

Ācārya Kundakunda's
Pravacanasāra –
Essence of the Doctrine

आचार्य कुन्दकुन्द विरचित
प्रवचनसार



Divine Blessings:

Ācārya 108 Vidyānanda Muni

VIJAY K. JAIN

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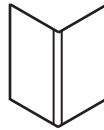
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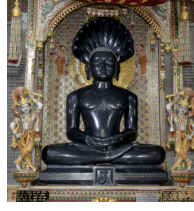
Vijay K. Jain



विकल्प

Front cover:

Charming black idol of
Lord Pārśvanātha, the
twenty-third *Tīrthaṅkara*
in a Jain temple
(Terāpanthī Kothī) at
Shri Sammed Shikharji,
Jharkhand, India.



Pic Vijay k. Jain, 2017

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ISBN: 978-81-932726-1-9

Rs. 600/-

Published, in the year 2018, by:

Vikalp Printers

Anekant Palace, 29 Rajpur Road
Dehradun-248001 (Uttarakhand) India

www.vikalpprinters.com

E-mail: vikalp_printers@rediffmail.com

Tel.: (0135) 2658971

Printed at:

Vikalp Printers, Dehradun

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



आगमहीणो समणो णेवप्पाणं परं वियाणादि ।
अविजाणंतो अत्थे खवेदि कम्माणि किध भिक्खू ॥

- आचार्य कुन्दकुन्द 'प्रवचनसार' गाथा 3-33

अर्थ - आगमहीन श्रमण आत्मा को और पर को निश्चयकर नहीं जानता है और जीव-अजीवादि पदार्थों को नहीं जानता हुआ मुनि समस्त कर्मों का क्षय कैसे कर सकता है?

आचार्य कुन्दकुन्द का 'प्रवचनसार' वास्तव में एक बहुत ही महान ग्रन्थ है। इसका हम सबको गहराई से अध्ययन करना चाहिए। इस ग्रन्थराज में ज्ञान, ज्ञेय और चारित्र का गम्भीर विवेचन किया गया है।

इस ग्रन्थ की एक बड़ी विशेषता यह है कि इसमें जिनप्रणीत आगम के स्वाध्याय पर बहुत अधिक बल दिया गया है—

- प्रत्यक्ष तथा परोक्ष प्रमाण-ज्ञान के द्वारा वीतराग सर्वज्ञप्रणीत आगम से पदार्थों को जानने वाले पुरुष के नियम से मोह का समूह नाश को प्राप्त होता है इसलिये जिनागम का अच्छी तरह अध्ययन करना चाहिये। (गाथा 1-86) • जो यह जीव आत्मा को (स्वयं को) मोह-रहित वीतराग भावरूप चाहता है तो वीतरागदेव कथित आगम से विशेष गुणों के द्वारा आत्मा को और अन्य द्रव्यों को जाने। (गाथा 1-90)
- सर्वज्ञ-वीतराग-प्रणीत सिद्धान्त से पदार्थों का यथार्थ ज्ञान होता है इस कारण सिद्धान्त के अभ्यास की प्रवृत्ति प्रधान है। (गाथा 3-32) • मुनि सिद्धान्त-रूपी नेत्रों वाला होता है अर्थात् मुनि के मोक्षमार्ग की सिद्धि के निमित्त आगम-नेत्र होते हैं। (गाथा 3-34) • सभी जीव-अजीवादि पदार्थ नाना प्रकार के गुण-पर्यायों से सिद्धान्त में सिद्ध हैं। उन पदार्थों को मोक्षमार्गी महामुनि सिद्धान्त-नेत्र से देखकर जानते हैं। (गाथा 3-35) • जिस जीव के पहले अच्छी तरह सिद्धान्त को जानकर सम्यग्दर्शन नहीं हो तो उसके मुनि की क्रिया-रूप आचार - संयम - नहीं होता। और जिसके संयमभाव नहीं है वह पुरुष मुनि कैसे हो सकता है? (गाथा 3-36)

इसी प्रकार और भी अनेक महत्वपूर्ण विषय (शुभाशुभ भाव, शुद्धोपयोग, इन्द्रियसुख, अतीन्द्रिय सुख, सर्वज्ञता, द्रव्यगुणपर्याय, श्रमणदीक्षाचर्या आदि) इस ग्रन्थराज में ऐसे हैं जो इसकी महिमा को सम्पूर्ण विश्व में प्रसारित एवं स्थापित करते हैं। यह ग्रन्थ विश्व के अनेक विश्वविद्यालयों के पाठ्यक्रम में निर्धारित है। हम सभी साधुओं और श्रावकों को इस ग्रन्थ का बारम्बार अध्ययन-अध्यापन करना चाहिए। 'समयसार' परमागम की तरह यह ग्रन्थ भी अत्यंत उपादेय है।

श्री विजय कुमारजी जैन, देहरादून ने 'प्रवचनसार' ग्रन्थ की हिन्दी व अंग्रेजी में सुन्दर व्याख्या तथा इसका सम्पादन-प्रकाशन करके जिनवाणी की महती सेवा की है। उन्हें मेरा मंगल आशीर्वाद है। ग्रन्थ के कार्य में आचार्य प्रज्ञसागर जी का भी बड़ा सहयोग रहा है, उन्हें भी मेरा मंगल आशीर्वाद है। जैनं जयतु शासनम्।

शुभाशुभ की

अप्रैल 2018

कुन्दकुन्द भारती, नई दिल्ली

आचार्य विद्यानन्द मुनि

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 Words 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. The Jainas – ascetics (*muni*, *śramaṇa*) and laymen (*śravaka*) – recite the above verse as a mark of auspiciousness at the start of their activities.

The Origin of the Jaina Scripture (*āgama*)

The divine discourse of the *Tīrthaṅkara*

The World-Teacher Lord Mahāvīra, the twenty-fourth *Tīrthaṅkara* (the *Arhat*), had expounded the reality of substances (*dravya*), as seen and known in his omniscience (*kevalajñāna*), through his divine voice (*divyadhvani*). For the Lord’s divine discourse the devas erect a heavenly Pavilion (*samavasaraṇa*) befitting his glory, and there the World-Teacher sits, facing the east, a few inches above the huge golden lotus placed on a throne of heavenly gems. The Lord appears to be looking in all the four directions. His voice is without the movement of the glottis or lips, and is, therefore, termed *anakṣarī* (without letters). The Lord’s divine voice, as a result of one of the eight splendours (*prātihārya*), is heard and enjoyed by all present in their respective tongue (*ardhamāgadhī bhāṣā*). The World-Teacher is the sun that blossoms the soul-lotus of the worldly beings. His divine discourse is the rain of nectar-water that washes away the dirt of ignorance from all souls. He is the wish-fulfilling tree (*kalpavṛkṣa*) for all those aspiring for liberation. The World-Teacher is free from attachment

and, therefore, delivers his discourse naturally, without desire or self-interest, for the well-being of the worthy (*bhavya*) souls. As the clouds, by nature, without human intervention, perform activities of raining, thundering, and moving around, in the same way, activities of the *Arhat* take place naturally, without volition, on fruition of auspicious karmas.

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. Sensory-knowledge, being indirect, acquires knowledge of substances in four stages: apprehension (*avagraha*), speculation (*īhā*), perceptual judgement (*avāya*), and retention (*dhāraṇā*). On destruction of karmas that hinder its natural power, the soul, on its own, attains omniscience (*kevalajñāna*) – infinite, indestructible, perfect knowledge – that knows all substances of the three worlds and the three times directly and simultaneously. The knowledge of the Omniscient – *kevalajñāna* – is all-pervasive (*sarvagata* or *sarva-vyāpaka*); it knows everything. It knows objects that are without space-points – *kālāṇu* or *aṇu*, with space-points – *pañcāstikāya*, with form – *pudgala*, without form – *jīva* etc. It knows the modes of the future that are yet to originate, and the modes of the past that have vanished.

The ‘*gaṇadhara*’ – worthy recipient of the divine discourse

Only a disciple of exceptional brilliance and accomplishment (*ṛddhi*) is able to fully assimilate, without doubt, delusion, or misapprehension, the irrefutable teachings of the *Tīrthaṅkara*. The presence of such a worthy disciple or Apostle, called a *gaṇadhara*, is mandatory in the congregation before the *Tīrthaṅkara* delivers his divine discourse.

The Apostle (*gaṇadhara*) is equipped with the following eight (see ‘*Tiloyapaṇṇatī*’, verse 976) miraculous accomplishments (*ṛddhi*):

1. *buddhiṛddhi* – accomplishment of the intellect
2. *vikriyāṛddhi* – accomplishment of the bodily transformations
3. *kriyāṛddhi* – accomplishment of the power to move in the air, water, fire etc.

4. *tapaṛddhi* – accomplishment of the austerities
5. *balāṛddhi* – accomplishment of the strength of the mind, the speech and the body
6. *auśadhiṛddhi* – accomplishment of extraordinary therapeutic powers
7. *rasaṛddhi* – accomplishment that can cause miracles of various kinds, damaging and beneficial
8. *kṣetraṛddhi* – accomplishment that can feed innumerable beings with limited food or accommodate them in limited space.

The *balāṛddhi* deserves special mention. It is of three kinds (see ‘*Tiloyapaṇṇatī*’, verse 1072), the accomplishment pertaining to the mind, the speech and the body – *manobalāṛddhi*, *vacanabalāṛddhi*, and *kāyabalāṛddhi*. The accomplishment pertaining to the mind, the *manobalāṛddhi*, is attained on excellent destruction-cum-subsidence (*kṣayopaśama*) of karma-types known as *śrutajñānāvaraṇa* and *vīryāntarāya*. The worthy ascetic equipped with the *manobalāṛddhi* is able to reflect on and comprehend the entire scriptural-knowledge (*śrutajñāna*) within a *muhūrta* (*antarmuhūrta* – within 48 minutes).

As per the divine discourse of the World-Teacher, the Apostle (*gaṇadhara*) composes the ‘*āgama*’ or ‘*dravyaśruta*’ or ‘*śrutaskandha*’ comprising twelve departments (*dvādaśāṅga*), also referred to as eleven *aṅgas* and fourteen *pūrvas* since the twelfth *aṅga* includes the fourteen *pūrvas*, that contain true description of the Lord’s teachings. The twelve departments (*dvādaśāṅga*) are also called *aṅgapraviṣṭa*. Then, there are fourteen miscellaneous concepts (*prakīrṇaka*), external to the twelve departments (*dvādaśāṅga*); these are called *aṅgabāhya*.

The twelve departments (*dvādaśāṅga*) are known as 1) *ācarāṅga*, 2) *sūtrakṛtāṅga*, 3) *sthānāṅga*, 4) *samavāyāṅga*, 5) *vyākhyāprajñyapti aṅga*, 6) *jñāṭṛdharmakathāṅga*, 7) *śrāvakādhyayanāṅga*, 8) *anta-kṛdaśāṅga*, 9) *anuttaropapādika daśāṅga*, 10) *praśnavyākaraṇāṅga*, 11) *vipākasūtrāṅga*, and 12) *drṣṭivādāṅga*. (see ‘*Ācārya Jinasena’s Harivañśapurāṇa*’, verses 92-95)

The fourteen *aṅgabāhya* are: 1) *sāmayika*, 2) *caturviñśatistavana*, 3) *vandanā*, 4) *pratikramaṇa*, 5) *vainayika*, 6) *kṛtikarma*, 7) *daśavaikālika*,

8) *uttarādhyayana*, 9) *kalpavyavahāra*, 10) *kalpākalpa*, 11) *mahākalpa*, 12) *puṇḍarīka*, 13) *mahāpuṇḍarīka*, and 14) *niṣadya*. (see 'Ācārya Jinasena's *Harivaṅśapurāṇa*', verses 101-105)

The 'āgama' as composed by the Apostle (*gaṇadhara*) is a thorough description of the path to liberation and the true nature of all substances. It is incontrovertible as it faithfully reflects the Words of the World-Teacher. It contains the most comprehensive and accurate description of every branch of learning that one needs to know. Employing the doctrines of non-absolutism (*anekāntavāda*) and conditional predication (*syādvāda*), the 'āgama' has the power to vanquish all anxieties and inquisitiveness of the knowledgeable soul aspiring to tread the path to liberation. The men of ordinary intellect cannot reach the depth of the teachings contained in the 'āgama'.

Subsequent promulgation of the Scripture (āgama)

There were eleven *gaṇadhara* in Lord Mahāvīra's (599-527 BCE) congregation, with Gautamasvāmi, also known as Indrabhūti, as his chief disciple. During the next sixty-two years after liberation (*nirvāṇa*) of Lord Mahāvīra, sequentially, 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, 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 that while the Omniscient experiences the

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*’ – *aṅgas* and *pūrvas* – 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 Jain 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 Jain 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*’ souls who find worldly existence as full of suffering and aspire to tread the path that leads to ineffable happiness of liberation (*mokṣa*).

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 *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 'Bodhapahuḍa', he introduces himself as a disciple (*śiṣya*) of (Ācārya) Bhadrabāhu, the last *śrutakevalī*:

सद्वियारो हूओ भासासुत्तेसु जं जिणे कहियं ।
सो तह कहियं गायं सीसेण य भद्दबाहुस्स ॥60॥

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 ॥61॥

Victory to my eminent preceptor (*guru*) *śrutakevalī* Bhadrabāhu, knower of the twelve departments (*dvādaśāṅga*) and fourteen *pūrvas*, 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 ॥1-1-1॥

O *bhavyas* (potential aspirants to liberation)! Making obeisance to all the *Siddhas*, 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 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 (*mokṣa*).

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण ।

जदि दाएँज्ज पमाणं चुक्केँज्ज छलं ण घेत्तव्वं ॥1-5-5॥

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 some other names too: Padmanandi, Vakragrīvācārya, Elācārya, and Gṛddhapicchācārya.

Traditional story about the life of *Ācārya* Kundakunda

Jaina literature (see ‘*Puṇyāsraṅgā*’) 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 Karamuṇḍā and his wife Śrīmatī. They had a cowherd, Mativaran 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 also

gifted those texts to the great monk. For their acts of piety, the master and the boy received blessings from the monk. The master had no issues. 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 Śimandharasvāmi 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 Śimandharasvāmi in Purva-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 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) *Daśaṣaṇapāhuḍa* or *Darśanapāhuḍa* (36 gathas)

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 Śimandharasvāmi is the *Tīrthaṅkara* present in the Pūrva-Videha region of Jambūdvīpa.

- ii) *Suttapāhuḍa* or *Sūtrapāhuḍa* (27 gathas)
- iii) *Carittapāhuḍa* or *Cāritrapāhuḍa* (45 gathas)
- iv) *Bohipāhuḍa* or *Bodhapāhuḍa* (62 gathas)
- v) *Bhāvapāhuḍa* (165 gathas)
- vi) *Mokkhapāhuḍa* (106 gathas)
- vii) *Liṅgapāhuḍa* (22 gathas)
- viii) *Śīlapāhuḍa* (40 gathas)

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

Every treatise mentioned above is a profound masterpiece, composed on the strength of the knowledge that is beyond the senses – *atīndriya-jñāna*. Even the best of brains found it difficult to comprehend and assimilate the Truth contained in these. This prompted some prominent and learned *ācāryas*, including *Ācārya* Amṛtandra 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 *pāhuḍas* but only the ones mentioned above are existent today. All his compositions are in Prakrit language.

***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 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.]

‘*Pravacanasāra*’ of Ācārya Kundakunda

Ācārya Kundakunda’s ‘*Pravacanasāra*’ is among the most popular Jaina Scriptures that are studied with great reverence by the ascetics as well as the laymen. Copies of ‘*Pravacanasāra*’ that are found in Jaina collections are along with the commentary, called ‘*Tattvapradīpikā*’ of Ācārya Amṛtcandra, and/or the commentary, called ‘*Tātparyavṛtti*’ of Ācārya Jayasena. Both commentaries are in Sanskrit. According to Ācārya Amṛtcandra’s version, it has 275 *gāthās* in three sections (*adhikāra* or *śrutaskandha*). The first section – Reality of Knowledge (*jñānatattva*) – has 92 *gāthās*, the second – Reality of Objects-of-Knowledge (*jñeyatattva*) – 108 *gāthās*, and the third – Reality of Conduct (*cāritratattva*) – 75 *gāthās*. According to Ācārya Jayasena’s version, it has 311 *gāthās* in three sections, comprising 101, 113, and 97 *gāthās*, respectively. There is another wonderful commentary in Hindi by Paṇḍe Hemarāja ‘*Bālabodhabhāṣāṭīkā*’, based on the version by Ācārya Amṛtcandra.

This book follows the version of Ācārya Amṛtcandra and the Explanatory Notes after each *gāthā* are generally guided by the Hindi commentary by Paṇḍe Hemarāja.

We present here some profound concepts contained in ‘*Pravacanasara*’:

Pure-cognition (*śuddhopayoga*), auspicious-cognition (*śubhopayoga*) and inauspicious-cognition (*aśubhopayoga*)

Consciousness (*cetanā*) manifests in form of cognition (*upayoga*). Through the faculty of cognition (*upayoga*), the soul (*jīva*) engages in

knowledge (*jñāna*) or perception (*darśana*) of the knowable (substance or *jñeya*). Cognition (*upayoga*) is the differentia of the soul. It is inseparable from the soul as it occupies the same space-points as the soul; the difference is only empirical (*vyavahāra*), to facilitate expression of the attribute of the soul.

When the soul entertains pure (*śuddha*) disposition – conduct-without-attachment (*vītarāga cāritra*) – it turns into the pure (*śuddha*) soul. The ascetic (*muni, śramaṇa*) who has right knowledge of the soul and non-soul substances, is well versed in the Scripture, observes self-restraint (*saṁyama*) and austerity (*tapa*), is free from attachment (*rāga*), and for whom happiness (*sukha*) and misery (*duḥkha*) are alike, represents pure-cognition (*śuddhopayoga*).

When the soul entertains auspicious (*śubha*) dispositions like charity, adoration of the Supreme Beings, and observance of vows, it becomes auspicious (*śubha*). The soul that performs the worship of these three – the stainless and all-knowing pure-soul (*sarvajña-deva*), the ascetic (*yati*), and the preceptor (*guru*), offers gifts (*dāna*), observes the major as well as the supplementary vows (*vrata*), and follows austerities (*tapa*) like fasting (*upavāsa*), is engaged in auspicious-cognition (*śubhopayoga*). Being the cause of bondage of karmas, auspicious-cognition (*śubhopayoga*), like inauspicious-cognition (*aśubhopayoga*), renders the soul wander in worldly existence (*saṁsāra*) and is not worthy to uphold.

When the soul entertains inauspicious (*aśubha*) dispositions like sense-indulgence, passions, and non-observance of vows, it becomes inauspicious (*aśubha*). It is then engaged in inauspicious-cognition (*aśubhopayoga*).

When the soul is in the state of pure-cognition (*śuddhopayoga*), karmas cannot subdue its power.

The soul is knowledge

The nature of the soul is knowledge, and knowledge is coextensive with the objects-of-knowledge (*jñeya*); knowledge pervades the objects-of-knowledge. Since the objects-of-knowledge are all objects of the three worlds and the three times, it follows that omniscience, the fruit of pure-cognition (*śuddhopayoga*), knows all objects of the three worlds and the

three times. The knowledge of the Omniscient – *kevalajñāna* – is all-pervasive (*sarvagata* or *sarvavyāpaka*); it knows everything.

The soul, by own nature, is without-form (*amūrtika*). From the standpoint of its bondage with karmas since beginningless time past, it is with-form (*mūrtika*). The soul with-form (*mūrtika*) knows, through the senses and in stages like apprehension (*avagraha*) and speculation (*ihā*), the sense-perceptible objects. It may also not know these objects. Though equipped inherently with the glory of knowledge-consciousness, due to the bondage of karmas, it relies on the senses to know. Sensory knowledge is indirect (*parokṣa*) knowledge for the soul. Indirect knowledge depends on the physical senses, knows only the physical objects, and is extremely unsteady, degrading, edgy, accompanied by the dirt of delusion, dubious, and reproachable. Since the sensory-knowledge knows objects with the help of the physical senses, it is indirect and dependent.

From the transcendental-point-of-view (*nīścayanaya*), the soul with *kevalajñāna* neither accepts nor rejects the objects-of-knowledge (*jñeya*), and the objects-of-knowledge (*jñeya*) do not transform the soul. It sees and knows all objects-of-knowledge (*jñeya*), without exception. Omniscience (*kevalajñāna*) sees directly those not-present modes (*paryāya*), which are yet to originate, and which had originated in the past but destroyed, i.e., all modes of the future and the past, not existing in the present, of a substance (*dravya*).

Perfect-knowledge (*kevalajñāna*) is real happiness

Tormented by illness caused by the natural craving of the senses for gratification, and unable to bear the pain, the ignorant souls take delight in pursuing sensual-pleasures. Those having proclivity for the sensual-pleasures suffer naturally. If the senses, by nature, did not give rise to suffering, there would not have been this natural tendency toward enjoyment of the sensual-pleasures. Intense craving for the pleasures of the senses causes anguish; in order to alleviate suffering from craving and consequent anguish, the worldly beings long for the pleasures of the senses, and indulge in these till they die. The happiness brought about by the senses is misery in disguise as it is dependent, with impediments, transient, cause of bondage of karmas, and fluctuating.

The knowledge that is self-born, perfect, spread over every object, stainless, and free from stages is certainly the absolute (pure) happiness. Happiness or bliss has no associated anxiety. Direct, sense-independent knowledge is without anxiety; therefore, it is happiness. Indirect knowledge is dependent, incomplete, diminutive, and murky. Indirect knowledge is with anxiety, not the natural state of the soul, therefore, not happiness. Direct, sense-independent knowledge encompasses all objects-of-knowledge (*jñeya*). Rid of the karmic dirt, it is pristine (*nirmala*). It knows without stages; it knows simultaneously the whole range of objects-of-knowledge (*jñeya*) in the universe and beyond, covering the three times. It is the natural state of the soul, therefore, happiness.

The happiness derived out of pure-cognition (*śuddhopayoga*) is real soul-happiness, rid of all anxiety, and, therefore, worthy to uphold. The soul engaged in pure-cognition (*śuddhopayoga*) enjoys supreme happiness engendered by the soul itself; this happiness is beyond the five senses – *atīndriya* – unparalleled, infinite, and imperishable.

On destruction of all karmas that hinder the knowledge-nature of the soul, pristine knowledge, with infinite glory and strength, appears. The knowledge of the Omniscient pervades the whole of the universe and beyond; this supreme knowledge is utterly steady, no different from the soul and, being the nature of the soul, without anxiety. Therefore, omniscience (*kevalajñāna*) is real happiness; there is no difference between knowledge and happiness.

Delusion (*moha*) is the cause of misery

The contrary and ignorant view of the soul about substances – with respect to their substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*) – is delusion (*moha*). Enveloped by delusion-of-perception (*darśana-moha*), the soul entertains dispositions of attachment (*rāga*) and aversion (*dveṣa*), and suffers from anxiety (*kṣobha*).

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

He, who knows the Omniscient Lord (the *Arhat*) with respect to substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*), knows the nature of his soul (*ātmā*), and his delusion (*moha*), for certain, disappears. The man whose delusion (*moha*) has disappeared realizes the true nature of the soul and then if he gets rid of negligence (*pramāda*), which takes the form of attachment (*rāga*) and aversion (*dveṣa*), attains the pure soul-nature.

Acquisition of valid knowledge (*pramāṇa*) – direct (*pratyakṣa*) and indirect (*parokṣa*) – about the reality of substances through the study of the Scripture expounded by the Omniscient Lord, destroys, as a rule, the heap of delusion (*moha*). It is imperative, therefore, to study the Scripture meticulously. The Words of the Omniscient Lord are the sharp sword by which one can demolish one’s enemies – delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*). Only that man who, having grasped the Words of the Omniscient Lord, makes concerted effort to demolish these enemies succeeds in attaining the state of happiness that is rid of all misery.

The substance (*dravya*) is characterized by origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*)

That which does not ever leave its own-nature (of existence) and is endowed with origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*) is a substance (*dravya*). There is no origination (*utpāda*) without destruction (*vyaya*); similarly, there is no destruction (*vyaya*) without origination (*utpāda*). Origination (*utpāda*) and destruction (*vyaya*) do not take place without the object (*artha*) that has permanence (*dhrauvya*) of existence.

The substance (*dravya*) has qualities (*guṇa*) and modes (*paryāya*)

The substance (*dravya*) has qualities (*guṇa*) and modes (*paryāya*). There is no existence of either the quality (*guṇa*) or the mode (*paryāya*) without the substance (*dravya*). And, the substance (*dravya*) has, as its own-nature (*svabhāva*), the attribute of existence (*sattā*).

The soul's worldly states of existence

The states of existence of the soul (*jīva*) as the human, the sub-human (plants and animals), the infernal being, and the celestial being are the fruits of its name-karma (*nāmakarma*). Because of this reason, the soul, while enjoying the fruits of its karmas, does not attain own-nature (*svabhāva*). The transformation of the soul-substance (*jīvadraavya*), in the four states of existence, characterizes worldly existence – *saṃsāra*. 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 (*draavya-karma*). The activity with excellent conduct-without-attachment (*vītarāga*) does not yield fruit of states of existence like the human or the infernal being, but, certainly, the activity with attachment (*rāga*) is not without fruit.

The non-soul substances

The substances (*draavya*) are of two kinds, the soul (*jīva*) and the non-soul (*ajīva*). The soul (*jīva*) is of the nature of consciousness (*cetanā*) that manifests in form of cognition (*upayoga*). Starting from the physical matter (*pudgala*), the other substances (*draavya*) are inanimate (*acetana*); these comprise the non-soul (*ajīva*) substances (*draavya*). The space (*ākāśa*) is infinite (*ananta*) and gives room to the souls (*jīva*) and the matter (*pudgala*). The medium of motion (*dharmāstikāya*), the medium of rest (*adharmāstikāya*), and the time (*kāla*) permeate the universe-space (*lokākāśa*). The substance of time (*kāla draavya*) 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 draavya*) from one space-point to the other, the time-atom (*kālāṇu*) evolves into its mode (*paryāya*) of time (duration or 'samaya'). The substances (*draavya*) [other than the time (*kāla*)] have one, two, numerable, innumerable, and also infinite space-points (*pradeśa*);

however, the substance of time (*kāla*) has just the mode – ‘*samaya*’ – with one space-point (*pradeśa*).

The life-essentials (*prāṇa*) of the soul are material in nature

The life-essentials (*prāṇa*) of the substance of soul (*jīva*) are the (five) sense-life-essentials (*indriya-prāṇa*), the (three) strength-life-essentials (*bala-prāṇa*), the age-life-essential (*āyuh-prāṇa*), and the respiration-life-essential (*śvāsocchvāsa-prāṇa*). These life-essentials are fashioned by the substance of matter (*pudgala dravya*).

The soul (*jīva*) bound with karmas like delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) is endowed with (four) life-essentials (*prāṇa*) and, as it entertains such dispositions on fruition of these karmas, it binds itself with new karmas. The soul (*jīva*) that is soiled, since infinite time past, with karmic dirt keeps on attaining new life-essentials (*prāṇa*) so long as it does not get rid of infatuation towards the objects of the senses, own body being the principal object of the senses.

The material life-essentials (*prāṇa*) cannot follow the soul (*jīva*) which, after subjugating infatuation towards the sense-objects, engages in meditation of only the pure soul-consciousness, and does not get attached to all kinds of karmas.

The bondage of the soul

The universe (*loka*, having innumerable space-points) is filled densely (without inter-space) in all directions with fine (*sūkṣma*) and gross (*sthūla*) molecules of matter, with and without the power to turn into karmas. The molecules (*skandha*) of matter (*pudgala*) fit to turn into karmas – *kārmāṇa-vargaṇā* – when in association with the impure dispositions of the soul (*jīva*) transform themselves into (eight types of) karmas. The soul (*jīva*) is not the cause of this transformation of the molecules (*skandha*) of matter (*pudgala*) into karmas; the molecules of matter have inherent power to turn into karmas.

The molecules (*skandha*) of matter (*pudgala*) bound earlier with the soul (*jīva*) in form of material-karmas (*dravyakarma*) certainly transform themselves into the body as the soul (*jīva*) adopts a new body on change of its mode (*paryāya*). The gross-body (*audārika śarīra*), the transformable-

body (*vaikriyika śarīra*), the luminous-body (*taijasa śarīra*), the projectable- or assimilative-body (*āhāraka śarīra*) and the karmic-body (*kārmāṇa śarīra*), all are forms of the substance of matter (*pudgala-dravya*).

When the soul (*jīva*) engenders dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) for the objects of the senses, it again gets bound with those dispositions (of delusion, attachment and aversion). The soul (*jīva, ātmā*) has innumerable space-points (*pradeśa*). The karmic molecules penetrate the space-points of the soul and make bonds when there is vibration in the space-points of the soul due to the activity of the mind, the speech and the body. These karmic molecules remain bound with the soul for certain duration and then separate on fruition.

The soul (*jīva*) with attachment (*rāga*) toward the external objects makes bonds with karmas and the soul without attachment – *vītarāga* – toward the external objects frees itself from the 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 transformation of the soul (*jīva*) in auspicious (*śubha*) dispositions, which are other than its innate nature, is merit (*puṇya*). The transformation of the soul (*jīva*) in inauspicious (*aśubha*) dispositions is demerit (*pāpa*). The Doctrine expounds that the transformation that does not delve into either dispositions is the cause of the destruction of misery (*duḥkha*).

The transformation of the worldly soul (*jīva*) into the state of attachment (*rāga*) etc. in the aforesaid manner is, in essence, the real (*niścaya*) bondage (*bandha*). The other kind of bondage (of the karmic matter with the soul) is the empirical (*vyavahāra*) bondage (*bandha*).

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 (*jñāna*) and perception (*darśana*), is the only eternal substance. The worthy householder (*śrāvaka*) or the ascetic (*śramaṇa*) who, after knowing the nature of the soul (*ātmā*), meditates on the pure-soul (*paramātmā*) destroys the intractable knot of delusion (*moha*) and attains the purity of his soul. The one who has destroyed the

dirt of delusion (*moha*), has isolated himself from the sense-pleasures, has controlled the wavering of the mind, and is established firmly in soul-nature, performs meditation on the pure-soul.

Adopt the conduct – ‘dharma’ – of the ascetic

The man who wishes to escape from misery must adopt the conduct – ‘dharma’ – of the ascetic. He accepts the fivefold observances (*ācāra*) in regard to knowledge (*jñāna*), faith (*darśana*), conduct (*cāritra*), austerities (*tapā*), and strength (*vīrya*). “I do not belong to the external objects; these external objects do not belong to me. Nothing in this world belongs to me.” Ascertaining reality in this manner he adopts the form (*rūpa*) that is natural-by-birth (*nāgnya, yathājāta*).

Marks (*liṅga*) of the ascetic

The external-marks (*dravyaliṅga*) of the ascetic are that he adopts the nude form that is natural-by-birth (*nāgnya, yathājāta*), pulls out his hair of the head and the face by hand, being pure, he is free from activities that cause injury (*hiṃsā*), and does not attend to the body. The five supreme vows (*mahāvratā*), five regulations (*samiti*), fivefold control of the senses (*pañcendriya nirodha*), pulling out the hair on the head and the face (*keśaloṅca*), 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 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.

The internal-marks (*bhāvaliṅga*) – the cause of cessation of births – of the ascetic are that he is free from infatuation and the dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*). He frees himself from the sense-of-mine (*mamakāra*) and self-consciousness (*ahaṃkāra*) for all objects or things. He attains purity of the cognition (*upayoga*). He becomes self-dependent, free from activities (*yoga*) of the body, the speech, and the mind.

Only when the soul is equipped with both, the external and the internal marks (*liṅga*), it acquires the status of the ascetic.

Appropriate conduct for the ascetic

The ascetic whose activities are without proper diligence certainly causes injury (*hiṃsā*) to the living beings, whether they die or not. He certainly engenders bondage of karmas. The ascetic who incessantly observes diligence in his activities does not engender bondage of karmas; he remains unblemished as the lotus-flower remains untouched by the water though it grows in the water. The supreme ascetics leave all possessions in the first place. However, there is no inappropriateness if the ascetic makes use of, as per the requirement of the time and the place, a possession (*parigraha*) whose acceptance or rejection does not result in the breach of his restraint (*saṅgyama*).

The ascetic gets indifferent to this world, does not get attached to the next, and, getting rid of passions (*kaṣāya*), engages in appropriate partaking of food (*āhāra*) and roaming (*vihāra*). 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 has the Scripture as his eyes

He, who has attained concentration (of knowledge, perception and conduct), is called the ascetic. Concentration is attained by him who has right knowledge of the objects. Right knowledge is obtained from the Scripture, the Doctrine of Lord Jina. Therefore, it is important for the ascetic to study the Scripture. By assimilating the Doctrine, the ascetic determines the true nature of objects, by knowing the true nature of objects he attains concentration, and through concentration he is able to follow asceticism. There is no difference between asceticism and the path to liberation (*mokṣamārga*). Certainly, the ascetic who is rid of the knowledge of the Doctrine knows neither the own soul (*ātmā*) nor the other substances. Not knowing the objects-of-knowledge (*jñeya*), how can he attain the destruction of karmas? The ascetic without soul-knowledge

accepts substances other than the soul and engenders dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*). As a result, he is bound with various kinds of karmas. The ascetic has the Scripture, the Doctrine of Lord Jina, as his eyes. All objects-of-knowledge (*jñeya*), with their infinite qualities (*guṇa*) and modes (*paryāya*), are well-established in the Scripture. The ascetic acquires knowledge about these objects-of-knowledge (*jñeya*) through his eyes of the Scripture.

The importance of right faith

The ascetic (*muni*, *śramaṇa*) cannot attain liberation even after acquiring the knowledge of the tenets as contained in the Scripture if he does not have the right faith (*samyagdarśana*) in the objects of reality. Also, even after acquiring the right faith he cannot attain liberation if he does not follow the right conduct (*samyakcāritra*). The man with even infinitesimal infatuation (*mūrccā*) for external objects like the body (*śarīra*) does not attain liberation, although he may have studied all the Scriptures. It is proclaimed that the ascetic who although adept in restraint (*saṃyama*), austerities (*tapa*) and interpretation of the Scripture but does not have faith in the reality of substances, the soul (*ātmā*) being the primary one, as expounded by the Omniscient Lord Jina, is not a genuine ascetic. The man who is engaged in activities of observing vows, regulations, study, meditation, and giving of gifts, but with concocted faith – based on the teachings of a non-omniscient preceptor – in objects like deva, *guru* and dharma, does not attain liberation but attains birth in pleasurable conditions. Only the ascetic who observes regulation – *samiti* – of the fivefold activity, control – *gupti* – of the threefold yoga, curbs the five senses – *pañcendriyanirodha*, subdues the passions (*kaṣāya*), and is endowed with faith (*darśana*) and knowledge (*jñāna*), is said to have self-restraint (*saṃyama*). For the worthy ascetic, enemy and kinsfolk, happiness and misery, praise and censure, iron and gold, and life and death, are alike (he maintains equanimity).

The ascetic involved in worldly occupations is a worldly man

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*). Only such an ascetic follows perfect asceticism. The ascetic with soul-knowledge (*ātmajñāna*) does not engender the dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*) in external substances. With resultant concentration (*ekāgratā*), he certainly sheds various kinds of karmas. If the ascetic who has adopted the form (*rūpa*) that is natural-by-birth (*nāgnya, yathājāta*), even though he may be observing restraint (*saṃyama*) and austerities (*tapa*) but gets involved in worldly occupations – like palmistry (*jyotiṣa*), medicine (*vaidya*), chanting of prayers (*māñtrika*), and invocation of spells (*tāñtrika*) – he is a worldly man. The man who adopts the form (*rūpa*) that is natural-by-birth of the ascetic but has wrongly grasped the nature of substances and insists on his wrong comprehension, wanders infinitely long, experiencing the fruits of his karmas, in worldly existence.

Two kinds of ascetics

As per the Doctrine, the ascetics are of two kinds, those engaged in pure-cognition (*śuddhopayoga*) and those engaged in auspicious-cognition (*śubhopayoga*). The ascetics engaged in pure-cognition (*śuddhopayoga*) are rid of the influx (*āsrava*) of karmas and the rest, engaged in auspicious-cognition (*śubhopayoga*), are with the influx of karmas. The course of conduct for the ascetic engaged in auspicious-cognition (*śubhopayoga*) consists in devotion (*bhakti*) to the *Arhat* etc. (the five Supreme Beings), and fervent affection (*vātsalya*) – similar to the tender love of the cow for her calf – for the preceptors of the Doctrine. The following activities are not forbidden for such an ascetic: removal of afflictions caused to the worthy ascetics, their adoration and salutation, standing up in respect on their arrival, and following them as they walk. Certainly, those worthy ascetics who are adept in interpretation of the Scripture and abound in virtues like restraint (*saṃyama*), austerities (*tapa*), and knowledge (*jñāna*), deserve reverence in form of greeting them on their arrival by standing up, attending on them, and bowing down. The ascetic engaged in auspicious-cognition (*śubhopayoga*) should, to the best of his ability, render service to a co-ascetic if he sees him diseased, or suffering from hunger, thirst or other afflictions (*pariśaha*).

The Doctrine proclaims that for the householders (*śrāvaka*) to engage themselves in this kind of activity is most desirable as by doing this they gradually (by convention) attain the supreme bliss (of liberation).

The ascetic who is rid of demerit (*pāpa*) that accrues due to indulgence in sense-pleasures (*viśaya*) and passions (*kaṣāya*), has an attitude of equanimity (*sāmya*) toward different attributes (*dharma*) of substances, and in whom many virtues inhere, treads the laudable path to liberation.

The ascetic who is free from false conduct, has ascertained the nature of substances as these actually are, tranquil [rid of attachment (*rāga*) and aversion (*dveṣa*)] and follows true asceticism, does not wander long in the fruitless worldly existence (*saṃsāra*).

The pure, liberated soul

The soul (*jīva, ātmā*), which knows the reality of substances, has renounced external and internal attachments (*parigraha*) and does not indulge in the objects-of-the-senses, such stainless soul is called the Pure One (*śuddha*).

The Pure-Soul (*śuddhātmā*) possesses true asceticism (*śrāmaṇya*); it is endowed with infinite perception (*darśana*) and knowledge (*jñāna*), and attains the supreme state of liberation (*nirvāṇa, mokṣa*). True asceticism (*śrāmaṇya*), with ineffable and permanent bliss, is really the liberated-soul (the *Siddha*).

The magnificence of ‘Pravacanasāra’

‘*Pravacanasāra*’, does not deal with traditional gathering of data, experiments, investigations and observations to arrive at ‘facts’ or ‘conclusions’ that constitute worldly knowledge. Nor does it deal with means to ‘enrich’ the human race by providing it with tools to make life more pleasurable. Its scope in terms of time-frame is not limited to the present life or a few generations. Its beneficiaries are not just the human beings but all living beings, including the plants, animals and minute organisms.

The quintessence of ‘*Pravacanasāra*’ is that the soul-substance (*jīvadravya*), by own-nature (*svabhāva*), is omnipresent, omnipotent, and omniscience. The driving force within each living being, the soul-

substance is without form (*amūrtīka*) and invisible (*adṛśya*). It incontrovertibly establishes that the soul, rather than the body, is knowledge and happiness. And, to bring to surface the inherent knowledge and happiness of the soul, it must be got rid of karmas, auspicious and inauspicious, that have sullied its purity since beginningless time. The path consists in acquisition of the Three Jewels (*ratnatraya*) – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*) – together. With diligence and practice, distinction between these components of the Three Jewels (*ratnatraya*) vanishes and the aspirant – the ascetic (*muni, śramaṇa*) – reaches the stage where the soul becomes indiscrete (*abheda*) with its qualities (*guṇa*). He gets established in pure-cognition (*śuddhopayoga*) abounding in glory of own soul. Nothing more remains to be known or achieved; he becomes one with perfect knowledge and perfect bliss, for eternity. “He who knows the ‘self’ knows everything.”

The uninitiated reader may find the above statement mystifying and obscure as his experience and effort hitherto has been to gather knowledge and bliss from sources other than the ‘self’. The only way to reconcile with the statement is to go inward, free the mind of objects external, and experience the high and sublime status of own soul.

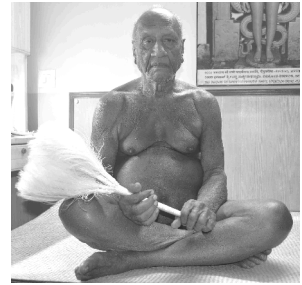
What is the soul (*ātmā*)? The soul is a substance (*dravya*) with consciousness as its nature; it has infinite-attributes (*anantadharma*). The infinite-attributes (*anantadharma*) are known by infinite-standpoints (*anantanaya*); know that the scriptural knowledge (*śrutajñāna*) is characterized by infinite-standpoints (*anantanaya*). The soul, with its infinite-attributes (*anantadharma*), is known with the help of the scriptural knowledge (*śrutajñāna*). From the standpoint-of-substance (*dravyārthika naya*), the soul is one with consciousness. From the standpoint-of-mode (*paryāyārthika naya*), which highlights the difference between the quality (*guṇa*) and the possessor-of-quality (*guṇī*), the soul is known by its attributes of knowledge, perception etc. The soul exists with regard to its own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*). The soul does not exist with regard to other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*). With

regard to its substance (*dravya*), the soul is permanent (*nitya*) but with regard to its modes (*pariyāya*), it is transient (*kṣaṇika*). The substance is thus known through infinite-standpoints (*anantanaya*). When the assertion is understood to have been made in absolute sense, without appreciation of the relativity of the point-of-view (*naya*), it becomes false (*mithyā*). When the same assertion is understood to have been made in relative sense, with appreciation of the relativity of the point-of-view (*naya*), it reveals the truth; it is valid-knowledge (*pramāṇa*). This is the beauty and the scope of the doctrine-of-non-absolutism (*anekāntavāda*), the root of the Holy Scripture. The soul is known variously through the standpoints (*naya*) and valid-knowledge (*pramāṇa*). Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakaladeśa* – comprehensive and absolute, and *naya* is *vikaladeśa* – partial and relative. A *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. A synthesis of different standpoints is achieved by the doctrine of conditional predications (*syādvāda*) wherein every viewpoint is able to retain its relative importance. There is the affirmation or the negation or the indescribability or the combination of these three, depending on the point of view. Getting rid of the knots of delusion (*moha*) and through the practice of establishing the self in the self, the Pure Soul (*śuddhātmā*) is attained. The soul is the accomplisher (*sādhaka*), the means (*sādhana*), and the accomplishment (*sādhya*).

Gratitude for Auspicious Blessings

Ācārya Vidyānanda (आचार्य विद्यानन्द)

A true *yogī*, Ācārya Vidyānanda shuns all communication with external entities; his internal deliberations are rid of attachment and aversion, directed toward the pure soul. Born in 1925 and a *digambara* ascetic (*nirgrantha muni*) since last fifty-five years, today he sleeps in regard to worldly undertakings but is awake in regard to soul-realization. He meditates on the



pure-soul by renouncing all volitions. Overpowering his senses through the fire of concentration, he enters the soul within and contemplates on the self, through the medium of the self.

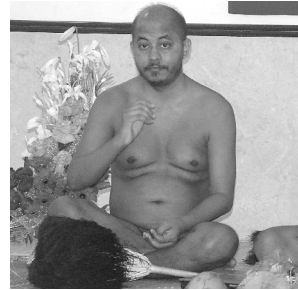
He meditates on the pure, effulgent state of his soul through the instrument of his soul imbued with the Three Jewels (*ratnatraya*) of the path to liberation. Established firmly in self-identity, he does not speak while speaking, does not walk while walking, and does not see while seeing. He does not deliberate for long on any task inimical to 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 his soul. He has built a shield around his soul to protect it from all extraneous influences. He purifies his soul by the knowledge of the soul.

Tranquil and discerning, he is ever engaged in concentration, and study of the Scripture – the sure means to savour the nectar found in own soul. It is said that the study of the Scripture bears the fruit of meditation and subjugation of the senses and passions. This explains his utter inclination toward the study of the Scripture.

Ācārya Vidyānanda has showered on me his auspicious blessings whenever I took up any project involving work on the Holy Scripture. His auspicious blessings have had wondrous effect in making both, the process as well as the end-result, most gratifying. I make obeisance humble, by bowing my head, to *Ācārya* Vidyānanda.

***Ācārya* Prajñasāgara (आचार्य प्रज्ञसागर)**

Aware that *Ācārya* Prajñasāgara is a learned *digambara* ascetic and an authority on Prakrit language, I requested him to bless me by proofreading the present work. He immediately and joyfully acceded to my request. I was certain that since I have meticulously read the manuscript many times over, there would hardly be any major errors. He proved me wrong.



Pravacanasāra

Owing to his deep understanding of the subject, he could mark major flaws and infelicities, attributable to my ignorance and inadequacy. The realization dawned on me that in order to wholly understand the profound tenets contained in 'Pravacanasāra', one must adopt the status of the *digambara* ascetic (*nirgrantha muni*). Only the ascetic who observes excellent restraint (*samyama*), austerities (*tapa*) and equanimity (*sāmyabhāva*) can grasp fully the Truth contained in this Holy Scripture.

I am unable to express my gratitude in words; I just seek his continued auspicious blessings.

April 2018
Dehradun, India

Vijay K. Jain

ACKNOWLEDGMENT

All that is contained in this book has been excerpted, adapted or translated into English from a number of authentic Jaina texts. Due care has been taken to conserve the essence of *Pravacanasāra*, the Holy Scripture composed by Ācārya Kundakunda. Contribution of the following publications in preparation of the present volume is gratefully acknowledged:

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VIJAY K. JAIN – BIOGRAPHICAL NOTE

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

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

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

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1-32	गेणहदि णेव ण मुंचदि	From the transcendental-point-of-view the soul neither accepts nor rejects the objects-of-knowledge	40
1-33	जो हि सुदेण विजाणदि	The Omniscient and the <i>śrutakevalī</i> know the true nature of the soul	41
1-34	सुत्तं जिणोवदिट्ठं	Empirically, the Scripture is also knowledge	43

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1-35	जो जाणदि सो णाणं	The soul is knowledge; the difference is for the purpose of explanation	44
1-36	तम्हा णाणं जीवो	The difference between the knowledge and the object-of-knowledge	45
1-37	तक्कालिगेव सव्वे सदसब्भूदा	All modes of substances are reflected in (infinite) knowledge, as if in the present	47
1-38	जे णेव हि संजाया जे	Omniscience sees directly the not-present modes (<i>pariyāya</i>) of substances	48
1-39	जदि पच्चक्खमजायं पज्जायं	Omniscience sees directly the not-present modes of substances	49
1-40	अत्थं अक्खणिवदिदं	The not-present modes of substances are not the subject of sensory-knowledge	50
1-41	अपदेसं सपदेसं मुत्तममुत्तं	Knowledge that is sense-independent – <i>atīndriya jñāna</i> – knows everything	51
1-42	परिणमदि णेयमट्ठं णादा	The sense-independent knowledge is not influenced by the objects-of-knowledge	52
1-43	उदयगदा कम्मंसा	Knowledge is not the cause of bondage, attachment to the objects-of-knowledge is	53
1-44	ठाणणिसेज्जविहारा	Activities of the Omniscient are natural; these are not the cause of bondage of karmas	54
1-45	पुण्णफला अरहंता	Activities of the <i>Arhat</i> are due to the fruition of auspicious karmas; these do not cause bondage of karmas	55

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1-46	जदि सो सुहो व असुहो	The impure soul entertains auspicious- and inauspicious-transformations	57
1-47	जं तक्कालियमिदरं	Only the sense-independent, permanent knowledge knows everything	58
1-48	जो ण विजाणदि जुगवं	He, who does not know completely all objects, cannot know even a single object	59
1-49	दव्वं अणंतपज्जयमेगमणंताणि	He, who does not know completely a single object, cannot know all objects	60
1-50	उपज्जदि जदि णाणं	The knowledge that originates sequentially is not all-pervasive	62
1-51	तिक्कालणिच्चविसमं सयलं	The knowledge that is all-pervasive is the perfect-knowledge of the Omniscient	63
1-52	ण वि परिणमदि ण	As the Omniscient soul does not undergo transformation due to the objects-of-knowledge it is free from karmic-bondage	64
1-53	अत्थि अमुत्तं मुत्तं	Knowledge and happiness are with form – <i>mūrtika</i> – and also without form – <i>amūrtika</i>	65
1-54	जं पेच्छदो अमुत्तं	<i>Amūrtika</i> happiness emanates from <i>amūrtika</i> knowledge; it is commendable	66
1-55	जीवो सयं अमुत्तो मुत्तिगदो	Sense-dependent happiness comes from sense-dependent knowledge; it needs to be discarded	67

<i>Verse No.</i>	<i>Verse</i>	<i>Topic</i>	<i>Page</i>
1-56	फासो रसो च गंधो	Sense-dependent knowledge is unable to apprehend the objects-of-knowledge simultaneously	69
1-57	परदब्धं ते अक्खा णेव	Sense-dependent knowledge is not direct knowledge	70
1-58	जं परदो विण्णाणं तं तु	The marks of direct (<i>pratyakṣa</i>) and indirect (<i>parokṣa</i>) knowledge	71
1-59	जादं सयं समत्तं	Sense-independent, direct knowledge is real happiness	72
1-60	जं केवलं ति णाणं तं	Perfect knowledge of the Omniscient does not cause anxiety	73
1-61	णाणं अत्थंतगयं लोयालोएमु	Perfect-knowledge is the cause of happiness	74
1-62	णो सहहंति सोक्खं	Only the Omniscient enjoys unmatched and supreme happiness	75
1-63	मणुआऽसुरामरिंदा	Indirect knowledge has no access to the natural happiness appertaining to the soul	76
1-64	जेसिं विसयेसु रदी	Proclivity for sensual-pleasures naturally gives rise to suffering	77
1-65	पप्पा इट्ठे विसये	The body is not the cause of happiness	79
1-66	एगतेण हि देहो सुहं	Even in the worldly state of existence the soul is the cause of happiness	80
1-67	तिमिरहरा जइ दिट्ठी जणस्स	The soul itself is of the nature of happiness; sensual-pleasures are not happiness	81

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1-69	देवदजदिगुरुपूजासु चैव	The soul in auspicious-cognition (<i>śubhopayoga</i>)	83
1-70	जुत्तो सुहेण आदा	Auspicious-cognition earns merit (<i>puṇya</i>), the cause of pleasant-feeling	84
1-71	सोक्खं सहावसिद्धं	Sensual-pleasures are of the nature of misery	85
1-72	णरणारयतिरियसुरा	There is no difference between the auspicious- and the inauspicious-cognition	86
1-73	कुलिसाउहचक्कधरा	Sensual-pleasures attained as a result of auspicious-cognition are but misery	87
1-74	जदि संति हि पुण्णाणि य	Merit earned due to auspicious-cognition causes intense craving for sensual-pleasures	88
1-75	ते पुण उदिण्णातण्हा	Craving for the pleasures of the senses causes anguish and the worldly beings indulge in these till they die	89
1-76	सपरं बाधासहिदं विच्छिण्णं	The happiness brought about by the senses is misery in disguise	90
1-77	ण हि मण्णादि जो एवं	There is no difference between merit (<i>puṇya</i>) and demerit (<i>pāpa</i>)	91
1-78	एवं विदिदत्थो जो	The man who knows the reality strives for only the pure-cognition	92

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1-79	चत्ता पावारंभं समुद्धिदो	Auspicious-cognition (śubhopayoga), but with delusion, does not attain the pure soul-nature	--- 93
1-80	जो जाणदि अरहंतं	The way to get rid of delusion is to know the Omniscient Lord (the <i>Arhat</i>)	--- 94
1-81	जीवो ववगदमोहो	After getting rid of delusion (<i>moha</i>), get rid of negligence (<i>pramāda</i>) too	--- 95
1-82	सव्वे वि य अरहंता	The <i>Tīrthañkara</i> , having done themselves, have preached this path-to-liberation	--- 96
1-83	दव्वादिएसु मूढो भावो	The contrary and ignorant view about substances is delusion (<i>moha</i>)	--- 97
1-84	मोहेण व रागेण व	Delusion (<i>moha</i>), attachment (<i>rāga</i>) or aversion (<i>dveṣa</i>) give rise to bondage of karmas	--- 99
1-85	अट्टे अजधागहणं	The three signs of delusion (<i>moha</i>)	--- 100
1-86	जिणसत्थादो अट्टे	The study of the Scripture also destroys the heap of delusion (<i>moha</i>)	--- 101
1-87	दव्वाणि गुणा तेसिं	The Omniscient Lord has expounded the true nature of the substances (<i>dravya</i>)	--- 102
1-88	जो मोहरागदोसे णिहणदि	Having grasped the Words of the Omniscient Lord, delusion, attachment, and aversion must be got rid of	--- 103
1-89	णाणप्पगमप्पाणं परं च	All substances are established in their own-nature; this is understood through the power of discernment	--- 104

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1-90	तम्हा जिणमग्गादो	The study of the Scripture provides the power of discernment between the self and the non-self	--- 105
1-91	सत्तासंबद्धेदे सविसेसे जो	Without right faith in the six substances one cannot attain the stage of supreme conduct	--- 106
1-92	जो णिहदमोहदिट्ठी आगम	Real 'dharma' is the destruction of the delusion-of-perception (<i>darśanamoha</i>) and getting rid of attachment	--- 107

SECTION - 2

Reality of Objects-of-Knowledge (*jñeyatattva*)

2-1	अत्थो खलु दव्वमओ	The objects-of-knowledge are of the nature of substance (<i>dravya</i>), qualities (<i>guṇa</i>) and modes (<i>pariyāya</i>)	--- 109
2-2	जे पज्जयेसु णिरदा	Souls engaged in impure-soul nature are <i>parasamaya</i> and those engaged in own soul-nature are <i>svasamaya</i>	--- 111
2-3	अपरिच्चत्तसहावेणुप्पाद	The mark (<i>lakṣaṇa</i>) of the substance (<i>dravya</i>)	--- 112
2-4	सम्भावो हि सहावो गुणेहिं	'Existence in own nature' – <i>svarūpāstitva</i> – of the substance (<i>dravya</i>)	--- 114
2-5	इह विविहलक्खणाणं	'Existence-in-general' – <i>sāmānyāstitva</i> or <i>sādṛśyāstitva</i>	--- 116

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2-6	दव्वं सहावसिद्धं सदिति	The substance (<i>dravya</i>) – with its qualities (<i>guṇa</i>) and modes (<i>paryāya</i>) – rests in own nature (<i>svabhāvasiddha</i>)	--- 118
2-7	सदवट्टियं सहावे दव्वं	Origination (<i>utpāda</i>), destruction (<i>vyaya</i>) and permanence (<i>dhrauvya</i>) is the nature of the objects (<i>artha</i>)	--- 120
2-8	ण भवो भंगविहीणो	All three – origination (<i>utpāda</i>), destruction (<i>vyaya</i>) and permanence (<i>dhrauvya</i>) – are essential marks (<i>lakṣaṇa</i>) of the substance (<i>dravya</i>)	--- 121
2-9	उप्पादट्टिदिभंगा विज्जंते	Origination (<i>utpāda</i>), permanence (<i>dhrauvya</i>) and destruction (<i>vyaya</i>) are no different from the substance	--- 123
2-10	समवेदं खलु दव्वं	Origination (<i>utpāda</i>), permanence (<i>dhrauvya</i>) and destruction (<i>vyaya</i>) take place at the same time	--- 125
2-11	पाडुब्भवदि य अण्णो	Origination (<i>utpāda</i>) of one mode (<i>paryāya</i>) is the destruction (<i>vyaya</i>) of another mode (<i>paryāya</i>)	--- 127
2-12	परिणमदि सयं दव्वं	The modes-of-qualities (<i>guṇaparyāya</i>) are also the substance (<i>dravya</i>)	--- 128
2-13	ण हवदि जदि सहव्वं	The substance is of the nature of existence – it is <i>sat</i>	--- 129
2-14	पविभत्तपदेसत्तं पुधत्तमिदि	Separateness (<i>prthaktva</i>) and self-identity (<i>anyatva</i>)	--- 131
2-15	सहव्वं सच्च गुणो सच्चेव	The difference between the possessor-of-quality (<i>guṇī</i>) and the quality (<i>guṇa</i>) is the self-identity (<i>anyatva</i>)	--- 133

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2-16	जं दव्वं तण्ण गुणो	There is no absolute difference between the possessor-of-quality (<i>guṇī</i>) and the quality (<i>guṇa</i>)	--- 134
2-17	जो खलु दव्वसहावो	The own-nature (<i>svabhāva</i>) of the substance (<i>dravya</i>) is its quality (<i>guṇa</i>) of existence (<i>sattā</i>)	--- 136
2-18	णत्थि गुणो त्ति व कोई	the substance (<i>dravya</i>) is of the nature of existence (<i>sattā</i>)	--- 137
2-19	एवविहं सहावे दव्वं	Origination of either the intrinsic-nature (<i>sadbhāva-nibaddha</i>) or the extraneous-nature (<i>asadbhāva-nibaddha</i>), depending on the point of view	--- 138
2-20	जीवो भवं भविस्सदि	From the standpoint of <i>sadbhāva-utpāda</i> while the modes (<i>paryāya</i>) change, there is the existence of the same eternal substance (<i>dravya</i>)	--- 141
2-21	मणुवो ण होदि देवो	In reference to <i>asat-utpāda</i> , the substance (<i>dravya</i>) gets a new form with the change of mode (<i>paryāya</i>)	--- 142
2-22	दव्वट्ठिएण सव्वं दव्वं	Explanation of the existence of 'not-other' (<i>ananya</i>) and 'other' (<i>anya</i>) in the same substance	--- 143
2-23	अत्थि त्ति य णत्थि त्ति	The substance is known through the seven limbs (<i>saptabhaṅga</i>) of assertion	--- 144
2-24	एसो त्ति णत्थि कोई ण	The activity associated with delusion (<i>moha</i>), attachment (<i>rāga</i>), and aversion (<i>dveṣa</i>) is the cause of transmigration	--- 146

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2-26	णरणारयतिरियसुरा जीवा	In these states of existence the soul does not attain its own-nature (<i>svabhāva</i>)	--- 149
2-27	जायदि णेव ण णस्सदि	The substance (<i>dravya</i>) subsists through the origination (<i>utpāda</i>) as well as the destruction (<i>vināśa</i>)	--- 150
2-28	तम्हा दु णत्थि कोई	Transformation of the soul-substance (<i>jīvadravya</i>), in the four states of existence, is worldly existence – <i>saṃsāra</i>	--- 152
2-29	आदा कम्ममल्लिमसो	Impure transformations of the soul – its <i>bhāvakarma</i> – are the cause of bondage of material-karmas	--- 153
2-30	परिणामो सयमादा सा	Certainly, the soul (<i>jīva</i>) is not the doer (<i>kartā</i>) of material-karma (<i>dravyakarma</i>)	--- 154
2-31	परिणमदि चेदणाए आदा	The transformation (<i>pariṇāma</i>) of the soul (<i>jīva</i>) manifests in three ways	--- 156
2-32	णाणं अट्टवियप्पो	1) <i>jñānapariṇāti</i> , 2) <i>karmapariṇāti</i> , and 3) <i>karmaphalapariṇāti</i>	--- 157
2-33	अप्या परिणामप्या परिणामो	These three transformations are to be known as the nature of the soul (<i>jīva</i>)	--- 158
2-34	कत्ता करणं कम्मं	Ascertainment of the pure and stainless state of the self – <i>śuddhātmā</i>	--- 160
2-35	द्व्वं जीवमजीवं जीवो	Two kinds of substances – soul (<i>jīva</i>) and non-soul (<i>ajīva</i>)	--- 162

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2-36	पोग्गलजीवणिबद्धो	The universe-space (<i>lokākāśa</i>) and the non-universe-space (<i>alokākāśa</i>)	--- 163
2-37	उप्पादट्टिदिभंगा पोग्गल	Two distinctions of substances: in respect of the activity (<i>kriyā</i>) and in respect of the being (<i>bhāva</i>)	--- 164
2-38	लिंगेहिं जेहिं दव्वं जीवमजीवं	The marks of the substances are the corporeal (<i>mūrtika</i>) and the non-corporeal (<i>amūrtika</i>) qualities (<i>guṇa</i>)	--- 165
2-39	मुत्ता इदियगेञ्जा	The marks of corporeal (<i>mūrtika</i>) and non-corporeal (<i>amūrtika</i>) qualities	--- 167
2-40	वण्णरसगंधफासा विज्जंते	The matter (<i>pudgala</i>) has the qualities of colour, taste, smell and touch. Sound is the mode (<i>pariyāya</i>) of matter	--- 168
2-41	आगासस्सवगाहो धम्महव्वस्स	Specific qualities of the five non-corporeal (<i>amūrtika</i>) substances (<i>dravya</i>)	--- 171
2-42	कालस्स वट्टणा से		
2-43	जीवा पोग्गालकाया	The space-points (<i>pradeśa</i>) of the six substances (<i>dravya</i>)	--- 173
2-44	लोगालोगेसु णभो	The abodes of the six substances (<i>dravya</i>)	--- 174
2-45	जध ते णभप्पदेसा	Indivisible atom (<i>paramāṇu</i>) is the smallest unit of measurement; it equals one space-point (<i>pradeśa</i>)	--- 176
2-46	समओ दु अप्पदेसो	The time-atom (<i>kālāṇu</i>) occupies just the single space-point (<i>pradeśa</i>)	--- 178
2-47	वदिवददो तं देसं	Mode (<i>pariyāya</i>) of substance of time (<i>kāla dravya</i>)	--- 179

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2-48	आगासमणुणिविदुं	One space-point (<i>pradeśa</i>) of space (<i>ākāśa</i>) has the power to accommodate the atoms (<i>paramāṇu</i>) of all the remaining substances	--- 181
2-49	एक्को व दुगे बहुगा	The oblique-collection (<i>tiryakpracaya</i>) and the upward-collection (<i>ūrdhvapracaya</i>)	--- 182
2-50	उप्पादो पद्धंसो विज्जदि	The substance of time (<i>kāla dravya</i>) also exhibits permanence (<i>dhrauvya</i>)	--- 184
2-51	एगम्हि संति समये	Origination (<i>utpāda</i>), permanence (<i>dhrauvya</i>) and destruction (<i>vyaya</i>) in the substance of time	--- 186
2-52	जस्स ण संति पदेसा	The mode of time ' <i>samaya</i> ' can only be established when the substance of time (<i>kāla dravya</i>) is considered as comprising the atoms of time (<i>kālāṇu</i>), each occupying one space-point (<i>pradeśa</i>)	--- 187
2-53	सपदेसेहिं समग्गो	The amazing power of the soul (<i>jīva</i>) that knows the self and the others	--- 189
2-54	इदियपाणो य तथा	The life-essentials (<i>prāṇa</i>) of the substance of soul (<i>jīva</i>)	--- 190
2-55	पाणेहिं चदुहिं जीवदि	These life-essentials are fashioned by the substance of matter (<i>puḍgala dravya</i>)	--- 191
2-56	जीवो पाणणिबद्धो	The soul (<i>jīva</i>) bound with karmas like delusion (<i>moha</i>) is endowed with (four) life-essentials (<i>prāṇa</i>)	--- 192

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2-58	आदा कम्ममलिमसो	Infatuation (<i>mamatva</i>) is the cause of getting new life-essentials (<i>prāṇa</i>)	--- 194
2-59	जो इंदियादिविजई	The life-essentials (<i>prāṇa</i>) can be got rid of through subjugation of all attachment	--- 195
2-60	अत्थित्तिणिच्छिदस्स हि	Due to union with physical matter, the soul (<i>jīva</i>) is transformed into unnatural-modes (<i>vibhāva-paryāya</i>)	--- 196
2-61	णरणारयतिरियसुरा	The four unnatural-modes (<i>vibhāva-paryāya</i>) of the worldly souls (<i>jīva</i>)	--- 197
2-62	तं सव्भावणिबद्धं	The soul that understands existence-of-own-nature (<i>svarūpāstitva</i>) gets rid of delusion (<i>moha</i>)	--- 198
2-63	अप्या उवओगप्या	Due to impure cognition (<i>upayoga</i>), the soul is bound by material-karmas	--- 199
2-64	उवओगो जदि हि	Cause of the bondage of meritorious (<i>puṇya</i>) and demeritorious (<i>pāpa</i>) karmas	--- 200
2-65	जो जाणादि जिणिंदे	Activities that engender auspicious-cognition (<i>śubhopayoga</i>)	--- 202
2-66	विसयकसाओगाढो	Activities that engender inauspicious-cognition (<i>aśubhopayoga</i>)	--- 203
2-67	असुहोवओगरहिदो	Meditating on the pure soul-substance is pure-cognition (<i>śuddhopayoga</i>)	--- 204

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2-69	देहो य मणो वाणी	The body, the mind and the speech are the nature of the substance of matter (<i>pudgala</i>)	--- 206
2-70	णाहं पोग्गलमइओ ण	“I am not of the nature of the substance of matter (<i>pudgala</i>).”	--- 207
2-71	अपदेसो परमाणू	Atoms combine together to form molecules	--- 208
2-72	एगुत्तरमेगादी अणुस्स	Qualities of greasiness (<i>snigdha</i>) and roughness (<i>rūkṣa</i>) in the indivisible atom (<i>paramāṇu</i>)	--- 209
2-73	णिद्धा वा लुक्खा वा	Rules for combination of similar or dissimilar types of atoms	--- 210
2-74	णिद्धत्तणेण दुगुणो	Explanation of the rules for combination of similar or dissimilar types of atoms	--- 211
2-75	दुपदेसादी खंधा सुहुमा	The molecules (<i>skandha</i>) are produced due to matter’s own nature of transformation	--- 213
2-76	ओगाढगाढणिचिदो	The universe is filled densely with fine (<i>sūkṣma</i>) and gross (<i>sthūla</i>) molecules of matter	--- 214
2-77	कम्मत्तणपाओग्गा खंधा	The soul is not the cause of transformation of molecules of matter into karmas	--- 215
2-78	ते ते कम्मत्तगदा	Owing to their own power of transformation, the material-karmas turn into the physical body (<i>nokarma</i>)	--- 216

Verse No.	Verse	Topic	Page
2-79	ओरालिओ य देहो देहो	All five kinds of bodies are forms of the substance of matter (<i>pudgala-dravya</i>)	--- 217
2-80	अरसमरूवमगंधं	The (pure) soul (<i>jīva</i>) does not have the qualities of the substance of matter	--- 218
2-81	मुक्तो रूवादिगुणो	How does the soul (<i>jīva</i>) form bonds of karmas with the matter (<i>pudgala</i>)?	--- 219
2-82	रूवादिएहिं रहिदो	Due to its power of knowing and perceiving the soul (<i>jīva</i>) gets bound by the karmic-matter	--- 220
2-83	उवओगमओ जीवो	Impure (<i>aśuddha</i>) dispositions for the objects of the senses cause the psychic-bondage (<i>bhāvabandha</i>)	--- 222
2-84	भावेण जेण जीवो	Due to <i>bhāvabandha</i> the bondage of material-karmas (<i>dravyakarma</i>) takes place	--- 223
2-85	फासेहिं पोग्गलाणं	Three kinds of bondage – <i>bhāvabandha</i> , <i>pudgala-bandha</i> , and <i>dravyabandha</i>	--- 224
2-86	सपदेसो सो अप्पा	As a result of the <i>bhāvabandha</i> , the <i>dravyabandha</i> takes place	--- 225
2-87	रत्तो बंधदि कम्मं	Impure-cognition (<i>aśuddhopayoga</i>) of the soul is the real cause of bondage	--- 226
2-88	परिणामादो बंधो	Impure-cognition is caused by attachment (<i>rāga</i>), aversion (<i>dveṣa</i>), and delusion (<i>moha</i>)	--- 227
2-89	सुहपरिणामो पुण्णं	Merit (<i>puṇya</i>), demerit (<i>pāpa</i>), and destruction of misery (<i>duḥkha</i>)	--- 229

Verse No.	Verse	Topic	Page
2-90	भणिदा पुढविष्यमुहा	The soul-substance (<i>jīva-dravya</i>) is distinct from the soul-bodies (<i>jīvanikāya</i>)	--- 230
2-91	जो णवि जाणदि	Differentiate between the soul and the non-soul according to their respective nature	--- 231
2-92	कुव्वं सभावमादा	The soul is not the doer (<i>kartā</i>) of transformation in material (<i>pudgala</i>) substances	--- 232
2-93	गेण्हदि णोव ण	The transformation of the matter (<i>pudgala</i>) does not belong to the soul (<i>jīva</i>)	--- 233
2-94	स इदाणि कत्ता सं	The soul (<i>jīva</i>) is the doer (<i>kartā</i>) of its state of impure-cognition (<i>aśuddhopayoga</i>)	--- 234
2-95	परिणमदि जदा अप्पा	The dust of karmic matter enters into the impure soul (<i>jīva</i>) in form of karmas	--- 235
2-96	सपदेसो सो अप्पा	The worldly soul gets into bondage due to delusion (<i>moha</i>), attachment (<i>rāga</i>) and aversion (<i>dveṣa</i>)	--- 236
2-97	एसो बंधसमासो जीवाणं	The real (<i>niścaya</i>) bondage and the empirical (<i>vyavahāra</i>) bondage (<i>bandha</i>) of the soul	--- 237
2-98	ण जहदि जो दु ममत्तिं	The impure-point-of-view (<i>aśuddhanaya</i>) results in the impure-state-of-the-soul (<i>aśuddhātmā</i>)	--- 239
2-99	णाहं होमि परेसिं	The pure-point-of-view (<i>śuddhanaya</i>) results in the pure-state-of-the-soul (<i>śuddhātmā</i>)	--- 240
2-100	एवं णाणप्पाणं	The soul (<i>ātmā</i>) is pure (<i>śuddha</i>) and eternal (<i>dhruva</i>)	--- 241

Verse No.	Verse	Topic	Page
2-101	देहा वा दविणा वा	“I do not belong to objects like the body, and establish myself in own pure soul.”	--- 242
2-102	जो एवं जाणित्ता झादि	Meditation on the pure-soul destroys the intractable knot of delusion (<i>moha</i>)	--- 243
2-103	जो णिहदमोहगंठी	Destruction of the knot of delusion (<i>moha</i>) results in indestructible happiness	--- 244
2-104	जो खविदमोहकलुसो	One who is established in soul-nature, performs meditation on the pure-soul	--- 245
2-105	णिहदघणघादिकम्मो	What does the supreme-ascetic (the Omniscient Lord, the <i>Kevalī</i>) meditate on?	--- 246
2-106	सव्वाबाधविजुत्तो	The <i>Kevalī</i> meditates on the supreme happiness appertaining to the soul	--- 247
2-107	एवं जिणा जिणिंदा	Salutation to the liberated souls, those treading the path to liberation and also to the path to liberation	--- 248
2-108	तम्हा तह जाणित्ता	“I, too, get established in my pure soul-nature.”	--- 249

SECTION - 3

Reality of Conduct (*cāritratattva*)

3-1	एवं पणमिय सिद्धे	If your soul wishes to escape from misery adopt the conduct – ‘dharma’ – of the ascetic	--- 251
3-2	आपिच्छ बंधुवग्गं	Obtain consent of the family and take leave of the elders	--- 252
3-3	समणं गणिं गुणद्धं	Go to a worthy head (<i>ācārya</i>) and plead admission into the congregation	--- 254

