometimes the inherent capacity. Giving predominance to the instrumental cause, however, does not mean that the cause is the doer (*kartā*) of the activity. The purpose of such classification is to exhibit clearly the definitive cause of certain activities. Although the activity takes place due to the inherent capacity (*yogyatā* or *upādāna*) of the object under consideration, still there is the presence of the *hetu* or *sādhana* – in form of logical association (*anvaya*) and distinction (*vyatireka*). The presence of such *hetu* or *sādhana* is the definitive cause (*nimitta*) of the activity. The first four dispositions (*bhāva*) – *aupaśamika*, *kṣāyika*, *kṣāyopaśamika* and *audayika* – are, therefore, called ‘*naimittika bhāva*’.

In the absence of all karmas, the first four external manifestations or dispositions (*bhāva*) do not happen in the pure soul. Such soul must enjoy infinite bliss, pure and unalloyed; infinite-energy (*anantavīrya*) exists in it in form of infinite-knowledge (*kevalajñāna*).

निर्विकल्प तत्त्व के स्वरूप का कथन -

The nature of the soul in its pure state -

चउगइभवसंभमणं जाइजरामरणरोगसोगा य ।

कुलजोणिजीवमग्गणठाणा जीवस्स णो संति ॥४२॥

जीव के चतुर्गति रूप संसार में परिभ्रमण, जन्म, जरा (बुढ़ापा), मरण, रोग, शोक, कुल, योनि, जीवस्थान और मार्गणास्थान नहीं हैं।

The soul (*ātmā*) in its pure, *nirupādhi* state has no wandering in the four states (*gati*) of existence, birth (*janma*), old-age (*jarā*), death (*maraṇa*), disease (*roga*), sorrow (*śoka*), lineage (*kula*), seat-of-birth (*yoni*), classes of biological development (*jīvasthāna*), and variations according to the method of inquiry into its nature (*mārgaṇāsthāna*).

EXPLANATORY NOTE

The pure soul is free from transmigration. It, therefore, has no birth (*janma*), old-age (*jarā*), death (*maraṇa*), disease (*roga*), sorrow (*śoka*), lineage (*kula*), seat-of-birth (*yoni*), classes of biological development (*jīvasthāna*), and variations according to the method of inquiry into its nature (*mārgaṇāsthāna*).

The lineage (*kula*) is based on the classification of the molecules (*skandha*) of matter (*pudgala*) that are responsible for the formation of the body.¹

The Scripture mentions the number of lineage (*kula*) for various modes of living beings as under:

Earth-bodied (<i>prthivīkāyika</i>)	–	22 lakh-crore
Water-bodied (<i>jalakāyika</i>)	–	7 lakh-crore
Fire-bodied (<i>agnikāyika</i>)	–	3 lakh-crore

1 – *Gommaṭasāra-jīvakāṇḍa*, Part 1, p. 204-206.

Air-bodied (<i>vāyukāyika</i>)	–	7 lakh-crore
Plant-bodied (<i>vanaspatikāyika</i>)	–	28 lakh-crore
Beings with two-senses (<i>dvīndriya</i>)	–	7 lakh-crore
Beings with three-senses (<i>trīndriya</i>)	–	8 lakh-crore
Beings with four-senses (<i>cauindriya</i>)	–	9 lakh-crore
Five-sensed water-animals (<i>jalacara</i>)	–	12.5 lakh-crore
Five-sensed birds (<i>khecara</i>)	–	12 lakh-crore
Four-legged animals (<i>caupāya</i>)	–	10 lakh-crore
Reptiles like snake (<i>sarpādi</i>)	–	9 lakh-crore
Celestial beings (<i>deva</i>)	–	26 lakh-crore
Infernal beings (<i>nāraka</i>)	–	25 lakh-crore
Human beings (<i>manuṣya</i>)	–	12 lakh-crore

The total number of lineage (*kula*) comes to 197.5 lakh-crore (19750000 × 10000000) = 197500000000000.

The 84,00,000 kinds of seat-of-birth (*yonī*) can be ascertained from the Scripture¹: “The one-sensed souls with common bodies from eternity – *nityanigoda*, other one-sensed souls with common bodies – *itaranigoda*, earth-bodied (*pṛthivīkāyika*), water-bodied (*jalakāyika*), fire-bodied (*agnikāyika*) and air-bodied (*vāyukāyika*) beings are of (originate from) 7,00,000 *yonī*, each. The *yonī* of trees and other vegetation are 10,00,000. The *yonī* of all the beings with incomplete senses (*vikalendriya*) are 6,00,000. The seat-of-birth (*yonī*) of celestial beings, infernal beings, and five-sensed animals are 4,00,000, each. The *yonī* of human beings are 14,00,000.”

There are fourteen classes of *jīvas*, called *jīvasamāsa* or *jīvasthanā*. (see p. 41-42, *ante*; also Āśādhara’s *Dharmāmṛta Anagāra*, p. 236.)

Further, there are fourteen material principles for inquiring into the existence of souls – called, *mārgaṇāsthāna*²:

1 – Ācārya Umāsvāmī’s *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda’s *Sarvārthasiddhi*, sūtra 2-32, p. 94.

2 – Āśādhara’s *Dharmāmṛta Anagāra*, p. 238.

.....

1. State of existence (*gati-mārgaṇā*): The four states of existence are celestial beings (*deva*), infernal beings (*nāraka*), human beings (*manuṣya*), and plants and animals (*tiryāṅca*).
2. Senses (*indriya-mārgaṇā*): The five senses are touch (*sparśana*), taste (*rasana*), smell (*ghrāṇa*), sight (*cakṣu*), and hearing (*śrotra*).
3. Body (*kāya-mārgaṇā*): Five kinds of immobile beings (*sthāvara*), and mobile beings (*trasa*).
4. Activities (*yoga-mārgaṇā*): The threefold activity of the body (*kāya*), the speech (*vāk*), and the mind (*manah*).
5. Gender (*veda-mārgaṇā*): Masculine, feminine, or common (neuter).
6. Passions (*kaṣāya-mārgaṇā*): The passions are of four kinds: anger (*krodha*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*). Each of these four is further divided into four classes, namely that which leads to infinite births (*anantānubandhī*), that which hinders partial renunciation (*apratyākhyāna*), that which disturbs complete renunciation (*pratyākhyāna*), and that which interferes with perfect conduct (*saṃjvalana*). Thus, the passions make up sixteen. The quasi-passions (*nokaṣāya*) are nine: laughter (*hāsyā*), liking (*rati*), disliking (*arati*), sorrow (*śoka*), fear (*bhaya*), disgust (*jugupsā*), the female sex-passion (*strīveda*), the male sex-passion (*puruṣaveda*), and the neuter sex-passion (*napuṃsaka-veda*).
7. Knowledge (*jñāna-mārgaṇā*): Knowledge is of eight kinds: sensory (*mati*), scriptural (*śruta*), clairvoyance (*avadhi*), telepathy (*manahparyaya*), omniscience (*kevala*), flawed sensory (*kumati*), flawed scriptural (*kuśruta*), and flawed clairvoyance (*vibhaṅga-avadhi*).
8. Restraint (*saṃnyama-mārgaṇā*): Consists in observing the rules of conduct (*cāritra*), restraint-cum-non-restraint (*saṃnyama-asaṃnyama*), and non-restraint (*asaṃnyama*).
9. Perception (*darśana-mārgaṇā*): Perception is of four kinds: ocular perception (*cakṣu*), non-ocular perception (*acakṣu*),

- clairvoyant perception (*avadhi*), and perfect perception (*kevala*).
10. Thought-complexion (*leśyā-mārgaṇā*): Thought-complexion is the source or cause of vibratory activity of the soul coloured by the passions. It is of six kinds, namely black (*kṛṣṇa*), blue (*nīla*), dove-grey (*kāpota*), colour of the flame – yellow (*pīta*), colour of the lotus – pink (*padma*), and white (*śukla*). The first three are resultants of evil and the last three of good emotions. The Jaina literature gives the example of six travellers in a forest. They see a tree full of fruits. The man with black *leśyā* would intend to uproot the tree, the one with blue *leśyā* to cut the trunk, the one with grey *leśyā* to cut the branches, the one with yellow *leśyā* to take the twigs, the one with pink *leśyā* to pluck the fruits, and the one with white *leśyā* would be content to take whatever fruits have fallen on the ground.
 11. Capacity for salvation (*bhavyatva-mārgaṇā*): A soul can be termed *bhavya* or *abhavya*, according to its capacity or incapacity for salvation, respectively.
 12. Right belief (*samyaktva-mārgaṇā*): Right belief arising from subsidence (*aupśamika*), destruction (*kṣāyika*), and destruction-cum-subsidence (*kṣāyopaśamika*) of karmas, are the forms of *samyaktva*. Classification is also done on the basis of the three kinds of faith-deluding karmas: slightly clouding right belief (*samyaktva*), wrong belief (*mithyātva*), and mixed right and wrong belief (*samyagmithyātva*).
 13. Mind (*saṃjñitva-mārgaṇā*): The two kinds of transmigrating souls are those with or without the mind.
 14. Assimilation of matter (*āhāra-mārgaṇā*): *Āhāra* is taking in of matter fit for the three kinds of bodies and the six kinds of completion. The three kinds of bodies are: a) gross, physical body, b) the transformable body of celestial and infernal beings, and c) projectable body emanating from a saint. The soul may thus be *āhāraka* or *anāhāraka*.

The pure soul is free from all these characteristics and classifications.

निर्विकल्प तत्त्व के स्वरूप का कथन -

The nature of the soul in its pure state -

णिद्दंडो णिद्दहो णिम्ममो णिक्कलो णिरालंबो ।

णीरागो णिद्दोसो णिम्मूढो णिब्भयो अप्पा ॥४३॥

आत्मा निर्दण्ड - मन, वचन और काय के व्यापार से रहित - है, निर्द्वन्द्व (द्वैत रहित) है, निर्मम (ममता रहित) है, निःशरीर (शरीर रहित) है, निरालम्ब है, निराग (राग रहित) है, निर्दोष (सर्वथा निर्मल) है, निर्मूढ (मूढता रहित) है, और निर्भय है।

The soul (*ātmā*) in its pure, *nirupādhi* state has no activities of the mind, the speech, and the body; it is *nirdaṇḍa*. It is one-only – *nirdvandva*, without-infatuation – *nirmama*, without-body – *niḥśarīra*, independent – *nirālamba*, without-attachment – *nirāga*, without-fault – *nirdoṣa*, without-delusion – *nirmūḍha*, and without-fear – *nirbhaya*.

EXPLANATORY NOTE

The soul (*ātmā*), in its pure state has no activities of the mind, the speech, and the body which cause the influx of the material-karma (*dravyakarma*) and the psychic-karma (*bhāvakarma*). It is, therefore, *nirdaṇḍa*. The pure soul is one-only – *nirdvandva* – rid of association with any other substances. Having no infatuation, auspicious and inauspicious, it is *nirmama*. Rid of the five kinds of bodies – the gross (*audārika*), the transformable (*vaikriyika*), the projectable (*āhāraka*), the luminous (*taijasa*) and the karmic (*kārmaṇa*) – it is *niḥśarīra*. It is utterly independent – *nirālamba* – of all other substances. The pure soul is rid of the following fourteen internal (*abhyantara*) possessions

(*parigraha*): 1) delusion (*mithyātva*), 2) female-sex-passion (*strīveda*), 3) male-sex-passion (*puñveda*), 4) neuter-sex-passion (*napuṃsaka-veda*), 5) laughter (*hāsyā*), 6) liking (*rati*), 7) disliking (*arati*), 8) sorrow (*śoka*), 9) fear (*bhaya*), 10) disgust (*jugupsā*), 11-14) the four passions (*kaṣāya*) comprising anger (*krodha*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*).¹ Without these fourteen internal possessions, the pure soul is *nirāga*. Having washed off all dirt due to the sinful karmic matter, and engrossed perpetually in ineffable happiness that is nothing but infinite-knowledge-bliss, the pure soul is without-fault – *nirdoṣa*. Experiencing own natural attributes like knowledge, perception, conduct, and happiness, and the knower of the most precious possession, the Pure Self, it is without-delusion – *nirmūḍha*. Or, being the knower, with its infinite, pristine and sense-independent (*atīndriya*) knowledge-nature, all objects of the three worlds and the three times simultaneously in respect of their substances (*dravya*), qualities (*guṇa*) and modes (*paryāya*), it is without-delusion – *nirmūḍha*. Since the powerful enemy army, in form of evil (*pāpa*) inclination and activity, cannot enter the impregnable fort that is the Pure Self, it is without-fear – *nirbhaya*.

Only such a pure soul is worth accepting.

1 – Āśādhara's *Dharmāmṛta Anagāra*, p. 302.

निर्विकल्प तत्त्व के स्वरूप का कथन -

The nature of the soul in its pure state -

णिगंगंथो णीरागो णिस्सल्लो सयलदोसणिम्मक्को ।

णिक्कामो णिक्कोहो णिम्माणो णिम्मदो अप्पा ॥४४॥

आत्मा निर्ग्रन्थ है, निराग है, निःशल्य है, सर्वदोषविमुक्त है, निष्काम है, निःक्रोध है, निर्मान है और निर्मद है।

The soul (*ātmā*) in its pure, *nirupādhi* state has no possessions – *nirgrantha*, without-attachment – *nirāga*, without-stings – *niḥśalya*, free from all defects – *sarvadoṣavimukta*, without-desire – *niškāma*, without-anger – *niḥkrodha*, without-pride – *nirmāna*, and without-excitement – *nirmada*.

EXPLANATORY NOTE

The soul (*ātmā*), in its pure state, is without-possession – *nirgrantha*. It has neither the ten external (*bāhya*)¹ nor the fourteen internal (*abhyantara*)² possessions. Rid of animate (*cetana*) karmas – delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) – it is without-attachment – *nirāga*. Just as the sting causes pain to the body, the karma-generated harmful dispositions cause bodily and mental pain and, therefore, called ‘*śalya*’, figuratively. This is of three kinds, the

1 – 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.*

2 – see p. 100, *ante*.

sting of deceit – *māyā*, the sting of desire for enjoyment or pleasure – *nidāna*, and the sting of perverse attitude or wrong belief – *mithyādarśana*.¹ Not mired by the three stings (*śalya*), the pure soul is without-stings – *niḥśalya*. Since the pure soul has no impure transformations due to the material-karma (*dravyakarma*), the psychic-karma (*bhāvakarma*) and the quasi-karma (*nokarma*), it is free from all defects – *sarvadoṣavimukta*. It has no desire, not even of the supreme state of liberation; it is thus without-desire – *niṣkāma*. Not affected by the external objects, auspicious and inauspicious, it is without-anger – *niḥkrodha*. Engrossed forever in own-nature (*svabhāva*) of equanimity (*sāmya*), it is without-pride – *nirmāna*. Engrossed wholly in the Self, it is without-excitement – *nirmada*.

1 – Ācārya Umāsvāmī's *Tattvārthasūtra* – *With Explanation in English* from Ācārya Pūjyapāda's *Sarvārthasiddhi*, sūtra 7-18, p. 281.

निर्विकल्प तत्त्व के स्वरूप का कथन –

The nature of the soul in its pure state –

वण्णरसगंधफासा थीपुंसणउंसयादिपज्जाया ।

संठाणा संहणणा सव्वे जीवस्स णो संति ॥४५॥

वर्ण-रस-गन्ध-स्पर्श, स्त्री-पुरुष-नपुंसकादि पर्यायें, संस्थान और संहनन – ये सभी जीव के नहीं हैं।

The soul (*ātmā*) in its pure, *nirupādhi* state has no senses (*indriya*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*), and touch (*sparśa*). It has no modes (*pariyāya*) classified as the three sexes – female (*strī*), male (*puruṣa*), and neuter (*napuṃsaka*). It has no bodily-structure (*saṃsthāna*) and bodily-joints (*saṃhanana*).

EXPLANATORY NOTE

The substance (*dravya*) of matter (*pudgala*) has the qualities (*guṇa*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). These qualities are marks (*cihna, lakṣaṇa*) of the matter.

The three sexes – female (*strī*), male (*puruṣa*), and neuter (*napuṃsaka*) – and the bodily attributes like the structure (*saṃsthāna*) and joints (*saṃhanana*) are the fruits of the name-karma (*nāmakarma*). These are not the own-nature (*svabhāva*) of the soul (*ātmā*).

Ācārya Kundakunda's Pravacanasāra:

अत्थित्तिणिच्छिदस्स हि अत्थस्सत्थंतरम्मि संभूदो ।

अत्थो पज्जायो सो संठाणादिप्पभेदेहिं ॥२-६०॥

अपने सहज-स्वभावरूप स्वरूप के अस्तित्वकर निश्चल जो जीव-पदार्थ है

उसके निश्चय से जो अन्य-पदार्थ - पुद्गल-द्रव्य के संयोग से - उत्पन्न हुआ जो अनेक द्रव्य-स्वरूप पदार्थ है वह संयोग-जनित भाव संस्थान-संहननादि के भेदों से युक्त नर-नारक आदि विभाव (विकार) पर्याय हैं।

The substance of soul (*jīva*) exists in own immutable nature; however, due to union with other substances – matter (*pudgala*) – it gets transformed into unnatural-modes (*vibhāva-paryāya*) with particularities of bodily structure (*saṁsthāna*), joints (*saṁhanana*), etc.

Due to union with the physical matter (*pudgala*), the soul (*jīva*) is transformed into its unnatural-modes (*vibhāva-paryāya*), like the infernal being. These modes (*paryāya*) appertain to the soul (*jīva*) that is in its unnatural state; these are utterly perishable, and worth discarding. The soul (*jīva*), when rid of union with the physical matter (*pudgala*), has the self-illuminating, eternal and immutable mode (*paryāya*), characterized by knowledge and perception. This mode (*paryāya*) of the soul (*jīva*) is worth accepting.

तब फिर जीव कैसा है -

The nature of the soul -

अरसमरूवमगंधं अब्बत्तं चेदणागुणमसद्दं ।

जाण अलिंगगग्रहणं जीवमणिद्धिद्वसंठाणं ॥४६॥

जीव को अरस (रसरहित), अरूप (रूपरहित), अगन्ध (गन्धरहित), अव्यक्त (अप्रकट), चेतना-गुण से सहित, अशब्द (शब्दरहित), अलिंगग्रहण (लिंग - चिह्न अथवा इन्द्रिय - से अग्राह्य) और किसी निर्दिष्ट संस्थान (आकार) से रहित जानो।

The soul (*ātmā*) in its pure, *nirupādhi* state has no taste (*rasa*), colour (*rūpa* or *varṇa*) and smell (*gandha*). It is imperceptible – *aprakāṣa*. It is with consciousness (*cetanā*). It is without-sound (*aśabda*) and cannot be apprehended through a symbol or a sense-organ – *aliṅga-grahaṇa*. It has no fixed structure (*saṁsthāna*).

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṁgraha:

वण्ण रस पंच गंधा दो फासा अट्ट णिच्छया जीवे ।

णो संति अमुत्ति तदो ववहारा मुत्ति बंधादो ॥७॥

निश्चयनय से जीव में पाँच वर्ण, पाँच रस, दो गन्ध, और आठ स्पर्श नहीं हैं, इसलिए जीव अमूर्तीक है। और व्यवहारनय से कर्मबंध की अपेक्षा से जीव मूर्तीक है।

As per the transcendental-point-of-view (*niścayanaya*), the soul is devoid of five colours, five kinds of taste, two kinds of smell, and eight kinds of touch and, therefore, it is incorporeal. When it is sullied with the karmic dirt, only then, from the empirical-

point-of-view (*vyavahāranaya*), the soul is said to be having corporeal form.

Ācārya Kundakunda's *Pravacanasāra*:

णाणं अत्थवियप्पो कम्मं जीवेण जं समारब्धं ।
तमणेगविधं भणिदं फलं त्ति सोक्खं व दुक्खं वा ॥२-३२॥

स्व-पर का भेद लिये जीवादिक पदार्थों को भेद सहित तदाकार जानना वह ज्ञानभाव है, अर्थात् आत्मा का ज्ञानभावरूप परिणमना, उसे ज्ञानचेतना कहते हैं और आत्मा ने अपने कर्तव्य से समय-समय में जो भाव किये हैं वह भावरूप कर्म है। वह शुभादिक के भेद से अनेक प्रकार है, उसी को कर्मचेतना कहते हैं और सुखरूप अथवा दुःखरूप उस कर्म का फल है, ऐसा जिनेन्द्रदेव ने कहा है।

Lord Jina has said that the transformation of the soul (*jīva*) into dispositions (*bhāva*) of knowledge that makes distinction (*vikalpa*) between objects (*artha*), the self (*jīva*) and the non-self (*ajīva*), is knowledge-consciousness (*jñānacetanā*). The activity (*karma*) of the soul (*jīva*) in form of dispositions (*bhāva*) of various kinds is the karma-consciousness (*karmacetanā* or *bhāvakarma*). And, the fruit of karmas in form of either happiness (*sukha*) or misery (*duḥkha*) is the fruit-of-karma-consciousness (*karmaphalacetanā*).

As the mirror, transformed into form of the reflected objects, reflects simultaneously objects like the pot and and the cloth with distinction (*vikalpa*), similarly, the soul-knowledge reflects simultaneously all objects, the self and the non-self, with distinction. This transformation of the soul in form of dispositions (*bhāva*) of knowledge is knowledge-consciousness (*jñānacetanā*). The transformation of the soul, through the instrumentality of associated material-karmas (*pudgalakarma*), is its karma-consciousness (*bhāvakarma* or *karmacetanā*). The disposition of the soul on such

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transformation gives rise to various kinds of karmas, classified broadly into auspicious (*śubha*) and inauspicious (*aśubha*). The auspicious (*śubha*) karmas produce fruits in form of pleasant-feeling (*sātāvedanīya*) – sensual and mental state without anxiety; this is the fruit-of-karma-consciousness (*karmaphalacetanā*) of happiness (*sukha*). The inauspicious (*aśubha*) karmas produce fruits in form of unpleasant-feeling (*asātāvedanīya*) – sensual and mental state with anxiety; this is the fruit-of-karma-consciousness (*karmaphalacetanā*) of unhappiness or misery (*duḥkha*). The transformation of the soul that experiences the fruits of the karmas is the fruit-of-karma-consciousness (*karmaphalacetanā*).

शुद्ध द्रव्यार्थिक नय से संसारी व मुक्त जीवों में अभेद -

From the real point-of-view, there is no difference between the transmigrating soul and the liberated soul -

जारिसिया सिद्ध्या भवमल्लिय जीव तारिसा होंति ।

जरमरणजम्ममुक्का अट्टगुणालंकिया जेण ॥४७॥

जैसे सिद्धात्मा हैं वैसे ही भवलीन (संसारी) जीव हैं, (क्योंकि स्वभावदृष्टि से) वे संसारी जीव भी जरा, मरण और जन्म से रहित तथा (सम्यक्त्वादि) आठ गुणों से अलंकृत हैं।

The transmigrating souls – *saṃsāri jīva* – (from the pure, transcendental point-of-view) are same as the liberated souls – *siddhātmā* – as they too are free from old-age (*jarā*), death (*maraṇa*) and birth (*janma*), and endowed with eight supreme qualities (*guṇa*).

EXPLANATORY NOTE

The worthy ascetic (*muni, śramaṇa*), equipped with the light of right discrimination, who has ascertained the nature of substances as these are, and whose conduct is based primarily on getting established in own soul-nature, sheds all his previously bound karmas and keeps new karmas at bay; he thus gets free from the ignominy of worldly births. Such a supreme ascetic who is established in pure soul-nature and free from rebirth in another mode (*pariyāya*) is the reality of liberation – *mokṣatattva*. The soul (*jīva*), which is free from external-substances (*paradravya*) and established in own-nature (*svarūpa*), is the liberated soul (the *Siddha*).¹

1 – Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 331.

Ācārya Kundakunda's Pravacanasāra:

जीवो भवं भविस्सदि णरोऽमरो वा परो भवीय पुणो ।

किं दव्वत्तं पजहदि ण जहं अण्णो कहं होदि ॥२-२०॥

आत्मा द्रव्य-स्वभावरूप परिणमन करता हुआ मनुष्य, देव अथवा अन्य अर्थात् नारकी, तिर्यच या सिद्ध, इन सब पर्याय-रूप होवेगा। और पर्याय-स्वरूप होकर क्या अपनी द्रव्यत्व-शक्ति को छोड़ सकता है? कभी नहीं। और जब अपने द्रव्यत्व-स्वभाव को नहीं छोड़ सकता तो अन्य स्वरूप कैसे हो सकता है? कदापि नहीं हो सकता।

The soul, during the course of transmigration, adopts modes (*paryāya*) as the human being, the celestial being, and others – the infernal being, the plants and animals, and the *Siddha*. While adopting such modes (*paryāya*), does it leave its power of substantiveness (*dravyatva*)? If it does not leave its substantiveness (*dravyatva*), how can it adopt the nature of any other substance?

Ācārya Pūjyapāda's Samādhitañtram:

यः परात्मा स एवाहं योऽहं स परमस्ततः ।

अहमेव मयोपास्यो नान्यः कश्चिदिति स्थितिः ॥३१॥

जो परमात्मा है वह ही मैं हूँ और जो स्वानुभवगम्य मैं हूँ वही परमात्मा है इसलिए – जब परमात्मा और आत्मा में अभेद है, मैं ही मेरे द्वारा उपासना किये जाने के योग्य हूँ, दूसरा कोई मेरा उपास्य नहीं है। इस प्रकार ही आराध्य-आराधक भाव की स्थिति है।

That pure-soul (*paramātmā*) is nothing but 'I'; that 'I' is nothing but the pure-soul (*paramātmā*). As 'I' and the pure-soul (*paramātmā*) are one and the same, 'I' alone is to be adored by me, no one else. This is the Truth.

The liberated soul (*Siddha*) is rid of eight kinds of karmas, and possessed of eight supreme qualities:¹

1. *kṣāyika-samyaktva* – infinite faith or belief in the *tattva* or essential principles of Reality. It is manifested on destruction of the faith-deluding (*darśana mohaniya*) karma.
2. *kevalajñāna* – infinite knowledge, manifested on destruction of the knowledge-obscuring (*jñānāvaraṇīya*) karma.
3. *kevaladarśana* – infinite perception, manifested on destruction of the perception-obscuring (*darśanāvaraṇīya*) karma.
4. *anantavīrya* – literally, infinite power; it is the absence of fatigue in having knowledge of infinite substances. It is manifested on destruction of the obstructive (*antarāya*) karma.
5. *sūkṣmatva* – literally, fineness; it means that the liberated soul is beyond sense-perception and its knowledge of the substances is direct, without the use of the senses and the mind. It is manifested on destruction of the name-determining (*nāma*) karma.
6. *avagāhana* – inter-penetrability; it means that the liberated soul does not hinder the existence of other such souls in the same space. It is manifested on destruction of the life-determining (*āyuh*) karma.
7. *agurulaghutva* – literally, neither heavy nor light. Due to this quality of *agurulaghutva*, the soul continues to manifest through its form, complete and perfect. This supreme quality is manifested on destruction of the status-determining (*gotra*) karma.
8. *avyābādha* – it is undisturbed, infinite bliss, manifested on destruction of the feeling-producing (*vedanīya*) karma.

1 – Ācārya Pūjyapāda's *Samādhitañtram* – *Supreme Meditation*, p. 18-19.

शुद्ध द्रव्यार्थिक नय से संसारी व मुक्त जीवों में अभेद -

From the real point-of-view, there is no difference between the transmigrating soul and the liberated soul -

असरीरा अविणासा अणिंदिया णिम्मला विसुद्धप्पा ।

जह लोयगगे सिद्धा तह जीवा संसिदी पेया ॥४८॥

जिस प्रकार लोकाग्र में स्थित सिद्ध भगवान् शरीररहित, अविनाशी, अतीन्द्रिय, निर्मल और विशुद्धात्मा हैं उसी प्रकार (स्वभावदृष्टि से) संसार में स्थित सर्व जीव जानना।

As the liberated souls – *siddhātmā* – are rid of the body – *aśarīra*, eternal – *avināśī*, sense-independent – *atīndriya*, stainless – *nirmala*, and utterly pure – *viśuddha*, know that all transmigrating souls – *saṃsārī jīva* – are the same (from the pure, transcendental point-of-view).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

देहा वा दविणा वा सुहदुक्खा वाध सत्तुमित्तजणा ।

जीवस्स ण संति धुवा धुवोवओगप्पगो अप्पा ॥२-१०१॥

औदारिकादि पाँच शरीर अथवा धन-धान्यादिक अथवा इष्ट-अनिष्ट पञ्चेन्द्रिय विषयजन्य सुख-दुःख अथवा और शत्रु-मित्रादिक लोक - ये सभी संयोगजन्य पदार्थ आत्मा के अविनाशी नहीं हैं, केवल ज्ञान-दर्शनस्वरूप शुद्धजीव अविनाशी वस्तु है।

The body, the possessions, the happiness or the misery, and the friends or the foes do not have eternal association with the soul (*ātmā*); the pure soul, of the nature of knowledge

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(*jñāna*) and perception (*darśana*), is the only eternal substance.

Dispositions pertaining to the body, etc., belong to external objects that are different from the soul (*ātmā*) and, therefore, cause of impurity. These dispositions do not belong to the soul and are transient. The soul (*ātmā*) is eternal, without a beginning or an end, a supreme substance, inherently liberated, of the nature of knowledge (*jñāna*) and perception (*darśana*), and one with its own-nature. I, therefore, do not accept transient objects like the body, and establish myself in own pure soul.

शुद्धनय और व्यवहारनय से ही जीवों में भेद कहा गया है -

There is difference in the souls only from the pure and empirical points-of-view -

एदे सव्वे भावा ववहारणयं पडुच्च भणिदा हु ।

सव्वे सिद्धसहावा सुद्धणया संसिदी जीवा ॥४९॥

वास्तव में ये सब (पूर्वोक्त) भाव व्यवहारनय का आश्रय करके (संसारी जीवों में विद्यमान) कहे गये हैं; शुद्धनय से संसार में रहने वाले सब जीव सिद्ध स्वभावी हैं।

भावार्थ - यद्यपि संसारी जीव की वर्तमान पर्याय दूषित है तो भी उसे द्रव्य स्वभाव को अपेक्षा सिद्ध भगवान् के समान कहा गया है।

In reality, the aforementioned dispositions (*bhāva*) in the (transmigrating) souls have been said from the empirical (*vyavahāra*) point-of-view. From the pure (*śuddha*) point-of-view, all transmigrating souls are of the nature (*svabhāva*) of the liberated soul - *siddhātma*.

EXPLANATORY NOTE

The modes (*pariyāya*) that have earlier been mentioned as 'not present' in the soul are, in fact, present from the empirical (*vyavahāra*) point-of-view. The transmigrating souls possess the modes (*pariyāya*) in form of the four states (*gati*) of worldly existence due to their impure transformations.

The worldly soul (*jīva*) is the doer (*kartā*) of its impure transformation in form of dispositions of attachment (*rāga*), etc. It, on its own, takes in and gives up such dispositions. This is the real-point-of-view (*niścayanaya*) that deals with the pure-substance (*śuddhadravya*). That the soul (*jīva*) is the doer of transformation of the matter

(*pudgala*) into the karmas, and that it takes in and gives up such karmas, is the empirical-point-of-view (*vyavahāranaya*) that deals with the impure-substance (*aśuddhadravya*). Thus, bondage (*bandha*) can be classified with regard to two points-of-view: from the real-point-of-view (*niścayanaya*), and from the empirical-point-of-view (*vyavahāranaya*). The real-point-of-view (*niścayanaya*) is worth accepting as it deals with the nature of the pure substance (*dravya*). The empirical-point-of-view (*vyavahāranaya*) transmutes the transformation in the other-substance (*paradravya*) as the transformation in the soul-substance (*ātmadravya*); therefore, it is not worth accepting. The real-point-of-view (*niścayanaya*) avers that the soul (*jīva*) is bound by own dispositions of attachment (*rāga*), etc., and can get free by own effort. It is not bound by other substance. This is the only way the soul (*jīva*) can attain the state of passionless conduct-without-attachment (*vītarāga cāritra*) to get rid of all karmas. That is why the real-point-of-view (*niścayanaya*) is worth accepting.¹

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 238.

शुद्ध आत्मा स्वद्रव्य है, अतः उपादेय है -

The pure soul is own-substance; it is to be accepted -

पुव्वुत्तसयलभावा परदव्वं परसहावमिदि हेयं ।

सगदव्वमुवादेयं अंतरतच्चं हवे अप्पा ॥५०॥

वास्तव में ये सब (पूर्वोक्त) भाव परद्रव्य (परस्वभाव) हैं, इसलिये हेय (छोड़ने योग्य) हैं; और अन्तःतत्त्वरूप (स्वभावरूप) आत्मा स्वद्रव्य है, अतः उपादेय (ग्रहण करने योग्य) है।

In reality, the aforementioned dispositions (*bhāva*) in the soul are other-substance (*paradravya*); these must be rejected. The soul's own-nature (*svabhāva*) is its own-substance (*svadravya*); this must be accepted.

EXPLANATORY NOTE

With the faculty-of-discrimination (*bhedavijñāna*), the ascetic ascertains that the soul (*jīva*) is utterly distinct from all other-substances (*paradravya*). He also ascertains that in its pure state, the soul (*jīva*) is non-distinct from the doer (*kartā*), the instrument (*karāṇa*), the activity (*karma*) and the fruit-of-karma (*karmaphala*). He does not transform the soul (*jīva*) into impure state of union with other-substances (*paradravya*). Only such a soul (*jīva*) attains its pure nature of knowledge – as the *jñāyaka*. He contemplates in the following manner. As the pure crystal gets the red taint due to its association with the red flower, I too, due to my ignorance, have tainted myself, since infinite time past, with karmic dirt; that is certainly not my nature. In that contaminated state, surely, I was alone. I became the ignorant doer (*kartā*) of my impure state due to my own disposition sullied by attachment (*rāga*). I became the instrument (*karāṇa*) of my impure state by succumbing to attachment. Due to my

disposition of attachment I got transformed into this impure state, therefore, I am the activity (*karma*). I am the fruit-of-karma (*karmaphala*) as I only experience the misery that is the opposite of the infinite happiness appertaining to my pure soul. Thus, in my impure state too, I was non-distinct from these four: the doer (*kartā*), the instrument (*karāṇa*), the activity (*karma*) and the fruit-of-karma (*karmaphala*). Now, in my state of knowledge, untainted from the influence of all other-substances (*paradravya*) – as the pure crystal, dissociated from the red flower – I tread the path to liberation. Now also I am alone, as I was earlier. I am the independent doer (*kartā*) of my pristine dispositions; I am the instrument (*karāṇa*) of my dispositions; I am the activity (*karma*) of my dispositions; and I am the fruit-of-karma (*karmaphala*) as I only experience the happiness appertaining to the pure soul. Contemplating in this manner, the soul (*jīva*) establishes its utter distinctiveness with all other-substances (*paradravya*), in its impure as well as the pure state. Only with its inherent brilliance of knowledge, rid of all classifications like the doer (*kartā*) and the instrument (*karāṇa*), the soul (*jīva*) is beautiful and lustrous. As the soul attains its pure nature, rid of everything that is other than the self, it stays forever in the state of liberation, shining brilliantly with the light of knowledge.¹

¹ – see Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 160-161.

रत्नत्रय (सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र) के स्वरूप का कथन -
The 'Three Jewels' of right faith, knowledge and conduct -

विवरीयाभिणिवेसविवज्जियसद्दहणमेव सम्मत्तं ।

संसयविमोहविब्भमविवज्जियं होदि सण्णाणं ॥५१॥

चलमलिणमगाढत्तविवज्जियसद्दहणमेव सम्मत्तं ।

अधिगमभावो णाणं हेयोवादेयतच्चाणं ॥५२॥

सम्मत्तस्स णिमित्तं जिणसुत्तं तस्स जाणया पुरिसा ।

अन्तरहेऊ भणिदा दंसणमोहस्स खयपहुदी ॥५३॥

सम्मत्तं सण्णाणं विज्जदि मोक्खस्स होदि सुण चरणं ।

ववहारणिच्छएण दु तम्हा चरणं पवक्खामि ॥५४॥

ववहारणयचरित्ते ववहारणयस्स होदि तवचरणं ।

णिच्छयणयचारित्ते तवचरणं होदि णिच्छयदो ॥५५॥

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

(अथवा) इन दोषों - चल, मलिन और अगाढ़ - से रहित श्रद्धान ही सम्यक्त्व है और हेय और उपादेय तत्त्वों का जाननेरूप भाव होना सम्यग्ज्ञान है।

सम्यक्त्व का (बाह्य) निमित्त जिनसूत्र-जिनागम और उसके ज्ञायक पुरुष हैं तथा अन्तरङ्ग निमित्त दर्शनमोहनीय कर्म आदि का क्षय कहा गया है।
भावार्थ - निमित्त कारण के दो भेद हैं एक बहिरङ्ग निमित्त और दूसरा अन्तरङ्ग

निमित्त। सम्यक्त्व की उत्पत्ति का बहिरङ्ग निमित्त जिनागम और उसके ज्ञाता पुरुष हैं तथा अन्तरङ्ग निमित्त दर्शनमोहनीय अर्थात् मिथ्यात्व, सम्यग्मिथ्यात्व तथा सम्यक्त्वप्रकृति एवं अनन्तानुबंधी क्रोध, मान, माया, लोभ इन प्रकृतियों का उपशम, क्षय और क्षयोपशम का होना है। बहिरङ्ग निमित्त के मिलने पर कार्य की सिद्धि होती भी है और नहीं भी होती परन्तु अन्तरङ्ग निमित्त के मिलने पर कार्य की सिद्धि नियम से होती है।

सम्यक्त्व और सम्यग्ज्ञान तो मोक्ष के लिये हैं ही, सुन, सम्यक्चारित्र भी मोक्ष के लिये है इसलिये मैं व्यवहार नय और निश्चय नय से सम्यक्चारित्र को कहूँगा।

भावार्थ - मोक्ष प्राप्ति के लिये जिस प्रकार सम्यक्त्व और सम्यग्ज्ञान आवश्यक कहे गये हैं उसी प्रकार सम्यक्चारित्र को आवश्यक कहा गया है इसलिये यहाँ व्यवहार और निश्चय दोनों नयों के आलम्बन से सम्यक्चारित्र को कहूँगा।

व्यवहार नय के चारित्र में व्यवहार नय का तपश्चरण होता है और निश्चय नय के चारित्र में निश्चय नय का तपश्चरण होता है।

भावार्थ - व्यवहार नय से पाप-क्रिया के त्याग को चारित्र कहते हैं इसलिये इस चारित्र में व्यवहार नय के विषयभूत अनशन-ऊनोदर आदि को तप कहा जाता है। तथा निश्चय नय से निजस्वरूप में अविचल स्थिति को चारित्र कहा है इसलिये इस चारित्र में निश्चय नय के विषयभूत सहज-निश्चयनयात्मक परमभाव-स्वरूप परमात्मा में प्रतपन को तप कहा 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 (*saṁśaya*), delusion (*vimoha*), and misapprehension (*vibhrama*) is right knowledge (*samyagjñāna*).

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*).

The external (*bāhya*) causes (*nimitta*) – instrumental causes – of right faith (*samyaktva* or *samyagdarśana*) are the Scripture and the men well-versed in it, and the internal (*antaraṅga*) – substantive cause – is the destruction of karmas like the faith-deluding (*darśanamohanīya*).

Right faith (*samyaktva* or *samyagdarśana*) and right knowledge (*samyagjñāna*) are the harbingers of liberation (*mokṣa*), right conduct (*samyakcāritra*), too, is the harbinger of liberation (*mokṣa*). I shall describe right conduct (*samyakcāritra*) from both points-of-view, the real (*niścaya*) and the empirical (*vyavahāra*).

Right conduct (*samyakcāritra*) from the empirical (*vyavahāra*) point-of-view is to observe conventional austerities (*vyavahāra tapa* – like fasting) and from the real (*niścaya*) point-of-view it is to observe internal austerities (*niścaya tapa* – getting established in the pure-soul-substance).

EXPLANATORY NOTE

The complete annihilation of all karmic matter bound with the soul is liberation (*mokṣa*). Faith or ‘*darśana*’ – ascertainment of substances – is a characteristic of the soul (*ātmā*) and when faith becomes right it is called ‘*samyagdarśana*’. Right faith is the cause for the attainment of liberation (*mokṣa*). Right faith is the subject only of potential (*bhavya*) souls. Right faith (*samyagdarśana*) is of two kinds – with-attachment

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(*sarāga*), and without-attachment (*vītarāga*). Right faith with-attachment (*sarāga samyagdarśana*) is characterized by signs such as tranquility – *praśama*; incessant fear of worldly existence – *saṃvega*; compassion for the worldly beings – *anukampā*; and keen intellect based on the teaching of the Scripture and the preceptor – *āstikya*. Right faith without-attachment (*vītarāga samyagdarśana*) is solely the purity of the soul. Knowledge of substances, the soul (*jīva*) and the others, as these are, is right knowledge (*samyagjñāna*). The use of the adjective ‘*samyak*’ with knowledge wards off faults in knowledge due to doubt (*saṃśaya*), delusion (*vimoha* or *anadhyavasāya*), and error (*vibhrama* or *viparyaya*).

Alternatively, right faith (*samyagdarśana*) is the faith in the substances of Reality without these three imperfections – wavering (*cala*), contamination (*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 (*samyagdṛṣṭi*) 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 any of the twenty-four *Tīrthañkara*. Right faith (*samyagdarśana*) is said to be contaminated (*malina*) when, for a short time, it gets mired with impurities like doubt (*śaṅkā*). 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 hand. The right-believer (*samyagdṛṣṭi*) with this imperfection may perceive particular temple or idol as his own and some other temple or idol as belonging to others.¹

Right knowledge (*samyagjñāna*) is the power of discrimination between what needs to be accepted – *upādeya* – and what needs to be rejected – *heya*. Such knowledge leads to the science-of-discrimination – *bhedavijñāna* – that expounds utter distinction between the soul (*jīva*) and the non-soul (*ajīva*) substances.