Verse No.	Verse	Topic	Page
3-4	णाहं होमि परेसि ण	Adopt the form (<i>rūpa</i>) that is natural-by-birth (<i>nāgnya</i> , <i>yathājāta</i>)	--- 256
3-5	जधजादरूवजादं	The external- and internal-marks – <i>dravyaliṅga</i> and <i>bhāvaliṅga</i> – of the ascetic	--- 257
3-6	मुच्छारंभविजुत्तं जुत्तं		
3-7	आदाय तं पि लिंगं	Get established, with equanimity, as an ascetic (<i>muni</i> , <i>śramaṇa</i>)	--- 258
3-8	वदसमिदिंदियरोधो	The twenty-eight primary attributes (<i>mūlaguṇa</i>) of the ascetic	--- 260
3-9	एदे खलु मूलगुणा		
3-10	लिंगगहणं तेसिं	The <i>pravrajyādāyaka</i> or the <i>dīkṣādāyaka</i> or the <i>dīkṣāguru</i> , and the <i>niryāpakaguru</i>	--- 262
3-11	पयदमिहं समारद्धे	Rules for expiation, confession, and taking on chastisement on the breach of proper restraint	--- 263
3-12	छेदुवजुत्तो समणो		
3-13	अधिवासे व विवासे	Renouncing association with all external objects, the ascetic should be ever vigilant not to breach proper restraint	--- 264
3-14	चरदि णिबद्धो णिच्चं	The ascetic should remain established in own 'self'	--- 265
3-15	भत्ते वा खवणे वा	The worthy ascetic does not entertain sense of attachment for the food (<i>āhāra</i>) etc.	--- 266
3-16	अपयत्ता वा चरिया	Negligent activity of the ascetic is the cause of injury (<i>hiṃsā</i>)	--- 268
3-17	मरदु व जिवदु जीवो	The ascetic whose activities are without proper diligence certainly causes injury (<i>hiṃsā</i>)	--- 269

Verse No.	Verse	Topic	Page
3-18	अयदाचारो समणो	The ascetic without due diligence engenders bondage of karmas; the ascetic with diligence does not engender bondage of karmas	--- 270
3-19	हवदि व ण हवदि	Attachment to possessions (<i>parigraha</i>) certainly engenders bondage of karmas	--- 271
3-20	ण हि णिरवेक्खो चाओ	The ascetic who has not set himself free of attachment to possessions (<i>parigraha</i>) cannot have purity of mind	--- 273
3-21	किध तम्मि णत्थि	Attachment to possessions (<i>parigraha</i>) must result in infatuation (<i>mūrcchā</i>) and initiation (<i>ārambha</i>)	--- 274
3-22	छेदो जेण ण विज्जदि	There are exceptions; certain possessions (<i>parigraha</i>) can be used by the ascetic	--- 275
3-23	अप्पडिक्कुट्टं उवधिं	The exception-path (<i>apavāda mārga</i>) for the ascetic	--- 277
3-24	किं किंचण त्ति तक्कं	The argument for allowing certain external possessions	--- 278
3-25	उवयरणं जिणमग्गे लिं	These possessions (<i>parigraha</i>) are used as instruments for treading the path to liberation	--- 279
3-26	इहलोगणिरावेक्खो	With detachment, the ascetic engages in appropriate partaking of food (<i>āhāra</i>) and roaming (<i>vihāra</i>)	--- 280
3-27	जस्स अणेसणमप्पा तं पि	Such an ascetic does not partake of food or roam; he is 'nirāhārī' and 'avihārī'	--- 281
3-28	केवलदेहो समणो	The ascetic employs his body for austerity (<i>tapa</i>)	--- 282

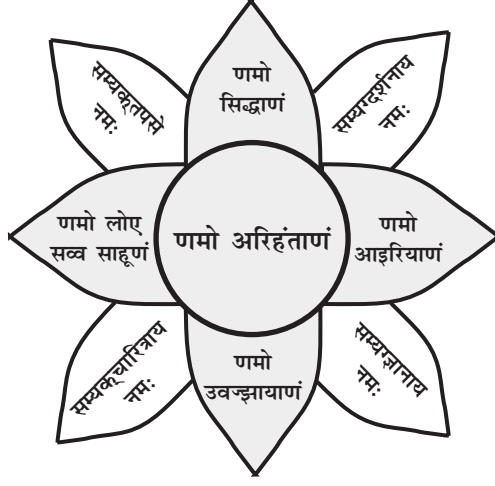
Verse No.	Verse	Topic	Page
3-29	एकं खलु तं भक्तं	The characteristics of appropriate food	--- 284
3-30	बालो वा वृद्धो वा	Instructions for the ascetic who is adolescent (<i>bāla</i>), old (<i>vṛddha</i>), having fatigue (<i>kheda</i>) or diseased (<i>rogī</i>)	--- 285
3-31	आहारे व विहारे देसं	Understand the place (<i>kṣetra</i>), the time (<i>kāla</i>), exertion (<i>śrama</i>), strength (<i>śakti</i>), and bodily hazards (<i>upadhi</i>)	--- 287
3-32	एयमगदो समणो	It is important for the ascetic to study the Scripture and attain concentration	--- 289
3-33	आगमहीणो समणो	The ascetic rid of the knowledge of the Doctrine knows neither the own soul nor the other substances	--- 290
3-34	आगमचक्खू साहू	The ascetics have the Scripture, the Doctrine of Lord Jina, as their eyes	--- 292
3-35	सव्वे आगमसिद्धा	All objects-of-knowledge (<i>jñeya</i>) are well-established in the Scripture	--- 293
3-36	आगमपुव्वा दिट्ठी ण	He, whose perception is not based on the tenets of the Scripture, cannot observe proper restraint (<i>saṇḍyama</i>)	--- 294
3-37	ण हि आगमेण सिञ्झदि	Besides the knowledge of the Scripture, right faith and right conduct are also required	--- 296
3-38	जं अण्णाणी कम्मं	The knowledgeable man, established in own-self, sheds heaps of karmas in just one breath	--- 297

Verse No.	Verse	Topic	Page
3-39	परमाणुपमाणं वा मुच्छा	The man with infatuation (<i>mūrcchā</i>) does not attain liberation	--- 298
3-40	पंचसमिदो तिगुत्तो	The worthy ascetic with self-restraint (<i>saṇyama</i>)	--- 299
3-41	समसत्तुबंधुवग्गो	Enemy and kinsfolk, happiness and misery, praise and censure, iron and gold, and life and death, are alike for the worthy ascetic	--- 300
3-42	दंसणणाणचरित्तेसु तीसु	The ascetic well-established in the <i>ratnatraya</i> attains concentration (<i>ekāgratā</i>); he follows perfect asceticism	--- 302
3-43	मुञ्जादि वा रज्जदि वा	The ascetic who does not concentrate on the knowledge-soul is not treading the path to liberation	--- 303
3-44	अत्थेसु जो ण मुञ्जादि	The ascetic engaged in concentration on the knowledge-soul treads the path to liberation	--- 304
3-45	समणा सुद्धवजुत्ता	The ascetic with auspicious-cognition (<i>śubhopayoga</i>) is with the influx of karmas	--- 305
3-46	अरहंतादिसु भत्ती वच्छलदा	The marks (<i>lakṣaṇa</i>) of the ascetic engaged in auspicious-cognition (<i>śubhopayoga</i>)	--- 307
3-47	वंदणणमंसणेहिं	Activities not forbidden for the ascetic engaged in auspicious-cognition (<i>śubhopayoga</i>)	--- 308
3-48	दंसणणाणुवदेसो	Such activities pertain to the ascetic engaged in auspicious-cognition (<i>śubhopayoga</i>)	--- 309

Verse No.	Verse	Topic	Page
3-49	उवकुणदि जो वि	Assisting the fourfold community of ascetics through service is a part of auspicious-cognition (<i>śubhopayoga</i>)	--- 310
3-50	जदि कुणदि कायखेदं	Causing injury (<i>hiṃsā</i>) to living beings while providing service to other ascetics is not commendable	--- 311
3-51	जोण्हाणं गिरवेक्खं	The ascetic can perform activity of service to all true followers of the Doctrine	--- 312
3-52	रोगेण वा छुधाए	The right time for rendering service to others	--- 313
3-53	वेज्जावच्चणिमित्तं	Interacting with the laymen for the purpose of rendering service is not forbidden	--- 314
3-54	एसा पसत्थभूता	For the householders the activity of service to ascetics – auspicious conduct with attachment – is most desirable	--- 315
3-55	रागो पसत्थभूदो	Attachment (<i>rāga</i>) yields opposing results, depending on the objects of attachment	--- 316
3-56	छदुमत्थविहिदवत्थुसु	Activities based on concocted faith do not result in liberation	--- 316
3-57	अविदिदपरमत्थेसु य	Performance of activities not based on the Doctrine does not yield the desired fruit	--- 317
3-58	जदि ते विसयकसाया	Those who themselves are sullied with imperfections cannot help others	--- 318
3-59	उवरदपावो पुरिसो	The ascetic in whom many virtues inhere treads the laudable path to liberation	--- 319

Verse No.	Verse	Topic	Page
3-60	असुभोवयोगरहिदा	Only the ascetics engaged in pure-cognition (<i>suddho-payoga</i>) or auspicious-cognition (<i>subhopayoga</i>) can help the worthy souls cross the ocean of worldly existence	--- 320
3-61	दिट्ठा पगदं वत्थुं	Right-minded persons must show reverence for the most worthy recipients (<i>pātra</i>)	--- 321
3-62	अब्भुट्ठाणं गहणं	Method of according reverence to the most worthy recipients (<i>pātra</i>)	--- 322
3-63	अब्भुट्ठेया समणा	Only worthy ascetics adept in interpretation of the Scripture and abound in virtues deserve reverence	--- 323
3-64	ण हवदि समणो त्ति मदो	The one who although adept in restraint, austerities and interpretation of the Scripture but does not have faith in the reality of substances is not a genuine ascetic	--- 324
3-65	अववददि सासणत्थं	The ascetic who derides a genuine ascetic out of malice ruins own conduct (<i>cāritra</i>)	--- 325
3-66	गुणदोधिगस्स विणयं	The ascetic who expects reverence from a more merited ascetic wanders in worldly existence for infinity	--- 325
3-67	अधिगगुणा सामण्णे	The worthy ascetic who remains in company of false ascetics adopts wrong beliefs and ruins own conduct	--- 326
3-68	णिच्छिदसुत्तत्थपदो	The ascetic of restraint (<i>saṃyama</i>) must leave the company of worldly beings	--- 327

Verse No.	Verse	Topic	Page
3-69	णिगगंथं पव्वइदो	The <i>nirgrāñtha</i> ascetic who gets involved in worldly occupations is a worldly being	--- 328
3-70	तम्हा समं गुणादो	The worthy ascetic desirous of release from misery should live in company of ascetics who are either equal or more in merit	--- 329
3-71	जे अजधागहिदत्था	The ascetic who has wrongly grasped the nature of reality but insists on his false notions wanders infinitely long in worldly existence	--- 330
3-72	अजधाचारविजुत्तो	The ascetic who has ascertained the nature of reality and is free from false conduct does not wander long in worldly existence	--- 331
3-73	सम्मं विदिदपदत्था	The stainless souls – the Pure Ones (<i>śuddha</i>) – are the reality of the means of attaining liberation	--- 332
3-74	सुद्धस्स य सामण्णं	True asceticism (<i>śrāmaṇya</i>), with ineffable and permanent bliss, is really the liberated-soul (the <i>Siddha</i>)	--- 333
3-75	बुद्धदि सासणमेयं	The ascetic or the householder who comprehends the tenets described in this Scripture realizes, within a short time, the supreme bliss appertaining to his pure-soul	--- 334
GUIDE TO TRANSLITERATION			--- 345



स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Kundakunda's
Pravacanasāra –
Essence of the Doctrine

आचार्य कुन्दकुन्द विरचित
प्रवचनसार

Ācārya Kundakunda's *Samayasāra*:

सम्मादिद्वी जीवा णिस्संका होंति णिब्भया तेण ।
सत्तभयविप्पमुक्का जम्हा तम्हा दु णिस्संका ॥7-36-228॥

सम्यग्दृष्टि जीव निःशंक होते हैं, इसलिये वे निर्भय होते हैं;
क्योंकि वे सप्तभय से रहित होते हैं, इसलिए वे निश्चय ही
निःशंक होते हैं।

The beings – souls (*jīva*) – with right-belief
(*samyagdr̥ṣṭi*) are free from doubt, therefore, they are
free from fear. Since they are free from seven kinds of
fear*, they certainly are free from doubt.

* The seven kinds of fear are: 1) fear relating to this life –
ihalokabhaya, 2) fear relating to the next life – *paralokabhaya*,
3) fear of being without protection – *atrāṇabhaya*, 4) fear of
losing what is possessed – *aguptibhaya*, 5) fear of pain –
vedanābhaya, 6) fear of accident – *ākasmikabhaya*, and 7) fear of
death – *marāṇabhaya*.

मंगलाचरण

एस सुरासुरमणुसिंदवंदिदं धोदघाइकम्ममलं ।
 पणमामि वड्डमाणं तित्थं धम्मस्स कत्तारं ॥1-1॥
 सेसे पुण तित्थयरे ससव्वसिद्धे विसुद्धसब्भावे ।
 समणे य णाणदंसणचरित्तववीरियायारे ॥1-2॥
 ते ते सव्वे समगं समगं पत्तेगमेव पत्तेगं ।
 वंदामि य वट्टंते अरहंते माणुसे खेत्ते ॥1-3॥
 किच्चा अरहंताणं सिद्धाणं तह णमो गणहराणं ।
 अज्झावयवग्गाणं साहूणं चेव सव्वेसिं ॥1-4॥
 तेसिं विसुद्धदंसणणाणपहाणासमं समासेज्ज ।
 उवसंपयामि सम्मं जत्तो णिव्वाणसंपत्ती ॥1-5॥ (पणगं)

एष सुरासुरमनुष्येन्द्रवन्दितं धौतघातिकर्ममलम् ।
 प्रणमामि वर्धमानं तीर्थं धर्मस्य कर्तारम् ॥1-1॥
 शेषान् पुनस्तीर्थकरान् ससर्वसिद्धान् विशुद्धसद्भावान् ।
 श्रमणांश्च ज्ञानदर्शनचारित्रतपोवीर्याचारान् ॥1-2॥
 तांस्तान् सर्वान् समकं समकं प्रत्येकमेव प्रत्येकम् ।
 वन्दे च वर्तमानानर्हतो मानुषे क्षेत्रे ॥1-3॥
 कृत्वार्हद्भ्यः सिद्धेभ्यस्तथा नमो गणधरेभ्यः ।
 अध्यापकवर्गेभ्यः साधुभ्यश्चेति सर्वेभ्यः ॥1-4॥
 तेषां विशुद्धदर्शनज्ञानप्रधानाश्रमं समासाद्य ।
 उपसम्पद्ये साम्यं यतो निर्वाणसंप्राप्तिः ॥1-5॥ (पञ्चकम्)

सामान्यार्थ - [एष वर्धमानं प्रणमामि] यह जो मैं “अपने अनुभव के गोचर ज्ञान-दर्शन-स्वरूप” कुन्दकुन्दाचार्य हूँ, सो श्रीवर्धमान जो देवाधिदेव परमेश्वर परमपूज्य अंतिम तीर्थंकर उनको नमस्कार करता हूँ। कैसे हैं श्रीवर्धमान तीर्थंकर? [सुरासुरमनुष्येन्द्रवन्दितं] विमानवासी देवों के, पाताल में रहने वाले देवों के और मनुष्यों के स्वामियोंकर नमस्कार किये गये हैं इस कारण तीन लोककर पूज्य हैं। फिर कैसे हैं? [धौतघातिकर्ममलम्] धोये हैं चार घातिया-कर्मरूप मैल जिन्होंने इसलिये अनन्तचतुष्टय [अनन्तज्ञान, अनन्तदर्शन, अनन्तवीर्य, अनन्तसुख] सहित हैं। फिर कैसे हैं? [तीर्थ] तारने में समर्थ हैं अर्थात् भव्यजीवों को संसार-समुद्र से पार करने वाले हैं। फिर कैसे हैं? [धर्मस्य कर्तारम्] शुद्ध आत्मीक जो धर्म है उसके कर्ता अर्थात् उपदेश देने वाले हैं।

[पुनः] फिर मैं कुन्दकुन्दाचार्य [शेषान् तीर्थकरान् ससर्वसिद्धान्] शेष जो तेईस तीर्थंकर, और समस्त अतीतकाल के सिद्धों सहित, उनको नमस्कार करता हूँ। कैसे हैं तीर्थंकर और सिद्ध? [विशुद्धसद्भावान्] निर्मल हैं ज्ञान-दर्शनरूप स्वभाव जिनके। जैसे अन्तिम अग्निकर तपाया हुआ सोना अत्यन्त शुद्ध हो जाता है उसी तरह निर्मल स्वभाव सहित हैं। [च श्रमणान्] फिर आचार्य, उपाध्याय और साधुओं को नमस्कार करता हूँ। कैसे हैं? [ज्ञानदर्शनचारित्रतपोवीर्याचारान्] ज्ञान, दर्शन, चारित्र, तप और वीर्य हैं आचरण जिनके, अर्थात् ज्ञानादि में सदैव लीन रहते हैं, इस कारण उत्कृष्ट शुद्धोपयोग की भूमि को प्राप्त हुए हैं। इस गाथा में पञ्चपरमेष्ठी को नमस्कार किया है।

[च] और मैं कुन्दकुन्दाचार्य [मानुषे क्षेत्रे वर्तमानान्] मनुष्यों के रहने का क्षेत्र जो ढाई द्वीप (जम्बूद्वीप, धातकीखण्ड, और आधा पुष्करद्वीप) उसमें रहने वाले जो जो अर्हन्त हैं [तान् तान् सर्वान् अर्हतः] उन उन सब अर्हन्तों को [समकं समकं प्रत्येकं एव प्रत्येकम्] सबको एक ही समय अथवा हर एक को काल के क्रम से [वन्दे] नमस्कार करता हूँ।

[साम्यं उपसम्पद्ये] मैं ग्रन्थकर्ता शान्त भाव जो वीतराग-चारित्र उसको स्वीकार करता हूँ। क्या करके? [अर्हद्भ्यः नमः कृत्वा] अर्हन्त जो अनन्तचतुष्टय सहित

.....

जीवन्मुक्त जिनवर हैं उनको पहिले कहा हुआ दो तरह का नमस्कार करके [तथा सिद्धेभ्यः] और उसी प्रकार सिद्धों को [गणधरेभ्यः] आचार्यों को [अध्यापकवर्गेभ्यः] उपाध्यायों के समूह को [च इति सर्वेभ्यः साधुभ्यः] और इसी प्रकार सब साधुओं को नमस्कार करके।

फिर क्या करके शम-परिणामों को स्वीकार करता हूँ? [तेषां विशुद्धदर्शनज्ञान-प्रधानाश्रमं] उन पञ्चपरमेष्ठियों के निर्मल दर्शन, ज्ञानस्वरूप मुख्य आश्रम को [समासाद्य] पा करके। [यतः निर्वाणसंप्राप्तिः] क्योंकि इन शान्त परिणामों से ही मोक्ष की प्राप्ति होती है।

I make obeisance to Śrī Vardhamāna Svāmi, the Ford-maker (*Tīrthañkara*) and the expounder of the own-nature (*svabhāva*) or 'dharma', who is worshipped by the lords of the heavenly devas (*kalpavāsī devas*), other devas (*bhavanavāsī, vyantara* and *vyotiṣka devas*) and humans, and has washed off the dirt of inimical (*ghātī*) karmas.

Also, I make obeisance to the remaining (twenty-three) *Tīrthañkara* (the *Arhat*), all the Liberated Souls (the *Siddha*) who are established in their utterly pure nature, and the Saints (*śramaṇa*) – the Chief Preceptor (*ācārya*), the Preceptor (*upādhyāya*), the Ascetic (*sādhu*) – who practise five-fold observances in regard to faith (*darśanācāra*), knowledge (*jñānācāra*), power (*vīryācāra*), conduct (*cāritrācāra*) and austerities (*tapācāra*).

Then, I (*Ācārya Kundakunda*) make obeisance to all the *Tīrthañkara* (the *Arhat*) present in the human region¹ collectively and individually.

¹ The transverse world consists of innumerable concentric island-continent and oceans extending one beyond the other in transverse position up to the ocean of

Explanatory Note: Obeisance is of two kinds: dual (*dvaita*) and non-dual (*advaita*). Worshipping by bowing down and veneration through devotional hymns is the dual (*dvaita*) obeisance.

Svayambhūramaṇa. The first three island-continent are Jambūdīvā, Dhātakīkhaṇḍa and Puṣkaravara. Oceans Lavaṇoda and Kāloda surround Jambūdīvā and Dhātakīkhaṇḍa, respectively. In the middle of Puṣkaradvīpa there is the mountain chain of Mānuṣottara in form of a circle (running all around the continent). Human beings are found only within this mountain chain and not beyond it. Neither the *vidyādharma* nor the ascetics of extraordinary attainments can go at any time beyond this line. The exceptions include the souls which practise *māraṇāntika-samudghāta* or *kevali-samudghāta*. (see 'Sarvārthasiddhi', 3-35.) Thus, human beings reside in the two and a half continents commencing from Jambūdīvā and in the two oceans. The human region is 45,00,000 *yojana* broad.

In the middle of these oceans and continents is Jambūdīvā, which is round and which is one hundred thousand *yojana* in diameter. Mount Meru is at the centre of this continent like the navel in the body. There are five Videha in the human region; one in Jambūdīvā, two in Dhātakīkhaṇḍa and two in the half of Puṣkaravara. Each Videha has one Meru. Five Bharata, five Airāvata, and five Videha, excluding Devakuru and Uttarakuru, are the fifteen regions of labour (*karmabhūmi*). Situation pertaining to the fourth period of *duṣamasuṣamā* prevails in Videha; however, in Devakuru and Uttarakuru situation pertaining to the first period of *suṣamasuṣamā* prevails. Bharata, Airāvata and Videha are five each. All these are the regions of labour. Only in Bharata etc. the living being can amass demerit capable of plunging him in the seventh infernal region. Similarly, only in these regions one can acquire merit that leads to the highest celestial state such as that of the Sarvārthasiddhi deva. Hence, these regions are the regions of labour (*karmabhūmi*). The *Tīrthaṅkara* take birth only in the regions of labour (*karmabhūmi*). (see 'Trilokasāra', verses 680-681.)

Devakuru, Uttarakuru, Haimavata, Hari, Ramyaka, Hairanyavata and the midisles (*antardvīpa*) are lands of paradise (regions of enjoyment). These are the regions of enjoyment as the objects of enjoyment are provided by the ten kinds of desire-fulfilling trees (*kalpavṛkṣa*). (see 'Sarvārthasiddhi', 3-37.)

In each Meru, there are thirty-two Videha-countries making a total of 160 Videha-countries in the human-region. If each Videha-country has one *Tīrthaṅkara*, there can be a maximum of 160 *Tīrthaṅkara* in Videha-countries. Broadly, however, 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.

In our region of Bharata, there is no *Tīrthaṅkara* after Lord Vardhamāna, who attained liberation in 527 BCE.

.....

Adoration after removing the duality of internal-thoughts (*bhāvya*) and external-activity (*bhāvaka*), and merging the ‘Self’ with the Supreme Being is the non-dual (*advaita*) obeisance. The soul itself is the worshipped and the worshipper.

Having worshipped the *Tīrthañkara* (the *Arhat*), the Liberated Souls (the *Siddha*), the Chief Preceptors (*ācārya*), the Preceptors (*upādhyāya*) and the Ascetics (*sādhu*), I adopt the state of equanimity (*sāmya*), i.e., passionless conduct-without-attachment (*vītarāga cāritra*).

I adopt this state of equanimity (*sāmya*), the source of attainment of liberation, from the five Supreme Beings who are the principal abode of pristine faith and knowledge.

SECTION - 1

Reality of Knowledge (*jñānatattva*)

संपज्जदि णिव्वाणं देवासुरमणुयरायविहवेहिं ।
जीवस्स चरित्तदो दंसणणाणप्पहाणादो ॥1-6॥

संपद्यते निर्वाणं देवासुरमनुजराजविभवैः ।
जीवस्य चरित्राद्दर्शनज्ञानप्रधानात् ॥1-6॥

सामान्यार्थ - [जीवस्य चरित्रात् निर्वाणं संपद्यते] जीव को चारित्रगुण के आचरण से मोक्ष प्राप्त होता है। कैसे चरित्र से? [दर्शनज्ञानप्रधानात्] सम्यग्दर्शन-ज्ञान हैं मुख्य जिसमें। किन विभूतियों सहित मोक्ष पाता है? [देवासुरमनुजराजविभवैः] स्वर्गवासी देव, पातालवासी देव तथा मनुष्यों के स्वामियों की संपदा सहित।

The soul attains liberation (*nirvāṇa, mokṣa*) by virtue of conduct (*cāritra*), characterized by right faith (*samyagdarśana*) and right knowledge (*samyagjñāna*). The path to liberation is accompanied by the glory of the lords of the heavenly devas (*kalpavāsī devas*), other devas (*bhavanavāsī, vyantara* and *jyotiṣka devas*), and humans.

Explanatory Note: Conduct is of two kinds: 1) conduct-without-attachment (*vitārāga cāritra*), and 2) conduct-with-attachment (*sarāga cāritra*). Conduct-without-attachment (*vitārāga cāritra*) leads to liberation, and conduct-with-attachment (*sarāga cāritra*) leads to attainment of glories of the lords of the celestial beings and the humans. Tinged with passions (*kaṣāya*), conduct-with-attachment (*sarāga cāritra*) causes bondage of karmas and, therefore, needs to be discarded.

.....

चारित्रं खलु धम्मो धम्मो जो सो समो त्ति णिद्धिट्ठो ।
मोहक्खोहविहीणो परिणामो अप्पणो हु समो ॥1-7॥

चारित्रं खलु धर्मो धर्मो यस्तत्साम्यमिति निर्दिष्टम् ।
मोहक्षोभविहीनः परिणाम आत्मनो हि साम्यम् ॥1-7॥

सामान्यार्थ - [खलु चारित्रं धर्मः] 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। [यः धर्मः तत्साम्यमिति निर्दिष्टम्] जो धर्म है वही साम्यभाव है, ऐसा श्रीवीतरागदेव ने कहा है। वह साम्यभाव क्या है? [मोहक्षोभविहीनः आत्मनः परिणामः हि] मोह-क्षोभ/ रहित - उद्वेगपने (चंचलता) से रहित - आत्मा का जो परिणाम है वही [साम्यम्] साम्यभाव है।

For sure, to be stationed in own-nature (*svabhāva*) is conduct; 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*).

Explanatory Note: Equanimity (*sāmya*) is the untainted (*nirvikāra*) nature of the soul that is rid of delusion (*moha*) and agitation (*kṣobha*) caused by the perception-deluding (*darśana-mohanīya*) and the conduct-deluding (*cāritramohanīya*) karmas. It follows that conduct (*cāritra*) is own-nature (*svabhāva* or dharma); and right faith (*samyagdarsāna*) is the root of 'dharma'.

1 मोह - दर्शनमोह / मिथ्यात्व, क्षोभ - चारित्रमोह / राग-द्वेष

परिणमदि जेण द्रव्वं तत्कालं तम्मयं त्ति पण्णत्तं ।
तम्हा धम्मपरिणदो आदा धम्मो मुणेयव्वो ॥१-४॥

परिणमति येन द्रव्यं तत्कालं तन्मयमिति प्रज्ञप्तम् ।
तस्माद्धर्मपरिणत आत्मा धर्मो मन्तव्यः ॥१-४॥

सामान्यार्थ - [येन द्रव्यं परिणमति] जिस वक्त जिस स्वभाव से द्रव्य परिणमन करता है [तत्कालं तन्मयम्] उस समय उसी स्वभावमय द्रव्य हो जाता है [इति प्रज्ञप्तम्] ऐसा जिनेन्द्रदेव ने कहा है। जैसे लोहे का गोला जब आग में डाला जाता है तब उष्णरूप होकर परिणमता है अर्थात् उष्णपने से तन्मय हो जाता है, इसी तरह यह आत्मा जब शुभ, अशुभ, शुद्ध भावों में से जिस भावरूप परिणमता है, तब उस भाव से उसी स्वरूप होता है। [तस्मात् धर्मपरिणतः आत्मा] इस कारण वीतराग चारित्र (समताभाव) रूप धर्म से परिणमता यह आत्मा [धर्मः मन्तव्यः] धर्म जानना।

Lord Jina has expounded that the particular state or modification of the substance is its nature (dharma) at that time. Therefore, the soul that is in the state of conduct-without-attachment (*vītarāga cāritra*) or equanimity (*sāmya*) is to be known as its nature (*svabhāva* or dharma).

Explanatory Note: When an ironball is heated, it becomes one with heat. Similarly, when the soul entertains auspicious (*śubha*), inauspicious (*aśubha*) or pure (*śuddha*) dispositions, it becomes one with these dispositions. The soul (*ātmā*) is one with conduct (*cāritra*). The soul (*ātmā*) is conduct (*cāritra*).

जीवो परिणमदि जदा सुहेण असुहेण वा सुहो असुहो ।
सुद्धेण तदा सुद्धो हवदि हि परिणामसब्भावो ॥1-9॥

जीवः परिणमति यदा शुभेनाशुभेन वा शुभोऽशुभः ।
शुद्धेन तदा शुद्धो भवति हि परिणामस्वभावः ॥1-9॥

सामान्यार्थ - [यदा जीवः] जब यह जीव [शुभेन अशुभेन वा परिणमति] शुभ अथवा अशुभ परिणामोंकर परिणमता है [शुभः अशुभः] तब यह शुभ अथवा अशुभ होता है। अर्थात् जब यह दान, पूजा व्रतादिरूप शुभ परिणामों से परिणमता है तब उन भावों के साथ तन्मय होता हुआ शुभ होता है और जब विषय, कषाय, अव्रतादिरूप अशुभ भावोंकर परिणत होता है तब उन भावों के साथ उन्हीं स्वरूप हो जाता है। जैसे स्फटिकमणि काले फूल का संयोग मिलने पर काली ही हो जाती है, क्योंकि स्फटिक का ऐसा ही परिणमन स्वभाव है, उसी प्रकार जीव का भी समझना। [शुद्धेन तदा शुद्धः हि भवति] जब यह जीव आत्मा के वीतराग शुद्धभाव स्वरूप परिणमता है तब शुद्ध स्वयं ही होता है। जैसे स्फटिकमणि जब पुष्प के संबंध से रहित होती है तब अपने शुद्ध (निर्मल) भावरूप परिणमन करती है। ठीक उसी प्रकार आत्मा भी विकार-रहित हुआ शुद्ध होता है। [परिणामस्वभावः] इस प्रकार आत्मा का तीन प्रकार का परिणाम-स्वभाव जानना।

When the soul entertains auspicious (*śubha*) or inauspicious (*aśubha*) dispositions, it becomes auspicious (*śubha*) or inauspicious (*aśubha*). When the soul entertains pure (*śuddha*) disposition – conduct-without-attachment (*vītarāga cāritra*) – it turns into the pure (*śuddha*) soul. Thus, the soul, by nature (*svabhāva*), undergoes three kinds of modifications (*pariṇāma*).

Explanatory Note: When the soul entertains auspicious (*śubha*) dispositions like charity, adoration of the Supreme Beings, and observance of vows, it becomes auspicious (*śubha*). When the soul

entertains inauspicious (*aśubha*) dispositions like sense-indulgence, passions, and non-observance of vows, it becomes inauspicious (*aśubha*). A colourless crystal acquires black tinge when placed in contact with black flower; such is the nature of the crystal. It regains its colourless nature when separated from the black flower. The soul too gets to its pure (*śuddha*) nature when separated from the auspicious (*śubha*) or inauspicious (*aśubha*) dispositions.

णत्थि विणा परिणामं अत्थो अत्थं विणेह परिणामो ।

द्रव्यगुणपर्ययत्थो अत्थो अत्थित्तणिव्वत्तो ॥1-10॥

नास्ति विना परिणाममर्थोऽर्थं विनेह परिणामः ।

द्रव्यगुणपर्ययत्थोऽर्थोऽस्तित्वनिर्वृत्तः ॥1-10॥

सामान्यार्थ - [इह] इस लोक में [परिणामं विना अर्थः नास्ति] पर्याय के बिना द्रव्य नहीं होता है। क्योंकि द्रव्य किसी समय भी परिणमन किये बिना नहीं रहता, ऐसा नियम है। जो रहे तो गधे के सींग के समान असंभव समझना चाहिये। जैसे गोरस के परिणाम दूध, दही, घी, तक (छाँछ) इत्यादि अनेक हैं, इन निजपरिणामों के बिना गोरस जुदा नहीं पाया जाता। जिस जगह ये परिणाम नहीं होते, उस जगह गोरस की भी सत्ता नहीं होती। उसी तरह परिणाम के बिना द्रव्य की सत्ता नहीं होती है। कोई ऐसा समझे कि द्रव्य के बिना परिणाम होता होगा सो भी नहीं होता [अर्थ विना परिणामः] द्रव्य के बिना परिणाम भी नहीं होता, क्योंकि परिणाम का आधार द्रव्य है। जो द्रव्य ही न हो तो परिणाम किसके आश्रय रहे? यदि गोरस ही न होवे तो दूध, दही, घी, तक (छाँछ) इत्यादि पर्यायें कहाँ से होवें? इसी प्रकार द्रव्य के बिना परिणाम अपनी मौजूदगी को नहीं पा सकता है। तो कैसा पदार्थ अपने अस्तित्व को पा सकता है? [द्रव्यगुणपर्ययत्थः अर्थः] जो द्रव्य-गुण-पर्यायों में रहता है, वह पदार्थ [अस्तित्वनिर्वृत्तः] अस्तित्व (मौजूदगी) से सिद्ध होता है।

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Substance (*dravya*) does not exist without the mode (*paryāya*). As a rule, at no time substance (*dravya*) can exist without its modification (*pariṇāma*). Only in imagination can the substance exist without its modification, like a *kharaviṣāṇa* – the ‘horns of a hare’. Different modes of cow-produce (*gorasa*) – like milk, curd, butter, cheese and buttermilk – exist due to the presence of cow-produce; in the same way, modes (*paryāya*) exist only due to the presence of the substance (*dravya*). In addition, without the existence of the substance (*dravya*), modifications (*pariṇāma*) cannot exist. It is because the substance (*dravya*) is the source or foundation of modifications (*pariṇāma*); if there were no substance (*dravya*), on what would its modifications (*pariṇāma*) subsist? If there were no cow-produce (*gorasa*), on what would milk, curd, butter, cheese and buttermilk subsist? The existence of an object can only be established with the existence of all three – the substance (*dravya*), the quality (*guṇa*), and the mode (*paryāya*).

Explanatory Note: Only when there is simultaneous existence of the substance (*dravya*), the quality (*guṇa*), and the mode (*paryāya*), there is existence of the object. Without presence of any of these three, the existence of the object cannot be established. For example, gold is a substance (*dravya*), yellowness is its quality (*guṇa*), and earring is its mode (*paryāya*). Without any of these three, the existence of gold cannot be established. The modification (*pariṇāma*) of the object is the mode (*paryāya*) of the substance (*dravya*). Without the mode (*paryāya*), there is no existence of the substance (*dravya*). The quality (*guṇa*), and the mode (*paryāya*) are determined by the nature of the substance (*dravya*). Accordingly, the pure soul has pure quality and pure mode. When the soul has either auspicious (*śubha*) or inauspicious (*aśubha*) modifications (*pariṇāma*), it becomes one with these

modifications. When the soul has pure (*śuddha*) modification (*pariṇāma*), it becomes one with such modification. Modifications (*pariṇāma*) are the nature of the substance (*dravya*).

धम्मेण परिणदप्पा अप्पा जदि सुद्धसंपयोगजुदो ।

पावदि णिव्वाणसुहं सुहोवजुत्तो व सग्गसुहं ॥1-11॥

धर्मेण परिणतात्मा आत्मा यदि शुद्धसंप्रयोगयुतः ।

प्राप्नोति निर्वाणसुखं शुभोपयुक्तो वा स्वर्गसुखम् ॥1-11॥

सामान्यार्थ - [यदि आत्मा शुद्धसंप्रयोगयुतः निर्वाणसुखं प्राप्नोति] जब आत्मा शुद्ध उपयोग सहित होता है तब मोक्षसुख को पाता है। [वा शुभोपयुक्तः] और जब शुभोपयोगरूप भावों में परिणमता है तब [स्वर्गसुखम्] स्वर्गों के सुख को पाता है। कैसा है यह आत्मा? [धर्मेण परिणतात्मा] धर्म से परिणमा है स्वरूप जिसका।

The soul that is established in own nature (*svabhāva* or *dharma*), when engaged in pure-cognition (*śuddhopayoga*), it attains the bliss of liberation (*mokṣa*). When engaged in auspicious-cognition (*śubhopayoga*), it attains happiness appertaining to the celestial beings.

Explanatory Note: The soul has two kinds of conduct or *dharma* – conduct-without-attachment (*vītarāga cāritra*) and conduct-with-attachment (*sarāga cāritra*). The soul that manifests in pure-cognition (*śuddhopayoga*) exhibits conduct-without-attachment (*vītarāga cāritra*). When the soul is in the state of pure-cognition (*śuddhopayoga*), *karmas* cannot subdue its power. It becomes capable of attaining its own pure state, the state of infinite and indestructible happiness, i.e., liberation. When the soul is in the

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state of auspicious-cognition (*śubhopayoga*) it exhibits conduct-with-attachment (*sarāga cāritra*). Auspicious-cognition (*śubhopayoga*) manifests in dispositions like charity, adoration of the Supreme Beings, observance of vows, and self-restraint. When the soul is engaged in auspicious-cognition (*śubhopayoga*), influx of the karmas of auspicious nature takes place; as a result, natural powers of the soul get subdued and it cannot attain the state of liberation (*mokṣa*). The bondage of auspicious karmas results in attainment of happiness appertaining to the celestial beings. Auspicious-cognition (*śubhopayoga*) is a limb of conduct (*cāritra* or *dharma*) but as it is tinged with attachment (*rāga*) and passions (*kaṣāya*), it leads to the attainment of happiness that is sense-dependent. The happiness derived out of the senses is, in reality, suffering. Hot clarified-butter (*ghee*) put on the body must cause a burning sensation like that from fire. Hot clarified-butter (*ghee*) is not in its natural, cool state. Being the cause of bondage of karmas, auspicious-cognition (*śubhopayoga*), like inauspicious-cognition (*aśubhopayoga*), renders the soul wander in worldly existence (*saṃsāra*) and is not worthy to uphold. The happiness derived out of pure-cognition (*śuddhopayoga*) is real soul-happiness, rid of all anxiety, and, therefore, worthy to uphold.

Consciousness (*cetanā*) manifests in form of cognition (*upayoga*). Through the faculty of cognition (*upayoga*), the soul (*jīva*) engages in knowledge (*jñāna*) or perception (*darśana*) of the knowable (substance or *jñeya*). Cognition (*upayoga*) is the differentia of the soul. It is inseparable from the soul as it occupies the same space-points as the soul; the difference is only empirical (*vyavahāra*), to facilitate expression of the attribute of the soul.

असुहोदयेण आदा कुणरो तिरियो भवीय णेरइयो ।
दुखसहस्सेहिं सदा अभिंधुदो भमदि अच्चंतं ॥1-12॥

अशुभोदयेनात्मा कुनरस्तिर्यग्भूत्वा नैरयिकः ।
दुःखसहस्रैः सदा अभिद्रुतो भ्रमत्यत्यन्तम् ॥1-12॥

सामान्यार्थ - [अशुभोदयेन आत्मा अत्यन्तं भ्रमति] अव्रत, विषय, कषायरूप अशुभोपयोगों से परिणमता यह आत्मा, अर्थात् धर्म से बहिर्मुख जो संसारी जीव है वह बहुत काल तक संसार में भटकता है। कैसा होता हुआ? [कुनरः तिर्यग् नैरयिकः भूत्वा सदा अभिद्रुतः] खोटा (दुःखी-दरिद्री) मनुष्य, तिर्यच तथा नारकी होकर हजारों दुःखों से हमेशा दुःखी होता हुआ संसार में भ्रमण करता है।

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

Explanatory Note: Auspicious-cognition (*śubhopayoga*) is a limb of conduct or dharma from the empirical (*vyavahāra*) point of view, but inauspicious-cognition (*aśubhopayoga*) is not conduct or dharma from any point of view. The extroverted worldly soul engages in inauspicious-cognition (*aśubhopayoga*) in forms such as non-observance of vows (*avrata*), sense-indulgence (*viśaya*) and passions (*kaṣāya*). As a result, it keeps on wandering in the world (*saṃsāra*) for a very long time.

अइसयमादसमुत्थं विसयातीदं अणोवममणंतं ।

अव्वुच्छिण्णं च सुहं सुद्धुवओगप्पसिद्धाणं ॥1-13॥

अतिशयमात्मसमुत्थं विषयातीतमनौपम्यमनन्तम् ।

अव्युच्छिन्नं च सुखं शुद्धोपयोगप्रसिद्धानाम् ॥1-13॥

सामान्यार्थ - [शुद्धोपयोगप्रसिद्धानां सुखं] वीतराग-परमसामायिक चारित्र से उत्पन्न हुए जो अर्हन्त और सिद्ध हैं उनके ही ऐसा सुख विद्यमान है। कैसा है सुख? [अतिशयम्] सबसे अधिक है - क्योंकि अनादिकाल से लेकर ऐसा सुख कभी इन्द्र वगैरह की पदवियों में भी अपूर्व आश्चर्य करने वाला परमानन्दरूप नहीं हुआ। फिर कैसा है? [आत्मसमुत्थं] अपने आत्मा से ही उत्पन्न हुआ है, पराधीन नहीं है। फिर कैसा है? [अनौपम्यं] उपमा से रहित है, अर्थात् तीन लोक में जिस सुख के बराबर दूसरा सुख नहीं है। इस सुख की अपेक्षा दूसरे सब सुख, दुःख स्वरूप ही हैं। फिर कैसा है? [अनन्तं] जिसका नाश नहीं होता, सदा ही नित्य है। फिर कैसा है? [अव्युच्छिन्नं च] और बाधारहित - हमेशा एकसा रहता है।

The souls engaged in pure-cognition (*śuddhopayoga*) enjoy supreme happiness engendered by the soul itself; this happiness is beyond the five senses – *atīndriya* – unparalleled, infinite, and imperishable.

Explanatory Note: The *Arhat* and the *Siddha* enjoy supreme happiness produced out of the conduct-without-attachment (*vītarāga cāritra*), characterized by equanimity (*sāmya*). This happiness is extreme; even the lords of the celestial beings – Indra – never get to this kind of ineffable happiness. Produced by the soul itself, it is utterly independent. Not based on deliberation or reckoning, it is independent of the five senses (as such, termed *atīndriya*) – touch, taste, smell, sight, and hearing. No happiness

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in the three worlds can match the merit of this happiness; the worldly happiness, in comparison, is but misery. It is permanent and without impediments. This happiness is the fruit of pure-cognition (*śuddhopayoga*). Pure-cognition (*śuddhopayoga*) is thus worthy to be accepted and endured.

सुविदिदपदत्थसुत्तो संजमतवसंजुदो विगदरागो ।

समणो समसुहदुखो भणिदो सुद्धोवओगो त्ति ॥1-14॥

सुविदितपदार्थसूत्रः संयमतपःसंयुतो विगतरागः ।

श्रमणः समसुखदुःखो भणितः शुद्धोपयोग इति ॥1-14॥

सामान्यार्थ - [श्रमणः शुद्धोपयोगः इति भणितः] ऐसा परम मुनि शुद्धोपयोग भावस्वरूप परिणमता है, इस प्रकार वीतराग-देव ने कहा है। कैसा है वह श्रमण अर्थात् मुनि? [सुविदितपदार्थसूत्रः] 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? [संयमतपःसंयुतः] 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? [विगतरागः] दूर हुआ है परद्रव्य से रमण करनारूप परिणाम जिसका। फिर कैसा है? [समसुखदुःखः] 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।

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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*).

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.

उवओगविसुद्धो जो विगदावरणंतरायमोहरओ ।
भूदो सयमेवादा जादि परं णेयभूदानं ॥1-15॥

उपयोगविशुद्धो यो विगतावरणान्तरायमोहरजाः ।
भूतः स्वयमेवात्मा याति पारं ज्ञेयभूतानाम् ॥1-15॥

सामान्यार्थ - [यः उपयोगविशुद्धः आत्मा ज्ञेयभूतानां पारं याति] जो आत्मा शुद्धोपयोग से निर्मल हो गया है, अर्थात् जो शुद्धोपयोगी जीव है वही तीनकालवर्ती समस्त पदार्थों के जानने वाले केवलज्ञान को प्राप्त होता है। कैसा होता हुआ? [विगतावरणान्तरायमोहरजाः स्वयमेव भूतः] दूर हुई है ज्ञानावरण, दर्शनावरण, अन्तराय तथा मोहनीय कर्मरूप धूलि (मल) जिससे - ऐसा आप ही होता हुआ।

The soul that has become pristine through pure-cognition (*śuddhopayoga*), and has washed away, by own effort, the dirt of the obscuring – knowledge-obscuring (*jñānavaraṇīya*) and faith-obscuring (*darśanāvaraṇīya*) – along with the obstructive (*antarāya*) and the deluding (*mohanīya*) karmas, comprehends fully all objects-of-knowledge (*jñeya*).

Explanatory Note: Only the soul established in pure-cognition (*śuddhopayoga*) attains, on destruction of four inimical karmas, omniscience (*kevalajñāna*) that knows fully all objects of the three times (past, present, and future). The nature of the soul is knowledge, and knowledge is coextensive with the objects-of-knowledge (*jñeya*); knowledge pervades the objects-of-knowledge. Since the objects-of-knowledge are all objects of the three worlds and the three times, it follows that omniscience, the fruit of pure-cognition (*śuddhopayoga*), knows all objects of the three worlds and the three times.

तह सो लब्धसहावो सव्वण्हू सव्वलोगपदिमहिदो ।
भूदो सयमेवादा हवदि सयंभु त्ति णिहिदुो ॥1-16॥

तथा स लब्धस्वभावः सर्वज्ञः सर्वलोकपतिमहितः ।
भूतः स्वयमेवात्मा भवति स्वयम्भूरिति निर्दिष्टः ॥1-16॥

सामान्यार्थ - [तथा स आत्मा स्वयम्भूः भवति इति निर्दिष्टः] जैसे शुद्धोपयोग के प्रभाव से केवलज्ञानादि गुणों को प्राप्त हुआ था उसी प्रकार वही आत्मा 'स्वयम्भू' नाम वाला भी होता है ऐसा जिनेन्द्रदेव ने कहा है। तात्पर्य यह है कि जो आत्मा केवलज्ञानादि स्वाभाविक गुणों को प्राप्त हुआ हो उसी का नाम स्वयम्भू है। क्योंकि व्याकरण की व्युत्पत्ति से भी जो 'स्वयं' अर्थात् आप ही से अर्थात् दूसरे द्रव्य की

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सहायता बिना ही 'भवति' अर्थात् अपने स्वरूप होवे इस कारण इनका नाम स्वयंभू कहा गया है, यह आत्मा अपने स्वरूप की प्राप्ति के समय दूसरे कारक की इच्छा नहीं करता है। आप ही छह कारकरूप होकर अपनी सिद्धि करता है क्योंकि आत्मा में अनन्त शक्ति है। कैसा है वह? [**लब्धस्वभावः**] प्राप्त किया है घातिया कर्मों के नाश से अनन्तज्ञानादि शक्ति रूप अपना स्वभाव जिसने। फिर कैसा है? [**सर्वज्ञः**] तीन काल में रहने वाले सब पदार्थों को जानने वाला है। फिर कैसा है स्वयंभू आत्मा? [**सर्वलोकपतिमहितः**] तीनों भुवनों के स्वामी इन्द्र, धरणेन्द्र चक्रवर्ती इनकर पूजित है। फिर कैसा है? [**स्वयमेव भूतः**] अपने आप ही पर की सहायता के बिना अपने शुद्धोपयोग के बल से अनादि अविद्या से उत्पन्न हुए अनेक प्रकार के बंधों को तोड़कर निश्चय से इस पदवी को प्राप्त हुआ है अर्थात् सकल सुर, असुर, मनुष्यों के स्वामियों से पूज्य, सर्वज्ञ, वीतराग, तीन लोक का स्वामी, शुद्ध, अपने स्वयम्भू-पद को प्राप्त हुआ है।

Lord Jina has expounded that the soul that attains its pure own-nature (*svabhāva*) knows all objects of the three worlds and the three times. It is all-knowing (*sarvajña*), worshipped by the lords of the three worlds, and self-dependent. Such soul is called '*svayambhū*'.

Explanatory Note: The soul established in its Pure Self (through *śuddhopayoga*) attains omniscience (*kevalajñāna*) without the help of, or reliance on, any outside agency. Such a soul is appropriately termed the 'self-dependent' or *svayambhū*.

Factors-of-action (*kāraka*) are of six kinds: 1) the doer (*kartā*), 2) the activity (*karma*), 3) the instrument (*karaṇa*), 4) the bestowal (*saṃpradāna*), 5) the dislodgement (*apādāna*), and the substratum (*adhikaraṇa*). Each of these is of two kinds: empirical sixfold factors-of-action (*vyavahāra ṣaṭkāraka*) and transcendental sixfold factors-of-action (*niścaya ṣaṭkāraka*). When the accomplishment of work is through external instrumental causes (*nimitta kāraṇa*) it is the empirical sixfold factors-of-action

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(*vyavahāra śaṭkāraka*) and when the accomplishment of work is for the self, in the self, through the self as the material cause (*upādāna kāraṇa*), it is the transcendental sixfold factors-of-action (*niścaya śaṭkāraka*). The empirical sixfold factors-of-action (*vyavahāra śaṭkāraka*) is based on what is called *upacāra asadbhūta naya* and, therefore, untrue; the transcendental sixfold factors-of-action (*niścaya śaṭkāraka*) is based on the self and, therefore, true. Since every substance (*dravya*) is independent and is not a cause of either the creation or the destruction of other substances, the empirical sixfold factors-of-action (*vyavahāra śaṭkāraka*) is untrue. And since the transcendental sixfold factors-of-action (*niścaya śaṭkāraka*) accomplishes the work of the self, in the self, through the self, it is true.

An illustration of the empirical sixfold factors-of-action (*vyavahāra śaṭkāraka*) is as under: the independent performer of the activity, the potter, is the doer (*kartā*); the work that is being performed, the making of the pot, is the activity (*karma*); the tool used for the performance of the action – the wheel – is the instrument (*karāṇa*); the end-use of the work performed – the storage vessel – is the bestowal (*saṃpradāna*); the change of mode from one state to the other, from clay to pot, is the dislodgement (*apādāna*); and the bedrock of activity, the clay, is the substratum (*adhikarāṇa*). In this case, the doer (*kartā*), the activity (*karma*), the instrument (*karāṇa*), the bestowal (*saṃpradāna*), the dislodgement (*apādāna*), and the substratum (*adhikarāṇa*) are different entities and, therefore, the empirical sixfold factors-of-action (*vyavahāra śaṭkāraka*) is established only from the empirical-point-of-view (*vyavahāranaya*) and not true.

The transcendental sixfold factors-of-action (*niścaya śaṭkāraka*) takes place in the self and, therefore, true. The soul established in its Pure Self (through *śuddhopayoga*) attains omniscience (*kevalajñāna*) without the help of or reliance on any outside agency (such a soul is appropriately termed self-dependent

or *svayambhū*). Intrinsically possessed of infinite knowledge and energy, the soul, depending on the self, performs the activity of attaining its infinite knowledge-character and, therefore, the soul is the doer (*kartā*). The soul's concentration on its own knowledge-character is the activity; the soul, therefore, is the activity (*karma*). Through its own knowledge-character the soul attains omniscience and, therefore, the soul is the instrument (*karāṇa*). The soul engrossed in pure consciousness imparts pure consciousness to self; the soul, therefore, is the bestowal (*saṃpradāna*). As the soul gets established in its pure nature at the same time destruction of impure subsidential knowledge etc. takes place and, therefore, the soul is the dislodgement (*apādāna*). The attributes of infinite knowledge and energy are manifested in the soul itself; the soul, therefore, is the substratum (*adhikarāṇa*). This way, from the transcendental point of view, the soul itself, without the help of others, is the sixfold factors-of-action (*niścaya ṣaṭkāraka*) in the attainment of omniscience through pure-cognition (*śuddhopayoga*).

Here, one may question why the soul does not attain its own-nature (*svabhāva*) with help from others. The soul that is dependent on others is subject to disturbance and disturbance is against the nature of the soul; only the self-dependent soul is without disturbance and capable of achieving its own-nature (*svabhāva*). The soul itself, without the help of others, is the sixfold factors-of-action (*niścaya ṣaṭkāraka*); when the soul itself is equipped with the wealth of infinite strength, there is no reason why it should rely on others for help.

भंगविहीणो य भवो संभवपरिवर्जितो विणाशो हि ।
विज्जदि तस्सेव पुणो ठिदिसंभवणाससमवायो ॥1-17॥

भङ्गविहीनश्च भवः संभवपरिवर्जितो विनाशो हि ।
विद्यते तस्यैव पुनः स्थितिसंभवनाशसमवायः ॥1-17॥

सामान्यार्थ - [भंगविहीनः भवः विद्यते] जो आत्मा शुद्धोपयोग के प्रसाद के स्वरूप को प्राप्त हुआ है उस आत्मा के नाशरहित उत्पाद है। अर्थात् जो इस आत्मा के शुद्धस्वभाव की उत्पत्ति हुई फिर उसका नाश कभी नहीं होता। [च संभवपरिवर्जितः विनाशः हि] और विनाश है वह उत्पत्तिकर रहित है, अर्थात् अनादिकाल की अविद्या (अज्ञान) से पैदा हुआ जो विभाव (अशुद्ध) परिणाम उसका एक बार नाश हुआ फिर वह उत्पन्न नहीं होता है। इससे तात्पर्य यह निकला कि जो इस भगवान् (ज्ञानवान) आत्मा के उत्पाद है वह विनाशरहित है और विनाश उत्पत्तिरहित है तथा अपने सिद्धिस्वरूपकर ध्रुव (नित्य) है, अर्थात् जो यह आत्मा पहले अशुद्ध दशा में था वही आत्मा अब शुद्ध दशा में मौजूद है इस कारण ध्रुव है। [तस्यैव पुनः स्थितिसंभवनाशसमवायः] फिर उसी आत्मा के ध्रौव्य, उत्पत्ति, नाश इन तीनों का मिलाप एक ही समय में मौजूद है क्योंकि यह भगवान्-आत्मा एक ही समय तीनों स्वरूप परिणमता है अर्थात् जिस समय शुद्धपर्याय की उत्पत्ति है उसी समय अशुद्धपर्याय का नाश है और उसी काल में द्रव्यपने से ध्रुव है। दूसरे समय की जरूरत ही नहीं है। इस कहने से यह अभिप्राय हुआ कि द्रव्यार्थिकनय से आत्मा नित्य होने पर भी पर्यायार्थिकनय से उत्पत्ति, विनाश, ध्रौव्य, इन तीनों सहित ही है।

The soul that has attained its own-nature (*svabhāva*) through pure-cognition (*śuddhopayoga*) experiences origination (*utpāda*) of its own-nature (*svabhāva*) that is without destruction (*vyaya* or *nāśa*), and destruction (*vyaya* or *nāśa*) of the earlier impure state that is without origination (*utpāda*). In

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addition, there is inseparable amalgamation of permanence (*dhrauvya*) of its own-nature (*svabhāva*), origination (*utpāda*) of the state of pure-cognition (*śuddhopayoga*), and destruction (*vyaya*) of the earlier impure state.

Explanatory Note: Once the impure state of the soul, its unnatural modification, gets to destruction (*vyaya*) through pure-cognition (*śuddhopayoga*), it does not again get to origination (*utpāda*). The state of pure own-nature (*svabhāva*) of the soul has permanence (*dhrauvya*). Like for any substance, origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*) take place in the soul at the same time. Though the soul is permanent (*dhruva*) from the standpoint-of-substance (*dravyārthikanaya*), from the standpoint-of-mode (*paryāyārthikanaya*) it is characterized by origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*).

उत्पादो य विनाशो विज्जदि सव्वस्स अट्टजादस्स ।

पज्जाएण दु केणवि अट्टो खलु होदि सव्वभूदो ॥१-१८॥

उत्पादश्च विनाशो विद्यते सर्वस्यार्थजातस्य ।

पर्यायेण तु केनाप्यर्थः खलु भवति सद्भूतः ॥१-१८॥

सामान्यार्थ - [केनापि] किसी एक [पर्यायेण] पर्याय से [सर्वस्य अर्थजातस्य] सब पदार्थों की [उत्पादः] उत्पत्ति [च विनाशः] तथा नाश [विद्यते] मौजूद है [तु] लेकिन [खलु] निश्चय से [अर्थः] पदार्थ [सद्भूतः] सत्तास्वरूप [भवति] है।

All substances, from the standpoint-of-mode (*paryāyārthikanaya*), are characterized by origination (*utpāda*) and destruction (*vyaya*). Verily, all objects are characterized by existence (*sat*).

Explanatory Note: Existence (being or *sat*) is the differentia of the substance (*dravya*) and existence is characterized by origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). While the substance (*dravya*) never leaves its essential character of existence (*sat*), it undergoes origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). Origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) are simultaneous and interdependent and are not possible without the substance. Origination (*utpāda*) of the new mode (*paryāya*) cannot take place without destruction of the old mode, the old mode cannot get destroyed without origination of the new mode, origination and destruction cannot take place in the absence of permanence, and permanence is not possible without origination and destruction. On production of an earring out of a bracelet, there is destruction (*vyaya*) of the old mode (bracelet) of gold, origination (*utpāda*) of the new mode (earring) of gold, and permanence (*dhrauvya*) of gold (the substance – *dravya*), with its integral qualities, like yellowness and heavyness. In its worldly state, the soul witnesses origination (*utpāda*) of the new mode of a celestial being on destruction (*vyaya*) of the old mode of human being, and permanence (*dhrauvya*) of the soul-substance (*jīva-dravya*), with its integral qualities, like consciousness (*cetanā*) and cognition (*upayoga*). When the soul attains liberation, it witnesses origination (*utpāda*) of the new mode of pure-cognition (*śuddhopayoga*), destruction (*vyaya*) of the old mode of impure-cognition (*aśuddhopayoga*), and permanence (*dhrauvya*) of the soul-substance (*jīva-dravya*) with its integral qualities, like consciousness (*cetanā*) and cognition (*upayoga*).

पक्खीणघादिकम्मो अणंतवरवीरिओ अहियतेजो ।

जादो अदिंदिओ सो णाणं सोक्खं च परिणमदि ॥1-19॥

प्रक्षीणघातिकर्मा अनन्तवरवीर्योऽधिकतेजाः ।

जातोऽतीन्द्रियः स ज्ञानं सौख्यं च परिणमति ॥1-19॥

सामान्यार्थ - [सः] वह स्वयंभू भगवान् आत्मा [अतीन्द्रियः जातः] अतीन्द्रिय - इन्द्रिय ज्ञान से परे - होता हुआ [ज्ञानं सौख्यं च] अपने और पर के प्रकाशने (जानने) वाला ज्ञान तथा आकुलता रहित अपना सुख, इन दोनों स्वभावरूप [परिणमति] परिणमता है। कैसा है भगवान्? [प्रक्षीणघातिकर्मा] 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? [अनन्तवरवीर्यः] मर्यादा रहित है उत्कृष्ट बल जिसके अर्थात् अंतराय के दूर होने से अनन्तबल सहित है। फिर कैसा है? [अधिकतेजाः] 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*).

Explanatory Note: On destruction of the four inimical (*ghātī*) karmas, the soul no longer depends on the five senses; it becomes

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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*).

सोऽखं वा पुण दुःखं केवलाणाणिस्स णत्थि देहगदं ।
जम्हा अदिंदियत्तं जादं तम्हा दु तं णेयं ॥1-20॥

सौख्यं वा पुनर्दुःखं केवलज्ञानिनो नास्ति देहगतम् ।
यस्मादतीन्द्रियत्वं जातं तस्मात्तु तज्ज्ञेयम् ॥1-20॥

सामान्यार्थ – [केवलज्ञानिनः] केवलज्ञानी के [देहगतम्] शरीर से उत्पन्न हुआ [सौख्यं] भोजनादिक सुख [वा पुनः दुःखं] अथवा भूख वगैरह का दुःख [नास्ति] नहीं है [यस्मात्] इसी कारण से इन केवली भगवान् के [अतीन्द्रियत्वं जातं] अतीन्द्रिय – इन्द्रियरहित – भाव प्रगट हुआ [तस्मात् तु] इसीलिये [तत् ज्ञेयम्] प्रभु का ज्ञान और सुख अतीन्द्रिय ही जानना चाहिये।

As the character of the Omniscient is beyond the five senses – *atīndriya* – he does not experience happiness or misery dependent on the body; such is his knowledge-bliss (*jñānānanda*).

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Explanatory Note: Just as the fire when not in association with the ironball does not have to suffer the blow of the sledgehammer, similarly, the soul when not in association with sense-generated karmas does not have to suffer worldly happiness or misery.

परिणमदो खलु गाणं पच्चक्खा सव्वदव्वपज्जाया ।
सो णेव ते विजाणदि उग्गहपुव्वाहिं किरियाहिं ॥1-21॥

परिणममानस्य खलु ज्ञानं प्रत्यक्षाः सर्वद्रव्यपर्यायाः ।
स नैव तान् विजानात्यवग्रहपूर्वाभिः क्रियाभिः ॥1-21॥

सामान्यार्थ - [ज्ञानं परिणममानस्य] केवलज्ञान को परिणमते हुए जो केवली भगवान् हैं उनको [खलु] निश्चय से [सर्वद्रव्यपर्यायाः] सब द्रव्य तथा उनकी तीनों काल की पर्यायें [प्रत्यक्षाः] प्रत्यक्ष अर्थात् प्रगट हैं। जैसे स्फटिकमणि के अंदर तथा बाहर में प्रगट पदार्थ दीखते हैं उसी तरह भगवान् को सब प्रत्यक्ष हैं [सः] वह केवली भगवान् [तान्] उन द्रव्य-पर्यायों को [अवग्रहपूर्वाभिः क्रियाभिः] अवग्रह आदि अर्थात् अवग्रह, ईहा, अवाय, धारणा रूप जो क्रियायें हैं उनसे [नैव विजानाति] 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.

Explanatory Note: Sensory-knowledge, being indirect, acquires knowledge of substances in four stages: apprehension (*avagraha*), speculation (*īhā*), perceptual judgement (*avāya*), and retention

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(*dhāraṇā*). The Omniscient knows all substances (*dravya*) and their modes (*paryāya*) directly and simultaneously, without gradation. This is possible because on destruction of karmas that hinder its natural power, the soul, on its own, attains omniscience (*kevalajñāna*) – infinite, indestructible, perfect knowledge – that knows all substances of the three worlds and the three times directly and simultaneously, in respect of their substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*).

णत्थि परोक्खं किंचि वि समंत सव्वक्खगुणसमिद्धस्स ।
अक्खातीदस्स सदा सयमेव हि णाणजादस्स ॥1-22॥

नास्ति परोक्षं किञ्चिदपि समन्ततः सर्वाक्षगुणसमृद्धस्य ।
अक्षातीतस्य सदा स्वयमेव हि ज्ञानजातस्य ॥1-22॥

सामान्यार्थ – इन केवली भगवान् के [किञ्चिदपि] कुछ भी पदार्थ [परोक्षं नास्ति] परोक्ष नहीं है। एक ही समय सब द्रव्य, क्षेत्र, काल, भाव को प्रत्यक्ष जानते हैं। कैसे हैं वे भगवान्? [सदा अक्षातीतस्य] 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? [समन्ततः] सब आत्मा के प्रदेशों (अंगों) में [सर्वाक्षगुणसमृद्धस्य] 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? [स्वयमेव] अपने से ही [हि] निश्चयकर [ज्ञानजातस्य] केवलज्ञान को प्राप्त हुए हैं।

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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*).

Explanatory Note: 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.

आदा णाणपमाणं णाणं णेयप्पमाणमुद्दिट्ठं ।

णेयं लोयालोयं तम्हा णाणं तु सव्वगयं ॥1-23॥

आत्मा ज्ञानप्रमाणं ज्ञानं ज्ञेयप्रमाणमुद्दिष्टम् ।

ज्ञेयं लोकालोकं तस्माज्ज्ञानं तु सर्वगतम् ॥1-23॥

सामान्यार्थ - [आत्मा] जीवद्रव्य [ज्ञानप्रमाणं] 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 परिणामन 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। [ज्ञानं ज्ञेयप्रमाणं] और ज्ञान ज्ञेय के (पदार्थों के) प्रमाण है ऐसा [उद्दिष्टम्] 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। [ज्ञेयं लोकालोकं] 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 हैं। [तस्मात्] इसलिये [ज्ञानं तु] ज्ञान तो [सर्वगतम्] 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.

Explanatory Note: The substance (*dravya*) is coextensive with its qualities (*guṇa*) and modes (*pariyāya*). 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*). All six substances (*dravya*), with their infinite modes (*pariyāya*) of the past, the present and the future, in the universe (*loka*) and the infinite space (*ākāśa*) in the non-universe (*aloka*) beyond it, are the objects-of-knowledge (*jñeya*).

णाणप्पमाणमादा ण हवदि जस्सेह तस्स सो आदा ।

हीणो वा अधिगो वा णाणादो हवदि धुवमेव ॥1-24॥

हीणो जदि सो आदा तण्णाणमचेदणं ण जाणादि ।

अधिगो वा णाणादो णाणेण विणा क्हं जाणादि ॥1-25॥

(जुगलं)

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ज्ञानप्रमाणमात्मा न भवति यस्येह तस्य स आत्मा ।
हीनो वा अधिको वा ज्ञानाद्भवति ध्रुवमेव ॥1-24॥

हीनो यदि स आत्मा तत् ज्ञानमचेतनं न जानाति ।
अधिको वा ज्ञानात् ज्ञानेन विना कथं जानाति ॥1-25॥

(युगलम्)

सामान्यार्थ - [इह] इस लोक में [यस्य] जिस मूढ़बुद्धि के मत में [आत्मा] आत्मद्रव्य [ज्ञानप्रमाणं] ज्ञान के बराबर [न भवति] नहीं होता है अर्थात् जो विपरीत बुद्धि वाले आत्मा को ज्ञान के बराबर नहीं मानते [तस्य] उन कुमति के मत में [स आत्मा] वह जीवद्रव्य [ज्ञानात्] अपने ज्ञानगुण से [हीनो वा अधिको वा] हीन (कम) अथवा अधिक (बड़ा) [ध्रुवमेव] निश्चय से [भवति] होता है अर्थात् उन्हें या तो आत्मा को ज्ञान से कम मानना पड़ेगा या अधिक मानना पड़ेगा। [यदि] यदि [स आत्मा] वह जीवद्रव्य [हीनः] ज्ञान से न्यून होगा [तत्] तो वह [ज्ञानम्] ज्ञान [अचेतनं] अचेतन होने से [न जानाति] कुछ भी नहीं जान सकेगा [वा] अथवा [ज्ञानात्] ज्ञान से [अधिकः] अधिक होगा तो [ज्ञानेन विना] ज्ञान के बिना [कथं जानाति] कैसे जानेगा?

The uninformed who does not admit that the soul (*ātmā*) is coextensive with knowledge (*jñāna*), must concede that the soul is either smaller or larger than knowledge. If the soul is smaller than knowledge, knowledge becomes insentient and loses its ability to know. If the soul is larger than knowledge, how will it know without knowledge?

Explanatory Note: If the soul is smaller than knowledge, (quality of) knowledge becomes inanimate, like touch, taste and smell. Inanimate knowledge must lose its ability to know. If the fire is smaller than its (quality of) heat then heat without fire becomes cold and must lose its power to burn.

If the soul is larger than knowledge, the soul without (quality

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of) knowledge becomes inanimate like pot or cloth. Inanimate soul must lose its ability to know. If fire is larger than its (quality of) heat then fire without heat becomes cold and must lose its power to burn.

The soul, thus, is coextensive with knowledge, neither less nor more.

सव्वगदो जिणवसहो सव्वे वि य तग्गया जगदि अट्टा ।

णाणमयादो य जिणो विसयादो तस्स ते भणिदा ॥1-26॥

सर्वगतो जिनवृषभः सर्वेऽपि च तद्गता जगत्यर्थाः ।

ज्ञानमयत्वाच्च जिनो विषयत्वात्तस्य ते भणिताः ॥1-26॥

सामान्यार्थ - [ज्ञानमयत्वात्] ज्ञानमयी होने से [जिनवृषभः] जिन अर्थात् गणधरादिदेव उनमें वृषभ (प्रधान) [जिनः] सर्वज्ञ भगवान् [सर्वगतः] सब लोक-अलोक में प्राप्त हैं [च] और [तस्य विषयत्वात्] उन भगवान् के जानने योग्य होने से [जगति] संसार में [सर्वेऽपि च ते अर्थाः] वे सब ही पदार्थ [तद्गताः] उन भगवान् में प्राप्त हैं ऐसा [भणिताः] 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.

Explanatory Note: The knowledge that reflects all objects of the world, with their modes of the past, the present, and the future, is all-pervasive (*sarvagata*); Lord Jina has infinite knowledge and, therefore, he too is all-pervasive (*sarvagata*). Just as the mirror reflects all substances like the pot and the cloth, the knowledge of the Omniscient Lord reflects all substances of the universe (*loka*)

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and the non-universe (*aloka*).

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.



णाणं अप्प त्ति मदं वट्टदि णाणं विणा ण अप्पाणं ।

तम्हा णाणं अप्पा अप्पा णाणं व अण्णं वा ॥1-27॥

ज्ञानमात्मेति मतं वर्तते ज्ञानं विना नात्मानम् ।

तस्मात् ज्ञानमात्मा आत्मा ज्ञानं वा अन्यद्वा ॥1-27॥

सामान्यार्थ - [ज्ञानं] ज्ञानगुण [आत्मा] जीव ही है [इति मतं] ऐसा कहा है। [आत्मानं विना] आत्मा के बिना [ज्ञानं] ज्ञान [न वर्तते] और किसी जगह नहीं रहता [तस्मात्] इस कारण [ज्ञानं] ज्ञानगुण [आत्मा] जीव है और [आत्मा] जीवद्रव्य [ज्ञानं वा] ज्ञान अर्थात् चैतन्य गुणरूप है [अन्यत् वा] 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.

Explanatory Note: 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, 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.

गाणी गाणसहावो अत्था णेयप्पगा हि गाणिस्स ।
रूवाणि व चक्खूणं णेवण्णोण्णेषु वट्टंति ॥1-28॥

ज्ञानी ज्ञानस्वभावोऽर्था ज्ञेयात्मका हि ज्ञानिनः ।
रूपाणीव चक्षुषोः नैवान्योन्येषु वर्तन्ते ॥1-28॥

सामान्यार्थ - [हि] निश्चयकर [ज्ञानी] आत्मा [ज्ञानस्वभावः] ज्ञानस्वभाव वाला है तथा [अर्थाः] पदार्थ [ज्ञेयात्मकाः] ज्ञेयस्वरूप हैं क्योंकि [ज्ञानिनः] ज्ञानी-आत्मा के (वे पदार्थ) [चक्षुषोः] चक्षुओं में [रूपाणि इव] रूपी पदार्थों के समान - चक्षुओं में रूप की तरह - [अन्योन्येषु] आपस में अर्थात् सब मिल कर एक अवस्था में [नैव] नहीं [वर्तन्ते] प्रवर्तते हैं।

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Surely, the soul – *jñāyaka* – is of the nature of knowledge (*jñāna*) and all substances are the objects-of-knowledge (*jñeya*). The soul – *jñāyaka* – does not inhere in the objects-of-knowledge (*jñeya*), as the eye is able to see material objects without inhering in these.

Explanatory Note: Although the soul (*ātmā*) and the substance – the object of knowledge (*jñeya*) – enjoy the knower-known (*jñāyaka-jñeya*) relationship, the soul (*ātmā*) remains the knower (*jñāyaka*) not the substance (*jñeya*), and the substance remains the object-of-knowledge (*jñeya*) not the knower (*jñāyaka*). The knower and the known do not become one; these do not leave their own nature. Just as the eye is able to know the material thing without entering the material thing and the material thing becomes known without entering the eye, similarly, the soul (*ātmā, jñāyaka*) knows all objects-of-knowledge (*jñeya*) without entering the objects-of-knowledge (*jñeya*) and the objects-of-knowledge (*jñeya*) become known without entering the soul (*ātmā, jñāyaka*). Due to this character, empirically, the soul is all-pervasive (*sarvagata*).

ण पविट्टो णाविट्टो णाणी णेयेसु रूवमिव चक्खू ।

जाणदि पस्सदि णियदं अक्खातीदो जगमसेसं ॥1-29॥

न प्रविष्टो नाविष्टो ज्ञानी ज्ञेयेषु रूपमिव चक्षुः ।

जानाति पश्यति नियतमक्षातीतो जगदशेषम् ॥1-29॥

सामान्यार्थ - [अक्षातीतः] इन्द्रियों से रहित अर्थात् अनन्त अतीन्द्रिय ज्ञान सहित [ज्ञानी] आत्मा [ज्ञेयेषु] जानने योग्य अन्य पदार्थों में [प्रविष्टः न] प्रवेश न करता हुआ अथवा [अविष्टः न] प्रवेश करता हुआ वह [रूपं] रूपी पदार्थों को [चक्षुः इव] नेत्रों की तरह [अशेषं जगत्] सब संसार को [नियतं] निश्चित् अर्थात् ज्यों का त्यों [जानाति] जानता है और [पश्यति] देखता है।

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The soul with infinite knowledge that is beyond the five senses – *atīndriya jñāna* – does not inhere in the objects-of-knowledge (*jñeya*). In addition, it is not that it does not inhere in the objects-of-knowledge (*jñeya*); empirically, it does inhere in the objects-of-knowledge (*jñeya*). It knows and sees, as these are, all objects of the universe as the eye knows and sees material objects.

Explanatory Note: From the transcendental-point-of-view (*niścayanaya*), the soul with sense-independent, infinite knowledge – *atīndriya jñāna* – does not inhere in the objects-of-knowledge (*jñeya*), but this does not hold true from all standpoints. From the empirical-point-of-view (*vyavahāranaya*), the soul does inhere in the objects-of-knowledge (*jñeya*). Surely, the eye does not touch the material object and the material object too does not touch the eye; still the eye knows and sees the material object. However, from the empirical-point-of-view (*vyavahāranaya*), we say that the eye touches the material object and the material object touches the eye. In the same way, the soul, surely, does not inhere in the objects-of-knowledge (*jñeya*) but it has variegated strength as the knower; it knows and sees the objects-of-knowledge (*jñeya*) as if it inheres in these. Therefore, empirically, the soul does inhere in the objects-of-knowledge (*jñeya*).

रयणमिह इंदणीलं दुद्धञ्जसियं जहा सभासाए ।

अभिभूय तं पि दुद्धं वट्टदि तह णाणमट्टेसु ॥1-30॥

रत्नमिहेन्द्रनीलं दुग्धाध्युषितं यथा स्वभासा ।

अभिभूय तदपि दुग्धं वर्तते तथा ज्ञानमर्थेषु ॥1-30॥

सामान्यार्थ - [इह] इस लोक में [यथा] जैसे [दुग्धाध्युषितं] दूध में डुबाया हुआ [इंद्रनीलं रत्नं] इन्द्रनीलमणि [स्वभासा] अपनी दीप्ति से [तत् दुग्धं] उस दूध को [अपि] भी [अभिभूय] व्याप्त करके अर्थात् अपना-सा नीलवर्ण करके [वर्तते] वर्तता है [तथा] उसी प्रकार [अर्थेषु] ज्ञेयपदार्थों में [ज्ञानं] केवलज्ञान (व्याप्त होकर) प्रवर्तता है।

As the sapphire immersed in milk imparts its blue lustre to the whole of milk, in the same way, empirically, sense-independent knowledge – *atīndriya jñāna* – inheres in the objects-of-knowledge (*jñeya*).

Explanatory Note: The sapphire immersed in the milk, due to its special characteristic, imparts its blue lustre to the whole of milk, similarly, omniscience (*kevalajñāna*) – the sense-independent, infinite knowledge – due to its special potency, inheres in the objects-of-knowledge (*jñeya*). From the transcendental-point-of-view (*niṣcayanaya*), knowledge inheres only in the soul, but empirically, it inheres in the objects-of-knowledge (*jñeya*). The mirror, due to its particular characteristic, reflects the objects; empirically, the objects have the power of relection. Similarly, the sense-independent, infinite knowledge has the power to know all objects-of-knowledge (*jñeya*); empirically, knowledge inheres in all objects-of-knowledge (*jñeya*).

जदि ते ण संति अट्टा णाणे णाणं ण होदि सब्बगयं ।

सब्बगयं वा णाणं क्हं ण णाणट्टिया अट्टा ॥1-31॥

यदि ते न सन्त्यर्था ज्ञाने ज्ञानं न भवति सर्वगतम् ।

सर्वगतं वा ज्ञानं कथं न ज्ञानस्थिता अर्थाः ॥1-31॥

सामान्यार्थ - [यदि] जो [ते अर्थाः] वे ज्ञेयपदार्थ [ज्ञाने] केवलज्ञान में [न सन्ति] नहीं हों तो [सर्वगतं ज्ञानं] सब पदार्थों में प्राप्त होने वाला ज्ञान अर्थात् केवलज्ञान ही [न भवति] नहीं होवे [वा] और जो [सर्वगतं ज्ञानं] केवलज्ञान है ऐसा मानो तो [अर्थाः] पदार्थ [ज्ञानस्थिताः] ज्ञान में स्थित हैं (मौजूद हैं) ऐसा [कथं न] क्यों न होवे? अवश्य ही होवे।

If not all objects-of-knowledge (*jñeya*) inhere in omniscience (*kevalajñāna*), then omniscience cannot be all-pervasive (*sarvagata*). If omniscience is all-pervasive why would all objects-of-knowledge (*jñeya*) not inhere in it?

Explanatory Note: If omniscience (*kevalajñāna*) is not able to reflect all objects-of-knowledge (*jñeya*), like the mirror, it cannot be all-pervasive (*sarvagata*). The mirror, due to its inherent nature, becomes the object of reflection; similarly, knowledge, due to its nature of knowing, inheres in the object-of-knowledge (*jñeya*). Why would then the object-of-knowledge (*jñeya*) not called, empirically, as having knowledge? This establishes that the knowledge (*jñāna*) and the object-of-knowledge (*jñeya*) inhere in each other, empirically.

गेणहृदि णेव ण मुंचदि ण परं परिणमदि केवली भगवं ।

पेच्छदि समंतदो सो जाणदि सव्वं णिरवसेसं ॥1-32॥

गृह्णाति नैव न मुञ्चति न परं परिणमति केवली भगवान् ।

पश्यति समन्ततः स जानाति सर्वं निरवशेषम् ॥1-32॥

सामान्यार्थ - [केवली भगवान्] केवलज्ञानी सर्वज्ञ देव [परं] ज्ञेयभूत परपदार्थों को [नैव] निश्चय से न तो [गृह्णाति] ग्रहण करते हैं [न मुञ्चति] न छोड़ते हैं

.....

और [न परिणमति] न परिणमन करते हैं। [सः] वे केवली भगवान् [सर्व] सब [निरवशेषं] कुछ भी बाकी नहीं ऐसे ज्ञेय पदार्थों को [समन्ततः] सर्वांग ही [पश्यति] देखते हैं और [जानाति] जानते हैं।

From the transcendental-point-of-view (*niścayanaya*), the Omniscient Lord – the soul with *kevalajñāna* – neither accepts nor rejects the objects-of-knowledge (*jñeya*), and the objects-of-knowledge (*jñeya*) do not transform the soul. It sees and knows all objects-of-knowledge (*jneya*), without exception.

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 (*dr̥ṣṭā*). The knowing soul is utterly different from all foreign objects; only empirically, there is the relationship of the knower (*jñāyaka*) and the known (*jñeya*).

जो हि सुदेण विजाणदि अप्पाणं जाणगं सहावेण ।

तं सुदकेवलिमिसिणो भणंति लोयप्पदीवयरा ॥1-33॥

यो हि श्रुतेन विजानात्यात्मानं ज्ञायकं स्वभावेन ।

तं श्रुतकेवलिनमृषयो भणन्ति लोकप्रदीपकराः ॥1-33॥

सामान्यार्थ - [यः] जो पुरुष [हि] निश्चय से [श्रुतेन] भावश्रुतज्ञान से [स्वभावेन ज्ञायकं] अपने ही सहज स्वभाव से सबको जानने वाले [आत्मानं] आत्मा को अर्थात् अपने निजस्वरूप को [विजानति] विशेषता से जानता है [तं] उस भावश्रुतज्ञानी को [लोकप्रदीपकराः] समस्त लोक के उद्योत करने वाले [ऋषयः] श्रीवीतरागदेव [श्रुतकेवलिनं] श्रुतकेवली [भणन्ति] 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*.

Explanatory Note: The Omniscient, 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 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.

सुत्तं जिणोवदिट्ठं पोग्गलदव्वप्पगेहिं वयणेहिं ।

तं जाणणा हि णाणं सुत्तस्स य जाणणा भणिया ॥1-34॥

सूत्रं जिनोपदिष्टं पुद्गलद्रव्यात्मकैर्वचनैः ।

तज्ज्ञप्तिर्हि ज्ञानं सूत्रस्य च ज्ञप्तिर्भणिता ॥1-34॥

सामान्यार्थ - [पुद्गलद्रव्यात्मकैः] पुद्गल-द्रव्य स्वरूप [वचनैः] वचनों से [जिनोपदिष्टं] जो जिन भगवान् का उपदेश किया हुआ है [सूत्रं] वह द्रव्यश्रुत है [हि] निश्चयकर [तदज्ञप्तिः] उस द्रव्यश्रुत का जानना [ज्ञानं] भावश्रुत ज्ञान है। [च सूत्रस्य] और द्रव्यश्रुत को भी [ज्ञप्तिः] ज्ञान [भणिता] व्यवहार से कहा है।

Teachings of Lord Jina that reach us through his divine words – which are in form of physical matter (*pudgala*) – 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.

Explanatory Note: The Scripture (*sūtra* or *dravyaśruta*) is in form of physical matter (*pudgala*) since it is the non-absolutistic (*anekāntātma*) expression of the words of Lord Jina. Knowledge of the Scripture (*sūtra* or *dravyaśruta*) is scriptural-knowledge (*bhāvaśruta*). However, overlaying the effect in the cause, as overlaying life in food, empirically, the Scripture (*sūtra* or *dravyaśruta*) is also knowledge. In real terms, the Scripture (*sūtra* or *dravyaśruta*) is not knowledge since it is physical matter (*pudgala*). Knowledge just knows; it is the manifestation of consciousness (*cetanā*), no strings attached. The knowledge arising on the study of the Scripture (*sūtra* or *dravyaśruta*) gets the designation 'śrutajñāna' only because the Scripture is the instrumental cause of that knowledge. From the transcendental-point-of-view (*niścayanaya*), only knowledge begets knowledge.

जो जाणदि सो णाणं ण हवदि णाणेण जाणगो आदा ।
णाणं परिणमदि सयं अट्ठा णाणट्ठिया सव्वे ॥1-35॥

यो जानाति स ज्ञानं न भवति ज्ञानेन ज्ञायक आत्मा ।
ज्ञानं परिणमते स्वयमर्था ज्ञानस्थिताः सर्वे ॥1-35॥

सामान्यार्थ - [यः] जो आत्मा [जानाति] जानता है [सः] वह [ज्ञानं] ज्ञान है।
[ज्ञानेन] ज्ञानगुण से [ज्ञायकः] जानने वाला [आत्मा] आत्मा अर्थात् चेतनद्रव्य
[न भवति] नहीं होता। [ज्ञानं] ज्ञान [स्वयं] आप ही [परिणमते] परिणमन
करता है [सर्वे अर्थाः] और सब ज्ञेय पदार्थ [ज्ञानस्थिताः] ज्ञान में स्थित हैं।

The one who knows – the soul – is the knowledge. The soul does not know through its quality of knowledge. The knowledge (*jñāna*), on its own, transforms and pervades in all objects-of-knowledge (*jñeya*).

Explanatory Note: From the transcendental-point-of-view (*nīścayanaya*), the knowledge (*jñāna*) and the soul (*ātmā*) are the same and coextensive. For the purpose of explanation, empirically, the two get different designation, number, sign, or utility. Manifestation of the soul in form of knowledge is the knowledge. The fire is the doer (*kartā*) of the process of burning and the heat (in the fire) is the cause (*kāraṇa*) of burning. The fire and the heat are empirically different but, in reality, both are the same; the fire is the heat. In the same way, the soul is the doer (*kartā*) of the process of knowing and the knowledge is the instrument (*sādhana*) of knowing. Empirically, there is the suggestion of difference between the soul and the knowledge but, actually, there is no difference. The man who cuts grass with the help of the mower is, by designation, the grass-cutter, but the man and the

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mower are different entities. There is no such difference between the soul and the knowledge. 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.



तम्हा णाणं जीवो णेयं द्रव्वं तिहा समक्खादं ।

द्रव्वं ति पुणो आदा परं च परिणामसंबद्धं ॥1-36॥

तस्मात् ज्ञानं जीवो ज्ञेयं द्रव्यं त्रिधा समाख्यातम् ।

द्रव्यमिति पुनरात्मा परश्च परिणामसंबद्धः ॥1-36॥

सामान्यार्थ - [तस्मात्] इसी कारण से [जीवः] आत्मा [ज्ञानं] ज्ञानस्वरूप है और [त्रिधा समाख्यातं] अतीत, अनागत, वर्तमान पर्याय के भेद से अथवा उत्पाद, व्यय, ध्रौव्य भेद से अथवा द्रव्य, गुण, पर्याय से तीन प्रकार कहलाने वाला [द्रव्यं] द्रव्य है, [ज्ञेयं] वह ज्ञेय है [पुनः] फिर [आत्मा] जीव पदार्थ [च] और [परः] अन्य अचेतन पाँच पदार्थ [परिणामसंबद्धः] परिणामन से बंधे हैं, इसलिये [द्रव्यं इति] द्रव्य - ऐसे पद को - धारण करते हैं।

Thus, the soul (*ātmā*, *jīva*) is the knowledge (*jñāna*). The substance (*dravya*) is the object-of-knowledge (*jñeya*). The object-of-knowledge (*jñeya*) is expressed in any of these three



ways – past, present and future modes (*paryāya*); origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*); substance (*dravya*), quality (*guṇa*) and mode (*paryāya*). Further, since the substances – the soul (*jīva*) and the non-soul (*ajīva*) – undergo modification, the above modes of expression are used.

Explanatory Note: The previous verse (*gāthā*) expounds that the soul (*ātmā, jīva*) is the knowledge (*jñāna*). And the soul itself, without outside help, knows the self as well as the other objects-of-knowledge (*jñeya*) through its own modification of the knowledge. No other substance has this knowledge. The substance, which is expressed in three ways – past, present and future modes; origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*); and substance (*dravya*), quality (*guṇa*) and mode (*paryāya*) – is worth knowing by the soul. The soul, like the lamp, illumines the self as well as the others and, therefore, is the object-of-knowledge (*jñeya*) as well as the knowledge (*jñāna*). The remaining five substances – the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), the matter (*pudgala*), and the time (*kāla*) – have no knowledge (*jñāna*) but are the objects-of-knowledge (*jñeya*).

How can the soul know itself? It knows itself like the lamp, which illumines the self as well as the others. How does the soul know the objects-of-knowledge (*jñeya*)? The knowledge (*jñāna*) as well as the objects-of-knowledge (*jñeya*) undergo modification, and the modification of the knowledge (*jñāna*) is with help of the objects-of-knowledge (*jñeya*). With help of the objects-of-knowledge (*jñeya*), the knowledge (*jñāna*) knows; if there were no objects-of-knowledge (*jñeya*), whom will the knowledge (*jñāna*) know? With help of the knowledge (*jñāna*), the objects-of-knowledge (*jñeya*) are known; if there were no knowledge (*jñāna*), who will know the objects-of-knowledge (*jñeya*)? There is this eternal relationship between the objects-of-knowledge (*jñeya*) and the knowledge (*jñāna*).



तक्कालिगेव सव्वे सदसब्भूदा हि पज्जया तासिं ।
वट्ठंते ते णाणे विसेसदो दव्वजादीणं ॥1-37॥

तात्कालिका इव सर्वे सदसद्भूता हि पर्यायास्तासाम् ।
वर्तन्ते ते ज्ञाने विशेषतो द्रव्यजातीनाम् ॥1-37॥

सामान्यार्थ - [तासां द्रव्यजातीनां] उन प्रसिद्ध जीवादिक द्रव्य जातियों के [ते सर्वे] वे समस्त [सदसद्भूताः] विद्यमान तथा अविद्यमान [पर्यायाः] पर्याय [हि] निश्चय से [ज्ञाने] ज्ञान में [विशेषतः] भिन्न-भिन्न भेद लिये [तात्कालिका इव] वर्तमानकाल संबंधी पर्यायों की तरह [वर्तन्ते] प्रवर्तते हैं।

Certainly, all modes – present and not-present – of those types of substances (*dravya*) subsist in the (infinite) knowledge (*kevalajñāna*), as if in the present.

Explanatory Note: When an artist draws the figure of a past luminary, like Bāhubali or Bharata, or of a future luminary, like *Tīrthañkara* Padmanābha (future incarnation of King Śreṇika), these are seen in the present. In the same way, the knowledge-mirror reflects, in the present, the substances of the past and the future. How is it possible? An advanced ascetic who has attained, through austerity, the purity of his soul is able to know the past and future modes of a substance (an individual, for example); his knowledge at that time takes the form of that mode. If the Omniscient, who has attained infinite knowledge through ultimate purity of his soul, knows all modes of all substances, there is nothing ‘impossible’ in this. This is the nature of knowledge, and the nature of a substance is beyond logical argument.

जे णेव हि संजाया जे खलु णट्टा भवीय पज्जाया ।
ते होंति असब्भूदा पज्जाया णाणपच्चक्खा ॥1-38॥

ये नैव हि संजाता ये खलु नष्टा भूत्वा पर्यायाः ।
ते भवन्ति असद्भूताः पर्यायाः ज्ञानप्रत्यक्षाः ॥1-38॥

सामान्यार्थ - [हि] निश्चय करके [ये पर्यायाः] जो पर्याय [नैव संजाताः] उत्पन्न ही नहीं हुए हैं तथा [ये] जो [खलु] निश्चय से [भूत्वा] उत्पन्न होकर [नष्टाः] नष्ट हो गये हैं [ते] वे सब अतीत, अनागत [पर्यायाः] पर्याय [असद्भूताः] वर्तमानकाल के गोचर नहीं [भवन्ति] होते हैं, तो भी [ज्ञानप्रत्यक्षाः] केवलज्ञान में प्रत्यक्ष हैं।

Certainly, omniscience (*kevalajñāna*) sees directly those not-present modes (*pariyāya*), which are yet to originate, and which had originated in the past but destroyed, i.e., all modes of the future and the past, not existing in the present, of a substance (*dravya*).

Explanatory Note: The not-present modes of a substance are future modes that are yet to originate and past modes that exist no more. However, such modes are present in the knowledge of the Omniscient. As the figures of the past and the future *Tīrthaṅkara* inscribed in the stela remain present, the past and the future modes of a substance remain present in the knowledge of the Omniscient.

जदि पच्चक्खमजायं पज्जायं पलयिदं च णाणस्स ।
ण हवदि वा तं णाणं दिव्वं ति हि के परूवेति ॥1-39॥

यदि प्रत्यक्षोऽजातः पर्यायः प्रलयितश्च ज्ञानस्य ।

न भवति वा तत् ज्ञानं दिव्यमिति हि के प्ररूपयन्ति ॥1-39॥

सामान्यार्थ - [यदि वा] और जो [ज्ञानस्य] केवलज्ञान के [अजातः पर्यायः] अनागत पर्याय [च] तथा [प्रलयितः] अतीत (नष्ट) पर्याय [प्रत्यक्षः] अनुभवगोचर [न भवति] नहीं होते तो [तत् ज्ञानं] उस ज्ञान को [दिव्यं इति] सबसे उत्कृष्ट अर्थात् स्तुति करने योग्य ऐसा [हि] निश्चय करके [के प्ररूपयन्ति] कौन कहता? कोई भी नहीं।

If those not-present modes (*pariyāya*) – which are yet to originate, and which had originated in the past but destroyed – of the substance (*dravya*) were not reflected directly in the knowledge of the Omniscient – *kevalajñāna* – who will call that knowledge superlative, worthy of adoration?

Explanatory Note: What excellence will the knowledge (*jñāna*) have if it fails to know the past and the future modes (*pariyāya*) of the substance? Only that knowledge which knows directly the past and the future modes (*pariyāya*) of the substance is excellent. There is no doubt that the divine knowledge of Lord Jina reflects directly and simultaneously all modes (*pariyāya*) – of the three times – of the substance (*dravya*). The superlative, infinite knowledge – *kevalajñāna* – of the Omniscient is amazing.

अत्थं अक्खणिवदिदं ईहापुव्वेहिं जे विजाणंति ।
तेसिं परोक्खभूदं णादुमसक्कं ति पण्णत्तं ॥1-40॥

अर्थमक्षनिपतितमीहापूर्वैः ये विजानन्ति ।
तेषां परोक्षभूतं ज्ञातुमशक्यमिति प्रज्ञप्तम् ॥1-40॥

सामान्यार्थ - [ये] जो जीव [अक्षनिपतितं] इन्द्रिय गोचर हुए [अर्थ] घट-पटादि पदार्थों को [ईहापूर्वैः] ईहा है पूर्व में जिनके ऐसे ईहा, अवाय, धारणा इन मतिज्ञानों से [विजानन्ति] जानते हैं [तेषां] उन जीवों के [परोक्षभूतं] अतीत-अनागतकाल संबंधी परोक्ष वस्तु [ज्ञातुम्] जानने को [अशक्यं] असमर्थपना है [इति] इस प्रकार [प्रज्ञप्तम्] सर्वज्ञदेव ने कहा है।

The Omniscient Lord has declared that those who know substances through the sensory-knowledge (*matijñāna*), that operates in stages including speculation (*īhā*), are not able to know the not-present modes (*paryāya*) of the substance.

Explanatory Note: For acquisition of sensory-knowledge (*matijñāna*) there must be some kind of association of the substance with the sense-organ. The knowledge is then acquired in stages: apprehension (*avagraha*), speculation (*īhā*), perceptual judgement (*avāya*), and retention (*dhāraṇā*). Since there is no association possible of the sense-organ with the past and the future modes of the substance, these are not reflected in sensory-knowledge (*matijñāna*). Further, sensory-knowledge is not able to know, due to lack of association, substances that are minute (like atom), distant (like heaven, Mount Meru), and without form (like the medium of motion – *dharma*). Sensory-knowledge is able to know only gross substances like the pot and the board; it is indirect, inferior, and fit to be abandoned. It is not direct, like infinite-knowledge (*kevalajñāna*) of the Omniscient.

अपदेशं सपदेशं मुत्तममुत्तं च पञ्जयमजादं ।

पलयं गदं च जाणदि तं णाणमदिंदियं भणियं ॥1-41॥

अप्रदेशं सप्रदेशं मूर्तममूर्तं च पर्ययमजातम् ।

प्रलयं गतं च जानाति तज्ज्ञानमतीन्द्रियं भणितम् ॥1-41॥

सामान्यार्थ - जो ज्ञान [अप्रदेशं] प्रदेश रहित कालाणु तथा परमाणुओं को, [सप्रदेशं] प्रदेश सहित को अर्थात् पञ्चास्तिकायों को [मूर्त] पुद्गलों को [च] और [अमूर्त] शुद्ध जीवादिक द्रव्यों को [अजातं पर्ययं] अनागत पर्यायों को [च] और [प्रलयं गतं] अतीत पर्यायों को [जानाति] जानता है [तत् ज्ञानं] उस ज्ञान को [अतीन्द्रियं] अतीन्द्रिय [भणितम्] कहा है।

The knowledge which knows objects that are without space-points – *kālāṇu* or *aṇu*, with space-points – *pañcāstikāya*, with form – *pudgala*, without form – *jīva* etc., the modes of the future that are yet to originate, and the modes of the past that have vanished, is the perfect-knowledge (omniscience or *kevalajñāna*), that is beyond the five senses – *atīndriyajñāna*.

Explanatory Note: Perfect-knowledge (omniscience or *kevalajñāna*) is beyond the five senses – it is *atīndriyajñāna*; it knows everything and, therefore, the one who owns this kind of knowledge is the Omniscient (the *Sarvajña*). Those who believe that sensory-knowledge (*matijñāna*) can lead to omniscience are under delusion. Sensory-knowledge is able to know, to a certain extent, objects that are present, have form, substantiality, extensiveness, and proximity. It cannot know objects that are without form and are minuscule; it can also not know the non-present past and future modes (*paryāya*) of substances. How can the owner of such partial knowledge be granted the status of the Omniscient (the *Sarvajña*)?

परिणमदि णेयमट्टुं णादा जदि णेव खाइगं तस्स ।

णाणं ति तं जिणिंदा खवयंतं कम्ममेवुत्ता ॥1-42॥

परिणमति ज्ञेयमर्थं ज्ञाता यदि नैव क्षायिकं तस्य ।

ज्ञानमिति तं जिनेन्द्राः क्षपयन्तं कर्मैवोक्तवन्तः ॥1-42॥

सामान्यार्थ - [यदि] जो [ज्ञाता] जानने वाला आत्मा [ज्ञेयमर्थ] ज्ञेयपदार्थ को [परिणमति] संकल्प-विकल्परूप होकर परिणमन करता है [तदा] तो [तस्य] उस आत्मा के [क्षायिकं ज्ञानं] कर्म के क्षय से उत्पन्न हुआ अतीन्द्रिय ज्ञान [न एव] निश्चय से नहीं है [इति] इसलिये [जिनेन्द्राः] सर्वज्ञदेव [तं] उस विकल्पी जीव को [कर्म क्षपयन्तं] कर्म का अनुभव करनेवाला [एव] ही [उक्तवन्तः] कहते हैं।

If the knowledge-seeking soul is influenced by the objects-of-knowledge (*jñeya*), that soul certainly does not attain permanent knowledge born out of the destruction of karmas (*kṣāyika jñāna*); the Omniscient Lord calls such a soul the enjoyer of the fruits of the karmas.

Explanatory Note: The soul that experiences volition (*saṃkalpa*) or inquisitiveness (*vikalpa*) toward the objects-of-knowledge (*jñeya*) does not attain permanent knowledge (*kṣāyika jñāna*). Such a soul, attached to the objects-of-knowledge (*jñeya*), enjoys the fruits of the karmas without attainment of pristine knowledge, just as the deer chases a mirage. On attainment of permanent knowledge (*kṣāyika jñāna*) born out of destruction of the karmas, as the psychical-senses (*bhāvendriya*) are absent, there is no volition or inquisitiveness toward the objects-of-knowledge (*jñeya*). Such a soul enjoys infinite bliss born out of its direct, sense-independent knowledge – *atīndriya jñāna*. The soul that has indirect, sense-dependent knowledge enjoys the objects-of-knowledge (*jñeya*) as the fruits of the karmas.

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उदयगदा कम्मंसा जिणवरवसहेहिं णियदिणा भणिया ।
तेसु विमूढो रत्तो दुट्ठो वा बंधमणु भवदि ॥1-43॥

उदयगताः कर्माशा जिनवरवृषभैः नियत्या भणिताः ।
तेषु विमूढो रक्तो दुष्टो वा बन्धमनुभवति ॥1-43॥

सामान्यार्थ - [जिनवरवृषभैः] गणधरादिकों में श्रेष्ठ अथवा बड़े ऐसे वीतरागदेव ने [उदयगताः कर्माशाः] उदय अवस्था को प्राप्त हुए कर्मों के अंश अर्थात् ज्ञानावरणादि भेद [नियत्या] निश्चय से [भणिताः] कहे हैं। [तेषु] उन उदयागत कर्मों में [विमूढः] मोही [रक्तः] रागी [वा] अथवा [दुष्टः] द्वेषी [बन्धं] प्रकृति, स्थिति आदि चार प्रकार के बन्ध को [अनुभवति] 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.

Explanatory Note: All worldly souls witness fruition of their past bound karmas. Karmas have eight main divisions: knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*darśanāvaraṇīya*), feeling-producing (*vedanīya*), deluding (*mohanīya*), life-determining (*āyuhī*), name-determining or physique-making (*nāma*), status-determining (*gotra*), and obstructive (*antarāya*). Fruition of the karmas, by itself, is not the cause of bondage of karmas. When the soul entertains delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) on fruition of the karmas, it enters into bondage of fresh karmas. Bondage of the 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.

ठाणणिसेज्जविहारा धम्मवदेसो य णियदयो तेसिं ।

अरहंताणं काले मायाचारो व्व इत्थीणं ॥1-44॥

स्थाननिषद्याविहारा धर्मोपदेशश्च नियतयस्तेषाम् ।

अर्हतां काले मायाचार इव स्त्रीणाम् ॥1-44॥

सामान्यार्थ – [तेषाम् अर्हतां] उन अर्हन्त देवों के [काले] कर्मों के उदयकाल में [स्थाननिषद्याविहाराः] स्थान, आसन, और विहार ये तीन काययोग की क्रियायें [च] और [धर्मोपदेशः] दिव्यध्वनि से निश्चय-व्यवहार स्वरूप धर्म का उपदेश, यह वचनयोग की क्रिया [स्त्रीणां] स्त्रियों के स्वाभाविक [मायाचार इव] कुटिल आचरण की तरह [नियतयः] निश्चित होती हैं।

During the period of being the Omniscient Lord – the *Arhat*¹ (*Tīrthañkara*, *Kevalī*, *Sarvajña*) – bodily activities of standing, sitting and moving, and speech activity of delivering the divine-discourse (*divyadhvani*), take place without effort on his part; these activities are natural to the *Arhat*, like deceitfulness to women.

¹ 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. But 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.

Explanatory Note: On fruition of auspicious karmas, activities of the body and the speech take place in the *Arhat* without effort on his part. Since the *Arhat* entertains no delusion (*moha*), such activities take place naturally, without desire. As women, by nature, have typical gestures, amorous sentiments and capriciousness, the *Arhat*, by nature, undertakes activities of the body and the speech. As the clouds, by nature, without human intervention, perform activities of raining, thundering, and moving around, in the same way, activities of the *Arhat* take place naturally, without volition, on fruition of auspicious karmas.

पुण्यफला अरहंता तेसिं किरिया पुणो हि ओदइया ।
मोहादीहिं विरहिया तम्हा सा खाइग त्ति मदा ॥1-45॥

पुण्याफला अर्हन्तस्तेषां क्रिया पुनर्हि औदयिकी ।
मोहादिभिः विरहिता तस्मात् सा क्षायिकीति मता ॥1-45॥

सामान्यार्थ - [अर्हन्तः] सर्वज्ञ वीतरागदेव [पुण्यफलाः] तीर्थकरनामा पुण्य प्रकृति के फल हैं, अर्थात् अर्हन्त पद तीर्थकरनाम पुण्यकर्म के उदय से होता है। [पुनः] और [तेषां] उनकी [क्रिया] काय तथा वचन की क्रिया [हि] निश्चय से [औदयिकी] कर्म के उदय से है। परन्तु [सा] वह क्रिया [मोहादिभिः] मोह, राग, द्वेषादि भावों से [विरहिता] रहित है। [तस्मात्] इसलिये [क्षायिकी] मोहकर्म के क्षय से उत्पन्न हुई है [इति मता] ऐसी कही गई है।

Attainment of the status of the Omniscient Lord – the *Arhat* (*Tīrthaṅkara*, *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.

Explanatory Note: 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.

As per *Tattvārthasūtra* (2-4), the nine characteristics of the soul arising from destruction of the karmas are knowledge (*jñāna*), perception (*darśana*), gift (*dāna*), gain (*lābha*), enjoyment (*bhoga*), re-enjoyment (*upabhoga*), energy (*vīrya*), perfect faith (*saṃyaktva*), and perfect conduct (*cāritra*). On destruction of knowledge- and perception-obscuring karmas arise perfect knowledge and perfect perception. On destruction of gift-obstructing karmas arises the power of giving security to infinite multitude of living beings in form of fearlessness. On destruction of karmas that obstruct gain, the Omniscient does not take food. His body assimilates, every instant, infinite particles of extremely pure and subtle matter, beyond the reach of ordinary human beings, that give strength. This is the 'gain' derived from destruction of the karmas. On destruction of the karmas that obstruct enjoyment, there arises infinite enjoyment of unparalleled nature. The marvels of the showers of flowers etc. result from this. Owing to the disappearance, without remnant, of the obstructive karmas of re-enjoyment is manifested infinite re-enjoyment. The manifestation of the throne, the fans, the



canopies, and other splendours are examples of re-enjoyment. On destruction of the karmas that obstruct energy, the soul attains infinite energy. On destruction of these seven subtypes of karmas, the soul attains perfect faith and perfect conduct.

जदि सो सुहो व असुहो ण हवदि आदा सयं सहावेण ।
संसारो वि ण विज्जदि सव्वेसिं जीवकायाणं ॥1-46॥

यदि स शुभो वा अशुभो न भवति आत्मा स्वयं स्वभावेन ।
संसारोऽपि न विद्यते सर्वेषां जीवकायानाम् ॥1-46॥

सामान्यार्थ - [यदि] जो [सः] वह आत्मा [स्वभावेन] अपने स्वभाव से [स्वयं] आप ही [शुभः] शुभ परिणामरूप [वा] अथवा [अशुभः] अशुभ परिणामरूप [न भवति] न होवे [तदा] तो [सर्वेषां] सब [जीवकायानां] जीवों को [संसारः अपि] संसार परिणति भी [न विद्यते] 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.

Explanatory Note: The soul undergoes transformations. As the crystal transforms into the colour of the flower that is in union with it, in the same way, the soul, since beginningless time, transforms into ignorant dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) due to its union with external objects. If this were not the case, all souls would establish permanently in the state of liberation. Since this is not the case, it is clear that the pure soul of the Omniscient Lord (the *Arhat*) does not entertain auspicious- and inauspicious-transformations; other souls do.

जं तक्कालियमिदरं जाणदि जुगवं समंतदो सव्वं ।

अत्थं विचित्तविसमं तं णाणं खाइयं भणियं ॥1-47॥

यत्तात्कालिकमितरं जानाति युगपत्समन्ततः सर्वम् ।

अर्थं विचित्रविषमं तत् ज्ञानं क्षायिकं भणितम् ॥1-47॥

सामान्यार्थ - [यत्] जो ज्ञान [समन्ततः] सर्वांग से [तात्कालिकमितरं] वर्तमानकाल संबंधी और उससे जुदी भूत, भविष्यत्काल संबंधी पर्यायोंकर सहित [विचित्रं] अपनी लक्षणरूप लक्ष्मी से अनेक प्रकार [विषमं] और मूर्त-अमूर्तादि असमान जाति-भेदों से विषम अर्थात् एकता नहीं ऐसे [सर्व अर्थ] सब ही पदार्थों के समूह को [युगपत्] एक ही समय में [जानाति] जानता है [तद्ज्ञानं] उस ज्ञान को [क्षायिकं] क्षायिक अर्थात् कर्म के क्षय से प्रगट हुआ अतीन्द्रिय ऐसा [भणितम्] कहा है।

The knowledge that knows completely and at the same time, i.e., simultaneously, all objects – variegated and dissimilar – with their present, past and future modes (*paryāya*), is the permanent knowledge born out of destruction of the karmas – *kṣāyika.jñāna, atīndriya.jñāna*.

Explanatory Note: Only the perfect-knowledge (*kevalajñāna*) has the power to know simultaneously and completely all objects-of-knowledge (*jñeya*), with their variegated and dissimilar characteristics, and their present, past and future modes. The knowledge produced on destruction-cum-subsidence (*kṣayopasāma*) of knowledge-obscuring (*jñānāvaraṇīya*) karmas knows the objects-of-knowledge (*jñeya*) partially and sequentially; this knowledge, being partial, has no place in the infinite-knowledge (*kevalajñāna*) of the Omniscient Lord (the *Arhat*). In the *kevalajñāna*, there is complete destruction of all imperfections, impurities and envelop-

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ments and, therefore, it has the power to illumine all objects-of-knowledge (*jñeya*). It is impossible to script the grandeur of perfect-knowledge (*kevalajñāna*), suffice it to say that it indeed illumines with its steady light all modes of all objects-of-knowledge (*jñeya*), at all times, for all times, and in all places.

जो ण विजाणदि जुगवं अत्थे तिक्कालिगे तिहुवणत्थे ।

णादुं तस्स ण सक्कं सपज्जयं दव्वमेगं वा ॥1-48॥

यो न विजानाति युगपदर्थान् त्रैकालिकान् त्रिभुवनस्थान् ।

ज्ञातुं तस्य न शक्यं सपर्ययं द्रव्यमेकं वा ॥1-48॥

सामान्यार्थ - [यः] जो पुरुष [त्रिभुवनस्थान्] तीन लोक में स्थित [त्रैकालिकान्] अतीत, अनागत, वर्तमान - इन तीन काल संबंधी [अर्थान्] पदार्थों को [युगपत्] एक ही समय में [न विजानाति] नहीं जानता है [तस्य] उस पुरुष के [सपर्ययं] अनन्त पर्यायों सहित [एकं द्रव्यं वा] एक द्रव्य को भी [ज्ञातुं] जानने की [शक्यं न] सामर्थ्य नहीं है।

He, who does not know simultaneously the objects of the three worlds with their modes of the past, the present and the future, cannot know even a single object with its infinite modes (*pariyāya*).

Explanatory Note: In this universe (*loka*), the substance of space (*ākāśa*) is one indivisible whole i.e., one single continuum, the substance of medium-of-motion (*dharma*) is one indivisible whole, the substance of medium-of-rest (*adharmā*), too, is one indivisible whole, the substance of time (*kāla*) is innumerable-fold (*asaṅkhyāta*), the souls (*jīva*) are infinite (*ananta*), and the

substance of matter (*pudgala*) is infinite times the number of souls. All six substances have their distinctive, infinite modes of the three times. All these modes constitute the objects-of-knowledge (*jñeya*). Only the soul (*ātmā, jīva*) has the power to know. Just as the fire, while burning the fuel – wood, grass and leaves – takes its form, but continues to maintain its own nature as the fire, similarly, the knowledge-soul (*jñāyaka*), while knowing the objects-of-knowledge (*jñeya*) takes their form, but continues to maintain its knowledge-nature. The soul knows itself by own knowledge, on its own. This is the nature of the soul. Since the soul is all-knowing and all objects are reflected in its knowledge, the soul that does not know all objects-of-knowledge (*jñeya*), surely, does not know the soul too. The direct (*pratyakṣa*) knowledge of the soul implies the knowledge of all objects-of-knowledge (*jñeya*), as these reflect in the soul. The knowledge of all objects-of-knowledge means the knowledge of the soul, and the knowledge of the soul means the knowledge of all objects-of-knowledge; the two are the same. In essence, the one who does not know all objects-of-knowledge (*jñeya*) does not know the soul (*ātmā, jīva*).

द्व्वं अणंतपञ्जयमेगमणंताणि द्रव्वजादाणि ।

ण विजाणदि जदि जुगवं कथ सो सव्वाणि जाणादि ॥1-49॥

द्रव्यमनन्तपर्यायमेकमनन्तानि द्रव्यजातानि ।

न विजानाति यदि युगपत् कथं स सर्वाणि जानाति ॥1-49॥

सामान्यार्थ - [यदि] जो [अनन्तपर्यायं एकं द्रव्यं] अनन्त पर्याय वाले एक आत्मद्रव्य को [नैव जानाति] निश्चय से नहीं जानता [तदा] तो [सः] वह पुरुष [युगपत्] एक ही बार [अनन्तानि] अंत रहित [सर्वाणि] सम्पूर्ण [द्रव्यजातानि] द्रव्यों के समूह [कथं] कैसे [जानाति] जान सकता है?

.....

If the knowledge-soul does not know completely the single substance (the soul) with its infinite modes, how can it know simultaneously the conglomeration of infinite classes of substances?

Explanatory Note: Knowledge (*jñāna*) is the attribute of the soul (*ātmā, jīva*). Knowledge is like the light that is present in all souls and is of infinite kinds. Infinite substances (*dravya*) and infinite modes (*paryāya*) of these substances – objects-of-knowledge (*jñeya*) – are the bases for different kinds of knowledge. Such knowledge, with its infinite kinds, knows all objects-of-knowledge (*jñeya*). How can the soul (*ātmā, jīva*) that does not know directly this knowledge-equipped soul know all substances? Therefore, the knowledge of the soul (*ātmā, jīva*) means the knowledge of every other object-of-knowledge (*jñeya*) and the soul that does not know itself does not know all other substances.

Further, there exists the relationship of the knower (*jñāyaka*) and the known (*jñeya*) between the soul and the objects-of-knowledge. Although the two eternally maintain their own nature, still, as the knowledge (*jñāna*) transforms in form of the objects-of-knowledge (*jñeya*), these objects appear as if stationed or established in the knowledge-soul. The one who does not accept this does not know fully the nature of the soul (*ātmā, jīva*) and undermines its glory. Therefore, the one who knows the soul, knows everything; and the one who knows everything, knows the soul. By knowing the one (*ātmā, jīva*), everything is known, and by knowing everything, the one is known. The above refers not to the partial-knowledge of the senses, but to the perfect-knowledge or *kevalajñāna* of the Omniscient Lord.

उपज्जदि जदि णाणं कमसो अट्ठे पडुच्च णाणिस्स ।
तं णेव हवदि णिच्चं ण खाइगं णेव सव्वगदं ॥1-50॥

उत्पद्यते यदि ज्ञानं क्रमशोऽर्थान् प्रतीत्य ज्ञानिनः ।
तन्नैव भवति नित्यं न क्षायिकं नैव सर्वगतम् ॥1-50॥

सामान्यार्थ - [यदि] जो [ज्ञानिनः] आत्मा का [ज्ञानं] चैतन्यगुण [अर्थान्] पदार्थों को [क्रमशः] क्रम से [प्रतीत्य] अवलम्बन करके [उत्पद्यते] उत्पन्न होता है [तदा] तो [तत्] वह ज्ञान [नैव] न तो [नित्यं] अविनाशी [भवति] है [न क्षायिकं] न क्षायिक है और [नैव सर्वगतम्] न सबका जानने वाला होता है।

The knowledge (*jñāna*) that originates sequentially, having recourse to one object at a time, is not eternal (*avināśī*), is not born out of the destruction of karmas – *kṣāyika*, and is not all-pervasive (*sarvagata*).

Explanatory Note: The knowledge that originates sequentially and knows the objects one by one is destructible (*anitya*) – it appears with focus on one object and disappears as focus shifts to another object. It originates due to destruction-cum-subsidence (*kṣayopaśama*) of the knowledge-obscuring (*jñānāvaraṇīya*) karma and, therefore, changes in degree. Since it does not originate on destruction of the knowledge-obscuring (*jñānāvaraṇīya*) karma, it is not *kṣāyika*. Not able to know the infinitude of objects in regard to their quaternion of substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*), it is not all-pervasive (*sarvagata*). In essence, the knowledge that originates sequentially and knows the objects one by one is dependent; the owner of such knowledge cannot be the all-knowing Omniscient or the *Sarvajña*.

तिकूलणिच्चविसमं सयलं सव्वत्थ संभवं चित्तं ।
जुगवं जाणदि जोण्हं अहो हि णाणस्स माहप्पं ॥1-51॥

त्रैकाल्यनित्यविषमं सकलं सर्वत्र संभवं चित्रम् ।
युगपज्जानाति जैनमहो हि ज्ञानस्य माहात्म्यम् ॥1-51॥

सामान्यार्थ - [जैन] जिनेन्द्रदेव का ज्ञान [त्रैकाल्यनित्यविषम] अतीतादि तीनों काल से सदाकाल (हमेशा) असम ऐसे [सर्वत्र संभवं] सब लोक में तिष्ठते [चित्रं] नाना प्रकार के [सकलं] सब पदार्थ [युगपत्] एक ही बार [जानाति] जानता है। [अहो] हे भव्य जीवों [हि] निश्चयकर यह [ज्ञानस्य] ज्ञान की [माहात्म्यम्] महिमा है।

The perfect-knowledge (*kevalajñāna*) of the Omniscient knows simultaneously and eternally the whole range of objects of the three times, in the three worlds, having dissimilar and variegated nature. O worthy souls, this is truly the glory of the perfect-knowledge (*kevalajñāna*).

Explanatory Note: As the direct, perfect knowledge (*kevalajñāna*) that reflects simultaneously all objects-of-knowledge (*jñeya*) by taking their form needs no changeover or transition, it is non-destructible (*nitya*). As it originates on destruction of the knowledge-obscuring (*jñānāvaraṇīya*) karma, it is *kṣāyika*. As it knows the infinitude of objects with regard to their quaternions of substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*), it is all-pervasive (*sarvagata*). It is impossible to describe the perfect-knowledge (*kevalajñāna*); only the owner of such knowledge is the all-knowing (the *Sarvajña*).

ण वि परिणमदि ण गेणहदि उप्पज्जदि णेव तेसु अट्टेसु ।
जाणण्णवि ते आदा अबंधगो तेण पण्णत्तो ॥1-52॥

नापि परिणमति न गृह्णाति उत्पद्यते नैव तेष्वर्थेषु ।
जानन्नपि तानात्मा अबन्धकस्तेन प्रज्ञप्तः ॥1-52॥

सामान्यार्थ - [आत्मा] केवलज्ञानी शुद्धात्मा [तान्] उन पदार्थों को [जानन् अपि] जानता हुआ भी [येन] जिस कारण [अपि] निश्चय करके [न परिणमति] न तो परिणमता है [न गृह्णाति] न ग्रहण करता है [नैव] और न [तेषु अर्थेषु] उन पदार्थों में [उत्पद्यते] उत्पन्न होता है [तेन] उसी कारण से वह [अबन्धकः] नवीन कर्मबन्ध से रहित [प्रज्ञप्तः] कहा गया है।

Because the pure soul (the Omniscient), while it knows all objects-of-knowledge (*jñeya*), does not undergo transformation due to these objects, does not become the owner of these objects, and does not originate in form of these objects, therefore, it is free from karmic-bondage (*karmabandha*).

Explanatory Note: Although the Omniscient soul knows all objects-of-knowledge (*jñeya*), it does not undergo transformation of attachment (*rāga*) and aversion (*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 – *jñaptikriyā*, and the activity of transformation-by-the-known – *jñeyārthapariṇamanakriyā*. The activity of knowing – *jñaptikriyā* – knows without attachment (*rāga*) and aversion (*dveṣa*). The activity of transformation-by-the-known – *jñeyārthapariṇamanakriyā* – knows with attachment (*rāga*) and aversion (*dveṣa*). The activity of knowing – *jñaptikriyā* – does not cause the bondage of karma; the activity of transformation-by-the-known – *jñeyārthapariṇamanakriyā* –

.....

causes the bondage of karma. Note that earlier verse (*gāthā*) 32 expounds that 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. Subsequently, verse (*gāthā*) 43 expounds that the soul with delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), engenders four kinds of karmic-bondage (*karmabandha*) on fruition of karmas.

This completes discussion on the knowledge (*jñāna*).

अत्थि अमुत्तं मुत्तं अदिंदियं इंदियं च अत्थेसु ।

णाणं च तहा सोक्खं जं तेसु परं च तं णेयं ॥1-53॥

अस्त्यमूर्तं मूर्तमतीन्द्रियमैन्द्रियं चार्थेषु ।

ज्ञानं च तथा सौख्यं यत्तेषु परं च तत् ज्ञेयम् ॥1-53॥

सामान्यार्थ - [अर्थेषु] पदार्थों में [अतीन्द्रियं] इन्द्रियों की आधीनता से रहित [ज्ञानं] ज्ञान है वह [अमूर्तं] अमूर्तीक है [च] और [ऐन्द्रियं] इन्द्रिय-जनित ज्ञान [मूर्तं] मूर्तीक [अस्ति] है [च तथा] और इसी तरह [सौख्यं] सुख भी है। अर्थात् जो इन्द्रिय बिना सुख का अनुभव है वह अतीन्द्रिय, अमूर्तीक सुख है और जो इन्द्रिय के आधीन सुख का अनुभव है सो इन्द्रिय-जनित मूर्तीक सुख है। [च] और [तेषु] उन ज्ञान-सुख के भेदों में [यत्] जो [परं] उत्कृष्ट है [तत्] वह [ज्ञेयं] जानने योग्य है।

The knowledge of objects that is independent of the senses – *atīndriya jñāna* – is without form – *amūrtika*. The knowledge of objects that is dependent on the senses – *indriya jñāna* – is with form – *mūrtika*. The same applies to happiness; the sense-independent happiness is without form, and the sense-

dependent happiness is with form. One must know the commendable kinds of knowledge and happiness out of these divisions.

Explanatory Note: Knowledge and happiness are each of two kinds: sense-independent without form, and sense-dependent with form. The former – sense-independent without form – knowledge and happiness are worth accepting, and the latter – sense-dependent with form – worth rejecting. Knowledge and happiness produced by the non-corporeal soul, i.e. consciousness, through its own power of knowledge-transformation, without physical contact with the objects-of-knowledge (*jñeya*), are entirely sense-independent (*atīndriya*), non-destructible, incessant, without adversary, and steady. These are, therefore, commendable, and worth accepting. Knowledge and happiness produced on destruction-cum-subsidence (*kṣayopaśama*) of material-karmas are sense-dependent, destructible, sporadic, with adversary, and unsteady. These are, therefore, not commendable, and worth rejecting.

जं पेच्छदो अमुत्तं मुत्तेसु अदिंदियं च पच्छणं ।

सयलं सगं च इदरं तं णाणं हवदि पच्चक्खं ॥1-54॥

यत्प्रेक्षमाणस्यामूर्तं मूर्तेष्वतीन्द्रियं च प्रच्छन्नम् ।

सकलं स्वकं च इतरत् तदज्ञानं भवति प्रत्यक्षम् ॥1-54॥

सामान्यार्थ – [प्रेक्षमाणस्य] देखने वाले का [यत् ज्ञानं] जो ज्ञान [अमूर्त] धर्म, अधर्म, आकाश, काल, जीव इन पाँच अमूर्तीक द्रव्यों को [च] और [मूर्तेषु] मूर्तीक अर्थात् पुद्गल-द्रव्यों के पर्यायों में [अतीन्द्रियं] इन्द्रियों से नहीं ग्रहण करने

योग्य परमाणुओं को [प्रच्छन्नं] द्रव्य, क्षेत्र, काल, भाव से गुप्त पदार्थों को [सकलं स्वकं] सब ही स्व-ज्ञेय [च] और [इतरत्] पर-ज्ञेयों को जानता है [तत्] वह ज्ञान [प्रत्यक्षं] इन्द्रिय बिना केवल आत्मा के आधीन [भवति] होता है।

The knowledge of the 'seeing' soul that knows objects without-form (*amūrta*), objects with-form (*mūrta*), objects beyond-the-senses (*atīndriya*), objects hidden in terms of substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*), the self, and the others, is the direct (*pratyakṣa*) knowledge, dependent only on the soul.

Explanatory Note: Direct (*pratyakṣa*) knowledge knows all – objects without form like *dharma*, *adharmā*, *ākāśa*, *kāla*, and *jīva*, objects with form like physical matter (*pudgala*), infinitesimal objects like the atom (*paramāṇu*), hidden objects like those belonging to the past and the future, and the self. Such knowledge is utterly pure. It is infinite and all-powerful; it evolves in the soul and does not rely on any outside help. As the fire takes the form of the fuel, direct (*pratyakṣa*) knowledge takes the form of the objects-of-knowledge (*jñeya*) and, therefore, infinite. It is impossible to describe the glory of the direct (*pratyakṣa*) knowledge; it is most desirable and source of the sense-independent (*atīndriya*) happiness.

जीवो सयं अमुक्तो मुक्तिगदो तेण मुक्तिणा मुत्तं ।

ओगेण्हत्ता जोग्गं जाणदि वा तण्ण जाणादि ॥1-55॥

जीवः स्वयममूर्तो मूर्तिगतस्तेन मूर्तेन मूर्तम् ।

अवगृह्य योग्यं जानाति वा तन्न जानाति ॥1-55॥

सामान्यार्थ - [जीवः] आत्मद्रव्य [स्वयं] अपने स्वभाव से [अमूर्तः] स्पर्श, रस, गंध, वर्ण रहित अमूर्तिक है और वही अनादि बन्ध-परिणमन की अपेक्षा [मूर्तिगतः] मूर्तिमान शरीर में स्थित है। [तेन मूर्तेन] उस मूर्तिक शरीर में ज्ञान की उत्पत्ति को निमित्तकारणरूप मूर्तिवन्त द्रव्येन्द्रिय से [योग्यं मूर्त] इन्द्रिय के ग्रहण करने योग्य स्थूल-स्वरूप मूर्तिक को अर्थात् स्पर्शादिरूप वस्तु को [अवगृह्य] अवग्रह, ईहादि भेदों से क्रम से ग्रहण करके [जानाति] जानता है [वा] अथवा [तत्] उस मूर्तिक को [न जानाति] नहीं जानता है, अर्थात् जब कर्म के क्षयोपशम की तीव्रता होती है तब जानता है, जब मंदता होती है तब नहीं जानता है।

The soul, by own nature, is without-form (*amūrtika*). From the standpoint of its bondage with karmas since beginningless time past, it is with-form (*mūrtika*). The soul with-form (*mūrtika*) knows, through the senses and in stages like apprehension (*avagraha*) and speculation (*īhā*), the sense-perceptible objects. It may also not know these objects.

Explanatory Note: Our soul, since infinite time past, is blinded by the darkness of ignorance (*ajñāna*). Though equipped inherently with the glory of knowledge-consciousness, due to the bondage of karmas, it relies on the senses to know. Sensory knowledge is indirect (*parokṣa*) knowledge for the soul. Indirect knowledge depends on the physical senses, knows only the physical objects, and is extremely unsteady, degrading [in comparison to the direct (*pratyakṣa*), infinite-knowledge (*kevalajñāna*)], edgy, accompanied by the dirt of delusion, dubious, and reproachable. It, indeed, is not adorable and, hence, deplorable and worth rejecting.

फासो रसो य गंधो वण्णो सहो य पोगगला होंति ।

अक्खाणां ते अक्खा जुगवं ते णेव गेण्हंति ॥1-56॥

स्पर्शो रसश्च गन्धो वर्णः शब्दश्च पुद्गला भवन्ति ।

अक्षाणां तान्यक्षाणि युगपत्तान्नैव गृह्णन्ति ॥1-56॥

सामान्यार्थ - [अक्षाणां] पाँचों इन्द्रियों के [स्पर्शः] स्पर्श [रसः] रस [च गन्धः] और गंध [वर्णः] रूप [च] तथा [शब्दः] शब्द - ये पाँच विषय [पुद्गलाः] पुद्गलमयी [भवन्ति] हैं अर्थात् पाँच इन्द्रियाँ उक्त स्पर्शादि पाँचों विषयों को जानती हैं, [तानि अक्षाणां] परन्तु वे इन्द्रियाँ [तान्] उन पाँचों विषयों को [युगपत्] एक ही साथ [न एव गृह्णन्ति] ग्रहण नहीं करती हैं।

The objects that the senses (of touch, taste, smell, sight, and hearing) know are physical matter. Moreover, the senses are unable to apprehend these objects simultaneously.

Explanatory Note: The five senses of touch (*sparśana*), taste (*rasana*), smell (*ghrāṇa*), sight (*cakṣu*), and hearing (*śrotra, karṇa*) comprehend their respective sense-objects one by one; these cannot comprehend the sense-objects collectively. The reason is that the knowledge (*jñāna*) that arises on the destruction-cum-subsidence (*kṣayopasāma*) of the knowledge-obscuring (*jñānāvaraṇīya*) karmas operates sequentially. The crow has two eyes with a single eyeball that moves extremely fast to the operational eye; to the onlooker it appears that it has two eyes with independent eyeballs. The crow cannot see with two eyes at the same time. The same is the state of the knowledge (*jñāna*) that arises on the destruction-cum-subsidence (*kṣayopasāma*) of the knowledge-obscuring (*jñānāvaraṇīya*) karmas. It cannot know through all the five senses simultaneously. At any particular time, it operates through a single sense; all five senses cannot operate simultaneously. Knowledge through the senses, therefore, is indirect, dependent, and worthy of rejection.

परद्रव्यं ते अक्खा णेव सहावो त्ति अप्पणो भणिदा ।

उवलब्धं तेहि कहं पच्चक्खं अप्पणो होदि ॥1-57॥

परद्रव्यं तान्यक्षाणि नैव स्वभाव इत्यात्मनो भणितानि ।

उपलब्धं तैः कथं प्रत्यक्षमात्मनो भवति ॥1-57॥

सामान्यार्थ - [आत्मनः] आत्मा का [स्वभावः] चेतना-स्वभाव [न एव] उन इन्द्रियों में नहीं है [इति] इसलिये [तानि अक्षाणि] वे स्पर्शनादि इन्द्रियाँ [परद्रव्यं] अन्य पुद्गल-द्रव्य [भणितानि] कही गई हैं। [तैः] उन इन्द्रियों से [उपलब्धं] प्राप्त हुआ (जाना हुआ) ज्ञान [आत्मनः] आत्मा के [कथं] कैसे [प्रत्यक्षं] प्रत्यक्ष [भवति] हो सकता है? कभी नहीं हो सकता।

The soul has consciousness (*cetanā*) as its nature; the senses do not have consciousness (*cetanā*) and are physical matter (*pudgala*), entirely distinct from the soul. How can the sensory-knowledge of the objects be direct (*pratyakṣa*) knowledge for the soul?

Explanatory Note: The soul is of the nature of consciousness (*cetanā*) and the senses are of the nature of physical matter (*pudgala*). The sensory-knowledge of objects cannot be direct (*pratyakṣa*) knowledge for the soul; only the self-dependent knowledge of the soul is direct (*pratyakṣa*) knowledge. Since the sensory-knowledge knows objects with the help of the physical senses, it is indirect and dependent; such knowledge is not direct (*pratyakṣa*) knowledge.

जं परदो विण्णाणं तं तु परोक्ख त्ति भणितमट्टेसु ।
जदि केवलेण णादं हवदि हि जीवेण पच्चक्खं ॥1-58॥

यत्परतो विज्ञानं तत्तु परोक्षमिति भणितमर्थेषु ।
यदि केवलेन ज्ञातं भवति हि जीवेन प्रत्यक्षम् ॥1-58॥

सामान्यार्थ - [यत्] जो [परतः] पर की सहायता से [अर्थेषु] पदार्थों में [विज्ञान] विशेष ज्ञान उत्पन्न होवे [तत्] वह [परोक्षं] परोक्ष है [इति भणितं] ऐसा कहा है। [तु] परंतु [यदि] जो [केवलेन] पर की सहायता बिना अपने आप ही [जीवेन] आत्माकर [हि] निश्चय से [ज्ञातं] जाना जावे तो वह [प्रत्यक्षं] प्रत्यक्ष ज्ञान [भवति] है।

It has been expounded that the specific knowledge of objects obtained with the help of a foreign (other than the soul itself) agent is the indirect (*parokṣa*) knowledge. However, the knowledge of objects obtained by the soul without the help of a foreign agent is certainly the direct (*pratyakṣa*) knowledge.

Explanatory Note: The knowledge obtained with the help of the mind and the senses, by the teachings of others, on destruction-cum-subsidence (*kṣayaopaśama*) of knowledge-obscuring (*jñānāvaraṇīya*) karmas, through past-experience, or with the help of the media like the sunlight, is the indirect (*parokṣa*) knowledge, since it depends on outside agents like the mind and the senses. The knowledge obtained without the help of foreign agents, like the mind and the senses, by the soul itself, and which knows simultaneously all substances and their modes, is the direct (*pratyakṣa*) knowledge. The direct (*pratyakṣa*) knowledge is dependent only on the soul and this supreme knowledge is the natural bliss of the soul.

जादं सयं समत्तं णाणमणंतत्थवित्थडं विमलं ।

रहिदं तु ओग्गहादिहिं सुहं ति एगंतियं भणिदं ॥1-59॥

जातं स्वयं समस्तं ज्ञानमनन्तार्थविस्तृतं विमलम् ।

रहितं तु अवग्रहादिभिः सुखमिति एकान्तिकं भणितम् ॥1-59॥

सामान्यार्थ - [स्वयं जातं] अपने आप से ही उत्पन्न [समस्तं] संपूर्ण [अनन्तार्थविस्तृतं] सब पदार्थों में फैला हुआ [विमलं] निर्मल [तु] और [अवग्रहादिभिः रहितं] अवग्रह, ईहा आदि से रहित [ज्ञानं] ऐसा ज्ञान [एकान्तिकं सुखं] निश्चय सुख है [इति भणितम्] इस प्रकार सर्वज्ञ ने कहा है।

The Omniscient Lord has proclaimed that the knowledge that is self-born, perfect, spread over every object, stainless, and free from stages – including apprehension (*avagraha*) and speculation (*īhā*) – is certainly the absolute (pure) happiness.

Explanatory Note: Happiness or bliss has no associated anxiety. Direct, sense-independent knowledge is without anxiety; therefore, it is happiness. Indirect knowledge is dependent, as it takes help from outside agents (like the mind and the senses). It is incomplete, as it has envelopment of the karmic bonds. It is diminutive, as it does not cover the whole range of objects-of-knowledge (*jñeya*). It is murky, as it is accompanied by imperfections like doubt (*saṃśaya*), delusion (*vimoha*) and misapprehension (*vibhrama*). It knows in stages, including apprehension (*avagraha*) and speculation (*īhā*). Indirect knowledge is with anxiety, not the natural state of the soul, therefore, not happiness. Direct, sense-independent knowledge, on the other hand, is wholly independent, self-born out of the pure soul. It is complete and without envelopment as it pervades every space-point (*pradeśa*) of the soul with its infinite energy. It

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encompasses all objects-of-knowledge (*jñeya*). Rid of the karmic dirt that hinders infinite energy and causes of imperfections like doubt, it is pristine (*nirmala*). It knows without stages; it knows simultaneously the whole range of objects-of-knowledge (*jñeya*) in the universe and beyond, covering the three times. Direct, sense-independent knowledge is without-anxiety (*nirākula*); it is the natural state of the soul, therefore, happiness.



जं केवलं ति णाणं तं सोक्खं परिणमं च सो चेव ।

खेदो तस्स ण भणितो जम्हा घादी खयं जादा ॥1-60॥

यत्केवलमिति ज्ञानं तत्सौख्यं परिणामश्च स चैव ।

खेदस्तस्य न भणितो यस्मात् घातीनि क्षयं जातानि ॥1-60॥

सामान्यार्थ - [यत्] जो [केवलं इति] 'केवल' ऐसे नाम वाला [ज्ञानं] ज्ञान है [तत्] वह [सौख्यं] अनाकुल सुख है [च] और [स एव] वही सुख [परिणामः] सबके जानने-रूप परिणाम है। [तस्य] उस केवलज्ञान के [खेदः] आकुलभाव [न भणितः] नहीं कहा है [यस्मात्] क्योंकि [घातीनि] ज्ञानावरणादि चार घातिया कर्म [क्षयं] नाश को [जातानि] प्राप्त हुए हैं।

Perfect knowledge – omniscience (*kevalajñāna*) – is happiness without anxiety and this happiness is the consequence of knowing everything. There is no anxiety in omniscience (*kevalajñāna*) since it is the result of complete destruction of the four inimical (*ghātī*) karmas.

Explanatory Note: Due to presence of the deluding (*mohanīya*) karmas, the soul relates itself to the external objects-of-knowledge (*jñeya*), turning away from the Reality, as if inebriated. Under the



influence of the inimical (*ghātī*) karmas, not able to discriminate between the right and the wrong, it continues to dwell in the objects-of-knowledge (*jñeya*) through the senses and experience anxiety. It is clear, therefore, that presence of the inimical (*ghātī*) karmas contaminates knowledge; contamination of knowledge causes anxiety. In perfect knowledge – omniscience (*kevalajñāna*) – the inimical (*ghātī*) karmas are absent and, therefore, there is no anxiety; there is no effect without the cause. Knowledge of the infinite objects-of-knowledge, of the three times, is reflected simultaneously in the canvas of omniscience (*kevalajñāna*). Being independent of all external influence, there is no scope for anxiety in the state of omniscience (*kevalajñāna*). On destruction of all karmas that hinder the knowledge-nature of the soul, pristine knowledge, with infinite glory and strength, appears. The knowledge of the Omniscient pervades the whole of the universe and beyond; this supreme knowledge is utterly steady, no different from the soul and, being the nature of the soul, without anxiety. Therefore, omniscience (*kevalajñāna*) is real happiness; there is no difference between knowledge and happiness.

णाणं अत्थंतगयं लोयालोएसु वित्थडा दिट्ठी ।

णट्टमणिट्ठं सव्वं इट्ठं पुण जं तु तं लब्धं ॥1-61॥

ज्ञानमर्थान्तगतं लोकालोकेषु विस्तृता दृष्टिः ।

नष्टमनिष्टं सर्वमिष्टं पुनर्यत्तु तल्लब्धम् ॥1-61॥

सामान्यार्थ - [अर्थान्तगतं] पदार्थों के पार को प्राप्त हुआ [ज्ञानं] केवलज्ञान है [तु] तथा [लोकालोकेषु] लोक और अलोक में [विस्तृता] फैला हुआ [दृष्टिः] केवलदर्शन है। जब [सर्व अनिष्टं] सब दुःखदायक अज्ञान [नष्टं] नाश हुआ [पुनः] तो फिर [यत्] जो [इष्टं] सुख का देने वाला ज्ञान है [तत्] वह [लब्धम्] प्राप्त हुआ ही।

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Perfect-knowledge – omniscience (*kevalajñāna*) – passes through all objects, and perfect-perception (*kevaladarśana*) extends over the universe (*loka*) and the non-universe (*aloka*). On destruction of ignorance, the cause of misery, must arise the knowledge, the cause of happiness.

Explanatory Note: Anything that impinges on the nature of the soul is misery, and destruction of misery is happiness. The knowledge (*jñāna*) and the perception (*darśana*) constitute the nature of the soul. So long as the causes of envelopment of the nature of the soul are present, it does not enjoy the freedom to know and see all objects. This is misery for the soul. On destruction of the causes of its envelopment, the soul knows and sees everything. This ability of the soul is unhindered happiness, independent of all outside intervention. Therefore, perfect-knowledge (*kevalajñāna*) and perfect-perception (*kevaladarśana*) are the causes of happiness. Perfect-knowledge is the happiness of the soul; therefore, perfect-knowledge is happiness. In perfect-knowledge (omniscience), ignorance, the cause of misery, is destroyed and knowledge, the cause of happiness, is attained. In essence, perfect-knowledge (*kevalajñāna*) is happiness.

णो सद्वहन्ति सोक्खं सुहेसु परमं ति विगदघादीणं ।

सुणिदूण ते अभव्वा भव्वा वा तं पडिच्छन्ति ॥1-62॥

न हि श्रद्धधति सौख्यं सुखेषु परममिति विगतघातिनाम् ।

श्रुत्वा ते अभव्या भव्या वा तत्प्रतीच्छन्ति ॥1-62॥

सामान्यार्थ - [विगतघातिनां] जिनके घातिया कर्मों का क्षय हो गया है ऐसे केवली भगवान् के [सुखेषु परमं सौख्यं] अन्य सब सुखों में उत्कृष्ट अतीन्द्रिय

सुख है [इति श्रुत्वा] ऐसा सुनकर [ये] जो कोई [न हि श्रद्धति] विश्वास नहीं करते [ते] वे पुरुष [अभव्याः] सम्यक्त्वरूप परिणति से रहित अभव्य हैं। [वा] और जो पुरुष [तत्] केवली के उस अतीन्द्रिय सुख को [प्रतीच्छन्ति] मानते हैं [ते भव्या] वे भव्य हैं, अर्थात् सम्यक्त्व परिणाम से सहित हैं।

Those who do not accept as true the assertion that on destruction of the inimical (*ghātī*) karmas the Omniscient enjoys unmatched and supreme happiness are *abhavya* – without the capacity of ever-attaining right faith, and those who accept this assertion as true are *bhavya* – with the capacity of attaining right faith.

Explanatory Note: Those with right-belief (*samyagdr̥ṣṭi*) consider worldly happiness as counterfeit happiness and sense-pleasures as happiness only by convention (*vyavahāra*). They believe that only the sense-independent (*atīndriya*) happiness, born on destruction of inimical (*ghātī*) karmas, of the Omniscient is the real (*niścaya*) happiness, as it accompanies no anxiety. Those with false-belief (*mithyādr̥ṣṭi*) can never enjoy the supreme happiness of the Omniscient; mistaking sense-pleasures for real happiness, they keep on chasing sense-pleasures, as the deer chases a mirage.

मणुआऽसुरामरिंदा अहिद्वुआ इंदिएहिं सहजेहिं ।
असहंता तं दुक्खं रमंति विसएसु रम्मेसु ॥1-63॥

मनुजासुरामरेन्द्राः अभिद्वुता इन्द्रियैः सहजैः ।
असहमानास्तदुःखं रमन्ते विषयेषु रम्येषु ॥1-63॥

सामान्यार्थ - [सहजैः] स्वाभाविक [इन्द्रियैः] इन्द्रियों से [अभिद्रुताः] पीड़ित [मनुजासुरामरेन्द्राः] मनुष्य, असुर (पातालवासी देव) और देवों के (स्वर्गवासी देवों के) इन्द्र अर्थात् स्वामी [तत् दुःखं] उस इन्द्रियजनित दुःख को [असहमानाः] सहन करने में असमर्थ होते हुए [रम्येषु विषयेषु] रमणीक इन्द्रियजनित सुखों में [रमन्ते] क्रीड़ा करते हैं।

Tormented by the illness caused by natural craving of the senses for gratification, and unable to bear the pain, the humans, *asura* (the lower deva) and Indra (lords of the *kalpavāsī* deva) take delight in pursuing sensual-pleasures.

Explanatory Note: Worldly beings do not have direct knowledge; they have indirect knowledge, which is sense-dependent. As delusion (*moha*) accompanies indirect knowledge, as heat accompanies the hot ironball, acute craving for sensual-pleasures accompanies indirect knowledge. As a sick man takes medicine to alleviate his suffering, similarly, the man tormented by illness caused by the craving of the senses indulges in sensual-pleasures to alleviate his suffering. It is thus clear that the man with indirect knowledge is full of misery; he has no access to the natural happiness appertaining to the soul.

जेसिं विसयेसु रदी तेसिं दुक्खं वियाण सब्भावं ।

जदि तं ण हि सब्भावं वावारो णत्थि विसयत्थं ॥1-64॥

येषां विषयेषु रतिस्तेषां दुःखं विजानीहि स्वाभावम् ।

यदि तन्न हि स्वभावो व्यापारो नास्ति विषयार्थम् ॥1-64॥

सामान्यार्थ - [येषां] जिन जीवों की [विषयेसु] इन्द्रिय विषयों में [रतिः] प्रीति है [तेषां] उनके [दुःखं] दुःख [स्वाभावं] स्वभाव से ही [विजानीहि] जानो। क्योंकि [यदि] जो [तत्] वह इन्द्रियजन्य दुःख [हि] निश्चय से [स्वाभावं] सहज ही से उत्पन्न हुआ [न] न होता तो [विषयार्थ] विषयों के सेवने के लिये [व्यापारः] इन्द्रियों की प्रवृत्ति भी [नास्ति] नहीं होती।

Those having proclivity for the sensual-pleasures suffer naturally. If the senses, by nature, did not give rise to suffering, there would not have been this natural tendency toward enjoyment of the sensual-pleasures.