1 – *Āśādhara’s Dharmāmṛta Anagāra*, p. 156-157.

The external (*bāhya*) causes (*nimitta*) – instrumental causes – of right faith (*samyaktva* or *samyagdarśana*) are the Scripture and the men well-versed in it. Right faith is attained on acquisition of knowledge of substances, souls and non-souls, by reading or listening to the Scripture. The internal (*antaraṅga*) – substantive cause – is the subsidence (*upaśama*), destruction (*kṣaya*), or subsidence-cum-destruction (*kṣayopaśama*) of faith-deluding (*darśanamohanīya*) karmas. When this internal cause is present, right faith (*samyagdarśana*) originates without teaching by others.

Right faith (*samyaktva* or *samyagdarśana*) and right knowledge (*samyagjñāna*) are the harbingers of liberation (*mokṣa*). However, these must be accompanied by right conduct (*samyakcāritra*) and only the trio of these, called the ‘Three Jewels’ – *ratnatraya* – constitutes the path to liberation. What is right conduct? Right conduct (*samyakcāritra*) is now described from both points-of-view, the empirical (*vyavahāra*) and the real (*niścaya*).

Right conduct (*samyakcāritra*) from the empirical (*vyavahāra*) point-of-view is to observe conventional austerities (*vyavahāra tapa* – like fasting) and from the real (*niścaya*) point-of-view it is to observe internal austerities (*niścaya tapa* – getting established in the pure-soul-substance).

Ācārya Nemicandra’s *Dravyasaṃgraha*:

असुहादो विणिविती सुहे पविती य जाण चारित्तं ।
वदसमिदिगुत्तिरूवं ववहारणया दु जिणभणियं ॥४५॥

जो अशुभ (पाप) कार्य से दूर होना और शुभ (पुण्य) कार्य में प्रवृत्त होना अर्थात् लगना है उसको चारित्र जानना चाहिए। श्रीजिनेन्द्र देव ने व्यवहारणय से उस चारित्र को पाँच व्रत, पाँच समिति और तीन गुप्ति स्वरूप तेरह प्रकार का कहा है।

Conduct (*cāritra*), from the empirical (*vyavahāra*) point-of-view, consists in desisting from demerit (*pāpa*) – non-commendable

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activities – and engaging in merit (*puṇya*) – commendable activities. Lord Jina has proclaimed that this empirical conduct is observed through the five vows (*vrata*), five regulations (*samiti*), and three controls (*gupti*).

बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं ।

णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ॥४६॥

ज्ञानी जीव के संसार के कारणों को नष्ट करने के लिए जो बाह्य और आभ्यन्तर क्रियाओं का निरोध है, वह श्रीजिनेन्द्र देव द्वारा कहा हुआ उत्कृष्ट सम्यक्चारित्र है।

Lord Jina has expounded that, from the real (*niścaya*) point-of-view, stoppage of all activities, external and internal, undertaken by the knowledgeable soul to attain liberation, is right conduct (*samyakcāritra*).

The description of the path to liberation as consisting in right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*) is from the empirical-point-of-view (*vyavahāranaya*). From the real-point-of-view (*niścayanaya*), the path to liberation is ‘one whole’ disposition of equanimity (*sāmyabhāva*) or restraint (*samya*). Every substance in the world can be seen as consisting of parts and as one whole. Viewing it as consisting of parts is the empirical-point-of-view (*vyavahāranaya*), and viewing it as one whole is the real-point-of-view (*niścayanaya*).¹

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
शुद्धभावाधिकार
नाम का तीसरा अधिकार समाप्त हुआ।

1 – Ācārya Kundakunda’s *Pravacanasāra – Essence of the Doctrine*, p. 303.

CHAPTER - 4

व्यवहारचारित्राधिकार

THE EMPIRICAL RIGHT CONDUCT

अहिंसा व्रत का स्वरूप -

The vow (*vrata*) of non-injury (*ahiṃsā*) -

कुलजोणिजीवमगणठाणाइसु जाणिऊण जीवाणं ।

तस्सारंभणियत्तणपरिणामो होइ पढमवदं ॥५६॥

कुल, योनि, जीवस्थान तथा मार्गणास्थान आदि में जीवों का ज्ञान कर उनके आरम्भ से निवृत्तिरूप परिणाम होना वह पहला अहिंसा व्रत है।

To get rid of the disposition of the commencement-of-activity (*ārambha*) after ascertaining the details of the living beings (*jīva*) in respect of lineage (*kula*), seat-of-birth (*yoni*), classes of biological development (*jīvasthāna*) and variations according to the method of inquiry (*mārgaṇāsthāna*), is the first vow (*vrata*) of non-injury (*ahiṃsā*).

EXPLANATORY NOTE

Lineage (*kula*), seat-of-birth (*yoni*), classes of biological development (*jīvasthāna*) and variations according to the method of inquiry (*mārgaṇāsthāna*) have already been explained (see *gāthā* 42, p. 95-98 *ante*).

After ascertaining the details of the living beings, the ascetic must dispassionately endeavour not to harm them. This constitutes the

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first vow of non-injury (*ahiṃsā*). When the ascetic dispassionately protects the living beings from harm, he frees himself from the sin of committing injury (*hiṃsā*), even if there is occasional injury caused to them.

Ācārya Umāsvāmī's Tattvārthasūtra:

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥७-१३॥

कषाय-राग-द्वेष अर्थात् अयत्नाचार (असावधानी-प्रमाद) के सम्बन्ध से अथवा प्रमादी जीव के मन-वचन-काय योग से जीव के भाव-प्राण का, द्रव्य-प्राण का अथवा इन दोनों का वियोग करना सो हिंसा है।

The severance of vitalities (*prāṇa*) due to the activity of the soul tinged with passionate disposition – *pramattayoga* – is injury (*hiṃsā*).

The qualifying phrase ‘activity of the soul tinged with passionate disposition’ – *pramattayoga* – is intended to indicate that mere severance of the vitalities is not wicked. It has been said, “Even with the severance of life one is not stained with the sin of injury.” Again it has been said, “The ascetic who observes diligently the fivefold regulation of activities (*samiti*) does not accrue bondage even if he has caused injury to the living beings.” From the spiritual standpoint, just as infatuation (*mūrcchā*) is called attachment-to-possession (*parigraha*), the disposition of the soul tinged with attachment (*rāga*) is the cause of injury (*hiṃsā*).

Now, it has been admitted in the Scripture that mere passionate attitude, even without the severance of vitalities, constitutes injury (*hiṃsā*) – “A person following right conduct, due to the absence of passions like attachment, does not commit the slightest of injury (*hiṃsā*) although he may have occasioned severance of vitalities. Infatuated by passions like attachment, when a person acts carelessly, he commits injury (*hiṃsā*), whether the living being is killed or not.”

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Yes, it is true. But there is no inconsistency in this. In case of the person tinged with passionate disposition – *pramattayoga* – there is the severance of life-principles, at least in thought. It has been said thus in the Scripture – “He who is tinged with passionate disposition causes injury (*hiṃsā*) to himself by himself. Whether injury (*hiṃsā*) is caused to other living beings or not is immaterial.”

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।

तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥४४॥

निश्चय करके रागादिक भावों का उदय में नहीं आना अहिंसा है, इसी प्रकार उन्हीं रागादिक भावों की उत्पत्ति का होना हिंसा है, इस प्रकार जिनागम का अर्थात् जैन-सिद्धांत का सारभूत रहस्य है।

From the transcendental-point-of-view (*niścayanaya*), non-manifestation of passions like attachment is non-injury (*ahiṃsā*), and manifestation of such passions is injury (*hiṃsā*). This is the essence of the Jaina Scripture.

Ācārya Samantabhadra's Svayambhūstotra:

अहिंसा भूतानां जगति विदितं ब्रह्म परमं

न सा तत्रारम्भोऽस्त्यणुरपि च यत्राश्रमविधौ ।

ततस्तत्सिद्ध्यर्थं परमकरुणो ग्रन्थमुभयं

भवानेवात्याक्षीन्न च विकृतवेषोपधिरतः ॥ (२१-४-११९)

हे (नमिनाथ) भगवन्! सर्व प्राणियों की रक्षा अर्थात् पूर्ण अहिंसा को इस लोक में परम-ब्रह्म या परमात्मस्वरूप कहा गया है। जिस आश्रम के नियमों में जरा भी आरम्भ या व्यापार है वहाँ वह पूर्ण अहिंसा नहीं हो सकती है। इसीलिए उस पूर्ण अहिंसा की सिद्धि के लिए परम दयालु होकर आपने दोनों ही – बाह्य और आभ्यन्तर – परिग्रहों का त्याग कर दिया था। जो विकारमय

वस्त्राभूषण आदि यथाजात दिग्म्बर लिंग से विरोधी वेष तथा परिग्रह में आसक्त हैं उनका दोनों प्रकार के परिग्रहों का त्याग नहीं होता है।

O Lord (Naminātha) Jina! Desisting from injury to living beings is known in this world as the Supreme Holiness. This Supreme Holiness cannot be found in hermitages which advocate even the slightest of activity (*ārambha*) that causes pain and suffering to the living beings. Therefore, with extreme benevolence, to attain the purity of non-injury, you had relinquished both the internal as well as the external attachments, including the degrading clothes and other add-ons to the body.

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

रागद्वेषनिवृत्तेर्हिंसादिनिवर्त्तना कृता भवति ।

अनपेक्षितार्थवृत्तिः कः पुरुषः सेवते नृपतीन् ॥४८॥

राग-द्वेष की निवृत्ति होने से हिंसादि पापों से निवृत्ति स्वयमेव हो जाती है क्योंकि जिसे किसी प्रयोजनरूप फल की प्राप्ति अभिलषित नहीं है ऐसा कौन पुरुष राजाओं की सेवा करता है? अर्थात् कोई नहीं।

With the destruction of attachment (*rāga*) and aversion (*dveṣa*) there is self-annihilation of the causes of demerit (*pāpa*), like injury (*hiṃsā*); without the desire for a reward, who would ever be found serving the kings?

सत्य व्रत का स्वरूप –

The vow (*vrata*) of truthfulness (*satya*) –

रागेण व दोसेण व मोहेण व मोसभासपरिणामं ।

जो पजहदि साहु सया विदियवदं होइ तस्सेव ॥५७॥

जो साधु राग से, द्वेष से अथवा मोह से होने वाले मृषा (मिथ्या) भाषा के परिणाम को छोड़ता है उसी के सदा दूसरा (सत्य) व्रत होता है।

The ascetic (*sādhu*) who gets rid of the disposition of speaking what is not commendable – caused by attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*) – observes constantly the second vow (*vrata*) of truthfulness (*satya*).

EXPLANATORY NOTE

Attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*) induce the disposition to speak what is not commendable.

Ācārya Umāsvāmī's Tattvārthasūtra:

असदभिधानमनृतम् ॥७-१४॥

(प्रमाद के योग से) जीवों को दुःखदायक अथवा मिथ्यारूप वचन बोलना सो असत्य है।

Speaking what is not commendable – *asat* – is falsehood (*anṛta*).

That which causes pain and suffering to the living beings is not commendable. It does not matter whether it refers to the actual fact or not. Words that lead to injury constitute falsehood (*anṛta*).

अचौर्य व्रत का स्वरूप -

The vow (*vrata*) of non-stealing (*acaurya*) -

गामे वा णयरे वाऽरण्ये वा पेच्छिऊण परमत्थं ।

जो मुयदि गहणभावं तिदियवदं होदि तस्सेव ॥५८॥

जो (साधु) ग्राम में, नगर में, अथवा वन में परायी वस्तु को देखकर उसके ग्रहण के भाव को छोड़ता है उसी के तीसरा अचौर्य व्रत होता है।

The ascetic (*sādhu*) who, on seeing objects belonging to others in the village, the town or the forest, does not entertain the disposition of taking these, observes the third vow (*vrata*) of non-stealing (*acaurya*).

EXPLANATORY NOTE

The ascetic (*sādhu*) who does not entertain the disposition of taking any object in the village, the town or the forest, belonging to others and which has been left, kept, dropped, or forgotten, follows the vow (*vrata*) of non-stealing (*acaurya*).

Ācārya Umāsvāmī's Tattvārthasūtra:

अदत्तादानं स्तेयम् ॥७-१५॥

(प्रमाद के योग से) बिना दी हुई किसी भी वस्तु को ग्रहण करना सो चोरी है।

Taking anything that is not given is stealing (*steya*).

Taking of anything 'out of passion' is stealing (*steya*). The activity actuated by impure disposition is stealing, whether external objects are taken or not.

ब्रह्मचर्य व्रत का स्वरूप -

The vow (*vrata*) of chastity (*brahmacarya*) -

दट्टूण इत्थिरूवं वांछाभावं णियत्तदे तासु ।

मेहुणसण्णविविज्जियपरिणामो अहव तुरीयवदं ॥५९॥

जो (साधु) स्त्रियों का रूप देखकर उनके प्रति वाञ्छाभाव को छोड़ता है, अथवा मैथुन संज्ञा से रहित जिसके परिणाम हैं, उसी के चौथा ब्रह्मचर्य व्रत होता है।

The ascetic (*sādhu*) who, on seeing the form of women entertains no desire for them, or, is devoid of the disposition of copulation (*maithuna*), observes the fourth vow (*vrata*) of chastity (*brahmacarya*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

मैथुनमब्रह्म ॥७-१६॥

जो मैथुन है सो अब्रह्म अर्थात् कुशील है।

Copulation (*maithuna*) is unchastity (*abrahma*).

The desire of the man and the woman to touch and embrace each other owing to the rise of the conduct-deluding (*cāritramohanīya*) karmas is called '*mithuna*' and the resulting activity is called '*maithuna*'. Not all activities of the man and the woman together are '*maithuna*'; only the activities prompted by sexual desire are '*maithuna*'.

अपरिग्रह व्रत का स्वरूप -

The vow (*vrata*) of non-possession (*aparigraha*) -

सव्वेसिं गंथाणं चागो णिरवेक्खभावणापुव्वं ।

पंचमवदमिदि भणिदं चारित्तभरं वहंतस्स ॥६०॥

निरपेक्ष भावनापूर्वक, अर्थात् संसार सम्बन्धी किसी भोगोपभोग अथवा मान-सम्मान की इच्छा नहीं रखते हुए शुद्ध निरालम्बन भावना सहित, समस्त परिग्रहों का जो त्याग है, चारित्र के भार, अर्थात् चारित्र की अतिशयता, को धारण करने वाले मुनि का वह पाँचवाँ अपरिग्रह व्रत कहा गया है।

When the ascetic (*sādhu*) laden with (right) conduct renounces, with the disposition of utter detachment, all possessions (*parigraha*), he is said to observe the fifth vow (*vrata*) of non-possession (*aparigraha*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

मूर्च्छा परिग्रहः ॥७-१७॥

जो मूर्च्छा है सो परिग्रह है।

Infatuation (*mūrccā*) is attachment-to-possession (*parigraha*).

What is 'mūrccā' or infatuation? 'Mūrccā' is the activity relating to the acquisition and safeguarding of external possessions such as the cow, the buffalo, the jewels and the pearls, and also internal possessions, like attachments (*rāga*) and desires. Now, conventionally the word 'mūrccā' is used to denote fainting or swooning. Why

.....

should it not mean fainting here? Yes, it is true. The verb ‘*mūrccch*’ is used in the general sense of insensibility. What is mentioned in general applies to the particular also. The general meaning implies the particular meaning also. A contention is raised. Accepting this particular meaning entails that only the internal possessions should be included and not the possession of external things. It is true. Of course, the internal thoughts only are included as being important. Even in the absence of external things, the disposition that ‘this is mine’ constitutes infatuation (*mūrccchā*). Further, a doubt is raised. If only the internal thought – ‘this is mine’ – constitutes infatuation (*parigraha*) then knowledge (*jñāna*), etc., would also fall under infatuation since knowledge is considered as ‘this is mine’, like the disposition of attachment (*rāga*). But it is not so. The phrase ‘out of passion’ is supplied from the earlier *sūtra*. So the passionless person, possessed of right faith, knowledge and conduct, being free from delusion (*moha*) is free from infatuation (*mūrccchā*). Further, knowledge, etc., being the inherent-nature (*svabhāva*) of the soul, are not fit to be cast off. So these are not infatuation (*mūrccchā*). On the other hand, desire, etc., are fit to be cast off as these are the effects of karmas and contrary to the nature of the soul. So attachment to these is infatuation (*mūrccchā*). Infatuation or attachment is at the root of all evils. Only in the presence of the idea that ‘this is mine’ does the man proceed to safeguard his possession. In safeguarding it, violence is bound to result. For its sake he utters falsehood. He also commits theft and attempts copulation. And this results in various kinds of pain and suffering in the infernal regions.¹

1 – Ācārya Umāsvāmī’s *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda’s *Sarvārthasiddhi*, *sūtra* 7-17, p. 280-281.

ईर्या समिति का स्वरूप -

Regulation-in-walking (*īryā samiti*) -

पासुगमगेण दिवा अवलोगंतो जुगप्पमाणं हि ।

गच्छइ पुरदो समणो इरियासमिदी हवे तस्स ॥६१॥

जो साधु दिन में प्रासुक (जीव-जन्तु रहित) मार्ग पर युगप्रमाण (चार हाथ) भूमि को आगे देखकर चलता है, उसके ईर्या समिति होती है।

The ascetic (*sādhu*) who walks on the trodden path that is free from organisms, during daytime, looking critically a distance of four arm-length, is said to observe regulation-in-walking (*īryā samiti*).

EXPLANATORY NOTE

In order to attain stoppage (*saṅvara*) of the influx of karmas, the ascetic must follow certain rules of conduct. Fivefold 'samiti' is regulation or carefulness in activities. These regulations are the means by which the ascetic, acquainted with the dwellings of minute organisms, avoids injury to these. The ascetic who conducts himself in this manner attains stoppage (*saṅvara*) of influx (*āsrava*) of karmas arising from non-restraint (*asaṅyama*).

Ācārya Umāsvāmī's Tattvārthasūtra:

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥९-५॥

सम्यक् ईर्या, सम्यक् भाषा, सम्यक् एषणा, सम्यक् आदाननिक्षेप और सम्यक् उत्सर्ग - ये पाँच समिति हैं।

The fivefold regulation-of-activities - *samiti* - pertain to walking - *īryā*, speaking - *bhāṣā*, eating - *eṣaṇā*, lifting and laying down - *ādānanikṣepa*, and disposing-of-excreta - *utsarga*.

.....

Ācārya Kundakunda's Pravacanasāra:

मरदु व जिवदु जीवो अयदाचारस्स णिच्छिदा हिंसा ।

पयदस्स णत्थि बंधो हिंसामेत्तेण समिदीसु ॥३-१७॥

दूसरा जीव मरे अथवा जीवित रहे जिस मुनि का आचार यत्नपूर्वक नहीं है उसके हिंसा निश्चित है, परन्तु पाँचों समितियों में यत्नपूर्वक प्रवृत्ति करने वाले मुनि के बाह्य में जीव के घात के होनेमात्र से बंध नहीं होता।

The ascetic (*muni*, *śramaṇa*) whose activities are without proper diligence certainly causes injury (*hiṃsā*) to the living beings, whether they die or not. The ascetic who observes diligently the fivefold regulation-of-activities (*samiti*) does not cause bondage even if he has caused injury to the living beings.

Injury (*hiṃsā*) is of two kinds, internal and external. Internal injury causes impairment of the life-essentials (*prāṇa*), in form of knowledge-vitality (*jñānaprāṇa*) or pure-cognition (*śuddhopayoga*), of own soul. External injury is impairment of the life-essentials (*prāṇa*) of other living beings. Internal injury is stronger of the two. Negligent activities may or may not cause injury to other living beings, but certainly cause injury to the knowledge-life (*jñānaprāṇa*) or pure-cognition (*śuddhopayoga*) of own soul. If the ascetic observes diligently the fivefold regulation-of-activities (*samiti*) he safeguards his restraint in form of pure-cognition (*śuddhopayoga*). Therefore, even when his activities cause injury to other living beings, the internal disposition of non-injury does not allow bondage of karmas. Internal injury certainly causes bondage of karmas. External injury may or may not cause bondage of karmas. If activities are performed with due diligence and still injury (*hiṃsā*) takes place, there is no bondage of karmas. If activities are performed without due diligence and injury (*hiṃsā*) takes place, certainly there is bondage of karmas. Internal injury is certainly worth discarding; pure-cognition (*śuddhopayoga*) that engenders disposition of non-injury (*ahiṃsā*) is worth accepting.

भाषा समिति का स्वरूप -

Regulation-in-speaking (*bhāṣā samiti*) -

पेसुण्णहासकक्कसपरणिंदप्पप्पसंसियं वयणं ।

परिचत्ता सपरहिदं भासासमिदी वदंतस्स ॥६२॥

पैशुन्य (चुगली), हास्य, कर्करा, परनिन्दा और आत्मप्रशंसा रूप वचन को छोड़कर स्व-पर हितकारी वचन को बोलने वाले साधु के भाषा समिति होती है।

The ascetic (*sādhu*) who speaks only that which is beneficial to self as well as others and renounces speech that is slandering, ridiculing, harsh, defaming, and self-praising, is said to observe regulation-in-speaking (*bhāṣā samiti*).

EXPLANATORY NOTE

Those observing regulation-in-speaking (*bhāṣā samiti*) must not use the following ten kinds of verbal expressions¹:

karkaśā – causes anguish to others, e.g., “You’re a fool.”

paruṣā – is harsh to others, e.g., “You’re wicked.”

kaṭvī – arouses distress in others, e.g., “You’re a lowly man.”

niṣṭhurā – is merciless, e.g., “I’ll kill you.”

parakopinī – arouses anger in others, e.g., “You, shameless.”

chedaṅkarī – falsely accuses others.

madhyakṛṣā – is extremely cruel.

atimāninī – censures others and praises oneself.

anarthakarā – causes bitterness among members of a group.

bhūtaḥiṃsākarī – causes injury to life-principles (*prāṇa*) of others.

1 – *Āśādhara’s Dharmāmṛta Anagāra*, verses 165-166, p. 353.

एषणा समिति का स्वरूप -

Regulation-in-eating (*eṣaṇā samiti*) -

कदकारिदाणुमोदणरहिदं तह पासुगं पसत्थं च ।

दिण्णं परेण भत्तं समभुत्ती एसणासमिदी ॥६३॥

पर के द्वारा दिए हुए, कृत-कारित-अनुमोदन से रहित, प्रासुक तथा प्रशस्त आहार को ग्रहण करने वाले साधु के एषणा समिति होती है।

The ascetic (*sādhu*) who accepts pure (*prāsuka*) and worthy (*praśasta*) food given (with devotion) by others, without the three faults of doing (*kr̥ta*), causing it done (*kārita*) and approval (*anumodana*), is said to observe regulation-in-eating (*eṣaṇā samiti*).

EXPLANATORY NOTE

The food (*āhāra*) of the ascetic (*muni*) must be free from the forty-six faults – sixteen *udgama* faults, sixteen *utpādana* faults, ten *śaṅkitādi* faults, and four *aṅgārādi* faults. Other than these forty-six faults is the fault called *adhaḥkarma* that is attributed to the five household activities – burning of the fire (*cūlhā*), grinding (*cakki*), crushing (*okhalī*), sweeping (*buharī*) and water-handling (*ghaḍocī*) – that result in injury (*hiṃsā*) to the living beings. Preparation of the food is the work of the householder (*śrāvaka*); if the ascetic (*muni*) performs any such activity, or causes it to be done, or gives his approval, he is guilty of the fault of *adhaḥkarma*. Further, the food (*āhāra*) must be free from the fourteen impurities (*mala*), as mentioned in the Scripture. The ascetic (*muni*) only accepts food (*āhāra*) that meets such rigorous qualifications.¹

1 – *Āśādhara's Dharmāmṛta Anagāra*, p. 377-378.

Moreover, the Scripture details thirty-two obstructions (*antarāya*); if any of these occur, the ascetic (*muni*) abandons the partaking of food (*āhāra*), for the day.

Ācārya Kundakunda's *Pravacanasāra*:

एकं खलु तं भक्तं अप्यडिपुण्णोदरं जधालद्धं ।
चरणं भिक्खेण दिवा ण रसावेक्खं ण मधुमंसं ॥३-२९॥

वह शुद्ध आहार निश्चयकर एक काल (वक्त) ग्रहण किया जाता है तब योग्य आहार होता है और वह योग्य आहार नहीं पूर्ण होता है पेट जिससे ऐसा होता है, जैसा कुछ मिले वैसा ही अंगीकार करने योग्य है, भिक्षावृत्ति कर लेना योग्य है, दिन में ही लेने योग्य है, उस आहार में मिष्ट-स्निग्धादि रस की इच्छा न हो तथा शहद और मांसादि अयोग्य वस्तुएँ उसमें नहीं हों।

The appropriate food, certainly, is accepted only once (in a day), is taken less than the fill and in the form it is obtained. Further, it is accepted as gift while wandering about, in daytime only, without consideration of taste, and it should not contain honey and flesh.

The ascetic (*muni*, *śramaṇa*) should accept food only once in a day; taking food only once in a day is sufficient for the sustenance of the body (*śarīra*). If the ascetic, due to attachment with the body, takes food more than once in a day, he commits injury (*hiṃsā*), both physical and psychical – *dravyahiṃsā* and *bhāvahiṃsā*. The ascetic does not eat his fill since this causes sloth and consequent negligence in activity is the cause of injury (*hiṃsā*). He must accept food in the form it is obtained; it should not be prepared specifically for him. Even while eating the food in the form it is obtained, he should not consume it for taste, as this is the cause of injury (*hiṃsā*). The food obtained as gift by wandering about does not entail initiation (*ārambha*) of activity; initiation (*ārambha*) of activity is certainly a cause of injury (*hiṃsā*). One is able to see clearly in the daylight and can thus truly observe

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compassion (*dayā*); it is, therefore, appropriate to eat during the daytime. Taking food during the night is forbidden. Eating spicy and juicy food, prepared with taste in view, causes impurity of the mind; this impurity is the cause of injury (*hiṃsā*). Simple food is recommended. Food that contains honey or flesh is prohibited; such food is the home of injury (*hiṃsā*).

When the *digambara* ascetic (*nirgrantha muni*) goes out to seek nourishment (*āhāra*) for his body – so that it could withstand rigours of austerity – he adopts a typical posture; the thumb and fingers of the right hand are joined together and placed on the right shoulder. This posture indicates that he is now ready for the partake of food. As the householder (*śrāvaka*) sees such a worthy recipient (*pātra*), with great delight, he performs the nine kinds of devotion – (*navadhābhakti*)¹ – before offering him food.

- 1) He welcomes the *muni* with utmost joy, chanting, “O Lord! – “*he svāmin*”; I bow to you, I bow to you, I bow to you – “*namostu, namostu, namostu*”; here, here, here – “*atra, atra, atra*”; stop, stop, stop – “*tiṣṭha, tiṣṭha, tiṣṭha*”. As the *muni* stops, he is welcomed by the gesture of circumambulating him thrice.
- 2) The *muni* is taken inside and offered an eminent, high seat.
- 3) With extreme devotion, the householder washes the Lotus Feet of the *muni* and, as a mark of respect, applies the water, which has become sacred after touching the feet of the *muni*, to his forehead.
- 4) He worships the *muni* with great devotion and with pure and pious eight substances.
- 5) He bows to him by touching the ground with five parts of the body.
- 6-8) With utmost humility and purity of heart pleads the *muni* to accept his offering. His affectionate devotion to the *muni* makes his thoughts pure – *mana śuddhi*. By articulating the glory of

1 – see Ācārya Jinasena’s *Ādipurāṇa*, Part 1, p. 452-453.

the *muni*, he makes his speech pure – *vacana śuddhi*. By performing the aforesaid bodily activities, he attains the purity of his body – *kāya śuddhi*.

- 9) He pronounces with sincerity the purity of the food – “*anna-jala śuddha hai*”.

Thus, with nine kinds of devotion (*navadhābhakti*), the householder (*śrāvaka*) gives the gift of pure food to the *muni*. Giving of food to the *muni* in this manner washes away the karmas incidental to the routine household activities.

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

गृहकर्मणापि निचितं कर्म विमार्ष्टि खलु गृहविमुक्तानाम् ।
अतिथीनां प्रतिपूजा रुधिरमलं धावते वारि ॥११४॥

निश्चय से जिस प्रकार जल खून को धो देता है उसी प्रकार गृह-रहित निर्ग्रन्थ मुनियों (अतिथि) के लिये दिया हुआ दान गृहस्थी सम्बन्धी कार्यों से उपार्जित अथवा सुदृढ़ कर्म को नष्ट कर देता है।

Just as the water, for sure, washes away the blood, it is certain that the giving of food (*āhāra*) to the homeless (free from all external and internal attachments) saints (called *atithi*, as they arrive without prior notice) washes away the heap of karmas that the laities amass routinely in performance of the household chores.

आदान-निक्षेपण समिति का स्वरूप -

Regulation-in-lifting-and-laying-down

(ādāna-nikṣepaṇa samiti) –

पोत्थइकमंडलाइं गहणविसग्गेसु पयतपरिणामो ।

आदावणणिकखेवणसमिदी होदि त्ति णिह्दिट्ठा ॥६४॥

पुस्तक तथा कमण्डलु आदि को ग्रहण करते अथवा रखते समय जो प्रयत्न (प्रमाद-रहित) परिणाम है वह आदान-निक्षेपण समिति होती है, ऐसा कहा गया है।

The ascetic (*sādhu*) who is watchful while lifting and laying down implements, like the sacred-books (*pustaka*, *śāstra*) and the water-pot (*kamaṇḍalu*), is said to observe regulation-in-lifting-and-laying-down (*ādāna-nikṣepaṇa samiti*).

EXPLANATORY NOTE

Before handling the books (*pustaka*, *śāstra*), etc., the ascetic (*sādhu*) must first carefully, and with due diligence, inspect these with his eyes and then brush these off with his feather-whisk (*picchī*). Before laying these down, he must inspect the place with his eyes and then brush it off with his feather-whisk (*picchī*). Such an ascetic (*sādhu*) is said to observe regulation-in-lifting-and-laying-down (*ādāna-nikṣepaṇa samiti*).¹

1 – Āśādhara's *Dharmāmṛta Anagāra*, p. 355.

प्रतिष्ठापन समिति का स्वरूप -

Regulation-in-discarding-excreta (*pratiṣṭhāpana samiti*) -

पासुगभूमिपदेसे गूढे रहिए परोपरोहेण ।

उच्चारदिच्चागो पइड्ढासमिदी हवे तस्स ॥६५॥

पर के उपरोध (रुकावट) से रहित, गूढ और पासुक भूमि-प्रदेश में जिसके मलादि का त्याग हो, उसके प्रतिष्ठापन समिति होती है।

The ascetic (*sādhu*) who disposes excreta in a place that is without obstruction by others, concealed, and not a microhabitat, observes regulation-in-disposing-excreta (*pratiṣṭhāpana samiti*).

EXPLANATORY NOTE

The ascetic (*sādhu*) must dispose excreta in a place that is free from minute organisms and green plants. The place must be free from causes of fear like the snake-burrow. It should be a deserted and wide-open place, without obstruction. The uncultivable land, such as that of the burnt-forest or of the cemetery, is suitable for disposing excreta including faeces, urine, phlegm, mucus, hair, and vomit. The ascetic observing regulation-in-disposing-excreta (*pratiṣṭhāpana samiti*) must choose such a place.¹

1 - *Āśādhara's Dharmāmṛta Anagāra*, p. 356.

व्यवहार मनोगुप्ति का लक्षण -

Control-of-mental-activity (*manogupti*) -

कालुस्समोहसण्णारागद्वोसाइअसुहभावाणं ।

परिहारो मणुगुत्ती व्यवहारणयेण परिकहियं ॥६६॥

कलुषता, मोह, संज्ञा, राग, द्वेष आदि अशुभ भावों का जो परिहार (त्याग) है उसे व्यवहारनय से मनोगुप्ति कहा गया है।

The control-of-mental-activity (*manogupti*), from the empirical-point-of-view (*vyavahāranaya*), is abstaining from inauspicious dispositions due to impure-thoughts (*kaluṣatā*), delusion (*moha*), thought-designations (*saṃjñā*), attachment (*rāga*), and aversion (*dveṣa*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

सम्यग्योगनिग्रहो गुप्तिः ॥९-४॥

सम्यक् प्रकार से योग का निग्रह करना सो गुप्ति है।

Curbing activity (*yoga*) well is control – *gupti*.

When the threefold activity of the body, the sense-organ of speech and the mind is curbed well, there is no room for evil disposition. So there is no inflow of karma due to activity, and consequently there is stoppage (*saṃvara*) of influx. Restraint is of three kinds, control of bodily activity – *kāyagupti*, control of vocal activity – *vacanagupti*, and control of mental activity – *manogupti*. For the ascetic who is unable to control activity altogether, activity that is free from injury is indicated.

The passions (*kaṣāya*) are four: anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*). The mind is said to be with impure-thoughts (*kaluṣatā*) when it is sullied with the dirt of passions. Delusion (*moha*) is of two kinds: faith-deluding (*darśanamoha*) and conduct-deluding (*cāritramoha*). The three subdivisions of faith-deluding (*darśanamohanīya*) karmas are subsidential-right-belief (*samyaktva*), wrong-belief (*mithyātva*), and mixed-right-and-wrong-belief (*samyagmithyātva*). The two kinds of conduct-deluding (*cāritramohanīya*) karmas are quasi-passions-feeling (*akaṣāyavedanīya*) and passions-feeling (*kaṣāyavedanīya*). Thought-designations (*saṃjñā*) are four: food (*āhāra*), fear (*bhaya*), copulation (*maithuna*), and attachment-to-possession (*parigraha*). Attraction towards agreeable objects is the sign of attachment (*rāga*), and revulsion towards disagreeable objects is the sign of aversion (*dveṣa*).

व्यवहार वचनगुप्ति का लक्षण -

Control-of-vocal-activity (*vacanagupti*) -

थीराजचोरभक्तकहादिवयणस्स पावहेउस्स ।

परिहारो वयगुत्ती अलीयादिणियत्तिवयणं वा ॥६७॥

पाप के कारणभूत ऐसे स्त्रीकथा, राजकथा, चोरकथा और भोजनकथा आदि सम्बन्धी वचनों का परित्याग, अथवा असत्यादिक की निवृत्ति, वह वचनगुप्ति है।

The control-of-vocal-activity (*vacanagupti*) is abstaining from the speech – the causes of demerit (*pāpa*) – that involves stories (*kathā*) pertaining to women (*strī*), kings (*rāja*), thieves (*cora*), and food (*bhakta*), etc., or, refraining from speaking the untruth, etc.

EXPLANATORY NOTE

Lascivious men take pleasure in narrating, and listening to, stories pertaining to women, of their union and parting, etc. Such stories are termed *strīkathā*. Stories pertaining to kings, of war and peace, etc., are termed *rājakathā*. Stories pertaining to thieves, of their ways and means, etc., are termed *corakathā*. Stories pertaining to the food, of its varieties and delicacies, etc., are termed *bhaktakathā* or *bhojanakathā*. Abstaining from listening to such stories (*kathā*) is the control-of-vocal-activity (*vacanagupti*).

Refraining from speaking the untruth, or from speaking anything that is not commendable, is also termed the control-of-vocal-activity (*vacanagupti*).

व्यवहार कायगुप्ति का लक्षण -

Control-of-bodily-activity (*kāyagupti*) -

बंधणछेदनमारणआकुंचण तह पसारणादीया ।

कायकिरियाणियत्ती णिद्धिवा कायगुप्ति त्ति ॥६८॥

बन्धन, छेदन, मारन (मार डालना), आकुंचन (संकोचना) तथा प्रसारण (विस्तारना) आदि शरीर सम्बन्धी क्रियाओं से निवृत्ति को कायगुप्ति कहा गया है।

The control-of-bodily-activity (*kāyagupti*) is abstaining from bodily-activities like binding (*bandhana*), piercing (*chedana*), killing (*mārana*), contracting (*ākuñcana*), and expanding (*prasāraṇa*).

EXPLANATORY NOTE

From the empirical-point-of-view (*vyavahāranaya*), the control-of-bodily-activity (*kāyagupti*) is abstaining from bodily-activities like binding, piercing, beating or killing others, and contraction and expansion of the body.

Abstaining from bodily-activities that cause bondage of karmas is called the control-of-bodily-activity (*kāyagupti*). Activities like killing, stealing, copulation, and accumulating possessions, certainly constitute bodily-activities that must be shun in order to attain the *kāyagupti*.¹

1 – Āśādhara's *Dharmāmṛta Anagāra*, p. 347-348.

निश्चयनय से मनोगुप्ति और वचनगुप्ति का स्वरूप –

The nature of *manogupti* and *vacanagupti* from the real point-of-view –

जा रायादिणियत्ती मणस्स जाणीहि तं मणोगुत्ती ।

अलियादिणियत्तिं वा मोणं वा होइ वदिगुत्ती ॥६९॥

मन से जो रागादि परिणामों से निवृत्ति है उसे मनोगुप्ति जानो और असत्यादिक से निवृत्ति अथवा मौन धारण करना वचनगुप्ति है।

(From the real point-of-view) Refraining the mind from dispositions of attachment (*rāga*), etc., is the control-of-mental-activity (*manogupti*) and refraining from speaking the untruth, etc., or adopting silence, is the control-of-vocal-activity (*vacanagupti*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

एवं त्यक्त्वा बहिर्वाचं त्यजेदन्तरशेषतः ।

एष योगः समासेन प्रदीपः परमात्मनः ॥१७॥

आगे कहे जाने वाली रीति के अनुसार, बाह्यार्थ-वाचक वचन प्रवृत्ति को त्याग कर अन्तरंग वचन प्रवृत्ति को भी पूर्णतया छोड़ देना चाहिये। यह – बाह्याभ्यन्तर रूप से जल्पत्याग लक्षण वाला योग – स्वरूप में चित्त-निरोध लक्षणात्मक समाधि ही संक्षेप में परमात्मा के स्वरूप का प्रकाशक है।

As explained subsequently, first shun all talk with external entities, then completely shun internal communication (mental deliberation). This *yoga* (getting rid of all external and internal communication) is, in essence, the illuminator of the pure-soul (*paramātmā*).

निश्चयनय से कायगुप्ति का स्वरूप -

The nature of *kāyagupti* from the real point-of-view -

कायकिरियाणियत्ती काउस्सग्गो सरीरगे गुत्ती ।

हिंसाइणियत्ती वा सरीरगुत्ति त्ति णिद्दिट्ठा ॥७०॥

शरीर सम्बन्धी क्रियाओं से निवृत्ति - कायोत्सर्ग - कायगुप्ति है, अथवा हिंसादि (पापों) से निवृत्ति होना (भी) कायगुप्ति है, ऐसा कहा गया है।

(From the real point-of-view) Abstaining from bodily-activities - *kāyotsarga* - is the control-of-bodily-activity (*kāyagupti*); or, *kāyagupti* is said to be abstaining from (sinful) activities like injury (*hiṃsā*)

EXPLANATORY NOTE

Withdrawal of attention from the body and getting absorbed in the spiritual Self is called '*kāyotsarga*'. At the time of *kāyotsarga*, the ascetic is said to observe the control-of-bodily-activity (*kāyagupti*).

The *bhavya* right-believer (*samyagdr̥ṣṭi*), who may be without vows but longs for liberation and understands the meaning of the Scripture, who is with a robust body, wins over the sleep, and immerses himself in auspicious disposition, performs the *kāyotsarga*. Observing complete detachment from the body, he adopts a still, standing posture of *kāyotsarga*. With feet at a distance of four fingers (*aṅgula*) from each other, the hands resting naturally by the sides but not touching the body, and attention fixed on the point of the nose as in the *padmāsana*, he affects the stoppage of all kinds of mental 'traffic' which might interfere with steadiness and continuity of the holy meditation.¹

1 - *Āśādhara's Dharmāmṛta Anagāra*, p. 610.

अरहंत (अर्हत्) परमेश्वर का स्वरूप -

The nature of the Omniscient Lord (the *Arhat*) -

घणघाइकम्मरहिया केवलणाणाइपरमगुणसहिया ।

चोत्तिसअदिसयजुत्ता अरिहंता एरिसा होंति ॥७१॥

घन - अत्यन्त अहितकारी - घातिया कर्मों से रहित, केवलज्ञानादि परम गुणों सहित और चौत्तीस अतिशय संयुक्त, ऐसे अरहंत (अर्हत्) होते हैं।

Rid of the four inimical (*ghātī*) karmas, endowed with supreme qualities like omniscience (*kevalajñāna*), and appearance of thirty-four miraculous-happenings (*atiśaya*) – such are the attributes of the *Arhat*.

EXPLANATORY NOTE

The *Arhat* is the Supreme Soul that becomes the World-Teacher before attaining liberation (*mokṣa*). On destruction of the four inimical (*ghātī*) karmas, the soul regains its own-nature (*svabhāva*) comprising infinite knowledge (*kevaljñāna*) and other attributes. As mentioned already (see p. 15-16, *ante*), the supremely-auspicious-body (*paramaudārika śarīra*) of the World Teacher or Lord Jina acquires the most splendid attributes, free from eighteen imperfections.

Further, thirty-four miraculous-happenings (*atiśaya*) appear during the lifetime of the *Arhat*; ten appear naturally at the time of birth, ten on attainment of infinite knowledge (*kevalajñāna*), and the remaining fourteen are fashioned by the celestial *devas*.¹

The ten miraculous-happenings (*atiśaya*) appearing at the time of birth are: 1) no excreta from his body; 2) no perspiration; 3) milk-like

1 – see *Harivaṅśapurāṇa*, Ch. 3, p. 24-25; see also, *Ṇamokāra Graṅtha*, p. 28-34.

white blood; 4) perfect joints noted for extraordinary sturdiness and strength – *vajraṣabhanārāca saṃhanana*; 5) perfectly symmetrical body – *samacaturasra saṃsthāna*; 6) stunningly handsome body; 7) extremely fragrant body; 8) one-thousand-and-eight pious marks – including *śrivatsa*, *śaṅkha*, *svastika*, *kamala* and *cakra* – on the body; 9) unparalleled strength; and 10) propitious (*hita*) and cogent (*mita*) speech.