Explanatory Note: Those having the senses – touch, taste, smell, sight and hearing – suffer naturally, not due to external appurtenances but due to natural tendency toward enjoyment of the sensual-pleasures. The senses are of the nature of suffering as these lead to desire for enjoyment of the sensual-pleasures; without the senses, there would be no desire for enjoyment of the sensual-pleasures. The male elephant, due to its desire to ‘touch’ the female elephant, falls into the trap laid by the hunter. The fish loses its life due to its desire to enjoy the ‘taste’ of the meat attached to the fishing hook. The blackbee finds itself locked up in the lotus flower due to its craving for the ‘smell’. The moth jumps to death due to its penchant for the ‘sight’ of the flame. The deer finds itself into the clutches of the hunter due to weakness to ‘hear’ the alluring music of the *vīṇā* (Indian stringed instrument). The desire for the sensual-pleasures is an ailment and indulging in the sensual-pleasures is a palliative to alleviate the suffering, albeit temporarily. The senses keep on desiring for more, until the ailment becomes grave and the body weak, unable to indulge any further in the sensual-pleasures. Therefore, those who possess the senses suffer naturally and, as a corollary, those who possess indirect knowledge (through the senses) suffer naturally.

पप्पा इट्टे विसये फासेहिं समस्सिदे सहावेण ।
परिणममाणो अप्पा सयमेव सुहं ण हवदि देहो ॥1-65॥

प्राप्येष्टान् विषयान् स्पर्शैः समाश्रितान् स्वभावेन ।
परिणममान आत्मा स्वयमेव सुखं न भवति देहः ॥1-65॥

सामान्यार्थ - [स्पर्शैः] स्पर्शनादि पाँच इन्द्रियों से [समाश्रितान्] भले-प्रकार आश्रित [इष्टान् विषयान्] प्यारे भोगों को [प्राप्य] पाकर [स्वभावेन] अशुद्ध ज्ञान-दर्शन स्वभाव से [परिणममानः आत्मा] परिणमन करता हुआ आत्मा [स्वयमेव] आप ही [सुखं] इन्द्रिय-सुख स्वरूप [भवति] है, [देहः] शरीर ['सुखं'] सुखरूप [न] नहीं है।

On experiencing agreeable pleasures that depend on the sense-organs like touch, the soul, transformed into its impure nature, becomes of the nature of happiness that the sensual-pleasures provide; the body is not of the nature of happiness.

Explanatory Note: Even in the embodied state of the soul, we do not see that the body is the cause of its happiness. Due to delusion and under influence of the sensual-pleasures, the soul transforms itself into the deplorable state of impure knowledge, perception and energy. In its impure state, the soul assumes happiness in enjoyment of the sensual-pleasures. The body being inanimate, it can never be the substantive-cause (*upādāna kāraṇa*) of the effect that is happiness. The truth is that even in its worldly state, the body is not the cause of happiness, the soul is.

एगतेण हि देहो सुहं ण देहिस्स कुणदि सगगे वा ।

विसयवसेण दु सोक्खं दुक्खं वा हवदि सयमादा ॥1-66॥

एकान्तेन हि देहः सुखं न देहिनः करोति स्वर्गे वा ।

विषयवशेन तु सौख्यं दुःखं वा भवति स्वयमात्मा ॥1-66॥

सामान्यार्थ - [एकान्तेन] एकान्त से अर्थात् नियम से [हि] निश्चयकर [देहः] शरीर [देहिनः] देहधारी आत्मा को [स्वर्गे वा] स्वर्ग में भी [सुखं] सुखरूप [न करोति] नहीं करता [तु] किन्तु [विषयवशेन] विषयों के आधीन होकर [आत्मा स्वयं] यह आत्मा आप ही [सौख्यं वा दुःखं] सुखरूप अथवा दुःखरूप [भवति] होता है।

In fact, even in the heaven, the body is not the cause of happiness that the soul experiences. The soul transforms itself into the state of happiness or misery when it is under the influence of the sensual-pleasures.

Explanatory Note: Existence as the heavenly being is superior to other states of worldly existence. Heavenly beings are endowed with excellent transformable body (*vaikriyika śarīra*) and even that body is not the real cause of happiness. It is the nature of the soul that, under the influence of the desirable and the undesirable objects, it assumes the state of happiness or misery. The body is not the cause of the soul's happiness or misery.

तिमिरहरा जड़ दिट्टी जणस्स दीवेण णत्थि कादव्वं ।
तह सोक्खं सयमादा विसया किं तत्थ कुव्वंति ॥1-67॥

तिमिरहरा यदि दृष्टिर्जनस्य दीपेन नास्ति कर्तव्यम् ।
तथा सौख्यं स्वयमात्मा विषयाः किं तत्र कुर्वन्ति ॥1-67॥

सामान्यार्थ - [यदि] जो [जनस्य] चोर आदि जीव की [दृष्टिः] देखने की शक्ति [तिमिरहरा] अंधकार के दूर करने वाली हो [तदा] तो उसे [दीपेन] दीपक से [कर्तव्यं] कुछ कार्य करना [नास्ति] नहीं है [तथा] उसी प्रकार [आत्मा] जीव [स्वयं] आप ही [सौख्यं] सुख-स्वरूप हो [तत्र] वहाँ [विषयाः] इन्द्रियों के विषय [किं कुर्वन्ति] क्या करते हैं? कुछ भी नहीं।

If the vision-faculty of the man were to have the power to remove darkness, the lamp would have no role to play. Similarly, when the soul itself is of the nature of happiness, the sensual-pleasures have no role to play.

Explanatory Note: The vision of certain beings – the lion, the snake, the *rākṣasa*, the thief – accustomed to roaming at night, see objects clearly in the dark; the lamp has no role in their pursuits. Similarly, happiness is the innate nature of the soul; external objects of sensual-pleasure do not have any role in bringing happiness to the soul. The ignorant mistakes the sensual-pleasures for happiness; his wrong notion is due to confusion, delusion, and tendency for dalliance with sense-objects. It is clear that as the body is not the cause of happiness, the sensual-pleasures too are not the cause of happiness.

सयमेव जहादिच्चो तेजो उण्हो य देवदा णभसि ।

सिद्धो वि तहा णाणं सुहं च लोगे तहा देवो ॥1-68॥

स्वयमेव यथादित्यस्तेजः उष्णश्च देवता नभसि ।

सिद्धोऽपि तथा ज्ञानं सुखं च लोके तथा देवः ॥1-68॥

सामान्यार्थ - [यथा] जैसे [नभसि] आकाश में [आदित्यः] सूर्य [स्वयमेव] आप ही अन्य कारणों के बिना [तेजः] बहुत प्रभा के समूह से प्रकाशरूप है, [उष्णः] तपायमान लोहपिण्ड की तरह हमेशा गरम है [च] और [देवता] देवगति-नामकर्म के उदय से देव-पदवी को धारण करनेवाला है [तथा] वैसे ही [लोके] इस जगत में [सिद्धः अपि] शुद्धात्मा भी [ज्ञानं] ज्ञानस्वरूप है, [सुखं] सुखस्वरूप है [च] और [देवः] पूज्य है।

In the sky, the sun, on its own without external causes, is of the nature of brightness and heat, and a deity; similarly, in this world, the pure-soul (the *Siddha*), on its own, is of the nature of knowledge and happiness, and worthy of adoration.

Explanatory Note: The sun has, by its very nature, without external aid, brightness and heat, and, due to fruition of its name-karma, is a deity. Similarly, the pure-soul has, by its very nature, without external aid, infinite knowledge that illumines the self as well as the others, happiness characterized by fulfilment, tranquility and permanence, and form engraved as the Most Worshipful *Siddha* in the minds of the worthy souls of right believers (*samyagdṛṣṭi*). The soul, intrinsically, has attributes of knowledge, happiness and worshipfulness. The sense-objects that the world portrays as sources of happiness do not provide happiness to the soul; the soul, by its own nature, is happiness.

This completes discussion on the sense-independent happiness.

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देवदजदिगुरुपूजासु चेव दाणम्मि व सुसीलेसु ।
उववासादिसु रत्तो सुहोवओगप्पगो अप्पा ॥1-69॥

देवतायतिगुरुपूजासु चैव दाने वा सुशीलेषु ।
उपवासादिषु रक्तः शुभोपयोगात्मक आत्मा ॥1-69॥

सामान्यार्थ - जो [देवतायतिगुरुपूजासु] देव, यति तथा गुरु की पूजा में [च] और [दाने] दान में [वा] अथवा [सुशीलेषु] गुणव्रत, महाव्रत आदि उत्तम शीलों (स्वभावों) में [उपवासादिषु] आहार आदि के त्यागों में [एव] निश्चय से [रक्तः] लवलीन है ['स' आत्मा] वह आत्मा [शुभोपयोगात्मकः] शुभोपयोगी अर्थात् शुभ-परिणाम वाला है।

The soul that performs the worship of these three – the stainless and all-knowing pure-soul (*sarvajña-deva*), the ascetic (*yati*), and the preceptor (*guru*), offers gifts (*dāna*), observes the major as well as the supplementary vows (*vrata*), and follows austerities (*tapa*) like fasting (*upavāsa*), is certainly engaged in auspicious-cognition (*śubhopayoga*).

Explanatory Note: The souls engaged in auspicious-cognition (*śubhopayoga*) tread the path of righteousness (dharma). Auspicious-cognition (*śubhopayoga*) provides to the souls worldly happiness and glory. Since the path leading to pure-cognition (*śuddhopayoga*) necessarily passes through auspicious-cognition (*śubhopayoga*), there is the necessity of first engaging in auspicious-cognition (*śubhopayoga*).

जुत्तो सुहेण आदा तिरियो वा माणुसो व देवो वा ।

भूदो तावदि कालं लहदि सुहं इंदियं विविहं ॥1-70॥

युक्तः शुभेन आत्मा तिर्यग्वा मानुषो वा देवो वा ।

भूतस्तावत्कालं लभते सुखमैन्द्रियं विविधम् ॥1-70॥

सामान्यार्थ - [शुभेन युक्तः] शुभोपयोगकर सहित [आत्मा] जीव [तिर्यक्] उत्तम तिर्यच [वा] अथवा [मानुषः] उत्तम मनुष्य [वा] अथवा [देवः] उत्तम देव [भूतः] होता हुआ [तावत्कालं] उतने काल तक, अर्थात् तिर्यच आदि की जितनी स्थिति है उतने समय तक [विविधं] नाना प्रकार के [ऐन्द्रियं सुखं] इन्द्रियजनित सुखों को [लभते] पाता है।

The soul endowed with auspicious-cognition (*śubhopayoga*) is born as worthy sub-human (plant or animal), human, or celestial being, and, during such existence, obtains an assortment of sensual-pleasures.

Explanatory Note: The soul engaged in auspicious-cognition (*śubhopayoga*) earns merit (*punya*), the cause of pleasant-feeling (*sātāvedanīya*), and is reborn in any of these three states of existence: the sub-human (plant or animal), the human, or the celestial being. It enjoys sensual-pleasures during existence in such states.

सोक्खं सहावसिद्धं णत्थि सुराणं पि सिद्धमुवदेसे ।
ते देहवेदणट्ठा रमन्ति विसएसु रम्मेसु ॥1-71॥

सौख्यं स्वभावसिद्धं नास्ति सुराणामपि सिद्धमुपदेशे ।
ते देहवेदनार्ता रमन्ते विषयेषु रम्येषु ॥1-71॥

सामान्यार्थ - [सुराणामपि] देवों के भी [स्वभावसिद्धं सौख्यं] आत्मा के निज स्वभाव से उत्पन्न अतीन्द्रिय सुख [नास्ति] नहीं है ['इति'] इस प्रकार [उपदेशे] भगवान् के परमागम में [सिद्धं] अच्छी तरह युक्ति से कहा है [यतः] क्योंकि [ते] वे देव [देहवेदनार्ताः] पञ्चेन्द्रिय-स्वरूप शरीर की पीड़ा से दुःखी हुए [रम्येषु विषयेषु] रमणीक इन्द्रिय विषयों में [रमन्ते] क्रीड़ा करते हैं।

The Doctrine expounds that even the celestial beings (devas) do not enjoy the sense-independent (*atīndriya*), natural happiness of the soul. Tormented by the bodily craving, they amuse themselves with agreeable sensual-pleasures.

Explanatory Note: Among all worldly happiness, the kind that the celestial beings (devas), endowed with supernatural accomplishments (*rddhi*), enjoy is considered to be the foremost. But even that happiness is not the real happiness of the soul. In fact, it is misery; on being tormented by the bodily urge, the devas fall into the trap of sensual-pleasures. As a man tormented by strong grief commits suicide by jumping from the mountain-top, in the same way, the soul tormented by the bodily urge falls into the trap of sensual-pleasures. Therefore, sensual-pleasures are of the nature of misery. These appear to be happiness due to ignorance. Sensual-pleasures are misery but appear as either happiness or misery.

णरणारयतिरियसुरा भजन्ति जदि देहसंभवं दुक्खं ।

किह सो सुहो व असुहो उवओगो हवदि जीवाणं ॥1-72॥

नरनारकतिर्यक्सुरा भजन्ति यदि देहसंभवं दुःखम् ।

कथं स शुभो वाऽशुभ उपयोगो भवति जीवानाम् ॥1-72॥

सामान्यार्थ - [यदि] जो [नरनारकतिर्यक्सुराः] मनुष्य, नारकी, तिर्यच (पशु) तथा देव, ये चारों गति के जीव [देहसंभवं दुःखं] शरीर से उत्पन्न हुई पीड़ा को [भजन्ति] भोगते हैं तो [जीवानां] जीवों के [स उपयोगः] वह चैतन्यरूप परिणाम [शुभः] अच्छा [वा] अथवा [अशुभः] बुरा [कथं भवति] कैसे हो सकता है?

When the souls in all worldly states of existence – human (*nara*), infernal (*nāraka*), plant and animal (*tiryañca*), and celestial (*deva*) – suffer from misery incidental to their bodies, how can their impure-cognition (*aśuddhopayoga*) be classified into the auspicious (*śubha*) or the inauspicious (*aśubha*) dispositions?

Explanatory Note: The outcome of the auspicious (*śubha*) dispositions is the riches of the celestial beings (*deva*) and of the inauspicious (*aśubha*) dispositions is the misfortune of the infernal (*nāraka*) beings. In both states, true happiness appertaining to the soul is absent; in reality, there is misery in both states. From the spiritual perspective, therefore, there is no difference between the auspicious (*śubha*) and the inauspicious (*aśubha*) dispositions. Effects being identical, the causes too are identical.

कुलिसाउहचक्रधरा सुहोवओगप्पगेहिं भोगेहिं ।
देहादीणं विद्धिं करेति सुहिदा इवाभिरदा ॥1-73॥

कुलिशायुधचक्रधराः शुभोपयोगात्मकैः भोगैः ।
देहादीनां वृद्धिं कुर्वन्ति सुखिता इवाभिरताः ॥1-73॥

सामान्यार्थ - [सुखिताः इव] सुखी के समान [अभिरताः] (भोगों में) लवलीन हुए [कुलिशायुधचक्रधराः] वज्रायुधधारी इन्द्र तथा चक्रवर्ती आदिक [शुभोपयोगात्मकैः] शुभ उपयोग से उत्पन्न हुए [भोगैः] भोगों से [देहादीनां] शरीर-इन्द्रियादिकों की [वृद्धिं] बढ़ती (पुष्टि) [कुर्वन्ति] करते हैं।

The lords of the devas (Indra), the lords of the men (*cakravartī*), and the like, appear to be happy while indulging in the sensual-pleasures attained as a result of their auspicious-cognition (*śubhōpayoga*). They only feed their body etc. through such indulgence.

Explanatory Note: Auspicious-cognition (*śubhōpayoga*) provides the soul extraordinary states such as the lords of the devas (Indra) and the lords of the men (*cakravartī*), having access to the best of the sensual-pleasures. While indulging in such pleasures they only satisfy their bodily cravings. They appear to be happy but, in reality, are not so. Although a cause of misery, the leech drinks contaminated blood with great involvement and feels happy about it. Similarly, the lords of the devas (Indra), and the like, appear to be happy while enjoying the sensual-pleasures.

जदि संति हि पुण्णाणि य परिणामसमुद्भवाणि विविहाणि ।
जणयंति विसयतण्हं जीवाणं देवदंताणं ॥1-74॥

यदि सन्ति हि पुण्यानि च परिणामसमुद्भवानि विविधानि ।
जनयन्ति विषयतृष्णां जीवानां देवतान्तानाम् ॥1-74॥

सामान्यार्थ - [यदि] जो [हि] निश्चय से [विविधानि] नाना-प्रकार के [पुण्यानि च] पुण्य [परिणामसमुद्भवानि] वे शुभोपयोगरूप परिणामों से उत्पन्न [सन्ति] हैं [देवतान्तानाम्] तो वे स्वर्गवासी देवों तक [जीवानां] सब संसारी जीवों के [विषयतृष्णां] विषयों की अत्यंत अभिलाषा को [जनयन्ति] उत्पन्न करते हैं।

Certainly, the souls engaged in auspicious-cognition (*śubhopayoga*) earn various forms of merit (*punya*); however, such merit generates in the beings, up to the celestial beings, intense craving for the sensual-pleasures.

Explanatory Note: Without doubt, the auspicious-cognition (*śubhopayoga*) earns merit (*punya*) and merit is the cause of superior states of existence, full of craving for sensual-pleasures. Wherever there is craving, there is misery; to subdue craving one indulges in the sensual-pleasures. Without craving, the leech would not indulge in the drinking of the contaminated blood. Similarly, without craving, the worldly beings would not indulge in the sensual-pleasures. Therefore, merit (*punya*) is the birthplace of craving.

ते पुण उदिण्णतण्हा दुहिदा तण्हाहिं विसयसोक्खाणि ।
इच्छंति अणुहवंति य आमरणं दुक्खसंतत्ता ॥1-75॥

ते पुनरुदीर्णतृष्णाः दुःखितास्तृष्णाभिर्विषयसौख्यानि ।
इच्छन्त्यनुभवन्ति च आमरणं दुःखसंतप्ताः ॥1-75॥

सामान्यार्थ - [पुनः] उसके बाद [उदीर्णतृष्णाः] उठी है तृष्णा जिनके तथा [तृष्णाभिः दुःखिताः] अत्यंत अभिलाषा से पीड़ित और [दुःखसंतप्ताः] दुःखों से तप्तायमान [ते] वे देवों पर्यंत सब संसारी जीव [विषयसौख्यानि] इन्द्रियों के विषयों से उत्पन्न सुखों को [आमरणं] मरण-पर्यंत [इच्छन्ति] चाहते हैं [च] और [अनुभवन्ति] भोगते हैं।

Intense craving for the pleasures of the senses causes anguish; in order to alleviate suffering from craving and consequent anguish, the worldly beings long for the pleasures of the senses, and indulge in these till they die.

Explanatory Note: The worldly beings chase happiness by indulging in the sensual-pleasures obtained by virtue of merit (*punya*), as the deer chases a mirage for water. Finding themselves unable to bear anxiety due to craving for the sensual-pleasures, they indulge in such pleasures repeatedly, until death. As the leech, due to its craving for the blood, drinks repeatedly the contaminated blood till it dies, in the same way, like the vicious souls the virtuous souls too, subjugated by craving and consequent anxiety, indulge repeatedly in the sensual-pleasures. They remain restive till death. Therefore, the happiness obtained by virtue of merit (*punya*) is not the real happiness; it is the cause of suffering, and warrants rejection.

सपरं बाधासहिदं विच्छिण्णं बन्धकारणं विसमं ।
जं इन्दियेहिं लब्धं तं सोक्खं दुक्खमेव तथा ॥1-76॥

सपरं बाधासहितं विच्छिन्नं बन्धकारणं विषमम् ।
यदिन्द्रियैर्लब्धं तत्सौख्यं दुःखमेव तथा ॥1-76॥

सामान्यार्थ - [यत्] जो [इन्द्रियैः] पाँच इन्द्रियों से [लब्धं] प्राप्त हुआ [सौख्यं] सुख है [तत्] सो [तथा] ऐसा सुख [दुःखमेव] दुःखरूप ही है क्योंकि वह सुख [सपरं] पराधीन है, [बाधासहितं] क्षुधा, तृषादि बाधायुक्त है, [विच्छिन्नं] असाता के उदय से विनाश होने वाला है, [बन्धकारणं] कर्मबन्ध का कारण है। जहाँ इन्द्रियसुख होता है, वहाँ अवश्य ही रागादिक दोषों की सेना होती है, उसी के अनुसार अवश्य कर्म-धूलि लगती है। और वह सुख [विषमं] विषम अर्थात् चंचलपने से हानि-वृद्धिरूप है।

The happiness brought about by the senses is misery in disguise as it is dependent, with impediments, transient, cause of bondage of karmas, and fluctuating.

Explanatory Note: Worldly happiness and misery have many similarities. Worldly happiness is dependent (on external objects), has impediments (like hunger and thirst), is transient (fades away on rise of the unpleasant-feeling-producing – *asātāvedanīya* – karmas), is the cause of bondage of karmas (sensual-pleasures are invariably accompanied by attachment and aversion), and is fluctuating (characterized by increase and decrease in intensity). Misery, too, is dependent and with similar other attributes. It is clear that merit (*puṇya*) that produces happiness is like demerit (*pāpa*), the harbinger of misery. As between worldly happiness (*sukha*) and misery (*duḥkha*), there is no difference between merit (*puṇya*) and demerit (*pāpa*).

ण हि मण्णदि जो एवं णत्थि विसेसो त्ति पुण्णपावाणं ।
हिण्डदि घोरमपारं संसारं मोहसंछण्णो ॥1-77॥

न हि मन्यते य एवं नास्ति विशेष इति पुण्यपापयोः ।
हिण्डति घोरमपारं संसारं मोहसंछन्नः ॥1-77॥

सामान्यार्थ - [पुण्यपापयोः] पुण्य और पाप इन दोनों में [विशेषः] भेद [नास्ति] नहीं है [इति] ऐसा [एवं] इस प्रकार [यः] जो पुरुष [न हि] नहीं [मन्यते] मानता है ['स'] वह [मोहसंछन्नः] मोह से आच्छादित होता हुआ [घोरं] भयानक और [अपारं] जिसका पार नहीं [संसारं] ऐसे संसार में [हिण्डति] भ्रमण करता है।

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

Explanatory Note: From the transcendental-point-of-view, (*nīścayanaya*) 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 (*punya*) 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 (*punya*) to demerit (*pāpa*) and follows conduct that endows him 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*).

एवं विदिदत्थो जो दव्वेसु ण रागमेदि दोसं वा ।
उवओगविसुद्धो सो खवेदि देहुब्भवं दुक्खं ॥1-78॥

एवं विदितार्थो यो द्रव्येषु न रागमेति द्वेषं वा ।
उपयोगविशुद्धः सः क्षपयति देहोद्धवं दुःखम् ॥1-78॥

सामान्यार्थ - [एवं] इस प्रकार [विदितार्थः] पदार्थ के स्वरूप को जानने वाला [यः] जो पुरुष [द्रव्येषु] परद्रव्यों में [रागं] प्रीति-भाव [वा] अथवा [द्वेषं] द्वेष-भाव को [न] नहीं [एति] प्राप्त होता है [सः] वह [उपयोगविशुद्धः] उपयोग से निर्मल अर्थात् शुद्धोपयोगी हुआ [देहोद्धवं दुःखं] शरीर से उत्पन्न हुए दुःख को [क्षपयति] 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.

Explanatory Note: The man who leaves aside dispositions of merit (*puṇya*) and demerit (*pāpa*), considering the two as the same, and gets established in pure-cognition (*śuddhopayoga*) with no attachment (*rāga*) and aversion (*dveṣa*) toward external substances, annihilates miseries incidental to the body. As the fire that does not enter the ironball escapes the blow of the sledgehammer, similarly, the soul established in pure-cognition (*śuddhopayoga*) escapes misery. The Ācārya, therefore, asks for refuge in pure-cognition (*śuddhopayoga*) to end perpetual wandering of the soul in the world (*saṃsāra*).

चत्ता पावारंभं समुद्धिदो वा सुहम्मि चरियम्मि ।
ण जहदि जदि मोहादी ण लहदि सो अप्पगं सुद्धं ॥1-79॥

त्यक्त्वा पापारम्भं समुत्थितो वा शुभे चरित्रे ।
न जहाति यदि मोहादीन्न लभते स आत्मकं शुद्धम् ॥1-79॥

सामान्यार्थ - [पापारम्भं] पाप का कारण आरंभ को [त्यक्त्वा] छोड़कर [वा] अथवा [शुभे चरित्रे] शुभ आचरण में [समुत्थितः] प्रवर्तता हुआ ['यः'] जो पुरुष [यदि] यदि [मोहादीन्] मोह, राग, द्वेषादिकों को [न जहाति] नहीं छोड़ता है ['तदा'] तो [सः] वह पुरुष [शुद्धं आत्मकं] शुद्ध अर्थात् कर्म-कलंक रहित शुद्ध जीवद्रव्य को [न लभते] नहीं पाता है।

The man who turns himself away from worldly occupations that cause demerit (*pāpa*) and engages in auspicious-cognition (*śubhopayoga*), but entertains delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), cannot attain his pure soul-nature.

Explanatory Note: The man who, after shunning activities that cause demerit (*pāpa*) and having vowed to establish himself in excellent conduct known as 'equanimity' (*sāmāyika*)¹, when swayed by the wicked woman appearing in form of delusion (*moha*) engages himself in auspicious-cognition (*śubhopayoga*). Unable to conquer the army of delusion (*moha*), he faces many kinds of misery and does not attain the pure and pristine soul-nature. Therefore, I have decided to win over the army of delusion (*moha*).

¹ 'Equanimity' (*sāmāyika*) is to get established in the state of equanimity (*sāmya*) that is rid of attachment (*rāga*) and aversion (*dveṣa*). (see Paṇḍit Āśādhara's '*Dharmāmṛta Anagāra*', verse 8-19.)

जो जाणदि अरहंतं द्रव्यत्तगुणत्तपज्जयत्तेहिं ।

सो जाणदि अप्पाणं मोहो खलु जादि तस्स लयं ॥1-80॥

यो जानात्यर्हन्तं द्रव्यत्वगुणत्वपर्ययत्वैः ।

स जानात्यात्मानं मोहः खलु याति तस्य लयम् ॥1-80॥

सामान्यार्थ - [यः] जो पुरुष [द्रव्यत्वगुणत्वपर्ययत्वैः] द्रव्य, गुण, पर्यायों से [अर्हन्तं] पूज्य वीतरागदेव को [जानाति] जानता है [सः] वह पुरुष [आत्मानं] अपने स्वरूप को [जानाति] जानता है और [खलु] निश्चयकर [तस्य] उसी का [मोहः] मोहकर्म [लयं] नाश को [याति] प्राप्त होता है।

He, who knows the Omniscient Lord (the *Arhat*) with respect to substance (*dravya*), qualities (*guṇa*), and modes (*pariyāya*), knows the nature of his soul (*ātmā*), and his delusion, for certain, disappears.

Explanatory Note: Gold attains total purity on its last heating; the same holds true for the nature of the *Arhat*. And, certainly, the nature of the *Arhat* is the nature of the pure-soul (*śuddhātmā*). Therefore, by knowing the *Arhat*, one knows the nature of the pure-soul. That in which qualities (*guṇa*) and modes (*pariyāya*) exist is a substance (*dravya*). In the soul-substance (*jīva dravya*), characteristics like knowledge that are associated with it are qualities (*guṇa*) and modifications that take place every instant in it are modes (*pariyāya*). The characteristics, which exhibit association (*anvaya*) with the substance, are qualities (*guṇa*). The characteristics, which exhibit distinction or exclusion (*vyatireka*) – logical discontinuity, “when the pot is not, the clay is,” – are modes (*pariyāya*). First, assimilate the substance (*dravya*), qualities (*guṇa*) and modes (*pariyāya*) of the *Arhat* in your mind, follow it by

.....

the knowledge of your own soul with regard to its qualities (*guṇa*) and modes (*paryāya*), and then experience that your soul intrinsically is the same as the soul of the *Arhat*. Experience, altogether, the modes (*paryāya*) of the soul that exist in the three times. The necklace, though consisting of pearls but, when worn, is not individual pearls but the necklace as a whole. Similarly, experience the soul as a whole, without distinction of its qualities (*guṇa*) and modes (*paryāya*). As the person wearing the necklace experiences happiness that emanates from wearing the necklace as a whole, experience the happiness that emanates from the soul as a whole. In such experience, the soul is indiscrete (*abheda*) from omniscience (*kevalajñāna*). With practice of such concentration, gradually, distinctions of the doer (*kartā*), the activity (*karma*) and the action (*kriyā*) disappear, and the soul's nature of pure consciousness appears. Just as the light emanating from the jewel is pristine and steady, the light of knowledge emanating from the pure soul is pristine and steady. Under such light, the darkness of delusion (*moha*) becomes homeless and must disappear. The *Ācārya* says that by knowing the way to attain the pure nature of the soul, I have won over the army of delusion (*moha*).

जीवो ववगदमोहो उवलद्धो तच्चमप्पणो सम्मं ।

जहदि जदि रागदोसे सो अप्पाणं लहदि सुद्धं ॥1-81॥

जीवो व्यपगतमोह उपलब्धवांस्तत्त्वमात्मनः सम्यक् ।

जहाति यदि रागद्वेषौ स आत्मानं लभते शुद्धम् ॥1-81॥

सामान्यार्थ - [व्यपगतमोहः] जिससे मोह दूर हो गया है ऐसा [जीवः] आत्मा [आत्मनः] आत्मा का [सम्यक् तत्त्वं] यथार्थ स्वरूप [उपलब्धवान्] प्राप्त करता हुआ [यदि] जो [रागद्वेषौ] राग-द्वेषरूप प्रमाद-भाव [जहाति] त्याग देवे

[सः] तो वह जीव [शुद्धं आत्मानं] निर्मल निज-स्वरूप - शुद्ध आत्मा - को [लभते] प्राप्त होवे।

The man whose delusion (*moha*) has disappeared realizes the true nature of the soul and then if he gets rid of negligence (*pramāda*), which takes the form of attachment (*rāga*) and aversion (*dveṣa*), attains the pure soul-nature.

Explanatory Note: The excellent (*bhavya*) being who destroys delusion (*moha*) by the above-mentioned method acquires the wish-fulfilling jewel, i.e., realization of the true nature of the soul. On acquisition of such elevated state, if negligence (*pramāda*) – attachment (*rāga*) and aversion (*dveṣa*) – does not sway him, he experiences the true nature of his soul. On the other hand, if attachment (*rāga*) and aversion (*dveṣa*) are able to sway him, the thief of negligence robs him of his wish-fulfilling jewel, causing him great suffering. It is imperative, therefore, that I should be ever-vigilant to wipe out attachment (*rāga*) and aversion (*dveṣa*).

सर्वे वि य अरहंता तेण विधाणेण खविदकम्मंसा ।

किच्चा तथोवदेसं णिव्वादा ते णमो तेसिं ॥1-82॥

सर्वेऽपि चार्हन्तस्तेन विधानेन क्षपितकर्माशाः ।

कृत्वा तथोपदेशं निर्वृतास्ते नमस्तेभ्यः ॥1-82॥

सामान्यार्थ - [तेन विधानेन] जिस पूर्वकथित विधान से [क्षपितकर्माशा] जिन्होंने कर्मों के अंश विनाश किये हैं ऐसे [ते सर्वे अर्हन्त अपि च] वे सब भगवन्त तीर्थकरदेव भी [तथा] उसी प्रकार से [उपदेशं कृत्वा] उपदेश करके [निर्वृताः] मोक्ष को प्राप्त हुए। [तेभ्यः] उन अर्हन्त देवों को [नमः] मेरा नमस्कार होवे।

.....

All the *Tīrthañkara* (the *Arhat*) have destroyed the karma-particles by adopting the above method and have attained liberation after preaching this path-to-liberation. I make obeisance to all the *Tīrthañkara* (the *Arhat*).

Explanatory Note: The *Tīrthañkara* have first realized the nature of the soul by knowing the *Arhat* with respect to substance (*dravya*), qualities (*guṇa*), and modes (*pariyāya*). Then they destroyed karmas by experiencing that the nature of their own soul is no different from that of the *Arhat*. Subsequently, they preached, for the benefit of the excellent (*bhavya*) souls, that this is the only way to attain liberation. Even today, in this fifth era (*pañcama kāla*), their Doctrine is followed. What more is there to say? The *Tīrthañkara* (the *Arhat*) – *vītarāga*, who have subjugated all attachment – are supremely propitious; my obeisance humble to them in the three times – the past, the present and the future.

दव्वादिणसु मूढो भावो जीवस्स हवदि मोहो त्ति ।
खुब्भदि तेणोच्छण्णो पप्पा रागं व दोसं वा ॥1-83॥

द्रव्यादिकेषु मूढो भावो जीवस्य भवति मोह इति ।
क्षुभ्यति तेनावच्छन्नः प्राप्य रागं वा द्वेषं वा ॥1-83॥

सामान्यार्थ - [जीवस्य] आत्मा का [द्रव्यादिकेषु] द्रव्य, गुण, पर्याय में जो [मूढः भावः] विपरीत अज्ञानभाव है सो [मोहः इति] मोह ऐसा नाम [भवति] होता है, अर्थात् जिस भाव से यह जीव धतूरा खाने वाले पुरुष के समान द्रव्य, गुण, पर्यायों को यथार्थ नहीं जानता है और न श्रद्धान करता है, उस भाव को 'मोह' कहते हैं। [तेन] उस दर्शनमोह करके [अवच्छन्नः] आच्छादित जो यह जीव है सो

[रागं वा द्वेषं वा] रागभाव अथवा द्वेषभाव को [प्राप्य] पाकर [क्षुभ्यति] क्षोभ पाता है अर्थात् इस दर्शनमोह के उदय से परद्रव्यों को अपना द्रव्य जानता है, परगुण को आत्मगुण मानता है, और परपर्याय को आत्मपर्याय जान कर अंगीकार करता है।

The contrary and ignorant view of the soul about substances – with respect to their substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*) – is ‘delusion’ (*moha*). Enveloped by delusion-of-perception (*darśanamoha*), the soul entertains dispositions of attachment (*rāga*) and aversion (*dveṣa*), and suffers from anxiety (*kṣobha*).

Explanatory Note: Due to delusion (*moha*), the soul, as if inebriated, does not come to know or able to perceive the true nature of substances. It considers the substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*) of external objects as its own. Under the influence of the senses, it entertains dispositions of attachment (*rāga*) and aversion (*dveṣa*) and thereby perceives external objects as either agreeable or disagreeable. Although all objects have their own, independent nature, dispositions of attachment (*rāga*) and aversion (*dveṣa*) in the soul split these into agreeable and disagreeable objects. As the bridge on the river, due to strong overflow of the water, splits into two parts, in the same way, the soul, due to delusion (*moha*) and consequent dispositions of attachment (*rāga*) and aversion (*dveṣa*), splits external objects into two parts, agreeable and disagreeable. As a result, the soul suffers from anxiety (*kṣobha*). Delusion (*moha*), thus, has three constituents – attachment (*rāga*), aversion (*dveṣa*), and delusion-of-perception (*darśanamoha*).

मोहेण व रागेण व दोसेण व परिणदस्स जीवस्स ।
जायदि विविहो बंधो तम्हा ते संखवइदव्वा ॥1-84॥

मोहेन वा रागेण वा द्वेषेण वा परिणतस्य जीवस्य ।
जायते विविधो बन्धस्तस्मात्ते संक्षपयितव्याः ॥1-84॥

सामान्यार्थ - [मोहेन] मोहभाव से [वा रागेण] अथवा रागभाव से [वा] अथवा [द्वेषेण] द्वेषभाव से [परिणतस्य जीवस्य] परिणमते हुए जीव के [विविधः बन्धः] अनेक प्रकार कर्मबंध [जायते] उत्पन्न होता है [तस्मात्] इसलिए [ते] वे राग, द्वेष और मोहभाव [संक्षपयितव्याः] मूल सत्ता से क्षय करने योग्य हैं।

The dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*) in the soul give rise to bondage of various kinds of karmas; therefore, the soul must root out all such dispositions.

Explanatory Note: Due to its dispositions of attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*), the soul undergoes the bondage of various kinds of karmas, like knowledge-obscuring (*jñānāvaraṇīya*), and, therefore, these three dispositions need annihilation. Not knowing the trap of the hunter, the male elephant, deceived by delusion (*moha*) and overwhelmed by attachment (*rāga*), moves near the female elephant while chasing away, out of aversion (*dveṣa*), other male elephants; it ultimately falls into the camouflaged ditch. In the same way, the karmas form bonds with the soul when it is under the spell of delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*). The soul aiming for liberation must root out these three causes of its downfall – delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*).

अद्वे अजधाग्रहणं करुणाभावो य तिरियमणुएसु ।
विसएसु यप्पसंगो मोहस्सेदाणि लिंगाणि ॥1-85॥

अर्थे अयथाग्रहणं करुणाभावश्च तिर्यङ्मनुजेषु ।
विषयेषु च प्रसङ्गो मोहस्यैतानि लिङ्गानि ॥1-85॥

सामान्यार्थ - [अर्थे] पदार्थों में [अयथाग्रहणं] जैसे का तैसा ग्रहण नहीं करना अर्थात् अन्य का अन्य जानना [च] तथा [तिर्यङ्मनुजेषु] तिर्यच और मनुष्यों में [करुणाभावः] ममता से दयारूप भाव [च] और [विषयेषु] संसार के इष्ट-अनिष्ट पदार्थों में [प्रसङ्गः] लगना [एतानि] ये सब [मोहस्य] मोह के [लिङ्गानि] चिह्न हैं।

Not accepting the objects of the world as these really are, commiserating with animals and humans out of the 'sense-of-mine' for them, and getting involved with the objects of the senses, are the signs of delusion (*moha*).

Explanatory Note: Delusion (*moha*) has three constituents – delusion-of-perception (*darśanamoha*), attachment (*rāga*) and aversion (*dveṣa*). Not knowing the true nature of the reality and commiserating with animals and humans out of the 'sense-of-mine' for them are the signs of delusion-of-perception (*darśanamoha*). Attraction towards agreeable objects is the sign of attachment (*rāga*). Revulsion towards disagreeable objects is the sign of aversion (*dveṣa*). Delusion (*moha*) needs annihilation as any of these three signs appear.

जिणसत्थादो अट्टे पच्चक्खादीहिं बुज्झदो णियमा ।
 खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं ॥1-86॥

जिनशास्त्रादर्थान् प्रत्यक्षादिभिर्बुध्यमानस्य नियमात् ।
 क्षीयते मोहोपचयः तस्मात् शास्त्रं समध्येतव्यम् ॥1-86॥

सामान्यार्थ - [प्रत्यक्षादिभिः] प्रत्यक्ष तथा परोक्ष प्रमाण-ज्ञान के द्वारा [जिनशास्त्रात्] वीतराग सर्वज्ञ प्रणीत आगम से [अर्थान्] पदार्थों को [बुध्यमानस्य] जानने वाले पुरुष के [नियमात्] नियम से [मोहोपचयः] मोह का समूह अर्थात् विपरीतज्ञान व विपरीतश्रद्धान [क्षीयते] नाश को प्राप्त होता है [तस्मात्] इसलिये [शास्त्रं] जिनागम का [समध्येतव्यम्] अच्छी तरह (सम्यक्) अध्ययन (अभ्यास) करना चाहिये।

The man who acquires through the study of the Scripture expounded by the Omniscient Lord valid knowledge (*pramāṇa*) – direct (*pratyakṣa*) and other – of the reality of substances destroys, as a rule, the heap of delusion (*moha*). It is imperative, therefore, to study the Scripture meticulously.

Explanatory Note: Earlier, it was made clear that to destroy delusion (*moha*) one must realize the nature of the soul through the knowledge of the *Arhat* with respect to substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*). But how to know the *Arhat* with respect to substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*)? The knowledge of the *Arhat* is acquired with the help of the Scripture. In other words, the Scripture is a powerful tool to destroy delusion (*moha*). Those who venture in the field of knowledge turn to the incontrovertible Scripture expounded by the Omniscient Lord; only such Scripture is free from faulty expressions and conclusions. By the strength of the Scripture, one

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develops the wealth of knowledge about the nature of the soul. Through acquisition of direct (*pratyakṣa*) and indirect (*parokṣa*) knowledge, one knows and sees all objects; acquisition of such knowledge results in the destruction of delusion (*moha*). In order to destroy delusion (*moha*), one must, therefore, attend to and assimilate the knowledge contained in the Scripture. Relying on the soul's inherent knowledge-strength, one must incessantly, and with determination, practise the study of the Scripture.



द्व्याणि गुणा तेसिं पज्जाया अट्टसण्णया भणिया ।
तेसु गुणपज्जयाणं अप्पा दव्व त्ति उवदेसो ॥1-87॥

द्रव्याणि गुणास्तेषां पर्याया अर्थसंज्ञया भणिताः ।
तेषु गुणपर्यायाणामात्मा द्रव्यमित्युपदेशः ॥1-87॥

सामान्यार्थ - [द्रव्याणि] गुण-पर्यायों के आधार-रूप सब द्रव्य [तेषां] उन द्रव्यों के [गुणाः] सहभावी गुण और [पर्यायाः] क्रमवर्ती पर्याय [अर्थसंज्ञया] 'अर्थ' ऐसे नाम से [भणिताः] कहे हैं। [तेषु] उन गुण-पर्यायों में [गुणपर्यायाणां] गुण-पर्यायों का [आत्मा] सर्वस्व [द्रव्यं] द्रव्य है [इति] ऐसा [उपदेशः] भगवान् का उपदेश है।

The substances (*dravya*), their qualities (*guṇa* – which exhibit association – *anvaya*), and modes (*paryāya* – which exhibit distinction or exclusion – *vyatireka*), are known as objects (*artha*). The Omniscient Lord has expounded that the substance (*dravya*) is the substratum of qualities (*guṇa*) and modes (*paryāya*).



Explanatory Note: All three together – substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*) – are known as ‘*artha*’, the object. Gold is a substance (*dravya*) because of its qualities (*guṇa*) – yellowness – and modes (*paryāya*) – earring. Therefore, the substance (*dravya*) – gold – is ‘*artha*’. Qualities (*guṇa*) – yellowness – are because of gold (*dravya*). Therefore, qualities (*guṇa*) – yellowness – are ‘*artha*’. Modes (*paryāya*) – earring – are because of gold (*dravya*). Therefore, modes (*paryāya*) – earring – are ‘*artha*’. This way, the substance (*dravya*), its qualities (*guṇa*), and its modes (*paryāya*) are ‘*artha*’. Since gold (*dravya*) is inseparable from its yellowness (quality – *guṇa*) and earring (mode – *paryāya*), therefore, gold (*dravya*) is the substratum of its qualities (*guṇa*) and modes (*paryāya*). In essence, qualities (*guṇa*), and modes (*paryāya*) cannot exist without the substance (*dravya*); the substance (*dravya*), therefore, is the substratum of its qualities (*guṇa*), and modes (*paryāya*).

जो मोहरागदोसे णिहणदि उवलद्ध जोणहमुवदेसं ।

सो सव्वदुक्खमोक्खं पावदि अचिरेण कालेण ॥1-88॥

यो मोहरागद्वेषान्निहन्ति उपलभ्य जैनमुपदेशम् ।

स सर्वदुःखमोक्षं प्राप्नोत्यचिरेण कालेन ॥1-88॥

सामान्यार्थ – [यः] जो पुरुष [जैनं उपदेशं] वीतराग-प्रणीत आत्मधर्म के उपदेश को [उपलभ्य] पाकर [मोहरागद्वेषान्] मोह, राग और द्वेषभावों का [निहन्ति] घात करता है [सः] वह [अचिरेण कालेन] बहुत थोड़े समय में [सर्वदुःखमोक्षं] सम्पूर्ण दुःखों से भिन्न अवस्था को [प्राप्नोति] पाता है।

The man who, having grasped the Words of the Omniscient Lord, destroys delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*), gets rid of all miseries, in a short time.

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Explanatory Note: The Words of the Omniscient Lord are the sharp sword by which one can demolish one's enemies – delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*). Only that man who, having grasped the Words of the Omniscient Lord, makes concerted effort to demolish these enemies succeeds in attaining the state of happiness that is rid of all miseries. Having understood this, I am ever watchful and make all-out effort to demolish my enemies.

गाणप्यगमप्याणं परं च दव्वत्तणाहि संबद्धं ।

जाणदि जदि णिच्छयदो जो सो मोहक्खयं कुणदि ॥1-89॥

ज्ञानात्मकमात्मानं परं च द्रव्यत्वेनाभिसंबद्धम् ।

जानाति यदि निश्चयतो यः स मोहक्षयं करोति ॥1-89॥

सामान्यार्थ - [यः] जो जीव [यदि] यदि [निश्चयतः] निश्चय से [ज्ञानात्मकं] ज्ञानस्वरूप [आत्मानं] परमात्मा को [द्रव्यत्वेन] अपने द्रव्य स्वरूप से [अभिसंबद्धं] संयुक्त [जानाति] जानता है [च] और [परं] पर अर्थात् पुद्गलादि अचेतन को जड़-स्वरूपकर अपने आत्मा से भिन्न अचेतन द्रव्य स्वरूप संयुक्त जानता है [सः] वह जीव [मोहक्षयं] मोह का क्षय [करोति] करता है।

The man who knows, with certainty, that he (his soul) is a substance (*dravya*) established in own knowledge-nature, and all external substances are similarly established in their own nature, destroys delusion (*moha*).

Explanatory Note: Consciousness (*cetanatva*) characterizes the substance (*dravya*) of the soul (*jīva*) and non-consciousness

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(*acetanatva*) characterizes the other substances (*dravya*), like the matter (*pudgala*). Those who have firm belief that, being of the nature of consciousness (*cetanatva*), the soul is different from the other substances that are of the nature of non-consciousness (*acetanatva*), have the power of discernment, which destroys delusion (*moha*). I, therefore, make effort to acquire this power-of-discernment – *svaparaviveka* or *bhedavijñāna* – that enables me to distinguish between the self and the non-self.

तस्मा जिनमग्गादो गुणेहिं आदं परं च दव्वेसु ।

अभिगच्छदु णिमोहं इच्छदि जदि अप्पणो अप्पा ॥1-90॥

तस्माज्जिनमार्गाद्गुणैरात्मानं परं च द्रव्येषु ।

अभिगच्छतु निर्मोहमिच्छति यद्यात्मन आत्मा ॥1-90॥

सामान्यार्थ - [तस्मात्] इसलिये [यदि] जो [आत्मा] यह जीव [आत्मनः] आत्मा को (स्वयं को) [निर्मोहं] मोह-रहित वीतराग भावरूप [इच्छति] चाहता है तो [जिनमार्गात्] वीतरागदेव कथित आगम से [गुणैः] विशेष गुणों के द्वारा [द्रव्येषु] छह द्रव्यों में से [आत्मानं] आत्मा को (स्वयं को) [च] और [परं] अन्य द्रव्यों को [अभिगच्छतु] जाने।

Therefore, the man who aspires to become delusion-free (*nirmoha* or *vītarāga*) should, through the study of the Scripture, understand the distinction between the self and the non-self, as per the qualities (*guṇa*) of the substances (*dravya*).

Explanatory Note: 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

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specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanatva*) 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 (*vṛkṣatva*) as the general (*sāmānya*) attribute but each tree has specific (*viśeṣa*) attributes, distinguishing these as the neem tree, the oak tree or the palm tree. The knowledgeable man should distinguish his soul from all other substances by concentrating on the specific qualities of each substance. He knows the nature of his soul as eternal, not produced by any external entity, and equipped with the light of knowledge that knows the self as well as the other substances. I am not the substance of *dharma*, *adharmā*, *ākāśa*, *kāla* or *pudgala*; not even the other soul (*jīva*). All these six substances inhabit the same space as the light of many lamps inhabits the same room; still, each is a different substance. My nature of consciousness (*cetanatva*) makes me different from all other substances. In the soul that understands this distinction between the self and the non-self, the seed of delusion (*moha*) does not sprout.

सत्तासंबद्धेदे सविसेसे जो हि णेव सामण्णे ।

सद्दहदि ण सो समणो तत्तो धम्मो ण संभवदि ॥1-91॥

सत्तासंबद्धानेतान् सविशेषान् यो हि नैव श्रामण्ये ।

श्रद्धधाति न स श्रमणः ततो धर्मो न संभवति ॥1-91॥

सामान्यार्थ - [यः] जो जीव [हि] निश्चय से [श्रामण्ये] यति अवस्था में [सत्तासंबद्धान्] सत्ता-भाव से सामान्य अस्तित्व से सहित और [सविशेषान्]

अपने-अपने विशेष अस्तित्व सहित [एतान्] इन छह द्रव्यों को [नैव श्रद्धधाति] नहीं श्रद्धान करता [सः] वह जीव [श्रमणः] मुनि [न] नहीं है, और [ततः] उस द्रव्यलिंगी (बाह्य भेषधारी) मुनि से [धर्मः] शुद्धोपयोग-रूप आत्मीक-धर्म [न संभवति] नहीं हो सकता।

Certainly, the ascetic (*muni, śramaṇa*) who does not have faith in the six substances in regard to their general (*sāmānya*), like existence (*sattā*), and specific (*viśeṣa*) qualities, cannot attain the stage of supreme conduct, i.e., pure-cognition (*śuddhopayoga*).

Explanatory Note: All substances (*dravya*) have two kinds of attributes or qualities (*guṇa*) – the general (*sāmānya*) and the specific (*viśeṣa*). The ascetic who does not know the six substances, each characterized by its general (*sāmānya*) and specific (*viśeṣa*) qualities, and does not perceive distinction between the soul and the non-soul, is not a true ascetic. Without right perception, even after becoming an ascetic externally, he ever remains anxious and cannot engage in pure-cognition (*śuddhopayoga*). The man who is not able to distinguish between the gold particles and the particles of other substances in the ore cannot obtain gold even after putting in great effort. Similarly, the ascetic, who is not able to distinguish between the soul and the non-soul, cannot attain the stage of supreme conduct (dharma), i.e., pure-cognition (*śuddhopayoga*), even after observing austerity and self-restraint.

जो णिहदमोहदिट्ठी आगमकुसलो विरागचरियम्मि ।

अब्भुट्ठिदो महप्पा धम्मोत्ति विसेसिदो समणो ॥1-92॥

यो निहतमोहदृष्टिरागमकुशलो विरागचरिते ।

अभ्युत्थितो महात्मा धर्म इति विशेषितः श्रमणः ॥1-92॥

सामान्यार्थ - [यः] जो [निहतमोहदृष्टिः] दर्शनमोह का घात करने वाला अर्थात् सम्यग्दृष्टि है तथा [आगमकुशलः] जिन-प्रणीत सिद्धान्त में प्रवीण अर्थात् सम्यग्ज्ञानी है और [विरागचरिते] राग-भाव रहित चारित्र में [अभ्युत्थितः] सावधान है तथा [महात्मा] श्रेष्ठ मोक्षमार्ग के साधने में प्रधान है [स श्रमणः] वह मुनीश्वर [धर्म इति] धर्म है, ऐसा [विशेषितः] विशेष लक्षणों से कहा गया है।

The ascetic (*muni, śramaṇa*) who has destroyed the delusion-of-perception (*darśanamoha*), has grasped the Doctrine of Lord Jina, and is established in conduct that is rid of attachment (*rāga*), is 'dharma'. Such a profound ascetic is of the nature of supreme conduct (dharma).

Explanatory Note: The soul itself is 'dharma'. These three: right faith (*samyagdarśana*) attained on the destruction of delusion-of-perception (*darśanamoha*), right knowledge (*samyagjñāna*) attained on assimilation of the Doctrine of Lord Jina, and right conduct (*samyakcāritra*) attained on ridding the soul of attachment (*rāga*), together, establish the soul in 'dharma'. My soul, of the nature of 'dharma', now has no enemies (like attachment) and has attained forever its steady and pure state. Victory to the Doctrine of Lord Jina, which is adorned by the qualifying clause 'syāt', meaning 'in a way'! Victory to the 'dharma', pure-cognition (*śuddhopayoga*), which has endowed me the soul-nature that is established in conduct-without-attachment (*vītarāga cāritra*)!

This completes the section on Reality of Knowledge (*jñānatattva*).

SECTION - 2

Reality of Objects-of-Knowledge (*jñeyatattva*)

अत्थो खलु द्रव्यमओ द्रव्याणि गुणप्यगाणि भणिदाणि ।
तेहिं पुणो पज्जाया पज्ज्यमूढा हि परसमया ॥2-1॥

अर्थः खलु द्रव्यमयो द्रव्याणि गुणात्मकानि भणितानि ।
तैस्तु पुनः पर्यायाः पर्ययमूढा हि परसमयाः ॥2-1॥

सामान्यार्थ - [खलु] निश्चय से [अर्थः] ज्ञेय-पदार्थ [द्रव्यमयः] द्रव्यमय - सामान्य स्वरूप वस्तुमय है [तु] तथा [द्रव्याणि] समस्त द्रव्य [गुणात्मकानि] अनन्त-गुण स्वरूप [भणितानि] कहे हैं। [पुनः] और [तैः] उन द्रव्य-गुणों के परिणमन करने से [पर्यायाः] पर्याय हैं, अर्थात् द्रव्य-पर्याय और गुण-पर्याय ये दो भेद सहित पर्याय हैं, और [पर्ययमूढा] अशुद्ध पर्यायों में मूढ अर्थात् आत्मबुद्धि से पर्याय को ही द्रव्य मानने वाले अज्ञानी [हि] निश्चयकर [परसमयाः] 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 (*mithyādṛṣṭi*).

Explanatory Note: All objects-of-knowledge (*jñeya*) have both, qualities (*guṇa*) and modes (*paryāya*). The substance (*dravya*) is the substratum comprising infinite qualities (*guṇa*). Qualities (*guṇa*) exhibit eternal association (*anvaya*) with the substance.

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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 *ṣaṭguṇahānivr̥ddhi*, 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*).

As illustration, the cloth is one with its quality (*guṇa*), like whiteness, and mode (*paryāya*); in the same way, the substance (*dravya*) is one with its quality (*guṇa*), and mode (*paryāya*). Union of threads of the same kind in the cloth makes the *samānajātīya dravyaparyāya*; in the same way, union of atoms of the same class of matter (*pudgala*) makes the *samānajātīya dravyaparyāya*. Union of threads of different kinds (cotton and silk) in the cloth makes the *asamānajātīya dravyaparyāya*; in the same way, union of the soul (*jīva*) and the matter (*pudgala*), which results in the impure states of the soul – like the humans or the celestial beings (*deva*) – makes the *asamānajātīya dravyaparyāya*.

As the cloth, due to its intrinsic *agurulaghuguṇa*, which manifests in *ṣaṭguṇahānivr̥ddhi*, has the quality like whiteness, similarly, all substances (*dravya*) have their natural mode-of-qualities – *svabhāva guṇaparyāya*. As the cloth, due to union with other substances, exhibits sequentially – before and after – changes in quality (*guṇa*) like whiteness, similarly, all substances (*dravya*), due to union with other substances, exhibit such changes



in quality (*guṇa*). These are their unnatural mode-of-qualities – *vibhāva guṇaparyāya*. In the matter (*pudgala*), sequential changes take place in qualities like colour, and in the soul (*jīva*), sequential changes take place in knowledge, due to union with other substances; these are unnatural mode-of-qualities – *vibhāva guṇaparyāya*. Since every substance (*dravya*) has infinite number of qualities (*guṇa*) and modes (*paryāya*), only the Words of the Omniscient Lord Jina are able to expound these. Those who rely on absolutistic point-of-view cannot expound such complexities. People who rely solely on the impure states of substances are under delusion and are wrong-believers (*mithyādr̥ṣṭi*).



जे पज्जयेसु णिरदा जीवा परसमइग त्ति णिद्धिद्धा ।

आदसहावम्मि ठिदा ते सगसमया मुणेदव्वा ॥2-2॥

ये पर्यायेषु निरता जीवाः परसमयिका इति निर्दिष्टाः ।

आत्मस्वभावे स्थितास्ते स्वकसमया मन्तव्याः ॥2-2॥

सामान्यार्थ – [ये जीवाः] जो अज्ञानी संसारी जीव [पर्यायेषु] मनुष्यादि पर्यायों में [निरता] लवलीन हैं, वे [परसमयिका] परसमय में राग-युक्त हैं [इति] ऐसा [निर्दिष्टाः] भगवंतदेव ने दिखाया है। और जो सम्यग्दृष्टि जीव [आत्मस्वभावे] अपने ज्ञान-दर्शन स्वभाव में [स्थिताः] स्थित हैं [ते] वे [स्वकसमयाः] स्वसमय में रत [मन्तव्याः] जानने योग्य हैं।

Lord Jina has expounded that those who rely solely on the modes (*paryāya*), like the human being, are the wrong-believers (*mithyādr̥ṣṭi*); such souls are engaged in impure-soul nature (*parasamaya*). Those who rely on own soul-nature, like knowledge (*jñāna*) and perception (*darśana*), are the right-



believers (*samyagdṛṣṭi*); such souls are engaged in pure-soul nature (*svasamaya*) and are worth knowing.

Explanatory Note: Those who, after acquiring this present state of being that is the result of the union of the soul (*jīva*) and the matter (*pudgala*), *asamānajātīya dravyaparyāya*, find themselves powerless to see the true nature of their souls are, certainly, *ekāntadṛṣṭi* – having the absolutistic point-of-view. They suffer from delusion in two forms: 1) sense-of-mine (*mamakāra*) in objects or things, like the body, that are not the soul but are the result of fruition of karmas – ‘This body is mine’, and 2) self-consciousness (*ahaṅkāra*) concerning objects or things that definitely do not belong to the soul – ‘I am the king’. As a result, fleeing from the true soul nature, they entertain dispositions of attachment (*rāga*) and aversion (*dveṣa*) towards external entities like the son, the wife, and the friend. They are engaged in impure soul-nature (*parasamaya*). Those who are absorbed in the trio of substance (*dravya*), qualities (*guṇa*) and modes (*paryāya*) of the soul, know the true nature of the soul; they are *anekāntadṛṣṭi* – having non-absolutistic point-of-view. They are rid of sense-of-mine (*mamakāra*) and self-consciousness (*ahaṅkāra*) in external objects or things, like the body. They do not entertain dispositions of attachment (*rāga*) and aversion (*dveṣa*) towards external entities, and engage themselves in pure soul-nature (*svasamaya*). Being *svasamaya* is the nature of the soul. Blessed are those engrossed in pure soul-nature!

अपरिच्चत्तसहावेणुप्पादव्वयधुवत्तसंबद्धं ।

गुणवं च सपज्जायं जं तं दव्वन्ति वुच्चन्ति ॥2-3॥

अपरित्यक्तस्वभावेनोत्पादव्ययधुवत्वसंबद्धम् ।

गुणवच्च सपर्यायं यत्तद्द्रव्यमिति ब्रुवन्ति ॥2-3॥

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सामान्यार्थ - [यत्] जो [अपरित्यक्तस्वभावेन] नहीं छोड़े हुए अपने अस्तित्व-स्वभाव से [उत्पादव्ययध्रुवत्वसंबद्धं] उत्पाद, व्यय तथा ध्रौव्य संयुक्त है [च] और [गुणवत्] अनन्त-गुणात्मक है, [सपर्यायं] पर्यायसहित है [तत्] उसे [द्रव्यं इति] द्रव्य ऐसा [ब्रुवन्ति] कहते हैं।

That which does not ever leave its own-nature (of existence), endowed with origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*), and has qualities (*guṇa*) and modes (*paryāya*), is a substance (*dravya*).

Explanatory Note: That whose nature is existence, not produced by anything else, is a substance (*dravya*). Existence is of two kinds: ‘existence in own nature’ – *svarūpāstitva* – and ‘existence-in-general’ – *sāmānyāstitva* or *sādrśyāstitva*. These terms are explained later. Here, the two characteristics – origination-destruction-permanence and qualities-modes – of the substance (*dravya*) are discussed. Origination (*utpāda*) is the attainment of a new state, destruction (*vyaya*) is the loss of the previous state, and permanence (*dhrauvya*) is the maintenance of the inherent nature. 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. Existence (*astitva*), non-existence (*nāstitva*), oneness (*ekatva*), manyness (*anekatva*), substantiveness (*dravyatva*), power of changing modes (*paryāyatva*), pervasiveness (*sarvagatatva*), non-pervasiveness (*asarvagatatva*), with space-points (*sapradeśatva*), without space-points (*apradeśatva*), corporeality – having a form (*mūrtatva*), incorporeality – without having a form (*amūrtatva*), with activity (*sakriyatva*), without activity (*akriyatva*), consciousness (*cetanatva*), lifelessness (*acetanatva*), doer (*kartatva*), non-doer (*akartatva*), enjoyer (*bhokṛtva*), non-enjoyer (*abhokṛtva*), and power of maintaining distinction with all other substances

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(*agurulaghutva*), are some general (*sāmānya*) qualities of substances. Assistance in providing accommodation (*avagāhana-hetutva*), assistance in motion (*gatihetutva*), assistance in rest (*sthitihetutva*), assistance in continuity of being through gradual changes (*vartanāhetutva*), colouration (*rūpa*) etc., and consciousness (*cetanatva*), are some specific (*viśeṣa*) qualities of substances. Modification in the qualities of a substance is mode (*paryāya*). The substance (*dravya*) is the aim (*lakṣya*) of knowledge; origination-destruction-permanence and qualities-modes are the marks (*lakṣaṇa*) of the aim (*lakṣya*) of knowledge. Although there is difference with respect to these being called as the aim (*lakṣya*) and the marks (*lakṣaṇa*), there is no difference between the two; both are of the nature of the object. When a dirty cloth gets bright on washing, there is origination of brightness and destruction of dirtiness, but the cloth itself remains the same. Each substance continually experiences origination of a new state, destruction of the previous state, and permanence with regard to its substantiveness. The substance (*dravya*) is not anything different from its qualities (*guṇa*); qualities are its own-nature (*svabhāva*). Similarly, the substance (*dravya*) is not anything different from its modes (*paryāya*); modes are its own-nature (*svabhāva*).

सब्भावो हि सहावो गुणोहिं सगपज्जएहिं चित्तेहिं ।

दव्वस्स सव्वकालं उप्पादव्वयधुवत्तेहिं ॥2-4॥

सद्भावो हि स्वभावो गुणैः स्वकपर्ययैश्चित्रैः ।

द्रव्यस्य सर्वकालमुत्पादव्ययध्रुवत्वैः ॥2-4॥

सामान्यार्थ - [गुणैः] अपने गुणों करके [चित्रैः स्वकपर्ययैः] नाना प्रकार की अपनी पर्यायों करके और [उत्पादव्ययध्रुवत्वैः] उत्पाद, व्यय तथा ध्रौव्य करके

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[द्रव्यस्य] गुण-पर्याय स्वरूप द्रव्य का [सर्वकालं] तीनों काल में [सद्भावः] अस्तित्व है, वही [हि] निश्चय करके [स्वभावः] मूलभूत स्वभाव है।

Existence in the three times with its qualities (*guṇa*), with its different modes (*pariyāya*), and with origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*), is certainly 'existence in own nature' – *svarūpāstitva* – of the substance (*dravya*).

Explanatory Note: Existence is the nature of the substance; its existence is not dependent on any external reason. Due to this nature of existence, the substance is beginningless, eternal and indestructible. Qualities (*guṇa*) or the modes (*pariyāya*) are portrayed as different from the substance (*dravya*) in order to highlight the difference between the possessor and the possessed. Actually, there exists no difference in these as qualities (*guṇa*), the modes (*pariyāya*) as well as the substance (*dravya*) inhabit the same space-points (*pradeśa*). The qualities (*guṇa*) and the modes (*pariyāya*) exist due to the substance (*dravya*), and the substance (*dravya*) exists due to the qualities (*guṇa*) and the modes (*pariyāya*). For example, the quality (*guṇa*) of yellowness and the mode (*pariyāya*) of earring are no different – in regard to substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*) – from the substance (*dravya*), i.e., gold. These, the quality (*guṇa*) of yellowness and the mode (*pariyāya*) of earring, have gold – the substance (*dravya*) – as their doer (*kartā*), the bestower (*sādhana*) and the substratum (*ādhāra*). Without gold – the substance (*dravya*) – there is no existence of the quality (*guṇa*) of yellowness and the mode (*pariyāya*) of earring. As a corollary, without the quality (*guṇa*) of yellowness and the mode (*pariyāya*) of earring, there is no existence of gold – the substance (*dravya*). In the same way, origination (*utpāda*) of the bracelet, destruction (*vyaya*) of the earring and permanence (*dhrauvya*) of yellowness etc. exist in



gold, the substance (*dravaya*). Gold, the substance (*dravya*), is the doer (*kartā*), the bestower (*sādhana*) and the substratum (*ādhāra*) of all three: origination (*utpāda*) of the bracelet, destruction (*vyaya*) of the earring and permanence (*dhrauvya*) of yellowness etc. There is no existence of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) without the existence of the substance (*dravya*). As a corollary, without the existence of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), there is no existence of the substance (*dravya*). To summarize, the substance (*dravya*), the qualities (*guṇa*) and the modes (*paryāya*) have the same existence; all three comprise the nature of the substance (*dravya*). Each substance (*dravya*) has its own qualities (*guṇa*) and own modes (*paryāya*); it never mingles with other substances. This explains the meaning of ‘existence in own nature’ – *svarūpāstitva* – of the substance (*dravya*).

इह विविहलखणाणं लखणमेगं सदिति सव्वगयं ।

उवदिसदा खलु धम्मं जिणवरवसहेण पण्णत्तं ॥2-5॥

इह विविधलक्षणानां लक्षणमेकं सदिति सर्वगतम् ।

उपदिशता खलु धर्मं जिनवरवृषभेण प्रज्ञप्तम् ॥2-5॥

सामान्यार्थ - [इह] इस लोक में [धर्म उपदिशता] वस्तु के स्वभाव का उपदेश देने वाले [जिणवरवृषभेण] गणधरादि देवों में श्रेष्ठ श्रीवीतराग सर्वज्ञदेव ने [प्रज्ञप्तं] ऐसा कहा है कि [विविधलक्षणानां] नाना प्रकार के लक्षणों वाले अपने स्वरूपास्तित्व से जुदा-जुदा द्रव्यों का [सत् इति] ‘सत्’ ऐसा [सर्वगतं] सब द्रव्यों में पाया जाने वाला [एकं लक्षणं] एक लक्षण है।

The Supreme Omniscient Lord, the expounder of the nature of substances – dharma – has said that in this world though

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substances exist with their own distinctive marks (*lakṣaṇa*), still all substances are characterized by one common mark (*lakṣaṇa*), and that is ‘existence-in-general’ – *sāmānyāstitva* or *sādṛśyāstitva*. This mark is universal (*sarvagata*) to all substances.

Explanatory Note: ‘Existence in own nature’ – *svarūpāstitva* – differentiates between substances (*dravya*) as it highlights peculiar marks (*lakṣaṇa*) of each substance. ‘Existence-in-general’ – *sāmānyāstitva* or *sādṛśyāstitva* – does not differentiate between substances (*dravya*), it permeates all substances, is universal (*sarvagata*) and, therefore, the general (*sāmānya*) mark (*lakṣaṇa*) of all substances. The word ‘existence’ or ‘sat’ encompasses all substances; if this is not accepted, some substances will be expressed by the word ‘non-existence’ and some with the word ‘indescribable’. This is untenable since all substances have ‘existence’ as their nature. ‘Existence in own nature’ – *svarūpāstitva* – classifies trees as the mango or the neem tree, but ‘existence-in-general’ – *sāmānyāstitva* or *sādṛśyāstitva* – sees all trees as the same due to their common mark of existence as tree. Similarly, ‘existence in own nature’ – *svarūpāstitva* – suggests existence of six kinds of substances – the soul (*jīva*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), the matter (*pudgala*), and the time (*kāla*). ‘Existence-in-general’ – *sāmānyāstitva* or *sādṛśyāstitva* – sees all these six substances as one; all characterized by ‘existence’. When predication is from the point-of-view of ‘existence in own nature’ – *svarūpāstitva* – difference between substances becomes primary and their similarity secondary. When predication is from the point-of-view of ‘existence-in-general’ – *sāmānyāstitva* or *sādṛśyāstitva* – similarity between substances becomes primary and their difference secondary. The Words of Lord Jina are non-absolutistic (*anekāntāmaka*); when the expression treats one attribute of the

substance as the primary attribute, the other attributes stay in the background as the secondary attributes. Each individual attribute of the object is called a *naya*. A *naya* thus reveals only a part of the totality, not to be mistaken for the whole. *Pramāṇa* is the comprehensive view; *naya* is the partial view. 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. Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakaladeśa* – comprehensive and absolute, and *naya* is *vikaladeśa* – partial and relative. *Pramāṇa* is the source or origin of *naya*. On acquisition of the knowledge of a substance derived from *pramāṇa*, ascertaining its one particular state or mode is *naya*. There are as many *naya* as there are points of view.

द्वयं सहावसिद्धं सदिति जिणा तच्चदो समक्खादो ।

सिद्धं तथ आगमदो णेच्छदि जो सो हि परसमओ ॥2-6॥

द्रव्यं स्वभावसिद्धं सदिति जिनास्तत्त्वतः समाख्यातवन्तः ।

सिद्धं तथा आगमतो नेच्छति यः स हि परसमयः ॥2-6॥

सामान्यार्थ - [द्रव्यं] गुण-पर्याय-रूप वस्तु [स्वभावसिद्धं] अपने स्वभाव से निष्पन्न है और वह [सत् इति] सत्ता-स्वरूप है ऐसा [जिनाः] जिन भगवान् [तत्त्वतः] स्वरूप से [समाख्यातवन्तः] भले प्रकार कहते हैं। [यः] जो पुरुष [आगमतः] शास्त्र से [तथा सिद्धं] उक्त प्रकार सिद्ध [न इच्छति] नहीं मानता है [हि] निश्चय करके [सः] वह [परसमयः] मिथ्यादृष्टि है।

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The substance (*dravya*) – with its qualities (*guṇa*) and modes (*pariyāya*) – rests in own nature (*svabhāvasiddha*). Lord Jina, the expounder of the Reality, has said that existence (*sat*) is the nature of the substance (*dravya*). He, who does not have faith in this Reality, is engaged in impure-soul nature (*parasamaya*); he is a wrong-believer (*mithyādr̥ṣṭi*).

Explanatory Note: The substance (*dravya*) has existence for eternity and it is not the result of any external entity. It rests in own-nature (*svabhāvasiddha*), with its qualities (*guṇa*) and modes (*pariyāya*). Anything produced out of the substance (*dravya*) is not a new substance but a new mode (*pariyāya*) of the same substance. Modes (*pariyāya*) are transient. Combination of atoms forms molecules and combination of the soul (*jīva*) and the matter (*pudgala*) forms beings like humans. The substance (*dravya*) exists in the three times, with its inherent power-to-exist (*sattā*) or the quality of existence. Both, the substance (*dravya*) and the power-to-exist (*sattā*), have own nature. But, the power-to-exist (*sattā*) does not have an identity separate from the substance (*dravya*); the power-to-exist (*sattā*) is the quality (*guṇa*), and the substance (*dravya*) is the possessor-of-quality (*guṇī*). Because of this quality (*guṇa*) of the power-to-exist (*sattā*), the substance (*dravya*) has existence (*sat*). Though there is difference of *guṇa-guṇī* in the substance (*dravya*) and its power-to-exist (*sattā*), these are not different as in case of the stick-holder (*dañḍī*) and the stick (*dañḍa*). Differences are of two kinds, difference of space-points (*pradeśabheda*) and difference of quality and its possessor (*guṇaguṇībheda*). The substance (*dravya*) and its power-to-exist (*sattā*) have the *guṇaguṇībheda* and not the *pradeśabheda*; both exist in the same space-points. The *guṇaguṇībheda* highlights differences of designation, number or mark; it does not indicate difference as in case of the stick-holder (*dañḍī*) and the stick (*dañḍa*). This is further explained with regard to the standpoint-of-

substance (*dravyārthika naya*) and the standpoint-of-mode (*paryāyārthika naya*). The standpoint-of-mode (*paryāyārthika naya*) highlights the *guṇaguṇībheda*, as the cloth and its brightness. The standpoint-of-substance (*dravyārthika naya*) does not highlight the *guṇaguṇībheda*; in this standpoint, insistence on the qualities (*guṇa*) vanishes and the substance (*dravya*), as a whole, remains. The quality (*guṇa*) of power-to-exist (*sattā*) is not separate from the substance (*dravya*); it is the nature of the substance (*dravya*). Those who do not accept this are wrong-believers (*mithyādrṣṭi*).