The ten miraculous-happenings (*atiśaya*) which appear on the attainment of omniscience (*kevalajñāna*) are: 1) the Omniscient Lord has calm and large eyes that do not blink; 2) his firmly set hair and nails do not grow; 3) as there remains no need for taking external food, he does not take morsels of food – no *kavalāhāra*; 4) signs of old-age do not appear in him; 5) due to its unmatched luminance, his body has no shadow; 6) to all – the humans, *devas* and animals – who assemble in the four directions of the majestic pavilion (*samavasaraṇa*) he appears to be facing them; 7) there is abundance of food in the two-hundred *yojana* expanse of land around him; 8) no calamities (*upsarga*) can occur in his presence; 9) absence of cruel dispositions, i.e., compassionate tenderness for each other, prevails in all living beings; and 10) as his feet do not touch the ground while moving, he is said to be moving in the sky – *ākāśagamana*.

The fourteen miraculous-happenings (*atiśaya*) fashioned by the *deva* are: 1) his nectar-like divine discourse (*divyadhvani*) provides ineffable satisfaction to the three kinds of living beings; it is delivered in the language called *arddhamāgadhi* and is heard by all present in their respective tongue; 2) friendly coexistence prevails even among natural adversaries; 3) the trees get laden with fruits and flowers of all the six seasons; 4) the land becomes clear of all dirt, shining like a mirror; 5) the atmosphere is filled with the fragrance of pleasing, mild air; 6) the movement of the Omniscient Lord from one place to the other brings inexpressible joy to the mundane souls; 7) the *devas* of the Vāyukumāra class clear up the land of thorns, stones, and insects, etc., in the range of one *yojana*; 8) on this clear land, the *devas* of the

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Stanitakumāra class, transforming themselves into clouds, rain-down sprinkles of fragrant water; 9) as the Lord moves above the ground – *ākāśagamana* – the *devas* create rows of divine lotus-flowers – 15 rows of 15 flowers each, making a total of 225 lotus-flowers – under his feet; 10) the earth appears to be extremely exuberant as lush crop of rice, and other grains, cover it up; 11) the sky becomes absolutely clear, like the untainted omniscience of the Lord; 12) all directions, clear of dust, seem to be paying their homage to the Lord; 13) as per the instruction of the Indra, the subordinate *devas* proclaim the arrival of the Lord; 14) the divine *dharmacakra* – spinning, super-wheel with sun-like glow – must precede him at all places, to signal his presence.

Ācārya Nemicandra's Dravyasaṃgraha:

णट्टुचदुघाइकम्मो दंसणसुहणाणवीरियमईओ ।
सुहेदेहत्थो अप्पा सुद्धो अरिहो विचिंतिज्जो ॥५०॥

चार घातिया कर्मों को नष्ट करने वाला, अनन्त दर्शन, सुख, ज्ञान और वीर्य का धारक, परम उत्तम देह में विराजमान, ऐसा जो शुद्ध आत्मा है वह अरहंत है; उसका ध्यान करना चाहिये।

Having destroyed the four inimical (*ghātī*) karmas, possessed of infinite faith, happiness, knowledge and power, and housed in the supremely-auspicious-body (*paramaudārika śarīra*), that pure soul of the World Teacher (the *Arhat*) should be meditated on.

सिद्ध परमेष्ठी का स्वरूप -

The nature of the Liberated Soul (the *Siddha*) -

णट्टुक्कम्मबंधा अट्टुमहागुणसमणिया परमा ।

लोग्गठिदा णिच्चा सिद्धा ते एरिसा होन्ति ॥७२॥

जिन्होंने अष्ट कर्मों के बंध को नष्ट कर दिया है, जो आठ महागुणों से सहित हैं, उत्कृष्ट हैं, लोक के अग्र में स्थित हैं तथा नित्य हैं, वे ऐसे सिद्ध परमेष्ठी होते हैं।

The Liberated Souls (the *Siddha*) are rid of the eight kinds of karmas, endowed with supreme eight qualities (*guṇa*), most exalted, stay at the summit of the universe, and eternal (*nitya*).

EXPLANATORY NOTE

The *Arhat* is the Lord who has attained omniscience (*kevalajñāna*) and is still associated with the corporeal body. He remains in this world until the end of his lifetime. The *Siddha* is the pure soul dissociated from the corporeal body, who has reached the topmost part of the universe, never to return again from that abode of eternal bliss to this terrestrial world.

The liberated soul (*Siddha*) is rid of eight kinds of karmas, possessed of eight supreme qualities, has a form slightly less than that of the last body, resides at the summit of the universe, and is characterized by permanence (*dhrauvya*), origination (*utpāda*) and destruction (*vyaya*). When the life-determining (*āyuh*) karma of the Omniscient Lord (*sayogakevalī*) is within one *muhūrta* (48 minutes), he embraces the highest order of pure concentration and annihilates the four non-destructive (*aghāti*) karmas – feeling producing (*vedanīya*), life-determining (*āyuh*), name-determining (*nāma*), and status-

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determining (*gotra*) – achieving the ultimate goal that the soul may aspire to reach, i.e., liberation (*nirvāṇa*). Liberation signifies that there is nothing left to strive for or look forward to. His soul is purged of all karmic impurities and becomes pristine like pure gold, free from dirt and alloys. He crosses the worldly ocean of transmigration. His soul darts up to the summit of the universe to remain there for eternity as the ‘*Siddha*’ with eight supreme qualities (see p. 110, *ante*). The liberated soul has no material body and assumes the size that is slightly less than that of the last body. One may argue that since the soul in transmigratory condition is of the extent of the body then, in the absence of the body, the soul should expand to the extent of the universe as it is as extensive as the universe with regard to space-points. But there is no cause for it. The expansion or contraction of the soul is determined by the body-making karma (*nāma karma*) and in its absence there is neither expansion nor contraction.

Robed in its natural garment of bliss, the liberated soul rises up to the topmost part of the universe, called the *Siddha śilā*, and resides there forever, free from transmigration, i.e., the liability to repeated births and deaths. Following description of the *Siddha śilā* is given in Ācārya Nemicandra’s *Trilokasāra*, verses 556, 557, 558:

At the top of the three worlds is the eighth earth called *Īṣatprāgbhāra* which is one *rajju* wide, seven *rajju* long, and eight *yojana* high.

In the middle of this earth is the *Siddha kṣetra* (*Siddha śilā*) in the form of a canopy (*chatra*), white like silver and with diameter equal to that of the human region (45,00,000 *yojana* long and as many broad). It is eight *yojana* thick in the middle and decreases towards the margins like that of a bowl kept upright. In the upper layer of rarefied air (*tanuvātavalaya*) of this *Siddha kṣetra* reside the liberated pure souls, the *Siddha*, endowed with eight supreme qualities. The whole of the region below this abode of the pure souls is the region of transmigration, known as the *saṃsāra*, which is to be crossed with the aid of the Supreme Teacher.

Though there is no origination or destruction by external causes in the liberated soul, there is origination and destruction by internal causes. Internal causes are described thus by the authority of the Scripture: Each substance (*dravya*) has this attribute called the ‘*agurulaghuguna*’. Due to this attribute, the substance undergoes six different steps of infinitesimal changes of rhythmic fall and rise ‘*ṣaṭguṇahānivr̥ddhi*’. (see explanatory note, verse 28, p. 59, *ante*). This wave-like process is a common and natural feature of all substances, found in the atom as well as in the mass. Origination and destruction are established by these changes.

Ācārya Nemicandra’s *Dravyasaṃgraha*:

णट्टुक्कम्मदेहो लोयालोयस्स जाणओ दट्टा ।
पुरिसायारो अप्पा सिद्धो ज्झाएह लोयसिहरत्थो ॥५१॥

जिसका अष्टकर्म रूप देह नष्ट हो गया है, लोकाकाश तथा अलोकाकाश का जो जानने-देखने वाला है, पुरुषाकार का धारक है और लोक के शिखर पर विराजमान है, ऐसा जो आत्मा है वह सिद्ध परमेष्ठी है; इसका तुम ध्यान करो।

Meditate on the Soul that is the ‘*Siddha*’, rid of the eight kinds of karmas and the (five kinds of) bodies, knower of the universe (*loka*) and the non-universe (*aloka*), having the figure of a man’s body, and staying eternally at the summit of the universe.

आचार्य परमेष्ठी का स्वरूप -

The nature of the Chief Preceptor (the *Ācārya*) -

पंचाचारसमग्गा पंचिंदियदंतिदप्पणिह्लणा ।

धीरा गुणगंभीरा आयरिया एरिसा होंति ॥७३॥

जो पाँच प्रकार के (दर्शन, ज्ञान, चारित्र, तप और वीर्य) आचारों से परिपूर्ण हैं, पाँच इन्द्रिय-रूपी हस्तियों के गर्व को चूर करने वाले हैं, धीर हैं तथा गुणों से गंभीर हैं, ऐसे आचार्य होते हैं।

The Chief-Preceptors (*Ācārya*) practise the fivefold observance (*ācāra*) [in regard to faith (*darśana*), knowledge (*jñāna*), conduct (*cāritra*), austerities (*tapa*), and power (*vīrya*)], subdue the five power-elephants that are the five senses (*indriya*), are resolute (*dhīra*), and are earnest (*gambhīra*) in respect of their qualities (*guṇa*).

EXPLANATORY NOTE

Fivefold observance (*ācāra*) in regard to faith (*darśana*), knowledge (*jñāna*), conduct (*cāritra*), austerities (*tapa*), and power (*vīrya*) are described as under:¹

Believing that the Pure Self is the only object worth accepting and all other objects, including the karmic matter (*dravyakarma* and *nokarma*) are alien; further, believing in the six substances (*dravya*) and the seven realities (*tattva*); and veneration of Lord Jina, the Teacher (*guru*), and the Scripture; is the observance in regard to faith (*darśanācāra*).

Reckoning that the Pure Self has no delusion (*moha*), is distinct from attachment (*raga*) and aversion (*dveṣa*), knowledge itself, and sticking to this notion always is the observance in regard to

1 – see *Ṇamokāra Graṅtha*, p. 105.

knowledge (*jñānācāra*).

Right conduct gets obstructed by passions (*kaṣāya*). In view of this, getting always engrossed in the Pure Self, free from all corrupting dispositions, is the observance in regard to conduct (*cāritrācāra*).

Performance of different kinds of austerities (*tapa*) is essential to spiritual advancement. Performance of penances with due control of the senses and desires constitutes the observance in regard to austerities (*tapācāra*).

Carrying out the above mentioned four observances with full vigour and intensity, without digression and concealment of true strength, constitutes the observance in regard to power (*vīryācāra*).

The Chief-Preceptor (*Ācārya*) has excellent control over his five senses (*indriya*). He remains resolute in face of calamities (*upasarga*) and is endowed with qualities that make him earnest and deep, like the ocean.

Ācārya Nemicandra's Dravyasaṃgraha:

दंसणणाणपहाणे वीरियचारित्तवरतवायारे ।

अप्यं परं च जुंजइ सो आयरिओ मुणी झेओ ॥५२॥

जो आचार्य-मुनि (1) दर्शनाचार, (2) ज्ञानाचार, (3) वीर्याचार, (4) चारित्राचार और (5) तपाचार - इन पाँचों आचारों के पालन में स्वयं तत्पर होते हैं तथा अपने शिष्यों को भी लगाते हैं, ऐसे आचार्य-मुनि ध्यान करने योग्य हैं।

Those who themselves practise the fivefold observance in regard to faith (*darśanācāra*), knowledge (*jñānācāra*), power (*vīryācāra*), conduct (*cāritrācāra*), and austerities (*tapācāra*), and guide the disciples to follow these observances, are the Chief-Preceptors (*Ācārya*), worthy of meditation.

उपाध्याय परमेष्ठी का स्वरूप -

The nature of the Preceptor (the *Upādhyāya*) -

रयणत्तयसंजुत्ता जिणकहियपयत्थदेसया सूरा ।

णिक्कंखभावसहिया उवज्झाया एरिसा होंति ॥७४॥

जो रत्नत्रय (सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र) से संयुक्त हैं, जो जिनेन्द्र भगवान् के द्वारा कहे हुए पदार्थों के शूरीर उपदेशक हैं, तथा निःकांक्ष-भाव सहित हैं, ऐसे उपाध्याय होते हैं।

The Preceptors (*Upādhyāya*) are endowed with the Three Jewels (*ratnatraya*) of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*), are indomitable teachers of the substances of Reality as expounded by Lord Jina, and entertain no desires.

EXPLANATORY NOTE

The Preceptor (*Upādhyāya*) has twenty-five primary attributes (*mūlaguṇa*) consisting in the study and preaching of the most sacred canonical Scripture (*āgama*) comprising eleven *aṅga* and fourteen *pūrva*. He is incessantly engaged in the study of the *āgama*, and discourses on the teachings of Lord Jina for the benefit of other members of the congregation.¹

Ācārya Nemicandra's Dravyasaṃgraha:

जो रयणत्तयजुत्तो णिच्चं धम्मोवदेसणे णिरदो ।

सो उवज्झाओ अप्पा जदिवरवसहो णमो तस्स ॥५३॥

1 – see *Ṇamokāra Graṅtha*, p. 107.

जो सम्यग्दर्शन, ज्ञान और चारित्ररूप रत्नत्रय से सहित हैं, नित्य धर्म का उपदेश देने में तत्पर हैं, वे मुनीश्वरों में श्रेष्ठ उपाध्याय परमेष्ठी कहलाते हैं; उनको मैं नमस्कार करता हूँ।

Salutation to the Preceptor (*Upādhyāya*) who adorns the Three Jewels (*ratnatraya*) of right faith, right knowledge, and right conduct, is incessantly engaged in the preaching of the true religion, and holds an exalted position among the holy ascetics.

साधु परमेष्ठी का स्वरूप -

The nature of the Ascetic (the *Sādhu*) -

वावारविप्पमुक्का चउव्विहाराहणासयारत्ता ।

णिगंगंथा णिम्मोहा साहू दे एरिसा होंति ॥७५॥

जो व्यापार से विमुक्त (सर्वथा रहित) हैं, चतुर्विध (दर्शन, ज्ञान, चारित्र और तप) आराधना में सदा लीन रहते हैं, निर्ग्रन्थ (परिग्रह-रहित) हैं तथा निर्मोह हैं, ऐसे साधु होते हैं।

The Ascetics (*Sādhu*) are free from all (worldly) occupations, absorbed incessantly in four kinds – *darśana, jñāna, cāritra* and *tapa* – of adoration, without possessions (*nirgrantha*), and rid of delusion (*moha*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

वदसमिदिंदियरोधो लोचावस्सयमचेलमण्हाणं ।

खिदिसयणमदंतवणं ठिदिभोयणमेयभत्तं च ॥३-८॥

एदे खलु मूलगुणा समणाणं जिणवरेहिं पण्णात्ता ।

तेसु पमत्तो समणो छेदोवट्ठावगो होदि ॥३-९॥ (जुगलं)

पाप-योग क्रिया से रहित पञ्च महाव्रत, पाँच समिति और पाँच इन्द्रियों का निरोध (रोकना), केशों का लोंच, छह आवश्यक क्रियायें, दिगम्बर अवस्था, अंग प्रक्षालनादि क्रिया से रहित होना, भूमि-शयन, अदंतधावन अर्थात् दतौन नहीं करना, खड़े होकर भोजन करना और एक बार भोजन (आहार), ये (अट्ठाईस) मूलगुण मुनीश्वरों के सर्वज्ञ-वीतरागदेव ने निश्चयकर कहे हैं, इन मूलगुणों से ही यतिपदवी स्थिर रहती है। उन मूलगुणों में जो किसी समय

प्रमादी हुआ मुनि हो तो संयम के छेद (भंग) का फिर स्थापन करने वाला होता है।

The Omniscient Lord has expounded that five supreme vows (*mahāvratā*), five regulations (*samiti*), fivefold control of the senses (*pañcendriya nirodha*), pulling out the hair on the head and the face (*keśaloñca*), six essential duties (*ṣaḍāvaśyaka*), renouncing clothes (*nāgnya, digambaratva*), not taking bath (*asnāna*), sleeping on the ground (*bhūmiśayana*), not cleansing the teeth (*adantadhāvana*), taking food in steady, standing posture (*sthitibhojana*), and taking food only once in a day (*ekabhukti*), are certainly the twenty-eight primary attributes (*mūlaguṇa*) that make the ascetic (*śramaṇa*) steady in his conduct. Negligence in the practise of these primary attributes calls for their reestablishment as per the rules.

Ācārya Nemicandra's *Dravyasaṃgraha*:

दंसणणाणसमगं मगं मोक्खस्स जो हु चारित्तं ।

साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥५४॥

जो मुनि दर्शन और ज्ञान से परिपूर्ण हैं, मोक्ष का कारणभूत ऐसे चारित्र को सदा शुद्ध रीति से साधते हैं, वे मुनि साधु-परमेष्ठी हैं; उनको मेरा नमस्कार हो।

Salutation to the Ascetic (*Sādhu*), abound in faith (*darśana*) and knowledge (*jñāna*), who is incessantly engaged in practising, in pure form, the conduct (*cāritra*) that leads to liberation (*mokṣa*).

व्यवहारचारित्राधिकार का उपसंहार -

The conclusion of empirical right conduct -

एरिसयभावणाए ववहारणयस्स होदि चारित्तं ।

णिच्छयणयस्स चरणं एत्तो उड्ढं पवक्खामि ॥७६॥

इस प्रकार की (पूर्वोक्त) भावना में व्यवहारनय के अभिप्राय से चारित्र होता है, अब इसके पश्चात् निश्चयनय के चारित्र को कहूँगा।

The aforesaid dispositions constitute (right) conduct (*cāritra*) from the empirical (*vyavahāra*) point-of-view; now I shall describe (right) conduct (*cāritra*) from the transcendental (*niścaya*) point-of-view.

EXPLANATORY NOTE

The aforesaid observances – five vows (*vrata*), five kinds of regulations (*samiti*), threefold control (*gupti*) and adoration of the five supreme-beings (*parameṣṭhī*) – constitute right-conduct (*samyakcāritra*) from the empirical (*vyavahāra*) point-of-view. In the next chapter, right-conduct (*samyakcāritra*), from the real, transcendental (*niścaya*) point-of-view that leads to the supreme state of liberation, shall be described.

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
व्यवहारचारित्राधिकार
नाम का चौथा अधिकार समाप्त हुआ।

CHAPTER - 5

परमार्थप्रतिक्रमणाधिकार

THE REAL REPENTANCE

शुद्धात्मा में सकल कर्तृत्व का अभाव -

The pure soul is absolute non-doer -

णाहं णारयभावो तिरियत्थो मणुवदेवपज्जाओ ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥७७॥
णाहं मग्गणठाणो णाहं गुणठाण जीवठाणो ण ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥७८॥
णाहं बालो वुड्ढो ण चेव तरुणो ण कारणं तेसिं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥७९॥
णाहं रागो दोसो ण चेव मोहो ण कारणं तेसिं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥८०॥
णाहं कोहो माणो ण चेव माया ण होमि लोहो हं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥८१॥

मैं नारक पर्याय, तिर्यञ्च पर्याय, मनुष्य पर्याय अथवा देवपर्याय नहीं हूँ।
(निश्चय से) मैं उनका न कर्ता हूँ, न कारयिता (कराने वाला) हूँ और
न कर्ता का अनुमोदक हूँ।

मैं मार्गणास्थान नहीं हूँ, गुणस्थान नहीं हूँ, और न जीवस्थान हूँ।
(निश्चय से) मैं उनका न कर्ता हूँ, न कारयिता (कराने वाला) हूँ और
न कर्ता का अनुमोदक हूँ।

.....

मैं बाल नहीं हूँ, वृद्ध नहीं हूँ, तरुण नहीं हूँ और न उनका कारण हूँ।
 (निश्चय से) मैं उनका न कर्ता हूँ, न कारयिता (कराने वाला) हूँ और
 न कर्ता का अनुमोदक हूँ।
 मैं राग नहीं हूँ, द्वेष नहीं हूँ, मोह नहीं हूँ और न उनका कारण हूँ।
 (निश्चय से) मैं उनका न कर्ता हूँ, न कारयिता (कराने वाला) हूँ और
 न कर्ता का अनुमोदक हूँ।
 मैं क्रोध नहीं हूँ, मान नहीं हूँ, माया नहीं हूँ, और लोभ नहीं हूँ।
 (निश्चय से) मैं उनका न कर्ता हूँ, न कारयिता (कराने वाला) हूँ और
 न कर्ता का अनुमोदक हूँ।

I am not the mode (*paryāya*) of infernal-being (*nāraka*),
 plant-and-animal (*tiryāñca*), human (*manuśya*), and
 celestial-being (*deva*). I am not the doer (*kartā*), the
 administrator (*kārayitā*), or the approver (*anumodaka*) of
 these.

I am not in any soul-quest (*mārganāsthāna*), stage of
 spiritual development (*guṇasthāna*), or class of biological
 development (*jīvasasthāna*). I am not the doer (*kartā*),
 the administrator (*kārayitā*), or the approver
 (*anumodaka*) of these.

I am not a child (*bāla*), old (*vṛddha*), or young (*taruṇa*);
 I am not the cause of these. I am not the doer (*kartā*), the
 administrator (*kārayitā*), or the approver (*anumodaka*) of
 these.

I am not attachment (*rāga*), aversion (*dveṣa*), or delusion
 (*moha*); I am not the cause of these. I am not the doer

(*kartā*), the administrator (*kārayitā*), or the approver (*anumodaka*) of these.

I am not anger (*krodha*), pride (*māna*), deceit (*māyā*) or greed (*lobha*). I am not the doer (*kartā*), the administrator (*kārayitā*), or the approver (*anumodaka*) of these.

EXPLANATORY NOTE

Here, the Pure Soul has been shown, from the real, transcendental (*niścaya*) point-of-view, as not the doer (*kartā*), the administrator (*kārayitā*), or the approver (*anumodaka*), of its various modes, stages, and dispositions.

The following *gāthā* in *Samayasāra* by Ācārya Kundakunda expound the attributes of the Pure Soul.

Ācārya Kundakunda's *Samayasāra*:

जीवस्स णत्थि वण्णो णवि गंधो णवि रसो णवि य फासो ।
णवि रूवं ण सरीरं णवि संठाणं ण संहणणं ॥२-१२-५०॥

जीवस्स णत्थि रागो णवि दोसो णेव विज्जदे मोहो ।
णो पच्चया ण कम्मं णोकम्मं चावि से णत्थि ॥२-१३-५१॥

जीवस्स णत्थि वग्गो ण वग्गणा णेव फड्ढया केई ।
णो अज्झप्पट्ठाणा णेव य अणुभागठाणा वा ॥२-१४-५२॥

जीवस्स णत्थि केई जोगट्ठाणा ण बंधठाणा वा ।
णेव य उदयट्ठाणा ण मग्गणट्ठाणया केई ॥२-१५-५३॥

णो ठिदिबंधट्ठाणा जीवस्स ण संकिलेसठाणा वा ।
णेव विसोहिट्ठाणा णो संजमलद्धिठाणा वा ॥२-१६-५४॥

णेव य जीवद्वाणा ण गुणद्वाणा य अत्थि जीवस्स ।

जेण दु एदे सव्वे पौगलदव्वस्स परिणामा ॥२-१७-५५॥

जीव के वर्ण नहीं है, गंध भी नहीं है, रस भी नहीं है, स्पर्श भी नहीं है, रूप भी नहीं है, शरीर भी नहीं है, संस्थान (आकार) भी नहीं है, संहनन भी नहीं है। जीव के राग नहीं है, द्वेष भी नहीं है, मोह भी नहीं है, आस्रव भी नहीं है, कर्म भी नहीं है, उसके नोकर्म भी नहीं है। जीव के वर्ग नहीं है, वर्गणा नहीं है, कोई स्पर्धक भी नहीं है, अध्यात्मस्थान भी नहीं है और अनुभागस्थान भी नहीं है। जीव के कोई योगस्थान नहीं है, बंधस्थान भी नहीं है और उदयस्थान भी नहीं है, कोई मार्गणास्थान भी नहीं है। जीव के स्थितिबंधस्थान भी नहीं है, संक्लेशस्थान भी नहीं है, विशुद्धिस्थान भी नहीं है, संयमलब्धिस्थान भी नहीं है और जीवसमास भी नहीं है और जीव के गुणस्थान नहीं है, क्योंकि ये सब पुद्गल के परिणमन हैं।

In the pure soul there is no colour (*varṇa*), no smell (*gandha*), no taste (*rasa*), no touch (*sparśa*), no form (*rūpa*), no body (*śarīra*), no shape (*saṃsthāna*), and no bodily-structure (*saṃhanana*). The soul has no attachment (*rāga*), no aversion (*dveṣa*), no delusion (*moha*), no influx of karmic matter (*āsrava*), no karma (*karma*), and no quasi-karma (*nokarma*). It has no class of potency of karmic matter (*varga*), no types of karmic molecules (*vargaṇā*), no aggregates of karmic molecules (*spardhaka*), no ego-consciousness of different types (*adhyātmasthāna*), and no karmic manifestations (*anubhāgasthāna*). There is no *yoga* or activity (*yogasthāna*), no bondage (*bandhasthāna*), no fruition (*udayasthāna*), and no variations according to the method of inquiry into its nature (*mārgaṇāsthāna*). The pure soul has no place for duration-bondage (*sthitibandhasthāna*), no emotional excitement (*saṃkleśasthāna*), no self-purification (*viśuddhisthāna*), no self-restraint (*saṃyamalabdhisthāna*). It has no classes of biological development (*jīvasamāsa*), and no stages of spiritual development (*guṇasthāna*), as all the above mentioned attributes are manifestations of material conditions.

भेद-अभ्यास द्वारा निश्चय-चारित्र -
The real right conduct -

एरिसभेदब्भासे मज्झत्थो होदि तेण चारित्तं ।
 तं दिढकरणणिमित्तं पडिक्कमणादी पवक्खामि ॥८२॥

इस प्रकार का भेद-अभ्यास होने पर जीव मध्यस्थ होता है और उस मध्यस्थभाव से चारित्र होता है। आगे उसी चारित्र को दृढ़ करने के निमित्त से मैं प्रतिक्रमण आदि को कहूँगा।

On acquisition of the power-of-discernment – *bhedavijñāna* – the soul adopts equanimity (*madhyasthabhāva, sāmya*); the adoption of equanimity is (right) conduct (*cāritra*). With the object of strengthening conduct (*cāritra*), I shall describe repentance (*pratikramaṇa*), etc.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

चारित्तं खलु धम्मो धम्मो जो सो समो त्ति णिद्धिट्ठो ।
 मोहक्खोहविहीणो परिणामो अप्पणो हु समो ॥१-७॥

निश्चयकर अपने में अपने स्वरूप का आचरणरूप जो चारित्र है वह धर्म है अर्थात् वस्तु का जो स्वभाव है वह धर्म है। इस कारण अपने स्वरूप के धारण करने से चारित्र का नाम धर्म कहा गया है। जो धर्म है वही साम्यभाव है, ऐसा श्रीवीतरागदेव ने कहा है। वह साम्यभाव क्या है? मोह-क्षोभ¹ रहित – उद्वेगपने (चंचलता) से रहित – आत्मा का जो परिणाम है वही साम्यभाव है।

1- मोह - दर्शनमोह / मिथ्यात्व, क्षोभ - चारित्रमोह / राग-द्वेष

For sure, to be stationed in own-nature (*svabhāva*) is conduct (*cāritra*); this conduct is ‘dharma’. The Omniscient Lord has expounded that the dharma, or conduct, is the disposition of equanimity (*sāmya*). And, equanimity is the soul’s nature when it is rid of delusion (*moha*) and agitation (*kṣobha*).

Repentance (*pratikramaṇa*) is atonement for the transgressions – faults, sins – committed in the past. Renunciation (*pratyākhyāna*) is desisting from future transgressions. Confession (*ālocanā*) is the realization of the present transgressions.

प्रतिक्रमण किसके होता है -

The real repentance (*pratikramaṇa*) -

मोक्षतूण वयणरयणं रागादीभाववारणं किच्चा ।

अप्याणं जो झायदि तस्स दु होदि त्ति पडिक्कमणं ॥८३॥

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*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

कम्मं जं पुव्वकयं सुहासुहमणेयवित्थरविसेसं ।

तत्तो णियत्तदे अप्पयं तु जो सो पडिक्कमणं ॥१०-७६-३८३॥

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*).

Real repentance (*pratikramaṇa*), thus, is not recitation of the sacred text; it is the state of the soul that is rid of all activities of speech (*vacana*) and mental dispositions (*bhāva*) like attachment (*rāga*).

आराधना करने वाले जीव को प्रतिक्रमण कहा है -

The soul engaged in the Self is repentance (*pratīkramaṇa*) -

आराहणाइ वट्टइ मोत्तूण विराहणं विसेसेण ।

सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥८४॥

जो विराधन को विशेषरूप से छोड़कर आराधना में वर्तता है वह (जीव, साधु) प्रतिक्रमण कहलाता है, क्योंकि वह प्रतिक्रमणमय है।

भावार्थ - यहाँ अभेद विवक्षा से प्रतिक्रमण करने वाले साधु को ही प्रतिक्रमण कहा गया है।

The soul – *jīva*, *sādhū* – engaged in adoration (*ārāadhanā*) of the soul itself, particularly leaving aside all transgressions, is repentance (*pratīkramaṇa*); it is because such a soul is of the nature of repentance.

EXPLANATORY NOTE

Ācārya Kundakunda, in *Samayasāra*, raises a question: knowing the Self to be pure, and all dispositions to be alien, which knowledgeable person will utter these words, “These dispositions belong to me.”? He explains as follows: the man who commits crime, like theft, is afraid of getting caught and arrested as he moves around. But the man who does not commit crime, roams around in midst of people without the fear of getting caught and arrested. In the same way, a guilty soul is afraid of getting bondage of karmas (like knowledge-obscuring karma). If the soul is not guilty, it is not afraid of getting any karmic bondage. (see *Samayasāra, gāthā* 9-13-300).

The soul engaged in adoration (*ārāadhanā*) of the Self is without-guilt (*niraparādha*) and the soul rid of adoration of the Self is with-guilt (*sāparādha*). The soul without-guilt (*niraparādha*) is real repentance (*pratīkramaṇa*).

.....

By incessantly getting engaged in adoration (*ārādhana*) of the Self, the soul becomes without-guilt (*niraparādha*). Such a soul observes repentance (*pratikramaṇa*) continuously. The ritual of reading-out the sacred text concerning repentance (*pratikramaṇa*) loses relevance for such a soul.

Ācārya Kundakunda's Samayasāra:

संसिद्धिराधसिद्धं साधिदमाराधिदं च एयदृठं ।
 अवगदराधो जो खलु चेदा सो होदि अवराधो ॥९-१७-३०४॥
 जो पुण णिरावराधो चेदा णिस्संकिदो दु सो होदि ।
 आराहणाइ णिच्चं वट्टदि अहमिदि वियाणंतो ॥९-१८-३०५॥

संसिद्धि, राध, सिद्ध, साधित और आराधित ये सब एकार्थक हैं। जो आत्मा राधरहित है (निज शुद्धात्मा की आराधना से रहित है), वह आत्मा अपराध होता है; और जो आत्मा निरपराध होता है, वह निःशंक होता है। ऐसा आत्मा 'मैं (उपयोग-स्वरूप एक शुद्ध आत्मा) हूँ' इस प्रकार जानता हुआ (शुद्धात्मसिद्धिरूप) आराधना से सदा ही वर्तता है।

Attainment, self-devotion, fulfillment, achievement, and object-of-adoration are synonyms. The soul which is devoid of self-devotion – *ārādhana* – is with-guilt (*sāparādha*). Only that soul which is without-guilt (*niraparādha*) is free from doubt. Such a soul, knowing its true nature, is always engaged in adoration (*ārādhana*) of the Self.

आचार में स्थिर जीव को प्रतिक्रमण कहा है -

**The soul established in self-absorption
is repentance (*pratikramaṇa*) -**

मोत्तूण अणायारं आयारे जो दु कुणदि थिरभावं ।

सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥८५॥

जो अनाचार को छोड़कर आचार में स्थिरभाव करता है वह (जीव, साधु) प्रतिक्रमण कहलाता है, क्योंकि वह प्रतिक्रमणमय होता है।

The soul – *jīva*, *sādhū* – established in self-absorption – *ācāra* – leaving aside everything that is other than the self – *anācāra* – is repentance (*pratikramaṇa*); it is because such a soul is of the nature of repentance.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

सुविदिदपदत्थसुत्तो संजमतवसंजुदो विगदरागो ।

समणो समसुहदुक्खो भणित्तो सुद्धोवओगो त्ति ॥१-१४॥

ऐसा परम मुनि शुद्धोपयोग भावस्वरूप परिणमता है, इस प्रकार वीतराग-देव ने कहा है। कैसा है वह श्रमण अर्थात् मुनि? अच्छी रीति से जान लिये हैं जीवादि नवपदार्थ, तथा इन पदार्थों का कहने वाला सिद्धान्त जिसने। अर्थात् जिसने अपना और पर का भेद भले प्रकार जान लिया है, श्रद्धान किया है तथा निजस्वरूप में ही आचरण किया है, ऐसा मुनीश्वर ही शुद्धोपयोग वाला है। फिर कैसा है? पाँच इन्द्रिय तथा मन की अभिलाषा और छह काय के जीवों की हिंसा, इनसे आत्मा को रोककर अपने स्वरूप का आचरणरूप जो संयम, और बाह्य तथा अंतरंग बारह प्रकार के तप के बलकर - स्वरूप की स्थिरता के प्रकाश से ज्ञान का तपन (दैदीप्यमान होना) स्वरूप तप - इन दोनोंकर

सहित है। फिर कैसा है? दूर हुआ है परद्रव्य से रमण करनारूप परिणाम जिसका। फिर कैसा है? समान हैं सुख और दुःख जिसके अर्थात् उत्कृष्ट ज्ञान की कला की सहायताकर इष्ट व अनिष्टरूप इन्द्रियों के विषयों में हर्ष तथा खेद नहीं करता है। ऐसा जो श्रमण है वही शुद्धोपयोगी कहा जाता है।

Lord Jina has expounded that the ascetic (*muni, śramaṇa*) who has right knowledge of the soul and other substances, is well versed in the Scripture, observes self-restraint (*saṃyama*) and austerity (*tapa*), is free from attachment (*rāga*), and for whom happiness (*sukha*) and misery (*duḥkha*) are alike, represents pure-cognition (*śuddhopayoga*).

That ascetic represents pure-cognition (*śuddhopayoga*) who has right faith and knowledge about the nature of the Self and, shunning everything other than the Self, establishes himself in the Self. He achieves this state through the power of self-restraint (*saṃyama*) and austerity (*tapa*). Devoid of all attachment (*rāga*), he has no concern for anything other than the Self. He does not entertain dispositions of either like or dislike for the objects of the senses.

Such a soul observes repentance (*pratikramaṇa*) continuously.

जिनमार्ग में स्थिर जीव को प्रतिक्रमण कहा है -
**The soul established in right path
 is repentance (*pratikramaṇa*) -**

उम्मगं परिचत्ता जिणमग्गे जो दु कुणदि थिरभावं ।
 सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥८६॥

जो उन्मार्ग का परित्याग करके जिनमार्ग में स्थिरभाव करता है वह (जीव, साधु) प्रतिक्रमण कहलाता है, क्योंकि वह प्रतिक्रमणमय होता है।

The soul – *jīva*, *sādhu* – established in the right path as expounded by Lord Jina, leaving aside the opposite path, is repentance (*pratikramaṇa*); it is because such a soul is of the nature of repentance.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

ण जहदि जो दु ममत्तिं अहं ममेदं ति देहदविणेसु ।
 सो सामण्णं चत्ता पडिवण्णो होदि उम्मगं ॥२-९८॥

जो पुरुष शरीर तथा धनादिक में मैं शरीरादिरूप हूँ और मेरे ये शरीर-धनादिक हैं इस प्रकार ममत्व बुद्धि को नहीं छोड़ता है वह पुरुष समस्त परद्रव्य के त्याग-रूप मुनिपद को छोड़कर अशुद्ध परिणतिरूप विपरीत मार्ग को प्राप्त होता है।

The one who does not discard infatuation for the body and other possessions and entertains dispositions of 'I am this' and 'this is mine' for such objects embraces the opposite path, departing from his status of the ascetic (*śramaṇa*).

The ascetic (*śramaṇa*) who fails to adopt the transcendental-point-of-view (*niścayanaya*) that views substances (*dravya*) in their pure state, and accepts only the empirical-point-of-view (*vyavahāranaya*) is deluded (*mohī*). As a result of delusion, he entertains dispositions of ‘sense-of-mine’ (*mamakāra*) and ‘self-consciousness’ (*ahaṅkāra*) towards external objects. In such a state of delusion he takes up the wrong path, giving up his status of the true ascetic (*śramaṇa*). The adoption of the impure-point-of-view (*aśuddhanaya*) must result in the adoption of the impure-state-of-the-soul (*aśuddhātmā*).

Only the soul established in the right path as expounded by Lord Jina observes repentance (*pratikramaṇa*) continuously; the soul established in the opposite path does not observe repentance.

शल्यरहित साधु को प्रतिक्रमण कहा है -

**The ascetic without stings (*śalya*)
is repentance (*pratikramaṇa*) -**

मोत्तूण सल्लभावं णिस्सल्ले जो दु साहु परिणमदि ।

सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥८७॥

जो साधु शल्यभाव को छोड़कर, निःशल्यभाव में परिणमन करता है - उस रूप प्रवृत्ति करता है - वह (साधु) प्रतिक्रमण कहलाता है, क्योंकि वह प्रतिक्रमणमय होता है।

The ascetic (*sādhu*) who, rid of stings (*śalya*), has dispositions that are without-stings – *niḥśalya* – is repentance (*pratikramaṇa*); it is because such an ascetic is of the nature of repentance.

EXPLANATORY NOTE

The dispositions that cause bodily and mental agony are called '*śalya*'. Just as the sting causes pain to the body, the karma-generated harmful dispositions cause bodily and mental pain. The stings – *śalya* – are of three kinds, the sting of deceit – *māyā*, the sting of desire for enjoyment or pleasure – *nidāna*, and the sting of perverse attitude or wrong belief – *mithyādarśana*. He who is free from these three kinds of stings is called a votary without stings – *niḥśalya vratī*.¹

The ascetic (*sādhu*) who not only observes vows but is also free from stings – *niḥśalya* – is the true *yogī*; he is said to observe repentance (*pratikramaṇa*) continuously.

1 – Ācārya Umāsvāmī's *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda's *Sarvārthasiddhi*, sūtra 7-18, p. 281-282.

त्रिगुप्तिगुप्त साधु को प्रतिक्रमण कहा है -
**The ascetic with threefold control (*gupti*)
 is repentance (*pratikramaṇa*) -**

चत्ता ह्यगुप्तिभावं तिगुप्तिगुत्तो हवेइ जो साहू ।
 सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥८८॥

जो साधु अगुप्तिभाव को छोड़कर त्रिगुप्तिगुप्त - तीन गुप्तियों से गुप्त अर्थात् सुरक्षित - रहता है वह प्रतिक्रमण कहलाता है, क्योंकि वह प्रतिक्रमणमय होता है।

The ascetic (*sādhu*) who, rid of the disposition of slackness in *yoga*, observes the threefold control (*gupti*), is repentance (*pratikramaṇa*); it is because such an ascetic is of the nature of repentance.

EXPLANATORY NOTE

The ascetic (*sādhu*) who observes threefold control of the bodily activity - *kāyagupti*, of the vocal activity - *vacanagupti*, and of the mental activity - *manogupti*, is said to observe repentance (*pratikramaṇa*) continuously.

प्रशस्त ध्यान वाले जीव को प्रतिक्रमण कहा है -
**The soul with auspicious meditation
 is repentance (*pratikramaṇa*) -**

मोत्तूण अट्टरुहं झाणं जो झादि धम्मसुक्कं वा ।
 सो पडिकमणं उच्चइ जिणवरणिहिट्ठसुत्तेसु ॥८९॥

जो (जीव) आर्त-ध्यान और रौद्र-ध्यान को छोड़कर, धर्म्य-ध्यान अथवा शुक्ल-ध्यान को ध्याता है, वह (जीव) जिनेन्द्र भगवान् के द्वारा कथित सूत्रों में प्रतिक्रमण कहलाता है।

The soul – *jīva*, *sādhu* – established in the virtuous (*dharmya*) or the pure (*śukla*) meditation (*dhyāna*), leaving aside the sorrowful (*ārta*) and the cruel (*raudra*) meditation, is said to be repentance (*pratikramaṇa*) in the sacred texts expounded by Lord Jina.

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

आर्तरौद्रधर्म्यशुक्लानि ॥९-२८॥

आर्त, रौद्र, धर्म्य और शुक्ल - ये ध्यान के चार भेद हैं।

The four subdivisions of meditation – *dhyāna* – are: painful (sorrowful) – *ārta*, the cruel – *raudra*, the virtuous (righteous) – *dharmya*, and the pure – *śukla*.

The four kinds of meditation are divided into two classes, good and evil, or auspicious and inauspicious. The former two are inauspicious as these lead to influx (*āsrava*) of inauspicious karmas or demerit (*pāpa*). The latter two are auspicious as these are capable of destroying karmas.

मिथ्यात्व आदि प्रत्यय जीव ने चिर काल से भाये हैं -

The soul, since long, has been a wrong-believer -

मिच्छत्तपहुदिभावा पुव्वं जीवेण भाविया सुइरं ।

सम्मत्तपहुदिभावा अभाविया होंति जीवेण ॥१०॥

जीव ने पूर्व में सुचिर काल (अति दीर्घ काल) मिथ्यात्व आदि भाव भाये हैं। सम्यक्त्व आदि भाव जीव ने नहीं भाये हैं।

The soul – *jīva* – for a very long time in the past has entertained dispositions of wrong-belief (*mithyātva*), etc.; it has not entertained dispositions of right-belief (*samyaktva*), etc.

EXPLANATORY NOTE

The following *gāthā* in *Samayasāra* by Ācārya Kundakunda expound the four primary conditions – *pratyaya* – that cause influx of karmas.

Ācārya Kundakunda's *Samayasāra*:

सामण्णपच्चया खलु चउरो भण्णंति बंधकत्तारो ।

मिच्छतं अविरमणं कसायजोगा य बोद्धव्वा ॥३-४१-१०९॥

तेसिं पुणो वि य इमो भणिदो भेदो दु तेरसवियप्पो ।

मिच्छादिट्ठी आदी जाव सजोगिस्स चरमंतं ॥३-४२-११०॥

वास्तव में चार सामान्य प्रत्यय (मूलप्रत्यय-आस्रव) बंध के कर्ता कहे जाते हैं। (वे) मिथ्यात्व, अविरति, कषाय और योग जानने चाहियें और फिर उनका तेरह प्रकार का भेद कहा गया है। (वे भेद) मिथ्यादृष्टि से लेकर सयोग केवली के चरम समय पर्यन्त हैं।

In reality, four primary conditions of influx of karmas are said to be the causal agents bringing about karmic bondage. These

must be understood to be wrong belief (*mithyātva*), non-abstinence (*avirati*), gross passions (*kaṣāya*), and activities (*yoga*) of the body, the organ of speech and the mind. These have been further subdivided into thirteen secondary conditions. The thirteen conditions exist, to different extent, in various stages of spiritual development (*guṇasthāna*), from ‘misbeliever’ (*mithyādr̥ṣṭi*) to ‘omniscient-with-vibration’ (*sayogakevalī*).

Ācārya Samantabhadra’s *Svayambhūstotra*:

अनन्तदोषाशयविग्रहो ग्रहो विषङ्गवान्मोहमयश्चिरं हृदि ।
यतो जितस्तत्त्वरुचौ प्रसीदता त्वया ततोऽभूर्भगवाननन्तजित् ॥

(१४-१-६६)

क्योंकि आपने अनादिकाल से अन्तःकरण में विद्यमान अनन्त राग, द्वेष, मोह आदि दोषों के आधार मोहरूपी पिशाच को तत्त्वरुचि में अथवा सम्यग्दर्शन में प्रसन्नता धारण करने के लाभ से जीत लिया था इसीलिए आप अनन्तजित् इस सार्थक नाम को धारण करने वाले प्रभु कहलाते हैं।

O Lord Anantanātha! You had conquered the demon of delusion associated with your heart from beginningless time and which was the root cause of infinitude of blemishes in the being, through deep interest in the nature of Reality. You are appropriately called Lord Anantajit (alias Lord Anantanātha) – the Victor of the Infinitude.

प्रशस्त ध्यान वाले जीव को प्रतिक्रमण कहा है -

**The soul with auspicious meditation
is repentance (*pratikramaṇa*) -**

मिच्छादंसणणाणचरित्तं चइऊण णिरवसेसेण ।

सम्मत्तणाणचरणं जो भावइ सो पडिक्कमणं ॥९१॥

जो (जीव) निरवशेष (सम्पूर्ण) रूप से मिथ्यादर्शन, मिथ्याज्ञान और मिथ्याचारित्र को छोड़कर, सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र की भावना करता है, वह (जीव) प्रतिक्रमण है।

The soul – *jīva* – that entertains the disposition of the Three Jewels comprising right-faith, right-knowledge and right-conduct, leaving aside completely wrong-faith, wrong-knowledge and wrong-conduct, is repentance (*pratikramaṇa*).

EXPLANATORY NOTE

The man who knows the Doctrine expounded in the Scripture, understands accordingly the nature of the all-knowing soul, puts faith in the objects of Reality, and observes proper restraint (*saṃyama*). He thus has the Three Jewels (*ratnatraya*). But, if the same man, at a certain time, entertains even infinitesimal infatuation (*mūrcchā*) for external objects like the body (*śarīra*), and thus fails to establish his soul in the experience of the pure soul-substance, he, for that period of time, does not shed his deluding karmas.¹

The soul (*jīva*) established in the Three Jewels (*ratnatraya*) is said to observe repentance (*pratikramaṇa*) continuously.

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 299.

आत्मध्यान ही प्रतिक्रमण है -

Meditation on the soul is repentance (*pratikramaṇa*) -

उत्तमअद्वुं आदा तम्हि ठिदा हणदि मुणिवरा कम्मं ।

तम्हा दु झाणमेव हि उत्तमअद्वुस्स पडिकमणं ॥१२॥

उत्तमार्थ - उत्कृष्ट पदार्थ - आत्मा है; उसमें स्थिर मुनिवर कर्म का घात करते हैं, इसलिये उत्तमार्थ आत्मा का ध्यान ही प्रतिक्रमण है।

The soul (*ātmā*) is the supreme object and the ascetics (*muni, sādhu*) established in the soul (*ātmā*) cause destruction of karmas; therefore, meditation on the soul (*ātmā*) is repentance (*pratikramaṇa*).

EXPLANATORY NOTE

Real repentance (*pratikramaṇa*) is meditation (*dhyāna*) on the pure soul (*ātmā*), on its pure qualities (*guṇa*) and mode (*paryāya*). The soul that manifests in pure-cognition (*śuddhopayoga*) exhibits conduct-without-attachment (*vītarāga cāritra*). The karmas cannot subdue the power of such a pure soul; it becomes capable of attaining the state of infinite and indestructible happiness, i.e., liberation.

Ācārya Kundakunda's Samayasāra:

पडिकमणं पडिसरणं पडिहरणं धारणा णियत्ती य ।

णिंदा गरुहा सोही अद्वुविहो होदि विसकुंभो ॥१-१९-३०६॥

अपडिकमणमपडिसरणमपडिहारो अधारणा चेव ।

अणियत्ती य अणिंदागरुहासोही अमयकुंभो ॥१-२०-३०७॥

प्रतिक्रमण, प्रतिसरण, परिहार, धारणा, निवृत्ति, निंदा, गर्हा और शुद्धि - यह आठ प्रकार का विषकुम्भ है (क्योंकि इसमें कर्तृत्व बुद्धि होती है)।

अप्रतिक्रमण, अप्रतिसरण, अपरिहार, अधारणा, अनिवृत्ति, अनिंदा, अगर्हा और अशुद्धि - ये आठ अमृतकुम्भ हैं (क्योंकि इसमें कर्तृत्व का निषेध है)।

Repentance (of past sins), pursuit (of virtue), abandonment (of attachment, etc., concentration (in recitation of *mantra*, etc.), abstinence, self-censure, confession, and purification (by expiation), these eight constitute the poison-pot (because in these the soul is comprehended to be a doer).

Non-repentance, non-pursuit, non-abandonment, non-concentration, non-abstinence, non-self-censure, non-confession, and non-purification, these eight constitute the nectar-pot (because these forbid the soul to be a doer).



ध्यान ही प्रतिक्रमण है -

Meditation is repentance (*pratikramaṇa*) -

ज्ञाणणिलीणो साहू परिचागं कुणइ सव्वदोसाणं ।

तम्हा दु ज्ञाणमेव हि सव्वदिचारस्स पडिकमणं ॥१३॥

ध्यान में लीन साधु सर्व दोषों का परित्याग करता है इसलिये निश्चय से ध्यान ही सब अतिचारों - समस्त दोषों - का प्रतिक्रमण है।

The ascetic (*muni, sādhu*) absorbed in meditation renounces all blemishes; therefore, meditation is the real repentance (*pratikramaṇa*) for all blemishes.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

जो खविदमोहकलुसो विसयविरत्तो मणो णिरुंभित्ता ।

समवट्ठिदो सहावे सो अप्पाणं हवदि ज्ञादा ॥२-१०४॥

जो पुरुष मोहरूप मैल को क्षय करता हुआ तथा परद्रव्य-रूप इष्ट-अनिष्ट इन्द्रियों के विषयों से विरक्त हुआ चंचल चित्त को बाह्य विषयों से रोककर अपने अनन्त सहज चैतन्यस्वरूप में एकाग्र-निश्चल भाव में ठहरता है, वह पुरुष टंकोत्कीर्ण निज शुद्ध जीवद्रव्य का ध्यान करने वाला होता है।

The one who has destroyed the dirt of delusion (*moha*), has isolated himself from sense-pleasures, has controlled the wavering of his mind, and is established firmly in soul-nature, performs meditation on the pure-soul.

Thus, meditation (*dhyāna*) on the pure-soul is the real repentance (*pratikramaṇa*); it has the power to get rid of all karmas.

व्यवहार प्रतिक्रमण की सफलता -

Repentance, from the empirical point-of-view -

पडिक्रमणणामधेये सुत्ते जह वण्णिणदं पडिक्कमणं ।

तह णच्चा जो भावइ तस्स तदा होदि पडिक्कमणं ॥९४॥

‘प्रतिक्रमण’ नामक सूत्र (जिनशास्त्र) में जिस प्रकार प्रतिक्रमण का वर्णन किया गया है उसे जानकर जो उसकी भावना करता है उस समय उसके प्रतिक्रमण होता है।

The ascetic (*muni, sādhu*) who, having understood the nature of repentance (*pratīkramaṇa*) from the Scripture, follows the instruction, performs repentance (*pratīkramaṇa*) during that period.

EXPLANATORY NOTE

If the breach of proper restraint has occurred due to the activities of the body, though performed carefully, the ascetic must, after confession of the fault, follow the course of expiation as prescribed in the Scripture. If the breach has occurred due to perversion of the cognition (*upayoga*), the ascetic must approach a worthy head (*ācārya*), make confession, and take on the chastisement as prescribed by the *guru*.¹

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
परमार्थप्रतिक्रमणाधिकार
नाम का पाँचवाँ अधिकार समाप्त हुआ।

1 – *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 263.

CHAPTER - 6

निश्चयप्रत्याख्यानधिकार

THE REAL RENUNCIATION

निश्चय प्रत्याख्यान का स्वरूप -

The real renunciation (*pratyākhyāna*) -

मोत्तूण सयलजप्पमणागयसुहमसुहवारणं किच्चा ।

अप्पाणं जो झायदि पच्चक्खाणं हवे तस्स ॥१५॥

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*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

सव्वे भावे जम्हा पच्चक्खादी परे त्ति णादूण ।

तम्हा पच्चक्खाणं णाणं णियमा मुणेदव्वं ॥१-३४-३४॥

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.

कम्मं जं सुहमसुहं जम्हि य भावम्हि बज्झदि भविस्सं ।

तत्तो णियत्तदे जो सो पच्चक्खाणं हवदि चेदा ॥१०-७७-३८४॥

और भविष्यकाल में जो शुभाशुभ कर्म जिस भाव के होने पर बँधता है, उस भाव से जो आत्मा निवृत्त होता है, वह आत्मा प्रत्याख्यान होता है।

And the Self who drives himself away from the future thought-activities that may cause bondage of karmas, auspicious or inauspicious, is certainly the real renunciation.



निजात्मा के ध्यान का उपदेश -

Meditate on the Self -

केवलणाणसहावो केवलदंसणसहावसुहमइओ ।

केवलसत्तिसहावो सो हं इदि चिंतए णाणी ॥९६॥

ज्ञानी जीव इस प्रकार चिंतवन करते हैं कि केवलज्ञान-स्वभावी, केवलदर्शन-स्वभावी, (अनन्त) सुखमय और केवलशक्ति-स्वभावी, वह मैं हूँ।

भावार्थ - 'ज्ञान, दर्शन, सुख और वीर्य ही मेरे स्वभाव हैं, अन्य सब भाव विभाव हैं' - इस प्रकार ज्ञानी जीव आत्मा का ध्यान करते हैं।

The knowing Self – *jñānī* – meditates thus: “I am of the nature of infinite-knowledge (*kevalajñāna*), infinite-perception (*kevaladarśana*), infinite-bliss (*anantasukha*) and infinite-strength (*kevalaśakti*).”

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

गौरः स्थूलः कृशो वाऽहमित्यङ्गेनाविशेषयन् ।

आत्मानं धारयेन्नित्यं केवलज्ञप्तिविग्रहम् ॥७०॥

मैं गौरा हूँ, मोटा हूँ अथवा पतला हूँ, इस प्रकार शरीर के साथ एकरूप न करते हुए सदैव अपने आत्मा को केवलज्ञानस्वरूप अथवा रूपादि-रहित एवं उपयोग-सहित अपने चित्त में धारण करें।

Shunning thoughts such as, 'I am fair-skinned,' 'I am stout,' and 'I am skinny,' one should disconnect the body and the soul, and reflect incessantly on the nature of the pure soul, characterized by infinite knowledge and perception.

निजात्मा का उपदेश -

The nature of the Self -

णियभावं णवि मुच्चइ परभावं णेव गेणहए केइ ।

जाणदि पस्सदि सव्वं सो हं इदि चिंतए णाणी ॥१७॥

जो निजस्वभाव को नहीं छोड़ता है, परभाव को किंचित् भी ग्रहण नहीं करता है, (मात्र) सबको जानता-देखता है, वह मैं हूँ - इस प्रकार ज्ञानी चिंतवन करता है।

The knowing Self – *jñānī* – meditates thus: “I” am that which does not give up own-nature, does not take in even an iota of anything external, and is (just) all-knowing and all-perceiving.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

यदग्राह्यं न गृह्णाति गृहीतं नापि मुञ्चति ।

जानाति सर्वथा सर्वं तत्स्वसंवेद्यमस्म्यहम् ॥२०॥

जो शुद्धात्मा ग्रहण न करने योग्य को ग्रहण नहीं करता है और ग्रहण किए गए अनन्तज्ञानादि गुणों को नहीं छोड़ता है तथा सम्पूर्ण पदार्थों को सब प्रकार से जानता है, वही अपने द्वारा ही अनुभव में आने योग्य चैतन्य-द्रव्य मैं हूँ।

The one who does not take in that which is not worthy to hold, does not give up that which it inherently holds, and knows completely all substances, is the real ‘Self’, to be experienced by the Self.

बंध-रहित निजात्मा -

The Self, free from bondage -

पयडिडिदिअणुभागप्पदेसबंधेहिं वज्जिदो अप्पा ।

सो हं इदि चिंतिज्जो तत्थेव य कुणदि थिरभावं ॥९८॥

प्रकृति, स्थिति, अनुभाग और प्रदेश बंधों से रहित जो आत्मा है, मैं वही हूँ; इस प्रकार चिंतवन करता हुआ ज्ञानी जीव उसी आत्मा में स्थिर भाव करता है।

The knowing Self – *jñānī* – meditates thus: “I” am the soul free from the four kinds of karmic bondage – nature or species (*prakṛti*), duration (*sthiti*), fruition (*anubhāga*), and quantity of space-points (*pradeśa*). He then gets established in such a soul.

EXPLANATORY NOTE

The soul (*ātmā*), in its pure state, is free from the four kinds of karmic bondage. (see *gāthā* 40, p. 91, *ante*).

Ācārya Kundakunda's Pravacanasāra:

उदयगदा कम्मंसा जिणवरवसहेहिं णियदिणा भणिया ।

तेसु विमूढो रत्तो दुट्ठो वा बंधमणु भवदि ॥१-४३॥

गणधरादिकों में श्रेष्ठ अथवा बड़े ऐसे वीतरागदेव ने उदय अवस्था को प्राप्त हुए कर्मों के अंश अर्थात् ज्ञानावरणादि भेद निश्चय से कहे हैं। उन उदयागत कर्मों में मोही, रागी अथवा द्वेषी चार प्रकार के बंध - प्रकृति, स्थिति आदि - को अनुभव करता है, अर्थात् भोगता है।

The Supreme Lord Jina has expounded that certainly the karmas, on fruition, appear in form of their subdivisions. Surely,

the soul with delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), engenders four kinds of bondage on fruition of the karmas.

All worldly souls witness the fruition of past-bound karmas. Fruition of karmas, by itself, is not the cause of bondage of fresh karmas. When the soul entertains delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) on fruition of karmas, it enters into bondage of fresh karmas. Bondage of karmas is of four kinds: nature or species (*prakṛti*), duration (*sthiti*), fruition (*anubhāga*), and quantity of space-points (*pradeśa*). Both, knowledge and fruition of karmas, do not cause fresh bondage of karmas; only delusion, attachment and aversion that the soul entertains cause fresh bondage of karmas. These – delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) – are to be discarded.

ममत्व-रहित निजात्मा -

The Self, free from infatuation -

ममत्तिं परिवर्ज्जामि णिममत्तिमुवट्टिदो ।

आलंबणं च मे आदा अवसेसं च वोसरे ॥१९॥

मैं ममत्व को छोड़ता हूँ और निर्ममत्व में स्थित होता हूँ; मेरा आलम्बन आत्मा है और शेष सबका मैं परित्याग करता हूँ।

“I renounce infatuation (*mamatva*) and get established in non-infatuation (*nirmamatva*); the soul is my support and I leave aside everything else.”

EXPLANATORY NOTE

The ascetic (*muni, sādhu*) considers his soul (*ātmā*) as the only object that belongs to him and, therefore, renounces infatuation (*mamatva*) for everything external.

Ācārya Kundakunda's Samayasāra:

अहमेवको खलु सुद्धो य णिममो णाणदंसणसमगो ।

तम्हि ठिदो तच्चित्तो सव्वे एदे खयं णेमि ॥३-५-७३॥

(ज्ञानी विचार करता है कि-) मैं निश्चय ही एक हूँ, शुद्ध हूँ, ममत्वरहित हूँ और ज्ञान-दर्शन से परिपूर्ण हूँ। (उक्त लक्षण वाले) शुद्धात्मस्वरूप में स्थित और सहजानन्द स्वरूप में तन्मय हुआ मैं इन सब (क्रोधादिक आस्रवों) को नष्ट करता हूँ।

(The knowing Self asserts –) I am really one, pure, free from infatuation, and replete with knowledge and perception. Resting on pure consciousness (with the above-mentioned attributes), and self-contented, I lead to destruction all karmic influxes.

Ācārya Pūjyapāda's Samādhitañtram:

यत्यागाय निवर्तन्ते भोगेभ्यो यदवाप्तये ।
प्रीतिं तत्रैव कुर्वन्ति द्वेषमन्यत्र मोहिनः ॥१०॥

जिस शरीर के त्याग के लिये – उससे ममत्व दूर करने के लिये – और जिस परम वीतराग पद को प्राप्त करने के लिये इन्द्रियों के भोगों से निवृत्त होते हैं अर्थात् उनका त्याग करते हैं उसी शरीर और इन्द्रियों के विषयों में मोही जीव प्रीति, और वीतरागता आदि के साधनों में द्वेष करते हैं।

Sensual pleasures are abandoned for getting rid of infatuation (*mamatva*) for the body, and as a means to acquire the supreme status. Those taken over by delusion (*moḥa*), in contrast, exhibit infatuation for the body, and aversion (*dveṣa*) for the means to acquire the supreme status.

Ācārya Pūjyapāda's Iṣṭopadeśa:

बध्यते मुच्यते जीवः सममो निर्ममः क्रमात् ।
तस्मात्सर्वप्रयत्नेन निर्ममत्वं विचिन्तयेत् ॥२६॥

ममत्व-सहित जीव बंधता है और ममत्व-रहित जीव मुक्त होता है। इसलिये हर तरह प्रयत्नपूर्वक निर्ममता का ही चिंतवन करें।

The soul that entertains infatuation (*mamatva*) with the outside objects gets into bondage of karmas and the soul that entertains no such infatuation is freed from bondage. Try persistently, therefore, to renounce all infatuation.

ज्ञानादि में आत्मा -

The Self is in knowledge, etc. -

आदा खु मज्झ णाणे आदा मे दंसणे चरित्ते य ।

आदा पच्चक्खाणे आदा मे संवरे जोगे ॥१००॥

निश्चय से मेरे ज्ञान में आत्मा है, मेरे दर्शन में और चारित्र में आत्मा है, मेरे प्रत्याख्यान में आत्मा है और मेरे संवर में तथा योग (शुद्धोपयोग) में आत्मा है।

भावार्थ - गुण-गुणी में अभेद कर आत्मा ही को ज्ञान, दर्शन, चारित्र, प्रत्याख्यान, संवर तथा शुद्धोपयोग रूप कहा है।

“The soul (*ātmā*) is in my knowledge (*jñāna*), perception (*darśana*), and conduct (*cāritra*); it is in my renunciation (*pratyākhyāna*), stoppage-of-karmas (*saṁvara*), and pure-cognition (*śuddhopayoga*).”

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

एवं णाणप्पाणं दंसणभूदं अदिदियमहत्थं ।

धुवमचलमणालंबं मण्णेऽहं अप्पगं सुद्धं ॥२-१००॥

भेदविज्ञानी मैं इस तरह आत्मा को मानता हूँ कि आत्मा परभावों से रहित निर्मल है, निश्चल एक-रूप है, ज्ञान-स्वरूप है, दर्शनमयी है, अपने अतीन्द्रिय स्वभाव से सबका ज्ञाता महान् पदार्थ है, अपने स्वरूपकर निश्चल है, परद्रव्य के आलंबन (सहायता) से रहित स्वाधीन है। इस प्रकार शुद्ध, टंकोत्कीर्ण आत्मा को अविनाशी वस्तु मैं मानता हूँ।

This way, I consider my soul (*ātmā*) to be pure (*śuddha*), eternal

(*dhruva*), of the nature of knowledge (*jñāna*) and perception (*darśana*), a super-substance beyond the senses – *atīndriya*, steady (*acala*), and independent (*svādhīna*).

The soul (*ātmā*) is not produced by any cause; it is self-sustaining and eternal (*dhruva*). It is pure (*śuddha*) in its own-nature (*svabhāva*). It is of the nature of knowledge (*jñāna*) and perception (*darśana*), different from all other substances but one with its own-nature. It is a super-substance that knows completely all substances in respect of their qualities of touch, taste, smell and sight, and mode of hearing without the help of the senses, at one and the same time. It is different from substances that are amenable to the five senses but knows these substances. It does not accept or reject the objects of knowledge; it is different from the external objects of knowledge but the knower of these objects of knowledge. It does not leave its nature of knowledge; it is one, eternal and pure knowledge-substance, different from all other substances. Such a soul is the eternal truth, to be accepted. Just as the shadow of the tree is transient and fleeting for the traveller, in the same way, the dispositions that the soul entertains on coming in contact with the external objects are transient and fleeting. Such dispositions are worth rejecting; only the eternal soul-nature is worth accepting.¹

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 241-242.

संसारवस्था में और मुक्ति में जीव अकेला ही है -

The Self is utterly without external concomitants -

एगो य मरदि जीवो एगो य जीवदि सयं ।

एगस्स जादि मरणं एगो सिज्झदि णीरओ ॥१०१॥

एगो मे सासदो अप्पा णाणदंसणलक्खणो ।

सेसा मे बाहिरा भावा सब्बे संजोगलक्खणा ॥१०२॥

जीव अकेला मरता है और स्वयं अकेला जन्मता है; अकेले का मरण होता है और अकेला रज-रहित होता हुआ सिद्ध होता है।

ज्ञान-दर्शन लक्षण वाला, शाश्वत एक आत्मा ही मेरा है, शेष समस्त संयोगलक्षण वाले भाव मुझसे बाह्य हैं, पृथक् हैं।

The Self (*jīva*) dies alone, and alone, by itself, takes birth. It dies alone and, as it gets rid of all dirt, alone it attains liberation.

“The soul (*ātmā*), eternal and marked by knowledge (*jñāna*) and perception (*darśana*), alone belongs to me; all concomitant dispositions are external to me.”

EXPLANATORY NOTE

The soul (*ātmā*) is alone in undergoing transformations like death and (re)birth. All external attachments, like the body, are utterly distinct from the soul. With the faculty-of-discrimination (*bhedavijñāna*), the ascetic ascertains that the soul (*ātmā*) is utterly distinct from all other-substances (*paradravya*). He also ascertains that in its pure state, the soul (*ātmā*) is non-distinct from the doer (*kartā*), the instrument (*karāṇa*), the activity (*karma*) and the fruit-of-karma (*karmaphala*).

.....

He does not transform the soul (*ātmā*) into impure state of union with other-substances (*paradravya*). Only such a soul (*ātmā*) attains its pure nature of knowledge – as the *jñāyaka*.

Contemplating in the aforesaid manner, the soul (*ātmā*) establishes its utter distinctiveness with all other-substances (*paradravya*), in its impure as well as the pure state.¹

Ācārya Pūjyapāda's Iṣṭopadeśa:

एकोऽहं निर्ममः शुद्धो ज्ञानी योगीन्द्रगोचरः ।

बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥२७॥

मैं एक, ममत्व-रहित, शुद्ध, ज्ञानी, योगीन्द्रों के द्वारा जानने योग्य हूँ। संयोगजन्य जितने भी देहादिक पदार्थ हैं वे मुझसे सर्वथा बाह्य-भिन्न हैं।

I am one, without infatuation, pure, all-knowing, and capable to be known by the Master Ascetics. All attachments, internal and external, are totally foreign to my nature.

1 – Excerpted with minor changes from *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 160-161.

आत्मगत दोषों से छूटने का उपाय -
Freeing the soul from faults -

जं किंचि मे दुच्चरित्तं सव्वं तिविहेण वोसरे ।

सामाइयं तु तिविहं करेमि सव्वं णिरायारं ॥१०३॥

मेरा जो कुछ भी दुःचारित्र - अन्यथा प्रवर्तन - है, उस सर्व को मैं त्रिविध - मन, वचन, काय - से छोड़ता हूँ और जो त्रिविध (सामायिक, छेदोपस्थापना, परिहार-विशुद्धि के भेद से तीन प्रकार का) चारित्र है, उस सर्व को निराकार (निर्विकल्प) करता हूँ।

“I renounce all blemishes of conduct (*cāritra*) by the threefold purity – of the mind, the speech and the body – and adopt the threefold conduct (*cāritra*)¹ that is supreme (*nirākāra*).”

EXPLANATORY NOTE

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*’ – equanimity. Sometimes, owing to carelessness (*pramāda*), the ascetic deviates from his vows and commits injury, and so on. When he is installed again in his vows, according to the rules, that is called the conduct of reinitiation – *chedopasthāpanā*. Or, *chedopasthāpanā* connotes the removal of mental impurity. Refraining from injury (*hiṃsā*) to living beings is ‘*parihāra*’. ‘*Parihāraviśuddhi*’ is purity of conduct (*cāritra*) emanating from refraining from injury (*hiṃsā*).²

1 – Here, the threefold conduct means equanimity (*sāmāyika*), reinitiation (*chedopasthāpanā*), and purity of non-injury (*parihāraviśuddhi*).

2 – see Ācārya Umāsvāmī’s *Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda’s Sarvārthasiddhi, sūtra 9-18, p. 375-376.*

परम समाधि की प्राप्ति -

Attaining the state of supreme meditation -

सम्मं मे सव्वभूदेसु वेरं मज्झं ण केणवि ।

आसाए वोसरित्ता णं समाहि पडिवज्जए ॥१०४॥

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*).”

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

क्षीयन्तेऽत्रैव रागाद्यास्तत्त्वतो मां प्रपश्यतः ।

बोधात्मानं ततः कश्चिन्न मे शत्रुर्न च प्रियः ॥२५॥

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.

The pure soul, of the nature of knowledge (*jñāna*) and perception (*darśana*), is the only eternal substance.

निश्चय प्रत्याख्यान का अधिकारी -

The observer of real renunciation -

णिक्कसायस्स दंतस्स सूरस्स ववसायिणो ।

संसारभयभीदस्स पच्चक्खाणं सुहं हवे ॥१०५॥

जो निःकषाय है, दान्त (इन्द्रियों का दमन करने वाला) है, (समस्त परिषहों को सहन करने में) शूरीर है, व्यवसायी (शुद्धता के प्रति उद्यमशील) है तथा संसार से भयभीत है, उसी के सुखमय प्रत्याख्यान, अर्थात् निश्चय प्रत्याख्यान, होता है।

He, who is free from passions (*kaṣāya*), controls the senses (*indriya*), endures afflictions (*parīṣaha*), makes effort to enhance the purity of the soul, and frightened of the cycle of transmigration, attains blissful renunciation (*pratyākhyāna*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitaṅtram:

प्रच्याव्य विषयेभ्योऽहं मां मयैव मयि स्थितम् ।

बोधात्मानं प्रपन्नोऽस्मि परमानन्दनिर्वृतम् ॥३२॥

मैं अपने ही में स्थित परमानन्द से परिपूर्ण अपनी आत्मा को पञ्चेन्द्रियों के विषयों से छुड़ा कर अपने ही द्वारा आत्म-स्वरूप को प्राप्त हुआ हूँ।

I have realized my soul-nature by establishing myself in own soul that is of the nature of supreme bliss, and by staying it clear of the pleasures of the senses.

निश्चय प्रत्याख्यान का उपसंहार -

The conclusion of real renunciation -

एवं भेदब्भासं जो कुव्वइ जीवकम्मणो णिच्चं ।

पच्चक्खाणं सक्कदि धरिदुं सो संजदो णियमा ॥१०६॥

इस प्रकार जो निरन्तर जीव और कर्म के भेद का अभ्यास करता है, वह संयत - साधु - नियम से प्रत्याख्यान धारण करने को समर्थ होता है।

Thus, the ascetic (*muni, sādhu*) who practices incessantly the distinction between the soul (*jīva*) and the karmas, certainly becomes capable of observing real renunciation (*pratyākhyāna*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

तथैव भावयेद्देहाद्व्यावृत्त्यात्मानमात्मनि ।

यथा न पुनरात्मानं देहे स्वप्नेऽपि योजयेत् ॥८२॥

अन्तरात्मा को चाहिए कि वह शरीर से आत्मा को भिन्न अनुभव करके आत्मा में ही उस प्रकार से भावना करे जिस प्रकार से फिर स्वप्न में भी शरीर की उपलब्धि होने पर उसमें आत्मा को योजित न करे - शरीर को आत्मा न समझ बैठे।

After apprehending distinctiveness of the body and the soul, the introverted-soul (*antarātmā*) should practice contemplation on the soul in a manner that even in a dream he should be able to set the body apart from the soul.

The empirical (*vyavahāra*) point-of-view indeed holds that the soul and the body are the same; however, from the transcendental (*niścaya*)

.....

point-of-view, the soul and the body are never the same as these are made up of different substances. From the point-of-view of its pure nature, the soul is incorporeal. One may argue that since the soul becomes one with the body because of the influence of karmas it must not be considered separate from the body. This is not true. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics.

The soul (*jīva*) and the matter (*pudgala*) are two different substances. The former is conscious and incorporeal and the latter is unconscious and corporeal. Every embodied self (*saṃsārī jīva*) has a soul and a body. It has a gross body, and a karmic body (*kārmaṇa śarīra*) comprising extremely subtle particles of matter. Both these bodies vanish as the soul attains liberation.

On destruction of darkness, that is ignorance, the Self attains the power of discrimination between what needs to be accepted and rejected. Self-knowledge thus leads to the science-of-discrimination (*bhedavijñāna*) – the soul is distinct from the matter and the matter is distinct from the soul.

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
निश्चयप्रत्याख्यानाधिकार
नाम का छठवाँ अधिकार समाप्त हुआ।

CHAPTER - 7

परमालोचनाधिकार

THE SUPREME CONFESSION (INTROSPECTION)

निश्चय आलोचना का स्वरूप -

The real confession (*ālocanā*) -

णोकम्मकम्मरहियं विहावगुणपज्जएहिं वदिरित्तं ।

अप्पाणं जो झायदि समणस्सालोयणं होदि ॥१०७॥

जो नोकर्म (पाँच प्रकार के शरीर) और (आठ प्रकार के) कर्म से रहित तथा विभावगुण पर्यायों से व्यतिरिक्त (भिन्न, रहित) आत्मा को ध्याता है, उस श्रमण के आलोचना घटित होती है।

The ascetic (*śramaṇa, muni, sādhu*) who meditates on the soul that is rid of *nokarma* (five kinds of bodies), (eight kinds of) karmas, and unnatural (*vibhāva*) modes (*paryāya*), is confession (*ālocanā*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

जं सुहमसुहमुदिण्णं संपडि य अणेयवित्थरविसेसं ।

तं दोसं जो चेददि सो खलु आलोयणं चेदा ॥१०-७८-३८५॥

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.

आलोचना के चार भेद -

Four kinds of confession (*ālocanā*) -

आलोयणमालुंछण वियडीकरणं च भावसुद्धी य ।

चउविहमिह परिकहियं आलोयणलक्खणं समए ॥१०८॥

यहाँ आगम में आलोचना का लक्षण चार प्रकार का कहा गया है -
आलोचन - स्वयं अपने दोषों को सूक्ष्मता से देख लेना, आलुंछन -
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.

EXPLANATORY NOTE

The divine voice (*divyadhvani*) of the ford-maker (the *Tīrthañkara*) issues forth without any urge whatsoever, with no signs of vocalization like movement of the lips or the jaw, and is accompanied by divine splendours. The Omniscient Lord is the true guide to put us on the right path and worthy to be venerated and worshipped. He is free from all kinds of impurities and is possessed of direct and perfect knowledge. The Word of the Lord is incontrovertible. The Lord's direct disciples, the *gaṇadhara* and the *śrutakevalī*, gifted with vast knowledge and accomplishments, recollect the import of the Lord's teachings and from that the Scripture is composed. As the Scripture is only the interpretation of the Word of the Lord, it, too, is authoritative. The Scripture mentions four kinds of confession (*ālocanā*), elaborated upon in the next four verses (*gāthā*).

आलोचन का स्वरूप-

Meaning of vigilant of faults (*ālocana*) –

जो पस्सदि अप्पाणं समभावे संठवित्तु परिणामं ।

आलोयणमिदि जाणह परमजिणंदस्स उवएसं ॥१०९॥

जो (जीव) अपने परिणाम को समभाव में स्थापित कर – अंतरंग में स्थित होकर – (निज) आत्मा को देखता है, वह आलोचन है, ऐसा परम जिनेन्द्र का उपदेश जानो।

Lord Jina has expounded that the ascetic, who, after establishing his soul (*ātmā*) in its own-nature, sees (and experiences) only such a soul, is *ālocana*, i.e., vigilant of faults.

EXPLANATORY NOTE

From the real, transcendental (*niścaya*) point-of-view, the soul is its own preceptor (*guru*):

Ācārya Pūjyapāda's Iṣṭopadeśa:

स्वस्मिन् सदभिलाषित्वादभीष्टज्ञापकत्वतः ।

स्वयं हितप्रयोक्तृत्वादात्मैव गुरुरात्मनः ॥३४॥

अपने में ही प्रशस्त (मोक्षसुख की) अभिलाषा करने से, अपने प्रिय पदार्थ का जानने वाला होने से तथा अपने हित में प्रवृत्त होने से, आत्मा ही अपना (स्वयं का) गुरु है।

As the soul longs for own well-being (liberation), promulgates the path that leads to it, and engages in its realization, therefore, it is its own preceptor.

The nature of the pure soul (*ātmā*) – when the karmic dirt has been destroyed – is the cause-soul (*kāraṇa samaya*). The destruction of karmas takes place by meditating on such a pure soul (*ātmā*); hence, the cause-soul (*kāraṇa samaya*) is worth meditating on.¹

The ascetic establishes his soul (*ātmā*) in soul's own-nature and sees only the soul; he sees the cause-soul (*kāraṇa samaya*) and experiences it. He is thus engaged in *ālocana*, i.e., ever vigilant of faults.

1 – see *Māilladhavala's Ṇayacakko (Nayacakra)*, p. 183.

आलुंछन का स्वरूप-

Meaning of eradication of faults (*āluñchana*) –

कम्ममहीरुहमूलच्छेदसमत्थो सकीयपरिणामो ।

साहीणो समभावो आलुंछणमिदि समुद्धिं ॥११०॥

कर्मरूपी वृक्ष का मूल छेदने में समर्थ ऐसा जो स्वाधीन, समभावरूप निज का परिणाम है, वह आलुंछन कहा गया है।

The soul established in its inherent nature or capacity (*pariñāma*), that is self-dependent (*svādhīna*) equanimity (*samabhāva*), is called *āluñchana* – eradication of faults; it has the power to uproot the tree of karmas.

EXPLANATORY NOTE

The distinctive characteristics (*svatattva*) of the soul (*jīva*) are the dispositions – *bhāva* – arising from the subsidence – *upaśama*, the destruction – *kṣaya*, the destruction-cum-subsidence – *kṣayopaśama* – of karmas, the fruition – *udaya* – of karmas, and its inherent nature or capacity – *pariñāma*. (*Tattvārthasūtra*, 2-1; see p. 93, *ante*).

The essential nature (*svarūpa*) of the soul, irrespective of the karmic matter, is its inherent nature or capacity – *pariñāma*. That disposition (*bhāva*), which has subsidence as its object or cause, is subsidential (*aupaśamika*). Similarly with regard to destructional (*kṣāyika*), destruction-cum-subsidential (*kṣāyopaśamika*), rising (*audayika*) and inherent nature (*pāriñāmika*). These five dispositions (*bhāva*) are the distinctive (*asādhāraṇa*) characteristics – *svatattva* – of the soul.

The subsidential (*aupaśamika*) and the destructional (*kṣāyika*) dispositions (*bhāva*) arise only in case of the potential (*bhavya*) souls; the potential (*bhavya*) souls are those having the inherent capacity for

liberation. But the third – mixed disposition of destruction-cum-subsidential (*kṣāyopaśamika*) – arises in case of the non-potential (*abhavya*) souls too; the non-potential (*abhavya*) souls are those not having the inherent capacity for liberation. The last two dispositions (*bhāva*) arise in case of the potential (*bhavya*) as well as the non-potential (*abhavya*) souls.¹

The potential (*bhavya*) soul having the self-dependent (*svādhīna*) disposition (*bhāva*) of equanimity (*samabhāva*) that is the inherent nature or capacity – *pariṇāma* – of the soul, is said to be *āluñchana* – eradication of faults.



1 – see Ācārya Umāsvāmī's *Tattvārthasūtra* – *With Explanation in English* from Ācārya Pūjyapāda's *Sarvārthasiddhi*, sūtra 2-1, p. 59.

अविकृतिकरण का स्वरूप -

Meaning of removal of perversions (*avikṛtikaraṇa*) -

कम्मादो अप्पाणं भिण्णं भावेइ विमलगुणणिलयं ।

मज्झत्थभावणाए वियडीकरणं ति विण्णेयं ॥१११॥

जो (जीव) मध्यस्थ-भावना में कर्म से भिन्न तथा निर्मल गुणों के निवास-स्वरूप आत्मा को भाता है, उसे अविकृतिकरण जानना चाहिये।

The one who, with-equanimity (*madhyastha-bhāva*), meditates on his soul that is utterly distinct from karmas and is the abode of pristine qualities (*guṇa*), should be known as *avikṛtikaraṇa* – removal of perversions.

EXPLANATORY NOTE

That ascetic (*muni*, *śramaṇa*) represents pure-cognition (*śuddhopayoga*) who has right faith and knowledge about the nature of the Self and, shunning everything other than the Self, establishes himself in the Self. He achieves this state through the power of self-restraint (*saṃyama*) and austerity (*tapa*). Devoid of all attachment (*rāga*), he has no concern for anything other than the Self. He does not entertain dispositions of either like or dislike for the objects of the senses.¹

Since pure-cognition (*śuddhopayoga*), with-equanimity (*madhyastha-bhāva*) as its hallmark, treats karmas as utterly distinct from the soul and concentrates only on its pristine and indestructible qualities (*guṇa*), it is called *avikṛtikaraṇa* – removal of perversions.

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 19.

भावशुद्धि का स्वरूप -

Meaning of purity of thoughts (*bhāvaśuddhi*) -

मदमाणमायलोहविवज्जयभावो दु भावसुद्धि ति ।

परिकहियं भव्वाणं लोयालोयप्पदरिसीहिं ॥११२॥

मद (मदन, काम-परिणाम), मान, माया और लोभ से रहित जो भाव है, वह भावशुद्धि है, ऐसा भव्य जीवों को लोकालोक के दृष्टाओं (सर्वज्ञ भगवान्) ने कहा है।

The disposition (*bhāva*) that is rid of lust (*mada*, *madana*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*) is the purity of thoughts – *bhāvaśuddhi*; this has been proclaimed by the visualizers of the universe (*loka*) and the non-universe (*aloka*).

EXPLANATORY NOTE

Manifestation of the quasi-passion (*nokaṣāya*) called male sex-passion (*puruṣaveda*) due to the rise of conduct-deluding (*cāritramohanīya*) karma is lust (*mada*, *madana*). Pride (*māna*) is arrogance or haughtiness; it is of eight kinds (see p. 14, *ante*). Deceitfulness (*māyā*) is committing the acts of demerit clandestinely. Greed (*lobha*) is not making gifts even for laudable purposes. Or, from the real point-of-view, accepting even an iota of external possession (*parigraha*) is greed (*lobha*). The soul, rid of these four dispositions, is the purity of thoughts – *bhāvaśuddhi*.

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
परमालोचनाधिकार
नाम का सातवाँ अधिकार समाप्त हुआ।

CHAPTER - 8

शुद्धनिश्चयप्रायश्चित्ताधिकार

THE REAL EXPIATION

निश्चय प्रायश्चित्त का स्वरूप -

The real expiation (*prāyaścitta*) -

वदसमिदिसीलसंजमपरिणामो करणणिग्गहो भावो ।

सो हवदि पायच्छित्तं अणवरयं चेव कायव्वो ॥११३॥

व्रत, समिति, शील और संयमरूप परिणाम तथा इन्द्रिय-निग्रहरूप जो भाव है, वह प्रायश्चित्त है। यह (प्रायश्चित्त) निरन्तर करने योग्य है।

The dispositions (*bhāva*) of observing vows (*vrata*), carefulness (*samiti*), supplementary vows (*śīla*), and self-restraint (*saṁyama*), is expiation (*prāyaścitta*); this should be practised continuously.

EXPLANATORY NOTE

The disposition of observing five supreme vows (*mahāvratā*), five regulations (*samiti*), the supplementary-vows (*śīlavratā*)¹, and fivefold control of the senses (*pañcendriya nirodha*), constitute expiation (*prāyaścitta*).