सदवद्वियं सहावे दव्वं दव्वस्स जो हि परिणामो ।
अत्थेसु सो सहावो ठिदिसंभवणाससंबद्धो ॥2-7॥

सदवस्थितं स्वभावे द्रव्यं द्रव्यस्य यो हि परिणामः ।
अर्थेषु स स्वभावः स्थितिसंभवनाशसंबद्धः ॥2-7॥

सामान्यार्थ - [स्वभावे] अपनी परिणति में [अवस्थितं] ठहरा हुआ जो [सत्] सत्तारूप वस्तु सो [द्रव्यं] द्रव्य है। और [द्रव्यस्य] द्रव्य का [अर्थेषु] गुण-पर्यायों में [यः] जो [स्थितिसंभवनाशसंबद्धः] ध्रौव्य, उत्पाद और व्यय सहित [परिणामः] परिणाम है [सः] वह [हि] ही [स्वभावः] स्वभाव है।

That which stays in its nature of existence (*sat*) is the substance (*dravya*). In reality, the transformation of the substance (*dravya*) in form of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) is the nature of the objects (*artha*).

Explanatory Note: The substance (*dravya*), with its qualities (*guṇa*) and modes (*paryāya*), has the nature of existence (*sat*),

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characterized by origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). The space-points (*pradeśa*) of the substance are its extension, which is permanent. The transformation (*pariṇāma*) in each space-point (*pradeśa*) is sequential. Due to the transformation (*pariṇāma*) in the substance (*dravya*), the space-points (*pradeśa*), in their own place, experience origination (*utpāda*) of the new state and simultaneous destruction (*vyaya*) of the old state. Since the substance (*dravya*) inheres in all space-points, it must exhibit permanence (*dhrauvya*) too. Picture a necklace with its pearls and the thread, sequentially. As we proceed, there is the origination (*utpāda*) of the pearl that comes in view and the destruction (*vyaya*) of the pearl that is no more in view. And, the thread that joins the pearls together stays in the view throughout; it exhibits the permanence (*dhrauvya*) of the necklace. Similarly, the substance (*dravya*) exhibits origination (*utpāda*) with regard to its upcoming stage in transformation (*pariṇāma*), destruction (*vyaya*) with regard to its stage prior to transformation (*pariṇāma*), and permanence (*dhrauvya*) with regard to its substantiveness (*dravyatva*). The substance (*dravya*), thus, has three marks (*lakṣaṇa*) – origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*).



ण भवो भंगविहीणो भंगो वा णत्थि संभवविहीणो ।

उत्पादो वि य भंगो ण विणा धोव्वेण अत्थेण ॥2-8॥

न भवो भङ्गविहीनो भङ्गो वा नास्ति संभवविहीनः ।

उत्पादोऽपि च भङ्गो न विना ध्रौव्येणार्थेन ॥2-8॥

सामान्यार्थ - [भङ्गविहीनः] व्यय रहित [भवः] उत्पाद [न] नहीं होता [वा] तथा [संभवविहीनः] उत्पाद रहित [भङ्गः] व्यय [नास्ति] नहीं होता



[च] और [उत्पादः] उत्पाद [अपि] तथा [भङ्गः] व्यय - ये दोनों [बिना ध्रौव्येण अर्थेन] नित्य-स्थिररूप पदार्थ के बिना [न] नहीं होते।

There is no origination (*utpāda*) without destruction (*vyaya*); similarly, there is no destruction (*vyaya*) without origination (*utpāda*). Origination (*utpāda*) and destruction (*vyaya*) do not take place without the object (*artha*) that has permanence (*dhrauvya*) of existence.

Explanatory Note: Origination (*utpāda*) does not take place without destruction (*vyaya*), destruction (*vyaya*) does not take place without origination (*utpāda*), origination (*utpāda*) and destruction (*vyaya*), together, do not take place without permanence (*dhrauvya*), and permanence (*dhrauvya*) does not take place without origination (*utpāda*) and destruction (*vyaya*), together. Therefore, origination (*utpāda*) connotes destruction (*vyaya*), destruction (*vyaya*) connotes origination (*utpāda*), and the combination of origination (*utpāda*) and destruction (*vyaya*) connotes permanence (*dhrauvya*). To illustrate with an example, origination (*utpāda*) of the pot is destruction (*vyaya*) of the lump (of clay); origination (*utpāda*) of the new mode (*paryāya*) must accompany the destruction (*vyaya*) of the prior mode (*paryāya*). Origination (*utpāda*) of the pot and destruction (*vyaya*) of the lump (of clay) is permanence (*dhrauvya*) of clay; the existence of a substance (*dravya*) must accompany its mode (*paryāya*). Permanence (*dhrauvya*) of clay is the origination (*utpāda*) of the pot and the destruction (*vyaya*) of the lump (of clay); modes (*paryāya*) cannot exist without permanence (*dhrauvya*) of the substance (*dravya*). All three – origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) – are essential marks (*lakṣaṇa*) of the substance (*dravya*). Considering origination (*utpāda*) only as the mark of the substance (*dravya*) suffers from two anomalies. 1) Origination (*utpāda*) of the pot is on destruction

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(*vyaya*) of the lump (of clay); without destruction (*vyaya*) of the lump (of clay), it is not possible for the pot to come into existence. 2) If origination (*utpāda*) could take place without permanence (*dhrauvya*) of the substance (*dravya*) then there should be origination (*utpāda*) of non-existent (*asat*) objects; it would mean origination (*utpāda*) of the 'sky-flowers'. Considering destruction (*vyaya*) only as the mark of the substance (*dravya*), too, suffers from two anomalies. 1) Destruction (*vyaya*) itself, without origination (*utpāda*), will become non-existent, as the cause of destruction (*vyaya*) of the lump (of clay) is origination (*utpāda*) of the pot. 2) It would entail destruction (*vyaya*) of the existence (*sat*) and on destruction (*vyaya*) of the existence (*sat*) even knowledge etc. will cease to exist. Considering permanence (*dhrauvya*) only as the mark of the substance (*dravya*), again, suffers from two anomalies. 1) It would mean non-existence of the mode (*paryāya*). 2) Momentariness (*anityatva*) will have no existence, making everything absolutely permanent (*nitya*). If mode (*paryāya*) is non-existent, the substance (*dravya*), too, cannot exist; the clay cannot exist without its modes (*paryāya*) such as the pot and the lump (of clay). Without acceptance of momentariness (*anityatva*) even the thoughts in the mind would become absolutely permanent (*nitya*). It is clear, therefore, that all three – origination (*utpāda*) of the new mode (*paryāya*), destruction (*vyaya*) of the prior mode (*paryāya*) and permanence (*dhrauvya*) of the basic object – together, constitute the marks (*lakṣaṇa*) of the substance (*dravya*).

उत्पादद्विदिभंगा विज्जन्ते पज्जएसु पज्जाया ।

दब्बं हि संति णियदं तम्हा दब्बं हवदि सव्वं ॥२-९॥

उत्पादस्थितिभङ्गा विद्यन्ते पर्यायेषु पर्यायाः ।

द्रव्यं हि सन्ति नियतं तस्माद्द्रव्यं भवति सर्वम् ॥२-९॥

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सामान्यार्थ - [उत्पादस्थितिभङ्गाः] उत्पाद, व्यय और ध्रौव्य [पर्यायेषु] द्रव्य के पर्यायों में [विद्यन्ते] रहते हैं और [हि] निश्चय करके वे [पर्यायाः] पर्याय [द्रव्यं] द्रव्य में [सन्ति] रहते हैं। [तस्मात्] इस कारण से [नियतं] यह निश्चय है कि [सर्वं] उत्पादादि सब [द्रव्यं] द्रव्य ही [भवति] हैं, जुदे नहीं हैं।

Origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) take place in modes (*paryāya*); as a rule, modes exist in the substance (*dravya*), and, therefore, it is certain that all these – origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) – are the substance (*dravya*) only.

Explanatory Note: These three, origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*), take place in modes (*paryāya*), and modes exist in the substance (*dravya*). The seed (*bīja*), the sprout (*añkura*), and the tree-ness (*vṛkṣatva*) are parts (*añśa*) of the whole (*añśī*), that is, the tree (*vṛkṣa*). These three parts (*añśa*) are subject to origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) – destruction (*vyaya*) of the seed entails origination (*utpāda*) of the sprout while tree-ness exhibits permanence (*dhrauvya*). Similarly, origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) are the three parts (*añśa*) pertaining to the modes (*paryāya*) of the whole (*añśī*), that is, the substance (*dravya*). If it be imagined that origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) take place in the substance (*dravya*) itself then everything gets shattered. If destruction (*vyaya*) were to take place in the substance (*dravya*), existence (*sat*) itself would vanish. If origination (*utpāda*) were to take place in the substance (*dravya*), there would be creation of infinite substances from nowhere – creation of the non-existence (*asat*). If permanence (*dhrauvya*) were to take place in the substance (*dravya*), modes (*paryāya*) would vanish and without existence of successive modes, the substance, too, would vanish. Therefore, origination (*utpāda*),

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destruction (*vyaya*) and permanence (*dhrauvya*) exist in modes (*paryāya*), not in substance (*dravya*). Modes (*paryāya*) witness origination (*utpāda*) and destruction (*vyaya*); also permanence (*dhrauvya*) with respect to substance (*dravya*). Modes (*paryāya*) depend on substance (*dravya*); in fact, modes are part of substance (*dravya*). There can certainly be no origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) in a fictional entity like the 'horns of a hare' (*kharaviṣāṇa*).



समवेदं खलु द्रव्यं संभवठिदिणाससण्णिदट्टेहिं ।

एक्कम्मि चेव समये तम्हा द्रव्यं खु तत्तिदयं ॥२-१०॥

समवेतं खलु द्रव्यं संभवस्थितिनाशसंज्ञितार्थैः ।

एकस्मिन् चैव समये तस्माद्द्रव्यं खलु तत्रितयम् ॥२-१०॥

सामान्यार्थ - [द्रव्यं] वस्तु [संभवस्थितिनाशसंज्ञितार्थैः] उत्पाद-व्यय-ध्रौव्य नामक भावों से [खलु] निश्चयकर [समवेतं] एकमेक है, जुदी नहीं है [च] और वह [एकस्मिन् एव समये] एक ही समय में उनसे अभेदरूप परिणमन करती है। [तस्मात्] इस कारण [खलु] निश्चयकर [तत् त्रितयं] वह उत्पादादिक तीनों का समुदाय [द्रव्यं] द्रव्य है- एक ही है।

Certainly, the substance (*dravya*) amalgamates with origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*), and evolves with these conditions at the same time. The substance (*dravya*), therefore, is certainly the substratum of these three – origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*).



Explanatory Note: If one argues that origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) take place at different times, the Ācārya clarifies that this would have been true if these phenomena were to occur in the substance (*dravya*). He says that these phenomena occur in the mode (*paryaya*) of the substance (*dravya*) and, therefore, happen at the same time. As an illustration, with the instrumentality of the wheel, the stick, the potter and the like, the origination of the pot and the destruction of the lump (of clay) take place at the same time. During both events, clay itself is constantly present, without leaving own nature. Thus, there is permanence (*dhrauvya*) too. In the same way, on the availability of internal and external causes, origination of the new mode (*paryāya*) and destruction of the old mode (*paryāya*) take place at the same time. During this period, the substance (*dravya*) does not leave its own nature, exhibiting permanence (*dhrauvya*). As the substance of clay exhibits origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) through its modes of the pot and the lump, and own-nature (clayness), the same is true for all substances. Destruction (*vyaya*) of the old mode, origination (*utpāda*) of the new mode and permanence (*dhrauvya*) with regard to own-nature happen all together, at the same time. If these – origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) – were to take place in the substance then it would have been right to say that these cannot take place at the same time. But since these take place in modes (*paryaya*), there is no anomaly. The pot, the lump and the clayness are not separate from the substance of clay; in the same way, origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) are the same as the substance (*dravya*).

पादुर्भवति य अण्णो पज्जाओ पज्जओ वयदि अण्णो ।
दव्वस्स तं पि दव्वं णेव पणट्ठं ण उप्पण्णं ॥2-11॥

प्रादुर्भवति चान्यः पर्यायः पर्यायो व्येति अन्यः ।
द्रव्यस्य तदपि द्रव्यं नैव प्रणष्टं नोत्पन्नम् ॥2-11॥

सामान्यार्थ - [द्रव्यस्य] समान जाति वाले द्रव्य का [अन्यः पर्यायः] अन्य पर्याय [प्रादुर्भवति] उत्पन्न होता है [च] और [अन्यः पर्यायः] दूसरा पर्याय [व्येति] विनष्ट होता है [तदपि] तो भी [द्रव्यं] समान तथा असमानजातीय द्रव्य [न एव प्रणष्टं] न तो नष्ट ही हुआ है और [न उत्पन्नं] न उत्पन्न हुआ है, द्रव्यपने से ध्रुव है।

In a substance (*dravya*), origination (*utpāda*) of one mode (*pariyāya*) takes place while there is destruction (*vyaya*) of another mode (*pariyāya*). There is no origination (*utpāda*) or destruction (*vyaya*) in the substance (*dravya*) itself; it has permanence (*dhrauvya*) in regard to own nature.

Explanatory Note: The substance (*dravya*) itself does not undergo origination (*utpāda*) and destruction (*vyaya*); it has permanence (*dhrauvya*) as its nature. The impure mode-of-substance (*dravyapariyāya*) is the mode obtained on the union of multiple substances. Mode-of-substance (*dravyapariyāya*), by union, is of two kinds: 1) *samānajātīya dravyapariyāya* – by the union of atoms of the same class of substance; for example, different kinds of physical matter, and 2) *asamānajātīya dravyapariyāya* – 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 (*pariyāya*). 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 (*pariyāya*) that is the man, and origination (*utpāda*) of the mode (*pariyāya*) 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*).

परिणमदि सयं द्रव्यं गुणदो य गुणंतरं सदविसिद्धं ।

तम्हा गुणपज्जाया भणिया पुण द्रव्यमेव त्ति ॥2-12॥

परिणमति स्वयं द्रव्यं गुणतश्च गुणान्तरं सदविशिष्टम् ।

तस्माद्गुणपर्याया भणिताः पुनः द्रव्यमेवेति ॥2-12॥

सामान्यार्थ – [सदविशिष्टं] अपने स्वरूपास्तित्व से अभिन्न [द्रव्यं] सत्तारूप वस्तु [स्वयं] आप ही [गुणतः] एक गुण से [गुणान्तरं] अन्य-गुणरूप [परिणमति] परिणमन करती है। [तस्मात्] इस कारण [च पुनः] फिर [गुणपर्यायाः] गुणों के पर्याय [द्रव्यं एव] द्रव्य ही हैं [इति भणिताः] ऐसा भगवान् ने कहा है।

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In the substance (*dravya*), which is established in own nature and whose differentia is existence, 'sat' or that which exists, undergoes transformation from one quality (*guṇa*) to another quality (*guṇa*). Lord Jina has expounded that the modes-of-qualities (*guṇaparyāya*) in the substance (*dravya*), therefore, are nothing but the substance (*dravya*).

Explanatory Note: Single substance has modes (*paryaya*) known as the modes-of-qualities (*guṇaparyāya*). The quality (*guṇa*) of mango changes from green to yellow due to its transformation over time. Although there is transformation in the quality (*guṇa*) of the mango, still it is the same substance (*dravya*), mango. There is difference in the two states due to change in the modes-of-qualities (*guṇaparyāya*) but the substance (*dravya*) remains the same. There is the origination (*utpāda*) of yellowness, destruction (*vyaya*) of greenness, and permanence (*dhrauvya*) of mangoeness but these three are not distinct from the substance (*dravya*) – mango. The substance (*dravya*) experiences origination (*utpāda*) with respect to its new mode (*paryāya*), destruction (*vyaya*) with respect to its prior mode (*paryāya*), and permanence (*dhrauvya*) with respect to its substantiveness (*dravyatva*), still these three phenomena are not separable from the substance (*dravya*) itself. Such is the nature of origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*) in respect of modes-of-qualities (*guṇaparyāya*).

ण हवदि जदि सहव्वं असद्धुव्वं हवदि तं कथं दव्वं ।

हवदि पुणो अण्णं वा तम्हा दव्वं सयं सत्ता ॥2-13॥

न भवति यदि सदद्रव्यमसद्धुवं भवति तत्कथं द्रव्यम् ।

भवति पुनरन्यद्वा तस्माद्द्रव्यं स्वयं सत्ता ॥2-13॥

सामान्यार्थ - [यदि] जो [द्रव्यं] गुण-पर्यायात्मक वस्तु [सत्] अस्तित्वरूप [न भवति] नहीं हो तो [ध्रुवं] ध्रुव अर्थात् निश्चित सत्तारूप वस्तु [असत्] अवस्तरूप [भवति] हो जावे तथा [तत्] वह सत्ता-रहित वस्तु [द्रव्यं] द्रव्य-स्वरूप [कथं] कैसे [भवति] होवे [वा] अथवा [पुनः] फिर [अन्यत्] सत्ता से भिन्न द्रव्य [भवति] होवे। [तस्मात्] इस कारण [द्रव्यं] द्रव्य [स्वयं सत्ता] आप ही सत्ता-स्वरूप है, भेद नहीं है।

If the substance (*dravya*) is not of the nature of existence – i.e., if it is not *sat* – then its permanence (*dhruvatva*) must become non-existent – *asat*. How can something that is non-existent – *asat* – be a substance (*dravya*), or how can a substance (*dravya*) exist – remain as *sat* – without the nature of existence? Therefore, the substance (*dravya*) is of the nature of existence – it is *sat*.

Explanatory Note: If the substance (*dravya*) is not of the nature of existence – if it is not *sat* – two anomalies arise: 1) the substance (*dravya*) must become non-existent – *asat*, and 2) it must become discrete from the nature of existence – i.e., *sat*. If the substance (*dravya*) becomes non-existent – *asat* – it must lose permanence and face destruction. If the substance (*dravya*) becomes discrete from the nature of existence – i.e., discrete from *sat* – it must carry on with its own nature, without the nature of existence – i.e., *sat*. In this case, the nature of existence – i.e., *sat* – becomes superfluous and, under such a hypothesis, the nature of existence – i.e., *sat* – itself loses its existence. Only when the substance (*dravya*) has existence – i.e., *sat* – as its nature, will it become permanent (*dhruva*) and indestructible. Only when the substance (*dravya*) is not discrete from its nature of existence – i.e., *sat*, will it be able to exist in own nature, establishing thereby the nature of existence – as the *sat*. Therefore, the substance (*dravya*) is of the nature of existence – it is *sat*. The substance (*dravya*) is the possessor-of-quality (*guṇī*) of the quality (*guṇa*) of existence

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(*sattā*). There is no difference of space-points (*pradeśa*) in the possessor-of-quality (*guṇī*) – the substance (*dravya*) – and the quality (*guṇa*) – of existence (*sattā*); both exist in the same space-points (*pradeśa*).

प्रविभक्तपदेसत्तं पुधत्तमिदि सासणं हि वीरस्स ।

अण्णत्तमतब्भावो ण तब्भवं होदि कथमेगं ॥2-14॥

प्रविभक्तप्रदेशत्वं पृथक्त्वमिति शासनं हि वीरस्य ।

अन्यत्वमतद्भावो न तद्भवत् भवति कथमेकम् ॥2-14॥

सामान्यार्थ - [हि] निश्चय से [वीरस्य] महावीर भगवान् का [इति] ऐसा [शासनं] उपदेश है कि [प्रविभक्तप्रदेशत्वं] जिसमें द्रव्य के प्रदेश अत्यन्त भिन्न हों वह [पृथक्त्वं] पृथक्त्व नाम का भेद है। और [अतद्भावः] प्रदेशभेद के बिना संज्ञा, संख्या, लक्षणादि से जो गुण-गुणी-भेद है सो [अन्यत्वं] अन्यत्व है। परन्तु सत्ता और द्रव्य [तद्भवत्] उसी भाव अर्थात् एक ही स्वरूप [न भवति] नहीं हैं फिर [कथं एकं] दोनों एक कैसे हो सकते हैं? नहीं हो सकते।

Lord Mahavira has expounded that the existence characterized by difference of space-points (*predeśa*) is separateness (*pr̥thaktva*). The existence characterized by difference of individual identity, without difference of space-points, is the self-identity (*anyatva*). How can that which maintains own identity be one with the other?

Explanatory Note: The existence characterized by difference of space-points (*pradeśa*), as in case of the stick-holder (*dañḍī*) and the stick (*dañḍa*), is separateness (*pr̥thaktva*). This kind of

separateness (*pr̥thaktva*) does not exist between the substance (*dravya*) and the existence (*sattā*) since these have commonality of space-points (*pradeśa*). As the cloth and its whiteness have the same space-points, in the same way, the substance (*dravya*) and the existence (*sattā*) have the same space-points. However, the nature of substance (*dravya*), with regard to its designation (*saṃjñā*), number (*saṃkhyā*), or sign (*lakṣaṇa*), is not the same as that of the existence (*sattā*), and vice versa. Such difference between the possessor-of-quality (*guṇī*) and the quality (*guṇa*) is due to self-identity (*anyatva*). This self-identity (*anyatva*) exists in the substance (*dravya*) as well as in the existence (*sattā*). Both the substance (*dravya*) and the existence (*sattā*) have the same space-points (*pradeśa*) but differ with regard to their designation, number, or sign. Thus, there certainly is the difference of self-identity (*anyatva*) between the two. As the cloth and its quality of whiteness have the difference of self-identity (*anyatva*), similarly, the substance (*dravya*) and the existence (*sattā*) have the difference of self-identity (*anyatva*). The quality of whiteness is the subject of the sense of sight and not of the other senses, but the cloth is the subject of other senses too. Therefore, the quality of whiteness is not the same as the cloth and the cloth is not the same as the quality of whiteness. The quality of existence (*sattā*) has the substance (*dravya*) as its substratum, it is one attribute of the substance (*dravya*) and is not the substratum of other attributes, it is one of the infinite attributes of the substance (*dravya*), and has many modes (*paryāya*). The nature of the substance (*dravya*), therefore, is not the nature of the existence (*sattā*) and the nature of the existence (*sattā*) is not the nature of the substance (*dravya*). There is the difference of self-identity (*anyatva*), as between the possessor-of-quality (*guṇī*) and the quality (*guṇa*). There is, however, no difference of space-points (*pradeśa*).

सद्द्रव्यं सच्च गुणो सच्चैव य पञ्जओ त्ति वित्थारो ।
जो खलु तस्स अभावो सो तदभावो अतब्भावो ॥2-15॥

सद्द्रव्यं सच्च गुणः सच्चैव च पर्याय इति विस्तारः ।
यः खलु तस्याभावः स तदभावोऽतद्भावः ॥2-15॥

सामान्यार्थ - [सत् द्रव्यं] सत्तारूप द्रव्य है [च] और [सत् गुणः] सत्तारूप गुण है [च] तथा [सत् एव पर्यायः] सत्तारूप ही पर्याय है [इति] इस प्रकार सत्ता का [विस्तारः] विस्तार है। और [खलु] निश्चय करके [यः] जो [तस्य] उस सत्ता-द्रव्य-गुण-पर्याय की एकता का [अभावः] परस्पर में अभाव है [सः] वह [तत् अभावः] उस एकता का अभाव [अतद्भावः] 'अन्यत्व' नामा भेद है।

The substance (*dravya*) is of the nature of the existence (*sattā*), the quality (*guṇa*) is of the nature of the existence (*sattā*), and the mode (*pariyāya*) is of the nature of the existence (*sattā*). Such is the extent of the existence (*sattā*). And, that which is the cause of difference between the existence (*sattā*), the substance (*dravya*), the quality (*guṇa*) and the mode (*pariyāya*), is, certainly, the self-identity (*anyatva*) of all of these.

Explanatory Note: A necklace comprises the necklace itself, the thread and the pearls. Similarly, the substance (*dravya*) comprises the substance (*dravya*) itself, the quality (*guṇa*) and the mode (*pariyāya*). The quality of whiteness of the necklace comprises whiteness of the necklace itself, whiteness of the thread, and whiteness of the pearls. Similarly, the quality of existence (*sattā*) of the substance (*dravya*) comprises the existence (*sattā*) of the substance (*dravya*), the existence (*sattā*) of the quality (*guṇa*) and the existence (*sattā*) of the mode (*pariyāya*). This is the extent of the existence (*sattā*). The quality of whiteness in the necklace, from a

particular standpoint, is distinct from the necklace, the thread and the pearls. In the same way, the quality of existence (*sattā*) of the substance (*dravya*), from a particular standpoint, is distinct from the substance (*dravya*), the quality (*guṇa*) and the mode (*paryāya*). Also, the substance (*dravya*), the quality (*guṇa*) and the mode (*paryāya*) are not the same as the quality of existence (*sattā*). In essence, the nature of the existence (*sattā*) is distinct from the nature of the substance (*dravya*), the quality (*guṇa*) and the mode (*paryāya*). And, the nature of the substance (*dravya*), the quality (*guṇa*) and the mode (*paryāya*) are not the nature of the existence (*sattā*). This difference – between the possessor-of-quality (*guṇī*) and the quality (*guṇa*) – is the self-identity (*anyatva*). There is no difference of space-points (*pradeśa*).

जं द्रव्यं तण्ण गुणो जो वि गुणो सो ण तच्चमत्थादो ।
ऐसो हि अतब्भावो णेव अभावो त्ति णिद्धिट्ठो ॥२-१६॥

यद्द्रव्यं तन्न गुणो योऽपि गुणः स न तत्त्वमर्थात् ।
एष ह्यतद्भावो नैव अभाव इति निर्दिष्टः ॥२-१६॥

सामान्यार्थ – [यद्] जो [द्रव्यं] द्रव्य है [तत्] सो [गुणः न] गुण नहीं है और [यः] जो [अपि] निश्चय से [गुणः] गुण है [सः] वह [अर्थात्] स्वरूप के भेद से [तत्त्वं न] द्रव्य नहीं है। [एषः हि] यह गुण-गुणी भेदरूप ही [अतद्भावः] स्वरूप-भेद है [अभावः] सर्वथा अभाव [नैव] निश्चय से नहीं है। [इति] ऐसा [निर्दिष्टः] सर्वज्ञदेव ने दिखाया है।

The substance (*dravya*) is not the quality (*guṇa*) and, certainly, the quality (*guṇa*), due to difference in respective nature, is not the substance (*dravya*); this difference [between the possessor-

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of-quality (*guṇī*) and the quality (*guṇa*)] is the difference of self-identity (*anyatva*). There is no absolute difference between the two. The Omniscient Lord has expounded thus.

Explanatory Note: In a substance (*dravya*), that which is the substance (*dravya*) is not the quality (*guṇa*), and that which is the quality (*guṇa*) is not the substance (*dravya*); the difference is from the empirical (*vyavahāra*) point-of-view, as the two exhibit the difference of self-identity (*anyatva*). The difference between the two is not absolute; it is not that the absence of the substance (*dravya*) is the presence of the quality (*guṇa*), and the absence of the quality (*guṇa*) is the presence of the substance (*dravya*). If the two were to be considered absolutely different, three kinds of faults would arise: 1) it will indicate manyness of the substance – *anekapanā*, 2) both the substance (*dravya*) and the quality (*guṇa*) will become non-existent – *ubhayaśūnyatā*, and 3) only the absence of the one will entail the presence of the other – *apoharūpatā*. These are now explained.

The animate (*cetana*) and the inanimate (*acetana*) substances (*dravya*) are two absolutely different substances. The absence of animate substance (*dravya*) indicates the presence of inanimate substance (*dravya*), and vice versa. These, therefore, exhibit manyness (*anekapanā*). The same is not the case when the substance (*dravya*) and the quality (*guṇa*) of a single substance are considered. Considering the two as absolutely different will indicate manyness (*anekapanā*) in the single substance (*dravya*), which is not tenable.

As the absence of gold means the absence of its quality and the absence of quality (of gold) means the absence of gold, in the same way, the absence of the substance (*dravya*) will mean the absence of the quality (*guṇa*) and the absence of the quality (*guṇa*) will entail the absence of the substance (*dravya*) itself. Thus, if the two – the substance (*dravya*) and the quality (*guṇa*) – were absolutely different, both must become non-existent – *ubhayaśūnyatā*.



The absence of the pot must indicate the presence of the board and the absence of the board must indicate the presence of the pot; this is *apoharūpatā*. If considered in the same manner, the absence of the substance (*dravya*) must indicate the presence of the quality (*guṇa*), and the absence of the quality (*guṇa*) must indicate the presence of the substance (*dravya*). This is not true as there is no *apoharūpatā* – negation of the one must indicate the presence of the other – in case of the substance (*dravya*) and the quality (*guṇa*).

Those who wish to avoid the above-mentioned three faults must accept that there is the difference of self-identity (*anyatva*) between the substance (*dravya*) and the quality (*guṇa*). The difference is that of the possessor-of-quality (*guṇī*) and the quality (*guṇa*).

जो खलु द्रव्यसहावो परिणामो सो गुणो सदविसिद्धो ।

सदवद्वियं सहावे द्रव्यं त्ति जिणोवदेशोयं ॥2-17॥

यः खलु द्रव्यस्वभावः परिणामः स गुणः सदविशिष्टः ।

सदवस्थितं स्वभावे द्रव्यमिति जिनोपदेशोऽयम् ॥2-17॥

सामान्यार्थ - [यः] जो [खलु] निश्चय से [द्रव्यस्वभावः] द्रव्य का स्वभावभूत [परिणामः] उत्पाद, व्यय, ध्रुवरूप त्रिकाल संबंधी परिणाम है [सः] वह [सदविशिष्टः] सत्ता से अभिन्न अस्तित्वरूप [गुणः] गुण है। और [स्वभावे] अस्तित्वरूप सत्ता-स्वभाव में [अवस्थितं द्रव्यं] तिष्ठता हुआ द्रव्य [सत्] 'सत्' कहलाता है, [इति] इस प्रकार [अयं] यह [जिनोपदेशः] जिन भगवान् का उपदेश है।

The transformation (*pariṇāma*) – in form of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhruavya*) – in

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own-nature (*svabhāva*) of the substance (*dravya*) is, certainly, the quality (*guṇa*) of existence (*sattā*). Because the substance (*dravya*) is established in this quality (*guṇa*) of existence (*sattā*), it is called 'sat' – that which exists. This is the Doctrine of Lord Jina.

Explanatory Note: The own-nature (*svabhāva*) that every substance (*dravya*) possesses, in all transformations (*pariṇāma*), is the quality (*guṇa*) of existence (*sattā*). This quality (*guṇa*) of existence (*sattā*) is indistinguishable from the substance (*dravya*) itself as it is the own-nature (*svabhāva*) of the substance (*dravya*). This quality (*guṇa*) of existence (*sattā*) is the differentia – the most ubiquitous mark – of the substance (*dravya*). The substance (*dravya*) is present in its quality (*guṇa*) of existence (*sattā*). Because of this quality (*guṇa*) of existence (*sattā*), the substance (*dravya*) is called 'sat' – that which exists. The existence (*sattā*) is the quality (*guṇa*) of the substance (*dravya*), the possessor-of-quality (*guṇī*).

णत्थि गुणो त्ति व कोई पज्जाओ तीह वा विणा दव्वं ।
दव्वत्तं पुण भावो तम्हा दव्वं सयं सत्ता ॥2-18॥

नास्ति गुण इति वा कश्चित् पर्याय इतीह वा विना द्रव्यम् ।
द्रव्यत्वं पुनर्भावस्तस्माद्द्रव्यं स्वयं सत्ता ॥2-18॥

सामान्यार्थ – [इह] इस जगत् में [द्रव्यं विना] द्रव्य के बिना [गुण इति] गुण ऐसा [वा] अथवा [पर्यायः इति] पर्याय ऐसा [कश्चित्] कोई पदार्थ [नास्ति] नहीं है। [पुनः] और [द्रव्यत्वं] द्रव्य का अस्तित्व [भावः] उसका स्वभावभूत गुण है [तस्मात्] इसलिये [द्रव्यं] द्रव्य [स्वयं] आप ही [सत्ता] अस्तित्वरूप सत्ता है।

In this world, there is no existence of either the quality (*guṇa*) or the mode (*paryāya*) without the substance (*dravya*). And, the substance (*dravya*) has, as its own-nature (*svabhāva*), the attribute of existence (*sattā*). Therefore, the substance (*dravya*) is of the nature of existence (*sattā*).

Explanatory Note: No quality (*guṇa*) can exist without the underlying substance (*dravya*). Similarly, no mode (*paryāya*) can exist without the underlying substance (*dravya*). Qualities (*guṇa*) and modes (*paryāya*) exist in the underlying substance (*dravya*). Qualities (*guṇa*) and modes (*paryāya*) are not distinct from the substance (*dravya*). As the quality of yellowness and the mode of earring have no distinction from the underlying substance (gold), in the same way, qualities (*guṇa*) and modes (*paryāya*) have no distinction from the substance (*dravya*). The nature of existence (*sattā*) has no distinction from the substance (*dravya*); the substance (*dravya*) is of the nature of existence (*sattā*).

एवंविहं सहावे दव्वं दव्वत्थपज्जयत्थेहिं ।

सदसद्भावणिबद्धं प्रादुर्भावं सदा लभदि ॥2-19॥

एवंविधं स्वभावे द्रव्यं द्रव्यार्थपर्यायार्थाभ्याम् ।

सदसद्भावनिबद्धं प्रादुर्भावं सदा लभते ॥2-19॥

सामान्यार्थ - [एवंविधं] इस प्रकार से [द्रव्यं] द्रव्य [स्वभावे] स्वभाव में [द्रव्यार्थपर्यायार्थाभ्यां] द्रव्यार्थिक-पर्यायार्थिक नयों की विवक्षा से [सदसद्भावनिबद्धं] सत् और असत् इन दो भावों से संयुक्त [प्रादुर्भावं] उत्पाद को [सदा] हमेशा [लभते] प्राप्त होता है।

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This way, the substance (*dravya*), established in its nature, is ever endowed with origination of either the intrinsic-nature (*sadbhāva-nibaddha*) or the extraneous-nature (*asadbhāva-nibaddha*), depending on whether it is viewed from the standpoint-of-substance (*dravyārthika naya*) or from the standpoint-of-mode (*paryāyārthika naya*).

Explanatory Note: The substance (*dravya*) is ever endowed with the nature of origination (*utpāda*). When viewed from the standpoint-of-substance (*dravyārthika naya*), the focus is on the substance (*dravya*), not on the mode (*paryāya*); origination (*utpāda*) takes place of the same substance (*dravya*) while the mode (*paryāya*) changes. This is the *sadbhāva-utpāda*. When viewed from the standpoint-of-modes (*paryāyārthika naya*), the focus is on the modes (*paryāya*), not on the substance (*dravya*); origination (*utpāda*) takes place of a new mode (*paryāya*) of the substance (*dravya*). This is the *asadbhāva-utpāda*. As an illustration, gold with its eternal qualities like yellowness, smoothness and heavyness gets modes such as the bracelet and the earring. Viewed from the standpoint-of-substance (*dravyārthika naya*), origination (*utpāda*) of the same substance (*dravya*) – gold – takes place in all modes like the bracelet and the earring. There is no origination (*utpāda*) of a new substance. This is the *sadbhāva-utpāda* of gold. Viewed from the standpoint-of-modes (*paryāyārthika naya*), the modes (*paryāya*) like the bracelet and the earring, are sequential and, therefore, it is predicated that there is origination of the bracelet or the earring or the ring. Origination (*utpāda*) takes place of something that did not exist in the past. This is the *asadbhāva-utpāda* of gold. In the same way, the substance (*dravya*), together with its eternal qualities, originates in various modes. When the predication is from the standpoint-of-substance (*dravyārthika naya*), it is said that the same substance (*dravya*), not anything new, originates in all new

modes (*paryāya*). This is the *sadbhāva-utpāda*. When the predication is from the standpoint-of-modes (*paryāyārthika naya*), it is said that there is the origination (*utpāda*) of a new object, in form of the new mode. That which existed in the past exists no more. This is the *asadbhāva-utpāda*. The modes (*paryāya*), like the bracelet and the earring, that exist from the standpoint-of-modes (*paryāyārthika naya*) are nothing but the substance (*dravya*) gold; these modes are due to the inherent power of gold to undergo such transformations. Gold itself is a mode (*paryāya*) of the substance that is gold; the mode (*paryāya*) is not distinct from the substance (*dravya*). The mode (*paryāya*) of a substance (*dravya*) is of the nature of the substance (*dravya*); the mode (*paryāya*) is not distinct from the substance (*dravya*). Therefore, the mode (*paryāya*) is the substance (*dravya*). From the standpoint-of-substance (*dravyārthika naya*), gold, with its qualities like yellowness, is transformed into modes such as the bracelet and the earring. So, the substance of gold itself is the modes like the bracelet and the earring. The substance (*dravya*), due to its inherent power, originates in sequential modes. It takes the form of the existing mode; the substance (*dravya*) is the mode (*paryāya*). It is thus established that the modes (*paryāya*) in *asadbhāva-utpāda* (or *asat-utpāda*) are nothing but the substance (*dravya*). And, the substance (*dravya*) in *sadbhāva-utpāda* (or *sat-utpāda*) is nothing but the mode (*paryāya*). The distinction between the substance (*dravya*) and the mode (*paryāya*) is only due to the difference in the standpoints; actually, there is no difference between these.

जीवो भवं भविस्सदि णरोऽमरो वा परो भवीय पुणो ।
किं दव्वत्तं पजहदि ण जहं अण्णो कहं होदि ॥2-20॥

जीवो भवन् भविष्यति नरोऽमरो वा परो भूत्वा पुनः ।
किं द्रव्यत्वं प्रजहाति न जहदन्यः कथं भवति ॥2-20॥

सामान्यार्थ - [जीवः] आत्मा [भवन्] द्रव्य-स्वभावरूप परिणमन करता हुआ [नरः] मनुष्य, [अमरः] देव [वा] अथवा [परः] अन्य अर्थात् नारकी, तिर्यच या सिद्ध, इन सब पर्याय-रूप [भविष्यति] होवेगा। [पुनः] और [भूत्वा] पर्याय-स्वरूप होकर [किं] क्या [द्रव्यत्वं] अपनी द्रव्यत्व-शक्ति को [प्रजहाति] छोड़ सकता है? कभी नहीं। और जब [न जहत्] अपने द्रव्यत्व-स्वभाव को नहीं छोड़ सकता तो [अन्यः कथं भवति] अन्य स्वरूप कैसे हो सकता है? कदापि नहीं हो सकता।

The soul, during the course of transmigration, adopts modes (*pariyāya*) as the human being, the celestial being, and others – the infernal being, the plants and animals, and the *Siddha*. While adopting such modes (*pariyāya*), 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?

Explanatory Note: During transmigration, the soul adopts, infinite times, the modes (*pariyāya*) as the human being, the celestial being, the infernal being, and the plants and animals. It also attains liberation. Although, these modes give the soul different forms, still it does not leave its own nature of substantiveness (*dravyatva*). Since the soul, while adopting different modes, does not leave its power of substantiveness (*dravyatva*), it can never become of the nature of any other

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substance. The soul that existed previously as the infernal being continues to exist as the plant or the animal, as the human being, as the celestial being, and as the *Siddha*. In all these states, the eternal substance (*dravya*) is one, the soul. Thus, from the standpoint of *sadbhāva-utpāda* (or *sat-utpāda*), while the modes (*pariyāya*) change, there is the existence of the same eternal substance (*dravya*).

मणुवो ण होदि देवो देवो वा माणुसो व सिद्धो वा ।

एवं अहोज्जमाणो अणणभावं कथं लहदि ॥2-21॥

मनुजो न भवति देवो देवो वा मानुषो वा सिद्धो वा ।

एवमभवन्नन्यभावं कथं लभते ॥2-21॥

सामान्यार्थ - [मनुजः] जो मनुष्य है वह [देवः] देव [वा] अथवा जो [देवः] देव है वह [मानुषः] मनुष्य [वा] अथवा [सिद्धः] सिद्ध अर्थात् मोक्ष-पर्यायरूप [न भवति] नहीं हो सकता। [एवं अभवन्] इस प्रकार नहीं होता हुआ [अनन्यभावं] अनन्यभाव को (अभिन्नपने को) [कथं] किस तरह [लभते] प्राप्त हो सकता है?

A man cannot be a deva and a deva cannot be a man or the *Siddha*; how can the substance (*dravya*) in all these different modes (*pariyāya*) be the same?

Explanatory Note: States of existence – like the man, the deva, or the *Siddha* – do not happen at the same time. Therefore, these states of existence – *pariyāya* – are different from one another. The substance (*dravya*), which is the doer (*kartā*), the instrument (*karāṇa*), and the substratum (*adhikarāṇa*) of the mode (*pariyāya*), and which is not distinct from the mode (*pariyāya*), changes,

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conventionally, with each change of mode (*paryāya*). As the mode (*paryāya*) changes, the substance (*dravya*) must change, albeit conventionally. From the the standpoint-of-modes (*paryāyārthika naya*), origination (*utpāda*) takes place in the substance (*dravya*) – *asadbhāva-utpāda* or *asat-utpāda*. As gold is referred to as the ‘bracelet-gold’ or the ‘earring-gold’, in the same way, the soul (*jīva*) is referred to as ‘human-soul’, ‘deva-soul’, and ‘*Siddha*-soul’. Thus, in reference to *asat-utpāda*, it is proper to accord a new form to the substance (*dravya*) with a change of the mode (*paryāya*).



द्वद्विष्टिण सव्वं दव्वं तं पज्जयद्विष्टिण पुणो ।

हवदि य अण्णमणण्णं तक्कालं तम्मयत्तादो ॥२-२२॥

द्रव्यार्थिकेन सर्वं द्रव्यं तत्पर्यायार्थिकेन पुनः ।

भवति चान्यदनन्यत्तत्कालं तन्मयत्वात् ॥२-२२॥

सामान्यार्थ - [द्रव्यार्थिकेन] द्रव्यार्थिक नय की विवक्षा से [तत् सर्वं] वह समस्त वस्तु [अनन्यत्] अन्य नहीं है, वही है, अर्थात् नर-नारकादि पर्यायों में वही एक द्रव्य रहता है, [पुनः] और [पर्यायार्थिकेन] पर्यायार्थिक नय की विवक्षा से [अन्यत्] अन्यरूप द्रव्य होता है, अर्थात् नर-नारकादि पर्यायों से जुदा-जुदा कहा जाता है क्योंकि [तत्कालं] नर-नारकादि पर्यायों के होने के समय वह द्रव्य [तन्मयत्वात्] 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 (*paryāya*). From the standpoint-of-modes (*paryāyārthika naya*), as the object takes the form of the mode (*paryāya*), it is said to be ‘other’ (*anya*) with each change of the mode (*paryāya*).



Explanatory Note: 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*).

अत्थि त्ति य णत्थि त्ति य हवदि अवत्तव्वमिदि पुणो दव्वं ।

पञ्जाएण दु केणवि तदुभयमादिदुमण्णं वा ॥2-23॥

अस्तीति च नास्तीति च भवत्यवक्तव्यमिति पुनर्द्रव्यम् ।

पर्यायेण तु केनचित् तदुभयमादिष्टमन्यद्वा ॥2-23॥

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सामान्यार्थ - [द्रव्यं] जो वस्तु है वह [केनचित् पर्यायेण] किसी एक पर्याय से [अस्ति इति] अस्ति रूप [भवति] है [च] और किसी एक पर्याय से [नास्ति इति] वही द्रव्य नास्ति रूप है [च] तथा [अवक्तव्यं इति] किसी एक पर्याय से अवक्तव्य है - वचनगोचर नहीं है [तु पुनः] और फिर [तत् उभयं] किसी एक पर्याय से वही द्रव्य अस्ति-नास्ति रूप है [वा] अथवा किसी एक पर्याय से [अन्यत्] अन्य तीन भंग स्वरूप [आदिष्टं] कहा गया है।

According as the substance (*dravya*) is viewed with regard to its different modes (*paryāya*), it may be described by the following propositions: 1) in a way it is (*asti*); 2) in a way it is not (*nāsti*); 3) in a way it is indescribable (*avaktavya*); 4) in a way it is and is not (*asti-nāsti*); and by the remaining three propositions: 5) in a way it is and is indescribable (*asti-avaktavya*); 6) in a way it is not and is indescribable (*nāsti-avaktavya*); and 7) in a way it is, is not and is indescribable (*asti-nāsti-avaktavya*).

Explanatory Note: The substance (*dravya*) is known through the seven limbs (*saptabhaṅga*) of assertion, the one-sided but relative method of comprehension (*naya*). Every object admits of a four-fold affirmative predication – *svacatuṣṭaya* – with reference to its own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*). Simultaneously, a four-fold negative predication is implied with regard to other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*). The substance (*dravya*) is viewed not only with regard to own-substance (*svadravya*) but also with regard to other-substance (*paradravya*). The substance (*dravya*) is of the nature of *asti* with regard to its *svacatuṣṭaya*. It is of the nature of *nāsti* with regard to its *paracatuṣṭaya*. Since both, the affirmation (*asti*) and the negation (*nāsti*) cannot be expressed ‘simultaneously’, it is indescribable (*avaktavya*). Viewed sequentially, it is both, the affirmation and the negation (*asti-*

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nāsti). Further, it can be *asti-avaktavya*, *nāsti-avaktavya*, and *asti-nāsti-avaktavya*, depending on the point-of-view. This seven-fold mode of predication – *saptabhaṅgī* – with its partly meant and partly non-meant affirmation (*vidhi*) and negation (*niśedha*), qualified by the word ‘*syāt*’ (literally, ‘in some respect’; indicative of conditionality of predication) dispels any contradictions that can occur in thought. The viewpoints of absolute existence, oneness, permanence, and describability, and their opposites – absolute non-existence, manyness, non-permanence, and indescribability – corrupt the nature of reality while the use of the word ‘*syāt*’ (conditional, from a particular standpoint) to qualify the viewpoints makes these logically sustainable.

एसो त्ति णत्थि कोई ण णत्थि किरिया सहावणिव्वत्ता ।
किरिया हि णत्थि अफला धम्मो जदि णिप्फलो परमो ॥2-24॥

एष इति नास्ति कश्चिन्न नास्ति क्रिया स्वभावनिर्वृत्ता ।
क्रिया हि नास्त्यफला धर्मो यदि निःफलः परमः ॥2-24॥

सामान्यार्थ – [एषः] यह पर्याय टंकोत्कीर्ण अविनाशी हो [इति] ऐसा [कश्चित्] नर-नारकादि पर्यायों में कोई भी पर्याय [नास्ति] नहीं है। और [स्वभावनिर्वृत्ता] रागादि अशुद्ध परिणतिरूप विभाव स्वभावकर उत्पन्न हुई जो [क्रिया] जीव की अशुद्ध कर्तव्यता [नास्ति न] वह नहीं है ऐसा भी नहीं अर्थात् क्रिया तो अवश्य है। [यदि] जो [परमः धर्मः] उत्कृष्ट वीतराग भाव [निष्फलः] नर-नारकादि पर्यायरूप फल करके रहित है तो [हि] निश्चय से [क्रिया] रागादि परिणामनरूप क्रिया [अफला] फल रहित [नास्ति] नहीं है, अर्थात् क्रिया फलवती है।

Modes or states of existence, such as the human or the infernal being, are not permanent. It cannot be maintained that these

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modes are not due to the activity of the soul that is not in its natural-state (*svabhāva*). These definitely are due to the activity of the soul in its unnatural state (caused by its association with the matter). The activity with excellent conduct-without-attachment (*vītarāga*) does not yield fruit of states of existence like the human or the infernal being, but, certainly, the activity with attachment (*rāga*) is not without fruit.

Explanatory Note: No mode (*paryāya*) or state of existence in this world is permanent. The soul, due to its association with the matter, evolves into various states of existence. These states of existence are the fruits of the activity of the soul that is mired, since infinite time past, with imperfections like attachment (*rāga*) and aversion (*dveṣa*). The states of existence, such as the human or the infernal being, are the results of the activity of the impure soul. As the atoms with qualities of greasiness (*snigdha*) or roughness (*rūkṣa*) combine together to form molecules, similarly, the activity of the soul that has imperfections [of delusion (*moha*), attachment (*rāga*) etc.] must result in states of existence, such as the human or the infernal being. It is true that the activity with excellent conduct-without-attachment (*vītarāga*) does not yield fruit of the states of existence like the human or the infernal being, but the activity associated with imperfections like attachment, certainly, results in fruit of different states of existence. As the atoms that do not possess qualities of greasiness or roughness do not combine to form molecules, similarly, the activity with supreme conduct-without-attachment (*vītarāga*) does not result in the worldly states of existence. Only the activity that is associated with delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*) is the cause of transmigration. The activity that is without delusion, attachment, and aversion is the own-nature (*svabhāva*) of the soul-substance (*jīvadraavya*); such activity is the supreme ‘dharma’ that results in the end of transmigration.

कर्मणामसमक्खं सभावमथ अप्पणो सहावेण ।

अभिभूय णरं तिरियं णेरइयं वा सुरं कुणादि ॥2-25॥

कर्म नामसमाख्यं स्वभावमथात्मनः स्वभावेन ।

अभिभूय नरं तिर्यञ्चं नैरयिकं वा सुरं करोति ॥2-25॥

सामान्यार्थ - [अथ] इसके बाद जो [नामसमाख्यं] नामकर्म संज्ञा वाला [कर्म] नर-नारकादि रूप नामकर्म है वह [स्वभावेन] अपने नर-नारकादि गतिरूप परिणमन स्वभाव से [आत्मनः] जीव के [स्वभावं] शुद्ध, निष्क्रिय परिणाम को [अभिभूय] आच्छादित करके जीव को [नरं] मनुष्य [तिर्यञ्चं] तिर्यच [नैरयिकं] नारकी [वा] अथवा [सुरं] देव [करोति] इन चारों गतियों-रूप करता है।

Thereafter, the karma that has the designation of name-determining or physique-making (*nāmakarma*), as per its nature, envelopes the own-nature (*svabhāva*) of the soul (*jīva*) and renders it states of existence as the human (*manuṣya*), the sub-human (*tiryāñca* – plants and animals), the infernal being (*nārakī*), and the celestial being (*deva*).

Explanatory Note: Only the soul gets involved in activity with dispositions of attachment and aversion, and, therefore, such activity of the soul is its '*bhāvakarma*'. With help from the instrumental-cause (*nimittakāraṇa*) of the '*bhāvakarma*', particles of physical matter (*pudgala*) turn into various kinds of karmas. It is for this reason that the particles of physical matter (*pudgala*) are called karmas. The fruit of these karmas are states of existence such as the human and the sub-human (plants and animals). In reality, activities like attachment and aversion of the soul are the cause of such states of existence. These states of

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existence are, therefore, the fruits of soul's activities, like attachment and aversion. Without activities, like attachment and aversion, of the soul, the particles of physical matter (*pudgala*) cannot turn into various kinds of karmas. Without the particles of physical matter (*pudgala*) turning into karmas, the soul cannot attain these states of existence. As the burning earthen-lamp, with its nature of flame, dislodges the nature of oil and turns it into the activity of providing light, similarly, karmas like knowledge-obscuring (*jñānāvaraṇīya*) dislodge the own-nature of the soul (*jīva*) and activate it into various states of existence.



णरणारयतिरियसुरा जीवा खलु णामकम्मणिव्वत्ता ।

ण हि ते लब्धसहावा परिणममाणा सकम्माणि ॥2-26॥

नरनारकतिर्यक्सुरा जीवाः खलु नामकर्मनिर्वृत्ताः ।

न हि ते लब्धस्वभावाः परिणममानाः स्वकर्माणि ॥2-26॥

सामान्यार्थ - [नरनारकतिर्यक्सुराः] मनुष्य, नारकी, तिर्यच और देव [जीवाः] इस प्रकार चार गतियों स्वरूप जीव [खलु] निश्चय से [नामकर्मनिर्वृत्ताः] नामकर्म से रचे गये हैं, [हि] इस कारण से [ते] वे जीव [स्वकर्माणि] अपने-अपने उपार्जित कर्मों-रूप [परिणममानाः] परिणमन करते हुए [लब्धस्वभावाः न] चिदानंद स्वभाव को नहीं प्राप्त होते।

Certainly, the states of existence of the soul (*jīva*) as the human, the sub-human (plants and animals), the infernal being, and the celestial being are the fruits of its name-karma (*nāmakarma*). Because of this reason, the soul, while enjoying the fruits of its karmas, does not attain own-nature (*svabhāva*).



Explanatory Note: The name-karma (*nāmakarma*) transforms the soul (*jīva*) into four states of existence; still, the soul never loses own-nature (*svabhāva*). As the gem, set in gold, does not lose its own-nature, similarly, the soul (*jīva*) does not lose own-nature (*svabhāva*) in its various states of existence. However, in these states of existence, due to the effect of karmas, the soul does not attain its pristine, pure nature. As the water that flows through the forest of the neem or the sandalwood loses its natural taste and smell, similarly, the soul (*jīva*), while undergoing transformations due to the fruit of karmas, loses its natural attributes such as being incorporeal – without material form (*amūrtatva*) – and being delusion-free (*nirmoha* or *vītarāga*). It is clear, thus, that the soul (*jīva*), due to karmic transformations, becomes of many kinds; still, it does not lose own-nature (*svabhāva*).

जायदि णेव ण णस्सदि खणभंगसमुब्भवे जणे कोई ।

जो हि भवो सो विलओ संभवविलय त्ति ते णाणा ॥2-27॥

जायते नैव न नश्यति क्षणभङ्गसमुद्भवे जने कश्चित् ।

यो हि भवः स विलयः संभवविलयाविति तौ नाना ॥2-27॥

सामान्यार्थ - [क्षणभङ्गसमुद्भवे] समय-समय विनाश होने वाले [जने] इस जीवलोक में [कश्चित्] कोई भी जीव [नैव जायते] न तो उत्पन्न होता है [न नश्यति] और न नष्ट होता है। [यः] जो द्रव्य [हि] निश्चय से [भवः] उत्पत्ति-रूप है [स] वही वस्तु [विलयः] नाश-रूप है [इति] इसलिए [तौ] वे [संभवविलयौ] उत्पाद और नाश ये दोनों पर्याय [नाना] भेद लिये हुए हैं।

This world continually witnesses the phenomenon of destruction (*vināśa*, *vyaya*). Still, there is neither origination

(*utpāda*) nor destruction (*vināśa*) of the substance (*dravya*). The substance (*dravya*) subsists through the origination (*utpāda*) as well as the destruction (*vināśa*). Moreover, the two phenomena – origination (*utpāda*) and destruction (*vināśa*) – are different [as there is the change of modes (*paryāya*)].

Explanatory Note: In this ever-changing world, the substance (*dravya*), when viewed from the standpoint-of-substance (*dravyārthika naya*), undergoes neither origination (*utpāda*) nor destruction (*vyaya*). It has permanence (*dhrauvya*) as it maintains own-nature throughout. From this standpoint, origination (*utpāda*) and destruction (*vyaya*) are not different. When viewed from the standpoint-of-mode (*paryāyārthika naya*), the substance undergoes both, the origination (*utpāda*) and the destruction (*vyaya*). From this standpoint, origination (*utpāda*) and destruction (*vyaya*) are different. The view that the pot and the lump-of-clay are the same can be true only from the point of view of the substance, i.e., the clay. Similarly, the view that the destruction (*vināśa*, *vyaya*) and the origination (*utpāda*) are the same can stand scrutiny only from the point of view of the substance (*dravya*). Under this standpoint, origination of the state of the celestial being and destruction of the state of the human being happen in the same substance, i.e., the soul (*jīva*). What originates is the same as what is destroyed; the soul (*jīva*) exhibits permanence (*dhrauvya*) in its states of existence. When viewed from the standpoint-of-mode (*paryāyārthika naya*), however, there is difference between the two. The view that the pot and the lump-of-clay are not the same is true from the point of view of the mode (*paryāya*). Similarly, the view that the destruction (*vināśa*, *vyaya*) and the origination (*utpāda*) are not the same stands scrutiny from the point of view of the mode (*paryāya*). The statement that one thing gets origination (*utpāda*) and another thing gets destruction (*vināśa*, *vyaya*) cannot be true if the thing is viewed from the

standpoint-of-substance (*dravyārthika naya*). However, from the standpoint-of-mode (*pariyāyārthika naya*), the statement certainly holds true. Under this standpoint, the origination of the state of the celestial being and destruction of the state of the human being exhibit difference of the substance. What originates is not the same as what is destroyed; the soul (*jīva*) exhibits transition in its states of existence.



तम्हा दु णत्थि कोई सहावसमवट्ठिदो त्ति संसारे ।

संसारो पुण किरिया संसरमाणस्स दव्वस्स ॥2-28॥

तस्मात्तु नास्ति कश्चित् स्वभावसमवस्थित इति संसारे ।

संसारः पुनः क्रिया संसरतो द्रव्यस्य ॥2-28॥

सामान्यार्थ - [तस्मात् तु] इस पूर्वोक्त रीति से [संसारे] संसार में [कश्चित्] कोई भी वस्तु [स्वभावसमवस्थितः] स्वभाव से अवस्थित है [इति] ऐसा [नास्ति] नहीं है, [पुनः] और जो [संसरतो द्रव्यस्य] चारों गतियों में भ्रमण करने वाले जीव-द्रव्य की [क्रिया] जो क्रिया (अन्य-अन्य अवस्था-रूप परिणति) है, वही [संसारः] संसार है।

Due to the aforesaid reason, there is no object in this world that is permanently established in own nature (*svabhāva*). And, the transformation of the soul-substance (*jīvadraya*), in the four states of existence, characterizes worldly existence – *saṃsāra*.

Explanatory Note: Though the soul (*jīva*) is permanent from the point of view of its substance (*dravya*), it is transient from the point of view of its mode (*pariyāya*). In this world, no state of existence, like the state of the human being, is permanent. During



transmigration, the soul (*jīva*) keeps on attaining new states of existence while shedding the prior states of existence; this is the nature of the worldly existence – *saṃsāra*.

आदा कम्ममलीमसो परिणामं लहदि कम्मसंजुत्तं ।

तत्तो सिलिसदि कम्मं तम्हा कम्मं तु परिणामो ॥2-29॥

आत्मा कर्ममलीमसः परिणामं लभते कर्मसंयुक्तम् ।

ततः श्लिष्यति कर्म तस्मात् कर्म तु परिणामः ॥2-29॥

सामान्यार्थ - [आत्मा] यह जीव [कर्ममलीमसः] पुद्गल-कर्मों से अनादिकाल से मलिन हुआ [कर्मसंयुक्तं] मिथ्यात्व, रागादि रूप कर्म सहित [परिणामं] अशुद्ध विभाव (विकार) रूप परिणाम को [लभते] पाता है, [ततः] और उस रागादि रूप विभाव परिणाम से [कर्म] पुद्गलीक द्रव्यकर्म [श्लिष्यति] जीव के प्रदेशों में आकर बंध को प्राप्त होता है [तु] और [तस्मात्] इसी कारण से [परिणामः] रागादि विभाव परिणाम ही [कर्म] 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*).

Explanatory Note: The soul's impure transformations (like attachment) cause the bondage of fresh material-karmas

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

परिणामो सयमादा सा पुण किरिय त्ति होइ जीवमया ।

किरिया कम्म त्ति मदा तम्हा कम्मस्स ण दु कत्ता ॥2-30॥

परिणामः स्वयमात्मा सा पुनः क्रियेति भवति जीवमयी ।

क्रिया कर्मेति मता तस्मात्कर्मणो न तु कर्ता ॥2-30॥

सामान्यार्थ - [परिणामः] जो आत्मा का परिणाम है वह [स्वयं] आप [आत्मा] जीव ही है [पुनः] और [क्रिया] वह परिणामरूप क्रिया [जीवमयी] जीवकर की जाती है, इससे जीवमयी [इति] ऐसी [भवति] होती है, अर्थात् कही जाती है। [क्रिया] जो क्रिया है वही [कर्म इति] 'कर्म' ऐसी संज्ञा से [मता] मानी गई है [तस्मात्] इस कारण आत्मा [कर्मणः] द्रव्यकर्म का [न तु कर्ता] करने वाला नहीं है।

The transformation (*pariṇāma*) of the soul (*jīva*) is nothing but the soul (*jīva*). Further, the activity (*kriyā*) of transformation of

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the soul (*jīva*) is of the nature of the soul – *jīvamayī*. The activity (*kriyā*) itself is the karma. Therefore, the soul (*jīva*) is not the doer (*kartā*) of the material-karma (*dravyakarma*).

Explanatory Note: The transformer (*pariṇāmī*) is the doer (*kartā*) of its transformation (*pariṇāma*); there is no distinction between the transformer (*pariṇāmī*) and the transformation (*pariṇāma*). Therefore, the transformation (*pariṇāma*) of the soul (*jīva*) is the soul (*jīva*) itself. Since the substance (*dravya*) is ‘identical’ (*tanmaya*) with the activity (*kriyā*) of its transformation (*pariṇāma*), the transformation (*pariṇāma*) of the soul (*jīva*) is the activity (*kriyā*) of the soul (*jīva*). The soul (*jīva*) performs activity (*kriyā*) on its own and, therefore, such activity is the karma of the soul (*jīva*). The transformation (*pariṇāma*), like attachment, of the impure soul (*jīva*) is its activity (*kriyā*). The soul (*jīva*) becomes one with its activity (*kriyā*) and such activity of the soul is its ‘*bhāvakarma*’. The soul (*jīva*), certainly, is the doer of its ‘*bhāvakarma*’. When the soul is the doer of its ‘*bhāvakarma*’, it can never be the doer of the transformation of the particles of matter (*pudgala*) into karma – the material-karma or ‘*dravyakarma*’. The question arises, what causes the transformation of the particles of matter (*pudgala*) into the material-karma – the ‘*dravyakarma*’? The transformation of the particles of matter (*pudgala*) is the *pudgala* itself since the transformer (*pariṇāmī*) is the doer (*kartā*) of its transformation (*pariṇāma*) and the transformer (*pariṇāmī*) and the transformation (*pariṇāma*) are but one. The transformation (*pariṇāma*) of the particles of matter (*pudgala*) is the activity (*kriyā*) of the particles of matter (*pudgala*). The activity (*kriyā*) is the karma. The matter (*pudgala*) performs the activity (*kriyā*) independently. The matter (*pudgala*), therefore, is the doer of its transformation into the ‘*dravyakarma*’; it is not the doer (*kartā*) of the activity of the soul – the ‘*bhāvakarma*’. From the transcendental-point-of-view (*niścayanaya*), the soul (*jīva*)

transforms into the nature of the soul (*jīva*) and the matter (*pudgala*) transforms into the nature of the matter (*pudgala*). There is absolute-non-existence (*atyantābhāva*) between the soul (*jīva*) and the matter (*pudgala*); these two can never become one in the three times. The soul (*jīva*) is existent with respect to its own characteristic of consciousness (*cetanā*) but exhibits absolute-non-existence (*atyantābhāva*) with respect to the inanimate (*acetana*) nature of the matter (*pudgala*).

परिणमदि चेदणाए आदा पुण चेदणा तिधाभिमदा ।

सा पुण णाणे कम्मे फलम्मि वा कम्मणो भणिदा ॥2-31॥

परिणमति चेतनया आत्मा पुनः चेतना त्रिधाभिमता ।

सा पुनः ज्ञाने कर्मणि फले वा कर्मणो भणिता ॥2-31॥

सामान्यार्थ - [आत्मा] जीव [चेतनया] चेतना स्वभाव से [परिणमति] परिणमन करता है [पुनः] और [सा चेतना] वह चैतन्य-परिणति [अभिमता] सर्वज्ञदेवकर मानी हुई [ज्ञाने] ज्ञान-परिणति में [कर्मणि] कर्म-परिणति में अथवा [कर्मणः फले] कर्म-फल-परिणति में [त्रिधा] तीन प्रकार की [भणिता] कही गई है।

The transformation (*pariṇāma*) of the soul (*jīva*) manifests in the nature of consciousness (*cetanā*). Lord Jina has expounded that this transformation of the soul (*jīva*) is of three kinds: 1) knowledge-transformation (*jñānapariṇati*), 2) karma-transformation (*karmapariṇati*), and 3) fruit-of-karma-transformation (*karmaphalapariṇati*).

Explanatory Note: The nature of the soul (*jīva*) is consciousness (*cetanā*). The transformation (*pariṇāma*) of the soul (*jīva*) does not

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ever leave consciousness (*cetanā*). The soul (*jīva*), therefore, has consciousness (*cetanā*) in all its dispositions. Lord Jina has said that consciousness (*cetanā*) has three kinds of transformation: 1) knowledge-transformation (*jñānapariṇati*), 2) karma-transformation (*karmapariṇati*), and 3) fruit-of-karma-transformation (*karmaphalapariṇati*).

णाणं अत्थवियप्पो कम्मं जीवेण जं समारब्धं ।

तमणोगविधं भणितं फलं त्ति सोक्खं व दुक्खं वा ॥2-32॥

ज्ञानमर्थविकल्पः कर्म जीवेन यत्समारब्धम् ।

तदनेकविधं भणितं फलमिति सौख्यं वा दुःखं वा ॥2-32॥

सामान्यार्थ - [अर्थविकल्पः] स्व-पर का भेद लिये जीवादिक पदार्थों को भेद सहित तदाकार जानना वह [ज्ञानं] ज्ञानभाव है, अर्थात् आत्मा का ज्ञानभावरूप परिणमना, उसे ज्ञानचेतना कहते हैं और [जीवेन] आत्मा ने [यत् समारब्धं] अपने कर्तव्य से समय-समय में जो भाव किये हैं [तत्कर्म] वह भावरूप कर्म है [अनेकविधं] वह शुभादिक के भेद से अनेक प्रकार है, उसी को कर्मचेतना कहते हैं [वा] और [सौख्यं] सुखरूप [वा] अथवा [दुःखं] दुःखरूप [फलं] उस कर्म का फल है [इति भणितं] 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

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happiness (*sukha*) or misery (*duḥkha*) is the fruit-of-karma-consciousness (*karmaphalacetanā*).

Explanatory Note: 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 transformation gives rise to various kinds of karmas, classified broadly into auspicious (*śubha*) and inauspicious (*aśubha*) karmas. 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 fruits of the karmas is fruit-of-karma-consciousness (*karmaphalacetanā*).

अप्या परिणामप्या परिणामो णाणकम्मफलभावी ।

तम्हा णाणं कम्मं फलं च आदा मुणेदव्वो ॥2-33॥

आत्मा परिणामात्मा परिणामो ज्ञानकर्मफलभावी ।

तस्मात् ज्ञानं कर्म फलं चात्मा मन्तव्यः ॥2-33॥

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सामान्यार्थ - [आत्मा] जीव [परिणामात्मा] परिणाम स्वभाववाला है, [परिणामः] और परिणाम [ज्ञानकर्मफलभावी] ज्ञानरूप-कर्मरूप-कर्मफलरूप होने को समर्थ है। [तस्मात्] इस कारण [ज्ञानं] ज्ञानपरिणाम [कर्म] कर्मपरिणाम [च] और [फलं] कर्मफलपरिणाम ये ही [आत्मा] जीवस्वरूप [मन्तव्यः] जानने चाहिये।

The soul (*jīva*) undergoes transformations and transformations are of the nature of knowledge-transformation (*jñānapariṇāma*), karma-transformation (*karmapariṇāma*), and fruit-of-karma-transformation (*karmaphalapariṇāma*). These transformations, knowledge-transformation (*jñānapariṇāma*), karma-transformation (*karmapariṇāma*), and fruit-of-karma-transformation (*karmaphalapariṇāma*) should be understood as the nature of the soul (*jīva*).

Explanatory Note: The soul (*jīva*) is forever of the nature of transformations (*pariṇāma*). The transformations are of three kinds: knowledge-transformation (*jñānapariṇāma*), karma-transformation (*karmapariṇāma*), and fruit-of-karma-transformation (*karmaphalapariṇāma*). Since there is no distinction between the transformer (*pariṇāmī*) and the transformation (*pariṇāma*), the transformations (*pariṇāma*) of the soul (*jīva*) are the soul (*jīva*) itself. 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 (*paryāya*) 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 (*jñānapariṇāma*).

कर्ता करणं कर्म फलं च अप्य त्ति णिच्छिदो समणो ।
परिणमदि णोव अण्णं जदि अप्पाणं लहदि सुद्धं ॥2-34॥

कर्ता करणं कर्म कर्मफलं चात्मेति निश्चितः श्रमणः ।
परिणमति नैवान्यद्यदि आत्मानं लभते शुद्धम् ॥2-34॥

सामान्यार्थ - [कर्ता] काम का करनेवाला [करणं] जिससे किया जाय, ऐसा मुख्य कारण [कर्म] जो किया जाय वह कर्म [च] और [कर्मफलं] कर्म का फल - ये चारों [आत्मा इति] आत्मा ही हैं ऐसा [निश्चितः] निश्चय करने वाला [श्रमणः] भेदविज्ञानी मुनि [यदि] जो [अन्यत्] परद्रव्यरूप [न एव] नहीं [परिणमति] परिणमन करता है तो वह [शुद्धं आत्मानं] शुद्ध अर्थात् कर्मोपाधि-रहित शुद्ध चिदानन्दरूप आत्मा को [लभते] पाता है।

The ascetic (*śramaṇa*) who has ascertained that the doer (*kartā*), the instrument (*kaṛaṇa*), the activity (*karma*) and the fruit-of-karma (*karmaphala*) are nothing but the soul (*jīva*) and does not evolve into anything that is other than the soul, attains the pure and stainless state of the self-*śuddhātmā*.

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 (*kaṛaṇa*), the activity (*karma*) and the fruit-of-karma (*karmaphala*). He does not transform the soul (*jīva*) into impure state of union with other-substances

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(*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 (*karaṇa*) 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 (*karaṇa*), 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 (*karaṇa*) 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 (*karaṇa*), 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.

This completes the general (*sāmānya*) discussion on the substance (*dravya*).



द्व्यं जीवमजीवं जीवो पुण चेदणोवओगमओ ।

पोग्गलद्व्यप्पमुहं अचेदणं हवदि य अज्जीवं ॥2-35॥

द्रव्यं जीवोऽजीवो जीवः पुनश्चेतनोपयोगमयः ।

पुद्गलद्रव्यप्रमुखोऽचेतनो भवति चाजीवः ॥2-35॥

सामान्यार्थ - [द्रव्यं] सत्तारूप वस्तु [जीवः अजीवः] जीव तथा अजीव - इस तरह दो भेदरूप है [पुनः] और इन दोनों में से [जीवः] जीवद्रव्य [चेतनोपयोगमयः] चेतना और ज्ञान-दर्शनोपयोगमयी है [च] और [पुद्गल-द्रव्यप्रमुखः] पुद्गल द्रव्य को आदि लेकर पाँच द्रव्य [अचेतनः] चेतना-रहित अर्थात् जड़स्वरूप [अजीवः भवति] 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 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*).