1 – Withdrawing from the direction – *digvirati*, from the country or region – *deśavirati*, and from purposeless sinful activity – *anarthadaṇḍavirati* – are three supplementary-vows, called ‘*guṇavratā*’. Further, the vow of concentration – *sāmāyikavratā*, fasting at regular intervals – *proṣadhopavāsavratā*, limiting consumable and non-consumable things – *upabhoga-paribhogaparimāṇavratā*, and partaking of one’s food after feeding the ascetic – *atithisaṁvibhāgavratā*, are four supplementary-vows, called ‘*śikṣāvratā*’.

निश्चय प्रायश्चित्त का स्वरूप -

The real expiation (*prāyaścitta*) -

कोहादिसगब्भावक्खयपहुदिभावणाए णिग्गहणं ।

पायच्छत्तं भणिदं णियगुणचिंता य णिच्छयदो ॥११४॥

क्रोधादिक स्वकीय (विभाव) भावों के क्षय आदि की भावना में लीन रहना तथा निजगुणों का चिंतवन करना, यह निश्चय से प्रायश्चित्त (निर्विकार चित्त की प्राप्ति) कहा गया है।

From the real point-of-view, the disposition of eliminating own (impure) thought-activities like anger (*krodha*), and meditating on the soul's own-qualities (*nijaguna*), is expiation (*prāyaścitta*).

EXPLANATORY NOTE

The way to eliminate impure thought-activities, like anger (*krodha*), is to contemplate on own-qualities (*nijaguna*) of the pure soul.

Ācārya Pūjyapāda's Samādhitāntram:

यदा मोहात्प्रजायेते रागद्वेषौ तपस्विनः ।

तदैव भावयेत्स्वस्थमात्मानं शाम्यतः क्षणात् ॥३९॥

जिस समय किसी तपस्वी अन्तरात्मा के मोहनीय कर्म के उदय से राग-द्वेषादिक उत्पन्न हो जाएँ उसी समय वह तपस्वी अपने शुद्ध आत्म-स्वरूप की भावना करे। इससे वे राग-द्वेषादिक क्षण भर में शान्त हो जाते हैं।

Whenever the ascetic – introverted-soul (*antarātmā*) – notices that due to the fruition of deluding karmas imperfections like attachment and aversion are taking him over, he should immediately start contemplating on the pure nature of his soul. This way the imperfections die away instantly.

निश्चय प्रायश्चित्त का स्वरूप -

The real expiation (*prāyaścitta*) -

कोहं खमया माणं समद्वेणज्जवेण मायं च ।

संतोसेण य लोहं जयदि खु ए चहुविहकसाए ॥११५॥

क्रोध को क्षमा से, मान को स्वकीय मर्दव से, माया को आर्जव से और लोभ को संतोष से - इस तरह चतुर्विध कषायों को ज्ञानी जीव निश्चय से जीतता है।

Surely, the knowledgeable soul vanquishes the four passions (*kaṣāya*) as follows: anger (*krodha*) by forbearance (*kṣamā*), pride (*māna*) by modesty (*mārdava*), deceitfulness (*māyā*) by straightforwardness (*ārjava*), and greed (*lobha*) by contentment or purity (*śauca*).

EXPLANATORY NOTE

Forbearance – *kṣamā* – is the absence of defilement, in form of anger (*krodha*), in the ascetic, who, as he goes out for food for preserving the body, meets with insolent words, ridicule or derision, disgrace, bodily torment, and so on, from vicious people.

Modesty (humility) – *mārdava* – is the absence of arrogance or egotism on account of high birth, rank, and so on. ‘*Mārdava*’ implies destruction of pride (*māna*).

Straightforwardness – *ārjava* – is freedom from crookedness in activity (*yoga*). ‘*Ārjava*’ implies destruction of deceitfulness (*māyā*).

Purity – *śauca* – is freedom from greed (*lobha*).¹

1 – see Ācārya Umāsvāmī’s *Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda’s Sarvārthasiddhi*, p. 353-354.

शुद्ध ज्ञान के स्वीकार वाले को निश्चय प्रायश्चित्त -

Pure knowledge is real expiation (*prāyaścitta*) -

उक्कट्टो जो बोहो णाणं तस्सेव अप्पणो चित्तं ।

जो धरइ मुणी णिच्चं पायच्छित्तं हवे तस्स ॥११६॥

उसी (कषाय विजयी) आत्मा का जो उत्कृष्ट बोध, ज्ञान अथवा चित्त (चितवन) है, उसे जो मुनि निरन्तर धारण करता है उसके प्रायश्चित्त होता है।

The ascetic (*śramaṇa, muni, sādhu*) who is incessantly absorbed in the soul (*ātmā*), characterized by supreme comprehension (*bodha*), knowledge (*jñāna*) and thought (*citta*), is expiation (*prāyaścitta*).

EXPLANATORY NOTE

Supreme comprehension (*bodha*) of the Reality is the hallmark of the soul (*ātmā*) which has vanquished the four passions (*kaṣāya*), as mentioned in the previous *gāthā*. The same soul has the knowledge (*jñāna*) and thought (*citta*); thus, comprehension (*bodha*), knowledge (*jñāna*) and thought (*citta*) are synonyms. The Sanskrit word '*prāyaścitta*' or '*prāyaścitta*' denotes supreme thought (*citta*). Or, it is supreme comprehension (*bodha*) as well as supreme knowledge (*jñāna*).

The ascetic (*śramaṇa, muni, sādhu*) who is incessantly absorbed in supreme thought (*citta*), is expiation (*prāyaścitta*).

तपश्चरण में लीन योगीश्वरों को निश्चय प्रायश्चित्त -

Austerity (*tapa*) is real expiation (*prāyaścitta*) -

किं बहुणा भणिण्ण दु वरतवचरणं महेसिणं सव्वं ।

पायच्छित्तं जाणह अणोयकम्माण खयहेऊ ॥११७॥

बहुत कहने से क्या (लाभ)? अनेक कर्मों के क्षय का हेतु ऐसा जो महर्षियों का उत्तम तपश्चरण है, वह सब प्रायश्चित्त जान।

Why to drag? All of the excellent austerity (*tapa*), the cause of destruction of many karmas, that the supreme ascetics (*śramaṇa, muni, sādhu*) observe is to be known as expiation (*prāyaścitta*).

EXPLANATORY NOTE

Right conduct (*samyakcāritra*) from the empirical (*vyavahāra*) point-of-view is to observe conventional austerities (*vyavahāra tapa*, like fasting) and, from the real (*niścaya*) point-of-view, it is to observe internal austerities (*niścaya tapa* - getting established in the pure-soul-substance). (see *gāthā* 55, p. 119, *ante*).

Supreme ascetics (*śramaṇa, muni, sādhu*) observe excellent austerities (*tapa*), both external (*bahiraṅga*) and internal (*aṅtaraṅga*). Infallible cause of destruction of the material-karmas (*dravyakarma*) as well as the psychic-karmas (*bhāvakarma*), such austerities (*tapa*) are nothing but expiation (*prāyaścitta*).

तप प्रायश्चित्त है -

Austerity (*tapa*) is expiation (*prāyaścitta*) -

णंताणंतभवेण समज्जियसुहअसुहकम्मसंदोहो ।

तवचरणेण विणस्सदि पायच्छित्तं तवं तम्हा ॥११८॥

अनन्तानन्त भवों द्वारा उपार्जित शुभ-अशुभ कर्मों का समूह तपश्चरण के द्वारा विनष्ट हो जाता है, इसलिये तप प्रायश्चित्त है।

The heap of auspicious (*śubha*) and inauspicious (*aśubha*) karmas, accumulated over infinite births, is destroyed by the conduct (*cāritra*) of austerity (*tapa*), therefore, austerity (*tapa*) is expiation (*prāyaścitta*).

EXPLANATORY NOTE

Austerity (*tapa*) is a potent cause of stoppage (*saṃvara*) and dissociation (*nirjarā*) of karmas.¹

As the ascetic acquires the power of discrimination between the self and the others, he casts away all dispositions contrary to the soul-nature. The man with right faith has nothing to adopt or leave. But on fruition of the conduct-deluding (*cāritramoha*) karmas, he adopts the auspicious (*śubha*) dispositions and leaves these too subsequently. In regard to austerities (*tapācāra*) he adopts: fasting (*anaśana*), reduced diet (*avamaudarya*), special restrictions (*vṛttiparisamkhyāna*), giving up tasty food (*rasaparityāga*), lonely habitation (*viviktaśayyāsana*), mortification of the body (*kāyakleśa*), expiation (*prāyaścitta*), reverence (*vinaya*), service (*vaiyavṛtṭya*), study (*svādhyāya*), meditation (*dhyāna*), and renunciation (*vyutsarga*).²

1 – see Ācārya Umāsvāmī's *Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9-3, p. 350-351.*

2 – see Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine, p. 253-254.*

ध्यान सर्व भावों का अभाव करने में समर्थ है -

Meditation (*dhyāna*) gets rid of all dispositions (*bhāva*) -

अप्यसरूवालंबणभावेण दु सव्वभावपरिहारं ।

सक्कदि कादुं जीवो तम्हा झाणं हवे सव्वं ॥१११॥

आत्मस्वरूप जिसका आलम्बन है, ऐसे भाव से जीव सर्व भावों का परिहार (निराकरण) कर सकता है; इसलिये ध्यान ही सर्वस्व है।

The disposition that has the soul-nature as its substratum can affect the destruction of all (contrary) dispositions; therefore, meditation – on the soul nature – is everything.

EXPLANATORY NOTE

The distinctive characteristics (*svatattva*) of the soul (*jīva*) are the dispositions or thought-activities – *bhāva* – arising from subsidence (*upaśama*), destruction (*kṣaya*), destruction-cum-subsidence (*kṣayopaśama*) of karmas, the fruition (*udaya*) of karmas, and its inherent nature or capacity – *pariṇāma*. (see p. 204, *ante*). These five dispositions (*bhāva*) are the distinctive (*asādhāraṇa*) characteristics – *svatattva* – of the soul. The first four dispositions (*bhāva*) – *aupaśamika*, *kṣāyika*, *kṣāyopaśamika* and *audayika* – are called '*naimittika bhāva*'. (see p. 205, *ante*)

The potential (*bhavya*) soul burns the first four dispositions by the fire of pristine and supreme, inherent capacity of the soul, i.e., the *pāriṇāmika bhāva*. The meditation (*dhyāna*) that is directed toward the pure *pāriṇāmika bhāva* of the soul is said to encompass all forms of conduct (*cāritra*) – five supreme vows (*mahāvratā*), five regulations (*samiti*), threefold control (*gupti*), renunciation (*prāyaścitta*), confession (*ālocanā*), etc.

निश्चय नियम (रत्नत्रय) का स्वरूप -

The real Three Jewels (*ratnatraya*) -

सुहअसुहवयणरयणं रायादीभाववारणं किञ्चा ।

अप्पाणं जो झायदि तस्स दु णियमं हवे णियमा ॥१२०॥

शुभ-अशुभ वचन-रचना तथा रागादिक भावों का निवारण करके जो आत्मा को ध्याता है, उसके नियम से 'नियम' - अर्थात् 'रत्नत्रय' जो नियम से करने योग्य है - होता है।

He, who meditates on the soul (*ātmā*) renouncing all speech-activity – auspicious (*śubha*) and inauspicious (*aśubha*) – and also dispositions of attachment (*rāga*), etc., as a rule, attains the indispensable '*niyama*', or, the 'Three Jewels' (*ratnatraya*).

EXPLANATORY NOTE

The exertion of the soul to get established in right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) is the '*niyama*'.

Ācārya Nemicandra's Dravyasaṃgraha:

मा चिद्गुह मा जंपह मा चिंतह किंवि जेण होइ थिरो ।

अप्पा अप्पम्मि रओ इणमेव परं हवे ज्झाणं ॥५६॥

तुम शरीर से कुछ भी चेष्टा मत करो, मुँह से कुछ भी मत बोलो, और मन से कुछ भी मत विचारो, जिससे आत्मा अपने में ही स्थिर हो सके। आत्मा का आत्मा में तल्लीन होना ही परमध्यान है।

Do not make bodily movements, nor utter any words, nor dilute the focus of the mind; remaining engrossed in your pure Self is real meditation.

निश्चय कायोत्सर्ग का स्वरूप -

The real withdrawal-from-bodily-activity (*kāyotsarga*) -

कायाईपरदव्वे थिरभावं परिहरत्तु अप्पाणं ।

तस्स हवे तणुसग्गं जो झायइ णिव्वियप्पेण ॥१२१॥

जो काय आदि परद्रव्य में स्थिरभाव को छोड़कर निर्विकल्परूप से (निज) आत्मा को ध्याता है, उसके कायोत्सर्ग होता है।

He, who meditates, without-inquisitiveness (*nirvikalpa*), on the soul (*ātmā*), renouncing absorption in all external substances, including the body (*kāya*), attains real withdrawal-from-bodily-activity (*kāyotsarga*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

किमिदं कीदृशं कस्य कस्मात्स्वेत्यविशेषयन् ।

स्वदेहमपि नावैति योगी योगपरायणः ॥४२॥

ध्यान में रत योगी 'यह क्या है', 'कैसा है', 'किसका है', 'क्यों है', 'कहाँ है', इत्यादिक विकल्पों को न करते हुए अपने शरीर को भी नहीं जानता है।

The *yogī* engrossed in self-realization is far removed from all inquisitive dispositions about the soul, such as, what is it? what is its nature? whom does it belong to? where does it come from? and where does it reside? He is free from the awareness of even his body.

From the empirical (*vyavahāra*) point-of-view, observing complete detachment from the body by adopting a still, standing posture is

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called withdrawal-from-bodily-activity (*kāyotsarga*). (see *Āśādhara's Dharmāmṛta Anagāra*, verse 8-17, p.567.)

However, from the real point-of-view, getting established in the pure-soul (*paramātmā*), leaving aside all inquisitiveness, is withdrawal-from-bodily-activity (*kāyotsarga*).

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
शुद्धनिश्चयप्रायश्चित्ताधिकार
नाम का आठवाँ अधिकार समाप्त हुआ।

CHAPTER - 9

परमसमाधि अधिकार

THE SUPREME MEDITATION

परमसमाधि का स्वरूप -

The supreme-meditation (*paramasamādhī*) -

वयणोच्चारणकिरियं परिचत्ता वीयरायभावेण ।

जो झायदि अप्पाणं परमसमाही हवे तस्स ॥१२२॥

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 (*vītarāga*) on the soul (*ātmā*), attains supreme-meditation (*paramasamādhī*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

स्वबुद्ध्या यावद्गृहीयात् कायवाक्चेतसां त्रयम् ।

संसारस्तावदेतेषां भेदाभ्यासे तु निर्वृतिः ॥६२॥

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 around 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.

परमसमाधि का लक्षण –

The mark of supreme-meditation (*paramasamādhi*) –

संजमणियमतवेण दु धम्मज्झाणेण सुक्कझाणेण ।

जो झायइ अप्पाणं परमसमाही हवे तस्स ॥१२३॥

जो संयम, नियम और तप से तथा धर्म्यध्यान और शुक्लध्यान के द्वारा आत्मा को ध्याता है, उसके परमसमाधि होती है।

He, who meditates on the soul (*ātmā*), with self-restraint (*saṃyama*), self-adoration (*niyama*) and self-absorption (*tapa* or *adhyātma*), through virtuous-meditation (*dharmyadhyāna*) and pure-meditation (*śukladhyāna*), attains supreme-meditation (*paramasamādhi*).

EXPLANATORY NOTE

Self-restraint (*saṃyama*) is control of the senses (*indriya*). Self-adoration (*niyama*) is to get established in right faith (*samyag-darśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). Self-absorption (*tapa* or *adhyātma*) is meditation by the soul (*ātmā*), on the soul, through the soul. Meditation on the soul that is rid of all external activities, influences and concomitants is the real virtuous-meditation (*dharmyadhyāna*). The real pure-meditation (*śukladhyāna*) is performed by the supreme, introverted soul that is rid of all volitions such as meditation (*dhyāna*), object-of-meditation (*dhyeya*), performer-of-meditation (*dhyātā*), and fruit-of-meditation (*dhyāna-phala*), and which is firmly established in utterly blissful own-substance (*nijatattva*).

The meditation, characterized by the above marks (*lakṣaṇa*), is the supreme-meditation (*paramasamadhi*).

In adoration to the fourth *Tīrthaṅkara*, Lord Abhinandanānātha, Ācārya Samantabhadra composed the following verse:

.....

Ācārya Samantabhadra's Svayambhūstotra:

गुणाभिनन्दादभिनन्दनो भवान् दयावधूं क्षान्तिसखीमशिश्रियत् ।
समाधितन्त्रस्तदुपोपपत्तये द्वयेन नैर्ग्रन्थ्यगुणेन चायुजत् ॥ (४-१-१६)

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*).

समताभाव के बिना सब व्यर्थ है -
Equanimity is all-important -

किं काहदि वणवासो कायकिलेसो विचित्तउववासो ।
 अज्झयणमोणपहुदी समदारहियस्स समणस्स ॥१२४॥

समताभाव से रहित श्रमण को वनवास, कायक्लेश, नाना प्रकार के उपवास, अध्ययन और मौन आदि क्या करेंगे? अर्थात् कुछ नहीं।

What shall the ascetic (*śramaṇa*) profit from living in the forest, mortification of the body, fasting of various kinds, studying, and observing silence, if he is without equanimity (*samatābhāva*)?

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

यस्य सस्पन्दमाभाति निःस्पन्देन समं जगत् ।
 अप्रज्ञमक्रियाभोगं स शमं याति नेतरः ॥६७॥

जिस ज्ञानी जीव को अनेक क्रियाओं और चेष्टाओं को करता हुआ शरीरादि रूप यह संसार निष्चेष्ट, काष्ठ-पाषाणादि के समान चेतना-रहित जड़ और क्रिया और सुखादि अनुभवरूप भोग से रहित प्रतीत होने लगता है, वह जीव परम-वीतरागतामय उस शान्ति-सुख का अनुभव करता है जिसमें मन-वचन-काय का व्यापार तथा इन्द्रिय-द्वारों से विषय का भोग नहीं किया जाता है; उससे भिन्न जीव - दूसरा बहिरात्मा जीव - उस शान्ति-सुख का अनुभव नहीं करता है।

The knowledgeable man, when he starts perceiving this throbbing world as listless – inanimate, unmoving and

unpleasant – experiences in his being tranquility characterized by supreme equanimity independent of activities of the mind, the speech and the body, and pleasures of the senses. Others cannot experience such tranquility.

The instrumental cause for becoming an ascetic is the body, and the body requires food for sustenance. The ascetic therefore accepts food. In order to attain stability of concentration, he also accepts, according to his capacity, fasting. For attaining stability of the mind, he dwells in the solitude of mountainous caves. For accepting food, he has to roam through places where people live. He inherently has the possession (*parigraha*) of the body (*śarīra*). He has to interact, for study, etc., with other ascetics. He has to use words, the material substance, as the mode of conversation. All these are kinds of possessions for the ascetic, but what is important is not to have a sense of attachment for these possessions. These are minute (*sūkṣma*) possessions and entertaining a sense of attachment even with these causes a breach of restraint for the ascetic; with these possessions he cannot establish himself in the pure soul-substance.¹

1 – see Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 267.

स्थायी सामायिक के लक्षण -

The marks of the enduring equanimity -

विरदो सव्वसावज्जे तिगुत्तो पिहिदिंदिओ ।

तस्स सामाङ्गं ठाड़ इदि केवलिसासणे ॥१२५॥

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, *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*).

Even the householder, practising equanimity (*sāmāyika*), is figuratively said to be the observer of great vows (*mahāvratā*):

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

सामायिकं श्रितानां समस्तसावद्ययोगपरिहारात् ।

भवति महाव्रतमेषामुदयेपि चरित्रमोहस्य ॥१५०॥

1 – see Āśādhara's *Dharmāmṛta Anagāra*, verse 8-19, p. 568.

इन सामायिक करने वाले पुरुषों के सम्पूर्ण पाप योगों का त्याग हो जाता है इसलिये चारित्र-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.

For the time and within the place of his concentration, the householder practising '*sāmāyika*' observes great vows – *mahāvratā* – since he is free from minute (*sūkṣma*) and gross (*sthūla*) injury (*hiṃsā*), and other demerits. It is argued that, in that case, the householder should be deemed having perfect restraint – *sakala-saṅgyama*. But it is untenable as there is the rise of the karmas which destroy complete restraint. In that case he should not be called as observing great vows – *mahāvratā*. No. He is called as observing great vows – *mahāvratā* – figuratively. It is like the generality says figuratively that the auspicious month '*caitra*' prevails year-round for the royal household.¹

1 – Ācārya Umāsvāmī's *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda's *Sarvārthasiddhi*, sūtra 7-21, p. 286-287.

स्थायी सामायिक के लक्षण -

The marks of the enduring equanimity -

जो समो सव्वभूदेसु थावरेसु तसेसु वा ।

तस्स सामाङ्गं ठाड़ इदि केवलिसासणे ॥१२६॥

जो स्थावर अथवा त्रस सब जीवों के प्रति समभाव वाला है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, who has disposition of calmness and composure (*sāmya*) for all living beings – *sthāvara* and *trasa* – attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

The mundane souls are of two kinds, the *trasa* and the *sthāvara*. Those who are subject to the ‘*trasa*’ name-karma (*nāmakarma*) are *trasa*, and those who are governed by the ‘*sthāvara*’ name-karma are *sthāvara*. Earth-bodied – *pṛthivīkāyika*, water-bodied – *jalakāyika*, fire-bodied – *agnikāyika*, air-bodied – *vāyukāyika*, and plant-bodied – *vanaspatikāyika*, are *sthāvara* beings. From the two-sensed beings up to the Omniscient-without-activity (*ayogakevalī*) are designated ‘*trasa*’ in the Scripture. The distinction is not based on movability or immovability, but on fruition of ‘*trasa*’ and ‘*sthāvara*’ name-karma.¹

The ascetic (*śramaṇa*), rid of attachment (*rāga*) and aversion (*dveṣa*), has disposition of calmness and composure (*sāmya*) for all living beings – *sthāvara* and *trasa*. He, thus, attains enduring equanimity (*sāmāyika* or *samatābhāva*).

1 – see Ācārya Umāsvāmī’s *Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda’s Sarvārthasiddhi, sūtra 7-21, p. 76-77.*

स्थायी सामायिक के लिए आत्मा ही उपादेय है -

Hold on to the soul for the enduring equanimity -

जस्स सण्णहिदो अप्पा संजमे णियमे तवे ।

तस्स सामाङ्गं ठाड़ इदि केवलिसासणे ॥१२७॥

जिसका आत्मा संयम, नियम तथा तप में सन्निहित रहता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, whose soul (*ātmā*) is riveted to self-restraint (*saṇyama*), self-adoration (*niyama*) and self-absorption (*tapa* or *adhyātma*), attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

Self-restraint (*saṇyama*) is control of the senses (*indriya*). Self-adoration (*niyama*) is to get established in right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). Self-absorption (*tapa* or *adhyātma*) is meditation by the soul (*ātmā*), on the soul, through the soul. (see p. 219, *ante*).

The soul (*ātmā*) becomes pure when the karmic dirt clinging to it has been destroyed. Such a soul is called the cause-soul (*kāraṇa paramātmā*). When the soul is riveted to self-restraint (*saṇyama*), self-adoration (*niyama*), and self-absorption (*tapa*), it concentrates on the cause-soul (*kāraṇa paramātmā*). It is then said to attain enduring equanimity (*sāmāyika* or *samatābhāva*).

राग-द्वेष से मुक्त आत्मा ही स्थायी सामायिक -
**The soul rid of attachment and aversion
 is the enduring equanimity -**

जस्स रागो दु दोसो दु विगडिं ण जणेइ दु ।
 तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१२८॥

जिसके राग या द्वेष (उत्पन्न न होते हुए) विकृति उत्पन्न नहीं करते हैं, उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, in whom attachment (*rāga*) and aversion (*dveśa*) do not cause aberration, attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

रागद्वेषादिकल्लोलैरलोलं यन्मनो जलम् ।
 स पश्यत्यात्मनस्तत्त्वं स तत्त्वं* नेतरो जनः ॥३५॥

जिसका मन-रूपी जल राग-द्वेष आदि लहरों से चंचल नहीं होता, वही व्यक्ति आत्मा के यथार्थ स्वरूप - आत्मतत्त्व - को देखता है - अनुभव करता है, उस आत्मतत्त्व को अन्य कोई - राग-द्वेष आदि कल्लोलों से आकुलितचित्त - व्यक्ति नहीं देख सकता है।

Only the man whose mind - by way of explanation, water - is not disturbed by the waves of imperfections like attachment and aversion can see (experience) the pure soul-substance; others whose minds are disturbed by the waves of imperfections like attachment and aversion cannot see (experience) the pure soul-substance.

* पाठान्तर - तत् तत्त्वं

अविक्षिप्तं मनस्तत्त्वं विक्षिप्तं भ्रान्तिरात्मनः ।
धारयेत्तदविक्षिप्तं विक्षिप्तं नाश्रयेत्ततः ॥३६॥

अविक्षिप्त - राग-द्वेषरूप परिणति से रहित तथा देह और आत्मा को एक मानने रूप मिथ्या अभिप्राय से रहित जो स्वरूप में स्थिर है - वही मन आत्मा का वास्तविक रूप है और रागादि-रूप परिणत हुआ तथा देह और आत्मा के भेदज्ञान से शून्य मन आत्मा का विभ्रम है - आत्मा का निजरूप नहीं है, इसलिए उस राग-द्वेषादि से रहित मन को धारण करना चाहिये और राग-द्वेषादि से क्षुब्ध हुए मन को आश्रय नहीं देना चाहिये।

The mind that is composed - rid of attachment and aversion, and with ability to discriminate between the body and the soul - is itself the pure soul-nature. Distracted mind that is sullied with attachment and aversion and not able to discriminate between the body and the soul is an illusion of the soul-nature. Therefore, realize the mind that is tranquil and discerning, and relinquish the mind that is agitated and bewildered.

Ācārya Kundakunda's Pravacanasāra:

एवं विदिदत्थो जो दव्वेसु ण रागमेदि दोसं वा ।
उवओगविसुद्धो सो खवेदि देहुब्भवं दुक्खं ॥१-७८॥

इस प्रकार पदार्थ के स्वरूप को जानने वाला जो पुरुष परद्रव्यों में राग अथवा द्वेष-भाव को नहीं प्राप्त होता है, वह उपयोग से निर्मल अर्थात् शुद्धोपयोगी हुआ शरीर से उत्पन्न हुए दुःख को नष्ट करता है।

The man who knows this reality does not entertain dispositions of attachment (*rāga*) and aversion (*dveṣa*) toward external substances; his soul becomes pristine due to pure-cognition (*śuddhopayoga*) and annihilates miseries incidental to the body.

आर्त और रौद्रध्यान का परित्याग ही स्थायी सामायिक –
**The soul rid of sorrowful and cruel meditation
 is the enduring equanimity –**

जो दु अट्टं च रुदं च झाणं वज्जेदि णिच्चसो ।
 तस्स सामाङ्गं ठाड् इदि केवलिसासणे ॥१२९॥

जो निरन्तर आर्त और रौद्र ध्यान का परित्याग करता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, who does not entertain the sorrowful (*ārta*) and the cruel (*raudra*) meditation, attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

The four kinds of meditation (*dhyāna*) have already been mentioned – the painful (sorrowful) – *ārta*, the cruel – *raudra*, the virtuous (righteous) – *dharmya*, and the pure – *śukla*. (see p. 175, *ante*). The former two are inauspicious as these lead to the influx (*āsrava*) of inauspicious karmas or demerit (*pāpa*).

The four kinds of sorrowful (*ārta*) meditation are: 1) thinking again and again for removal of disagreeable (*amanojñya*) objects, 2) thinking again and again for regaining the agreeable (*manojñya*) objects that have been lost, 3) thinking again and again for removal of suffering from pain, and 4) the wish for enjoyment – *nidāna*.

Cruel (*raudra*) meditation relates to injury – *hiṃsā*, untruth – *asatya*, stealing – *steya*, and safeguarding of possessions – *viśayasaṅgrakṣaṇa*.¹

1 – see Ācārya Umāsvāmī's *Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 9-30-33, 9-35, p. 386-390.*

पुण्य-पापरूप भावों का परित्याग ही स्थायी सामायिक -
**The soul rid of dispositions of merit and demerit
 is the enduring equanimity -**

जो दु पुण्णं च पावं च भावं वज्जेदि णिच्चसो ।
 तस्स सामाङ्गं ठाइ इदि केवलिसासणे ॥१३०॥

जो निरन्तर पुण्य और पापरूप भावों का परित्याग करता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, who does not entertain dispositions of merit (*puṇya*) and demerit (*pāpa*), attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

ण हि मण्णदि जो एवं णत्थि विसेसो त्ति पुण्णपावाणं ।
 हिंडदि घोरमपारं संसारं मोहसंछण्णो ॥१-७७॥

पुण्य और पाप इन दोनों में भेद नहीं है, ऐसा 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 (*puṇya*) and demerit (*pāpa*), continues to wander in this dreadful and endless world (*saṃsāra*).

From the transcendental-point-of-view, (*niścayanaya*) there is no difference between the auspicious (*śubha*) and the inauspicious (*aśubha*) dispositions and between worldly happiness (*sukha*) and

misery (*duḥkha*). In the same way, there is no difference between merit (*puṇya*) and demerit (*pāpa*). Both merit and demerit are devoid of the conduct that is the nature (*svabhāva*) of the pure soul. The man who, out of vanity, prefers merit (*puṇya*) to demerit (*pāpa*) and follows conduct that endows him with the glory of the lords of the *devas* and the men, suffers from worldly miseries as he ever remains engrossed in the disposition of attachment (*rāga*). He does not engage himself in pure-cognition (*śuddhopayoga*) and suffers misery appertaining to the body while wandering in the world (*saṃsāra*).¹

Ācārya Kundakunda's *Samayasāra*:

सोवण्णियं पि णियलं बंधदि कालायसं पि जह पुरिसं ।
बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥४-२-१४६॥

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, is able to confine a man, similarly both – virtuous and wicked karmas – bind the Self (both are bondage).

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 91.

नोकषाय रूप विकारसमूह का परित्याग ही स्थायी सामायिक -
The soul rid of quasi-passions is the enduring equanimity -

जो दु हस्सं रई सोगं अरतिं वज्जेदि णिच्चसो ।
 तस्स सामाङ्गं ठाइ इदि केवलिसासणे ॥१३१॥

जो दुगंछा भयं वेदं सव्वं वज्जेदि णिच्चसो ।
 तस्स सामाङ्गं ठाइ इदि केवलिसासणे ॥१३२॥

जो निरन्तर हास्य, रति, शोक और अरति का परित्याग करता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

जो निरन्तर जुगुप्सा, भय और सब प्रकार के वेदों का परित्याग करता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, who does not entertain quasi-passions (*nokaśāya*) of laughter (*hāsyā*), liking (*rati*), grief (*śoka*), and disliking (*arati*), attains enduring equanimity (*sāmāyika* or *samatābhāva*).

The Doctrine of Lord Jina has proclaimed that he, who does not entertain quasi-passions (*nokaśāya*) of disgust (*jugupsā*), fear (*bhaya*), and feelings typical of the three sexes, attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

The karmas which delude conduct – *cāritramohanīya* – are of two kinds, the quasi-passions-feeling (*akaṣāyavedanīya*) and the passions-feeling (*kaṣāyavedanīya*). The word ‘quasi’ in quasi-passions (*akaṣāya*

or *nokaṣāya*) is used in the sense of ‘little’ or ‘slight’. The quasi-passions (*akaṣāya*) are nine. The rise of which causes laughter is *hāsyā*. The rise of which causes attraction for certain objects is *rati*. The rise of which causes repulsion for certain objects is *arati*. The rise of which causes grief or sorrow is *śoka*. The rise of which causes fear is *bhaya*. The rise of which causes covering of the faults in the self and unearthing of the faults in others is *jugupsā*. The rise of which causes disposition typical of a woman is *strīveda*. The rise of which causes disposition typical of a man is *puṅveda*. The rise of which causes disposition typical of the neuter gender is *napuṃsakaveda*.¹

1 – see Ācārya Umāsvāmī’s *Tattvārthasūtra – With Explanation in English* from Ācārya Pūjyapāda’s *Sarvārthasiddhi*, sūtra 8-9, p. 319-323.

परमसमाधि अधिकार का उपसंहार -

Concluding remarks on the enduring equanimity -

जो दु धम्मं च सुक्कं च ज्ञाणं ज्ञाएदि णिच्चसो ।

तस्स सामाङ्गं ठाइ इदि केवलिसासणे ॥१३३॥

जो निरन्तर धर्म्यध्यान और शुक्लध्यान को ध्याता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, who is incessantly engaged in virtuous-meditation (*dharmyadhyāna*) and pure-meditation (*śukladhyāna*), attains enduring equanimity (*sāmāyika* or *samatābhāva*).

EXPLANATORY NOTE

Virtuous-meditation (*dharmyadhyāna*) and pure-meditation (*śukladhyāna*) have already been discussed. (see p. 219, *ante*).

Ācārya Umāsvāmī's Tattvārthasūtra:

परे मोक्षहेतू ॥९-२९॥

जो चार प्रकार के ध्यान कहे उनमें से अन्त के दो अर्थात् धर्म्यध्यान और शुक्लध्यान मोक्ष के कारण हैं।

The last two subdivisions of meditation - *dhyāna* - are the causes of liberation (*mokṣa*).

The virtuous (*dharmya*) and the pure (*śukla*) meditation are the causes of liberation. It follows from this that the sorrowful (*ārta*) and the cruel (*raudra*) meditation are the causes of transmigration.

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में परमसमाधि अधिकार नाम का नौवाँ अधिकार समाप्त हुआ।

CHAPTER - 10

परमभक्ति अधिकार

THE SUPREME DEVOTION

रत्नत्रय के स्वरूप का कथन -

The Three Jewels (*ratnatraya*) -

सम्मत्तणाणचरणे जो भत्तिं कुणइ सावगो समणो ।

तस्स दु णिव्वुदिभत्ती होदि त्ति जिणेहि पण्णत्तं ॥१३४॥

जो श्रावक अथवा श्रमण सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र में भक्ति करता है, उसे निर्वृति-भक्ति (निर्वाण-भक्ति) है, ऐसा जिनेन्द्र भगवान् ने कहा है।

Lord Jina has proclaimed that the householder (*śrāvaka*) or the ascetic (*śramaṇa*) who has devotion to right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*), has devotion (*bhakti*) to liberation (*nirvāṇa*) – *nirvṛtibhakti*.

EXPLANATORY NOTE

The Three Jewels (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – constitute the path to liberation (*nirvāṇa*). The householder (*śrāvaka*)¹ and the ascetic (*śramaṇa*) who have devotion to the Three Jewels (*ratnatraya*) are said to have devotion to liberation (*nirvāṇa*).

1 – The householder (*śrāvaka*) has eleven stages (*pratimā*) of conduct:

- 1) *dārśanika*, 2) *vratika*, 3) *sāmayika*, 4) *proṣadha*, 5) *sacittatyāga*,
- 6) *rātribhuktivirata*, 7) *brahmacārī*, 8) *ārambhavinivṛtta*,
- 9) *parigrahavirata*, 10) *anumativirata*, and 11) *uddiṣṭavirata*.

.....

व्यवहारप्रधान सिद्ध भक्ति का स्वरूप -

The (empirical) devotion to the liberated souls -

मोक्खंगयपुरिसाणं गुणभेदं जाणिऊण तेसिं पि ।

जो कुणदि परमभत्तिं ववहारणयेण परिकहियं ॥१३५॥

जो (श्रावक अथवा श्रमण) मोक्षगत (मोक्ष को प्राप्त) पुरुषों के गुणभेद (गुणविशेष) को जानकर उनकी भी परम भक्ति करता है, उसे भी व्यवहारनय से निर्वृति-भक्ति (निर्वाण-भक्ति) कही है।

The one, who, after knowing their qualities, puts his supreme devotion to the liberated souls – the *Siddha*, too, is empirically said to have devotion to liberation (*nirvāṇa*) – *nirvṛtibhakti*.

EXPLANATORY NOTE

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

विद्यादर्शनशक्तिस्वास्थ्यप्रह्लादतृप्तिशुद्धियुजः ।

निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखम् ॥१३२॥

केवलज्ञान, केवलदर्शन, अनन्तवीर्य, परम उदासीनता, अनन्तसुख, तृप्ति (आकांक्षा का अभाव) और शुद्धि (द्रव्यकर्म और भावकर्म मल से रहित) को प्राप्त तथा (विद्यादिगुणसम्बन्धी) हीनाधिकता से और काल की अवधि से रहित जीव सुख-स्वरूप मोक्षरूप निःश्रेयस में निवास करते हैं।

The souls which attain liberation (*mokṣa*) dwell in uniform and eternal bliss characterized by infinite knowledge, infinite faith, infinite energy, complete equanimity, infinite bliss, absolute desirelessness, and utmost purity (being rid of all material and psychic karmas).

.....

Ācārya Nemicandra's Trilokasāra:

चक्रवर्तुर्भुवणिसुरेदेसहमिन्दे जं सुहं तिकालभवं ।

तत्तो अणंतगुणिदं सिद्धाणं खणसुहं होदि ॥५६०॥

चक्रवर्ती, भोगभूमि, धरणेन्द्र, देवेन्द्र और अहमिन्द्रों का सुख क्रमशः एक दूसरे से अनन्तगुणा, अनन्तगुणा है। इन सबके त्रिकालवर्ती सुखों से सिद्धों का एक क्षण का भी सुख अनन्तगुणा है।

The happiness appertaining to the king of kings (*cakravartī*), the resident of the regions of enjoyment (*bhogabhūmi*), the lord of the lower celestials, the lord of the heavenly *kalpa*, and the lord of the heavens beyond the *kalpa*, is successively infinitely more. The supreme happiness or bliss that appertains to the *Siddha parameṣṭhī*, however, can only be described as: “Just one instant of bliss that the *Siddha parameṣṭhī* enjoys is infinitely more than the combined happiness that all the above mentioned worldly-beings (*jīva*) enjoy during the course of their past, present and future lives.”

The supreme happiness of the *Siddha parameṣṭhī* is indescribable; it is beyond the senses, self-dependent, and devoid of fluctuations or impediments whatsoever. The happiness of the worldly *jīva*, on the other hand, is sense-perceived, dependent on outside objects, and characterized by unease or anxiety. As the tongue of the man suffering from acid reflux is not able to savour the most delectable food, similarly, the soul which is soiled with the karmic dirt is not able to feel or depict the supreme, unbounded happiness that appertains to the liberated soul.

निज परमात्मा की भक्ति का स्वरूप -

The devotion to the 'Self' -

मोक्खपहे अप्पाणं ठविऊण य कुणादि णिव्वुदी भत्ती ।

तेण दु जीवो पावइ असहायगुणं णियप्पाणं ॥१३६॥

मोक्षमार्ग में अपने आत्मा को सम्यक् प्रकार से स्थापित कर जो निर्वृति (निर्वाण) की भक्ति करता है, उससे जीव असहाय (स्वापेक्ष) गुणों से युक्त निज आत्मा को प्राप्त करता है।

The soul (*jīva*) which, after setting in on the path to liberation, has devotion to liberation (*nirvāṇa*) – *nirvṛtibhakti* – attains the 'Self' that is endowed with the independent (self-dependent) qualities (*guṇa*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

एवं जिणा जिणिंदा सिद्धा मग्गं समुट्टिदा समणा ।

जादा णमोत्थु तेसिं तस्स य णिव्वाणमग्गस्स ॥२-१०७॥

इस पूर्वोक्त प्रकार से सम्यग्दर्शन-ज्ञान-चारित्रमयी शुद्धात्म-प्रवृत्तिरूप मोक्षमार्ग के प्रति उद्यमी होकर प्राप्त हुए जो उसी भव से मोक्ष जाने वाले सामान्य चरमशरीरी जीव, अर्हन्त पद के धारक तीर्थंकर और एक, दो पर्याय धारण कर मोक्ष जाने वाले ऐसे मोक्षाभिलाषी मुनि हैं वे मोक्ष में सिद्ध अवस्था को प्राप्त हुए हैं उन सबको तथा शुद्धात्मा की प्रवृत्तिमयी अनुभव-रूप मोक्षमार्ग को द्रव्य-भावरूप नमस्कार होवे।

My salutation to the Omniscient Lords (the *kevalī*), the Form-makers (the *Tīrthaṅkara*), and the Most Worthy Ascetics (*śramaṇa*) treading the aforementioned path that leads to the

status of the Liberated Soul (the *Siddha*), and also to the path to liberation (*mokṣa, nirvāṇa*).

The worthy ascetic (*muni, śramaṇa*) who is established in pure-cognition (*śuddhopayoga*) is the final wish-fulfilling abode; nothing more remains to be attained. This pure-cognition (*śuddhopayoga*) is the path to liberation; it is infinite perception (*darśana*) and knowledge (*jñāna*); it is liberation (*nirvāṇa, mokṣa*); it is the liberated-soul (the *Siddha*). All excellent states spring from pure-cognition (*śuddhopayoga*).¹

¹ – see Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 334.

निश्चय योगभक्ति का स्वरूप -

The devotion to concentration of the mind -

रायादीपरिहारे अप्पाणं जो दु जुंजदे साहू ।

सो जोगभक्तिजुत्तो इदरस्स य किह हवे जोगो ॥१३७॥

जो साधु अपने आत्मा को रागादिक के परिहार में लगाता है वह योगभक्ति से युक्त है, अन्य (साधु) के योग किस प्रकार हो सकता है?

The ascetic (*muni*, *śramaṇa*) who rids his soul of attachment (*rāga*), etc., has devotion to concentration of the mind – *yogabhakti*. How can others have such concentration of the mind?

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

संयम्य करणग्राममेकाग्रत्वेन चेतसः ।

आत्मानमात्मवान् ध्यायेदात्मनैवात्मनि स्थितम् ॥२२॥

मन की एकाग्रता से इन्द्रियों को वश में कर जिसने स्वच्छन्द वृत्ति ध्वस्त-नष्ट कर दी है, ऐसा पुरुष अपने में ही स्थित आत्मा को अपने ही द्वारा ध्यावे।

The man who has overpowered his senses through the fire of concentration of the mind should, seated in his own Self, contemplate on the Self, through the medium of the Self.