Explanatory Note: 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 (*dharmā*), 3) the medium of rest (*adharma*), 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*).

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पोगलजीवणिबद्धो धम्माधम्मत्थिकायकालङ्घो ।

वट्टदि आयासे जो लोगो सो सव्वकाले दु ॥2-36॥

पुद्गलजीवनिबद्धो धर्माधर्मास्तिकायकालाढ्यः ।

वर्तते आकाशे यो लोकः स सर्वकाले तु ॥2-36॥

सामान्यार्थ - [यः] जो क्षेत्र [आकाशे] अनन्त आकाश में [पुद्गलजीव-निबद्धः] पुद्गल और जीवकर संयुक्त है और [धर्माधर्मास्तिकायकालाढ्यः] धर्मास्तिकाय, अधर्मास्तिकाय और काल इनसे भरा हुआ है [स तु] वही क्षेत्र [सर्वकाले] अतीत, अनागत, वर्तमान - तीनों कालों में [लोकः] 'लोक' ऐसे नाम से कहा जाता है।

The space (*ākāśa*) is infinite (*ananta*) and gives room to the souls (*jīva*) and the matter (*pudgala*). The medium of motion (*dharmāstikāya*)¹, the medium of rest (*adharmāstikāya*), and the time (*kāla*) permeate this universe-space (*lokākāśa*). This much of the space is the universe-space (*lokākāśa*), in the three times – the past, the present and the future.

Explanatory Note: Space (*ākāśa*) has infinite space-points and it pervades both the universe (*lokākāśa*) and the non-universe

¹ The term '*astikāya*' means spatiality or extensive magnitude. The atom or the material point is the unit of space; the spatial point is occupied by the atom (*anu*). Since the five entities, the soul (*jīva*), the physical matter (*pudgala*), the medium of motion (*dharmā*), the medium of rest (*adharmā*), 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.

(*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*).

उत्पादद्विदिभंगा पोग्गलजीवप्पगस्स लोगस्स ।

परिणामादो जायंते संघादादो व भेदादो ॥2-37॥

उत्पादस्थितिभङ्गाः पुद्गलजीवात्मकस्य लोकस्य ।

परिणामाज्जायन्ते संघाताद्वा भेदात् ॥2-37॥

सामान्यार्थ - [पुद्गलजीवात्मकस्य लोकस्य] पुद्गल और जीव इन दोनों की गति-स्थिति परिणति रूप लोक के [उत्पादस्थितिभङ्गाः] उत्पाद, ध्रौव्य और व्यय (विनाश) [परिणामाः] ऐसे तीन परिणाम [संघातात्] मिलने से [वा] अथवा [भेदात्] पृथक् होने से [जायन्ते] होते हैं।

In the universe (*loka*) of the soul (*jīva*) and the matter (*pudgala*), the transformations (*pariṇāma*) of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) take place either through union (fusion or *saṃghāta*) or division (fission or *bheda*).

Explanatory Note: There can be two distinctions of substances (*dravya*): in respect of the activity (*kriyā*) and in respect of the being (*bhāva*). The soul (*jīva*) and the matter (*pudgala*) exhibit both, these are of the nature-of-activity (*kriyāvanta*) and of the nature-of-being (*bhāvavanta*). The other four substances (*dravya*) exhibit only the nature-of-being (*bhāvavanta*). Movement is the

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mark (*lakṣaṇa*) of the activity (*kriyā*). The change-of-being (*pariṇamana*) is the mark (*lakṣaṇa*) of the nature-of-being (*bhāvavanta*). All substances (*dravya*) experience origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) due to their change-of-being (*pariṇamana*), since these are of the nature-of-being (*bhāvavanta*). This results in changes in their modes (*paryāya*). Activity (*kriyā*) takes place only in two substances, the soul (*jīva*) and the matter (*pudgala*). Due to the activity (*kriyā*), the matter (*pudgala*) has the nature of movement; union (fusion or *saṃghāta*) or division (fission or *bheda*) takes place in the molecules of matter (*pudgala*). Due to this union or division, the matter (*pudgala*) exhibits origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). Similarly, the soul (*jīva*), contaminated with karmas, exhibits movement – activity (*kriyā*). It exhibits union (fusion or *saṃghāta*) with new forms of matter (*pudgala*) – karmic (*karma*) and quasi-karmic (*nokarma*) – or division (fission or *bheda*) from old forms of matter (*pudgala*). Due to this activity (*kriyā*) of union or division, the soul (*jīva*) exhibits origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). It is thus clear that the two substances, the soul (*jīva*) and the matter (*pudgala*), are of the nature-of-activity (*kriyāvanta*) and also of the nature-of-being (*bhāvavanta*). The remaining four substances – the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) – are only of the nature-of-being (*bhāvavanta*).

लिंगेहिं जेहिं दव्वं जीवमजीवं च हवदि विण्णादं ।

ते तब्भावविसिद्धा मुत्तामुत्ता गुणा णेया ॥२-३८॥

लिङ्गैर्यैर्द्रव्यं जीवोऽजीवश्च भवति विज्ञातम् ।

ते तद्भावविशिष्टा मूर्तामूर्ता गुणा ज्ञेयाः ॥२-३८॥

सामान्यार्थ - [यैः लिङ्गैः] जिन चिह्नों से [जीवः] जीव [च] और [अजीवः] अजीव [द्रव्यं] द्रव्य [विज्ञातं भवति] जाना जाता है [ते] वे चिह्न (लक्षण) [तद्भावविशिष्टाः] द्रव्यों के स्वरूप की विशेषता लिये हुए [मूर्तामूर्ता गुणाः] मूर्तीक और अमूर्तीक गुण [ज्ञेयाः] 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 (*mūrtika*) and the non-corporeal (*amūrtika*) qualities (*guṇa*) of the substances (*dravya*).

Explanatory Note: 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 (*puḍgala*) is corporeal (*mūrtika*) and the remaining five substances (*dravya*) – the soul (*jīva*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) – are non-corporeal (*amūrtika*).

मुत्ता इन्द्रियगेज्झा पोग्गलदव्वप्पगा अणेगविधा ।
दव्वाणममुत्ताणं गुणा अमुत्ता मुणेदव्वा ॥2-39॥

मूर्ता इन्द्रियग्राह्याः पुद्गलद्रव्यात्मका अनेकविधाः ।
द्रव्याणाममूर्तानां गुणा अमूर्ता ज्ञातव्याः ॥2-39॥

सामान्यार्थ - [मूर्ताः] जो मूर्त गुण हैं वे [इन्द्रियग्राह्याः] इन्द्रियों से ग्रहण किये जाते हैं और वे [पुद्गलद्रव्यात्मकाः] पुद्गलद्रव्य के ही हैं तथा [अनेकविधाः] वर्णादिक भेदों से अनेक तरह के हैं। [अमूर्तानां द्रव्याणां] और जो अमूर्तिक द्रव्यों के [गुणाः] गुण हैं वे [अमूर्ताः] अमूर्तिक [ज्ञातव्याः] जानने चाहिये।

The qualities (*guṇa*) that are corporeal (*mūrtika*) are of many kinds and are recognized by the senses (*indriya*); the physical matter (*pudgala*) has these qualities (*guṇa*). The non-corporeal (*amūrtika*) substances (*dravya*) have non-corporeal (*amūrtika*) qualities (*guṇa*).

Explanatory Note: The corporeal (*mūrtika*) qualities are recognized by the senses (*indriya*). The non-corporeal (*amūrtika*) qualities are not recognized by the senses (*indriya*). Thus, that which is amenable to recognition by the senses is the mark (*lakṣaṇa*) of the corporeal (*mūrtika*) substance (*dravya*), i.e., the physical matter (*pudgala*). That which is not amenable to recognition by the senses is the mark (*lakṣaṇa*) of the non-corporeal (*amūrtika*) substances (*dravya*), i.e., the soul (*jīva*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*).

वण्णरसगंधफासा विज्जंते पुग्गलस्स सुहुमादो ।

पुढवीपरियंतस्स य सद्दो सो पोग्गलो चित्तो ॥2-40॥

वर्णरसगन्धस्पर्शा विद्यन्ते पुद्गलस्य सूक्ष्मात् ।

पृथिवीपर्यन्तस्य च शब्दः स पौद्गलश्चित्रः ॥2-40॥

सामान्यार्थ - [सूक्ष्मात् पृथिवीपर्यन्तस्य] परमाणु से लेकर महास्कंध पृथिवी पर्यन्त [पुद्गलस्य] ऐसे पुद्गलद्रव्य में [वर्णरसगन्धस्पर्शाः] रूप-5, रस-5, गन्ध-2, स्पर्श-8 ये चार प्रकार के गुण [विद्यन्ते] मौजूद हैं [च] और जो [शब्दः] शब्द है [सः] वह [पौद्गलश्चित्रः] 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 (*sparśa*). The sound (*śabda*), which is of many kinds, is the mode (*paryāya*) of the matter (*pudgala*).

Explanatory Note: 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

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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.

All the above-mentioned six kinds of matter (*pudgala*) must have the four qualities (*guṇa*) of touch (*sparśa*) etc.; these qualities are not found in other substances (*dravya*) that are non-corporeal (*amūrtika*). These qualities (*guṇa*), therefore, are marks (*cihna*, *lakṣaṇa*) of the matter (*pudgala*). The sound (*śabda*) is recognized by the sense-of-hearing (*śrotra*) but it is the mode (*paryāya*) of the matter (*pudgala*), not its quality (*guṇa*). Since sound is produced by the union of molecules (*skandha*) of the matter (*pudgala*), it is the mode (*paryāya*) and not the quality (*guṇa*) of the matter (*pudgala*). Why the sound is the mode (*paryāya*) and not the quality (*guṇa*) of the matter (*pudgala*)? The answer is that the mode (*paryāya*) is marked by transitoriness and the quality (*guṇa*) by permanence. If sound were to be the quality (*guṇa*) of the matter (*pudgala*), all matter (*pudgala*) would be of the nature of sound (*śabda*); this is certainly not the case. The sound is produced by the union of molecules (*skandha*) of the matter (*pudgala*); it is, therefore, the mode (*paryāya*) of the matter (*pudgala*) and not its quality (*guṇa*). One may argue that as the earth is the mode (*paryāya*) of the matter (*pudgala*) and it is recognized by the four senses of touch etc., similarly, sound too, which is the mode (*paryāya*) of the matter (*pudgala*), should be amenable to recognition by the four senses of touch (*sparśa*) etc. besides by the sense of hearing (*śrotra*). There is no anomaly in this. The rule is that each sense has its own subject of recognition; it does not mean



that every mode (*paryāya*) of the matter (*pudgala*) must be amenable to recognition by all the senses.

The water, a mode (*paryāya*) of the matter (*pudgala*), is not subject to recognition by the sense-of-smell (*ghrāṇa*), the fire is not subject to recognition by the senses of smell (*ghrāṇa*) and taste (*rasana*), and the air is not subject to recognition by the senses of smell (*ghrāṇa*), taste (*rasana*) and sight (*netra* or *cakṣu*). In the same way, sound (*śabda*) is subject to recognition by the sense of hearing (*śrotra*) only, not by the other senses. One may now argue that the water does not have the quality of smell (*gandha*) and that is why the sense-of-smell (*ghrāṇa*) does not recognize it. The fire does not have the qualities of smell (*gandha*) and taste (*rasa*) and that is why the sense-of-smell (*ghrāṇa*) and the sense-of-taste (*rasana*) do not recognize it. The air does not have the qualities of smell (*gandha*), taste (*rasa*) and colour (*varṇa* or *rūpa*), and that is why the sense-of-smell (*ghrāṇa*), the sense-of-taste (*rasana*) and the sense-of-sight (*netra* or *cakṣu*) do not recognize it. The reply is that there is no matter (*pudgala*) which does not have all the four qualities (*guṇa*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). This is the Word of the Omniscient Lord. These, the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*), have all the four qualities (*guṇa*). The distinction is of primary and secondary. The earth (*pṛthivī*) has all four – touch (*sparśa*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*) – as its primary qualities (*guṇa*). The quality of smell (*gandha*) is secondary in the water (*jala*). The qualities of smell (*gandha*) and taste (*rasa*) are secondary in the fire (*agni*). The qualities of smell (*gandha*), taste (*rasa*) and colour (*varṇa*) are secondary in the air (*vāyu*). Therefore, all forms of matter (*pudgala*) have all the four qualities (*guṇa*). There is another justification for the above. The ‘*candrakāntamaṇi*’, having the earth as its body, releases the water; the water is transformed into the pearl that has the earth as its body; the ‘*arni*’ wood is able to produce the fire; and the consumption of the cereal ‘*jau*’ produces the air in the stomach.

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This establishes the fact that there is no distinction in the matter (*pudgala*) of the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*); the distinction lies in the state of their transformation (*pariṇamana*). All forms of matter (*pudgala*) have the four qualities (*guṇa*) of touch (*sparśa*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*).

आगासस्सवगाहो धम्मद्रव्यस्स गमणहेदुत्तं ।

धम्मेदरद्रव्यस्स दु गुणो पुणो ठाणकारणदा ॥2-41॥

कालस्स वट्टणा से गुणोवओगो त्ति अप्पणो भणिदो ।

णेया संखेवादो गुणा हि मुत्तिप्पहीणाणं ॥2-42॥ (जुगलं)

आकाशस्यावगाहो धर्मद्रव्यस्य गमनहेतुत्वम् ।

धर्मेतरद्रव्यस्य तु गुणः पुनः स्थानकारणता ॥2-41॥

कालस्य वर्तना स्यात् गुण उपयोग इति आत्मनो भणितः ।

ज्ञेया संक्षेपाद्गुणा हि मूर्तिप्रहीणानाम् ॥2-42॥ (युगलम्)

सामान्यार्थ - [आकाशस्य] आकाश द्रव्य का [अवगाहः] एक ही समय सब द्रव्यों को जगह देने का कारण ऐसा अवगाह-नामा विशेष गुण है [तु] और [धर्मस्य] धर्म द्रव्य का [गमनहेतुत्वं] जीव-पुद्गलों के गमन का कारण ऐसा गतिहेतुत्व-नामा विशेष गुण है [पुनः] तथा [धर्मेतरद्रव्यस्य] अधर्म द्रव्य का [गुणः] विशेष गुण [स्थानकारणता] एक ही समय स्थिति-भाव को परिणत हुए जीव-पुद्गलों की स्थिति का कारणपना है। [कालस्य] काल द्रव्य का [वर्तना] सभी द्रव्यों के समय-समय परिणमन की प्रवृत्ति का कारण ऐसा वर्तना नाम का गुण [स्यात्] है, [आत्मनः गुणः] जीव द्रव्य का विशेष गुण [उपयोगः इति भणितः] चेतना परिणाम है, ऐसा भगवान् ने कहा है। [हि] निश्चय से [एते

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गुणाः] पहले कहे जो विशेष गुण हैं वे [संक्षेपात्] विस्तार न करके थोड़े में ही [मूर्तिप्रहीणानां] मूर्तिरहित जो पाँच द्रव्य हैं उनके [ज्ञेयाः] जानना चाहिये।

The specific quality of the substance of space (*ākāśa dravya*) is to provide room – *avagāhana* – to all substances at the same time. And, the specific quality of the substance of medium of motion (*dharma dravya*) is to render assistance in motion – *gatihetutva* – to the substances of soul (*jīva*) and matter (*pudgala*). Further, the specific quality of the substance of medium of rest (*adharma dravya*) is to render assistance in rest – *sthitihetutva* – to the substances of soul (*jīva*) and matter (*pudgala*). The specific quality of the substance of time (*kāla dravya*) is to render assistance to all substances in their continuity of being through gradual changes – *vartanā* – and in their modifications through time. Lord Jina has said that the specific quality of the substance of soul (*jīva dravya*) is consciousness (*cetanā*) that manifests in form of cognition (*upayoga*). In essence, each of the five non-corporeal (*amūrtika*) substances (*dravya*) must be known to have the above mentioned specific qualities.

Explanatory Note: To provide room – *avagāhana* – to all substances at the same time can be the specific quality of only the substance of space (*ākāśa dravya*) since it is all-pervasive (*sarvagata*). The other five substances (*dravya*) are not all-pervasive (*sarvagata*). All substances find common accommodation in the substance of space (*ākāśa dravya*). To render assistance in motion – *gatihetutva* – to the substances of soul (*jīva*) and matter (*pudgala*) is the specific quality of only the substance of medium of motion (*dharma dravya*). To render assistance in rest – *sthitihetutva* – to the substances of soul (*jīva*) and matter (*pudgala*) is the specific quality of only the substance of medium of rest (*adharma dravya*). To render assistance to all substances in

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their continuity of being through gradual changes – *vartanā* – and in their modifications through time is the specific quality of only the substance of time (*kāla dravya*). Consciousness (*cetanā*) that manifests in form of cognition (*upayoga*) is the specific quality of the substance of soul (*jīva dravya*); the other five substances are inanimate (*acetana*) and, therefore, without consciousness.

जीवा पोग्गलकाया धम्माऽधम्मा पुणो य आगासं ।

सपदेसेहिं असंखा णत्थि पदेस त्ति कालस्स ॥2-43॥

जीवाः पुद्गलकाया धर्माधर्मौ पुनश्चाकाशम् ।

स्वप्रदेशैरसंख्याता न सन्ति प्रदेशा इति कालस्य ॥2-43॥

सामान्यार्थ – [जीवाः] जीव-द्रव्य [पुद्गलकायाः] पुद्गल-स्कंध [पुनः] और [धर्माधर्मौ] धर्म-द्रव्य तथा अधर्म-द्रव्य [च] और [आकाशं] आकाश-द्रव्य – ये पाँच द्रव्य [स्वप्रदेशैः] स्वप्रदेशों की अपेक्षा से [असंख्याताः] गणना-रहित हैं, अर्थात् कोई असंख्यात प्रदेशी है कोई अनन्त प्रदेशी है। [कालस्य] काल-द्रव्य के [प्रदेशाः इति] अनेक प्रदेश [न संति] नहीं हैं, अर्थात् काल-द्रव्य प्रदेश-मात्र होने से अप्रदेशी है।

The substances of the soul (*jīva dravya*), the physical-matter (*pudgalakāya*), the medium of motion (*dharma dravya*), the medium of rest (*adharmā dravya*) and the space (*ākāśa dravya*), each, has innumerable or infinite (*asaṃkhyāta* or *ananta*) space-points (*pradeśa*). The substance of time (*kāla dravya*) does not have multiple space-points (*pradeśa*).

Explanatory Note: The substances of the soul (*jīva*), the physical-matter (*pudgala*), the medium of motion (*dharma*), the

medium of rest (*adharmā*) and the space (*ākāśa*) have multiple space-points (*pradeśa*); these five substances occupy many spatial points and are called the 'pañcāstikāya'. The substance of soul (*jīva*) has innumerable (*asaṅkhyāta*) space-points (*pradeśa*), as the universe-space (*lokākāśa*). The soul is capable of expansion and contraction; its space-points, however, remain the same. The matter (*pudgala*), when viewed from the point of view of its atom (*paramāṇu*), is without multiple space-points (*pradeśa*) but since atoms have the power of union with other atoms, it can have, starting from two, numerable (*saṅkhyāta*), innumerable (*asaṅkhyāta*) or infinite (*ananta*) space-points (*pradeśa*). From the empirical-point-of-view (*vyavahāranaya*), since the medium of motion (*dharma*) and the medium of rest (*adharmā*) pervade the universe-space (*lokākāśa*), these too have innumerable (*asaṅkhyāta*) space-points (*pradeśa*). The substance of space (*ākāśa*), being all-pervasive, has infinite (*ananta*) space-points (*pradeśa*). The substance of time (*kāla*) comprises time-atoms (*kālāṇu*) and does not have multiple space-points (*pradeśa*); it is not 'kāya'. Since the time-atoms (*kālāṇu*) do not have the power of union with each other, even empirically, these cannot be called 'kāya', as the substance of matter (*pudgala*) is. Thus, the five substances – the soul (*jīva*), the matter (*pudgala*), the medium of motion (*dharma*), the medium of rest (*adharmā*) and the space (*ākāśa*) – have multiple space-points (*pradeśa*). The substance of time (*kāla*) does not have multiple space-points (*pradeśa*).

लोगालोगेसु णभो धम्माधम्महि आददो लोगो ।

सेसे पडुच्च कालो जीवा पुण पोगगला सेसा ॥2-44॥

लोकालोकयोर्नभो धर्माधर्माभ्यामाततो लोकः ।

शेषौ प्रतीत्य कालो जीवाः पुनः पुद्गलाः शेषौ ॥2-44॥

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सामान्यार्थ - [लोकालोकयोः] लोक और अलोक में [नभः] आकाश-द्रव्य रहता है [धर्माधर्माभ्यां] धर्म-द्रव्य और अधर्म-द्रव्य से [लोकः आततः] लोकाकाश व्याप्त है, अर्थात् धर्म और अधर्म ये दोनों द्रव्य लोकाकाश में फैल रहे हैं [शेषौ प्रतीत्य] जीव-पुद्गल द्रव्य की प्रतीति से [कालः] काल-द्रव्य तिष्ठ रहा है [शेषौ जीवाः] बाकी रहे जीव-द्रव्य [पुनः] और [पुद्गलाः] पुद्गल-द्रव्य - ये लोकाकाश में हैं।

The substance of space (*ākāśa dravya*) pervades the whole of the universe (*loka*) and the non-universe (*aloka*). The substances of medium of motion (*dharma dravya*) and the medium of rest (*adharmā dravya*) pervade the universe-space (*lokākāśa*). Denoted by transformations in the soul (*jīva*) and the matter (*pudgala*), the substance of time (*kāla dravya*), together with the substances of the soul (*jīva dravya*) and the matter (*pudgala dravya*), are in the universe-space (*lokākāśa*).

Explanatory Note: The substance of space (*ākāśa dravya*) is all-pervasive and gives room to other substances; it pervades the whole of the universe (*loka*) and the non-universe (*aloka*). The substances of medium of motion (*dharma dravya*) and the medium of rest (*adharmā dravya*) are in the universe-space (*lokākāśa*); the soul (*jīva*) and the matter (*pudgala*) attain their state of motion or of rest only in the universe-space (*lokākāśa*), not outside. The mode (*pariyāya*) as time (*samaya*) of the substance of time (*kāla dravya*) is denoted by transformations in the soul (*jīva*) and the matter (*pudgala*). Therefore, the substance of time (*kāla dravya*) is in whole of the universe-space (*lokākāśa*). The remaining two substances, the soul (*jīva dravya*) and the matter (*pudgala dravya*), are evidently in the universe-space (*lokākāśa*). The substance of soul (*jīva dravya*) has the power of expansion and contraction; it has space-points (*pradeśa*) that can fill the entire universe-space (*lokākāśa*). The substance of matter (*pudgala*

dravya), due to the nature of union between atoms exhibiting the qualities of greasiness (*snigdha*) or roughness (*rūkṣa*), undergoes transformations and can pervade the entire universe-space (*lokākāśa*). These two substances, the soul (*jīva dravya*) and the matter (*pudgala dravya*), pervade from the single space-point (*pradeśa*) to the entire universe-space (*lokākāśa*). Since the substances of time (*kāla dravya*), the soul (*jīva dravya*), and the matter (*pudgala dravya*) are manifold, these inhabit the entire universe-space (*lokākāśa*).

जध ते णभप्पदेसा तधप्पदेसा हवन्ति सेसाणं ।

अपदेसो परमाणू तेण पदेसुब्भवो भणितो ॥2-45॥

यथा ते नभःप्रदेशास्तथा प्रदेशा भवन्ति शेषाणाम् ।

अप्रदेशः परमाणुस्तेन प्रदेशोद्भवो भणितः ॥2-45॥

सामान्यार्थ - [यथा] जैसे [ते] वे एक परमाणु बराबर कहे गये जो [नभःप्रदेशाः] आकाश के प्रदेश हैं वे परमाणुओं के माप से अनन्त गिने जाते हैं [तथा] उसी प्रकार [शेषाणां] शेष - धर्म-द्रव्य, अधर्म-द्रव्य, एक जीव-द्रव्य, - इनके भी [प्रदेशाः] प्रदेश परमाणु-रूपी गज से मापे हुये [भवन्ति] होते हैं, अर्थात् मापे जाते हैं। [परमाणुः] अविभागी पुद्गल-परमाणु [अप्रदेशः] दो आदि प्रदेशों से रहित है, अर्थात् प्रदेशमात्र है। [तेन] उस परमाणु से [प्रदेशोद्भवः] प्रदेशों की उत्पत्ति [भणितः] कही गई है।

The atom (*paramāṇu*) occupies one space-point (*pradeśa*). With this unit of measurement, there are infinite space-points (*pradeśa*) in the substance of space (*ākāśa dravya*). Similarly, the space-points of the remaining substances - the medium of motion (*dharma dravya*), the medium of rest (*adharma dravya*)

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and individual soul (*jīva dravya*) – are measured with this unit of measurement. The indivisible atom of matter (*pudgala-paramāṇu*) does not have two or more space-points (*pradeśa*); it occupies just one space-point (*pradeśa*). The atom (*paramāṇu*) is the source of space-points (*pradeśa*).

Explanatory Note: The indivisible atom (*paramāṇu*) is the smallest unit of measurement and the space it occupies is one space-point (*pradeśa*). The substance of space (*ākāśa dravya*) has infinite (*ananta*) space-points (*pradeśa*). The medium of motion (*dharma dravya*), the medium of rest (*adharma dravya*) and the individual soul (*jīva dravya*), each, occupy innumerable (*asaṅkhyāta*) space-points (*pradeśa*). The medium of motion (*dharma dravya*) and the medium of rest (*adharma dravya*) are, by nature, stationary in their form but the individual soul (*jīva dravya*) undergoes expansion and contraction. Still, the number of its space-points (*pradeśa*) does not change. How does the soul, which is without form (*amūrta*), undergo expansion and contraction? The answer is that when a stout man becomes skinny and the skinny man becomes stout, the space-points (*pradeśa*) of his soul must contract and expand. As the child becomes adult, the space-points (*pradeśa*) of his soul must expand. Thus, the expansion or contraction of the space-points (*pradeśa*) of the soul is common experience. The indivisible atom of matter (*pudgala-paramāṇu*) occupies one space-point (*pradeśa*) but its atoms have the power of union. On union, these atoms form molecules comprising two or more atoms. Therefore, with reference to its modes, the substance of matter (*pudgala dravya*) has numerable (*saṅkhyāta*), innumerable (*asaṅkhyāta*) and infinite (*ananta*) space-points (*pradeśa*).

समओ दु अप्पदेसो पदेसमेत्तस्स दव्वजादस्स ।

वदिवददो सो वट्टदि पदेसमागासदव्वस्स ॥2-46॥

समयस्त्वप्रदेशः प्रदेशमात्रस्य द्रव्यजातस्य ।

व्यतिपततः स वर्तते प्रदेशमाकाशद्रव्यस्य ॥2-46॥

सामान्यार्थ - [तु] और [समयः] काल-द्रव्य [अप्रदेशः] प्रदेश से रहित है, अर्थात् प्रदेशमात्र है [सः] वह कालाणु [आकाशद्रव्यस्य] आकाश-द्रव्य के [प्रदेशं] निर्विभाग क्षेत्ररूप प्रदेश में [व्यतिपततः] मंद गति से गमन करने वाला [प्रदेशमात्रस्य द्रव्यजातस्य] तथा एक प्रदेशरूप ऐसे पुद्गल जातिरूप परमाणु के निमित्त से [वर्तते] समय-पर्याय की प्रगटता से प्रवर्तता है।

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*).

Explanatory Note: 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.



वदिवददो तं देसं तस्सम समओ तदो परो पुव्वो ।

जो अत्थो सो कालो समओ उप्पण्णपद्धंसी ॥2-47॥

व्यतिपततस्तं देशं तत्समः समयस्ततः परः पूर्वः ।

योऽर्थः स कालः समय उत्पन्नप्रध्वंसी ॥2-47॥

सामान्यार्थ - [तं देशं] जो आकाश का एक प्रदेश है उसमें [व्यतिपततः] मंद गमन से जाने वाले पुद्गल-परमाणु को [तत्समः] जितना कुछ सूक्ष्मकाल लगे वह [समयः] 'समय' नामा पर्याय कहा जाता है। [ततः] उस पर्याय से [परः पूर्वः] आगे तथा पहले [यः] जो नित्यभूत [अर्थः] पदार्थ है [सः कालः] वह कालनामा द्रव्य है, [समय उत्पन्नप्रध्वंसी] 'समय' उत्पन्न और प्रध्वंस वाला है।

The time taken by the indivisible atom of matter (*pudgala-paramāṇu*) in traversing slowly one space-point (*pradeśa*) of the space (*ākāśa*) is the mode (*pariyāya*) of time (*kāla*), called the 'samaya' (the smallest, indivisible unit of time). The eternal substance (*dravya*) that continues to exist before and after the mode (*pariyāya*), called the 'samaya', is the substance of time (*kāla dravya*). The mode (*pariyāya*), i.e., the 'samaya', undergoes origination and destruction.

Explanatory Note: The indivisible atom of the substance of time (*kālāṇu*) that occupies one space-point (*pradeśa*) of the substance of space (*ākāśa*) never unites with other *kālāṇu* inhabiting other space-points. 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

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time. If individual *kālāṇu* were not separate and if it were possible for the *kālāṇu* to unite with each other, the mode (*paryāya*) of the substance of time (*kāla*) – the ‘*samaya*’ – would not exist. 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 (*paryāya*) 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. There is no smaller time than the ‘*samaya*’; it is indivisible. If the ‘*samaya*’ were divisible, the space-point (*pradeśa*) of the space (*ākāśa*) too will become divisible, which is untenable. It may be argued that since the atom of matter – *pudgala-paramāṇu* – can traverse the entire length (of 14 *rāju*) of the universe (*loka*) in one ‘*samaya*’, the ‘*samaya*’ must be divisible into the number of *kālāṇu* that the *pudgala-paramāṇu* touches during its journey. The answer is that the *pudgala-paramāṇu* has the power of fast movement; the ‘*samaya*’ is indivisible. The space-point (*pradeśa*) of the space (*ākāśa*) equals one indivisible atom (*paramāṇu*) but has the power to accommodate infinite number of indivisible atoms of matter (*pudgala-paramāṇu*) and molecules of matter (*pudgala-skandha*); this does not mean that the space-point (*pradeśa*) is divisible. This is due to the power of accommodation that exists in the substance of the space (*ākāśa dravya*). In the same way, because of its inherent power of fast movement, the *pudgala-paramāṇu* covers the entire length of the universe (*loka*) in one ‘*samaya*’. This does not entail divisibility of the ‘*samaya*’. The ‘*samaya*’ is the smallest unit of time; it has no subdivisions.

आगासमणुणिविद्धं आगासपदेससण्णया भणितं ।
सव्वेसिं च अणूणं सक्कदि तं देदुमवकासं ॥2-48॥

आकाशमणुणिविष्टमाकाशप्रदेशसंज्ञया भणितम् ।
सर्वेषां चाणूनां शक्नोति तद्दातुमवकाशम् ॥2-48॥

सामान्यार्थ - [अणुनिविष्टं] परमाणु से व्याप्त (रोका गया) जो [आकाशं] आकाश-द्रव्य है वह [आकाशप्रदेशसंज्ञया] आकाश का प्रदेश ऐसे नाम से [भणितं] भगवन्तदेव ने कहा है। [तत्] वह आकाश का एक प्रदेश [सर्वेषां] अन्य सब द्रव्यों के प्रदेशों को [च] और [अणूनां] परमसूक्ष्मपने को परिणत हुए ऐसे अनन्त पुद्गल-स्कंधों को [अवकाशं] जगह [दातुं] देने को [शक्नोति] समर्थ है।

Lord Jina has expounded that the part of the substance of space (*ākāśa dravya*) that an indivisible atom (*paramāṇu*) occupies is known as the space-point (*pradeśa*) of space (*ākāśa*). One space-point (*pradeśa*) of space (*ākāśa*) has the power to accommodate the atoms (*paramāṇu*) of all the remaining substances including the infinite indivisible atoms and molecules of matter (*pudgala-paramāṇu* and *pudgala-skandha*).

Explanatory Note: The part of space (*ākāśa*) that one indivisible atom (*paramāṇu*) occupies is one space-point (*pradeśa*) of space (*ākāśa*). There is nothing smaller than this space; it is not divisible any further. This minute space-point (*pradeśa*) has the power to give room to the space-points (*pradeśa*) of the five substances as well as the infinite indivisible atoms and molecules of matter (*pudgala-paramāṇu* and *pudgala-skandha*). This power of giving room to the other substances (*dravya*) is the special, wonderful attribute of the substance of space (*ākāśa dravya*). Although the

substance of space (*ākāśa dravya*) is one indivisible whole (a single continuum), still there is this idea of space-points (*pradeśa*) in the single continuum. As our two fingers occupy different spaces of the single continuum of space (*ākāśa*), its divisions in form of space-points (*pradeśa*) are imagined.

एवको व दुगे बहुगा संखातीदा तदो अणंता य ।

द्व्याणं च पदेसा संति हि समय त्ति कालस्स ॥2-49॥

एको वा द्वौ बहवः संख्यातीतास्ततोऽनन्ताश्च ।

द्रव्याणां च प्रदेशाः सन्ति हि समया इति कालस्य ॥2-49॥

सामान्यार्थ - [द्रव्याणां प्रदेशाः] काल-द्रव्य के बिना पाँच द्रव्यों के निर्विभाग अंशरूप प्रदेश [एकः] एक [वा] अथवा [द्वौ बहवः] दो अथवा बहुत, संख्यात [च] और [संख्यातीताः] असंख्यात [च] तथा [ततः] उसके बाद [अनन्ताः] अनन्त इस तरह यथायोग्य [सन्ति] सदाकाल रहते हैं। [कालस्य] काल-द्रव्य का [समयाः इति] 'समय' पर्याय-रूप ही है, अनेक प्रदेश नहीं हैं ऐसा [हि] निश्चयकर जानना चाहिये।

The substances (*dravya*) [other than the time (*kāla*)] have one, two, numerable, innumerable, and also infinite space-points (*pradeśa*); however, the substance of time (*kāla*) certainly has just the mode 'samaya' – one space-point (*pradeśa*).

Explanatory Note: The substances (*dravya*) that have multiple (many) space-points (*pradeśa*) exhibit the oblique-collection (*tiryakpracaya*); *tiryakpracaya* is the collection of space-points (*pradeśa*) in all directions. The collection of multiple (many) 'samaya' is termed the upward-collection (*ūrdhvapracaya*). All

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substances (*dravya*) exhibit the *ūrdhvapracaya* since these undergo transformation in time (*kāla*) – the past, the present and the future. All substances (*dravya*), except the substance of time (*kāla dravya*), exhibit the *tiryakpracaya*. The substance of space (*ākāśa dravya*) has inactive (*niścala*), infinite (*ananta*) space-points (*pradeśa*). The substances of medium-of-motion (*dharma dravya*) and medium-of-rest (*adharma dravya*) have inactive (*niścala*), innumerable (*asaṃkhyāta*) space-points (*pradeśa*). The substance of soul (*jīva*) too has innumerable (*asaṃkhyāta*) space-points (*pradeśa*) but these are active since the soul (*jīva*) undergoes expansion and contraction. The substance of matter (*pudgala dravya*) has single space-point (*pradeśa*) with respect to its substance (*dravya*), however, due to its modes (*paryāya*) arising out of union with other atoms, it has two, numerable, innumerable, and infinite space-points (*pradeśa*). The substance of time (*kāla dravya*) has single space-point (*pradeśa*) since the atoms of time (*kālāṇu*) do not unite. The five substances (*dravya*) – the space (*ākāśa dravya*), the medium-of-motion (*dharma dravya*), the medium-of-rest (*adharma dravya*), the soul (*jīva*) and the matter (*pudgala dravya*) – exhibit the oblique-collection (*tiryakpracaya*); the substance of time (*kāla dravya*), being a substance of single space-point (*pradeśa*), does not exhibit the *tiryakpracaya*. All substances (*dravya*) exhibit the upward-collection (*ūrdhvapracaya*). The upward-collection (*ūrdhvapracaya*) that the five substances (*dravya*) – the space (*ākāśa dravya*), the medium-of-motion (*dharma dravya*), the medium-of-rest (*adharma dravya*), the soul (*jīva*) and the matter (*pudgala dravya*) – exhibit is due to the instrumentality of the substance of time (*kāla dravya*); these undergo transformation due to the substance of time (*kāla dravya*). The mode ‘*samaya*’ of the time (*kāla*) causes transformation in the five substances. The upward-collection (*ūrdhvapracaya*) of time (*kāla*) causes the *ūrdhvapracaya* of the five substances (*dravya*). The upward-collection (*ūrdhvapracaya*) of time (*kāla*) is by the time (*kāla*) itself; its

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transformation is the mode 'samaya'. The time (*kāla*) itself is the substantive-cause (*upādāna kāraṇa*) as well as the instrumental-cause (*nimitta kāraṇa*) of the *ūrdhvapracaya* of the time (*kāla*). For the upward-collection (*ūrdhvapracaya*) of the other five substances (*dravya*), the substantive-cause (*upādāna kāraṇa*) is the substance (*dravya*) itself and the instrumental-cause (*nimitta kāraṇa*) is the *ūrdhvapracaya* of the substance of time (*kāla*).

उत्पादो पद्धंसो विज्जदि जदि जस्स एगसमयम्मि ।

समयस्स सो वि समओ सभावसमवट्ठिदो हवदि ॥2-50॥

उत्पादः प्रध्वंसो विद्यते यदि यस्यैकसमये ।

समयस्य सोऽपि समयः स्वभावसमवस्थितो भवति ॥2-50॥

सामान्यार्थ - [यस्य समयस्य] जिस कालाणुरूप द्रव्य समय का [एकसमये] एक ही अति सूक्ष्मकाल समय में [यदि] यदि [उत्पादः] उत्पन्न होना [प्रध्वंसः] विनाश होना [विद्यते] प्रवर्तता है तो [सोऽपि] वह भी [समयः] काल-पदार्थ [स्वभावसमवस्थितः] अविनाशी स्वभाव में स्थिररूप [भवति] होता है।

The simultaneous origination (*utpāda*) and destruction (*vyaya*) in form of the 'samaya' takes place in the substance of time (*kāla dravya*); it also exhibits permanence (*dhrauvya*), being established in own-nature (*svabhāva*).

Explanatory Note: The 'samaya' is the mode (*pariyāya*) of the substance of time (*kāla dravya*). There is the origination (*utpāda*) of the new mode and the destruction (*vyaya*) of the old mode as the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly from one time-atom (*kālāṇu*) to the other. The origination

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(*utpāda*) of the new mode and the destruction (*vyaya*) of the old mode take place simultaneously. One may argue, why the origination (*utpāda*) and the destruction (*vyaya*) are postulated to take place in the substance of time (*kāla dravya*) and not in the mode that is the 'samaya'? If the origination (*utpāda*) and the destruction (*vyaya*) are postulated to take place in the mode that is the 'samaya', these cannot happen simultaneously, their nature being opposite to each other. If one says that these may happen consecutively in the span of one 'samaya', this again is not tenable as the 'samaya' is the smallest measure of time and it cannot be further subdivided. Only after accepting the time-atom (*kālāṇu*) as the substratum, simultaneous origination (*utpāda*) and destruction (*vyaya*) in the substance of time (*kāla dravya*) can be established without any contradiction. In the substance (*dravya*) called the time-atom (*kālāṇu*), in one 'samaya', there is the destruction (*vyaya*) of the prior mode (*paryāya*) of 'samaya', the origination (*utpāda*) of the new mode (*paryāya*) of 'samaya', and the permanence (*dhrauvya*) of the substance of time (*kāla dravya*) itself. If the time-atom (*kālāṇu*) is not considered as the substance (*dravya*), these three phenomena cannot be explained. As an illustration, upon bending a finger, the prior mode that is the straight finger gets to destruction (*vyaya*), the new mode that is the bent finger gets to origination (*utpāda*), while the finger itself has permanence (*dhrauvya*). The substance of time (*kāla dravya*) has the nature of existence, the 'samaya' is the mode of the substance of time (*kāla dravya*); both exist in the same space-point (*pradeśa*). The substance of time (*kāla dravya*) too is characterized by origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), like the other substances (*dravya*).

एगम्हि संति समये संभवठिदिणाससण्णिदा अट्टा ।

समयस्स सव्वकालं एस हि कालाणुसब्भावो ॥2-51॥

एकस्मिन् सन्ति समये संभवस्थितिनाशसंज्ञिता अर्थाः ।

समयस्य सर्वकालं एष हि कालाणुसद्भावः ॥2-51॥

सामान्यार्थ - [एकस्मिन् समये] एक समय पर्याय में [समयस्य] कालाणुरूप कालपदार्थ के [संभवस्थितिनाशसंज्ञिताः] उत्पाद, स्थिति, नाश नाम के [अर्थाः] तीनों भाव [सन्ति] प्रवर्तते हैं, [एषः हि] यह उत्पाद, व्यय, ध्रौव्य रूप ही [कालाणुसद्भावः] काल-द्रव्य का अस्तित्व [सर्वकालं] सदाकाल रहता है।

The time-atom (*kālāṇu*) or the substance of time (*kāla dravya*) undergoes the origination (*utpāda*), the permanence (*dhrauvya*) and the destruction (*vyaya*) in each 'samaya', that is the mode of the substance of time (*kāla dravya*). The substance of time (*kāla dravya*) exists eternally with this characteristic [of the origination (*utpāda*), the permanence (*dhrauvya*) and the destruction (*vyaya*)].

Explanatory Note: In one 'samaya', there is the origination (*utpāda*), the permanence (*dhrauvya*) and the destruction (*vyaya*) in the substance of time (*kāla dravya*). The origination (*utpāda*), the permanence (*dhrauvya*) and the destruction (*vyaya*) that takes place in one 'samaya', must take place in all 'samaya'. The substance (*dravya*) of time-atom (*kālāṇu*) forever remains permanent (*dhrauvya*); there is the destruction (*vyaya*) of the prior mode (*pariyāya*) of 'samaya' and the origination (*utpāda*) of the new mode (*pariyāya*) of 'samaya'. Thus, the origination (*utpāda*), the permanence (*dhrauvya*) and the destruction (*vyaya*) are established in the substance of time (*kāla dravya*).

जस्स ण संति पदेसा पदेसमेत्तं व तच्चदो णादुं ।
सुण्णं जाण तमत्थं अत्थंतरभूदमत्थीदो ॥2-52॥

यस्य न सन्ति प्रदेशाः प्रदेशमात्रं वा तत्त्वतो ज्ञातुम् ।
शून्यं जानीहि तमर्थमर्थान्तरभूतमस्तित्वात् ॥2-52॥

सामान्यार्थ - [यस्य] जिस द्रव्य के [प्रदेशाः] क्षेत्र के निर्विभाग अनेक अंश [न सन्ति] नहीं है [च] और [प्रदेशमात्रं वा] एक प्रदेशमात्र भी [तत्त्वतः] स्वरूप से [ज्ञातुं] जानने को ['न'] नहीं है, तो [तं अर्थ] उस द्रव्य को [अस्तित्वात् अर्थान्तरभूतम्] अस्तित्व से अर्थान्तरभूत अर्थात् अस्तित्व-रहित, अवस्तुभूत [शून्यं जानीहि] शून्य तुम जानो।

Any substance (*dravya*) that has neither the indivisible, multiple space-points (*pradeśa*) nor a single space-point (*pradeśa*) that reveals its real nature, is a non-substance (*avastu*) since it is other than 'existence'.

Explanatory Note: Existence of a substance is characterized by the simultaneousness of origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*). Without the space-points (*pradeśa*) of the substance (*dravya*), the existence cannot be maintained. If not even one space-point (*pradeśa*) is attributed to the substance of time (*kāla*), the root of its existence will vanish. One may argue, why not accept just the mode of 'samaya' without the existence of the atom of time (*kālāṇu*)? The answer is that the mode of 'samaya' cannot sustain itself without the associated permanence (*dhrauvya*) of the substance (*dravya*) that is the atom of time (*kālāṇu*). The support of the mode of 'samaya' is the atom of time (*kālāṇu*) having just one space-point (*pradeśa*). With this scheme, the origination (*utpāda*), the destruction (*vyaya*), and the permanence (*dhrauvya*) in the substance of time (*kāla dravya*) can occur simultaneously. Someone else may argue, why not consider

the substance of time (*kāla dravya*) as one indivisible whole occupying the whole of the universe (*loka*), rather than as innumerable atoms of time (*kālāṇu*) filling up the universe (*loka*)? The answer is that if the substance of time (*kāla dravya*) is one indivisible whole, the mode of 'samaya' cannot be established; only when the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly from one space-point (*pradeśa*) to the other, the mode (*paryāya*) of time 'samaya' appears as the time-atoms (*kālāṇu*) are different in the two space-points. One may argue next that if the substance of time (*kāla dravya*) is considered to be an indivisible whole comprising innumerable space-points (*pradeśa*) filling up the universe (*loka*), as the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly from one space-point (*pradeśa*) to the other, the mode (*paryāya*) of time 'samaya' can be established. This argument entails great fault. If the substance of time (*kāla dravya*) is considered to be an indivisible whole, there can be no difference of mode (*paryāya*) of time 'samaya'. As the indivisible atom of matter (*pudgala-paramāṇu*) would traverse from one space-point (*pradeśa*) to another, it will encounter the same mode of time 'samaya' in all space-points (*pradeśa*). There will be no difference of time, that is, the 'samaya'. The mode of time 'samaya' can only be established when the time-atoms (*kālāṇu*) are different in different space-points (*pradeśa*) of the space (*ākāśa*). The argument has another fault. The substance of time (*kāla dravya*) does not exhibit the oblique-collection (*tiryakpracaya*); it exhibits only the upward-collection (*ūrdhvapracaya*). If the substance of time (*kāla dravya*) is considered to be an indivisible whole comprising innumerable space-points (*pradeśa*) filling up the universe (*loka*), it must exhibit the oblique-collection (*tiryakpracaya*). And then the oblique-collection (*tiryakpracaya*) must become the upward-collection (*ūrdhvapracaya*). This is not tenable. The mode of time 'samaya' can only be established when the substance of time (*kāla dravya*) is considered as comprising the atoms of time (*kālāṇu*), each occupying one space-point (*pradeśa*).



सपदेसेहिं समग्रो लोगो अट्टेहिं णिट्टिदो णिच्चो ।

जो तं जाणदि जीवो पाणचदुक्काहिसंबद्धो ॥2-53॥

स्वप्रदेशैः समग्रो लोकोऽर्थैर्निष्ठितो नित्यः ।

यस्तं जानाति जीवः प्राणचतुष्काभिसंबद्धः ॥2-53॥

सामान्यार्थ - [स्वप्रदेशैः] अपने-अपने प्रदेशों से संयुक्त [अर्थैः] सब पदार्थों से [समग्रः] भरा हुआ ऐसा जो [लोकः] यह तीन लोक है वह [नित्यः] अनादि-अनन्त [निष्ठितः] निश्चल ठहरा हुआ है [तं] उस द्रव्य-स्वरूप लोक को [यः] जो द्रव्य जानता है वह [जीवः] चेतना-लक्षण वाला जीव है, वह जीव-द्रव्य [प्राणचतुष्काभिसंबद्धः] संसार दशा में चार प्राणों से संयुक्त है।

The universe (*loka*) is eternal (*nitya*) and fixed, and is filled with entities (*artha*) which are endowed with space-points (*pradeśa*). That which knows this universe (*loka*) is the substance of soul (*jīva*), endowed with four life-essentials (*prāṇa*).

Explanatory Note: The universe (*loka*) comprises six substances (*dravya*) and exists eternally. Out of the six substances (*dravya*), only the substance of soul (*jīva*) has amazing power and knowledge of the self and others. The other five substances are the objects-of-knowledge (*jñeya*) and the substance of soul (*jīva*) is both, the knowledge (*jñāna*) and the object-of-knowledge (*jñeya*). Although the substance of soul (*jīva*), by its inherent nature, is endowed eternally with the power of knowledge etc., in its worldly existence, contaminated by the karmic matter, it is related to the four life-essentials (*prāṇa*). These four life-essentials (*prāṇa*) exist in the empirical-soul (*vyavahāra-jīva*); these are conventional attributes of the soul (*jīva*). The four life-essentials (*prāṇa*) and the substance of soul (*jīva*) must be differentiated so that the soul (*jīva*) is able to attain its genuine and authentic own-nature (*svabhāva*), as revealed by the transcendental-point-of-view (*niścayanaya*).

इंद्रियपाणो य तथा बलपाणो तह य आउपाणो य ।

आणप्पाणप्पाणो जीवाणं होंति पाणा ते ॥ 2-54 ॥

इन्द्रियप्राणश्च तथा बलप्राणास्तथा चायुःप्राणश्च ।

आनपानप्राणो जीवानां भवन्ति प्राणास्ते ॥ 2-54 ॥

सामान्यार्थ - [इन्द्रियप्राणः] पाँच इन्द्रिय-प्राण [च तथा] और इसी तरह [बलप्राणः] तीन बल-प्राण [च तथा] और इसी प्रकार [आयुःप्राणः] आयु-प्राण [च] और [आनपानप्राणः] श्वासोच्छ्वास नामा प्राण [ते] ये सब [प्राणाः] (दस) प्राण [जीवानां] जीवों के होते हैं।

The life-essentials (*prāṇa*) of the substance of soul (*jīva*) are the (five) sense-life-essentials (*indriya-prāṇa*), the (three) strength-life-essentials (*bala-prāṇa*), the age-life-essential (*āyuh-prāṇa*), and the respiration-life-essential (*śvāsocchvāsa-prāṇa*).

Explanatory Note: The sense-life-essentials (*indriya-prāṇa*) are five: the sense of touch (*sparsāna*), the sense of taste (*rasāna*), the sense of smell (*ghrāṇa*), the sense of colour (*cakṣu*), and the sense of hearing (*karṇa*). The strength-life-essentials (*bala-prāṇa*) are three: the strength of body (*kāyabala*), the strength of speech (*vacanabala*), and the strength of mind (*manobala*). The duration of life of the mode (*paryāya*), like the human being, of the substance of soul (*jīva*) is the age-life-essential (*āyuh-prāṇa*). The respiration-life-essential (*śvāsocchvāsa-prāṇa*) is one; breathing, i.e., exhaling and inhaling of the air, is the respiration-life-essential (*śvāsocchvāsa-prāṇa*).

पाणेहिं चदुहिं जीवदि जीवस्सदि जो हि जीविदो पुव्वं ।
सो जीवो पाणा पुण पुग्गलद्व्वेहिं णिव्वत्ता ॥2-55॥

पाणैश्चतुर्भिर्जीवति जीविष्यति यो हि जीवितः पूर्वम् ।
स जीवः प्राणाः पुनः पुद्गलद्रव्यैर्निर्वृत्ताः ॥2-55॥

सामान्यार्थ - [यः] जो चैतन्यस्वरूप आत्मा [हि] निश्चय से [चतुर्भिः प्राणैः] पहले कहे हुए इन्द्रियादि चार प्राणों से [जीवति] जीता है, [जीविष्यति] जीवेगा, [पूर्व जीवितः] पहले जीता था, [सः] वह [जीवः] जीव-द्रव्य है [पुनः] और [प्राणाः] चारों प्राण [पुद्गलद्रव्यैः] पुद्गल-द्रव्य से [निर्वृत्ताः] रचे गये हैं।

Certainly, the consciousness (*ātmā*) that lives presently, will live in the future and has lived in the past with the above-mentioned four life-essentials (*prāṇa*) is the substance of soul (*jīva dravya*). And, these life-essentials are fashioned by the substance of matter (*pudgala dravya*).

Explanatory Note: The soul (*jīva*), from the transcendental-point of view (*niścayanaya*), has consciousness (*jīvatva, cetanatva*) as its principle of life. It is eternal, inherently endowed with infinite knowledge, happiness etc. However, in its worldly existence stretching infinite time past, due to union with external material substance (*pudgala dravya*), the soul (*jīva*) undergoes changes in modes (*pariyāya*) in form of the four states of existence – the human being (*manuṣya*), the infernal being (*nāraka*), the plants and animals (*tiryāṅca*), and the celestial being (*deva*). In these worldly states of existence, the soul (*jīva*) empirically lives with the above-mentioned four life-essentials (*prāṇa*). Actually these four life-essentials (*prāṇa*) are not the inherent, own-nature (*svabhāva*) of the soul (*jīva*); these *prāṇa* are fashioned by the substance of matter (*pudgala dravya*).

जीवो पाणनिबद्धो बद्धो मोहादिएहिं कम्मेहिं ।

उवभुञ्जं कम्मफलं बज्झदि अण्णेहिं कम्मेहिं ॥2-56॥

जीवः प्राणनिबद्धो बद्धो मोहादिकैः कर्मभिः ।

उपभुञ्जानः कर्मफलं बध्यतेऽन्यैः कर्मभिः ॥2-56॥

सामान्यार्थ - [मोहादिकैः कर्मभिः] मोह-राग-द्वेष भाव आदि पुद्गलीक अनेक कर्मों से [बद्धः] बंधा हुआ [जीवः] आत्मा [प्राणनिबद्धः] चार प्राणों से बंधा है और उन प्राणों के संबंध से ही [कर्मफलं] उदय अवस्था को प्राप्त हुए कर्मों के फल को [उपभुञ्जानः] भोगता हुआ [अन्यैः कर्मभिः] अन्य नवीन ज्ञानावरणादि कर्मों से [बध्यते] बंधता है।

The soul (*jīva*) bound with karmas like delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) is endowed with (four) life-essentials (*prāṇa*) and, as it entertains dispositions on fruition of these karmas, it binds itself with new karmas [like the knowledge-obscuring (*jñānāvaraṇīya*) karma].

Explanatory Note: The soul (*jīva*) attains (four) life-essentials (*prāṇa*) that are of the nature of matter (*pudgala*) due to its dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). And due to karmas, material-in-nature (*paudgalīka*), like delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), the soul is bound with the four material life-essentials (*prāṇa*). Thus, the cause of the four material life-essentials (*prāṇa*) is material-karmas (*dravyakarma*). The effect is as per the cause; caused by the material-karmas, the life-essentials (*prāṇa*), the effect, too, are material. On attaining these life-essentials (*prāṇa*), as the soul experiences the fruition of the bound karmas, it again binds itself with new material-karmas. Therefore, these life-essentials (*prāṇa*) are attained due to material-karmas. Product of material-karmas, these life-essentials (*prāṇa*) are material in nature. It is clear that

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since the life-essentials (*prāṇa*) are produced by the matter (*puḍgala*) and can only produce the matter, these are essentially material in nature (*paudgalīka*).

पाणाबाधं जीवो मोहपदेसेहिं कुणदि जीवाणं ।

जदि सो हवदि हि बन्धो णाणावरणादिकम्मेहिं ॥2-57॥

प्राणाबाधं जीवो मोहप्रद्वेषाभ्यां करोति जीवयोः ।

यदि स भवति हि बन्धो ज्ञानावरणादिकर्मभिः ॥2-57॥

सामान्यार्थ - [यदि] यदि [सः] वह प्राण-संयुक्त [जीवः] संसारी आत्मा [मोहप्रद्वेषाभ्यां] मोह-राग-द्वेष भावों से [जीवयोः] स्व तथा पर जीवों के [प्राणाबाधं] प्राणों का घात [करोति] करता है तब [हि] निश्चय से इसके [ज्ञानावरणादिकर्मभिः] ज्ञानावरणादि आठ कर्मों से [बन्धः] प्रकृति-स्थित्यादि रूप बंध [भवति] होता है।

When the (worldly) soul (*jīva*), out of its dispositions of delusion (*moha*) and aversion (*dveṣa*), causes injury to the life-essentials (*prāṇa*) of souls (*jīva*) – self and others, then it certainly experiences bondage of (eight kinds of) karmas, like the knowledge-obscuring (*jñānāvaraṇīya*) karma.

Explanatory Note: Being endowed with the four life-essentials (*prāṇa*), the soul must experience the fruits of its bound karmas. While experiencing the fruits, due to its dispositions of attachment (*rāga*) and aversion (*dveṣa*), it causes injury to the knowledge-consciousness of own soul (*jīva*) and also to the material life-essentials (*prāṇa*) of other souls (*jīva*). The soul's dispositions of attachment (*rāga*) and aversion (*dveṣa*) may or may not cause injury to the life-essentials (*prāṇa*) of the other souls (*jīva*) but

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certainly cause injury to own soul (*jīva*). As the soul (*jīva*) entertains dispositions of attachment (*rāga*) and aversion (*dveṣa*), it causes bondage of many kinds of karmas and, as consequence, is endowed again and again with the material life-essentials (*prāṇa*). Thus, these four life-essentials (*prāṇa*) are due to the material-karmas.

आदा कम्ममलिमसो धारदि पाणे पुणो पुणो अण्णे ।
ण जहदि जाव ममत्तं देहपधानेसु विसएस्सु ॥2-58॥

आत्मा कर्ममलीमसो धारयति प्राणान् पुनः पुनरन्यान् ।
न जहाति यावन्ममत्वं देहप्रधानेषु विषयेषु ॥2-58॥

सामान्यार्थ - [कर्ममलीमसः] अनादिकाल से कर्मों से मलिन जो [आत्मा] जीव-द्रव्य है वह तब तक [पुनः पुनः] पुनः पुनः [अन्यान्] दूसरे नवीन [प्राणान्] प्राणों को [धारयति] धारण करता है [यावत्] जब तक कि [देहप्रधानेषु] शरीर है मुख्य जिनमें ऐसे [विषयेषु] भोगादिक विषयों में [ममत्वं] ममत्व बुद्धि को [न जहाति] नहीं छोड़ देता है।

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

Explanatory Note: So long as the soul (*jīva*) does not give up infatuation towards the sense-objects, like the body, it keeps on acquiring the life-essentials (*prāṇa*) and, as a result, transmigrates in the four states of existence. The internal cause for acquiring the four life-essentials (*prāṇa*), therefore, is infatuation. The soul (*jīva*) must discard infatuation towards the sense-objects.

जो इन्द्रियादिविजई भवीय उवओगमप्यगं झादि ।

कम्मेहिं सो ण रंजदि किह तं पाणा अणुचरंति ॥2-59॥

य इन्द्रियादिविजयी भूत्वोपयोगमात्मकं ध्यायति ।

कर्मभिः स न रज्यते कथं तं प्राणा अनुचरन्ति ॥2-59॥

सामान्यार्थ - [यः] जो पुरुष [इन्द्रियादिविजयी भूत्वा] इन्द्रिय, कषाय, अव्रतादिक विषयों को जीतने वाला होकर [आत्मकं] अपने [उपयोगं] समस्त पर-भावों से भिन्न शुद्ध चैतन्य-स्वरूप का [ध्यायति] एकाग्र-चित्त होकर अनुभव करता है [सः] वह भेद-विज्ञानी [कर्मभिः] समस्त शुभाशुभ कर्मों से [न रज्यते] रागी नहीं होता। [तं] उस महात्मा का [प्राणाः] संसार-सन्तान के कारण पुद्गलीक प्राण [कथं] किस तरह [अनुचरन्ति] पीछा कर सकते हैं? किसी तरह से भी नहीं।

How can the material life-essentials (*prāṇa*) follow the soul (*jīva*) which, after subjugating infatuation towards the sense-objects, engages in meditation of only the pure soul-consciousness, and does not get attached to all kinds of karmas?

Explanatory Note: The material life-essentials (*prāṇa*) can be got rid of through subjugation of all attachment. Subjugation of all attachment entails the attainment of the state that is called '*vītarāga*'. The crystal acquires its pure luster when not in proximity of black, yellow and green objects; similarly, the soul acquires its pure own-nature (*svabhāva*) when not soiled with infatuation towards the sense-objects. On subjugation of all attachment, the soul acquires its pure state - '*vītarāga*'. Thereafter, it does not get bound with material life-essentials (*prāṇa*). It is essential to get rid of attachment towards the desirable (*iṣṭa*) and undesirable (*aniṣṭa*) objects.

अत्थित्तिणिच्छिदस्स हि अत्थस्सत्थंतरम्मि संभूदो ।

अत्थो पज्जायो सो संठाणादिप्पभेदेहिं ॥2-60॥

अस्तित्वनिश्चितस्य ह्यर्थस्यार्थान्तरे संभूतः ।

अर्थः पर्यायः स संस्थानादिप्रभेदैः ॥2-60॥

सामान्यार्थ - [अस्तित्वनिश्चितस्य] अपने सहज-स्वभावरूप स्वरूप के अस्तित्वकर निश्चल जो [अर्थस्य] जीव-पदार्थ है उसके [हि] निश्चय से जो [अर्थान्तरे संभूतः] अन्य-पदार्थ - पुद्गल-द्रव्य के संयोग से - उत्पन्न हुआ [अर्थः] जो अनेक द्रव्य-स्वरूप पदार्थ है [सः] वह संयोग-जनित भाव [संस्थानादिप्रभेदैः] संस्थान-संहननादि के भेदों से युक्त [पर्यायः] 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.

Explanatory Note: Due to union with 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 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.

णरणारयतिरियसुरा संठाणादीहिं अण्णहा जादा ।
पज्जाया जीवाणं उदयादिहिं णामकम्मस्स ॥2-61॥

नरनारकतिर्यक्सुराः संस्थानादिभिरन्यथा जाताः ।
पर्याया जीवानामुदयादिभिर्नामकर्मणः ॥2-61॥

सामान्यार्थ - [जीवानां] संसारी जीवों के [नरनारकतिर्यक्सुराः पर्यायाः] जो मनुष्य, नारक, तिर्यच और देव पर्याय हैं वे [नामकर्मणः उदयादिभिः] नामकर्म के उदयादिक के कारण [संस्थानादिभिः] संस्थान, संहनन, स्पर्श, रसादि के भेदों से [अन्यथा जाताः] 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 (*tiryāñca*), and celestial (*deva*) on fruition of the name (*nāma* – physique-making) karmas comprising bodily structure (*saṁsthāna*), joints (*saṁhanana*) etc.

Explanatory Note: Just as the fire, while burning, adopts unnatural forms of the fuel – dung, wood, grass – that are modes (*paryāya*) of its existence; in the same way, the soul (*jīva*) adopts unnatural forms of the human being, the infernal being etc. that are modes (*paryāya*) of its existence. These modes (*paryāya*) are the result of fruition of karmas; these are not the own-nature (*svabhāva*) of the soul (*jīva*).

तं सद्भावणिबद्धं द्रव्यसहावं तिहा समक्खादं ।

जाणदि जो सवियप्पं ण मुहदि सो अण्णदवियम्हि ॥2-62॥

तं सद्भावनिबद्धं द्रव्यस्वभावं त्रिधा समाख्यातम् ।

जानाति यः सविकल्पं न मुह्यति सोऽन्यद्रव्ये ॥2-62॥

सामान्यार्थ - [यः] जो पुरुष [तं] उस पूर्वकथित [सद्भावनिबद्धं] द्रव्य के स्वरूपास्तित्वकर संयुक्त और [त्रिधा समाख्यातं] द्रव्य-गुण-पर्याय अथवा उत्पाद-व्यय-ध्रौव्य - ऐसे तीन प्रकार कहे हुए [द्रव्यस्वभावं] द्रव्य के निज-लक्षण को [सविकल्पं] भेद सहित [जानाति] जानता है [सः] वह भेद-विज्ञानी [अन्यद्रव्ये] अपने से भिन्न अचेतन द्रव्यों में [न मुह्यति] मोह को प्राप्त नहीं होता।

The soul (*jīva*) that knows well the nature of the substance (*dravya*) as existence-of-own-nature (*svarūpāstitva*) that has already been expounded as having three distinctions – substance (*dravya*), quality (*guṇa*), and mode (*pariyāya*) or origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*) – does not entertain delusion (*moha*) in respect of substances (*dravya*) that are different from the self.

Explanatory Note: Two ways of (three) distinctions have been expounded for knowing well the nature of the substance (*dravya*): a) in respect of substance (*dravya*), quality (*guṇa*), and mode (*pariyāya*), and b) in respect of origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*). The soul that knows well the nature of the soul (*jīva*) and the non-soul (*ajīva*) in respect of these two kinds of (three) distinctions understands the existence-of-own-nature (*svarūpāstitva*) and is equipped with the power of discernment through the faculty-of-discrimination (*bheda-*

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viññāna). The soul equipped with the faculty-of-discrimination (*bhedaviññāna*) does not entertain delusion (*moha*), attachment (*rāga*) or aversion (*dveṣa*) in substances other than the self. The soul that, at propitious time, accomplishes either the subsidence (*upaśama*) or the destruction (*kṣaya*) of the wrong-belief (*darśanamoha*) attains the power of discernment between the soul (*jīva*) and the non-soul (*ajīva*). It then knows that the soul (*jīva*) must exhibit consciousness (*cetanatva*) in its substance (*dravya*), quality (*guṇa*), and mode (*paryāya*). The transformation of consciousness (*cetanatva*), in form of origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*), takes place while maintaining the existence-of-own-nature (*svarūpāstitva*). All that is other than the soul (*jīva*) is the non-soul (*ajīva*) substance (*dravya*). The non-soul (*ajīva*) must exhibit non-consciousness (*acetanatva*) in its substance (*dravya*), quality (*guṇa*), and mode (*paryāya*). The transformation of non-consciousness (*acetanatva*), in form of origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*), takes place while maintaining the existence-of-own-nature (*svarūpāstitva*). 'Due to my delusion (*moha*), I had mistaken the non-soul (*ajīva*) substance (*dravya*) for my soul (*jīva*).' This way the knowledgeable soul (*jīva*) discriminates between the self and the non-self.

अप्या उवओगप्या उवओगो णाणदंसणं भणितो ।

सो हि सुहो असुहो वा उवओगो अप्पणो हवदि ॥2-63॥

आत्मा उपयोगात्मा उपयोगो ज्ञानदर्शनं भणितः ।

सोऽपि शुभोऽशुभो वा उपयोग आत्मनो भवति ॥2-63॥

सामान्यार्थ - [आत्मा] जीव-द्रव्य [उपयोगात्मा] चेतना स्वरूप है, [उपयोगः] वह चेतना परिणाम [ज्ञानदर्शनं] जानना-देखना स्वरूप दो भेदकर

[भणितः] कहा गया है। [सः अपि] वह ही ज्ञान-दर्शन रूप दो प्रकार [आत्मनः] आत्मा का [उपयोगः] उपयोग - चैतन्य परिणाम [हि] निश्चय से [शुभः] शुभ-रूप [वा] अथवा [अशुभः] अशुभ-रूप [भवति] होता है।

The soul-substance (*jīva dravya*) is marked by cognition (*upayoga*) that manifests in knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*). Certainly, the two kinds of cognition (*upayoga*) of the soul (*jīva*) are in form of either auspicious-cognition (*śubhopayoga*) or inauspicious-cognition (*aśubhopayoga*).

Explanatory Note: The consciousness (*cetanā*) of the soul (*jīva*), which is in impure (*aśuddha*) state, manifests in form of cognition (*upayoga*) – knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*). Due to this cognition (*upayoga*), the soul (*jīva*) is bound by material-karmas (*dravyakarma*). General-consciousness (*sāmānya cetanā*) is perception (*darśana*), and specific-consciousness (*viśeṣa cetanā*) is knowledge (*jñāna*). The cognition (*upayoga*) is classified into pure-cognition (*śuddhopayoga*) and impure-cognition (*aśuddhopayoga*). The cognition that is rid of all attachment – *vītarāga upayoga* – is pure-cognition (*śuddhopayoga*) and the cognition with attachment – *sarāga upayoga* – is impure-cognition (*aśuddhopayoga*). The impure-cognition (*aśuddhopayoga*) is further classified into two kinds: that steered by virtuous (*viśuddha*) passions – *maṇḍakaṣāya* – and that steered by wicked (*saṃkleśa*) passions – *tīvrakaṣāya*. The first, steered by *maṇḍakaṣāya*, is the auspicious-cognition (*śubhopayoga*), and the second, steered by *tīvrakaṣāya*, is the inauspicious-cognition (*aśubhopayoga*).

उवओगो जदि हि सुहो पुण्णं जीवस्स संचयं जादि ।

असुहो वा तथ पावं तेसिमभावे ण चयमत्थि ॥2-64॥

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उपयोगो यदि हि शुभः पुण्यं जीवस्य संचयं याति ।
अशुभो वा तथा पापं तयोरभावे न चयोऽस्ति ॥2-64॥

सामान्यार्थ - [जीवस्य] आत्मा के [यदि] जो [हि] निश्चयकर [शुभः उपयोगः] दान-पूजा-क्रियादि रूप चैतन्य-विकारमय अशुद्ध परिणाम - शुभोपयोग - होता है उस समय [पुण्यं] साता को उत्पन्न करने वाला पुण्य-रूप पुद्गल-वर्गणा पिण्ड [संचयं] इकट्ठा होकर आत्मा के प्रदेशों में बंधपने को [याति] प्राप्त होता है [तथा वा] अथवा उसी प्रकार [अशुभः] जिस समय आत्मा के मिथ्यात्व-विषय-कषायादि रूप अशुभोपयोग होता है तो [पापं] असाता को करने वाला पाप-रूप पुद्गल-वर्गणा पिण्ड आकर बंधता है। [तयोः] उन शुभोपयोग और अशुभोपयोग परिणामों के [अभावे] नाश होने पर [चयः] परद्रव्य का संचय-रूप बंध [न अस्ति] नहीं होता है।

When the soul (*jīva*) is engaged in auspicious-cognition (*śubhopayoga*), like giving of gifts and adoration of the Supreme Beings, there is certainly the bondage of meritorious (*puṇya*) karmas. When the soul (*jīva*) is engaged in inauspicious-cognition (*aśubhopayoga*), like evil passions and sense-gratification, there is certainly the bondage of demeritorious (*pāpa*) karmas. When the soul (*jīva*) is not engaged in either cognition, no bondage of material karmas takes place.

Explanatory Note: Impure-cognition (*aśuddhopayoga*) of both kinds - auspicious-cognition (*śubhopayoga*) and inauspicious-cognition (*aśubhopayoga*) - is the cause of bondage of karmas. Only when the soul (*jīva*) is engaged in pure-cognition (*śuddhopayoga*), there is no bondage of karmas. This establishes the fact that impure-cognition (*aśuddhopayoga*) is the cause of bondage of karmas and pure-cognition (*śuddhopayoga*) is the cause of liberation (*mokṣa*).

जो जाणादि जिणिंदे पेच्छदि सिद्धे तहेव अणगारे ।
जीवे य साणुकंपो उवओगो सो सुहो तस्स ॥2-65॥

यो जानाति जिनेन्द्रान् पश्यति सिद्धांस्तथैवानागारान् ।
जीवे च सानुकम्प उपयोगः स शुभस्तस्य ॥2-65॥

सामान्यार्थ - [यः] जो जीव [जिनेन्द्रान्] परमपूज्य देवाधिदेव परमेश्वर वीतराग जो अर्हन्तदेव हैं उनके स्वरूप को [जानाति] जानता है [सिद्धान्] अष्टकर्मोपाधि रहित सिद्ध परमेष्ठियों को [पश्यति] ज्ञानदृष्टि से देखता है [तथैव] उसी प्रकार [अनागारान्] अनागारों को - आचार्य-उपाध्याय-साधुओं को - भी जानता है, देखता है [च] और [जीवे] समस्त प्राणियों पर [सानुकम्पः] दयाभाव युक्त है [तस्य] उस जीव के [सः] वह [शुभः उपयोगः] शुभोपयोग - चैतन्य-विकार-रूप परिणाम जानना चाहिए।

The soul (*jīva*) that knows the nature of the *Tīrthaṅkara* (Lord Jina, the *Arhat*), perceives with knowledge-eyes the liberated souls (the *Siddha*), similarly, knows and perceives the saints (*śramaṇa*, *anāgāra*) – the chief preceptor (*ācārya*), the preceptor (*upādhyāya*), the ascetic (*sādhu*) – and is compassionate towards all living beings, engenders auspicious-cognition (*śubhopayoga*).