निश्चय योगभक्ति का स्वरूप -

The devotion to concentration of the mind -

सव्ववियप्पाभावे अप्पाणं जो तु जुंजदे साहू ।

सो जोगभत्तिजुत्तो इदरस्स य किह हवे जोगो ॥१३८॥

जो साधु अपने आत्मा को सर्व विकल्पों के अभाव में लगाता है वह योगभक्ति से युक्त है, अन्य (साधु) के योग किस प्रकार हो सकता है?

The ascetic (*muni*, *śramaṇa*) who rids his soul of all volitions (*vikalpa*), has devotion to concentration of the mind – *yogabhakti*. How can others have such concentration of the mind?

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

त्यक्त्वैवं बहिरात्मानमन्तरात्मव्यवस्थितः ।

भावयेत्परमात्मानं सर्वसंकल्पवर्जितम् ॥२७॥

इस प्रकार बहिरात्मपने को छोड़कर अन्तरात्मा में स्थित होते हुए सर्व संकल्प-विकल्पों से रहित होकर परमात्मा का ध्यान करना चाहिए।

Leaving aside the extroverted-soul (*bahirātmā*) and getting established in the introverted-soul (*antarātmā*) by renouncing all volitions, one should meditate on the pure-soul (*paramātmā*).

जिन-कथित तत्त्वों में आत्मा को लगाना योग है -

Concentration of the mind is to meditate on the Reality -

विवरीयाभिणिवेसं परिचत्ता जोण्हकहियतच्चेसु ।

जो जुंजदि अप्पाणं णियभावो सो हवे जोगो ॥१३९॥

जो विपरीत अभिनिवेश (अभिप्राय) का परित्याग करके जिनेन्द्रदेव द्वारा कथित तत्त्वों में आत्मा को लगाता है, उसका वह निजभाव ही योग है।

The disposition of the soul, rid of all misapprehension and fixed on the reality of the substances as expounded by Lord Jina, is concentration of the mind – *yoga*.

EXPLANATORY NOTE

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

जीवाजीवादीनां तत्त्वानां सदैव कर्तव्यम् ।

श्रद्धानं विपरीताभिनिवेशविविक्तमात्मरूपं तत् ॥२२॥

जीव-अजीव आदिक तत्त्वों का मिथ्या अभिप्रायरहित-मिथ्याज्ञानरहित सदा ही श्रद्धान-विश्वास-अभिरूचि-प्रतीति करना चाहिये, वही श्रद्धान आत्मा का स्वरूप है, अर्थात् आत्मा से भिन्न पदार्थ नहीं है।

Right-faith (*samyagdarśana*) entails belief in substances like the soul (*jīva*) and the non-soul (*ajīva*) without delusion and misapprehension. Such faith is the own-nature of the soul; it is not anything different from the soul.

योगभक्ति से ही निर्वृति-सुख -

Perfect bliss comes only from concentration of the mind -

उसहादिजिणवरिंदा एवं काऊण जोगवरभत्तिं ।

णिव्वुदिसुहमावण्णा तम्हा धरु जोगवरभत्तिं ॥१४०॥

ऋषभादि जिनेश्वर इस प्रकार उत्तम योगभक्ति करके निर्वृति-सुख को प्राप्त हुए; इसलिये तुम भी इस उत्तम योगभक्ति को धारण करो।

Supreme Lords, including R̥ṣabhanātha, have attained Perfect Bliss – *nirvṛti-sukha* – only through devotion to concentration of the mind – *yogabhakti*; therefore, you also have recourse to concentration of the mind – *yogabhakti*.

EXPLANATORY NOTE

All the Supreme Lords (the *Tīrthaṅkara*), including the first of them, Lord R̥ṣabhanātha, have attained the status of the Liberated Soul (the *Siddha*) by following the path that relied on devotion to concentration of the mind – *yogabhakti*. There is no other path that leads to liberation (*nirvāṇa, mokṣa*).

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
परमभक्ति अधिकार
नाम का दसवाँ अधिकार समाप्त हुआ।

CHAPTER - 11

निश्चयपरमावश्यक अधिकार THE SUPREME ESSENTIAL

आवश्यक शब्द की निरुक्ति -

The supreme-essential (*paramāvaśyaka*) -

जो ण हवदि अण्णवसो तस्स तु कम्मं भणंति आवासं ।
कम्मविणासणजोगो णिव्वुदिमग्गो त्ति पिज्जुत्तो ॥१४१॥

जो अन्यवश नहीं है (अर्थात् जो जीव अन्य के वश नहीं है) उसे आवश्यक कर्म कहते हैं (अर्थात् उस जीव को आवश्यक कर्म है, ऐसा परम योगीश्वर कहते हैं)। कर्मों का नाश करने वाला जो योग है वह निर्वृति (निर्वाण) का मार्ग है, ऐसा कहा है।

To be independent, i.e., not dependent on others, is called the essential (*āvaśyaka*) duty (*karma*) of the soul (*jīva*). The concentration (*yoga*) that results in destruction of karmas is the path to liberation.

EXPLANATORY NOTE

From the empirical (*vyavahāra*) point-of-view, the six essential duties of the ascetic are: 1) equanimity (*sāmāyika*), 2) adoration of the twenty-four *Tīrthaṅkara* (*caturviṅśatistava*), 3) making obeisance to the Perfect One (*vandanā*), 4) repentance for past sinful activity (*pratikramaṇa*), 5) renunciation of future sinful activity (*pratyā-khyāna*), and 6) observing complete detachment from the body in a still, standing posture (*kāyotsarga*). (see *Āśādhara's Dharmāmṛta Anagāra*, verse 8-17, p. 567.)

Some texts mention the study of the Scripture (*svādhyāya*), in place of

renunciation of future sinful activity (*pratyākhyāna*), as an essential duty.

From the real, transcendental (*niścaya*) point-of-view, however, the self-dependent soul that is ever engrossed in concentration (*yoga*) on the Self (*svātmā*) is the supreme-essential (*paramāvaśyaka*). When the ascetic (*muni, śramaṇa*) is engaged in pure-cognition (*śuddhopyoga*), his activities are with due diligence; his cognition (*upayoga*) is not tainted with dispositions of attachment (*rāga*) and aversion (*dveṣa*). His disposition of non-injury (*ahiṃsā*) keeps him free from the bondage of karmas.

When the threefold activity of the body, the sense-organ of speech and the mind is curbed well, there is no inflow of karmas due to the activity, and consequently there is stoppage (*saṃvara*) of influx (*āsrava*). Complete control of the bodily activity – *kāyagupti*, the vocal activity – *vacana-gupti*, and the mental activity – *manogupti* is the supreme-essential (*paramāvaśyaka*). It is the path to liberation (*mokṣa, nirvāṇa*).

आवश्यक युक्ति का निरुक्तार्थ -

The effect of observing the

supreme-essential (*paramāvaśyaka*) -

ण वसो अवसो अवसस्स कम्म वावस्सयं ति बोद्धव्वा ।

जुत्ति त्ति उवाअं ति य णिरवयवो होदि णिज्जुत्ती ॥१४२॥

जो (अन्य के) वश नहीं है वह 'अवश' है और अवश का जो कर्म है वह 'आवश्यक' है, ऐसा जानना; वह (अशरीरी होने की) युक्ति अर्थात् उपाय है, उससे जीव निरवयव (अर्थात् अशरीरी अथवा सिद्ध) होता है, ऐसी निरुक्ति है।

भावार्थ - शब्द से निकलने वाले अर्थ को निरुक्त अर्थ कहते हैं। यहाँ आवश्यक युक्ति शब्द का ऐसा ही अर्थ बतलाया गया है।

To be independent of others, i.e., self-dependent, is 'avaśa'. Know that the duty (*karma*) of the 'avaśa' is the essential (*āvaśyaka*). The essential (*āvaśyaka*) is the means (*ukti*) of attaining the bodyless (*aśarīra*) state of the soul. This is the etymological meaning – *nirukti* – of the word 'means' (*ukti*).

EXPLANATORY NOTE

The ascetic who is self-dependent (*avaśa*) certainly performs the essential-duty (*āvaśyaka karma*). The ascetic becomes self-dependent (*avaśa*) when he is not dependent on any external objects, including the body (*śarīra*). Such self-dependent (*avaśa*) ascetic absorbs himself in the real virtuous-meditation (*dharmyadhyāna*). And, the real virtuous-meditation (*dharmyadhyāna*) is his essential-duty (*āvaśyaka karma*) – the means (*ukti*) of attaining the bodyless (*aśarīra*) state of the soul, i.e., the state of liberation (*mokṣa, nirvāṇa*).

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Ācārya Pūjyapāda's Samādhitañtram:

देहान्तरगतेबीजं देहेऽस्मिन्नात्मभावना ।

बीजं विदेहनिष्पत्तेरात्मन्येवात्मभावना ॥७४॥

कर्मादयवश ग्रहण किये हुए इस शरीर में आत्मा की जो भावना है – शरीर को ही आत्मा मानना है – वही भवान्तर में भी शरीर के प्राप्त होते रहने का मूल कारण है और अपनी आत्मा में ही आत्मा की जो भावना है – आत्मा को ही आत्मा मानना है – वह शरीर के सर्वथा त्यागरूप मुक्ति का मूल कारण है।

The belief that this karma-generated body is nothing but the soul is the cause of assuming a new karma-generated body on culmination of life, i.e., such belief leads to wandering in the world. To develop belief on the pure soul through contemplation on own soul is the source of getting rid of the karma-generated body i.e., such belief leads to eschewing the karma-generated body forever and thereby attaining liberation.

अन्यवरा साधु का आवश्यक कर्म नहीं है -

The ascetic who is dependent on others does not observe the supreme-essential (*paramāvaśyaka*) -

वदृदि जो सो समणो अण्णवसो होदि असुहभावेण ।

तम्हा तस्स दु कम्मं आवस्सयलक्खणं ण हवे ॥१४३॥

जो श्रमण अशुभ भाव से प्रवृत्ति करता है वह अन्यवरा है, इसलिये उसके आवश्यक कर्म का लक्षण नहीं है।

भावार्थ - अवरा साधु का कर्म आवश्यक है; अन्यवरा साधु का कर्म आवश्यक नहीं है।

The ascetic (*śramaṇa*) with inauspicious (*aśubha*) disposition is dependent-on-others (*anyavaśa*); he does not exhibit the mark (*lakṣaṇa*) of the essential-duty (*āvaśyaka karma*).

EXPLANATORY NOTE

The ascetic (*śramaṇa*) who gets absorbed in inauspicious (*aśubha*) dispositions, like attachment (*rāga*), is not self-dependent (*avaśa*); he is dependent on external objects that are distinct from own-nature (*svarūpa*). He is not established in the real virtuous-meditation (*dharmyadhyāna*). Although he has the external mark of the ascetic but does not exhibit the internal mark that comprises the essential-duty (*āvaśyaka karma*). He, therefore, is a false-ascetic (*śramaṇā-bhāsa*).

अन्यवश साधु का आवश्यक कर्म नहीं है -

The ascetic who is dependent on others does not observe the supreme-essential (*paramāvaśyaka*) -

जो चरदि संजदो खलु सुहभावे सो हवेइ अण्णवसो ।
तम्हा तस्स दु कम्मं आवासयलक्खणं ण हवे ॥१४४॥

निश्चय से जो (श्रमण) संयत रहता हुआ शुभ-भाव में प्रवृत्ति करता है वह अन्यवश है, इसलिये उसके आवश्यक कर्म का लक्षण नहीं है।
भावार्थ - जो श्रमण शुभ भावों में प्रवृत्ति करता है वह अवश नहीं है किन्तु अन्यवश है, इसलिये उसका कर्म आवश्यक नहीं कहलाता है।

The ascetic (*śramaṇa*) who, although adept in restraint (*saṃyama*) but engages in auspicious (*śubha*) disposition, is dependent-on-others (*anyavaśa*); he does not exhibit the mark (*lakṣaṇa*) of the essential-duty (*āvaśyaka karma*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

असुहोवओगरहिदो सुहोवजुत्तो ण अण्णदवियम्मि ।

होज्जं मज्झत्थोऽहं णाणप्पगमप्पगं झाए ॥२-६७॥

मिथ्यात्व, विषय, कषायादि रहित हुआ, शुभोपयोग-रूप भावों में भी उपयोग नहीं करने वाला और शुभ-अशुभ द्रव्य तथा भाव-रूप पर-भावों में मध्यवर्ती हुआ अर्थात् दोनों को समान मानने वाला ऐसा स्व-पर-विवेकी मैं ज्ञानस्वरूप शुद्ध जीव-द्रव्य (आत्मा) का परम समरसी-भाव में मग्न हुआ ध्यान (अनुभव) करता हूँ।

Rid of inauspicious-cognition (*aśubhopayoga*), also not having

dispositions of auspicious-cognition (*śubhopayoga*), and with a sense of equanimity towards all other substances (*dravya*), I, with knowledge as my innate nature, meditate on the pure soul-substance (*jīvadravya, ātmā*).

Impure-cognition (*aśuddhopayoga*), in form of auspicious-cognition (*śubhopayoga*) as well as inauspicious-cognition (*aśubhopayoga*), is the cause of union of the foreign matter – material-karmas (*dravya-karma*) – with my soul (*jīva*). Both, auspicious-cognition (*śubhopayoga*) and inauspicious-cognition (*aśubhopayoga*), are due to fruition, mild and severe, of the deluding (*mohanīya*) karmas; these are not the nature of my pure soul (*jīva*); these are generated due to the foreign matter. Therefore, I adopt equanimity; I do not accept this foreign matter. This way, I get rid of impure-cognition (*aśuddhopayoga*). I establish myself, eternally and firmly, in my pure soul-nature; I adopt pure-cognition (*śuddhopayoga*). This effort of mine, to establish myself in soul-nature through pure-cognition (*śuddhopayoga*), is my preparation for getting rid of all causes of union of the foreign matter with my soul. It is the path to liberation. It is, in fact, my assurance for the attainment of liberation (*mokṣa*). It is the pure state of my soul (*ātmā*), rid of the dispositions of the doer (*kartā*) and the enjoyer (*bhoktā*), and without influx (*āsrava*) or bondage (*bandha*) of karmas. It is the state of the liberated soul.¹

1 – see Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 204-205.

द्रव्य-गुण-पर्याय के विकल्प वाला भी अन्यवश साधु -

The ascetic with volition of substance-quality-mode, too, is dependent-on-others (*anyavaśa*) -

द्वगुणपज्जयाणं चित्तं जो कुणइ सो वि अण्णवसो ।

मोहंधयारववगयसमणा कहयंति एरिसयं ॥१४५॥

जो (श्रमण) द्रव्य, गुण और पर्यायों के मध्य में, अर्थात् उनके विकल्पों में, अपना चित्त लगाता है वह भी अन्यवश है, ऐसा मोहरूपी अन्धकार से रहित मुनि कहते हैं।

He, whose thought-activities revolve around the substance-quality-mode (*dravya-guṇa-paryāya*), too, is dependent-on-others (*anyavaśa*); this has been proclaimed by the ascetics (*śramaṇa*) rid of the darkness of delusion (*moha*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परद्वपज्जाए ।

णाणी जाणंतो वि हु पोंगलकम्मं अणेयविहं ॥३-८-७६॥

ज्ञानी अनेक प्रकार के पौद्गलिक कर्मों को जानता हुआ भी निश्चय से परद्रव्य की पर्यायों में न उन स्वरूप परिणमन करता है, न उन्हें ग्रहण करता है, न उन रूप उत्पन्न होता है।

The knowledgeable (*jñānī*), while knowing the various kinds of the karmic matter, surely does not get transformed into the modes (*paryāya*) of these alien substances, or assimilates these, or gets transmuted into their form.

अवश साधु का स्वरूप -

The nature of the self-dependent (*avaśa*) ascetic -

परिचत्ता परभावं अप्पाणं झादि णिम्मलसहावं ।

अप्पवसो सो होदि हु तस्स दु कम्मं भणंति आवासं ॥१४६॥

जो परभाव का परित्याग कर निर्मल स्वभाव वाले आत्मा को ध्याता है वह निश्चय से आत्मवश है, और उसे आवश्यक कर्म कहते हैं।

He, who meditates on the soul that is pristine (*nirmala*) by nature, certainly, is self-dependent (*avaśa* or *ātmavaśa*); this is known as the essential-duty (*āvaśyaka karma*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

जीवो चरित्तदंसणणाणठिदो तं हि ससमयं जाणे ।

पोंगलकम्मपदेसट्ठदं च तं जाण परसमयं ॥१-२-२॥

जो जीव शुद्ध दर्शन-ज्ञान-चारित्र में स्थित है, उसे निश्चय से स्वसमय जानो, और जो जीव पौद्गलिक कर्मप्रदेशों में स्थित है, उसको परसमय जानो।

विशेष - यहाँ जाणे पद मुमुक्षुओं के लिए स्वेच्छापूर्वक जानने के आशय में प्रयुक्त हुआ है, अर्थात् यह पद इच्छावाचक है और जाण पद आज्ञावाचक है।

Know that the *jīva* (soul) that rests on pure faith, knowledge, and conduct, alone, is the Real Self. The one conditioned by the karmic matter is to be known as the impure self.

Note: The souls that rest on the pure self are called the Real Self. Only the *Arhat* and the *Siddha* are the Real Self. All other souls, up to the spiritual stage of destroyed-delusion (*kṣīṇakaṣāya*) are other than the Real Self.

शुद्धनिश्चय आवश्यक प्राप्ति का उपाय -

The means to attain the essential-duty (*āvaśyaka*) -

आवासं जइ इच्छसि अप्सहावेसु कुणदि थिरभावं ।

तेण दु सामण्णगुणं संपुण्णं होदि जीवस्स ॥१४७॥

यदि तू आवश्यक की इच्छा करता है तो आत्मस्वभाव में स्थिरभाव को कर, उससे ही जीव का श्रामण्यगुण (मुनिधर्म) पूर्ण होता है।

If you wish to attain the essential (*āvaśyaka*), concentrate on the soul-nature (*ātmasvabhāva*); this only results in the soul's perfection in asceticism.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

दंसणणाणचरित्तेसु तीसु जुगवं समुट्ठिदो जो दु ।

एयग्गदो त्ति मदो सामण्णं तस्स पडिपुण्णं ॥३-४२॥

जो पुरुष सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र इन तीन भावों में एक ही समय अच्छी तरह उद्यमी हुआ प्रवर्तता है वह एकाग्रता को प्राप्त है, ऐसा कहा है, और उसी पुरुष के यतिपद पूर्ण हुआ जानना।

The ascetic (*muni*, *śramaṇa*) who is well-established in the trio of right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), simultaneously, is said to have attained concentration (*ekāgratā*). And, only such an ascetic follows perfect asceticism.

आवश्यक करने की प्रेरणा -

Perform the essential-duty (*āvaśyaka*) -

आवासएण हीणो पब्भट्टो होदि चरणदो समणो ।

पुव्वुत्तकमेण पुणो तम्हा आवासयं कुज्जा ॥१४८॥

क्योंकि आवश्यक से रहित श्रमण चारित्र से प्रभ्रष्ट (अत्यन्त-भ्रष्ट) है, और इसलिये पूर्वोक्त क्रम से (विधि से) आवश्यक करना चाहिये।

Since the ascetic (*muni, śramaṇa*) devoid of the essential (*āvaśyaka*) is far away from the conduct (*cāritra*), therefore, it is necessary to perform the essential (*āvaśyaka*) in the aforesaid manner.

EXPLANATORY NOTE

It has already been mentioned that, from the empirical (*vyavahāra*) point-of-view, the six essential duties of the ascetic (*muni, śramaṇa*) are: 1) equanimity (*sāmāyika*), 2) adoration of the twenty-four *Tīrthaṅkara* (*caturviṅśatistava*), 3) making obeisance to the Perfect One (*vandanā*), 4) repentance for past sinful activity (*pratīkramaṇa*), 5) renunciation of future sinful activity (*pratyākhyāna*), and 6) observing complete detachment from the body in a still, standing posture (*kāyotsarga*). (see p. 244-245, *ante*). The ascetic who is lax in performing these essential duties is said to be far away from the empirical conduct (*cāritra*).

From the real, transcendental (*nīścaya*) point-of-view, however, the ascetic devoid of the essential (*āvaśyaka*), as defined in this chapter, is far away from the real conduct (*cāritra*). Real virtuous-meditation (*dharmyadhyāna*) and real pure-meditation (*śukladhyāna*) establish the soul in utterly blissful own-substance (*nijātattva*). And, that is the real conduct (*cāritra*).

अन्तरात्मा और बहिरात्मा -

The introverted- and the extroverted-soul -

आवासएण जुत्तो समणो सो होदि अंतरंगप्पा ।

आवासयपरिहीणो समणो सो होदि बहिरप्पा ॥१४९॥

जो श्रमण आवश्यक से युक्त है वह अन्तरात्मा है, और जो आवश्यक से रहित है वह श्रमण बहिरात्मा है।

The ascetic (*muni*, *śramaṇa*) equipped with the essential (*āvaśyaka*) is the introverted-soul (*antarātmā*), and the ascetic without the essential (*āvaśyaka*) is the extroverted-soul (*bahirātmā*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

बहिस्तुष्यति मूढात्मा पिहितज्योतिरन्तरे ।

तुष्यत्यन्तः प्रबुद्धात्मा बहिव्यावृत्तकौतुकः ॥६०॥

अन्तरङ्ग में जिसकी ज्ञानज्योति मोह से आच्छादित हो रही है - जिसे आत्मस्वरूप का विवेक नहीं - ऐसा बहिरात्मा बाह्य शरीरादि परपदार्थों में ही आनन्द मानता है किन्तु प्रबोध को प्राप्त हो गया है आत्मा जिसका ऐसा स्वरूप-विवेकी अन्तरात्मा बाह्य शरीरादि परपदार्थों में अनुराग-रहित हुआ अपने अन्तरंग आत्मस्वरूप में ही आनन्दित रहता है।

The extroverted-soul (*bahirātmā*) whose inner light of knowledge is obscured by delusion seeks enjoyment in external objects like the body; the knowledgeable introverted-soul (*antarātmā*), however, gets indifferent to external objects and seeks enjoyment in own soul.

Ācārya Kundakunda's *Rayasāra*:

मिस्सोत्ति बहिरप्या तरतमया तुरिय अंतरप्य जहण्णा ।
संतोत्तिमज्झिमंतर खीणुत्तर परमजिणसिद्धा ॥१४६॥

प्रथम (मिथ्यात्व) गुणस्थान से तीसरे (मिश्र) गुणस्थान में जीव बहिरात्मा है, विशुद्धि के तारतम्य की अपेक्षा चतुर्थ (असंयतसम्यग्दृष्टि) गुणस्थान में जीव जघन्य अन्तरात्मा है, पञ्चम (संयतासंयत) गुणस्थान से ग्यारहवें (उपशान्त-कषाय) गुणस्थान पर्यन्त मध्यम अन्तरात्मा है, तथा बारहवें (क्षीणकषाय) गुणस्थानवर्ती उत्तम अन्तरात्मा है। तेरहवें (सयोगकेवली), चौदहवें (अयोगकेवली) गुणस्थानवर्ती अरिहंत-जिन, तथा सिद्ध-परमेष्ठी परमात्मा हैं।

Those in the first three stages of spiritual development are the extroverted-souls (*bahirātmā*). Progressively thereafter – as purity of the soul gets refined – those in the fourth stage (*asaṃyatasamyagdṛṣṭi*) are the lowest introverted-souls – *jaghanya antarātmā*, in the fifth (*saṃyatāsaṃyata*) to the eleventh (*upaśānta-kaṣāya*) stages are the medium introverted-souls – *madhyama antarātmā*, and in the twelfth stage (*kṣīṇa-kaṣāya*) are the highest introverted-souls – *uttama antarātmā*. Those in the thirteenth (*sayogakevalī*) and the fourteenth (*ayogakevalī*) stages, and the emancipated souls (the *Siddha*) are the pure-souls (*paramātmā*).

बाह्य और अन्तर जल्प के निराकरण से अन्तरात्मा –

The introverted-soul does not talk, internally or externally –

अन्तरबाहिरजप्ये जो वदुइ सो हवेइ बहिरप्या ।

जप्येसु जो ण वदुइ सो उच्चइ अंतरंगप्या ॥१५०॥

जो (श्रमण) अन्तर्जल्प और बाह्यजल्प में वर्तता है वह बहिरात्मा है और जो जल्पों में नहीं वर्तता है वह अन्तरात्मा कहा जाता है।

The ascetic (*muni, śramaṇa*) who indulges in internal (with self) and external (with others) talking (volition) is the extroverted-soul (*bahirātmā*); the ascetic who does not indulge in such talking is the introverted-soul (*antarātmā*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitañtram:

यदन्तर्जल्पसंपृक्तमुत्प्रेक्षाजालमात्मनः ।

मूलं दुःखस्य तन्नाशे शिष्टमिष्टं परं पदम् ॥८५॥

अन्तरंग में वचन व्यापार को लिये हुए जो अनेक प्रकार की कल्पनाओं का जाल है वही आत्मा के दुःख का मूल कारण है, उस संकल्प-विकल्प-रूप कल्पना-जाल के नष्ट होने पर हितकारी और प्रिय परम पद की प्राप्ति होना कहा गया है।

The maze of thoughts, accompanied by internal impulse to talk, is the root cause of suffering by the soul. On destruction of this maze of thoughts, the soul attains the adorable supreme status.

The introverted-soul (*antarātmā*) is ever engaged in meditation on the own-soul (*nijātmā*) and does not indulge in internal and external volitions, auspicious and inauspicious.

निश्चय धर्म्यध्यान और शुक्लध्यान से अन्तरात्मा -

The introverted-soul is with virtuous- and pure-meditation -

जो धम्मसुक्कझाणमिह परिणतो सो वि अंतरंगप्पा ।

झाणविहीणो समणो बहिरप्पा इदि विजाणीहि ॥१५१॥

जो धर्म्यध्यान और शुक्लध्यान में परिणत है वह भी अन्तरात्मा है;
ध्यान-विहीन श्रमण बहिरात्मा है, ऐसा जानो।

The one who is established in the virtuous (*dharmya*) or the pure (*śukla*) meditation (*dhyāna*), also, is the introverted-soul (*antarātmā*); the ascetic (*muni*, *śramaṇa*) without meditation (*dhyāna*) is the extroverted-soul (*bahirātmā*).

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

इतश्चिन्तामणिर्दिव्य इतः पिण्याकखण्डकम् ।

ध्यानेन चेदुभे लभ्ये क्वाद्वियन्तां विवेकिनः ॥२०॥

इसी ध्यान से दिव्य चिन्तामणि मिल सकता है, इसी से खली के टुकड़े भी मिलते हैं; जब कि ध्यान के द्वारा दोनों ही मिल सकते हैं तब विवेकी जन किस ओर आदरबुद्धि करेंगे?

One can obtain either the divine, wish-fulfilling jewel (*cintāmaṇi*) or the pieces of oilcake (*khalī*) through the power of meditation; which of these will a man of discrimination wish for?

The virtuous (*dharmya*) and the pure (*śukla*) meditation are the causes of liberation. (see p. 234, *ante*). Real virtuous-meditation

(*dharmyadhyāna*) and real pure-meditation (*śukladhyāna*) establish the soul in utterly blissful own-substance (*nijatattva*). (see p. 254, *ante*).

Ācārya Umāsvāmī's Tattvārthasūtra:

शुक्ले चाद्ये पूर्वविदः ॥९-३७॥

पहले के दो प्रकार के शुक्लध्यान (अर्थात् पृथक्त्ववितर्क और एकत्ववितर्क) पूर्वविद् (श्रुतकेवली) के होते हैं।

The first two types of pure meditation – *śukladhyāna* – are attained by the saints who know the Scripture – *pūrvavid* or *śrutakevalī*.

Among the four kinds of pure meditation – *śukladhyāna*, the first two occur to the saints who know the Scripture – *pūrvavid* or *śrutakevalī*. The word 'ca' in the *sūtra* indicates that the virtuous meditation – *dharmyadhyāna* – also is included. Virtuous meditation – *dharmyadhyāna* – occurs before the ascetic ascends the step (*śreṇī*) in the two advanced stages of spiritual development. During the course of both steps (*śreṇī*) the first two kinds of pure meditation – *śukladhyāna* – arise.

प्रतिक्रमण आदि क्रियाओं की सार्थकता -

The relevance of activities, like repentance -

पडिकमणपहुदिकिरियं कुव्वंतो णिच्छयस्स चारित्तं ।

तेण दु विरागचरिए समणो अब्भुट्ठिदो होदि ॥१५२॥

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*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

णिच्चं पच्चक्खाणं कुव्वदि णिच्चं पि जो पडिक्कमदि ।

णिच्चं आलोचेयदि सो हु चरित्तं हवदि चेदा ॥१०-७९-३८६॥

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

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

The ascetic (*muni*, *śramaṇa*) who meditates, with concentration, on the knowledge-soul, does not accept external substances, 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

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

वचनमय प्रतिक्रमण आदि केवल स्वाध्याय -

Verbal repentance, etc., are only forms of study -

वयणमयं पडिक्रमणं वयणमयं पच्चक्खाण णियमं च ।

आलोयण वयणमयं तं सव्वं जाण सज्झायं ॥१५३॥

वचनमय प्रतिक्रमण, वचनमय प्रत्याख्यान, (वचनमय) नियम और वचनमय आलोचना - उस सबको तुम स्वाध्याय (प्रशस्त अध्यवसायरूप) जानो।

भावार्थ - प्रतिक्रमण आदि के पाठ बोलना स्वाध्याय में गर्भित है।

Know that all these – recitation of texts pertaining to repentance (*pratīkramaṇa*), renunciation (*pratyākhyāna*), self-adoration (*niyama*), and confession (*ālocanā*) – are forms of study (*svādhyāya*) (of the Scripture).

EXPLANATORY NOTE

The ascetic who has cast away the dispositions of attachment (*rāga*) and aversion (*dveṣa*), adopts equanimity – *sāmyabhāva*. He realizes that his soul-nature is distinct from the activities that he performs in the three times. He reckons that activities like recitation of texts pertaining to repentance (*pratīkramaṇa*), renunciation (*pratyākhyāna*), self-adoration (*niyama*), and confession (*ālocanā*) are only different forms of study (*svādhyāya*). He, therefore, resorts to real (*niścaya*) repentance, renunciation, self-adoration, and confession. He becomes steady in his true nature, shedding all activities (*yoga*) of the body, the speech, and the mind.

समर्थ के लिये प्रतिक्रमणादि, शक्ति-विहीन के लिये श्रद्धान -
**Those with strength must do real repentance,
 others must put faith in it -**

जदि सक्कदि कादुं जे पडिकमणादिं करेज्ज झाणमयं ।
 सत्तिविहीणो जा जइ सहहणं चेव कायव्वं ॥१५४॥

(हे मुनिशार्दूल!) यदि करने को समर्थ है तो अहो! ध्यानमय प्रतिक्रमणादि कर; और यदि तू शक्तिविहीन है तो तब तक श्रद्धान ही कर्तव्य है।

If you can (if you have strength), have recourse to repentance (*pratikramaṇa*), etc., in form of meditation (*dhyāna*); if you cannot (if you lack strength), repose faith (in such conduct).

EXPLANATORY NOTE

Ācārya Kundakunda's Aṭṭhapāhuḍa – Daṃsaṇapāhuḍa:

जं सक्कइ तं कीरइ जं च ण सक्केइ तं च सहहणं ।
 केवलजिणेहि भणियं सहहमाणस्स सम्मत्तं ॥२२॥

जितना चारित्र धारण किया जा सकता है उतना धारण करना चाहिये और जितना धारण नहीं किया जा सकता उसका श्रद्धान करना चाहिये क्योंकि केवलज्ञानी जिनेन्द्र देव ने श्रद्धान करने वालों के सम्यग्दर्शन बतलाया है।

One must adopt conduct (*cāritra*) to the extent one is able to practise; to the extent it is not possible to practise, one must put faith in it. The Omniscient Lord Jina has called those with right faith as the right-believers (*samyagdṛṣṭi*).

अन्तर्मुख परमयोगी के लिये -
For the supreme ascetic -

जिणकहियपरमसुत्ते पडिकमणादिय परीक्खऊण फुडं ।
 मोणव्वएण जोई णियकज्जं साहए णिच्चं ॥१५५॥

जिनेन्द्रदेव कथित परम सूत्र में प्रतिक्रमणादिक की अच्छी तरह परीक्षा करके योगी को मौनव्रत से निरन्तर निजकार्य सिद्ध करना चाहिये।

After properly examining, from the Scripture expounded by Lord Jina, the nature of repentance (*pratikramaṇa*), etc., the supreme ascetic – *yogī* – should, with quietude, get continually established in the Self.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Samādhitaṅtram:

जनेभ्यो वाक् ततः स्पन्दो मनसश्चित्तविभ्रमाः ।
 भवन्ति तस्मात्संसर्ग जनैर्योगी ततस्त्यजेत् ॥७२॥

लोगों के संसर्ग से वचन की प्रवृत्ति होती है, उससे चित्त चलायमान होता है और चित्त की चंचलता से चित्त में नाना प्रकार के विकल्प होने लगते हैं – मन क्षुभित हो जाता है। इसलिये योगी – योग में संलग्न अन्तरात्मा साधु – को चाहिए कि वह लौकिक जनों के संसर्ग का परित्याग करे – ऐसे स्थान पर योगाभ्यास न करे जहाँ पर लौकिक जनों का आवागमन बना रहता हो।

Interaction with people leads to the activity of speech, activity of speech stimulates the mind, and stirred-up mind gets perplexed and deluded. Therefore, the *yogī* – the introverted-soul (*antarātmā*) established in the soul-nature – must shun interaction with people.

वचनविवाद वर्जने योग्य है -

Shun verbal confrontation -

पाणाजीवा पाणाकम्मं पाणाविहं हवे लब्धी ।

तम्हा वयणविवादं सगपरसमएहिं वज्जिज्जो ॥१५६॥

नाना प्रकार के जीव हैं, नाना प्रकार का कर्म है और नाना प्रकार की लब्धि है, इसलिये स्वसमयों (स्वधर्मियों) और परसमयों (परधर्मियों) के साथ वचनविवाद वर्जनीय है - छोड़ने के योग्य है।

There are various kinds of souls (*jīva*), various kinds of karmas, and various kinds of attainments (*labdhi*); verbal confrontation with others, irrespective of whether they follow the same or the different faith, should, therefore, be avoided.

EXPLANATORY NOTE

As illustrations, the souls (*jīva*) are of various kinds: liberated (*mukta*) and transmigrating (*saṃsārī*); potential (*bhavya*) and non-potential (*abhavya*); *sthāvara* and *trasa*. Karmas are of various kinds: material-karma (*dravyakarma*), psychic-karma (*bhāvakarma*), and quasi-karma (*nokarma*); eight primary-types (*mūlaprakṛti*) and one hundred and forty-eight secondary-types (*uttaraparakṛti*); on the basis of their intensity and mildness. Attainment (*labdhi*), again, is of various kinds: attainment of favourable-time (*kālalabdhi*), access to right discourse (*deśanālabdhi*), purity of thought-activity with destruction-cum-subsidence of karmas (*viśuddhilabdhi*), ability to attain the first right-belief (*prāyogyalabdhi*), and ability to rise to advanced spiritual stages (*karaṇalabdhi*).

As the kinds of subject matter of discussion are numerous, verbal confrontation with others is futile.

सहजतत्त्व की आराधना की विधि -

Adoration of the Self -

लब्धुणं णिहि एक्को तस्स फलं अणुहवेइ सुजणत्ते ।

तह णाणी णाणणिहिं भुंजेइ चइत्तु परतत्तिं ॥१५७॥

जिस प्रकार कोई एक मनुष्य निधि को पाकर स्वजन्मभूमि में स्थित हो उसका फल भोगता है उसी प्रकार ज्ञानी जीव ज्ञानरूपी निधि को पाकर परसमूह को छोड़ उसका अनुभव करता है।

Just as a man who has uncovered a treasure goes back to his native place and enjoys its fruits, similarly, the knowledgeable soul (*jīva*) that has uncovered the knowledge-treasure, leaves all external groups and enjoys its fruits.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

इच्छत्येकान्तसंवासं निर्जनं जनितादरः ।

निजकार्यवशात्किञ्चिदुक्त्वा विस्मरति द्रुतम् ॥४०॥

निर्जनता को चाहने वाला योगी एकान्तवास की इच्छा करता है और निजकार्य के वश से कुछ कहे भी तो उसे जल्दी ही भुला देता है।

The *yogī* longs for solitude and distances himself from interaction with men. If due to some reason he has to communicate with them, he soon puts it out of his mind.

परमावश्यक अधिकार का उपसंहार -

Concluding remarks on the supreme devotion -

सर्वे पुराणपुरिसा एवं आवासयं य काऊण ।

अपमत्तपहुदिठाणं पडिवज्ज य केवली जादा ॥१५८॥

समस्त पुराणपुरुष इस प्रकार आवश्यक कर अप्रमत्तादिक गुणस्थानों को प्राप्त करके केवली हुए हैं।

भावार्थ - जितने पुराणपुरुष अब तक केवली हुए हैं वे सब पूर्वोक्त विधि से प्रमत्तविरत नामक छठवें गुणस्थान में आवश्यक कर्म को करके अप्रमत्तादि गुणस्थानों को प्राप्त हुए हैं और तदनन्तर केवली हुए हैं।

Only by observing the essentials (*āvaśyaka*) as detailed, all legendary-men (*purāṇapurusa*) have attained omniscience (*kevalajñāna*) after (progressively) ascending the spiritual stages, like the perfect-vows-without-negligence – *apramattasaṃyata* (the seventh stage).

EXPLANATORY NOTE

This *gāthā* specifies the fruit of observing the essentials (*āvaśyaka*). It implies that no legendary-men (*purāṇapurusa*) have ever attained omniscience (*kevalajñāna*), and, thereafter, liberation (*mokṣa*), without observing the essentials (*āvaśyaka*). Only by observing the essentials (*āvaśyaka*), the ascetic is able to establish himself in virtuous-meditation (*dharmyadhyāna*) and pure-meditation (*śukladhyāna*). As a result, he climbs the steps on the ladder of spiritual development: *apramattasaṃyata* – perfect-vows-without-negligence (the seventh stage); *apūrvakaraṇa* (*upaśamaka* and *kṣapaka*) – unprecedented purity [rises further up in step (*śreṇī*) with either subsidence or destruction of *mohanīya* karmas] (the eighth stage); *anivṛttibādarasāmparāya* (*upaśamaka* and *kṣapaka*) – checking of

gross-passions [rises further up in step (*śreṇī*) with either subsidence or destruction of *mohanīya* karmas], (the ninth stage); *sūkṣma-sāmparāya* (*upaśamaka* and *kṣapaka*) – checking of even minute passions [rises further up in step (*śreṇī*) with either subsidence or destruction of *mohanīya* karmas] (the tenth stage); *upaśāntakaṣāya* (*vītarāga chadmastha*) – subsided delusion (the eleventh stage); *kṣīṇakaṣāya* (*vītarāga chadmastha*) – destroyed delusion (the twelfth stage); *sayogakevalī* – Omniscient-with-vibration (the thirteenth stage); *ayogakevalī* – non-vibratory Omniscient (the fourteenth stage).

This is the key to attainment of liberation (*mokṣa*).

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
निश्चयपरमावश्यक अधिकार
नाम का ग्यारहवाँ अधिकार समाप्त हुआ।

CHAPTER - 12

शुद्धोपयोग अधिकार

THE PURE-COGNITION

निश्चय और व्यवहार नय से केवली की व्याख्या -
The Omniscient (*kevalī*) -

जाणदि पस्सदि सव्वं ववहारणएण केवली भगवं ।
केवलणाणी जाणदि पस्सदि णियमेण अप्पाणं ॥१५९॥

व्यवहार नय से केवली भगवान् सबको जानते और देखते हैं परन्तु निश्चय से केवलज्ञानी आत्मा को (स्वयं को) जानते और देखते हैं।

From the empirical (*vyavahāra*) point-of-view, the Omniscient (*kevalī*) knows and sees everything, but from the real, transcendental (*niścaya*) point-of-view, the Omniscient Lord (*kevalajñānī*) knows and sees the Self.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

पक्खीणघादिकम्मो अणंतवरवीरिओ अहियतेजो ।
जादो अदिदिओ सो णाणं सोक्खं च परिणमदि ॥१-१९॥

वह स्वयंभू भगवान् आत्मा अतीन्द्रिय - इन्द्रिय ज्ञान से परे - होता हुआ अपने और पर के प्रकाशने (जानने) वाला ज्ञान तथा आकुलता रहित अपना सुख, इन दोनों स्वभावरूप परिणमता है। कैसा है भगवान्? सर्वथा नाश किये हैं चार घातिया कर्म जिसने अर्थात् जब तक घातिया कर्म सहित था तब तक क्षायोपशमिक मत्यादि ज्ञान तथा चक्षुरादि दर्शन सहित था। घातिया कर्मों के नाश होते ही अतीन्द्रिय हुआ। फिर कैसा है? मर्यादा रहित है उत्कृष्ट बल

जिसके अर्थात् अंतराय के दूर होने से अनन्तबल सहित है। फिर कैसा है? अनन्त है ज्ञानदर्शन-रूप प्रकाश जिसके अर्थात् ज्ञानावरण, दर्शनावरण कर्म के जाने से अनन्तज्ञान, अनन्तदर्शनमयी है। और समस्त मोहनीय कर्म के नाश से स्थिर अपने स्वभाव को प्राप्त हो गया है।

On destruction of the four inimical (*ghātī*) karmas, the self-dependent soul – ‘*svayambhū*’ – attains infinite knowledge (that illumines the self as well as all other objects) and indestructible happiness, both beyond the five senses (as such, termed *atīndriya*). On destruction of the obstructive (*antarāya*) karma, it is endowed with infinite strength. Thus, as the four inimical (*ghātī*) karmas are destroyed, the soul attains supreme lustre (*teja*) that is its own-nature (*svabhāva*).

The own-nature (*svabhāva*) of the soul is knowledge-bliss (*jñānānanda*), manifested on attainment of its pure state of perfection, rid of all external influence. Just as the brightness of the sun gets diffused on emergence of the clouds but regains intensity as the clouds fade away, similarly, on destruction of the inimical (*ghātī*) karmas, the soul regains its own-nature of infinite knowledge-bliss.

केवलज्ञान और केवलदर्शन युगपत् होते हैं -

Perfect knowledge and perception arise simultaneously -

जुगवं वट्टइ णाणं केवलणाणिस्स दंसणं च तहा ।

दिणयरपयासतावं जह वट्टइ तह मुणेयव्वं ॥१६०॥

जिस प्रकार सूर्य का प्रकाश और ताप एक साथ वर्तता है उसी प्रकार केवलज्ञानी का ज्ञान और दर्शन एक साथ वर्तता है, ऐसा जानना चाहिये।
भावार्थ - छद्मस्थ जीवों के पहले दर्शन होता है उसके बाद ज्ञान होता है परन्तु केवली भगवान् के दर्शन और ज्ञान दोनों साथ-साथ ही होते हैं।

It should be known that just as the light and the heat manifest simultaneously in the sun, the knowledge (*jñāna*) and the perception (*darśana*) arise simultaneously in the Omniscient – *kevalajñānī*.

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha:

दंसणपुव्वं णाणं छदुमत्थाणं ण दुण्णिण उवओगा ।

जुगवं जम्हा केवलिणाहे जुगवं तु ते दोवि ॥४४॥

छद्मस्थ (अल्पज्ञानी) जीवों के दर्शनपूर्वक ज्ञान होता है, क्योंकि छद्मस्थों के ज्ञान और दर्शन ये दोनों उपयोग एक समय में नहीं होते हैं। तथा जो केवली भगवान् हैं, उनके ज्ञान तथा दर्शन ये दोनों ही उपयोग एक समय में होते हैं।

In souls with imperfect knowledge the two modes of *upayoga* – perception and knowledge – do not arise simultaneously; in such souls knowledge arises only after acquisition of faith. But in omniscient souls both, perception and knowledge, arise simultaneously.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

कारणकार्यविधानं समकालं जायमानयोरपि हि ।

दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥३४॥

समान काल में अर्थात् एक काल में उत्पन्न हुए भी सम्यग्दर्शन और सम्यग्ज्ञान में कारण-कार्य भाव, दीप और प्रकाश के समान भले प्रकार घटित होता है।

Surely right faith (*samyagdarśana*) and right knowledge (*samyajñāna*) arise in the soul simultaneously, still there exists the relationship of cause and effect between the two, as between the lamp and the light.

To say that faith (*darśana*) is attained after acquisition of knowledge (*jñāna*) is not correct as the two – faith (*darśana*) and knowledge (*jñāna*) – are attained by the soul simultaneously. When the clouds disappear the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence (*upaśama*), destruction (*kṣaya*) or destruction-cum-subsidence (*kṣayopaśama*) of the faith-deluding (*darśanamohanīya*) karmas, right sensory-knowledge (*matijñāna*) and right scriptural-knowledge (*śrutajñāna*) are attained at the same time due to the removal of wrong sensory- and scriptural-knowledge.¹

1 – see Ācārya Umāsvāmī's *Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 1-1, p. 5.*

ज्ञान और दर्शन के स्वरूप की समीक्षा –

The nature of knowledge and perception –

णाणं परप्पयासं दिट्ठी अप्पप्पयासया चेव ।

अप्पा सपरपयासो होदि त्ति हि मण्णसे जदि हि ॥१६१॥

ज्ञान परप्रकाशक ही है और दर्शन स्वप्रकाशक ही है तथा आत्मा स्वपरप्रकाशक है, ऐसा यदि तू वास्तव में मानता है – (तो उसमें विरोध आता है)।

If you really believe that knowledge (*jñāna*) illumines the others, perception (*darśana*) illumines the self, and the soul (*ātmā*) illumines both, the self and the others – (then there is contradiction).

EXPLANATORY NOTE

The contention that knowledge (*jñāna*) illumines only the others, and perception (*darśana*) illumines only the self, and, in this context, the soul (*ātmā*) illumines both, the self and the others, has serious contradictions.

Employing the Jaina Doctrine of conditional predications – *syādvāda* – the entity (*dharmī*) has infinite attributes and when one attribute (*dharma*) is treated as the primary attribute, other attributes stay in the background, as secondary attributes. The soul (*ātmā*) has attributes like knowledge (*jñāna*) and perception (*darśana*). If knowledge (*jñāna*) illumines only the others, it loses connection with the soul (*ātmā*) and it no longer remains all-pervasive (*sarvagata*). Such knowledge (*jñāna*) cannot exist. With similar reasoning, it can be shown that perception (*darśana*) that illumines only the self cannot exist. It can, thus, be established that both, knowledge (*jñāna*) and perception (*darśana*), illumine the self as well as the others.

ज्ञान और दर्शन के स्वरूप की समीक्षा -
The nature of knowledge and perception -

णाणं परप्पयासं तइया णाणेण दंसणं भिण्णं ।
 ण हवदि परदव्वगयं दंसणमिदि वण्णिदं तम्हा ॥१६२॥

यदि ज्ञान परप्रकाशक ही है तो ज्ञान दर्शन से भिन्न सिद्ध होगा, क्योंकि दर्शन परद्रव्यगत (परप्रकाशक) नहीं है ऐसा पूर्वसूत्र में कहा गया है।

If knowledge (*jñāna*) were to illumine only the others, then it will be distinct from perception (*darśana*) since, as per the previous *sūtra* (*sūtra* 161), perception (*darśana*) illumines only the self.

EXPLANATORY NOTE

If knowledge (*jñāna*) illumines only the others, it loses connection with the soul (*ātmā*) that has consciousness (*cetanā*) as its mark (*lakṣaṇa*). Knowledge (*jñāna*), then, should become insentient and must lose its capacity to know.

The soul is not the knower because of any external quality of knowledge; the two – the soul (*ātmā*) and the knowledge (*jñāna*) – are the same, as the fire and the heat. The ignorant who believes that the soul and the knowledge are different and only due to the influx of the knowledge the soul attains consciousness, must concede, as a corollary, that the soul is unconscious and gets consciousness due to the influx of the knowledge. Then, all objects including the dust, the pot, and the cloth, must attain consciousness on pervasion of the knowledge through these. This is absurd. Therefore, the soul and the knowledge are one and, as the reflected objects dwell in the mirror, the objects of knowledge dwell in the knowledge.¹

1 – Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 45.

ज्ञान और दर्शन के स्वरूप की समीक्षा –

The nature of knowledge and perception –

अप्या परप्पयासो तइया अप्पेण दंसणं भिण्णं ।

ण हवदि परदव्वगयं दंसणमिदि वण्णिदं तम्हा ॥१६३॥

यदि आत्मा (केवल) परप्रकाशक हो तो आत्मा से दर्शन भिन्न सिद्ध होगा, क्योंकि दर्शन परद्रव्यगत (परप्रकाशक) नहीं है (पहले तेरा मंतव्य) वर्णन किया गया है।

If the soul (*ātmā*) illumines (only) the others, then it will be distinct from perception (*darśana*) since, as per the earlier *sūtra* (*sūtra* 161), perception (*darśana*) does not illumine the others.

EXPLANATORY NOTE

If the soul (*ātmā*) illumines only the others, it loses connection with perception (*darśana*) which has been said to illumine only the self. The absolutistic (*ekānta*) view that the soul (*ātmā*) illumines only the others, and not the self, does not stand scrutiny as perception (*darśana*), then, must lose connection with the soul. If it is accepted that the soul (*ātmā*) illumines both, the self as well as the others, then perception (*darśana*) and the soul (*ātmā*) can be shown as one and the same, like the fire and the heat.

ज्ञान और दर्शन के स्वरूप की समीक्षा -
The nature of knowledge and perception -

णाणं परप्पयासं ववहारणयेण दंसणं तम्हा ।
 अप्पा परप्पयासो ववहारणयेण दंसणं तम्हा ॥१६४॥

व्यवहारनय (लोकदृष्टि) से ज्ञान परप्रकाशक है; इसलिये दर्शन (भी) परप्रकाशक है। व्यवहारनय से आत्मा परप्रकाशक है; इसलिये दर्शन (भी) परप्रकाशक है।

From the empirical (*vyavahāra*) point-of-view, knowledge (*jñāna*) illumines the others, therefore, perception (*darśana*) also illumines the others. From the empirical (*vyavahāra*) point-of-view, the soul (*ātmā*) illumines the others, therefore, perception (*darśana*) also illumines the others.

EXPLANATORY NOTE

It has been said in the Scripture that perfect-knowledge (*kevalajñāna*) knows fully all objects of the three times (the past, the present, and the future).

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः ।
 दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥१॥

जिसमें सम्पूर्ण, अनन्त पर्यायों से सहित, समस्त पदार्थों की माला अर्थात् समूह दर्पण के तल भाग के समान झलकती है, वह उत्कृष्ट ज्योति अर्थात् केवलज्ञानरूपी प्रकाश जयवन्त हो।

Victory to the Supreme Effulgence (Omniscience – the infinite and all-embracing knowledge) that images, as it were in a

mirror, all substances and their infinite modes, extending through the past, the present, and the future.

Ācārya Kundakunda's Pravacanasāra:

सव्वगदो जिणवसहो सव्वे वि य तग्गया जगदि अट्टा ।

णाणमयादो य जिणो विसयादो तस्स ते भणिदा ॥१-२६॥

ज्ञानमयी होने से जिन अर्थात् गणधरादिदेव उनमें वृषभ (प्रधान) सर्वज्ञ भगवान् सब लोक-अलोक में प्राप्त हैं और उन भगवान् के जानने योग्य होने से संसार में वे सब ही पदार्थ उन भगवान् में प्राप्त हैं ऐसा सर्वज्ञ ने कहा है।

The Omniscient has declared that Lord Jina – the first of whom was Lord Ṛṣabha, having infinite knowledge – has all-pervasive (*sarvagata*) existence. All objects-of-knowledge (*jñeya*) in the world – being knowables – reflect in his knowledge.

Now, the empirical point-of-view – *vyavahāranaya* – is dependent on the externality – *parāśrito vyavahārah*. The Scripture uses this point-of-view to facilitate understanding of the attribute of the soul (*ātmā*) by the uninitiated and untrained seeker of the truth. It is from this point-of-view that perfect-knowledge (*kevalajñāna*) has been said to know fully all objects of the three times (the past, the present, and the future). From the real or transcendental point-of-view – *nīścayanaya* – the soul (*ātmā*) is inseparable from knowledge (*jñāna*) and perception (*darśana*).

ज्ञान और दर्शन के स्वरूप की समीक्षा -

The nature of knowledge and perception -

णाणं अप्पपयासं णिच्छयणयएण दंसणं तम्हा ।

अप्पा अप्पपयासो णिच्छयणयएण दंसणं तम्हा ॥१६५॥

निश्चयनय (आत्मदृष्टि) से ज्ञान स्वप्रकाशक है; इसलिये दर्शन (भी) स्वप्रकाशक है। निश्चयनय से आत्मा स्वप्रकाशक है; इसलिये दर्शन (भी) स्वप्रकाशक है।

From the transcendental (*niścaya*) point-of-view, knowledge (*jñāna*) illumines the self, therefore, perception (*darśana*) also illumines the self. From the transcendental (*niścaya*) point-of-view, the soul (*ātmā*) illumines the self, therefore, perception (*darśana*) also illumines the self.

EXPLANATORY NOTE

From the transcendental (*niścaya*) point-of-view, the mark of knowledge (*jñāna*) is illuminating the self and the mark of perception (*darśana*), too, is illuminating the self. The soul (*ātmā*), rid of all external influence due to the senses (*indriya*), attains its pure state of perfection that is characterized by its own-nature (*svabhāva*) of knowledge-bliss (*jñānānanda*) – illuminating the self.

From the transcendental-point-of-view (*niścayanaya*) all substances remain in their own-nature (*svabhāva*); the soul is not transformed into other substances, other substances are not transformed into the soul. From the empirical-point-of-view (*vyavahāranaya*), however, the knowledge-soul encompasses other substances and other substances encompass the knowledge-soul.¹

1 – Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 35.

ज्ञान और दर्शन के स्वरूप की समीक्षा -

The nature of knowledge and perception -

अप्पसरूवं पेच्छदि लोयालोयं ण केवली भगवं ।

जइ कोइ भणइ एवं तस्स य किं दूसणं होइ ॥१६६॥

(निश्चय से) केवली भगवान् आत्मस्वरूप को देखते हैं, लोकालोक को नहीं देखते हैं; यदि कोई ऐसा कहता है तो उसे क्या दोष है? (अर्थात् कुछ दोष नहीं है।)

If someone says that the Omniscient Lord sees only the soul's own-nature (*svabhāva*) and not the universe (*loka*) and the non-universe (*aloka*), what blame can be attributed to him? (It is correct!)

EXPLANATORY NOTE

The Omniscient Lord attains the light of knowledge that is steady like the light of the jewel. It neither accepts nor rejects the objects-of-knowledge (*jñeya*) and the objects-of-knowledge (*jñeya*) do not cause transformation in the soul. The soul experiences only the nature of own soul by own soul, utterly indifferent to all external objects. As objects like the pot and the board get reflected in the mirror without the mirror wanting to reflect these, all objects-of-knowledge (*jñeya*) of the three times get reflected in the knowledge of the Omniscient Lord without him having any desire to know these. He is just the knower (*jñātā*) and the seer (*dṛṣṭā*). The knowing soul is utterly different from all foreign objects; only empirically, there is the relationship of the knower (*jñāyaka*) and the known (*jñeya*).¹

1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 41.

प्रत्यक्ष ज्ञान का वर्णन -

The nature of direct knowledge -

मुत्तममुत्तं दव्वं चेयणमियरं सगं च सव्वं च ।

पेच्छंतस्स दु णाणं पच्चक्खमणिंदियं होइ ॥१६७॥

मूर्त-अमूर्त, चेतन-अचेतन द्रव्यों को तथा स्व को और समस्त (परद्रव्यों) को देखनेवाले (जाननेवाले) का ज्ञान प्रत्यक्ष और अतीन्द्रिय होता है।

The knowledge (*jñāna*) that sees (knows) all substances – material (*mūrta*) and non-material (*amūrta*), animate (*cetana*) and inanimate (*acetana*), self and others – is direct (*pratyakṣa*) and sense-independent (*atīndriya*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

णत्थि परोक्खं किंचि वि समंत सव्वक्खगुणसमिद्धस्स ।

अक्खातीदस्स सदा सयमेव हि णाणजादस्स ॥१-२२॥

इन केवली भगवान् के कुछ भी पदार्थ परोक्ष नहीं है। एक ही समय सब द्रव्य, क्षेत्र, काल, भाव को प्रत्यक्ष जानते हैं। कैसे हैं वे भगवान्? सदा इन्द्रियों से रहित ज्ञान वाले हैं। इन्द्रियां संसार संबंधी ज्ञान का कारण हैं और परोक्षरूप मर्यादा लिये पदार्थों को जानती हैं, इस प्रकार की भाव-इन्द्रियां भगवान् के अब नहीं हैं इसलिये सब पदार्थों को सदा ही प्रत्यक्ष-स्वरूप जानते हैं। फिर कैसे हैं? सब आत्मा के प्रदेशों (अंगों) में सब इन्द्रियों के गुण जो स्पर्शादि का ज्ञान उसकर पूर्ण हैं अर्थात् जो एक-एक इन्द्रिय एक-एक गुण को ही जानती है जैसे आँख रूप को, इस तरह के क्षयोपशमजन्य ज्ञान के अभाव होने पर प्रगट हुए केवलज्ञान से वे केवली भगवान् सब अंगों द्वारा सब स्पर्शादि विषयों को जानते हैं। फिर कैसे हैं? अपने से ही निश्चयकर केवलज्ञान को प्राप्त हुए हैं।

.....

The knowledge of the Omniscient Lord is direct and simultaneous, always beyond the senses. The space-points of his pristine soul are not only inclusive of the power of the senses but, more than that, reflect simultaneously all objects. Certainly, the Omniscient Lord, by own making, is the embodiment of perfect-knowledge (*kevalajñāna*).

The function of knowledge is to know and there is no limit to knowledge. The Omniscient Lord has infinite knowledge and he knows directly, without gradation, every object-of-knowledge (*jñeya*) in the three worlds and the three times. This all-encompassing and indestructible knowledge is beyond sensory knowledge of the world.

परोक्षदृष्टि का वर्णन -

The nature of indirect perception -

पुव्वुत्तसयलदव्वं णाणागुणपज्जएण संजुत्तं ।

जो ण य पेच्छइ सम्मं परोक्खदिट्ठी हवे तस्स ॥१६८॥

नाना गुणों और पर्यायों से संयुक्त पूर्वोक्त समस्त द्रव्यों को जो सम्यक् प्रकार से नहीं देखता है उसे परोक्षदृष्टि है।

That which does not see clearly all substances with their various qualities (*guṇa*) and modes (*paryāya*), is indirect (*parokṣa*) perception.

EXPLANATORY NOTE

As mentioned in the previous *gāthā*, the direct (*pratyakṣa*) and sense-independent (*atīndriya*) knowledge (*jñāna*) sees (knows) all substances – material (*mūrta*) and non-material (*amūrta*), animate (*cetana*) and inanimate (*acetana*), self and others. The Scripture expounds that in its natural-mode (*svabhāva-paryāya*), the substance (*dravya*) undergoes six steps of infinitesimal changes of rhythmic rise (*vṛddhi*) and fall (*hāni*) – increase and decrease – called ‘*ṣaṭguṇa-hānivṛddhi*’. It is the basic mode – *artha-paryāya* – of the substance, not dependent on other substances. The mode (*paryāya*), without vibration, of a substance attained on annihilation of a particular quality, and on origination of another quality is its modification (*pariṇāma*). The modifications (*pariṇāma*) of the soul (*jīva*) are anger (*krodha*), etc. The modifications (*pariṇāma*) of matter (*pudgala*) are colour, etc. Modifications (*pariṇāma*) also take place in the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*) and the time (*kāla*). The modifications (*pariṇāma*) are due to the rhythmic rise and fall – *ṣaṭguṇahānivṛddhi* – in their ‘*avibhāga-praticcheda*’ as all these substances have intrinsic ‘*agurulaghuguṇa*’.

.....

The intrinsic ‘*agurulaghuguṇa*’ is the general (*sādhāraṇa*) quality-mode (*guṇa-paryāya*) of all substances. Transmigration is *saṃsāra*, the cycle of wandering. Those who undergo the cycle of wandering are the transmigrating souls. The whirling-round has five subdivisions: the cycle of matter (*dravyaparivartana*), the cycle of place (*kṣetra-parivartana*), the cycle of time (*kālaparivartana*), the cycle of being (*bhavaparivartana*), and the cycle of thought-activity (*bhāva-parivartana*).¹ The substance (*dravya*) of matter (*pudgala*), from the minute atom (*paramāṇu*) to the gross earth (*pṛthivī*), has the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparsā*). The substance of matter is of six kinds (from *sūkṣma-sūkṣma* – extremely fine to *sthūla-sthūla* – extremely gross). (see *gāthā* 21, p. 51-52, *ante*). The one who does not see clearly all substances with their infinite qualities (*guṇa*) and modes (*paryāya*) is having only the indirect (*parokṣa*) perception.

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

व्यवहारनय से केवली भगवान् लोकालोक को जानते हैं -
**Empirically, the Omniscient Lord knows
 the universe and the non-universe -**

लोयालोयं जाणइ अप्पाणं णेव केवली भगवं ।

जइ कोइ भणइ एवं तस्स य किं दूसणं होइ ॥१६९॥

(व्यवहारनय से) केवली भगवान् लोकालोक को जानते हैं, आत्मा को नहीं; यदि कोई ऐसा कहे तो उसे क्या दोष है? (अर्थात् दोष नहीं है।)

What is wrong if someone says that the Omniscient Lord knows the universe (*loka*) and the non-universe (*aloka*), not the soul (*ātmā*)? (There is no contradiction.)

EXPLANATORY NOTE

The statement that the Omniscient Lord knows the universe (*loka*) and the non-universe (*aloka*) relies on the empirical-point-of-view (*vyavahāranaya*). In an earlier *gāthā* (see *gāthā* 166, p. 279, *ante*), it has been said that the Omniscient Lord sees only the soul's own-nature (*svabhāva*) and not the universe (*loka*) and the non-universe (*aloka*). This statement relies on the real, transcendental-point-of-view (*niścayanaya*). Holistic, valid-knowledge – *pramāṇa* – validates both, the empirical (*vyavahāra*) and the transcendental (*niścaya*), points-of-view (*naya*) as long as each is considered as partial and relative. Thus, although the Omniscient Lord has infinite knowledge that knows directly, without gradation, every object-of-knowledge (*jñeya*), including the soul (*ātmā*), it is not wrong to say that he knows the universe (*loka*) and the non-universe (*aloka*).

That the Omniscient Lord knows simultaneously all substances and their infinite modes (*paryāya*) in the universe (*loka*) and the non-universe (*aloka*), has been highlighted in various Scriptural compositions:

.....

Ācārya Kundakunda's Pravacanasāra:

परिणमदो खलु णाणं पच्चक्खा सव्वदव्वपज्जाया ।
सो णेव ते विजाणदि उग्गहपुव्वाहिं किरियाहिं ॥१-२१॥

केवलज्ञान को परिणमते हुए जो केवली भगवान् हैं उनको निश्चय से सब द्रव्य तथा उनकी तीनों काल की पर्यायें प्रत्यक्ष अर्थात् प्रगट हैं। जैसे स्फटिकमणि के अंदर तथा बाहर में प्रगट पदार्थ दीखते हैं उसी तरह भगवान् को सब प्रत्यक्ष हैं। वह केवली भगवान् उन द्रव्य-पर्यायों को अवग्रह आदि अर्थात् अवग्रह, ईहा, अवाय, धारणा रूप जो क्रियायें हैं उनसे नहीं जानते हैं।

For sure, all substances (*dravya*) and their modes (*paryāya*) reflect directly (and simultaneously) in the perfect-knowledge (*kevalajñāna*) of the Omniscient. The Omniscient knows all substances and their modes directly and simultaneously as he does not rely on the sensory-knowledge that knows substances in stages – apprehension (*avagraha*), etc.

Ācārya Samantabhadra's Svayambhūstotra:

स्थितिजनननिरोधलक्षणं चरमचरं च जगत्प्रतिक्षणम् ।
इति जिन सकलज्ञलाञ्छनं वचनमिदं वदतांवरस्य ते ॥ (२०-४-११४)

हे जिनेन्द्र (मुनिसुव्रतनाथ)! आप उपदेश-दाताओं में श्रेष्ठ हैं, आपका यह वचन कि चेतन व अचेतन रूप यह जगत् हर समय ध्रौव्य-उत्पाद-व्यय लक्षण से युक्त है इस बात का द्योतक है कि आप सर्वज्ञ हैं।

O Lord Jina (Munisuvratanātha)! You are the supreme orator; your exposition that this world, comprising animate and inanimate substances, incessantly exhibits the characteristics of permanence (*dhrauvya*), origination (*utpāda*), and destruction (*vyaya*), is illustrative of your omniscience.

जीव ज्ञानस्वरूप है -

Knowledge is own-nature of the soul -

णाणं जीवसरूवं तम्हा जाणेइ अप्पगं अप्पा ।

अप्पाणं ण वि जाणदि अप्पादो होदि विदिरित्तं ॥१७०॥

ज्ञान जीव का स्वरूप है, इसलिये आत्मा आत्मा को जानता है; यदि ज्ञान आत्मा को न जाने तो (वह) आत्मा से व्यतिरिक्त (प्रथक्) सिद्ध हो।

Knowledge (*jñāna*) is the own-nature (*svarūpa*) of the soul (*ātmā*), therefore, the soul knows the soul. If knowledge (*jñāna*) is unable to know the soul (*ātmā*), it will become distinct from the soul.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

आदा णाणपमाणं णाणं णेयप्पमाणमुद्धिद्धं ।

णेयं लोयालोयं तम्हा णाणं तु सव्वगयं ॥१-२३॥

जीवद्रव्य ज्ञान के बराबर है क्योंकि द्रव्य अपने-अपने गुण-पर्यायों के समान होता है, इसी न्याय से जीव भी अपने ज्ञानगुण के बराबर हुआ। आत्मा ज्ञान से न तो अधिक न ही कम परिणमन करता है, जैसे सोना अपनी कड़े, कुंडल आदि पर्यायों से तथा पीले वर्ण आदिक गुणों से कम या अधिक नहीं परिणमता, उसी प्रकार आत्मा भी समझना। और ज्ञान ज्ञेय के (पदार्थों के) प्रमाण है ऐसा जिनेन्द्रदेव ने कहा है। जैसे - ईंधन में स्थित आग ईंधन के बराबर है उसी तरह सब पदार्थों को जानता हुआ ज्ञान ज्ञेय के प्रमाण है। जो ज्ञेय है वह लोक तथा अलोक है, जो भूत-भविष्यत-वर्तमान काल की अनन्त पर्यायों सहित छह द्रव्य हैं उसको लोक, और इस लोक से बाहर अकेला आकाश उसको अलोक जानना। इन्हीं दोनों - लोक-अलोक - को ज्ञेय कहते

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हैं। इसलिये ज्ञान तो सर्वगत अर्थात् सर्वव्यापक है, इससे ज्ञान ज्ञेय के बराबर है।

The soul (*ātmā*) is coextensive with knowledge (*jñāna*). Lord Jina has expounded that knowledge (*jñāna*) is coextensive with the objects-of-knowledge (*jñeya*). All objects of the universe (*loka*) and beyond (*aloka*) are the objects-of-knowledge (*jñeya*). Therefore, knowledge is all-pervasive (*sarvagata* or *sarva-vyāpaka*); it knows everything.

The substance (*dravya*) is coextensive with its qualities (*guṇa*) and modes (*paryāya*). Gold is coextensive with its mode of earring or bangle, also with its quality of yellowness. Therefore, the soul (*ātmā*) must be coextensive with its quality of knowledge (*jñāna*). Just as the fire in the fuel is coextensive with the fuel, knowledge (*jñāna*) is coextensive with the objects-of-knowledge (*jñeya*).

If knowledge (*jñāna*) is unable to know the soul (*ātmā*) it will become non-functional – like the axe without the axeman. Knowledge (*jñāna*) will then become distinct from the soul (*ātmā*). And the fallout of such a proposition is that knowledge (*jñāna*) must lose its power to know!

आत्मा ज्ञान है, ज्ञान आत्मा है -

The soul is knowledge, and knowledge is the soul -

अप्याणं विणु णाणं णाणं विणु अप्पगो ण संदेहो ।

तम्हा सपरपयासं णाणं तह दंसणं होदि ॥१७१॥

आत्मा को ज्ञान जानो और ज्ञान आत्मा है ऐसा जानो, इसमें संदेह नहीं है। इसलिये ज्ञान और दर्शन (दोनों) स्वपरप्रकाशक हैं।

Know without any doubt that knowledge (*jñāna*) is the soul (*ātmā*), and the soul (*ātmā*) is knowledge (*jñāna*). It follows that both, knowledge (*jñāna*) and perception (*darśana*), illumine the self and the others.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

णाणं अप्प त्ति मदं वट्टदि णाणं विणा ण अप्याणं ।

तम्हा णाणं अप्पा अप्पा णाणं व अण्णं वा ॥१-२७॥

ज्ञानगुण जीव ही है, ऐसा कहा है। आत्मा के बिना चेतनागुण और किसी जगह नहीं रहता इस कारण ज्ञानगुण जीव है और जीवद्रव्य चैतन्य गुणरूप है अथवा अन्य-गुण रूप भी है।

The Doctrine of Lord Jina proclaims that knowledge is the soul. Without the soul, there is no existence of knowledge. Therefore, knowledge is the soul, and the soul is knowledge, besides other qualities.

There is no difference between knowledge (*jñāna*) and the soul (*ātmā*); these are the same. Knowledge cannot exist without the soul. However, the soul has host of other qualities, such as bliss and energy,

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besides knowledge. Moreover, there is the doctrine-of-non-absolutism (*anekāntavāda*), the indispensability of looking at the reality from different points of view. If knowledge is the soul absolutely, the quality of knowledge becomes the substance of soul. That in which quality exists is the substance, and if the quality becomes the substance, in the absence of quality, the substance of soul cannot exist. If the soul is knowledge absolutely, the soul will possess the quality of knowledge alone; other qualities like bliss and energy cannot exist in it. Without the quality, the substance cannot exist; without the substance of soul, knowledge too cannot exist.

Therefore, from one point of view, knowledge definitely is the soul, as knowledge does not exist anywhere else. The soul is knowledge only in respect of its quality of knowledge, it is bliss in respect of its quality of bliss, it is energy in respect of its quality of energy, and so on.¹

The same argument holds for perception (*darśana*), another quality of the soul (*ātmā*). It follows that perception (*darśana*) is the soul (*ātmā*). Since the soul (*ātmā*) illumines the self as well as the others, knowledge (*jñāna*) and perception (*darśana*), too, illumine the self as well as the others.



1 – Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 35.

केवलज्ञानी अबंधक है -

The Omniscient is free from karmic bondage -

जाणंतो पस्संतो ईहापुव्वं ण होइ केवलिणो ।

केवलणाणी तम्हा तेण दु सोऽबंधगो भणिदो ॥१७२॥

जानते और देखते हुए भी केवली को इच्छा से युक्त (वर्तन) नहीं होता, इसलिये उन 'केवलज्ञानी' को (कर्म का) अबंधक कहा गया है।

Though the Omniscient (*kevalī*) knows and sees but entertains no volition; therefore, the Omniscient Lord – *kevalajñānī* – is said to be free from (fresh) karmic bondage.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

ण वि परिणमदि ण गेण्हदि उप्पज्जदि णेव तेसु अट्ठेसु ।

जाणण्णवि ते आदा अबंधगो तेण पण्णत्तो ॥१-५२॥

केवलज्ञानी शुद्धात्मा उन पदार्थों को जानता हुआ भी जिस कारण निश्चय करके न तो परिणमता है, न ग्रहण करता है और न उन पदार्थों में उत्पन्न होता है, उसी कारण से वह नवीन कर्मबंध से रहित कहा गया है।

Because the Omniscient soul, while it knows all objects-of-knowledge (*jñeya*), since it does not undergo transformation due to these objects, does not become the owner of these objects, and does not originate in these objects, therefore, it is free from karmic-bondage (*karmabandha*).

Although the Omniscient soul knows all objects-of-knowledge (*jñeya*), it does not undergo transformation of attachment (*rāga*) and aversion

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(*dveṣa*) due to these objects; it neither accepts these nor originates in these. It is, therefore, free from karmic-bondage (*karmabandha*). Knowledge-activity takes two forms: the activity of knowing – *jñāptikriyā*, and the activity of transformation-by-the-known – *jñeyārthapariṇāmanakriyā*. The activity of knowing – *jñāptikriyā* – knows without attachment (*rāga*) and aversion (*dveṣa*). The activity of transformation-by-the-known – *jñeyārthapariṇāmanakriyā* – knows with attachment (*rāga*) and aversion (*dveṣa*). The activity of knowing – *jñāptikriyā* – does not cause the bondage of karma; the activity of transformation-by-the-known – *jñeyārthapariṇāmanakriyā* – causes the bondage of karma.¹

The Omniscient soul sees and knows all objects-of-knowledge (*jñeya*), but neither accepts nor rejects these objects-of-knowledge; these do not transform the soul.

Ācārya Kundakunda's *Samayasāra*:

भावो रागादिजुदो जीवेण कदो दु बंधगो होदि ।

रायादिविष्णुमुक्को अबंधगो जाणगो णवरि ॥५-४-१६७॥

जीव के द्वारा किया हुआ रागादियुक्त भाव तो नवीन कर्मों का बंध करने वाला होता है और रागादि से रहित भाव बंध नहीं करता। वह मात्र ज्ञायक है।

Dispositions, like attachment (*rāga*), of the Self result into bondage of fresh karmas. However, the Self rid of such dispositions is free from bondage; he is just the knower.

1 – see Ācārya Kundakunda's *Pravacanasāra* – *Essence of the Doctrine*, p. 64-65.

केवली के वचन बंध के कारण नहीं हैं -
**The speech of the Omniscient
 does not cause karmic bondage -**

परिणामपुव्ववयणं जीवस्स य बंधकारणं होइ ।
 परिणामरहिवयणं तम्हा णाणिस्स ण हि बंधो ॥१७३॥

ईहापुव्वं वयणं जीवस्स य बंधकारणं होइ ।
 ईहारहियं वयणं तम्हा णाणिस्स ण हि बंधो ॥१७४॥

परिणामपूर्वक (मनपरिणाम सहित) वचन जीव को बंध का कारण है;
 (केवलज्ञानी को) परिणामरहित वचन होता है इसलिये उस ज्ञानी को
 वास्तव में बंध नहीं है।

इच्छापूर्वक वचन जीव को बंध का कारण है; (केवलज्ञानी को)
 इच्छारहित वचन होता है इसलिये उस ज्ञानी को वास्तव में बंध नहीं है।

The speech resulting from transformation of the mind is
 the cause of karmic bondage; since the Omniscient's
 (*kevalī*) speech is without such transformation, he is free
 from karmic bondage.

The speech resulting from volition is the cause of karmic
 bondage; since the Omniscient's (*kevalī*) speech is
 without such volition, he is free from karmic bondage.

EXPLANATORY NOTE

The Omniscient soul is 'without mind' – *amanaskāḥ kevalinaḥ*. His
 speech, therefore, is not a result of transformation of the mind. The
 speech-activity caused by transformation of the mind results in
 bondage. Similarly, the speech-activity out of desire results in

bondage. The speech-activity of the Omniscient soul, is neither due to transformation of the mind, nor due to desire. He is, therefore, free from karmic bondage.

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

अनात्मार्थं विना रागैः शास्ता शास्ति सतो हितम् ।
ध्वनन् शिल्पिकरस्पर्शान्मुरजः किमपेक्षते ॥८॥

आप्त भगवान् राग के बिना, अपना प्रयोजन न होने पर भी, समीचीन-भव्यजीवों को हित का उपदेश देते हैं क्योंकि बजाने वाले के हाथ के स्पर्श से शब्द करता हुआ मुरज (मृदंग) क्या अपेक्षा रखता है? अर्थात् कुछ भी नहीं।

The World Teacher (*āpta*) is free from attachment and, therefore, delivers His discourse without self-interest, for the well-being of the worthy (*bhavya*) souls; what does the drum (*mṛdaṅga*) long for as it makes sound on the touch of the drummer's hand?

Ācārya Samantabhadra's Svayambhūstotra:

कायवाक्यमनसां प्रवृत्तयो नाभवंस्तव मुनेश्चकीर्षया ।
नासमीक्ष्य भवतः प्रवृत्तयो धीर तावकमचिन्त्यमीहितम् ॥ (१५-४-७४)

आप प्रत्यक्ष ज्ञानी की काय, वचन और मन की प्रवृत्तियाँ आपकी कुछ करने की इच्छा से नहीं हुईं, न ही आपकी ये चेष्टाएँ वस्तु-स्वरूप को न जानते हुए अर्थात् अज्ञान-पूर्वक हुईं। हे धीर-वीर धर्मनाथ जिन! आपका चारित्र अचिन्त्य है, आश्चर्य करने वाला है।

O Embodiment of Knowledge! There were no desires involved behind the activities of your body, speech and mind. Also, these activities did not take place without any consideration. O Lord Resolute Dharmanātha! – your ways are inconceivable.

केवली के इच्छापूर्वक वर्तन न होने से बंध नहीं है -

**The activities of the Omniscient are without volition
and do not cause karmic bondage -**

ठाणणिसेज्जविहारा ईहापुव्वं ण होइ केवलिणो ।

तम्हा ण होइ बंधो साक्खट्ठं मोहणीयस्स ॥१७५॥

केवली भगवान् के खड़े रहना, बैठना और विहार करना इच्छापूर्वक नहीं होते, इसलिये उन्हें तन्निमित्तक बंध नहीं होता। उसके (बंध) होता है जो मोह के उदय से इन्द्रियजन्य विषयों के सहित होता है।

Bodily activities – standing, sitting, and moving – of the Omniscient Lord are not due to volition; hence, these activities do not cause bondage of karmas. Bondage of karmas takes place on indulgence in sense-objects, driven by delusion (*moha*).

EXPLANATORY NOTE

As explained in the previous *gāthā*, the Omniscient soul is ‘without mind’ – *amanaskāḥ kevalinaḥ*. It means that his activities are not a result of transformation of the mind, i.e., there is absence of the psychic-mind (*bhāvamāna*).

Ācārya Kundakunda's Pravacanasāra:

पुण्णफला अरहंता तेसिं किरिया पुणो हि ओदइया ।

मोहादीहिं विरहिया तम्हा सा खाइग त्ति मदा ॥१-४५॥

सर्वज्ञ वीतरागदेव तीर्थकरनामा पुण्य प्रकृति के फल हैं, अर्थात् अरहंत पद तीर्थकरनाम पुण्यकर्म के उदय से होता है। और उनकी काय तथा वचन की क्रिया निश्चय से कर्म के उदय से है। परन्तु वह क्रिया मोह, राग, द्वेषादि भावों से रहित है। इसलिये मोहकर्म के क्षय से उत्पन्न हुई है, ऐसी कही गई है।

Attainment of the status of the Omniscient Lord – the *Arhat* (*Tīrthañkara*, *Kevalī*, *Sarvajña*) – is the fruit of the past meritorious karmas. In addition, the activities of the *Arhat* are certainly due to the fruition of auspicious karmas. The activities of the *Arhat* do not take place due to the dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). His activities take place on complete destruction (*kṣaya*) of the inimical (*ghātī*) karmas, including the deluding (*mohanīya*) karma.

Activities of the *Arhat*, like moving around and delivering the divine discourse, take place due to the fruition of karmas. These activities cause vibrations in the space-points of the soul but due to the absence of dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), do not cause bondage of fresh karmas; these just result in shedding of the past karmas. Thus, activities of the *Arhat* do not give rise to fresh bondage of karmas but, in fact, result in shedding of the past karmas. Without the presence of the deluding (*mohanīya*) karma, activities lose the strength of disturbing the purity of the soul.¹

¹ – see Ācārya Kundakunda's *Pravacanasāra – Essence of the Doctrine*, p. 55-56.

कर्मक्षय से मोक्ष की प्राप्ति -

**The attainment of liberation is
the destruction of all karmas -**

आउस्स खयेण पुणो णिण्णासो होइ सेसपयडीणं ।

पच्छा पावइ सिग्घं लोयगं समयमेत्तेण ॥१७६॥

फिर (केवली को) आयु के क्षय से शेष समस्त प्रकृतियों का सम्पूर्ण नाश होता है, पश्चात् वे समयमात्र में (शीघ्र ही) लोकाग्र को प्राप्त कर लेते हैं।

With the termination of the life-determining (*āyuh*) karma of the Omniscient Lord, all remaining karmic-subtypes are destroyed completely. Immediately thereafter, in one instant (*samaya*), the soul reaches the summit of the universe (*loka*).

EXPLANATORY NOTE

When the duration of the life-determining (*āyuh*) karma is within one *muhūrta*, and the feeling-producing (*vedanīya*), the body-making (*nāma*) and the status-determining (*gotra*) karmas are of the same duration, the *Tīrthañkara* or the Omniscient (*kevali*) gives up entirely the activities of the speech, the mind and the gross body. Taking help from slight bodily activity, he embraces the third type of pure meditation of subtle activity - *sūkṣmakriyāpratipāti*. In case the duration of the life-determining (*āyuh*) karma is within one *muhūrta*, but the duration of the feeling-producing (*vedanīya*), the body-making (*nāma*) and the status-determining (*gotra*) karmas is more, with remarkable exertion, he makes the duration of these three karmas same as the life-determining (*āyuh*) karma. He is endowed with the wonderful capacity by which stupendous stoppage is affected. He

performs expansion of the soul which is capable of ripening the karmas very quickly and destroying or reducing these; this is called *kevali-samudghāta*. Here he practises comprehensive pervasion in the form of a stick (*daṇḍa*), a door (*kapāṭa*), an oblong (*pratara*), and filling up the universe (*lokapūraṇa*), in four instants and contracting to his former size immediately in another four instants. He thus makes the duration of all the four karmas equal, and through subtle bodily activity embraces the meditation of subtle activity – *sūkṣmakriyāpratipāti*. And after that he commences the meditation of complete destruction of activity – *vyuparatakriyānivarti*, also called *samucchinnakriyānivarti*. This entails complete destruction of activity as there is disappearance of respiration and movement and vibration of the spatial units of the soul, arising from activities (*yoga*) of the body, the mind and the speech-organ. In this stage of meditation there is complete annihilation of influx (*āsrava*) of all kinds of bondage (of karmas). And in the Omniscient-without-activity – *ayogakevalī*, endowed with the capacity of annihilating all karmas, there arise perfect conduct – *yathākhyāta cāritra*, knowledge (*jñāna*), and faith (*darśana*), which are capable of destroying all kinds of cobwebs of worldly suffering, and which constitute the immediate cause of complete emancipation or final liberation. Thus, the saint in the fourteenth stage burns all karmas with the powerful fire of concentration, becomes purified like 24-carat gold, freed from dirt and other alloys, and attains eternal bliss.¹

Immediately after attaining release from all karmas, the soul goes up to the summit of the universe.

1 – see Ācārya Umāsvāmī's *Tattvārthasūtra – With Explanation in English* from Ācārya Pūjyapāda's *Sarvārthasiddhi*, sūtra 9-44, p. 397-398.