Explanatory Note: Without attaining the excellent state of destruction-cum-subsidence (*kṣayopaśama*) of the perception-deluding (*darśanamohanīya*) and the conduct-deluding (*cāritra-mohanīya*) karmas, and in the presence of the virtuous-attachment (*śubharāga*), the soul (*jīva*) has the disposition of adoration of the five Supreme Beings. It also has compassion towards all living beings. These are marks of auspicious-cognition (*śubhopayoga*).

विसयकसाओगाढो दुस्सुदिदुच्चित्तदुद्वुगोट्टिजुदो ।
उगो उम्मगपरो उवओगो जस्स सो असुहो ॥2-66॥

विषयकषायावगाढो दुःश्रुतिदुश्चित्तदुष्टगोष्ठियुतः ।
उग्र उन्मार्गपर उपयोगो यस्य सोऽशुभः ॥2-66॥

सामान्यार्थ - [यस्य] जिस जीव का [उपयोगः] अशुद्ध चैतन्य विकार परिणाम [विषयकषायावगाढः] इन्द्रिय-विषय तथा क्रोधादि-कषाय इनसे अत्यंत गाढ़ हो, [दुःश्रुतिदुश्चित्तदुष्टगोष्ठियुतः] मिथ्या शास्त्रों का सुनना, आर्त-रौद्र अशुभ ध्यानरूप मन, पराई निंदा आदि चर्चा - इनमें उपयोग सहित हो, [उग्रः] हिंसादि आचरण के करने में महा उद्यमी हो और [उन्मार्गपरः] वीतराग सर्वज्ञ-कथित मार्ग से उलटा जो मिथ्यामार्ग है उसमें लगा हो [सः] वह परिणाम [अशुभः] अशुभोपयोग कहा है।

The soul (*jīva*) whose cognition (*upayoga*) is strongly inclined towards sense-gratification and passions (*kaṣāya*) like anger, who listens to fallacious doctrines, contemplates on inauspicious dispositions, engages in destructive discussions, has cruel tendency, and holds false beliefs, engenders inauspicious-cognition (*aśubhopayoga*).

Explanatory Note: On fruition of severe perception-deluding (*darśanamohanīya*) and conduct-deluding (*cāritramohanīya*) karmas, the soul (*jīva*) engages in inauspicious and wicked attachment (*aśubharāga*). It shows no interest in the Supreme Beings, holds false beliefs, engages in sense-gratification, listens to fallacious doctrines; on the whole, its conduct is lamentable. Such soul is ever engaged in wicked activities and engenders inauspicious-cognition (*aśubhopayoga*).

असुहोवओगरहिदो सुहोवजुत्तो ण अण्णदवियम्मि ।
होज्जं मज्झत्थोऽहं णाणप्पगमप्पगं झाए ॥2-67॥

अशुभोपयोगरहितः शुभोपयुक्तो न अन्यद्रव्ये ।
भवन्मध्यस्थोऽहं ज्ञानात्मकमात्मकं ध्यायामि ॥2-67॥

सामान्यार्थ - [अशुभोपयोगरहितः] मिथ्यात्व, विषय, कषायादि रहित हुआ [शुभोपयुक्तः न] शुभोपयोग-रूप भावों में भी उपयोग नहीं करने वाला [अन्यद्रव्ये मध्यस्थो भवन्] और शुभ-अशुभ द्रव्य तथा भाव-रूप पर-भावों में मध्यवर्ती हुआ अर्थात् दोनों को समान मानने वाला ऐसा [अहं] स्व-पर-विवेकी मैं [ज्ञानात्मकं] ज्ञानस्वरूप [आत्मकं] शुद्ध जीव-द्रव्य (आत्मा) का [ध्यायामि] 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*).

Explanatory Note: Impure-cognition (*aśuddhopayoga*), in form of the auspicious-cognition (*śubhopayoga*) as well as the inauspicious-cognition (*aśubhopayoga*), is the cause of union of foreign matter – material-karmas (*dravyakarma*) – with my soul (*jīva*). Both, the auspicious-cognition (*śubhopayoga*) and the 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 foreign matter. Therefore, I adopt equanimity; I do not accept foreign matter. This way, I get rid of the 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 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 (*jīva*), 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.



णाहं देहो ण मणो ण चेव वाणी ण कारणं तेसिं ।

कत्ता ण ण कारयिदा अणुमंता णेव कत्तीणं ॥2-68॥

नाहं देहो न मनो न चैव वाणी न कारणं तेषाम् ।

कर्ता न न कारयिता अनुमन्ता नैव कर्तृणाम् ॥2-68॥

सामान्यार्थ - [अहं] मैं जो शुद्ध-चिन्मात्र स्व-पर-विवेकी हूँ सो [देहः न] शरीर-रूप नहीं हूँ [मनः न] मनयोग-रूप भी नहीं हूँ [च] और [एव] निश्चय से [वाणी न] वचनयोग-रूप भी नहीं हूँ। [तेषां कारणं न] उन काय-वचन-मन का उपादान-कारण-रूप पुद्गल-पिण्डकर भी नहीं हूँ। [कर्ता न] उन तीन योगों का कर्ता नहीं हूँ, अर्थात् मुझ कर्ता के बिना ही वे योग्य पुद्गल-पिण्डकर किये जाते हैं [कारयिता न] उन तीन योगों का प्रेरक होकर कराने वाला नहीं हूँ - पुद्गल-द्रव्य ही उनका कर्ता है [कर्तृणां] और उन योगों के करने वाले पुद्गल-पिण्डों का [अनुमन्ता न एव] अनुमोदक भी नहीं हूँ - मेरी अनुमोदना के बिना ही पुद्गल-पिण्ड उन योगों का कर्ता है। इस कारण मैं परद्रव्य में अत्यंत मध्यस्थ हूँ।

I - the pure soul (*jīva*) - am not of the nature of the body; I am not of the nature of the mind; and certainly, I am not of the nature of



the speech. I am not the cause of their activities (of the body, the mind and the speech); I am not the doer, the administrator, or the approver of these activities.

Explanatory Note: The soul (*jīva*) that has the power of discrimination between the self and the non-self knows the nature of all substances (*dravya*). It knows that the three activities – of the body, the mind and the speech – are material (*paudgalika*) in nature. It, therefore, does not entertain the misconception that the self is the doer, the administrator, or the approver – *krta*, *kārita*, *anumodanā* – of such activities. Since these activities are produced by foreign matter, it renounces all such activities. Eradicating the impure-cognition (*asuddhopayoga*) that shows up in form of the auspicious-cognition (*śubhopayoga*) or the inauspicious-cognition (*aśubhopayoga*), it gets established firmly in own-nature (*svarūpa*). In pure-cognition (*śuddhopayoga*), all causes of the influx of foreign matter are eliminated.

देहो य मणो वाणी पोग्गलदव्वप्पग त्ति णिद्धिड्डा ।

पोग्गलदव्वं पि पुणो पिंडो परमाणुदव्वाणां ॥2-69॥

देहश्च मनो वाणी पुद्गलद्रव्यात्मका इति निर्दिष्टाः ।

पुद्गलद्रव्यमपि पुनः पिण्डः परमाणुद्रव्याणाम् ॥2-69॥

सामान्यार्थ – [देहः] शरीर [मनः] चित्त [च] और [वाणी] वचन – ये तीनों योग [पुद्गलद्रव्यात्मकाः] पुद्गल-द्रव्य-रूप हैं [इति] ऐसा [निर्दिष्टाः] वीतरागदेव ने कहा है [पुनः] और [पुद्गलद्रव्यं] तीन योग-रूप पुद्गल-द्रव्य [अपि] निश्चय से [परमाणुद्रव्याणां] सूक्ष्म, अविभागी पुद्गल-परमाणुओं का [पिण्डः] स्कंध-रूप (समूहरूप) पिण्ड है।

Lord Jina has expounded that the body, the mind and the speech are the nature of the substance of matter (*pudgala*). Further, the substance of matter (*pudgala*) certainly is the molecular union of the infinitesimal atoms of matter.

Explanatory Note: These three – the body, the mind and the speech – are certainly of the nature of the substance of matter (*pudgala*). The mode (*paryāya*), as a result of the union of atoms (*paramāṇu*), is the unnatural mode (*paryāya*) of the substance of matter (*pudgala*). Although in modes (*paryāya*) that manifest in form of the body, the mind and the speech, there is the union of different atoms (*paramāṇu*), these appear to be one due to fusion that takes place owing to their qualities of greasiness (*snigdha*) or roughness (*rūkṣa*).

णाहं पोग्गलमइओ ण ते मया पोग्गला कया पिंडं ।

तम्हा हि ण देहोऽहं कत्ता वा तस्स देहस्स ॥2-70॥

नाहं पुद्गलमयो न ते मया पुद्गलाः कृताः पिण्डम् ।

तस्माद्धि न देहोऽहं कर्ता वा तस्य देहस्य ॥2-70॥

सामान्यार्थ - [अहं] मैं शुद्ध चैतन्यमात्र वस्तु [पुद्गलमयः न] अचेतन पुद्गल-द्रव्य-रूप नहीं हूँ। [ते पुद्गलाः] वे सूक्ष्म-परमाणु-रूप पुद्गल [मया] मेरे द्वारा [पिण्डं कृताः न] स्कंध-रूप नहीं किये गये हैं, अपनी शक्ति से ही पिण्ड-रूप हो जाते हैं। [तस्मात्] इस कारण [हि] निश्चय से [अहं] ज्ञान-स्वरूप मैं [देहः न] पुद्गलविकारमयी शरीर नहीं हूँ - अमूर्त चैतन्य हूँ [वा] अथवा [तस्य देहस्य] उस पुद्गलमयी देह का [कर्ता 'न'] कर्ता नहीं हूँ।

I (pure consciousness) am not of the nature of the substance of matter (*pudgala*); I have not caused the fusion into molecules (*skandha*) of the indivisible atoms of the substance of matter (*pudgala*). Therefore, I am certainly not the body; not even the 'doer' (*kartā*) of the body.

Explanatory Note: I am certain that the body, the mind and the speech are the modes (*pariāya*) of the substance of matter (*pudgala*). The body is formed due to the union of infinite indivisible atoms (*paramāṇu*) of the substance of matter (*pudgala*). Since I have no power to transform into the infinite indivisible atoms (*paramāṇu*) of the substance of matter (*pudgala*), I am not the doer, the administrator, or the approver of the body. How can I be the maker of this body? The body is the result of the inherent power of the substance of matter (*pudgala*) for such transformation. I have no such power. I am an altogether different substance (*dravya*).

अपदेशो परमाणू पदेसमेत्तो य सयमसद्दो जो ।

णिद्धो वा लुक्खो वा दुपदेशादित्तमणुभवदि ॥2-71॥

अप्रदेशः परमाणुः प्रदेशमात्रश्च स्वयमशब्दो यः ।

स्निग्धो वा रूक्षो वा द्विप्रदेशादित्वमनुभवति ॥2-71॥

सामान्यार्थ - [परमाणुः] जो सूक्ष्म अविभागी पुद्गल-परमाणु है वह [अप्रदेशः] दो आदि प्रदेशों से रहित है [प्रदेशमात्रः] एक प्रदेशमात्र है [च] और [स्वयं अशब्दः] आप ही शब्द-पर्याय रहित है - शब्द तो अनन्त पुद्गल-परमाणुओं के स्कंध से उत्पन्न होता है [यत्] इसी कारण से यह परमाणु [स्निग्धः वा] चिकना परिणाम सहित हुआ [रूक्षः वा] और रूक्ष (रूखा) परिणाम सहित भी हुआ [द्विप्रदेशादित्वं] दो प्रदेश को आदि लेकर अनेक प्रदेश भावों को [अनुभवति] प्राप्त होता है।

The indivisible atom (*paramāṇu*) of the substance of matter (*pudgala*) does not occupy multiple space-points (*pradeśa*); it occupies just one space-point (*pradeśa*). By itself, it does not have the quality of sound (*śabda*). The atoms, with qualities of greasiness (*snigdha*) and roughness (*rūkṣa*), combine together to form molecules having two or more space-points (*pradeśa*).

Explanatory Note: The indivisible atom (*paramāṇu*) of the substance (*dravya*) of matter (*pudgala*) has the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). The sound (*śabda*) is not found in the indivisible atom (*paramāṇu*); it is the mode (*paryāya*) of the matter (*pudgala*). The atoms (*paramāṇu*) have qualities of greasiness (*snigdha*) and roughness (*rūkṣa*). Due to these qualities of greasiness and roughness, the atoms (*paramāṇu*) unite with each other to form molecules, which have two or more space-points (*pradeśa*). Because of the ability to attain the mode (*paryāya*) of molecules, the substance (*dravya*) of matter (*pudgala*) is also known as having multiple space-points (*pradeśa*).

एगुत्तरमेगादी अणुस्स णिद्धत्तणं व लुक्खत्तं ।

परिणामादो भणितं जाव अणंतत्तमणुभवदि ॥2-72॥

एकोत्तरमेकाद्यणोः स्निग्धत्वं वा रूक्षत्वम् ।

परिणामाद्भणितं यावदनन्तत्वमनुभवति ॥2-72॥

सामान्यार्थ - [अणोः] परमाणु के [परिणामात्] स्निग्ध, रूक्ष गुणों में अनेक प्रकार की परिणमन शक्ति होने से [एकादि] एक अविभाग प्रतिच्छेद से लेकर [एकोत्तरं] एक-एक बढ़ता हुआ [स्निग्धत्वं] स्निग्ध-भाव [वा] अथवा [रूक्षत्वं] रूक्ष-भाव [भणितं] कहा गया है [यावत्] जब तक कि [अनन्तत्वं] अनन्त भेदों को - अनन्त अविभाग प्रतिच्छेदों को [अनुभवति] प्राप्त हो जाता है।

The degrees, from one to many, of greasiness (*snigdha*) and roughness (*rūkṣa*) in the indivisible atom (*paramāṇu*) are due to its power of transformation (*pariṇamana*). There are infinite degrees of greasiness and roughness.

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 last, indivisible part is called the '*avibhāga-praticcheda*'. To illustrate the degrees of greasiness and roughness examples are given of the milk of the she-goat, the buffalo, and the camel, and the buttermilk (*ghee*) that have increasing degrees of greasiness, and of the particles of dust, ash, and sand that have increasing degrees of roughness. There are infinite degrees of greasiness and roughness.

णिद्धा वा लुक्खा वा अणुपरिणामा समा व विसमा वा ।
समतो दुराधिगा यदि बज्झंति हि आदिपरिहीणा ॥2-73॥

स्निग्धा वा रूक्षा वा अणुपरिणामाः समा वा विषमा वा ।
समतो द्वयधिका यदि बध्यन्ते हि आदिपरिहीणाः ॥2-73॥

सामान्यार्थ - [अणुपरिणामाः] परमाणु के परिणाम - पर्याय-भेद [स्निग्धा वा] स्निग्ध होवें [वा] अथवा [रूक्षाः] रूक्ष होवें [समा वा] दो, चार, छह इत्यादि अंशों की गिनती कर सम अंश वाले हों [विषमा वा] अथवा तीन, पाँच, सात इत्यादि विषम अंश वाले हों परंतु [यदि] जो [आदिपरिहीणाः] जघन्य अंश से रहित [समतः] गिनती की समानता से [द्वयधिकाः] दो अंश अधिक होवें तब [बध्यन्ते हि] आपस में बंधते हैं, अन्य रीति से नहीं।

With the exception of the lowest degree, wherever there is difference of two degrees in greasiness and roughness, whether even or odd, there is combination of similar or dissimilar types (greasiness with greasiness, roughness with roughness, and greasiness with roughness).

Explanatory Note: 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.

णिद्धत्तणेण दुगुणो चदुगुणणिद्धेण बंधमणुभवदि ।

लुक्खेण वा तिगुणितो अणु बज्झदि पंचगुणजुत्तो ॥२-७४॥

स्निग्धत्वेन द्विगुणश्चतुर्गुणस्निग्धेन बन्धमनुभवति ।

रूक्षेण वा त्रिगुणितोऽणुर्बध्यते पञ्चगुणयुक्तः ॥२-७४॥

सामान्यार्थ - [स्निग्धत्वेन] चिकनेपने से [द्विगुणः] दो अंशरूप परिणत परमाणु [चतुर्गुणस्निग्धेन] चार अंशरूप परिणत हुए परमाणु से [बंधं] बंध अवस्था को [अनुभवति] प्राप्त होता है [वा] अथवा [रूक्षेण] रूखेपने से [त्रिगुणितः अणुः] तीन अंशरूप परिणत परमाणु [पञ्चगुणयुक्तः] पाँच अंशरूप परिणत हुए परमाणु से संयुक्त हुआ [बध्यते] बंध को प्राप्त होता है।

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The atom (*paramāṇu*) having two degrees of greasiness combines with the atom with four degrees of greasiness or roughness. The atom with three degrees (of greasiness or roughness) combines with the atom with five degrees (of greasiness or roughness).

Explanatory Note: 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. Combination does not take place between atoms with lowest, i.e., one, degree of greasiness and roughness. There is no combination of an atom of one degree of greasiness or roughness with an atom of three degrees of greasiness or roughness even though there exists a difference of two degrees of greasiness or roughness.

दुपदेसादी खंधा सुहुमा वा बादरा ससंठाणा ।

पुढविजलतेउवाऊ सगपरिणामेहिं जायन्ते ॥2-75॥

द्विप्रदेशादयः स्कन्धाः सूक्ष्मा वा बादरा ससंस्थानाः ।

पृथिवीजलतेजोवायवः स्वकपरिणामैर्जायन्ते ॥2-75॥

सामान्यार्थ - [द्विप्रदेशादयः स्कन्धाः] दो प्रदेश को आदि लेकर परमाणुओं के स्कंध अर्थात् दो, तीन इत्यादि से अनन्त परमाणुओं पर्यंत जो स्कंध हैं वे सब [स्वकपरिणामैः] अपने ही स्निग्ध-रूक्ष गुण के परिणमन की योग्यता से [जायन्ते] उत्पन्न होते हैं [वा] अथवा [सूक्ष्मा बादराः] सूक्ष्मजाति और स्थूलजाति के [पृथिवीजलतेजोवायवः] पृथिवीकाय, जलकाय, अग्निकाय, वायुकाय ये भी स्निग्ध-रूक्षभाव के परिणमन से पुद्गलात्मक स्कंध पर्याय-रूप उत्पन्न होते हैं। वे पुद्गलपर्याय [ससंस्थानाः] अनेक आकार सहित होते हैं।

The molecules (*skandha* – combination of atoms), starting from those occupying two space-points (*pradeśa*) to infinity, are produced due to their own nature of transformation. And these fine (*sūkṣma*) and gross (*sthūla*) molecules of matter in form of the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*) have various shapes (*saṁsthāna*, *ākāra*).

Explanatory Note: The molecules (*skandha*) formed of two to infinite-times-infinite atoms (*paramāṇu*) are fine (*sūkṣma*) as well as gross (*sthūla*) and of various shapes. These molecules, in form of the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*), are modes (*pariyāya*) of the matter (*puḍgala*). These molecules exhibit, as primary or secondary, the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparsā*). It is clear that the soul (*ātmā*) is not the doer of the molecules (*skandha*) of matter; the matter, due to its inherent quality of greasiness or roughness, has the power to form molecules. The matter (*puḍgala*) undergoes changes in its form due to own transformation.

ओगाढगाढणिचिदो पोग्गलकाएहिं सव्वदो लोगो ।
सुहुमेहिं बादरेहिं य अप्पाओग्गेहिं जोग्गेहिं ॥2-76॥

अवगाढगाढनिचितः पुद्गलकायैः सर्वतो लोकः ।
सूक्ष्मैर्बादरैश्चाप्रायोग्यैर्योग्यैः ॥2-76॥

सामान्यार्थ - [लोकः] असंख्यातप्रदेशी लोक [सर्वतः] सब जगह [सूक्ष्मैः] सूक्ष्मरूप [च] और [बादरैः] स्थूलरूप [अप्रायोग्यैः] कर्मरूप न होने योग्य - आत्मा के ग्रहण करने के अयोग्य [योग्यैः] अथवा कर्मरूप होने योग्य ऐसे [पुद्गलकायैः] पुद्गल-द्रव्य के पिण्डों से [अवगाढगाढनिचितः] अवगाहित होकर अत्यंत गाढ़ भरा हुआ है।

The universe (*loka*, having innumerable space-points) is filled densely (without inter-space) in all directions with fine (*sūkṣma*) and gross (*sthūla*) molecules of matter, with and without the power to turn into karmas that bond with the soul (*ātmā*).

Explanatory Note: Each space-point (*pradeśa*) of the universe (*loka*) is packed with infinite-times-infinite molecules of matter fit to turn into karmas – *kārmāṇa-vargaṇā*. These do not face obstruction since the substance of space (*ākāśa dravya*) has the power to provide room – *avagāhana* – to all substances at the same time. Thus, the universe (*loka*) is packed densely with the souls (*jīva*) as well as the matter fit to turn into karmas – *kārmāṇa-vargaṇā*. The nature of the dispositions – the transformations – of the soul (*jīva*) determines the nature of the bondage of karmas. It is not that the soul (*jīva*) propels the *kārmāṇa-vargaṇā* to turn into karmas. Dwelling in the same space, both, the soul (*jīva*) and the *kārmāṇa-vargaṇā*, transform by their own respective nature.

कम्मत्तणपाओग्गा खंधा जीवस्स परिणइं पप्पा ।

गच्छन्ति कम्मभावं ण तु ते जीवेण परिणमिदा ॥2-77॥

कर्मत्वप्रायोग्याः स्कन्धा जीवस्य परिणतिं प्राप्य ।

गच्छन्ति कर्मभावं न तु ते जीवेन परिणमिताः ॥2-77॥

सामान्यार्थ - [कर्मत्वप्रायोग्याः] अष्टकर्मरूप होने योग्य जो [स्कन्धाः] पुद्गल-वर्गणाओं के पिण्ड हैं वे [जीवस्य] संसारी आत्मा की [परिणति] अशुद्ध परिणति को [प्राप्य] पाकर [कर्मभावं] आठ कर्मरूप परिणाम को [गच्छन्ति] प्राप्त होते हैं [तु] परंतु [ते] वे कर्मयोग्य बंध [जीवेन] आत्मा ने [न परिणमिताः] नहीं परिणमाये हैं, अपनी शक्ति से ही परिणत हुए हैं।

The molecules (*skandha*) of matter (*pudgala*) fit to turn into karmas – *kārmāṇa-vargaṇā* – when in association with the impure dispositions of the soul (*jīva*) transform themselves into (eight types of) karmas. The soul (*jīva*) is not the cause of this transformation of the molecules (*skandha*) of matter (*pudgala*) into karmas; the molecules of matter have inherent power to turn into karmas.

Explanatory Note: The molecules (*skandha*) of matter (*pudgala*) fit to turn into karmas – *kārmāṇa-vargaṇā* – coexist with the soul (*jīva*) in the same space. The soul (*jīva*) due to its bondage with karmas since infinite time past entertains impure dispositions. These impure dispositions of the soul (*jīva*) become the external instrumental cause (*nimitta kāraṇa*) for the molecules (*skandha*) of matter (*pudgala*) fit to turn into karmas – *kārmāṇa-vargaṇā* – to transform into (eight types of) karmas. The soul (*jīva*) does not transform the *kārmāṇa-vargaṇā* into karmas; these transform into karmas by own power of transformation. So, the soul (*jīva*) is not the doer (*kartā*) of the material-karmas (*dravyakarma*).

ते ते कम्पत्तगदा पोग्गलकाया पुणो हि जीवस्स ।
संजायन्ते देहा देहन्तरसंकमं पप्पा ॥2-78॥

ते ते कर्मत्वगताः पुद्गलकायाः पुनर्हि जीवस्य ।
संजायन्ते देहा देहान्तरसंक्रमं प्राप्य ॥2-78॥

सामान्यार्थ - [ते ते] वे वे [कर्मत्वगताः] द्रव्य-कर्मरूप परिणत हुए [पुद्गलकायाः] कर्म-वर्गणा-पिण्ड [देहान्तरसंक्रमं प्राप्य] अन्य पर्याय का - देहान्तररूप परिवर्तन का - संबंध पाकर [पुनः] फिर [हि] निश्चय से [जीवस्य] आत्मा के [देहाः] शरीर-रूप [संजायन्ते] उत्पन्न होते हैं।

The molecules (*skandha*) of matter (*pudgala*) bound earlier with the soul (*jīva*) in form of material-karmas (*dravyakarma*) certainly transform themselves into the body as the soul (*jīva*) adopts a new body on change of its mode (*pariyāya*).

Explanatory Note: The same molecules (*skandha*) of matter (*pudgala*) which had earlier become material-karmas (*dravyakarma*), transform into the body as the soul adopts a new body on change of its mode (*pariyāya*). It is owing to their own power of transformation that the material-karmas (*dravyakarma*) turn into the physical body (*nokarma*). Thus, the doer (*kartā*) of the physical body (*nokarma*), too, is physical matter (*pudgala*), and not the soul (*jīva*).

ओरालिओ य देहो देहो वेउव्विओ य तेजसिओ ।
आहारय कम्मइओ पोग्गलदव्वप्पगा सव्वे ॥2-79॥

औदारिकश्च देहो देहो वैक्रियिकश्च तैजसः ।
आहारकः कार्मणः पुद्गलद्रव्यात्मकाः सर्वे ॥2-79॥

सामान्यार्थ - [औदारिकः देहः] मनुष्य, तिर्यच संबंधी औदारिक शरीर [च]
और [वैक्रियिकः देहः] नारकी, देवता संबंधी वैक्रियिक शरीर [च] और
[तैजसः] शुभ-अशुभ तैजस शरीर [आहारकः] आहारक पुतले का शरीर
[कार्मणः] आठ कर्म-रूप (कार्माण) शरीर - इस तरह ये पाँच शरीर हैं, वे
[सर्वे] सब ही [पुद्गलद्रव्यात्मकाः] पुद्गलद्रव्यमयी हैं।

The gross-body (*audārika śarīra*), the transformable-body (*vaikriyika śarīra*), the luminous-body (*taijasa śarīra*), the projectable- or assimilative-body (*āhāraka śarīra*) and the karmic-body (*kārmāṇa śarīra*), all are forms of the substance of matter (*pudgala-dravya*).

Explanatory Note: The five kinds of bodies are the effects of the rise of different kinds of name-karma (*nāmakarma*). Though karma is the cause of all types of bodies, by specific usage, the last one – the karmic-body (*kārmāṇa śarīra*) – is restricted to the body composed of the karmic matter. These five kinds of bodies are made of the substance of matter (*pudgala*) and are distinct from the substance of soul (*jīvadavya*).

अरसमरूवमगंधं अक्वत्तं चेदणागुणमसहं ।

जाण अलिंगगग्रहणं जीवमणिद्विद्वुसंठाणं ॥2-80॥

अरसमरूपमगन्धमव्यक्तं चेतनागुणमशब्दम् ।

जानीह्यलिङ्गग्रहणं जीवमनिर्दिष्टसंस्थानम् ॥2-80॥

सामान्यार्थ - हे भव्य तू [जीवं] शुद्ध-स्वरूप आत्मा को [अरसं] पाँच प्रकार के रस से रहित [अरूपं] पाँच वर्णों से रहित [अगन्धं] दो प्रकार के गंध-गुण रहित [अव्यक्तं] अप्रगट - आठ प्रकार के स्पर्श-गुण रहित [अशब्दं] शब्द-पर्याय से रहित स्वभाव वाला [अलिङ्गग्रहणं] पुद्गल के चिह्न से ग्रहण नहीं होने वाला [अनिर्दिष्टसंस्थानं] सब आकारों से रहित - निराकार स्वभावयुक्त [चेतनागुणं] और ज्ञान-दर्शन चेतनागुण वाला, ऐसा शुद्ध निर्विकार द्रव्य [जानीहि] जानना।

O bhavya soul! Know that the (pure) soul (jīva) does not have the qualities of taste (rasa), colour (varṇa), smell (gandha), touch (sparśa), and sound (śabda), which is the mode (paryāya) of the matter (pudgala). It cannot be comprehended through any mark typical of the matter (pudgala) – aliṅgagrahaṇa. Its shape cannot be defined, and it has this quality of consciousness (cetanā).

Explanatory Note: The soul (jīva) is without form (amūrta) and does not possess the qualities of taste (rasa), colour (varṇa), smell (gandha) and touch (sparśa) and the mode (paryāya), i.e., sound (śabda), that the matter (pudgala) – with form (mūrta) – exhibits. Being of the nature of consciousness (cetanā), the soul (jīva) is different from other substances (dravya) that are without form – the medium of motion (dharma), the medium of rest (adharmā), the space (ākāśa), and the time (kāla). Existing in its own nature, it is different from other souls (jīva). That the soul (jīva) cannot be

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comprehended through any mark typical of the matter (*puḍgala*) – *aliṅgagrahaṇa* – is elaborated as under. The soul (*jīva*) cannot be perceived through the senses (*indriya*). It knows the objects without the help of the senses (*indriya*). The other souls (*jīva*) too cannot perceive this soul through the senses (*indriya*); it is perceived by the self through the self. The soul (*jīva*) knows other objects directly, without employing the indirect method of inference – like the fire through the smoke. The inferences that the senses (*indriya*) employ to ascertain objects of knowledge do not perceive the soul (*jīva*). These are some interpretations of *aliṅgagrahaṇa*.

The pure soul can only be experienced by the self through the self; it cannot be explained in words. The pure soul is perceived through self-knowledge. “Only those with experience can taste the supreme tranquility of the soul (*jīva*),” is just an empirical (*vyavahāra*) expression that points at the bliss appertaining to the soul (*jīva*). The soul (*jīva*), on availability of appropriate causes, must, by itself, experience own-nature (*svarūpa*). The pure-soul-substance (*śuddhajīva-dravya*) is beyond expression; it can only be experienced.

मुक्तो रूपादिगुणो बज्झदि फासेहिं अणमण्णेहिं ।

तव्विवरीदो अप्पा बज्झदि किध पोग्गलं कम्मं ॥2-81॥

मूर्तो रूपादिगुणो बध्यते स्पर्शैरन्योन्यैः ।

तद्विपरीत आत्मा बध्नाति कथं पौद्गलं कर्म ॥2-81॥

सामान्यार्थ – [रूपादिगुणः] रूप, रस, गंध, स्पर्शादि गुण वाला [मूर्तः] स्कंध, परमाणु-रूप पुद्गल-द्रव्य [अन्योन्यैः] परस्पर [स्पर्शैः] स्निग्ध-रूक्ष रूप स्पर्श-गुण से [बध्यते] बंध को प्राप्त होता है, [तद्विपरीतः] पुद्गल के

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स्निग्ध-रूक्ष गुण से रहित [आत्मा] जीवद्रव्य [पौद्गलं कर्म] पुद्गलीक-
कर्म-वर्गणाओं को [कथं] कैसे [बध्नाति] बांध सकता है?

The atoms (*paramāṇu*) or molecules (*skandha*), with qualities of taste (*rasa*), colour (*varṇa*), smell (*gandha*), and touch (*sparśa*), of the matter (*pudgala*), which is with form (*mūrta*), are able to combine due to their attributes of greasiness or roughness. How can the soul (*jīva*), which does not have these qualities, form bonds of karmas with the matter (*pudgala*)?

Explanatory Note: The substance of matter (*pudgala-dravya*) is with form (*mūrta*) and due to the attributes of greasiness or roughness its atoms (*paramāṇu*) or molecules (*skandha*) combine together to form bonds. The soul (*jīva*) is without-form (*amūrta*) and does not have the attributes of greasiness or roughness. How can it bond with the matter (*pudgala*) fit to turn into karmas – *kārmāṇa-vargaṇā*? The disciple expresses doubt that on the one hand there are *kārmāṇa-vargaṇā* with attributes of greasiness or roughness and on the other hand there is the soul (*jīva*) without these attributes of greasiness or roughness; how can the two combine together to form bonds?

रूपादिर्हं रहिदो पेच्छदि जाणादि रूवमादीणि ।

द्व्याणि गुणे य जथा तह बंधो तेण जाणीहि ॥2-82॥

रूपादिकै रहितः पश्यति जानाति रूपादीनि ।

द्रव्याणि गुणांश्च यथा तथा बन्धस्तेन जानीहि ॥2-82॥

सामान्यार्थ - [रूपादिकैः रहितः] रूपादि से रहित यह आत्मा [यथा] जैसे
[रूपादीनि द्रव्याणि] रूपादि गुणों वाले घट-पटादि स्वरूप अनेक पुद्गल द्रव्यों

.....

को [च] और [गुणान्] उन द्रव्यों के रूपादि गुणों को [जानाति] जानता है [पश्यति] देखता है [तथा] उसी प्रकार [तेन] पुद्गल-द्रव्य के साथ [बन्धः] आत्मा का बंध [जानीहि] जानो।

As the soul (*jīva*), itself without qualities like colour (*varṇa*), perceives and knows the substance of matter (*pudgala-dravya*) and its qualities like colour (*varṇa*), similarly, the substance of matter (*pudgala-dravya*) binds, in form of karmas, with such soul (*jīva*).

Explanatory Note: The soul (*jīva*) is without form (*amūrta*) but knows and perceives the substance of matter (*pudgala-dravya*) that is with form (*mūrta*). Since the soul (*jīva*) has this power of knowing and perceiving, it is bound by the substance of matter (*pudgala-dravya*); without the power of knowing and perceiving, the soul (*jīva*) could not have forged such a bond. Thus, the bond is due to the soul's nature of knowing and perceiving. As an illustration, the child knows and perceives an earthen-bracelet as his own but actually he is utterly distinct from the bracelet; he grieves if it is broken or taken away by someone. Similarly, the man knows and perceives a real bracelet as his own but actually he is utterly distinct from the bracelet; he grieves if it is broken or taken away by someone. Why do the child and the man, who are absolutely distinct from the earthen-bracelet and the real bracelet, grieve on separation from the bracelet? The answer is that both know and perceive the bracelet as their own. Their dispositions are linked to the bracelet. The bracelet is the instrumental cause of transformations in their knowledge. In the same way, the soul (*jīva*) has nothing in common with the matter (*pudgala*) but since both occupy, since infinite time past, the same space, with the instrumentality of the matter (*pudgala*) the soul (*jīva*) enters into the impure-cognition (*aśuddhopayoga*) in form of dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*). This

impure-cognition (*aśuddhopayoga*) in form of dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) is the psychic-bondage (*bhāvabandha*); this is the real bondage of the soul (*jīva*). The bondage of the soul (*jīva*) with the matter (*pudgala*) is just empirical (*vyavahāra*). It is clear that whenever the soul (*jīva*) perceives and knows the external substance with dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*), it gets into bondage. The impure transformations of the soul are the cause of bondage.

उवओगमओ जीवो मुञ्जदि रज्जेदि वा पदुस्सेदि ।
पप्पा विविधे विसए जो हि पुणो तेहिं सो बंधो ॥2-83॥

उपयोगमयो जीवो मुह्यति रज्यति वा प्रद्वेष्टि ।
प्राप्य विविधान् विषयान् यो हि पुनस्तैः स बन्धः ॥2-83॥

सामान्यार्थ - [यः] जो [उपयोगमयः] ज्ञान-दर्शनमयी [जीवः] आत्मा [विविधान्] अनेक तरह के [विषयान्] इष्ट-अनिष्ट विषयों को [प्राप्य] पाकर [मुह्यति] मोही होता है [वा] अथवा [रज्यति] रागी होता है अथवा [प्रद्वेष्टि] द्वेषी होता है [हि पुनः] निश्चय से [सः] वह आत्मा [तैः] उन राग, द्वेष, मोह भावों से [बन्धः] बंधा हुआ है।

When the soul (*jīva*) having cognition (*upayoga*) – in form of knowledge (*jñāna*) and perception (*darśana*) – engenders dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) for the objects of the senses, it again gets bound with those dispositions (of delusion, attachment and aversion).

Explanatory Note: When the soul (*jīva*) assigns its cognition (*upayoga*) to the objects of the senses, it engenders dispositions of

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delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). These dispositions are due to the instrumentality of external objects. Although the innate nature of the soul (*jīva*) is just the pure-cognition (*śuddhopayoga*), it transforms itself into the impure-cognition (*aśuddhopayoga*) under dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). This is the cause of the bondage. The innate nature of the crystal is whiteness; when in contact with blue, yellow and red objects, it transforms itself into these colours, leaving its nature of whiteness. In the same way, the soul (*jīva*) gets into psychic-bondage (*bhāvabandha*) – in form of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*) – due to the instrumentality of external objects of the senses.

भावेण जेण जीवो पेच्छदि जाणादि आगदं विसए ।

रज्जदि तेणेव पुणो बज्झदि कम्म त्ति उवदेसो ॥2-84॥

भावेन येन जीवः पश्यति जानात्यागतं विषये ।

रज्यति तेनैव पुनर्बध्यते कर्मैत्युपदेशः ॥2-84॥

सामान्यार्थ - [जीवः] आत्मा [येन भावेन] जिस राग, द्वेष, मोह-भावकर [विषये] इन्द्रियों के विषय में [आगतं] आये हुए इष्ट-अनिष्ट पदार्थ को [पश्यति] देखता है [जानाति] जानता है [तेन एव] और उसी राग, द्वेष, मोह-रूप परिणामकर [रज्यति] तदाकार हो लीन हो जाता है [पुनः] फिर उसी भाव-बंध के निमित्त से [कर्म] ज्ञानावरणादि आठ प्रकार के द्रव्य-कर्म [बध्यते] बंधते हैं [इति उपदेशः] यह भगवन्त का उपदेश है।

Lord Jina has expounded that as the soul (*jīva*) knows and sees the objects of the senses with dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), it attains the form of

those dispositions and gets into psychic-bondage (*bhāva-bandha*); as a consequence, it is bound with (eight kinds of) material-karmas (*dravyakarma*).

Explanatory Note: The soul (*jīva*) has cognition (*upayoga*) that manifests in form of knowledge (*jñāna*) and perception (*darśana*). When it knows and sees the objects of the senses with dispositions of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), its cognition (*upayoga*) transforms into such dispositions. This transformation of cognition (*upayoga*) is impure-cognition (*aśuddhopayoga*), the cause of psychic-bondage (*bhāvabandha*). The (eight kinds of) material-karmas (*dravyakarma*) are bound according to the psychic-bondage (*bhāvabandha*).

फासेहिं पोग्गलाणं बंधो जीवस्स रागमादीहिं ।

अण्णोण्णमवगाहो पोग्गलजीवप्पगो भणितो ॥२-८५॥

स्पर्शैः पुद्गलानां बन्धो जीवस्य रागादिभिः ।

अन्योन्यमवगाहः पुद्गलजीवात्मको भणितः ॥२-८५॥

सामान्यार्थ - [स्पर्शैः] यथायोग्य स्निग्ध-रूक्ष स्पर्श गुणों से [पुद्गलानां] पुद्गल-कर्म-वर्गणाओं का आपस में [बन्धः] मिलकर एक पिण्ड-रूप बंध होता है, [रागादिभिः] पर-उपाधि से उत्पन्न चिद्विकार-रूप राग, द्वेष, मोह परिणामों से [जीवस्य] आत्मा का बंध होता है, [अन्योन्यं] परस्पर में परिणामों का निमित्त पाकर [अवगाहः] एकक्षेत्र में जीव-कर्म का बंध होना [पुद्गलजीवात्मकः] वह पुद्गल-कर्म और जीव इन दोनों का बंध [भणितः] कहा गया है।

Due to their quality of touch (*sparsā*) – greasiness or roughness – the karmic molecules – *kārmāṇa-vargaṇā* – form new bonds

between themselves. Due to its dispositions of attachment (*rāga*) etc. the soul (*jīva*) forms psychic bonds – *bhāvabandha*. Due to the instrumentality of each other, the soul (*jīva*) and the karmic molecules – *kārmāṇa-vargaṇā* – existing in the same space form bonds – *jīva-pudgala-bandha* or *dravyabandha*.

Explanatory Note: The soul (*jīva*) is exposed to three kinds of fresh bondage. 1) The karmic molecules bound already with the soul (*jīva*) make bonds with the new karmic molecules due to their quality of touch (*sparśa*), greasiness or roughness; this is the *pudgalabandha*. 2) The impure-cognition (*aśuddhopayoga*) of the soul (*jīva*) causes the psychic-bondage (*bhāvabandha*) or the *jīvabandha*. 3) The soul (*jīva*) and the karmic molecules existing in the same space form bonds due to the instrumentality of each other; this is the *jīva-pudgala-bandha* or the *dravyabandha*.

सपदेशो सो अप्पा तेसु पदेसेसु पोग्गला काया ।

पविसंति जहाजोग्गं चिट्ठंति य जंति बज्झंति ॥2-86॥

सप्रदेशः स आत्मा तेषु प्रदेशेषु पुद्गलाः कायाः ।

प्रविशन्ति यथायोग्यं तिष्ठन्ति च यान्ति बध्यन्ते ॥2-86॥

सामान्यार्थ - [सः] वह [आत्मा] आत्मा [सप्रदेशः] लोकप्रमाण असंख्यात प्रदेशी है [तेषु प्रदेशेषु] उन असंख्यात प्रदेशों में [पुद्गलाः कायाः] पुद्गल-कर्मवर्गणा-पिण्ड [यथायोग्यं] मन, वचन, काय वर्गणाओं की सहायता से जो आत्मा के प्रदेशों का कंपरूप योग का परिणमन है उसी के अनुसार [प्रविशन्ति] जीव के प्रदेशों में प्रवेश करते हैं [च] और [बध्यन्ते] परस्पर में एकक्षेत्रावगाहकर बंधते हैं तथा वे कर्मवर्गणा-पिण्ड [तिष्ठन्ति] राग, द्वेष, मोह भाव के अनुसार अपनी स्थिति लेकर ठहरते हैं, उसके बाद [यान्ति] फल देकर क्षय हो जाते हैं।

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The soul (*jīva*, *ātmā*) has innumerable space-points (*pradeśa*). The karmic molecules penetrate the space-points of the soul and make bonds when there is vibration in the space-points of the soul due to the activity of the mind, the speech and the body. These karmic molecules remain bound with the soul for certain duration and then separate on fruition.

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 – *sthītibandha*; 3) according to the fruition of karma – *anubhavabandha*; and 4) according to the quantity of space-points of karma – *pradeśabandha*. The three-fold activity (*yoga*) causes *prakṛtibandha* and *pradeśabandha*. The passions (*kaṣāya*) in form of attachment etc. cause *sthītibandha* and *anubhavabandha*.

रक्तो बंधदि कम्मं मुच्चदि कम्मेहिं रागरहिदप्पा ।

एसो बन्धसमासो जीवाणं जाण णिच्छयदो ॥2-87॥

रक्तो बध्नाति कर्म मुच्यते कर्मभिः रागरहितात्मा ।

एष बन्धसमासो जीवानां जानीहि निश्चयतः ॥2-87॥

सामान्यार्थ – [रक्तः] जो जीव परद्रव्य में रागी है वही [कर्म] ज्ञानावरणादि कर्मों को [बध्नाति] बांधता है [रागरहितात्मा] और जो रागभावकर रहित है वह [कर्मभिः] सब कर्मों से [मुच्यते] मुक्त होता है। [निश्चयतः] निश्चयनयकर [जीवानां] संसारी आत्माओं के [एषः] यह रागादि विभावरूप अशुद्धोपयोग ही भावबंध है ऐसा [बन्धसमासः] बंध का संक्षेप कथन [जानीहि] तू समझ।

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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.

Explanatory Note: The soul that transforms itself into dispositions of attachment (*rāga*) 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 gets bound with new material-karmas while the previously bound karmas are in existence. The soul without dispositions of attachment does not get bound with new material-karmas and gets rid of the previously bound karmas (on fruition). The soul without dispositions of attachment, 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.

परिणामादो बंधो परिणामो रागदोसमोहजुदो ।
असुहो मोहपदोसो सुहो व असुहो हवदि रागो ॥2-88॥

परिणामाद्बन्धः परिणामो रागद्वेषमोहयुतः ।
अशुभौ मोहप्रद्वेषौ शुभो वाशुभो भवति रागः ॥2-88॥

सामान्यार्थ - [परिणामात्] अशुद्धोपयोगरूप परिणाम से [बन्धः] पुद्गल कर्मवर्णारूप द्रव्यबंध होता है [परिणामः] और वह परिणाम [रागद्वेषमोहयुतः] राग, द्वेष, मोह भावोंकर सहित है, उनमें से [मोहप्रद्वेषौ] मोहभाव और द्वेषभाव ये दोनों [अशुभौ] अशुभ ही हैं और [रागः] रागभाव [शुभः] पञ्चपरमेष्ठी की भक्ति आदि रूप शुभ है [वा] और [अशुभः] विषय-रतिरूप अशुभ भी है।

The transformation of the soul (*jīva*) into impure-cognition (*aśuddhopayoga*) is the cause of bondage (*dravyabandha*). This transformation of the soul (*jīva*) is due to dispositions of attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*). Dispositions of delusion (*moha*) and aversion (*dveṣa*) are inauspicious (*aśubha*). Disposition of attachment (*rāga*) is auspicious (*śubha*) as well as inauspicious (*aśubha*).

Explanatory Note: The transformation of the soul (*jīva*) due to dispositions of attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*) is the cause of bondage. Delusion (*moha*), in general, takes three forms: attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*). Aversion (*dveṣa*), and delusion (*moha*) are necessarily inauspicious (*aśubha*). Attachment (*rāga*) can be either auspicious (*śubha*) or inauspicious (*aśubha*). Attachment (*rāga*) toward objects that lead to virtuous conduct – *dharma* – is auspicious (*śubha*). Attachment (*rāga*) toward objects that lead to immoral conduct – *adharma* – is inauspicious (*aśubha*). Both kinds of dispositions, auspicious (*śubha*) as well as inauspicious (*aśubha*), cause bondage (*bandha*).

सुहपरिणामो पुण्यं असुहो पावं ति भणितमण्येसु ।
परिणामोऽण्यगदो दुःखदुःखकारणं समये ॥२-८९॥

शुभपरिणामः पुण्यमशुभः पापमिति भणितमन्येषु ।
परिणामोऽन्यगतो दुःखदुःखकारणं समये ॥२-८९॥

सामान्यार्थ - [अन्येषु] अपनी आत्मसत्ता से भिन्नरूप पञ्चपरमेष्ठी आदिकों में जो [शुभपरिणामः] भक्ति आदि प्रशस्त-रागरूप परिणाम है वह [पुण्यं] पुण्य है, और जो [अशुभः] परद्रव्य में ममत्व विषयानुराग अप्रशस्त (खोटा) रागरूप परिणाम है वह [पापं] पाप है। [अन्यगतः परिणामः] अन्य-द्रव्य में नहीं प्रवर्ते ऐसा जो वीतराग शुद्धोपयोग-रूप भाव है वह [दुःखदुःखकारणं] दुःख के नाश का कारण-रूप मोक्षस्वरूप है [इति] ऐसा [समये] परमागम में [भणितं] कहा गया है।

The transformation of the soul (*jīva*) in auspicious (*śubha*) dispositions, which are other than its innate nature, is merit (*puṇya*). The transformation of the soul (*jīva*) in inauspicious (*aśubha*) dispositions is demerit (*pāpa*). The Doctrine expounds that the transformation that does not delve into either dispositions is the cause of the destruction of misery (*duḥkha*).

Explanatory Note: Transformation (*pariṇāma*) of the soul (*jīva*) is of two kinds; first, that delves into the external objects, and second, that delves into own nature. Delving into the external objects is specifically the cause of bondage; it is the 'specific' (*viśeṣa*) transformation. Delving into own nature is not the cause of bondage; it is the 'natural' (*aviśeṣa*) transformation. The 'specific' (*viśeṣa*) transformation can be auspicious (*śubha*) or inauspicious (*aśubha*). The auspicious (*śubha*) transformation is the cause of bondage of karmas that result in merit (*puṇya*). The

inauspicious (*aśubha*) transformation is the cause of bondage of karmas that result in demerit (*pāpa*). Transmuting the cause in the effect, these auspicious (*śubha*) and inauspicious (*aśubha*) transformations are also called merit (*puṇya*) and demerit (*pāpa*), respectively. The 'natural' (*aviśeṣa*) transformation is pure disposition; it has no divisions. It is the cause of the destruction of misery (*duḥkha*) and, again transmuting the cause in the effect, it is the root cause of destruction of karmas and attainment of liberation.

भणिता पुढविप्पमुहा जीवणिकायाध थावरा य तसा ।
अण्णा ते जीवादो जीवो वि य तेहिंदो अण्णो ॥2-90॥

भणिताः पृथिवीप्रमुखा जीवणिकाया अथ स्थावराश्च त्रसाः ।
अन्ये ते जीवाञ्जीवोऽपि च तेभ्योऽन्यः ॥2-90॥

सामान्यार्थ - [अथ] इसके बाद जो [पृथिवीप्रमुखाः] पृथ्वी को आदि लेकर [जीवणिकायाः] जीव के छह काय जो [स्थावराः] स्थावर [च] और [त्रसाः] त्रस [भणिताः] कहे गये हैं [ते] वे सब भेद [जीवात् अन्ये] चेतना-लक्षण जीव से अन्य अचेतन पुद्गल-पिण्डरूप हैं [च] और [जीवः अपि] जीवद्रव्य भी निश्चय से [तेभ्यः] उन त्रस-स्थावररूप छह प्रकार के भेदों से [अन्यः] जुदा (टंकोत्कीर्ण) ज्ञायक-स्वरूप है।

Then, the soul-bodies (*jīvanikāya*), which have been called immobile (*sthāvara*) – the earth-bodied (*pr̥thivīkāya*) and the rest – and the mobile (*trasa*), are distinct from the substance of soul (*jīvadraya*) and the substance of soul (*jīvadraya*) too is distinct from these soul-bodies (*jīvanikāya*).

Explanatory Note: The worldly souls (*jīva*) are of two kinds: the immobile (*sthāvara*) beings and the mobile (*trasa*) beings. The immobile (*sthāvara*) beings are of five kinds: the earth (*pṛthivī*), the water (*jala*), the fire (*agni*), the air (*vāyu*), and the plants (*vanaspati*). These have the sense of touch (*sparśa*). The mobile (*trasa*) beings are those having two to five senses. Five kinds of the immobile (*sthāvara*) beings together with the mobile (*trasa*) beings constitute the six kinds of soul-bodies (*jīvanikāya*). These bodies are the product of material-karmas and, therefore, essentially different from the substance-of-soul (*jīvadraavya*). Leaving aside all external encumbrances, the soul (*jīva*) must get established in own nature. The substance-of-soul (*jīvadraavya*) is one indivisible whole, of the nature of knowledge.

जो णवि जाणदि एवं परमप्पाणं सहावमासेज्ज ।

कीरदि अज्झवसाणं अहं ममेदं ति मोहादो ॥2-91॥

यो नैव जानात्येवं परमात्मानं स्वभावमासाद्य ।

कुरुतेऽध्यवसानमहं ममेदमिति मोहात् ॥2-91॥

सामान्यार्थ - [यः] जो जीव [एवं] पूर्वोक्त प्रकार से अर्थात् चेतन और अचेतन स्वभावों का निश्चय करके [स्वभावं आसाद्य] सच्चिदानंदरूप शुद्ध, नित्य आत्मीकभाव को उपादेयरूप अंगीकार कर [परं] पुद्गल को [आत्मानं] तथा जीव को स्व और पर के भेदकर [न एव जानाति] इस प्रकार नहीं जानता है वह [मोहात्] राग, द्वेष, मोह से [अहं इदं] 'मैं शरीरादि स्वरूप हूँ', [मम इदं] 'मेरे ये शरीरादि हैं' [इति] ऐसा [अध्यवसानं] मिथ्या परिणाम [कुरुते] करता है।

The soul (*jīva*) that does not differentiate between the soul and the non-soul according to their respective nature as stated above, is deluded and, as a result, carries misconceptions like, 'I am the body,' and 'the body is mine'.

.....

Explanatory Note: The soul (*jīva*) suffering from delusion (*moha*) fails to distinguish between the self and the non-self. Delusion (*moha*) gives rise to a) sense-of-mine (*mamakāra*) in objects or things, like the body, that are not the soul but are results of the fruition of karmas – ‘This body is mine’; and b) self-consciousness (*ahaṃkāra*) in regard to objects or things that definitely do not belong to the soul but are considered as own in thought – ‘I am the king.’ Engagement in external substances is due to the absence of the faculty-of-discrimination – *bhedavijñāna*. Engagement in the ‘self’, i.e., the soul-nature, is due to the presence of the faculty-of-discrimination – *bhedavijñāna*.

कुर्व्वं सभावमादा हवदि हि कत्ता सगस्स भावस्स ।

पोग्गलद्व्वमयाणं ण तु कत्ता सव्वभावाणं ॥2-92॥

कुर्व्वन् स्वभावमात्मा भवति हि कर्ता स्वकस्य भावस्य ।

पुद्गलद्रव्यमयानां न तु कर्ता सर्वभावानाम् ॥2-92॥

सामान्यार्थ - [आत्मा] जीव [स्वभावं] अपने चेतना-स्वरूप परिणाम को [कुर्व्वन्] करता हुआ [स्वकस्य] अपने [भावस्य] चेतना-स्वरूप भाव का [कर्ता] कर्ता (करने वाला) [हि] निश्चय से [भवति] होता है। [तु] और [पुद्गलद्रव्यमयानां] पुद्गलद्रव्यमयी [सर्वभावानां] सर्व द्रव्यकर्म, शरीरादि भावों का [कर्ता] कर्ता (करने वाला) [न] नहीं है।

The soul (*jīva*) is certainly the doer (*kartā*) of the dispositions (*bhāva*) that result due to its transformation in own nature. It is not the doer (*kartā*) of the transformation in material (*pudgala*) substances (*dravya*).

.....

Explanatory Note: The soul (*jīva*) is the doer (*kartā*) of its transformation in own nature; it has the power of such transformation. Such transformation is the effect (*kārya*) and the soul (*jīva*) is the independent doer (*kartā*). The soul (*jīva*) is not the doer (*kartā*) of transformation in material-karmas (*dravyakarma*); such transformation is the nature of external substance. The soul (*jīva*) does not have the power of such transformation. The soul (*jīva*), therefore, is not the doer (*kartā*) of transformation in material (*pudgala*) substances (*dravya*); the matter (*pudgala*) is the doer (*kartā*) of such transformation.

गेण्हदि णेव ण मुंचदि करेदि ण हि पोग्गलाणि कम्माणि ।
जीवो पुग्गलमज्झे वट्टण्णवि सव्वकालेसु ॥2-93॥

गृह्णाति नैव न मुञ्चति करोति न हि पुद्गलानि कर्माणि ।
जीवः पुद्गलमध्ये वर्तमानोऽपि सर्वकालेषु ॥2-93॥

सामान्यार्थ - [जीवः] आत्मा [सर्वकालेषु] सदाकाल [पुद्गलमध्ये] पुद्गल के बीच में एकक्षेत्रावगाहकर [वर्तमानः अपि] मौजूद है तो भी [पुद्गलानि कर्माणि] पुद्गलीक द्रव्यकर्मादिकों को [नैव गृह्णाति] न तो ग्रहण करता है और [न मुञ्चति] न छोड़ता है तथा [हि] निश्चय से [न करोति] करता भी नहीं है।

The soul (*jīva*), although existing eternally in midst of the matter (*pudgala*), it does not take in external substances like the material-karmas (*dravyakarma*), does not give these up, and certainly is not the doer (*kartā*) of these.

Explanatory Note: The transformation of the matter (*pudgala*) does not belong to the soul (*jīva*); the soul (*jīva*) neither takes in

nor gives up the external substances. The fire has its own nature; it neither takes in nor gives up the iron ball. The rule is that only the substance (*dravya*) that causes transformation can take in or give up the substance. The soul (*jīva*) does not cause transformation in the substance of matter (*pudgala*). Therefore, it does not take in or give up the substance of matter (*pudgala*); it is also not the doer (*kartā*) of the material-karmas (*dravyakarma*).

स इदाणि कत्ता सं सगपरिणामस्स दव्वजादस्स ।

आदीयदे कदाई विमुच्चदे कम्मधूलीहिं ॥2-94॥

स इदानीं कर्ता सन् स्वकपरिणामस्य द्रव्यजातस्य ।

आदीयते कदाचिद्विमुच्यते कर्मधूलिभिः ॥2-94॥

सामान्यार्थ - [सः] वह परद्रव्य के ग्रहण-त्याग से रहित आत्मा [इदानीं] अब संसार अवस्था में परद्रव्य का निमित्त पाकर [द्रव्यजातस्य] आत्मद्रव्य से उत्पन्न हुए [स्वकपरिणामस्य] चेतना के विकाररूप अशुद्ध अपने परिणामों का [कर्ता सन्] कर्ता होता हुआ [कर्मधूलिभिः] उस अशुद्ध चेतनारूप आत्मपरिणाम का ही निमित्त पाकर ज्ञानावरणादि कर्मरूप परिणत हुई पुद्गल-कर्मरूप धूलि से [आदीयते] ग्रहण किया जाता है और [कदाचित्] किसी काल में अपना रस (फल) देकर [विमुच्यते] छोड़ दिया जाता है।

The soul (*jīva*), in its worldly state, becomes the doer (*kartā*) of the transformation of the soul-substance (*ātmadravya*) into impure dispositions. It is then taken in by the particles of material-karmas, and is also given up by these particles of material-karmas on fruition.

Explanatory Note: The worldly soul (*jīva*), due to the instrumentality of its union with external substance (*dravya*),

.....

transforms itself into impure-cognition (*aśuddhopayoga*) and is the doer (*kartā*) of its dispositions in such state. The soul (*jīva*) is the doer (*kartā*) of its state of impure-cognition (*aśuddhopayoga*) and the dispositions. However, it cannot be the doer (*kartā*) of the material-karmas. The substance of matter (*pudgala*), due to the instrumentality of the soul (*jīva*) that is engaged in impure-cognition (*aśuddhopayoga*), with its own inherent power gets transformed into material-karmas (*dravyakarma*), like the knowledge-obscuring (*jñānāvaraṇīya*) karma. Since the two – the soul (*jīva*) and the material-karmas – inhabit the same space, the material-karmas are bound with the soul (*jīva*). On fruition, these material-karmas dissociate from the soul. It is thus clear that the soul (*jīva*) does not take in or give up the material-karmas; the matter only takes in or gives up the matter.

परिणमदि जदा अप्या सुहम्मि असुहम्मि रागदोसजुदो ।
तं पविसदि कम्मरयं णाणावरणादिभावेहिं ॥2-95॥

परिणमति यदात्मा शुभेऽशुभे रागद्वेषयुतः ।
तं प्रविशति कर्मरजो ज्ञानावरणादिभावैः ॥2-95॥

सामान्यार्थ - [यदा] जिस समय [आत्मा] यह आत्मा [रागद्वेषयुतः] राग-द्वेष भावों सहित हुआ [शुभे अशुभे] शुभ-अशुभ भावों में [परिणमति] परिणमन करता है, उसी समय [ज्ञानावरणादिभावैः] ज्ञानावरणादि आठ कर्मरूप होकर [कर्मरजः] वह कर्मरूपी धूलि [तं प्रविशति] इस आत्मा में उसके योगों द्वारा प्रवेश करती है।

When the soul (*jīva*) is engaged in dispositions of attachment (*rāga*) and aversion (*dveṣa*) and thereby undertakes auspicious

(*śubha*) or inauspicious (*aśubha*) activities, at the same time, the dust of karmic matter enters into the soul (*jīva*) in form of karmas, like the knowledge-obscuring (*jñānāvaraṇīya*) karma.

Explanatory Note: During the rainy season when the earth is awash, physical matter of various kinds present in the soil, with the instrumentality of rain-water but due to own power, gets itself transformed into newborn green grass and small green-yellow sprouts and leaves. Similarly, when the soul (*jīva*) is sullied by attachment (*rāga*) or aversion (*dveṣa*) resulting in auspicious (*śubha*) or inauspicious (*aśubha*) activities, with the instrumentality of the soul's auspicious (*śubha*) or inauspicious (*aśubha*) activities but due to own power, the karmic matter gets itself transformed into karmas, like the knowledge-obscuring (*jñānāvaraṇīya*) karma. This establishes the fact that the karmic matter, by its own nature, is the doer (*kartā*) of various kinds of karmas; the soul (*jīva*) is not the doer of karmas.

सपदेशो सो अप्पा कसायिदो मोहरागदोसेहिं ।

कम्मरजेहिं सिलिद्धो बंधो त्ति परूविदो समये ॥2-96॥

सप्रदेशः स आत्मा कषायितो मोहरागद्वेषैः ।

कर्मरजोभिः श्लिष्टो बन्ध इति प्ररूपितः समये ॥2-96॥

सामान्यार्थ - [स आत्मा] वह संसारी जीव [सप्रदेशः] लोकमात्र असंख्यात प्रदेशों वाला होने से [मोहरागद्वेषैः कषायितः] मोह-राग-द्वेषरूप रंग से कसैला हुआ [कर्मरजोभिः] ज्ञानावरणादि आठ कर्मरूपी धूलि-समूहकर [श्लिष्टः] बंधा हुआ है [इति] इस प्रकार [समये] जैन सिद्धान्त में [बन्धः] बंध का रूप [प्ररूपितः] कहा गया है।

Since the soul (*jīva*), having innumerable space-points (*pradeśa*), is tinged with passions (*kaṣāya*) in form of delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*) in its worldly state, it is bound with the dust of the karmic matter [like the knowledge-obscuring (*jñānāvaraṇīya*) karma]. This is called the bondage (*bandha*) in the Scripture.

Explanatory Note: The soul (*jīva*), having space-points (*pradeśa*), due to passions (*kaṣāya*) in form of delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*), becomes amenable to the bondage (*bandha*) of karmas. The dust of the karmic matter gets access to and binds with such a soul (*jīva*). Therefore, the transformation of the soul (*jīva*) into the state of delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*) is the real (*niścaya*) bondage (*bandha*). The bondage of the karmic matter is the empirical (*vyavahāra*) bondage (*bandha*). The real-point-of-view (*niścayanaya*) deals with the transformation of the substance (*dravya*) itself. The empirical-point-of-view (*vyavahāranaya*) deals with the transformation of the other-substance (*paradravya*).

एसो बन्धसमासो जीवाणं णिच्छएण णिद्धिट्ठो ।

अरहंतेहिं जदीणं ववहारो अण्णहा भणितो ॥2-97॥

एष बन्धसमासो जीवानां निश्चयेन निर्दिष्टः ।

अर्हद्भिर्यतीनां व्यवहारोऽन्यथा भणितः ॥2-97॥

सामान्यार्थ - [अर्हद्भिः] अर्हन्तदेव ने [जीवानां] संसारी जीवों का [एषः] पूर्वोक्त प्रकार से यह राग-परिणाम ही [निश्चयेन] निश्चय से बंध है, ऐसा [बन्धसमासः] बंध का संक्षेप कथन (सारांश) [यतीनां] मुनीश्वरों को [निर्दिष्टः] दिखलाया है। [अन्यथा] इस निश्चय-बंध से जुदा जो जीवों के

एकक्षेत्रावगाह-रूप द्रव्यकर्म-बंध है वह [व्यवहारः] उपचार से बंध [भणितः] कहा है।

Lord Jina (the *Arhat*) has discoursed for the ascetics that the transformation of the worldly soul (*jīva*) into the state of attachment (*rāga*) etc. in the aforesaid manner is, in essence, the real (*niścaya*) bondage (*bandha*). The other kind of bondage (of the karmic matter with the soul) is the empirical (*vyavahāra*) bondage (*bandha*).

Explanatory Note: 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.

ण जहदि जो दु ममत्ति अहं ममेदं ति देहदविणेषु ।
सो सामण्यं चत्ता पडिवण्णो होदि उम्मग्गं ॥2-98॥

न जहाति यस्तु ममतामहं ममेदमिति देहद्रविणेषु ।
स श्रामण्यं त्यक्त्वा प्रतिपन्नो भवत्युन्मार्गम् ॥2-98॥

सामान्यार्थ - [यः] जो पुरुष [देहद्रविणेषु] शरीर तथा धनादिक में [अहं इदं] में शरीरादिरूप हूँ [तु] और [मम इदं] मेरे ये शरीर-धनादिक हैं [इति] इस प्रकार [ममता] ममत्व बुद्धि को [न जहाति] नहीं छोड़ता है [सः] वह पुरुष [श्रामण्यं] समस्त परद्रव्य के त्याग-रूप मुनिपद को [त्यक्त्वा] छोड़कर [उन्मार्ग] अशुद्ध परिणतिरूप विपरीत मार्ग को [प्रतिपन्नः भवति] 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*).

Explanatory Note: 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' (*ahaṃkāra*) 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*).

णाहं होमि परेसिं ण मे परे संति णाणमहमेक्को ।

इदि जो झायदि झाणे सो अप्पाणं हवदि झादा ॥2-99॥

नाहं भवामि परेषां न मे परे सन्ति ज्ञानमहमेकः ।

इति यो ध्यायति ध्याने स आत्मा भवति ध्याता ॥2-99॥

सामान्यार्थ - [अहं] मैं शुद्धत्मा [परेषां] शरीरादि परद्रव्यों का [न भवामि] नहीं हूँ और [परे मे] शरीरादिक परद्रव्य मेरे [न सन्ति] नहीं हैं, [अहं] मैं परमात्मा [एकः ज्ञानं] सकल परभावों से रहित एक ज्ञानस्वरूप ही हूँ [इति] इस प्रकार [यः] जो भेदविज्ञानी जीव [ध्याने] एकाग्रता-रूप ध्यान में समस्त ममत्व भावों से रहित हुआ [ध्यायति] अपने निज-स्वरूप का चिन्तवन करता है [सः] वह पुरुष [आत्मा] आत्मा का [ध्याता] ध्यान करने वाला [भवति] होता है।

‘I, the pure-soul (*śuddhātmā*), do not belong to the external objects (like the body) and the external objects do not belong to me. I am just one, of the nature of knowledge.’ Only the one who meditates thus on the nature of the ‘self’ meditates on the pure-soul (*śuddhātmā*).

Explanatory Note: The ascetic becomes indifferent toward the impure-point-of-view (*aśuddhanaya*), removes delusion about external objects like the body that assumes these to be either belonging to him or he belonging to these, and accepts his nature to be comprising just the pure-knowledge. He detaches his mind completely from external objects and renounces all volitions and deliberations. Such an ascetic reaches the state of the pure-soul (*śuddhātmā*). It is clear that only by adopting the transcendental-point-of-view (*niścayanaya*) the soul reaches its pure state.

एवं णाणप्पाणं दंसणभूदं अदिंदियमहत्थं ।
ध्रुवमचलमणालंबं मण्णेऽहं अप्पगं सुद्धं ॥2-100॥

एवं ज्ञानात्मानं दर्शनभूतमतीन्द्रियमहार्थम् ।
ध्रुवमचलमणालम्बं मन्येऽहमात्मकं शुद्धम् ॥2-100॥

सामान्यार्थ - [अहं] भेदविज्ञानी मैं [एवं] इस तरह [आत्मानं] आत्मा को [मन्ये] मानता हूँ कि आत्मा [शुद्धं] परभावों से रहित निर्मल है [ध्रुवं] निश्चल एक-रूप है [ज्ञानात्मानं] ज्ञान-स्वरूप है [दर्शनभूतं] दर्शनमयी है [अतीन्द्रियमहार्थं] अपने अतीन्द्रिय स्वभाव से सबका ज्ञाता महान् पदार्थ है [अचलं] अपने स्वरूपकर निश्चल है [अणालम्बं] 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*).

Explanatory Note: 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

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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.

देहा वा द्रविणा वा सुहृदुक्खा वाथ सत्तुमित्तजणा ।

जीवस्स ण संति ध्रुवा ध्रुवोवओगप्पगो अप्पा ॥2-101॥

देहा वा द्रविणानि वा सुखदुःखे वाथ शत्रुमित्रजनाः ।

जीवस्य न सन्ति ध्रुवा ध्रुव उपयोगात्मक आत्मा ॥2-101॥

सामान्यार्थ - [देहाः] औदारिकादि पाँच शरीर [वा] अथवा [द्रविणानि] धन-धान्यादिक [वा] अथवा [सुखदुःखे] इष्ट-अनिष्ट पञ्चेन्द्रिय विषयजन्य सुख-दुःख [वा अथ] अथवा और [शत्रुमित्रजनाः] शत्रु-मित्रादिक लोक - ये सभी संयोगजन्य पदार्थ [जीवस्य] आत्मा के [ध्रुवाः] अविनाशी [न सन्ति] नहीं हैं, केवल [उपयोगात्मकः] ज्ञान-दर्शनस्वरूप [आत्मा] शुद्धजीव [ध्रुवः] 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 (*jñāna*) and perception (*darśana*), is the only eternal substance.

Explanatory Note: 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

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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.

जो एवं जाणित्ता झादि परं अप्पगं विसुद्धप्पा ।
सागाराणागारो खवेदि सो मोहदुग्गंठिं ॥२-१०२॥

य एवं ज्ञात्वा ध्यायति परमात्मानं विशुद्धात्मा ।
सागारोऽनागारः क्षपयति स मोहदुर्ग्रन्थिम् ॥२-१०२॥

सामान्यार्थ - [यः] जो [सागारः] अणुव्रती श्रावक तथा [अनागारः] मुनीश्वर [एवं] पूर्वोक्त रीति से [ज्ञात्वा] स्वरूप को ध्रुव जानकर [परमात्मानं] सबसे उत्कृष्ट शुद्धात्मा को [ध्यायति] एकाग्रपने से चिंतवन करता है [सः] वह [विशुद्धात्मा] निर्मल आत्मा होता हुआ [मोहदुर्ग्रन्थिं] मोह की अनादि काल की विपरीत-बुद्धिरूपी गांठ को [क्षपयति] क्षीण (नष्ट) करता है।

The worthy householder (*śrāvaka*) or the ascetic (*śramaṇa*) who, after knowing the aforesaid nature of the soul (*ātmā*), meditates on the pure-soul (*paramātmā*) destroys the intractable knot of delusion (*moha*) and attains the purity of his soul.

Explanatory Note: The householder (*śrāvaka*) or the ascetic (*śramaṇa*) who delves into the pure and indestructible nature of the soul attains, in own soul, that same purity. Then, he is able to meditate on the pure-soul (*paramātmā*) characterized by infinite strength of knowledge (*jñāna*) and perception (*darśana*). In essence, the householder (*śrāvaka*) or the ascetic (*śramaṇa*) who meditates, without wavering, on the pure-soul is able to destroy

the intractable knot of delusion (*moha*) linked to his soul from beginningless time. The fruit of the attainment of the pure-soul is the destruction of the knot of delusion (*moha*).

जो णिहदमोहगंठी रागपदोसे खवीय सामण्णे ।

होज्जं समसुखदुक्खो सो सोक्खं अक्खयं लहदि ॥2-103॥

यो निहतमोहग्रन्थी रागप्रद्वेषौ क्षपयित्वा श्रामण्ये ।

भवेत् समसुखदुःखः स सौख्यमक्षयं लभते ॥2-103॥

सामान्यार्थ - [निहतमोहग्रन्थिः] मोह की गांठ को दूर करता हुआ [श्रामण्ये] यति अवस्था में [रागप्रद्वेषौ] इष्ट-अनिष्ट पदार्थों में प्रीति-अप्रीतिभाव को [क्षपयित्वा] छोड़कर [समसुखदुःखः] सुख-दुःख में समान दृष्टिवाला [भवेत्] होता है, [सः] वह समबुद्धि पुरुष [अक्षयं सौख्यं] अविनाशी अतीन्द्रिय आत्मीक मोक्ष-सुख को [लभते] पाता है।

The ascetic (*śramaṇa*) destroys the knot of delusion (*moha*), gets rid of attachment (*rāga*) and aversion (*dveṣa*) and observes equanimity in pleasure and pain; he then attains the indestructible happiness (of liberation).