परमात्मतत्त्व का स्वरूप -

The nature of the perfect-soul -

जाइजरमरणरहियं परमं कम्मट्टवज्जियं सुद्धं ।

णाणइचउसहावं अक्खयमविणासमच्छेयं ॥१७७॥

(परमात्मतत्त्व) जन्म-जरा-मरण से रहित है, उत्कृष्ट है, आठ कर्मों से रहित है, शुद्ध है, ज्ञानादिक चार गुणरूप स्वभाव से सहित है, अक्षय है, अविनाशी है और अच्छेद्य (छेदन न हो सकने वाला) है।

The perfect-soul-substance – the cause-soul
(*paramātmātattva, kāraṇa paramātmā*) – is free from birth, old-age and death, rid of the eight kinds of karmas, pristine, endowed with four qualities like infinite-knowledge, and it is imperishable, indestructible, and indivisible.

EXPLANATORY NOTE

Ācārya Kundakunda's Aṭṭhapāhuḍa – Mokkhapāhuḍa:

मलरहिओ कलचत्तो अणिंदिओ केवलो विसुद्धप्पा ।

परमेट्ठी परमजिणो सिवंकरो सासओ सिद्धो ॥६॥

वह परमात्मा मलरहित है, कला अर्थात् शरीर से रहित है, अतीन्द्रिय है, केवलज्ञानमय है, विशुद्ध है, परमजिन है, कल्याणकर है, शाश्वत है और सिद्ध है।

The pure-soul (*paramātmā*) is rid of all karmic dirt, body and physical senses. It is endowed with infinite knowledge, pristine, victor of karma-enemies, benefactor for all worldly beings, imperishable, and established in the supreme state of liberation.

परमात्मतत्त्व का स्वरूप -

The nature of the perfect-soul-substance -

अव्याबाहमणिंदियमणोवमं पुण्णपावणिम्मुक्कं ।

पुणरागमणविरहियं णिच्चं अचलं अणालंबं ॥१७८॥

वह परमात्मतत्त्व अव्याबाध है, अतीन्द्रिय है, अनुपम है, पुण्य-पाप से निर्मुक्त है, पुनरागमन से रहित है, नित्य, अचल और अनालम्ब - पर के आलम्बन से रहित - है।

The perfect-soul-substance – the cause-soul (*paramātmātattva*, *kāraṇa paramātmā*) – is free from obstruction – *avyābādha*, sense-independent – *atīndriya*, unparalleled (*anupama*), rid of merit (*puṇya*) and demerit (*pāpa*), free from rebirth (*punarāgamana*), eternal (*nitya*), non-transient (*acala*), and independent (*anālamba*).

EXPLANATORY NOTE

The perfect-soul-substance – *paramātmātattva* – stays in the secure fort of natural-knowledge and, therefore, not visible or accessible to the evil karma-army of the enemy; it is, thus, free from obstruction – *avyābādha*. Happiness engulfs it through and through in all its space-points, leaving no role for the senses. It is, therefore sense-independent – *atīndriya*. The perfect-soul-substance – *paramātmātattva* – is unparalleled (*anupama*), being superior to the other two kinds of souls, the extroverted-soul – *bahirātmātattva* and the introverted-soul – *antarātmātattva*. Being insulated from the worldly pleasure and misery, it is rid of merit (*puṇya*) and demerit (*pāpa*). Rid of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), it is free from rebirth (*punarāgamana*). It is eternal (*nitya*) since it does not

have to change its state of existence; unlike the worldly souls which must take birth, repeatedly, in the four states of existence. Since its own-qualities and modes remain stable, it is non-transient (*acala*). Being utterly autonomous, it is independent (*anālamba*).

Ācārya Kundakunda's Bhaktisaṃgraha – Siddhabhakti:

अइसयमव्वाबाहं सोक्खमणंतं अणोवमं परमं ।
इंदियविसयातीदं अप्पत्तं अच्चयं च ते पत्ता ॥९॥

वे सिद्ध भगवान् अतिशय, अव्याबाध, अनन्त, अनुपम, उत्कृष्ट, इन्द्रिय विषयों से अतीत, अप्राप्त - जो पहले कभी प्राप्त नहीं हुआ - तथा स्थायी सुख को प्राप्त हुए हैं।

The happiness (*sukha*) of the liberated soul (the *Siddha*) is miraculous, free from obstruction, without an end, unparalleled, supreme, sense-independent, novel and eternal.

परमात्मतत्त्व को निर्वाण कहा है -

The perfect-soul is liberation -

णवि दुक्खं णवि सुक्खं णवि पीडा णेव विज्जदे बाहा ।

णवि मरणं णवि जणणं तत्थेव य होइ णिव्वाणं ॥१७९॥

जहाँ दुःख नहीं है, (सांसारिक) सुख नहीं है, पीड़ा नहीं है, बाधा नहीं है, मरण नहीं है और जन्म नहीं है, वहीं निर्वाण है। (अर्थात् दुःखादि-रहित परमात्मतत्त्व में ही निर्वाण है।)

Where there are no misery (*duḥkha*), no (worldly) happiness (*sukha*), no affliction (*pīḍā*), no obstruction (*bādhā*), no death (*maraṇa*), and no birth (*janma*), there is liberation – *nirvāṇa*.

EXPLANATORY NOTE

Liberation – *nirvāṇa*, *mokṣa* – is the pure state of the soul that is rid of all imperfections of the worldly state of existence. The perfect-soul-substance – *paramātmattva* – is dependent on the self, totally insulated from all imperfections of the worldly state – misery and happiness, afflictions and obstructions, and birth and death.

Since it is rid of the karmas that cause demerit, there is no misery. Since it is rid of the karmas that cause merit, there is no (worldly) happiness. Since it is rid of the body, home to uneasiness, there is no affliction. Since it is rid of the unpleasant-feeling (*asātāvedanīya*) karmas, there is no obstruction. Since it is rid of the quasi-karmic-matter (*nokarma*) that is responsible for body-formation, there is no death. Since it does not assimilate fresh quasi-karmic-matter (*nokarma*) that is responsible for body-formation, there is no birth.

निर्वाण का स्वरूप -

The nature of liberation -

णवि इंदिय उवसग्गा णवि मोहो विम्हिओ ण णिहा य ।

ण य तिण्हा णेव छुहा तत्थेव य होइ णिव्वाणं ॥१८०॥

जहाँ इन्द्रियाँ नहीं हैं, उपसर्ग नहीं है, मोह नहीं है, विस्मय नहीं है, निद्रा नहीं है, तृषा नहीं है, और क्षुधा नहीं है, वहीं निर्वाण है। (अर्थात् इन्द्रियादि-रहित परमात्मतत्त्व में ही निर्वाण है।)

Where there are no senses (*indriya*), no calamity (*upasarga*), no delusion (*moha*), no surprise (*vismaya*), no sleep (*nidrā*), no thirst (*trṣā*), and no hunger (*kṣudhā*), there is liberation – *nirvāṇa*.

EXPLANATORY NOTE

Liberation – *nirvāṇa*, *mokṣa* – is the pure state of the soul that is of the nature of knowledge (*jñāna*). It is rid of all occupation of the senses (*indriya*) – touch (*sparśana*), taste (*rasanā*), smell (*ghrāṇa*), sight (*cakṣu*), and hearing (*śrota*). It is immune to calamity (*upasarga*) brought about by the *devas*, the humans, the animals, and the nonliving objects. The pure soul is rid of the two kinds of deluding (*mohanīya*) karmas – the perception-deluding (*darśanamohanīya*) and the conduct-deluding (*cāritramohanīya*) – and, as the result of complete destruction (*kṣaya*) of the knowledge-obstructing karmas, it is ever established in perfect-knowledge (*kevalajñāna*) and perfect-conduct (*yathākhyāta cāritra*). Since the pure soul has no external concern, it is rid of surprise (*vismaya*). Of the nature of knowledge (*jñāna*), the pure soul does not sleep (*nidrā*). Since it is rid of the unpleasant-feeling (*asātāvedanīya*) karmas, it does not experience thirst (*trṣā*) and hunger (*kṣudhā*). The perfect-soul-substance – *paramātmata* – is eternal liberation (*nirvāṇa*, *mokṣa*).

निर्वाण का स्वरूप -

The nature of liberation -

णवि कम्मं णोकम्मं णवि चिंता णेव अट्टरुद्दाणि ।

णवि धम्मसुक्कझाणे तत्थेव य होइ णिव्वाणं ॥१८१॥

जहाँ कर्म और नोकर्म नहीं है, चिन्ता नहीं है, आर्त और रौद्र ध्यान नहीं है, और धर्म्य तथा शुक्ल ध्यान नहीं है, वहीं निर्वाण है। (अर्थात् कर्मादि-रहित परमात्मतत्त्व में ही निर्वाण है।)

Where there are no karma (*karma*) and quasi-karma (*nokarma*), no anxiety (*cintā*), no sorrowful (*ārta*) and cruel (*raudra*) meditation (*dhyāna*), no virtuous (*dharmya*) and pure (*śukla*) meditation (*dhyāna*), there is liberation – *nirvāṇa*.

EXPLANATORY NOTE

Since the perfect-soul-substance – *paramātmātattva* – is utterly pristine, it is free from the eight kinds of material-karmas (*dravyakarma*). Being eternally rid of the five kinds of bodies, no quasi-karmic-matter (*nokarma*) clings to it. There is no mind and, therefore, there is no anxiety (*cintā*). There are no dispositions due to the fruition of karmas – *audayika bhāva* – etc., and, hence, there are no sorrowful (*ārta*) and cruel (*raudra*) kinds of meditation (*dhyāna*). There is no associated body with superior sturdiness and strength – *saṃghanana* – and, therefore, there are no virtuous (*dharmya*) and pure (*śukla*) kinds of meditation (*dhyāna*).

सिद्ध भगवान् के स्वभाव गुण -

The own-nature of the liberated-soul (the *Siddha*) -

विज्जदि केवलणाणं केवलसोक्खं च केवलं विरियं ।

केवलदिट्ठि अमुत्तं अत्थित्तं सप्पदेसत्तं ॥१८२॥

(सिद्ध भगवान् के) केवलज्ञान, केवलदर्शन, केवलसुख, केवलवीर्य, अमूर्तत्व, अस्तित्व और सप्रदेशत्व होते हैं।

The liberated-soul (the *Siddha*) is characterized by infinite-knowledge (*kevalajñāna*), infinite-perception (*kevaladarśana*), infinite-happiness (*kevalasukha*), infinite-energy (*kevalavīrya*), incorporealness (*amūrtatva*), existence (*astitva*), and with-space-points (*sapradeśatva*).

EXPLANATORY NOTE

As the eight kinds of karmas are burnt with the fire of pure-meditation (*śukladhyāna*), the liberated-soul (the *Siddha*) gets established, wholly and eternally, in own-self. It no longer depends on anything external; it attains its own-nature (*svabhāva*) or natural-qualities (*svabhāvaguna*). On destruction of the four inimical (*ghātī*) karmas, infinite-knowledge (*kevalajñāna*), infinite-perception (*kevaladarśana*), infinite-happiness (*kevalasukha*) and infinite-energy (*kevalavīrya*) are manifested.

All objects have two kinds of qualities (*guṇa*) – the general (*sāmānya*), and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanā*) is a specific (*viśeṣa*) attribute of the soul when viewed in reference to non-souls but a general (*sāmānya*) attribute when viewed in reference to

other souls. In a hundred pitchers, the general quality is their jar-ness, and the specific quality is their individual size, shape or mark. Thousands of trees in a forest have tree-ness (*vrkṣatva*) as the general (*sāmānya*) attribute but each tree has specific (*viśeṣa*) attributes, distinguishing these as neem tree, oak tree or palm tree.

Ācārya Samantabhadra's Svayambhūstotra:

यथैकशः कारकमर्थसिद्धये समीक्ष्य शेषं स्वसहायकारकम् ।

तथैव सामान्यविशेषमातृका नयास्तवेष्टा गुणमुख्यकल्पतः ॥ (१३-२-६२)

हे भगवन् (विमलनाथ)! आपके मत में जिस प्रकार एक-एक कारण - उपादान कारण अथवा निमित्त कारण - अपने सिवाय दूसरे सहकारी कारक की अपेक्षा करके ही किसी कार्य की सिद्धि के लिए समर्थ होते हैं वैसे ही सामान्य धर्म तथा विशेष धर्म को प्रगट करने वाले नय भी एक को मुख्य तथा दूसरे को गौण कहने की अपेक्षा से ही इष्ट हैं अर्थात् कार्य की सिद्धि के लिए समर्थ हैं।

O Lord Vimalanātha! Just as the two mutually supportive causes, the substantial cause (*upādāna kāraṇa*) and the instrumental cause (*nimitta kāraṇa*), result in the accomplishment of the desired objective, in the same way, your doctrine that postulates two kinds of attributes in a substance, general (*sāmānya*) and specific (*viśeṣa*), and ascertains its particular characteristic (*naya*) depending on what is kept as the primary consideration for the moment while keeping the other attributes in the background, not negating their existence in any way, accomplishes the desired objective.

When our expression makes the general (*sāmānya*) aspect as its subject, the specific (*viśeṣa*) aspect becomes secondary and when the expression makes the specific aspect as its subject, the general aspect becomes secondary; this is achieved by using the word 'syāt' in expression.

Ācārya Māilladhavala's *Nayacakko*:

अत्थित्तं वत्थुत्तं दव्वत्त पमेयत्त अगुरुलहुत्तं ।

देसत्त चेदणिदरं मुत्तममुत्तं वियाणेह ॥१२॥

अस्तित्व, वस्तुत्व, द्रव्यत्व, प्रमेयत्व, अगुरुलघुत्व, प्रदेशवत्व, चेतनत्व, अचेतनत्व, मूर्तत्व, अमूर्तत्व – ये दस सामान्य गुण जानो।

These ten qualities: existence (*astitva*), activity or *arthakriyā* (*vastutva*), power of changing modes (*dravyatva*), power of being known (*prameyatva*), power of maintaining distinction with all other substances (*agurulaghutva*), having space-points (*pradeśavatva*), consciousness (*cetanatva*), lifelessness (*acetanatva*), corporeality – having a form (*mūrtatva*), and incorporeality – without having a form (*amūrtatva*) are general (*sāmānya*) qualities of substances.

णाणं दंसण सुह सत्ति रूवरस गंध फास गमणठिदी ।

वट्टणगाहणहेउमुत्तममुत्तं खु चेदणिदरं च ॥१३॥

ज्ञान, दर्शन, सुख, वीर्य, रूप, रस, गन्ध, स्पर्श, गमनहेतुत्व, स्थितिहेतुत्व, वर्तनाहेतुत्व, अवगाहनहेतुत्व, मूर्तत्व, अमूर्तत्व, चेतनत्व, अचेतनत्व – ये द्रव्य के विशेष गुण जानो।

These sixteen qualities: knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), colouration (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparsā*), assistance in motion (*gatihetutva*), assistance in rest (*sthitihetutva*), assistance in continuity of being through gradual changes (*vartanāhetutva*), assistance in providing accommodation (*avagāhanahetutva*), corporeality – having a form (*mūrtatva*), incorporeality – without having a form (*amūrtatva*), consciousness (*cetanatva*), lifelessness (*acetanatva*) are specific (*viśeṣa*) qualities of substances.

The soul-substance (*jīva-dravya*) does not have qualities (*guṇa*) of lifelessness (*acetanatva*) and corporeality – having a form (*mūrtatva*) – out of the ten general (*sāmānya*) qualities mentioned above. It has these eight general (*sāmānya*) qualities: existence (*astitva*), activity or *arthakriyā* (*vastutva*), power of changing modes (*dravyatva*), power of being known (*prameyatva*), power of maintaining distinction with all other substances (*agurulaghutva*), having space-points (*pradeśavatva*), consciousness (*cetanatva*), and incorporeality – without having a form (*amūrtatva*). These qualities (*guṇa*) are specific (*viśeṣa*) to the soul-substance (*jīva-dravya*) – knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), and consciousness (*cetanatva*).

निर्वाण और सिद्ध के एकत्व का प्रतिपादन -

Liberation (*nirvāṇa*) is the liberated-soul (the *Siddha*) -

णिव्वाणमेव सिद्धा सिद्धा णिव्वाणमिदि समुद्दिट्ठा ।

कम्मविमुक्को अप्पा गच्छइ लोयग्गपज्जंतं ॥१८३॥

निर्वाण ही सिद्ध है और सिद्ध ही निर्वाण है, ऐसा कहा गया है। कर्म से विमुक्त आत्मा लोकाग्र-पर्यन्त जाता है।

It has been expounded that liberation (*nirvāṇa*) is the liberated-soul (the *Siddha*) and the liberated-soul (the *Siddha*) is liberation (*nirvāṇa*). The soul (*ātmā*) rid of karmas darts up to the summit of the universe (*loka*).

EXPLANATORY NOTE

Here, the word 'liberation' (*nirvāṇa*) has two meanings. First, as per the Scripture, liberation (*nirvāṇa*) is the liberated-soul (the *Siddha*). From the empirical (*vyavahāra*) point-of-view, the '*Siddha śilā*' is the abode of the liberated-soul (the *Siddha*). (see p. 151, *ante*). But from the transcendental (*niścaya*) point-of-view, the liberated-soul (the *Siddha*) lives in own-nature (*svabhāva*). Therefore, it is said that liberation (*nirvāṇa*) is the liberated-soul (the *Siddha*) and also that the liberated-soul (the *Siddha*) is liberation (*nirvāṇa*) – living in own-nature (*svabhāva*).

As the soul attains liberation, it rises up to the topmost part of the universe, called the *Siddha śilā*, and resides there forever, free from transmigration.

कर्म-विमुक्त आत्मा लोकाग्र-पर्यन्त ही जाता है -

The liberated-soul goes up to the end of the universe -

जीवाण पुग्गलाणं गमणं जाणेहि जाव धम्मत्थी ।

धम्मत्थिकायभावे तत्तो परदो ण गच्छंति ॥१८४॥

जीवों और पुद्गलों का गमन जहाँ तक धर्मास्तिकाय है वहाँ तक होता है, ऐसा जानो। लोकाग्र के आगे धर्मास्तिकाय का अभाव होने से वे जीव और पुद्गल नहीं जाते।

Know that the substances of the soul (*jīva*) and the matter (*pudgala*) can traverse only till the space where the substance called the medium-of-motion – *dharmāstikāya* – exists. Since there is no medium-of-motion – *dharmāstikāya* – beyond the end of the universe (*loka*), these substances do not go there.

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

धर्मास्तिकायाभावात् ॥१०-८॥

आगे (लोकाकाश के बाहर) धर्मास्तिकाय का अभाव है, अतः मुक्त जीव लोक के अन्त तक ही जाता है।

The liberated soul does not go beyond the end of the universe as no medium-of-motion – *dharmāstikāya* – exists there.

There is no movement in the non-universe (*aloka*) above, as there is no medium of motion – *dharmāstikāya* – which aids movement. Otherwise there would be no distinction between the universe and the non-universe.

नियम और उसके फल का उपसंहार -

The exertion of the soul – *niyama* – and its fruit –

णियमं णियमस्स फलं णिहिद्धं पवयणस्स भत्तीए ।

पुव्वावरविरोधो यदि अवणीय पूरयंतु समयणहा ॥१८५॥

(इस ग्रन्थ में) प्रवचन की भक्ति से नियम और नियम का फल दिखलाया गया है। इसमें यदि पूर्वापर विरोध हो तो आगम के ज्ञाता पुरुष उसे दूर कर पूर्ति करें।

Prompted by devotion to the Scripture, right exertion of the soul – *niyama* – and its fruit, have been described. If any inconsistencies are found in the description, learned scholars may remove these and refine the treatise.

EXPLANATORY NOTE

This *gāthā* is the conclusion of the treatise. It has been expounded in *gāthā* 3 that right exertion of the soul – that which must be done – is the '*niyama*'. And, the '*niyama*' is right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). The fruit of such exertion is liberation (*mokṣa, nirvāṇa*).

The composition has been prompted by devotion to the Scripture, and not by vain about poetic genius.

If any inconsistencies are found in the description, those who know the true nature of the soul may incorporate the refinement.

भव्य के लिये भक्ति कर्तव्य है -

The worthy soul must have persistent devotion -

ईसाभावेण पुणो केई णिंदंति सुंदरं मगं ।

तेसिं वयणं सोच्चाऽभत्तिं मा कुणह जिणमग्गे ॥१८६॥

(यदि) कोई लोग ईर्ष्या-भाव से सुन्दर मार्ग की निन्दा करते हैं तो भी उनके वचन सुनकर जिनमार्ग के प्रति अभक्ति (अश्रद्धा) नहीं करना।

If some persons, out of jealousy, deride this beautiful path (to liberation), still (O worthy disciple!), on hearing their words, do not lose devotion to the path of the Conquerors (*Jina*).

EXPLANATORY NOTE

Some wrong-believer (*mithyādr̥ṣṭi*) and dumb persons, out of envy and malice, resort to deriding this beautiful path to liberation – comprising the ‘Three Jewels’ of right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – expounded by the Omniscient Lord Jina. In doing so, they put forward faulty accounts, illustrations, and arguments. O worthy (*bhavya*) disciple! On hearing such persons, do not ever lose devotion to this path, which has the power to rid the soul of the karmic dirt.

नामकथन द्वारा शास्त्र के उपसंहार का कथन -
The name of the Scripture, with conclusion -

णियभावणाणिमित्तं मए कदं णियमसारणामसुदं ।
 णच्चा जिणोवदेसं पुव्वावरदोसणिम्मुक्कं ॥१८७॥

पूर्वापर (पूर्ववर्ती और परवर्ती) दोषरहित, जिनोपदेश को जानकर मैंने निजभावना के निमित्त से यह नियमसार नाम का शास्त्र रचा है।

After understanding the teaching of the Conquerors (*Jina*) that is rid of the fault of inconsistency between parts and with the object of contemplating on the 'Self', I have composed this Scripture, '*Niyamasāra*'.

EXPLANATORY NOTE

The author, *Ācārya* Kundakunda, avers that he has composed this Scripture, *Niyamasāra*, after understanding the teaching of the Conquerors (*Jina*). The Conquerors are the Omniscient (*sarvajña*) Lords who have vanquished attachment – *vītarāga*. Their teaching is absolutely without faults including inconsistency between parts. The object of composing this Scripture was self-contemplation.

This Scripture – *Niyamasāra* – expounds the essence of the objects of knowledge, and, by the word '*niyama*', the path to liberation. It expounds the five substances with extensive magnitude, *pañcāstikāya* – the soul (*jīva*), the physical matter (*pudgala*), the medium of motion (*dharma*), the medium of rest (*adharmā*), and the space (*ākāśa*); the fivefold observance, *pañcācāra*, in regard to faith (*darśana*), knowledge (*jñāna*), conduct (*cāritra*), austerities (*tapa*), and power (*vīrya*); the six substances (*dravya*); and the seven realities (*tattva*) along with merit (*puṇya*) and demerit (*pāpa*). It describes the five kinds of dispositions (*bhāva*) – subsidential (*aupaśamika*), destructional (*kṣāyika*), destruction-cum-subsidential (*kṣāyopāśamika*), rising (*audayika*) and inherent nature (*pāriṇāmika*). It expounds the

nature of real (*niścaya*) repentance (*pratikramaṇa*), renunciation (*pratyākhyāna*), expiation (*prāyaścitta*), confession (*ālocanā*), self-adoration (*niyama*), etc., which promote spiritual advancement. It also expounds the nature of the inauspicious (*aśubha*), the auspicious (*śubha*) and the pure (*śuddha*) cognition (*upayoga*).

The study of this Scripture involves two meanings: 1) the meaning of the individual *gāthā*, and 2) the meaning of the Scripture itself. The meaning of the individual *gāthā* has been provided in the accompanying text. The meaning of the Scripture itself is expounded now. This Scripture – *Niyamasāra* – is the Word of the Omniscient Lord. It has the power to bestow the true follower with ineffable happiness of liberation that is utterly rid of attachment, without obstruction, eternal, and sense-independent. Such happiness is attained by meditating on the perfect-soul-substance – the cause-soul (*paramātmātattva*, *kāraṇa paramātmā*) – which is pristine, and endowed with four qualities of infinite-knowledge, imperishable, indestructible, and indivisible. This Scripture is adorned by various points-of-view (*naya*). It leads to the fifth stage of existence. It has been composed by the *digambara* ascetic (*nirgrantha muni*) whose only possession is his body and who is rid of the influence of the five senses (*indriya*). Worthy men, aspiring for supreme happiness, who comprehend this Scripture without contradiction of the empirical (*vyavahāra*) and the transcendental (*niścaya*) points-of-view are able to adopt conduct that leads their souls to the desired goal. Leaving aside the twenty-four kinds of possessions, external and internal, and by concentrating on the pure (*śuddha*) and inseparable (*abheda*) ‘Three Jewels’ (*ratnatraya*) – right faith (*samyagdārśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – they attain eternal happiness appertaining to the perfect-soul-substance (*paramātmātattva*, *kāraṇa paramātmā*).

इस प्रकार श्री कुन्दकुन्दाचार्य विरचित नियमसार ग्रन्थ में
शुद्धोपयोग अधिकार नाम का बारहवाँ अधिकार समाप्त हुआ।

This concludes
Ācārya Kundakunda's Niyamasāra
– The Essence of Soul-adoration
 (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 Ajitanātha,
 the second Tīrthaṅkara, for continued propitiousness:*

Ācārya Samantabhadra's Svayambhūstotra:

अद्यापि यस्याजितशासनस्य सतां प्रणेतुः प्रतिमङ्गलार्थम् ।
 प्रगृह्यते नाम परं पवित्रं स्वसिद्धिकामेन जनेन लोके ॥ (२-२-७)

जिनका अनेकान्त शासन दूसरों (एकान्तवादियों) के द्वारा पराजित नहीं हो सकता है और जो सत्पुरुषों के प्रधान नायक हैं (भव्य जीवों को मोक्षमार्ग में प्रवर्तन कराने वाले हैं), आज भी इस लोक में अपने इष्ट प्रयोजन को सिद्ध करने की इच्छा रखने वाले जनसमूह के द्वारा उन भगवान् अजितनाथ का परम पवित्र नाम प्रत्येक मंगल के निमित्त सादर ग्रहण किया जाता है।

Lord Ajitanātha's regime, which promulgated the right path to liberation, was the principal guide for the virtuous men, and those who subscribed to the absolutistic point-of-view could not counter it. Even today, the most auspicious name of Lord Ajitanātha is taken as a propitious omen by all men wishing for the accomplishment of their goals.



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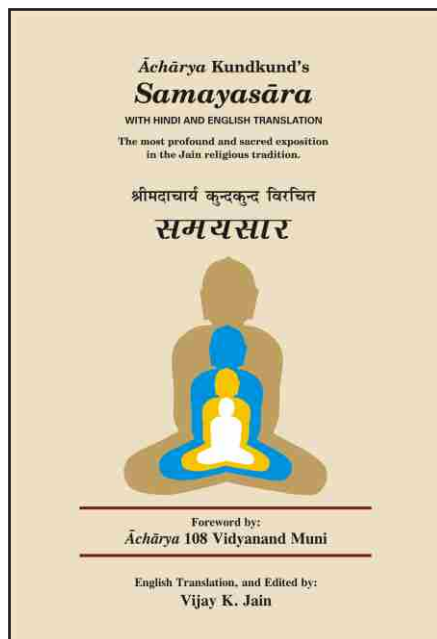
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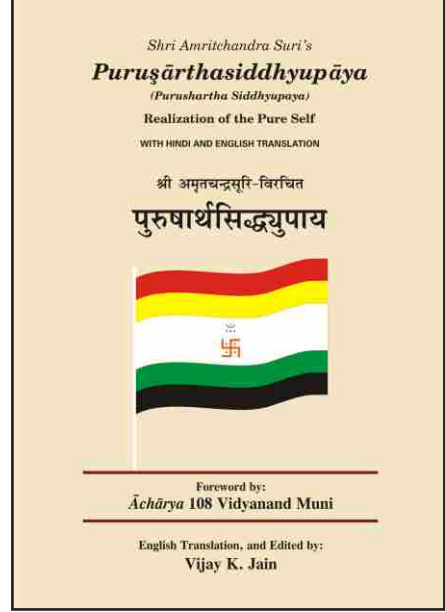
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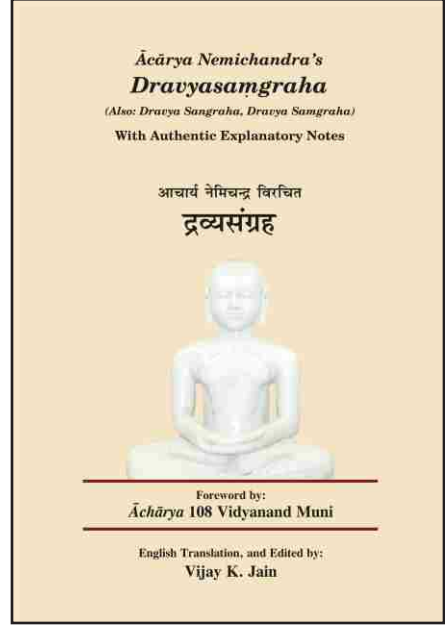
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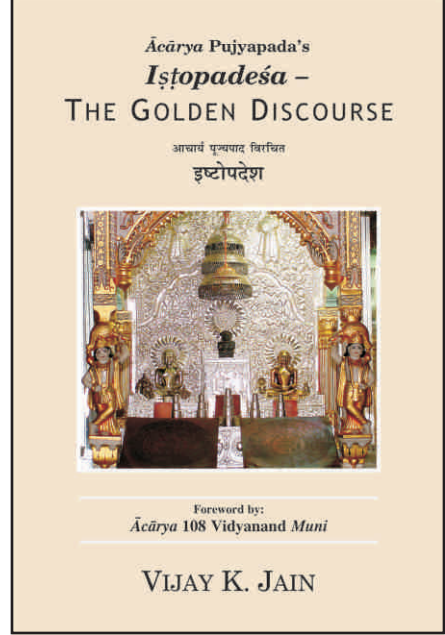
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His Holiness Ācārya Pūjyapāda, who graced this earth around 5th century CE, had crafted some valuable gems of Jaina doctrine, including *Sarvārthasiddhi* and *Iṣṭopadeśa*. Concise but deep in import, *Iṣṭopadeśa* unambiguously establishes the glory of the Self. It is an essential reading for the ascetic. The householder too who ventures to study it stands to benefit much as the work establishes the futility of worldly objects and pursuits, and strengthens right faith, the basis for all that is good and virtuous.

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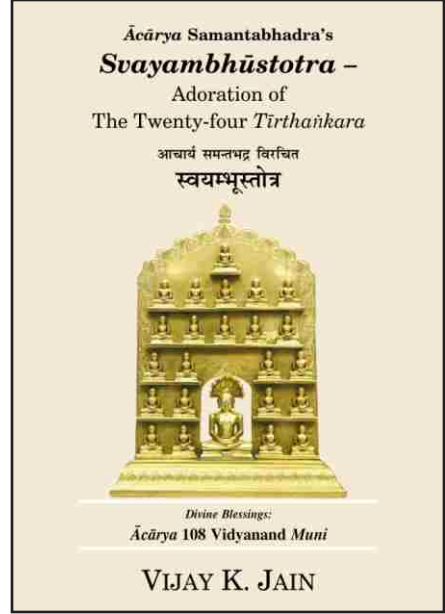
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The book has two useful Appendices. Appendix-1 attempts to familiarize the reader with the divisions of empirical time that are used extensively in Jaina cosmology. Appendix-2 provides a glimpse of life stories, adapted from authentic Jaina texts, of the Twenty-four *Tīrthaṅkara*.

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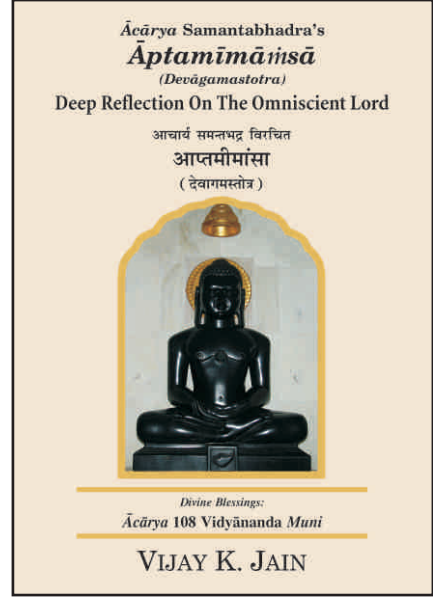
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Ācārya Samantabhadra's
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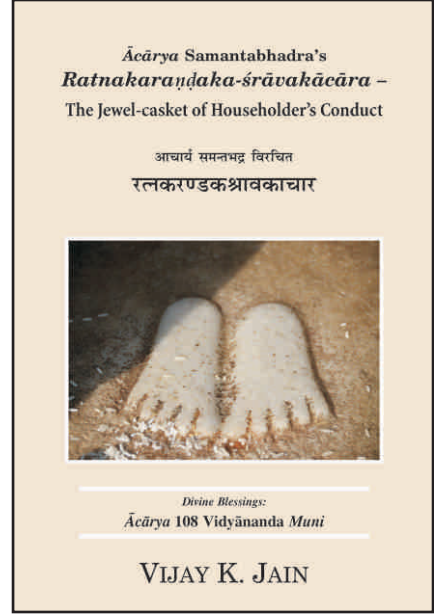
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Ācārya Samantabhadra's (circa 2nd century CE) *Ratnakaraṇḍaka-śrāvakācāra*, comprising 150 verses, is a celebrated and perhaps the earliest Digambara work dealing with the excellent path of dharma that every householder (*śrāvaka*) must follow. All his efforts should be directed towards the acquisition and safekeeping of the Three Jewels (*ratnatraya*), comprising right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), which lead to releasing him from worldly sufferings and establishing him in the state of supreme happiness.

Giving up of the body in a manner that upholds righteousness on the occurrence of a calamity, famine, senescence, or disease, from which there is no escape, is called the vow of *sallekhanā*. All persons with right faith, the ascetic as well as the householder, look forward to attaining voluntary, passionless death at the appropriate time. The treatise finally describes the eleven stages (*pratimā*) of the householder's conduct.

.....

Ācārya Pūjyapāda's
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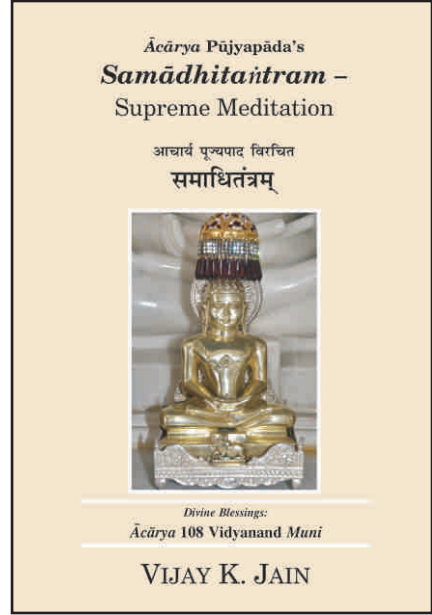
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Living beings have three kinds of soul – the extroverted-soul (*bahirātmā*), the introverted-soul (*antarātmā*), and the pure-soul (*paramātmā*). The one who mistakes the body and the like for the soul is the extroverted-soul (*bahirātmā*). The extroverted-soul spends his entire life in delusion and suffers throughout. The one who entertains no delusion about psychic dispositions – imperfections like attachment and aversion, and soul-nature – is the introverted-soul (*antarātmā*). The knowledgeable introverted-soul disconnects the body, including the senses, from the soul. The one who is utterly pure and rid of all karmic dirt is the pure-soul (*paramātmā*). *Samādhitañtram* expounds the method of realizing the pure-soul, the light of supreme knowledge, and infinite bliss. *Samādhitañtram* answers the vexed question, 'Who am I?' in forceful and outrightly logical manner, in plain words. No one, the ascetic or the householder, can afford not to realize the Truth contained in the treatise, comprehend it through and through, and change his conduct accordingly.

.....

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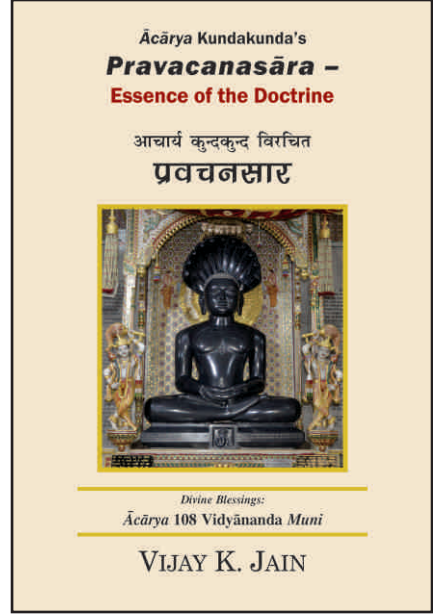
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Ācārya Kundakunda's (circa 1st century BCE) '*Pravacanasāra*' is among the most popular Jaina Scriptures that are studied with great reverence by the ascetics as well as the laymen. Consciousness manifests in form of cognition (*upayoga*) – pure-cognition (*śuddhopayoga*), auspicious-cognition (*śubhopayoga*) and inauspicious-cognition (*aśubhopayoga*). Pure-cognition represents conduct without-attachment (*vītarāga cāritra*). Perfect-knowledge or omniscience (*kevalajñāna*) is the fruit of pure-cognition (*śuddhopayoga*). The soul engaged in pure-cognition (*śuddhopayoga*) enjoys supreme happiness engendered by the soul itself; this happiness is beyond the five senses. Omniscience (*kevalajñāna*) is real happiness; there is no difference between knowledge and happiness. Delusion (*moha*), the contrary and ignorant view of the soul about substances, is the cause of misery. The soul with attachment (*rāga*) toward external objects makes bonds with karmas and the soul without attachment toward external objects frees itself from the bonds of karmas.

.....

Ācārya Umāsvāmī's Tattvārthasūtra
– With Explanation in English from
Ācārya Pūjyapāda's Sarvārthasiddhi

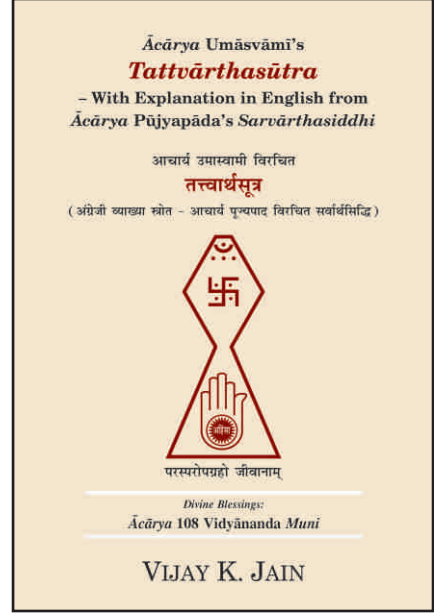
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Ācārya Umāsvāmī's (circa 1st century CE) *Tattvārthasūtra*, also known as *Mokṣaśāstra*, is the most widely read Jaina Scripture. It expounds the Jaina Doctrine, the nature of the Reality, in form of aphorisms (*sūtra*), in Sanskrit. Brief and to-the-point, *Tattvārthasūtra* delineates beautifully the essentials of all objects-of-knowledge (*jñeya*). *Sarvārthasiddhi* by Ācārya Pūjyapāda (circa 5th century CE) is the first and foremost extant commentary on *Tattvārthasūtra*. *Sarvārthasiddhi* is an exposition of the Reality – the true nature of substances, soul and non-soul – the knowledge of which equips one to tread the path to liberation, as expounded in *Tattvārthasūtra*. There is beginningless intermingling of the soul (*jīva*) and the non-soul (*ajīva*) karmic matter. Our activities (*yoga*) are responsible for the influx (*āsrava*) of the karmic matter into the soul. Actuated by passions (*kaṣāya*) the soul takes in the particles of karmic matter; this is bondage (*bandha*). Obstructing fresh inflow of the karmic matter into the soul – *saṃvara* – and its subsequent separation from the soul – *nirjarā* – are two important steps in attaining the infallible, utterly pristine, sense-independent and infinitely blissful state of the soul, called liberation (*mokṣa*).

.....

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>ṙ</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*

ॐ ह्रीं श्रीं कल्पतरु शान्तिनाथाय नमः। ॐ ह्रीं चारित्रचक्रवर्ती आचार्य श्री शान्तिसागर,
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श्रुतप्रभावना को करो जगें ज्ञान निःशेष ।
अनेकान्त आचार्य का लो आशीष विशेष ॥

द्रव्यानुयोग जिनागम का सार है, तत्त्वार्थ प्रकाशनार्थ दीपवत् है। द्रव्यश्रुत से भावश्रुत प्रकाशित होता है और भावश्रुत से भेदज्ञान होता है। ज्ञान मध्य दीपक है क्योंकि ज्ञानपूर्वक श्रद्धान, फिर ज्ञानसहित आचरण ही रत्नत्रय प्राप्ति का कारण है। श्रीजी की दिव्यध्वनि में अठारह महाभाषायें एवं सात सौ लघुभाषायें होती हैं। वर्तमान युग अंग्रेजी प्रधान है।

धर्मानुरागी, श्रुतानुरागी, सदाचारी श्री विजय कुमार जी जैन ने जिनशासन की प्रभावना हेतु, अज्ञान के नाश हेतु तथा मोहमार्ग को छोड़कर आत्मा के शाश्वत सुख-शान्ति हेतु आर्ष ग्रन्थों का भाषानुवाद कर अक्षीण सातिशय पुण्यबंध किया है। उन्होंने समयसार, प्रवचनसार, रत्नकरण्डक-श्रावकाचार, स्वयम्भूस्तोत्र, द्रव्यसंग्रह, पुरुषार्थसिद्धयुपाय, तत्त्वार्थसूत्र, समाधितंत्रम्, इष्टोपदेश व आप्तमीमांसा जैसे अतुलनीय ग्रन्थों का अंग्रेजी अनुवाद कर, अधुना 'नियमसार' ग्रन्थराज का व्याख्या-सहित अंग्रेजी अनुवाद कर विशेष सुकृत अर्जित किया है।

श्रुताभ्यास भविष्य में आपको केवलज्ञान की प्राप्ति में कारणभूत हो। शुभाशीष। इत्यलम् मंगलं भूयात्।

मार्च 2019, सम्मेद शिखरजी

- आचार्य अनेकान्तसागर मुनि



विकल्प

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