Explanatory Note: On destruction of the knot of delusion (*moha*), destruction of attachment (*rāga*) and aversion (*dveṣa*) must take place; on destruction of attachment (*rāga*) and aversion (*dveṣa*), equanimity in pleasure and pain must surface. With equanimity in pleasure and pain, self-dependent happiness, rid of all anxiety, appertaining to the soul, must appear. Therefore, the fruit of destruction of the knot of delusion (*moha*) is the attainment of indestructible happiness (of liberation).

जो खविदमोहकलुषो विसयविरक्तो मणो णिरुंभित्ता ।
समवट्टिदो सहावे सो अप्पाणं हवदि झादा ॥2-104॥

यः क्षपितमोहकलुषो विषयविरक्तो मनो निरुध्य ।
समवस्थितः स्वभावे स आत्मानं भवति ध्याता ॥2-104॥

सामान्यार्थ - [यः] जो पुरुष [क्षपितमोहकलुषः] मोहरूप मैल को क्षय करता हुआ तथा [विषयविरक्तः] परद्रव्य-रूप इष्ट-अनिष्ट इन्द्रियों के विषयों से विरक्त हुआ [मनः निरुध्य] चंचल चित्त को बाह्य विषयों से रोककर [स्वभावे] अपने अनन्त सहज चैतन्यस्वरूप में [समवस्थितः] एकाग्र-निश्चल भाव में ठहरता है [सः] वह पुरुष [आत्मानं] टंकोत्कीर्ण निज शुद्ध जीवद्रव्य का [ध्याता] ध्यान करने वाला [भवति] 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.

Explanatory Note: As the soul gets rid of delusion (*moha*), it gets rid of inclination towards the external objects. As a result, the objects of the senses no more attract the soul. The flickering mind becomes stable; as the objects of the senses lose their appeal, the mind fails to find anything worth exploration and indulgence. The bird on board a ship in the ocean must return back to the ship as it cannot find an abode outside the ship. Similarly, the mind, without the abode that are the objects of the senses, becomes unwavering and is able to concentrate on the pure soul-nature. Such concentration of the mind on the nature of the pure soul is meditation – the experience of the pure consciousness of the ‘self’. The soul becomes utterly pure.

णिहदघणघादिकम्मो पच्चक्खं सव्वभावतच्चण्हू ।
णेयंतगदो समणो झादि कमट्ठं असंदेहो ॥2-105॥

निहतघनघातिकर्मा प्रत्यक्षं सर्वभावतत्त्वज्ञः ।

ज्ञेयान्तगतः श्रमणो ध्यायति कमर्थमसंदेहः ॥2-105॥

सामान्यार्थ - [निहतघनघातिकर्मा] जिन्होंने अत्यंत दृढबद्ध घातिया-कर्मों का नाश किया है [प्रत्यक्षं] परोक्षता से रहित अर्थात् साक्षात् [सर्वभावतत्त्वज्ञः] समस्तपदार्थों के जानने वाले [ज्ञेयान्तगतः] जानने योग्य पदार्थों के पार को प्राप्त [असंदेहः] संशय, विमोह, विभ्रम से रहित ऐसे [श्रमणः] महामुनि केवली [कमर्थ] किस पदार्थ का [ध्यायति] ध्यान करते हैं?

What does the supreme-ascetic (the Omniscient Lord, the *Kevalī*) who has destroyed the most intractable inimical (*ghātī*) karmas, has attained the direct (*pratyakṣa*) knowledge of all substances, has got the better of all objects of knowledge, and is free from doubt, meditate on?

Explanatory Note: Due to the presence of delusion (*moha*) that causes envelopment by the inimical (*ghātī*) karmas including the knowledge-obscuring (*jñānāvaraṇīya*) karma, the worldly beings entertain desires. They are not able to perceive directly all objects of knowledge; their knowledge is indirect (*parokṣa*). As their knowledge is not complete, in their quest, they meditate on the desired objects of knowledge. But the Omniscient Lord (the *Kevalī*) is rid of all inimical (*ghātī*) karmas, all objects of knowledge are direct (*pratyakṣa*) to him, and, therefore, knows fully all objects of knowledge. He has no quest remaining, nothing is unknown to him. The disciple asks, what does he meditate on?

सव्वाबाधविजुक्तो समंतसव्वक्खसोक्खणाणड्ढो ।

भूदो अक्खातीदो झादि अणक्खो परं सोक्खं ॥2-106॥

सर्वाबाधवियुक्तः समन्तसर्वाक्षसौख्यज्ञानाढ्यः ।

भूतोऽक्षातीतो ध्यायत्यनक्षः परं सौख्यम् ॥2-106॥

सामान्यार्थ - [अक्षातीतः] इन्द्रियों से रहित [भूतः] हुए [अनक्षः] दूसरे को इन्द्रिय ज्ञानगम्य न होने वाले [सर्वाबाधवियुक्तः] समस्त ज्ञानावरणादि घातिया कर्मों से रहित और [समन्तसर्वाक्षसौख्यज्ञानाढ्यः] सर्वांग परिपूर्ण आत्मा के अनन्तसुख और अनन्तज्ञान इन दोनों से पूर्ण ऐसे केवली भगवान् [परं] उत्कृष्ट [सौख्यं] आत्मीकसुख का [ध्यायति] चिन्तवन अर्थात् अनुभव करते हैं।

With the attainment of the super-sensuous knowledge that is beyond the senses, rid of all obstructions due to the inimical (*ghātī*) karmas, and endowed with infinite bliss and infinite knowledge, the Omniscient Lord (the *Kevalī*) meditates on the supreme happiness (appertaining to the soul).

Explanatory Note: The Omniscient Lord (the *Kevalī*) does not depend on the senses. He enjoys infinite bliss and infinite knowledge. Such bliss and knowledge have no obstruction whatsoever. He entertains no desire, no quest, no doubt. He just experiences the supreme happiness that is natural to his supreme status. Therefore, only empirically, 'he meditates'. He has already consummated the stages of dissociation (*nirjarā*), of karmas bound previously, and stoppage (*samvara*), of future bonds of karmas. Therefore, he meditates only empirically. He is the epitome of the soul's natural bliss and knowledge.

एवं जिणा जिणिंदा सिद्धा मग्गं समुट्ठिदा समणा ।

जादा णमोत्थु तेसिं तस्स य णिव्वाणमग्गस्स ॥2-107॥

एवं जिना जिनेन्द्राः सिद्धा मार्गं समुत्थिताः श्रमणाः ।

जाता नमोऽस्तु तेभ्यस्तस्मै च निर्वाणमार्गाय ॥2-107॥

सामान्यार्थ - [एवं] इस पूर्वोक्त प्रकार से [मार्ग] सम्यग्दर्शन-ज्ञान-चारित्रमयी शुद्धात्म-प्रवृत्तिरूप मोक्षमार्ग के प्रति [समुत्थिताः] उद्यमी होकर प्राप्त हुए जो [जिनाः] उसी भव से मोक्ष जाने वाले सामान्य चरमशरीरी जीव [जिनेन्द्राः] अर्हन्त पद के धारक तीर्थंकर और [श्रमणाः] एक, दो पर्याय धारण कर मोक्ष जाने वाले ऐसे मोक्षाभिलाषी मुनि हैं वे [सिद्धाः] मोक्ष में सिद्ध अवस्था को [जाताः] प्राप्त हुए हैं [तेभ्यः] उन सबको [च] तथा [तस्मै निर्वाणमार्गाय] शुद्धात्मा की प्रवृत्तिमयी अनुभव-रूप मोक्षमार्ग को [नमः अस्तु] द्रव्य-भावरूप नमस्कार होवे।

My salutation to the Omniscient Lords (the *Kevalī*), the Ford-makers (the *Tīrthañkara*), 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*).

Explanatory Note: All the Omniscient Lords (the *Kevalī*), the Ford-makers (the *Tīrthañkara*), and the Most Worthy Ascetics (*śramaṇa*) who have attained the status of the Liberated Soul (the *Siddha*) have only followed the path that relies on meditation on the pure soul. There is no other path that leads to liberation. This is the essence. My salutation to the Liberated Souls (the *Siddha*), ever experiencing the supreme bliss appertaining to the pure soul; salutation also to the path to liberation that consists in experiencing the pure soul-substance.

तम्हा तह जाणित्ता अप्याणं जाणगं सभावेण ।

परिवज्जामि ममत्तिं उवट्ठिदो णिम्ममत्तम्मि ॥2-108॥

तस्मात्तथा ज्ञात्वात्मानं ज्ञायकं स्वभावेन ।

परिवर्जयामि ममतामुपस्थितो निर्ममत्वे ॥2-108॥

सामान्यार्थ - [तस्मात्] इस कारण से अर्थात् जो मुक्त हुए हैं वे शुद्धात्मा के श्रद्धान, ज्ञान, आचरण से हुए हैं [तथा] उसी प्रकार अर्थात् जैसे तीर्थकरादिकों ने स्वरूप जानकर शुद्धात्मा का अनुभव किया है उसी तरह मैं भी [स्वभावेन] अपने आत्मीक भावकर [ज्ञायकं] सकल ज्ञेयपदार्थों को जानने वाले [आत्मानं] आत्मा को [ज्ञात्वा] समस्त पर-द्रव्य से भिन्न जान कर [ममतां] पर-वस्तु में ममत्वबुद्धि को [परिवर्जयामि] सब तरह से छोड़ता हूँ और [निर्ममत्वे] स्वरूप में निश्चल होकर वीतराग भाव में [उपस्थितः] स्थित होता हूँ।

Therefore, I, in the same manner, get established in my pure soul-nature. My soul is the knower of all objects of knowledge and is utterly distinct from all other objects. I cast away the sense-of-mine (*mamakāra*) for external objects and adopt complete non-attachment.

Explanatory Note: The person treading the path to liberation knows the soul as of the nature of knowledge. He casts away the sense-of-mine (*mamakāra*) for external objects and then adopts passionless conduct-without-attachment (*vītarāga cāritra*). Leaving all other preoccupations, he concentrates just on the pure soul. He meditates in this manner: “By my very nature, I am the knower; my relation with external objects is that of the knower (*jñāyaka*) and the objects-of-knowledge (*jñeya*). These objects are not mine; I do not own these objects. I carry no infatuation for these objects. Since knowing is my nature, these objects get reflected in me; these seem to get engraved or immersed in me.

.....

Now, after removing all delusion, I am getting absorbed in my true nature. All modes of all objects-of-knowledge of the three times are directly known by me at one and the same time. Due to this relation of the knower (*jñāyaka*) and the objects-of-knowledge (*jñeya*), my nature also takes the form of the universe (*loka*). Still, I do not leave my own-nature of infinite knowledge (*anantajñāna*). I have this attribute of infinite knowledge (*anantajñāna*) from beginningless time but due to delusion (*moha*) I was ignorant, not being able to distinguish between the self and the others. Now I know my true nature and accept it without negligence on my part. Salutation to my pure-soul that is no different from that of the *Siddha*, endowed with infinite knowledge (*anantajñāna*) and infinite perception (*anantadarśana*) and ever established in infinite happiness. Salutation also to all the pure souls that have attained the supreme status of the *Siddha*.”

This completes the section on Reality of Objects-of-Knowledge (*jñeyatattva*).

SECTION - 3

Reality of Conduct (*cāritratattva*)

एवं पणामिय सिद्धे जिणवरवसहे पुणो पुणो समणे ।
पडिवज्जदु सामण्णं जदि इच्छदि दुक्खपरिमोक्खं ॥३-१॥

एवं प्रणम्य सिद्धान् जिनवरवृषभान् पुनः पुनः श्रमणान् ।
प्रतिपद्यतां श्रामण्यं यदीच्छति दुःखपरिमोक्षम् ॥३-१॥

सामान्यार्थ - [एवं] इस प्रकार 'एस सुरासुर' इत्यादि गाथाओंकर [जिनवरवृषभान्] जिनवरों में श्रेष्ठ ऐसे अर्हन्तों को [सिद्धान्] सिद्धों को [श्रमणान्] मुनियों को [पुनः पुनः] बार-बार [प्रणम्य] नमस्कार करके 'भव्यजीवों को चारित्र में प्रेरणा करने का उपदेश करते हैं कि हे भव्यजीवों! जैसे दुःख का नाश करने के लिए मेरे आत्मा ने पञ्चपरमेष्ठियों को वंदना (नमस्कार) पूर्वक निर्मल ज्ञान-दर्शनरूप समता-भाव नाम वाला यतिमार्ग अंगीकार किया है उसी प्रकार' [यदि] जो तुम्हारा आत्मा भी [दुःख परिमोक्षं] दुःख से मुक्त होने की [इच्छति] अभिलाषा करता है तो [श्रामण्यं] यतिधर्म को [प्रतिपद्यतां] प्राप्त होवे।

After repeatedly making obeisance to the Supreme Lord Jina (the *Arhat*), the Liberated Souls (the *Siddha*) and the Saints (*śramaṇa*), we suggest that if your soul too wishes to escape from misery, may it adopt the conduct – 'dharma' – of the ascetic.

Explanatory Note: We promulgate for you, as we have experienced, the path, typified by the conduct based on equanimity (*sāmyabhāva*), that leads to liberation (*mokṣa*). May you adopt the conduct (dharma) of the ascetic.

आपिच्छ बंधुवर्गं विमोद्दो गुरुकलत्तपुत्तेहिं ।
आसिज्ज णाणदंसणचरित्तववीरियायारं ॥३-२॥

आपृच्छ्य बन्धुवर्गं विमोचितो गुरुकलत्रपुत्रैः ।
आसाद्य ज्ञानदर्शनचरित्रतपोवीर्याचारम् ॥३-२॥

सामान्यार्थ - [बंधुवर्ग] अपने कुटुंब-समूह को [आपृच्छ्य] पूछकर [गुरुकलत्रपुत्रैः] बड़ों से - माता-पिता - तथा स्त्री और पुत्रादि इनकर [विमोचितः] मुक्त हुआ [ज्ञानदर्शनचरित्रतपोवीर्याचारं] आठ प्रकार का ज्ञानाचार, आठ प्रकार का दर्शनाचार, तेरह प्रकार का चारित्राचार, बारह प्रकार का तपाचार और आत्मशक्ति को प्राप्त करने वाला ऐसा वीर्याचार - इस तरह पाँच आचारों (पञ्चाचार) को [आसाद्य] स्वीकार करके विरक्त होता है।

After obtaining consent of the family and then taking leave of the elders, wife and children, he accepts the fivefold observances (*ācāra*) in regard to knowledge (*jñāna*), faith (*darśana*), conduct (*cāritra*), austerities (*tapa*) and strength (*vīrya*).

Explanatory Note: The man desirous of adopting asceticism first takes his family into confidence and then takes leave from the family members. He explains thus to the family members: “O brothers of the body of this incarnation! Certainly, my soul is not yours. My soul has now acquired the light of knowledge; its only ‘brothers’ are its own-nature.” “O parents of the body of this incarnation! Certainly, you have not produced my soul; cast away infatuation for my soul. My soul has now acquired the light of knowledge; its only ‘parents’ are its own-nature.” “O wife, the subjugator of the mind in the body of this incarnation! Certainly, you do not give ‘pleasure’ to my soul; cast away infatuation for my soul. My soul has now acquired the light of knowledge; it gets ‘pleasure’ only when it delves into its own-nature.” “O sons of the

.....

body of this incarnation! Certainly, you have not been produced by my soul; cast away infatuation for my soul. My soul has now acquired the light of knowledge; its only 'sons' are its own-nature." This way he takes leave of the family. The man desirous of adopting asceticism is already detached from the family; it is not obligatory for him to take permission from the family members. If at all he must say something, he can speak in the aforesaid manner.

Subsequently, the man with right faith just sees, knows and experiences his soul-nature. He cuts himself off from all worldly dispositions. He takes leave from all activities that result in merit or demerit. However, due to fruition of previously bound karmas, several kinds of undesirable dispositions affect him but he remains unperturbed. He knows that so long as he is in the state of impure-cognition (*aśuddhopayoga*) these undesirable dispositions are bound to appear. He had already cast away all dispositions contrary to the soul-nature as he acquired the power of discrimination between the self and the others. Therefore, 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. The fivefold observances are adopted in the following manner. 1) In regard to knowledge (*jñānācāra*) – appropriate time (*kāla*), modesty (*vinaya*), right manner (*upadhāna*), reverence (*bahumāna*), non-secretive (*anihna*), right understanding (*artha*), right reading (*vyanjana*), and combination (*tadubhaya*) of the last two. I know that you are not of the nature of the pure-soul, still I adopt you till I attain, with your help, the status of the pure-soul. 2) In regard to faith (*darśanācāra*) – without doubt (*niḥśankita*), desirelessness (*niḥkāṅkṣita*), revulsion-free (*nirvicikitsā*), non-deluded (*nirmūḍhadṛṣṭi*), being a shielder (*upabṛnhana*), restorer (*sthitikaraṇa*), affectionate (*vātsalya*), and propagator (*prabhavanā*). I know that you are not of the nature of the pure-soul, still I adopt you till I attain, with your help, the status of the pure-soul. 3) In regard to conduct (*cāritrācāra*) – of



thirteen kinds, comprising fivefold supreme-vows (*mahāvratā*), threefold control-of-activity (*gupti*), and fivefold regulation-of-activity (*samiti*). I know that you are not of the nature of the pure-soul, still I adopt you till I attain, with your help, the status of the pure-soul. 4) In regard to austerities (*tapācāra*) – fasting (*anaśana*), reduced diet (*avamaudarya*), special restrictions (*vṛttipariśankhyāna*), giving up tasty food (*rasaparityāga*), lonely habitation (*vivikta-śāyāsana*), mortification of the body (*kāyakleśa*), expiation (*prāyaścitta*), reverence (*vinaya*), service (*vaiyavṛtṭya*), study (*svādhyāya*), meditation (*dhyāna*), and renunciation (*vyutsarga*). I know that you are not of the nature of the pure-soul, still I adopt you till I attain, with your help, the status of the pure-soul. 5) In regard to strength (*vīryācāra*) – you provide me with strength to follow these observances. I know that you are not of the nature of the pure-soul, still I adopt you till I attain, with your help, the status of the pure-soul.

समणं गणिं गुण्डुं कुलरूपवयोविसिद्धमिद्धरं ।

समणेहि तं पि पणदो पडिच्छ मं चेदि अणुगहिदो ॥३-३॥

श्रमणं गणिनं गुणाढ्यं कुलरूपवयोविशिष्टमिष्टतरम् ।

श्रमणैस्तमपि प्रणतः प्रतीच्छ मां चेत्यनुगृहीतः ॥३-३॥

सामान्यार्थ - [तं] उस [गणिनं] परम आचार्य को प्राप्त होकर [प्रणतः] नमस्कार करता हुआ [च अपि] और निश्चयकर [मां] हे प्रभो! मुझको [प्रतीच्छ] शुद्धात्मतत्त्व की सिद्धिकर अंगीकार करो [इति] इस प्रकार विनती करता हुआ [अनुग्रहीतः] आचार्यकर दीक्षा के उपदेश द्वारा अंगीकार किया जाता है। कैसे हैं वे आचार्य - [श्रवणं] पञ्चाचार के आचरण करने में तथा कराने में प्रवीण अर्थात् साम्यभावलीन हैं [गुणाढ्यं] यतिपदवी का आप आचरण करने में

और अन्य को आचरण कराने में प्रवीण होने से गुणोंकर परिपूर्ण हैं [कुलरूपवयोविशिष्ट] कुल से, रूप से, उम्र से विशेषता लिये हुए (उत्कृष्ट) हैं और वे [श्रमणैः] मुक्ति के इच्छुक महामुनियोंकर [इष्टतरं] अतिप्रिय हैं।

Then he goes to the worthy head (*ācārya*) of a congregation of ascetics, who himself practises the fivefold observances and guides his disciples, rich in virtues, superior in terms of nobility (*kula*), form (*rūpa*), and age (*vaya*), and highly adorable by the disciple ascetics. He bows down in reverence and pleads, “O Lord! Please admit me.” He is favoured with admission (into the congregation).

Explanatory Note: Everyone serves willingly the man born in a noble family; such a man instinctively is without imperfections like excessive anger. The head (*ācārya*) has this superiority of the nobility (*kula*). His external form is so imposing that it portrays his internal purity; this is his superiority of the form (*rūpa*). He is free from imperfections of the intellect that are particular to the child or the old, and the lust-borne imperfections particular to the youth. This is his superiority of the age (*vaya*). He guides the disciple ascetics in appropriate conduct and preaches them the right virtues. He is, therefore, adored by all. The person desirous of treading the path of asceticism goes to such a worthy head (*ācārya*), bows down in reverence and pleads, with folded hands, admission into the congregation, “O Lord, I am scared of this world; please admit me to your congregation so that I too can attain my pure-soul-substance (*śuddhātmatattva*).” The head (*ācārya*) admits him to the congregation.

णाहं होमि परेसिं ण मे परे णत्थि मज्झमिह किंचि ।
इदि णिच्छिदो जिदिंदो जादो जधजादरूवधरो ॥३-४॥

नाहं भवामि परेषां न मे परे नास्ति ममेह किंचित् ।
इति निश्चितो जितेन्द्रियः जातो यथाजातरूपधरः ॥३-४॥

सामान्यार्थ - [अहं] मैं [परेषां] शुद्धचिन्मात्र से अन्य जो परद्रव्य हैं उनका [न भवामि] नहीं हूँ और [न मे] न मेरे [परे] परद्रव्य हैं इसलिए [इह] इस लोक में [मम] मेरा [किंचित्] कुछ भी [नास्ति] नहीं है [इति] इस तरह [निश्चितः] निश्चय करता हुआ [जितेन्द्रियः] पाँच इन्द्रियों का जीतने वाला [यथाजातरूपधरः जातः] आत्मा का जैसा कुछ स्वयंसिद्ध स्वरूप है उसको धारण करता है।

I do not belong to the external objects; these external objects do not belong to me. Nothing in this world belongs to me. Ascertaining reality in this manner, the subjugator of the senses adopts the form (*rūpa*) that is natural-by-birth (*nāgnya, yathājāta*).

Explanatory Note: The man who wishes to adopt asceticism realizes that since each substance (*dravya*) is distinct and established in own-nature, he neither belongs to the external objects nor do the external objects belong to him. “All dispositions due to bondage of karmas – the quasi-karmas (*nokarma*), the material-karmas (*dravyakarma*) and the psychic-karmas (*bhāvakarma*) – are not my nature. Different from all such dispositions, I am an indestructible and eternal substance.” Reflecting in this manner, he adopts the external symbol – perfect nudity that is the natural state of the man, by birth – of the ascetic.

जधजादरूवजादं उप्पाडिदकेसमंसुगं सुद्धं ।
रहिदं हिंसादीदो अप्पडिकम्मं हवदि लिंगं ॥3-5॥

मुच्छारंभविजुत्तं जुत्तं उवजोगजोगसुद्धीहिं ।
लिंगं ण परावेक्खं अपुण्णभवकारणं जोण्हं ॥3-6॥ (जुगलं)

यथाजातरूपजातमुत्पाटितकेशश्मश्रुकं शुद्धम् ।
रहितं हिंसादितोप्रतिकर्म भवति लिङ्गम् ॥3-5॥

मूर्च्छारम्भवियुक्तं युक्तमुपयोगयोगशुद्धिभ्याम् ।
लिङ्गं न परापेक्षमपुनर्भवकारणं जैनम् ॥3-6॥ (युगलम्)

सामान्यार्थ - [यथाजातरूपजातं] जैसा निर्ग्रन्थ अर्थात् परमाणुमात्र परिग्रह से भी रहित मुनि का स्वरूप होता है वैसे स्वरूप वाला [उत्पाटितकेशश्मश्रुकं] लोंच कर डाले हैं शिर-दाढ़ी के बाल जिसने ऐसा [शुद्धं] समस्त परिग्रह-रहित होने से निर्मल [हिंसादितः रहितं] हिंसा आदि पापयोगों से रहित और [अप्रतिकर्म] शरीर के सम्हालने की अथवा सजाने की क्रियाकर रहित ऐसा [लिङ्गं] मुनीश्वर द्रव्यलिंग [भवति] होता है। तथा [मूर्च्छारम्भवियुक्तं] परद्रव्य में मोह से उत्पन्न ममत्तरूप परिणामों के आरम्भ से रहित [उपयोगयोगशुद्धिभ्यां] ज्ञान-दर्शनरूप चैतन्य परिणामस्वरूप उपयोग और मन-वचन-काय की क्रियारूप योग इनकी शुद्धि अर्थात् शुभाशुभ-रूपरंजकता से रहित भावरूप उपयोग शुद्धि और योगपरिणति की निश्चलतरूप योगशुद्धि - इस तरह दो प्रकार की शुद्धताकर [युक्तं] सहित [न परापेक्षं] पर की अपेक्षा नहीं रखने वाला [अपुनर्भवकारणं] और मोक्ष का कारण ऐसा [जैनं लिङ्गं] जिनेन्द्रकर कहा हुआ भावलिंग होता है।

The external-marks (*dravyaliṅga*) of the ascetic are that he adopts the nude form that is natural-by-birth (*nāgnya, yathājāta*), pulls out his hair of the head and the face by hand, being pure, he is free from activities that cause injury, and does

not attend to the body. The internal-marks (*bhāvaliṅga*) – the cause of cessation of births – of the ascetic are that he is free from infatuation for possessions, has purity of the cognition (*upayoga*) and the activities (*yoga*), and is free from dependence on everything external.

Explanatory Note: The dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) do not allow one to adopt the nude form that is natural-by-birth (*nāgnya, yathājāta*). When the soul is free from such dispositions, it naturally attains the nude form. In this state, there is the absence of attachment for clothes and ornaments. There remains no need for safeguarding the hair of the head and the face. No external possessions and no activities that cause demerit remain. There remains no need for attending to the body. All these are the external-marks (*dravyaliṅga*) of the ascetic. From the inside, the ascetic is free from infatuation and dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*). He frees himself from the sense-of-mine (*mamakāra*) and self-consciousness (*ahaṅkāra*) for all objects or things. He attains purity of the cognition (*upayoga*). He becomes self-dependent, free from activities (*yoga*) of the body, the speech, and the mind. These are the internal-marks (*bhāvaliṅga*), the cause of liberation, of the ascetic. Only when the soul is equipped with both, the external and the internal marks (*liṅga*), it acquires the status of the ascetic.

आदाय तं पि लिंगं गुरुणा परमेण तं णमंसित्ता ।

सोच्चा सवदं किरियं उवट्टिदो होदि सो समणो ॥३-७॥

आदाय तदपि लिङ्गं गुरुणा परमेण तं नमस्कृत्य ।

श्रुत्वा सन्नतां क्रियामुपस्थितो भवति स श्रमणः ॥३-७॥

सामान्यार्थ - [परमेण गुरुणा] उत्कृष्ट गुरु जो अर्हन्त केवली अथवा दीक्षा देने वाले आचार्य-गुरु हैं उनसे उपदेशित [तदपि लिङ्गं] द्रव्य-भाव भेदकर दो प्रकार के लिंग को [आदाय] अंगीकार करके [तं नमस्कृत्य] दीक्षा के देने वाले अर्हन्त वा आचार्य को नमस्कार करके और [सव्रतां] पाँच महाव्रतों सहित [क्रियां] मुनि की आचार विधि को [श्रुत्वा] सुनकर [सः] वह मुनिपद का इच्छुक पुरुष [उपस्थितः] मुनिपद को एकाग्रता से अवलम्बन कर तिष्ठता हुआ [श्रमणः] सब में समदृष्टि होने से परिपूर्ण साक्षात् मुनि होता है।

After obtaining the consent of the worthy head (*ācārya*), adopting the external-marks (*dravyaliṅga*) as well as the internal-marks (*bhāvaliṅga*) of the ascetic, bowing down in reverence to the head (*ācārya*), and taking note of the duties of the ascetic including the fivefold supreme vows (*mahāvratā*), he gets established, with equanimity, as an ascetic (*muni*, *śramaṇa*).

Explanatory Note: The man wishing to become an ascetic first adopts the external-marks (*dravyaliṅga*) as well as the internal-marks (*bhāvaliṅga*) of the ascetic. Empirically, the worthy head (*ācārya*) grants him these two kinds of marks since he educates him about the manner of adopting these. And the disciple believes firmly that the worthy head (*ācārya*) has bestowed on him the status of the ascetic (*muni*, *śramaṇa*). Considering the head (*ācārya*) as his supreme benefactor, he bows to him and adores him with great devotion. He listens intently to the discourse that expounds the virtues of the fivefold supreme vows (*mahāvratā*), the cause of refraining from sinful activities. Accepting the nature of his soul as utterly pure like that of the Liberated Soul (the *Siddha*), he casts away all dispositions of attachment (*rāga*) and aversion (*dveṣa*), and adopts equanimity. He realizes that his soul-nature is distinct from the activities that he performs in the three times and resorts to repentance (*pratīkramaṇa*), renunciation

(*pratyākhyāna*), and confession (*ālocanā*). He becomes steady in his true nature, shedding all activities (*yoga*) of the body, the speech, and the mind. Since activities of the body lead to demerit, he restricts his bodily activities and remains calm in his natural state of nude (*yathājāta*) existence.

वदसमिदिन्द्रियरोधो लोचावस्सयमचेलमण्हाणं ।

खिदिसयणमदंतवणं ठिदिभोयणमेयभक्तं च ॥3-8॥

एदे खलु मूलगुणा समणाणं जिणवरेहिं पण्णत्ता ।

तेसु पमत्तो समणो छेदोवट्ठावगो होदि ॥3-9॥ (जुगलं)

व्रतसमितीन्द्रियरोधो लोचावश्यकमचैलक्यमस्नानम् ।

क्षितिशयनमदन्तधावनं स्थितिभोजनमेकभक्तं च ॥3-8॥

एते खलु मूलगुणाः श्रमणानां जिनवरैः प्रज्ञप्ताः ।

तेषु प्रमत्तः श्रमणः छेदोपस्थापको भवति ॥3-9॥ (युगम्)

सामान्यार्थ - [व्रतसमितीन्द्रियरोधः] पाप-योग क्रिया से रहित पञ्च महाव्रत, पाँच समिति और पाँच इन्द्रियों का निरोध (रोकना) [लोचावश्यकं] केशों का लोंच, छह आवश्यक क्रियायें [अचैलक्यं] दिगम्बर अवस्था [अस्नानं] अंग प्रक्षालनादि क्रिया से रहित होना [क्षितिशयनं] भूमि-शयन [अदन्तधावनं] अदंतधावन अर्थात् दतौन नहीं करना [स्थितिभोजनं] खड़े होकर भोजन करना [च] और [एकभक्तं] एक बार भोजन (आहार) [एते] ये (अट्ठाईस) [मूलगुणाः] मूलगुण [श्रमणानां] मुनीश्वरों के [जिनवरैः] सर्वज्ञ-वीतरागदेव ने [खलु] निश्चयकर [प्रज्ञप्ताः] कहे हैं, इन मूलगुणों से ही यतिपदवी स्थिर रहती है। [तेषु] उन मूलगुणों में जो किसी समय [प्रमत्तः] प्रमादी हुआ [श्रमणः] मुनि हो तो [छेदोपस्थापकः भवति] 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*)¹, 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.

Explanatory Note: These twenty-eight primary attributes (*mūlaguṇa*) help establishing the soul in own-nature, therefore, these are essential to be followed by the ascetic (*muni, śramaṇa*). If the ascetic fails to follow any of these primary attributes (*mūlaguṇa*), he must reestablish his soul in those attributes; this is called the process of reinitiation (*chedopasthāpanā*). As the man desirous of gold, must accept gold in all its forms, like the ring, the bracelet and the coin, similarly, the ascetic desirous of restraint for attaining the pure soul-nature must accept these twenty-eight primary attributes (*mūlaguṇa*); these are all parts of the process of establishing the soul in own-nature. Practise of these attributes makes the ascetic focussed; if ever he gets negligent, he follows the rules of reestablishment.

¹ Six essential duties are: 1) equanimity (*sāmāyika*), 2) adoration of the twenty-four *Tirthaṅkara* (*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 *Panḍit Āśādhara's 'Dharmāmṛta Anagāra'*, verse 8-17.)

Some texts mention the study of the Scripture (*svādhyāya*), in place of renunciation of future sinful activity (*pratyākhyāna*), as an essential duty.

लिंगग्रहणं तेषां गुरु त्ति पव्वज्जदायगो होदि ।

छेदेसूवट्टवगा सेसा णिज्जावया समणा ॥3-10॥

लिङ्ग्रहणे तेषां गुरुरिति प्रव्रज्यादायको भवति ।

छेदयोरुपस्थापकाः शेषा निर्यापकाः श्रमणाः ॥3-10॥

सामान्यार्थ - [तेषां] पूर्वोक्त मुनियों के [लिङ्ग्रहणे] मुनिलिंग ग्रहण की अवस्था में [गुरुः इति] जो गुरु होता है वह [प्रव्रज्यादायकः] दीक्षा को देने वाला [भवति] होता है अर्थात् कहा जाता है [छेदयोः] एकदेश-सर्वदेश के भेदकर जो दो प्रकार के छेद अर्थात् संयम के भेद उनके [उपस्थापकाः] उपदेश देकर फिर स्थापन करने वाले [शेषाः] अन्य [श्रमणाः] यत्याचार में अति प्रवीण महामुनि हैं वे [निर्यापकाः] निर्यापकगुरु कहे जाते हैं।

The worthy head (*ācārya*) – *guru* – who grants initiation (*dīkṣā*), with the external as well as the internal marks (*liṅga*), into the congregation is called the *pravrajyādāyaka* or the *dīkṣādāyaka* or the *dīkṣāguru*. Subsequently, as and when the ascetic fails to observe restraints as specified, the other worthy heads (*ācārya*) – *guru* – may reinitiate him in the right course of conduct; these worthy heads (*ācārya*) are called the *niryāpakaguru*.

Explanatory Note: First, the worthy head (*ācārya*) – *guru* – who grants initiation into the congregation is the *dīkṣādāyaka* or the *dīkṣāguru*. In later life, as an ascetic, if a minor breach in the observance of proper restraint occurs, the *guru* who reestablishes him in the right course of conduct is the *niryāpakaguru*. In case there is a major breach in the observance of proper restraint, the *guru* may still grant reinitiation into the ascetic fold; such a *guru* is also called the *niryāpakaguru*.

पयदम्हि समारब्धे छेदो समणस्स कायचेट्टम्मि ।

जायदि जदि तस्स पुणो आलोयणपुव्विया किरिया ॥३-११॥

छेदुवजुत्तो समणो समणं ववहारिणं जिणमदम्मि ।

आसेज्जालोचित्ता उवदिट्ठं तेण कायव्वं ॥३-१२॥ (जुगलं)

प्रयतायां समारब्धायां छेदः श्रमणस्य कायचेष्टायाम् ।

जायते यदि तस्य पुनरालोचनापूर्विका क्रिया ॥३-११॥

छेदप्रयुक्तः श्रमणः श्रमणं व्यवहारिणं जिनमते ।

आसाद्यालोच्योपदिष्टं तेन कर्तव्यम् ॥३-१२॥ (युगलम्)

सामान्यार्थ - [प्रयतायां] यत्पूर्वक [समारब्धायां] आरम्भ हुई [कायचेष्टायां] शरीर की क्रिया के होने पर [यदि] जो [श्रमणस्य] मुनि के [छेदः] संयम का भंग [जायते] उत्पन्न हो तो [पुनः] फिर [तस्य] उस मुनि को [आलोचनापूर्विका क्रिया] जैसी कुछ यत्याचार ग्रंथों में आलोचना-क्रिया कही गई है वैसी ही करनी यह उपाय है। [छेदप्रयुक्तः श्रमणः] अंतरंग उपयोगरूप यतिपद जिसके भंग हुआ हो ऐसा मुनि [जिनमते व्यवहारिणं] वीतराग-मार्ग में व्यवहार क्रिया में चतुर [श्रमणं] महामुनि को [आसाद्य] प्राप्त होकर [आलोच्य] और अपने दोष प्रकाशित करके (कह करके) [तेन] उस महामुनि से [उपदिष्टं] उपदेश किया गया जो मुनिपद-भंग का दंड वह [कर्तव्यं] करना चाहिये।

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*.

.....

Explanatory Note: The breach of restraint is of two kinds, external and internal. If the breach is due to the activity of the body, without perversion of the mind, it is external. If the breach is due to the perversion of the mind, it is internal. The ascetic whose thoughts are pure and is careful, but due to the normal activities of the body, like walking, sitting, and sleeping, he happens to breach proper restraint, he may make confession of the breach and reestablish himself in the right course of conduct. If the breach is due to the perversion of the mind, it is more serious. He must approach a worthy head (*ācārya*), proficient in the administration of penance for purification, make confession, and accept the prescribed chastisement. He then reestablishes himself in the right course of conduct.

अधिवासे व विवासे छेदविहूणो भवीय सामण्णे ।
समणो विहरदु णिच्चं परिहरमाणो णिबंधाणि ॥3-13॥

अधिवासे वा विवासे छेदविहीनो भूत्वा श्रामण्ये ।
श्रमणो विहरतु नित्यं परिहरमाणो निबन्धान् ॥3-13॥

सामान्यार्थ - [श्रामण्ये] समता-भावरूप यति अवस्था में [छेदविहीनो भूत्वा] अंतरंग-बहिरंग भेद से दो तरह का जो मुनिपद का भंग है उससे रहित होकर [नित्यं] सर्वदा (हमेशा) [निबन्धान्] परद्रव्य में इष्ट-अनिष्ट संबंधों को [परिहरमाणः] त्यागता हुआ [अधिवासे] आत्मा में आत्मा को अंगीकार कर जहाँ गुरु का वास हो वहाँ पर अर्थात् उन पूज्य गुरुओं की संगति में रहे [वा] अथवा [विवासे] उससे दूसरी जगह रहकर [श्रमणः विहरतु] श्रमण विहारे अर्थात् व्यवहार कर्म करे।

.....

The ascetic (*muni, śramaṇa*) may remain in the company of the worthy preceptor or without his company, but, in either case, renouncing association with all external objects, he should be ever vigilant not to breach proper restraint.

Explanatory Note: Whether the ascetic (*muni, śramaṇa*) stays in the company of the worthy preceptors or not, he must renounce attachment (*rāga*) and aversion (*dveṣa*) towards external objects, desirable or undesirable. Whenever there is the disposition of attachment (*rāga*) towards external objects, the cognition (*upayoga*) gets contaminated; with impure cognition (*upayoga*), passionless conduct-without-attachment (*vītarāga cāritra*) cannot exist. Commendable restraint is the hallmark of the ascetic; attachment (*rāga*) towards external objects causes its breach. That is why, renouncing association with all external objects is essential to asceticism. The passionless ascetic is without blemish, whether he stays in the company of the worthy preceptor or without his company. The ascetic who entertains dispositions of attachment (*rāga*) and aversion (*dveṣa*) towards external objects causes the breach of the restraint, whether he lives in the company of the worthy preceptor or without his company. What must be renounced is the association with all external objects.

चरदि णिबद्धो णिच्चं समणो णाणम्मि दंसणमुहम्मि ।

पयदो मूलगुणेषु य जो सो पडिपुण्णसामण्णो ॥३-१४॥

चरति निबद्धो नित्यं श्रमणो ज्ञाने दर्शनमुखे ।

प्रयतो मूलगुणेषु च यः स परिपूर्णश्रामण्यः ॥३-१४॥

सामान्यार्थ - [यः] जो [श्रमणः] मुनि [दर्शनमुखे] सम्यक्दर्शन आदि अनन्तगुण सहित [ज्ञाने] ज्ञानस्वरूप आत्मा में [नित्यं] हमेशा [चरति] प्रवृत्त

(लीन) होता है [च] और [मूलगुणेषु] (अट्ठाईस) मूलगुणों में [प्रयतः] सावधान होकर उद्यमी होता है [सः] वह [परिपूर्णश्रामण्यः] अंतरंग-बाह्य संयम-भंग से रहित, अखंडित यतिपदवी अर्थात् परिपूर्ण मुनिपद का धारक होता है।

The ascetic (*muni, śramaṇa*) who is ever established in own 'self', characterized by perception (*darśana*) and knowledge (*jñāna*), and vigilant in observance of the primary attributes (*mūlaguṇa*), follows asceticism to perfection.

Explanatory Note: Getting established in own 'self' is the real observance of the status of the ascetic (*muni, śramaṇa*). When the ascetic is established in own 'self', he is able to renounce attachment to all external objects. His cognition (*upayoga*) becomes stainless and as the cognition (*upayoga*) becomes stainless, the asceticism (*muni-pada*) too becomes stainless. Knowing this, the worthy ascetic establishes himself in own soul (*ātmā*), characterized by infinite perception (*darśana*) and infinite knowledge (*jñāna*). Further, he follows, with due vigilance, the twenty-eight primary attributes (*mūlaguṇa*) of asceticism. Asceticism reaches its perfection only when the ascetic (*muni, śramaṇa*) gets established in own soul (*ātmā*), renouncing attachment towards all external objects.

भक्ते वा खवणे वा आवसथे वा पुणो विहारे वा ।

उवधिम्हि वा णिबद्धं णेच्छदि समणम्मि विकधम्हि ॥३-१५॥

भक्ते वा क्षपणे वा आवसथे वा पुनर्विहारे वा ।

उपधौ वा निबद्धं नेच्छति श्रमणे विकथायाम् ॥३-१५॥

सामान्यार्थ - जो महामुनि है वह [भक्ते] आहार में [वा] अथवा [क्षपणे] इन्द्रियों को उत्तेजित न होने देने का कारण तथा निर्विकल्प समाधि का कारणभूत अनशन में [वा] अथवा [आवसथे] गुफा आदिक निवासस्थल में [पुनः] और [विहारे] विहार-कार्य में [वा] अथवा [उपधौ] शरीरमात्र परिग्रह में [वा] अथवा [श्रमणे] दूसरे मुनियों में [वा] अथवा [विकथायां] अधर्म-चर्चा में [निबद्धं] ममत्वपूर्वक संबंध को [न] नहीं [इच्छति] चाहता है।

The worthy ascetic (*muni, śramaṇa*) does not entertain sense of attachment for the food (*āhāra*), or for fasting (*anaśana*), or for the dwelling (*āvāsa*), or for roaming (*vihāra*), or for the body (*śarīra*), or for other ascetics (*śramaṇa*), or for loquacious discussions (*vikathā*).

Explanatory Note: 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 the stability of 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 pure soul-substance.

अपयत्ता वा चरिया सयणासणठाणचंक्रमादीसु ।

समणस्स सब्बकाले हिंसा सा संतत त्ति मदा ॥३-१६॥

अप्रयता वा चर्या शयनासनस्थानचङ्क्रमणादिषु ।

श्रमणस्य सर्वकाले हिंसा सा संततेति मता ॥३-१६॥

सामान्यार्थ - [वा] अथवा [श्रमणस्य] मुनि के [शयनासन- स्थान- चङ्क्रमणादिषु] सोने, बैठने, खड़े होने, चलने आदि अनेक क्रियाओं में जो [अप्रयता] यत्न रहित [चर्या] प्रवृत्ति होती है [सा] वह [सर्वकाले] हमेशा [संतता] अखण्डित [हिंसा] चैतन्य प्राणों का विनाश करने वाली हिंसा है [इति] इस प्रकार [मता] वीतराग सर्वज्ञदेव ने कही है।

Alternatively, the Lord has propounded that negligent activity of the ascetic (*muni, śramaṇa*) while sleeping, sitting, standing, and walking is the cause of injury (*hiṃsā*) to living beings, continuously, and at all times.

Explanatory Note: The breach of restraint is impure-cognition (*aśuddhopayoga*); for the ascetic (*muni, śramaṇa*) pure-cognition (*śuddhopayoga*) is the right course. Impure-cognition (*aśuddhopayoga*) denigrates the status of the ascetic as it is the cause of injury (*hiṃsā*) to the living beings. Impure-cognition (*aśuddhopayoga*) causes injury to the life-essential (*prāṇa*), i.e., pure-cognition (*śuddhopayoga*), of the soul. Thus, the major injury that impure-cognition (*aśuddhopayoga*) causes is to own soul through impairment of its natural knowledge (*jñāna*) and perception (*darśana*). Impure-cognition (*aśuddhopayoga*) exists when the ascetic performs his activities negligently, without proper diligence. Activities of the ascetic without proper diligence cause impairment to his twenty-eight primary attributes (*mūlaguṇa*). Diligence is natural to the ascetic; only when he is engaged in

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impure-cognition (*aśuddhopayoga*) negligence in activities takes place. Activities with diligence do not cause the breach of restraint; activities with negligence cause the breach of restraint. Activities of the ascetic performed with negligence constitute injury (*hiṃsā*) that impaires, first and foremost, his soul's pure-cognition (*śuddhopayoga*).



मरदु व जिवदु जीवो अयदाचारस्स णिच्छिदा हिंसा ।
पयदस्स णत्थि बन्धो हिंसामेत्तेण समिदीसु ॥३-१७॥

म्रियतां वा जीवतु वा जीवोऽयताचारस्य निश्चिता हिंसा ।
प्रयतस्य नास्ति बन्धो हिंसामात्रेण समितिषु ॥३-१७॥

सामान्यार्थ - [जीवः] दूसरा जीव [म्रियतां वा] मरे या [जीवतु वा] अथवा जीवित रहे [अयताचारस्य] जिस मुनि का आचार यत्नपूर्वक नहीं है उसके [हिंसा] हिंसा [निश्चिता] निश्चित है, परन्तु [समितिषु] पाँचो समितियों में [प्रयतस्य] यत्नपूर्वक प्रवृत्ति करने वाले मुनि के [हिंसामात्रेण] बाह्य में जीव के घात के होनेमात्र से [बन्धः] बंध [नास्ति] 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.

Explanatory Note: 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.

अयदाचारो समणो छस्सु वि कायेसु वधगो त्ति मदो ।

चरदि जदं जदि णिच्चं कमलं व जले णिरुवलेवो ॥३-१८॥

अयताचारः श्रमणः षट्स्वपि कायेषु वधक इति मतः ।

चरति यतं यदि नित्यं कमलमिव जले निरुपलेपः ॥३-१८॥

सामान्यार्थ - [अयताचारः] जिसके यत्नपूर्वक आचार क्रिया नहीं ऐसा [श्रमणः] जो मुनि वह [षट्स्वपि] छहों [कायेषु] पृथिवी आदि कायों में [वधक] वध का करने वाला है [इति] ऐसा [मतः] सर्वज्ञदेव ने कहा है। [यदि] यदि [नित्यं] हमेशा [यतं] यतिक्रिया में यत्न का [चरति] आचरण करता है तो वह मुनि [जले] जल में [कमलम्] कमल की [इव] तरह [निरुपलेपः] कर्मबंध-रूप लेप से रहित है।

The Doctrine expounds that the ascetic (*muni, śramaṇa*) whose activities are without due diligence certainly engenders bondage of karmas as he causes injury (*hiṃsā*) to six classes of embodied beings. The ascetic who incessantly observes diligence in his activities does not engender bondage of karmas; he remains unblemished as the lotus-flower remains untouched by the water though it grows in the water.

Explanatory Note: When the cognition (*upayoga*) is tainted with dispositions of attachment (*rāga*) and aversion (*dveṣa*), the ascetic (*muni, śramaṇa*) certainly becomes lax in his activities. When the activities are lax, there is existence of impure-cognition (*aśuddhopayoga*). Such lax activities cause injury (*hiṃsā*) to six classes of embodied beings. And for the ascetic engaged in impure-cognition (*aśuddhopayoga*), injury (*hiṃsā*) must engender bondage of karmas. When the ascetic (*muni, śramaṇa*) is engaged in pure-cognition (*śuddhopayoga*), 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 bondage of karmas. If, by chance, injury (*hiṃsā*) is caused to an embodied being, he still is not bound with karmas due to his pure disposition. He is like the lotus-flower that remains untouched by the water though it grows in the water. In essence, the ascetic must get rid of dispositions of attachment (*rāga*) and aversion (*dveṣa*) that cause destruction of internal as well as external restraint.

हवदि व ण हवदि बंधो मदे हि जीवेऽध कायचेट्टम्मि ।
बंधो धुवमुवधीदो इदि समणा छंडिया सव्वं ॥३-१९॥

भवति वा न भवति बन्धो मृते हि जीवेऽथ कायचेष्टायाम् ।

बन्धो ध्रुवमुपधेरिति श्रमणास्त्यक्तवन्तः सर्वम् ॥३-१९॥

सामान्यार्थ - [अथ] आगे अर्थात् मुनि को परिग्रह से संयम का घात दिखाते हैं कि [कायचेष्टायां] मुनि की हलन-चलन क्रिया के होने से [जीवे] त्रस-स्थावर जीव के [मृते] मरने पर [हि] निश्चय से [बन्धः] बंध (कर्मलेप) [भवति] होता है [वा] अथवा [न] नहीं भी [भवति] होता है किन्तु [उपधेः] परिग्रह से [बन्धः] बंध (कर्मलेप) [ध्रुवं] निश्चय से होता ही है। [इति] ऐसा जानकर [श्रमणाः] महामुनि अर्हन्तदेवों ने [सर्वं] समस्त ही परिग्रह को पहले ही [त्यक्तवन्तः] छोड़ दिया है।

Bodily activities of the ascetic (*muni, śramaṇa*) which cause injury (*hiṃsā*) to the living beings may or may not engender bondage of karmas. However, if the ascetic (*muni, śramaṇa*) has attachment to possessions (*parigraha*), he certainly engenders bondage of karmas; knowing this, the supreme ascetics leave all possessions in the first place.

Explanatory Note: Bodily activities of the ascetic (*muni, śramaṇa*) cause injury (*hiṃsā*) to living beings; these activities may or may not cause bondage of karmas. This is the manifold-point-of-view (*anekānta*). With pure-cognition (*śuddhopayoga*) there is no bondage. With impure-cognition (*aśuddhopayoga*) there certainly is bondage. However, if the ascetic (*muni, śramaṇa*) has attachment to possessions (*parigraha*), he certainly engenders bondage of karmas. The reason is that attachment to possessions (*parigraha*) must result in impure-cognition (*aśuddhopayoga*). Since impure-cognition (*aśuddhopayoga*) causes breach of internal restraint, the bondage of karmas is certain. Attachment to possessions (*parigraha*) is always accompanied by bodily activities due to impure-cognition (*aśuddhopayoga*). That is why

supreme ascetics rid themselves of all attachment to possessions (*parigraha*) in the first place. The destruction of internal restraint, i.e., of pure-cognition (*śuddhopayoga*), is same as the attachment to possessions (*parigraha*). Both cause the breach of restraint. The ascetic (*muni*, *śramaṇa*) must leave attachment to possessions (*parigraha*), as he has already left everything that causes the breach of restraint.

ण हि णिरवेक्खो चागो ण हवदि भिक्खुस्स आसयविसुद्धी ।
अविसुद्धस्स य चित्ते कहं णु कम्मक्खओ विहिदो ॥३-२०॥

न हि निरपेक्षस्त्यागो न भवति भिक्षोराशयविशुद्धिः ।
अविशुद्धस्य च चित्ते कथं नु कर्मक्षयो विहितः ॥३-२०॥

सामान्यार्थ - यदि [निरपेक्षः] परिग्रह की अपेक्षा से सर्वथा रहित [त्यागः] परिग्रह का त्याग [न] न हो तो [हि] निश्चय से [भिक्षोः] मुनि के [आशयविशुद्धिः] चित्त की निर्मलता [न] नहीं [भवति] होती है [च] और [चित्ते] ज्ञान-दर्शनोपयोगरूप परिणामों में [अविशुद्धस्य] जो अविशुद्ध (समल) है उस मुनि के [कथं] किस प्रकार [नु] भला [कर्मक्षयः] समस्त कर्म का नाश [विहितः] हो सकता है? नहीं हो सकता।

The ascetic (*muni*, *śramaṇa*) who has not set himself completely free of attachment to possessions (*parigraha*) cannot have purity of mind and without purity in his dispositions, how can he get rid of all karmas?

Explanatory Note: Even minuscule attachment to possessions (*parigraha*) must cause breach of internal restraint, i.e., of pure-cognition (*śuddhopayoga*). Breach of pure-cognition (*śuddho-*

payoga) results in impure dispositions. As the rice with hull is not free from reddish dirt, similarly, the ascetic (*muni*, *śramaṇa*) with even minute attachment to possessions (*parigraha*) is not free from impure dispositions. The ascetic (*muni*, *śramaṇa*) with even minute attachment to possessions (*parigraha*) does not get established in pure-cognition (*śuddhopayoga*); without pure-cognition (*śuddhopayoga*) how can omniscience be attained? The ascetic (*muni*, *śramaṇa*) who wishes to get rid of non-restraint (*asaṇyama*) due to impure-cognition (*aśuddhopayoga*) must discard completely attachment to possessions (*parigraha*).

किध तस्मि णत्थि मुच्छा आरंभो वा असंजमो तस्स ।
तथ परदव्वस्मि रदो कधमप्पाणं पसाधयदि ॥3-21॥

कथं तस्मिन्नास्ति मूच्छा आरम्भो वा असंयमस्तस्य ।
तथा परद्रव्ये रतः कथमात्मानं प्रसाधयति ॥3-21॥

सामान्यार्थ - [तस्मिन्] उस परिग्रह के होने पर [मूच्छा] ममत्व परिणाम [वा] अथवा उस परिग्रह के लिये [आरम्भः] उद्यम से क्रिया का आरम्भ और [तस्य] उस ही मुनि के [असंयमः] शुद्धात्माचरण-रूप संयम का घात [कथं] किस प्रकार [नास्ति] न हो, अवश्य ही होगा। [तथा] उसी प्रकार जिसके परिग्रह है वह मुनि [परद्रव्ये] निज-रूप से भिन्न परद्रव्य-रूप परिग्रह में [रतः] रागी होकर [कथं] किस तरह [आत्मानं] अपने शुद्ध स्वरूप का [प्रसाधयति] एकाग्रता से अनुभव कर सकता है? नहीं कर सकता है।

Since attachment to possessions (*parigraha*) must result in infatuation (*mūrcchā*) and initiation (*ārambha*) of activity, how will it not result in non-restraint (*asaṇyama*) in the ascetic

(*muni, śramaṇa*)? Also, how can the ascetic (*muni, śramaṇa*) who gets attached to things external due to attachment to possessions (*parigraha*) meditate on the pure-soul?

Explanatory Note: Attachment to possessions (*parigraha*) must result in infatuation (*mūrcchā*). Attachment to possessions (*parigraha*) necessitates initiation (*ārambha*) of activity. When both infatuation (*mūrcchā*) and initiation (*ārambha*) of activity are present, there is the injury (*hiṃsā*) to pure-cognition (*śuddhopayoga*), the life-essential (*prāṇa*) of the soul. Causing injury (*hiṃsā*) amounts to non-restraint (*asaṃyama*) on part of the ascetic (*muni, śramaṇa*). There is another drawback of attachment to possessions (*parigraha*). Possessions are external substances. The ascetic (*muni, śramaṇa*) who gets attached to things external cannot get established in pure soul-substance (*śuddhātmadravya*). Getting established in pure soul-substance (*śuddhātmadravya*) is the foundation of asceticism. He who does not establish himself in pure soul-substance (*śuddhātmadravya*) is not an ascetic. In essence, the ascetic must discard attachment to possessions (*parigraha*).

छेदो जेण ण विज्जदि ग्रहणविसर्गेषु सेवमाणस्स ।

समणो तेणिह वट्टदु कालं खेत्तं वियाणित्ता ॥३-२२॥

छेदो येन न विद्यते ग्रहणविसर्गेषु सेवमानस्य ।

श्रमणस्तेनेह वर्ततां कालं क्षेत्रं विज्ञाय ॥३-२२॥

सामान्यार्थ - [सेवमानस्य] परिग्रह को सेवने वाले मुनि के [ग्रहणविसर्गेषु] ग्रहण करने में अथवा त्यागने में [येन] जिस परिग्रह से [छेदः] शुद्धोपयोग-रूप

संयम का घात [न विद्यते] नहीं हो [तेन] उस परिग्रह से [श्रमणः] मुनि [कालं क्षेत्रं] काल और क्षेत्र को [विज्ञाय] जानकर [इह] इस लोक में [वर्ततां] प्रवर्ते (रहे) तो कोई हानि नहीं है।

There is no inappropriateness if the ascetic (*muni, śramaṇa*) makes use of, as per the requirement of the time and the place, a possession (*parigraha*) whose acceptance or rejection does not result in the breach of his restraint (*saṁnyama*).

Explanatory Note: The absolute-path (*utsarga mārga*) stipulates complete abandonment of attachment to possessions (*parigraha*). However, depending on the requirement of the time and the place, the exception-path (*apavāda mārga*) is admissible. When the ascetic (*muni, śramaṇa*) lacks strength due to the effect of the time and the place and is not able to observe complete restraint (*saṁnyama*) – passionless restraint (*vītarāga saṁnyama*) – as stipulated, he accepts restraint-with-attachment (*sarāga saṁnyama*). He then accepts certain external possessions (*parigraha*) that do not cause the breach of his restraint (*saṁnyama*). Breach of restraint (*saṁnyama*) takes place when there is impure-cognition (*aśuddhopayoga*). His acceptance of external possessions (*parigraha*) is only to avoid the breach of restraint (*saṁnyama*). The body (*śarīra*) is the accompaniment of the ascetic (*muni, śramaṇa*), necessary to follow asceticism. The main idea is to get rid of the impure-cognition (*aśuddhopayoga*); particular external possessions (*parigraha*) that help in getting rid of impure-cognition (*aśuddhopayoga*) are not harmful.

अप्पडिकुट्टं उवधिं अपत्थणिज्जं असंजदजणेहिं ।

मुच्छादिजणणरहिदं गेण्हदु समणो जदि वि अप्पं ॥३-२३॥

अप्रतिक्रुष्टमुपधिमप्रार्थनीयमसंयतजनैः ।

मूर्च्छादिजननरहितं गृह्णातु श्रमणो यद्यप्यल्पम् ॥३-२३॥

सामान्यार्थ - [श्रमणः] अपवादमार्गी मुनि [उपधिं] ऐसे परिग्रह को [गृह्णातु] ग्रहण करे तो कुछ भी दोष नहीं है जो परिग्रह [अप्रतिक्रुष्टं] बंध को नहीं करता [असंयतजनैः] संयम-रहित जनोंकर [अप्रार्थनीयं] प्रार्थना करने के योग्य नहीं है [मूर्च्छादिजननरहितं] ममता, आरम्भ, हिंसादिक भावों की उत्पत्तिकर रहित है और वह [यद्यपि] यद्यपि [अल्पं] थोड़ा है।

The ascetic (*muni*, *śramaṇa*) who has to follow the exception-path (*apavāda mārga*) accepts a little of external possessions (*parigraha*) which do not result in bondage of karmas, are not suitable for adoption by those without restraint, and do not cause faults like infatuation (*mūrccā*).

Explanatory Note: The ascetic (*muni*, *śramaṇa*) is not prohibited from accepting possessions (*parigraha*) which the persons without restraint do not take up, and which do not engender dispositions like attachment (*rāga*) and, hence, infatuation (*mūrccā*). In fact, such possessions are recommended. Any possessions which do not satisfy these conditions are not to be accepted, even in minute amount. Only that which is suitable for the ascetic (*muni*, *śramaṇa*) can be accepted.

किं किंचण त्ति तक्कं अपुणब्भवकामिणोध देहे वि ।
संग त्ति जिणवरिंदा अप्पडिकम्मत्तमुद्दिट्ठा ॥३-२४॥

किं किंचनमिति तर्कः अपुनर्भवकामिनोऽथ देहेऽपि ।
संग इति जिनवरेन्द्रा अप्रतिकर्मत्वमुद्दिष्टवन्तः ॥३-२४॥

सामान्यार्थ - [अथ] अहो देखो कि [अपुनर्भवकामिनः] मोक्ष के अभिलाषी मुनि के [देहेऽपि] देह के विषय में भी [संगः] 'परिग्रह है' [इति] ऐसा [जिनवरेन्द्राः] सर्वज्ञ वीतरागदेव [अप्रतिकर्मत्वं] ममत्वभाव-सहित शरीर की क्रिया के त्याग का [उद्दिष्टवन्तः] उपदेश करते हैं, तब उस मुनि के [किं] क्या [किंचनं] अन्य भी कुछ परिग्रह है, [इति] ऐसा [तर्कः] विचार होता है।

Knowing that for the ascetic (*muni*, *śramaṇa*) aiming for cessation of rebirth – liberation – even the body (*śarīra*) is an external possession (*parigraha*), Lord Jina has expounded renunciation of all bodily activities that cause infatuation (*mūrccā*). The argument is, can such an ascetic (*muni*, *śramaṇa*) have external possessions?

Explanatory Note: It has been expounded that the ascetic (*muni*, *śramaṇa*) is indifferent even to his body (*śarīra*) as it is an external possession (*parigraha*). He discards his body without any attachment towards it. He performs his activities of partaking of food (*āhāra*) and roaming (*vihāra*) without attachment. How can such an ascetic (*muni*, *śramaṇa*) accept other external possessions? It is clear that the absolute-path (*utsarga mārga*) – with no external possessions – is the true nature of the soul-substance. The exception-path (*apavāda mārga*) – with external possessions – is not the true nature of the soul-substance. The absolute-path (*utsarga mārga*) is worth embracing.

उवयरणं जिणमग्गे लिंगं जहजादरूवमिदि भणिदं ।
गुरुवयणं पि य विणओ सुत्तज्झयणं च पण्णत्तं ॥३-२५॥

उपकरणं जिनमार्गे लिङ्गं यथाजातरूपमिति भणितम् ।
गुरुवचनमपि च विनयः सूत्राध्ययनं च प्रज्ञप्तम् ॥३-२५॥

सामान्यार्थ - [जिनमार्गे] सर्वज्ञ वीतरागदेव कथित निर्ग्रन्थ मोक्षमार्ग में [उपकरणं] उपकरण - मुनि के उपकारी-परिग्रह [इति] इस प्रकार [भणितं] कहे हैं कि [यथाजातरूपं लिङ्गं] जैसा मुनि का स्वरूप चाहिये वैसा ही शरीर के द्रव्यलिंग का होना, एक तो यह उपकरण है। [गुरुवचनं अपि] तत्त्व के उपदेशक गुरु के वचनरूप पुद्गलों का ग्रहण, एक यह भी उपकरण है [च] और [विनयः] शुद्धात्मा के अनुभवी महामुनियों की विनय [च] और [सूत्राध्ययनं] वचनात्मक सिद्धान्तों का पढ़ना, ये भी उपकरण हैं ऐसा [प्रज्ञप्तं] कहा है।

Lord Jina has expounded that the prescribed form – the body (*śarīra*) – of the ascetic (*muni*, *śramaṇa*) that is natural-by-birth (*nāgnya*, *yathājāta*) is a possession (instrument) for treading the path to liberation. Accepting the verbal discourse of the preceptor too is a possession (instrument). In addition, reverence (*vinaya*, with help of the physical mind) and study of the Doctrine are possessions (instruments).

Explanatory Note: All possessions (instruments) that have not been prohibited in the exception-path (*apavāda mārga*) help in treading the path to liberation and are, therefore, beneficial to the ascetic (*muni*, *śramaṇa*). The first such possession (instrument) is the physical body of the ascetic (*muni*, *śramaṇa*) that is natural-by-birth (*nāgnya*, *yathājāta*). The discourse, in form of physical sound (*śabda*), of the preceptor, and reading (and listening to) the Doctrine, which too is physical in form, are other possessions

(instruments). Transformation of the particles of physical mind into reverence (*vinaya*) for the knowledgeable preceptor is another possession (instrument). The ascetic (*muni, śramaṇa*) is not allowed to carry the disposition of attachment towards the body; in the same way, he is not allowed to carry disposition of attachment towards the physical sound (*śabda*) and the mind (*mana*). These are not the true nature of the soul-substance and, hence, worth discarding. The ascetic (*muni, śramaṇa*) who adopts these possessions is following the exception-path (*apavāda mārga*); the absolute-path (*utsarga mārga*) is without these possessions (instruments).

इहलोगणिरावेक्खो अप्पडिबद्धो परम्मि लोयम्मि ।

जुत्ताहारविहारो रहिदकसाओ हवे समणो ॥३-२६॥

इह लोके निरापेक्षः अप्रतिबद्धः परस्मिन् लोके ।

युक्ताहारविहारो रहितकषायो भवेत् श्रमणः ॥३-२६॥

सामान्यार्थ - [श्रमणः] जो मुनि है वह [इह लोके निरापेक्षः] इस लोक में विषयों की अभिलाषा रहित हुआ [परस्मिन् लोके] परलोक में अर्थात् होने वाली देवादि पर्यायों में [अप्रतिबद्धः] अभिलाषाकर नहीं बंधे हुए [रहितकषायः] राग-द्वेष भावरूप कषायों से रहित होता हुआ [युक्ताहारविहारः] योग्य आहार और विहार में [भवेत्] प्रवृत्ति करता है, अयोग्य को छोड़ता है।

The ascetic (*muni, śramaṇa*) gets indifferent to this world, does not get attached to the next, and, getting rid of passions (*kaṣāya*), engages in appropriate partaking of food (*āhāra*) and roaming (*vihāra*).

.....

Explanatory Note: The ascetic (*muni, śramaṇa*) knows that his own-nature (*svarūpa*) is different from dispositions that are the result of the soul's beginningless association with the matter (*pudgala*). Therefore, he does not entertain a sense of ownership with the modes, like human being, that are the result of the karmas. He is without passions (*kaṣāya*) and, therefore, rid of activities that humans engage in. He does not seek worldly pleasures in this birth, and does not long for the divine enjoyments, of the next birth, appertaining to the celestial beings. He is thus free from all wish for enjoyment. Just as to be able to see things clearly one pours the oil and sets the wick to the lamp, similarly, to be able to attain the pure-soul-substance (*śuddhātma-tattva*), the ascetic (*muni, śramaṇa*) undertakes bodily activities of appropriately partaking of food (*āhāra*) and roaming (*vihāra*).

जस्स अणेसणमप्या तं पि तवो तप्पडिच्छगा समणा ।

अण्णं भिक्खमणेसणमथ ते समणा अणाहारा ॥3-27॥

यस्यानेषण आत्मा तदपि तपः तत्प्रत्येषकाः श्रमणाः ।

अन्यद्वैक्षमनेषणमथ ते श्रमणा अनाहाराः ॥3-27॥

सामान्यार्थ - [यस्य आत्मा] जिस मुनि का जीव [अनेषणः] अपने स्वभावकर परद्रव्य के ग्रहण से रहित निराहारी है [तत्] वही आत्मा का निराहार स्वभाव [अपि] निश्चय से [तपः] अंतरंग तप है। [तत्प्रत्येषकाः श्रमणाः] उस निराहार आत्मस्वभाव की सिद्धि के वाञ्छक जो महामुनि हैं वे [अनेषणं] आहार के दोषों से रहित [अन्यत् भैक्षं] अन्य (स्वरूप से पृथक्) भिक्षा को - शुद्ध अन्न को - ग्रहण करते हैं [अथ] इसलिये ग्रहण करते हुए भी [ते श्रमणाः] वे महामुनि [अनाहाराः] आहार ग्रहण से रहित - अनाहारी - ही हैं, ऐसा मानना चाहिये।

The ascetic (*muni*, *śramaṇa*) whose soul (*ātmā*), by nature, does not partake of external substances like food, remains ‘*nirāhārī*’ – without food. To attain this ‘*nirāhārī*’ nature of the soul is certainly the internal austerity (*tapa*). The worthy-ascetic (*mahāmuni*) partakes of food and performs the activity of roaming with a view to seek this ‘*nirāhārī*’ nature of his soul. Therefore, such an ascetic does not partake of food; he is ‘*nirāhārī*’.

Explanatory Note: The worthy-ascetic (*mahāmuni*) knows his nature as eternally rid of all external substances. He is free from the desire of partaking of food; this is his internal austerity (*tapa*), called ‘*anaśana*’. He accepts food that is pure and free from all blemishes, just to sustain his body. Though he partakes of food, he still does not take food – remains ‘*nirāhārī*’ – on two counts: firstly, he knows his own-nature as ‘*nirāhārī*’, and, secondly, he accepts pure food without attachment and, as such, does not get into bondage. Similarly, he knows that the activity of roaming (*vihāra*) is not the nature of his soul (*ātmā*). If he has to perform such activity, he does it with due regulation, as laid down in ‘*īryāsamiti*’¹. Though he performs the activity of roaming (*vihāra*), he still does not roam – he remains ‘*avihārī*’.

केवलदेहो समणो देहेण ममेत्ति रहिदपरिकम्पो ।

आजुत्तो तं तवसा अणिगूहं अप्पणो सत्तिं ॥3-28॥

केवलदेहः श्रमणो देहेन ममेति रहितपरिकर्मा ।

आयुक्तवांस्तं तपसा अनिगूहन्नात्मनः शक्तिम् ॥3-28॥

¹ In order to attain stoppage (*saṃvara*) of the influx of karmas, ascetics must follow certain rules of conduct. Fivefold ‘*samiti*’ is regulation or carefulness in activities; ‘*īryāsamiti*’ is carefulness in walking, avoiding injury to organisms.

सामान्यार्थ - [श्रमणः] मुनि [केवलदेहः] एक शरीरमात्र परिग्रह वाला होता हुआ और [देहे] देह के होने पर भी उसमें [न मम] यह मेरा नहीं हैं [इति] इस प्रकार [रहितपरिकर्मा] देह-संबंधी अयोग्य आहार-विहार क्रिया से रहित हुआ तथा [आत्मनः शक्तिं] अपने थिरता-भावस्वरूप बल को [अनिगूहन्] नहीं छिपाता हुआ अर्थात् प्रगट करता हुआ [तं] उस देह को [तपसा] अनशनरूप तपस्या में [आयुक्तवान्] लगाता है।

The ascetic (*muni, śramaṇa*) whose only possession (*parigraha*) is his body (*śarīra*), does not carry the sense-of-ownership with it and, therefore, does not perform activities of partaking of food (*āhāra*) and roaming (*vihāra*) inappropriately. He employs his body for austerity (*tapa*), without concealing his strength.

Explanatory Note: The ascetic (*muni, śramaṇa*) has no external possessions (*parigraha*) except the body (*śarīra*), the concurrent (*sahakārī*) cause (*kāraṇa*) of his status as the ascetic. It is not possible to forcefully get rid of this possession. Therefore, this possession (*parigraha*) is not forbidden. Still, the ascetic (*muni, śramaṇa*) does not carry the sense-of-ownership for the body. Lord Jina has expounded (see verse 3-24) that even the body (*śarīra*) is an external possession (*parigraha*), and enjoined renunciation of bodily activities that cause infatuation (*mūrcchā*). Accepting this, the ascetic (*muni, śramaṇa*) does not entertain the disposition of attachment towards the body, makes no effort of safeguarding it, and does not feed it in an inappropriate manner. He employs his body for austerity (*tapa*), to his strength. In essence, the ascetic is equipped with the strength of internal disposition that is without-attachment (*vītarāga*), all his activities of the body are without passions and, therefore, his partaking of food is appropriate, awash with the sense of renunciation.

एकं खलु तं भक्तं अप्पडिपुण्णोदरं जधालब्धं ।
चरणं भिक्खेण दिवा ण रसावेक्खं ण मधुमांसं ॥३-२९॥

एकः खलु स भक्तः अपरिपूर्णोदरो यथालब्धः ।
भैक्षाचरणेन दिवा न रसापेक्षो न मधुमांसः ॥३-२९॥

सामान्यार्थ - [स भक्तः] वह शुद्ध आहार [खलु] निश्चयकर [एकः] एक काल (वक्त) ग्रहण किया जाता है तब योग्य आहार होता है और वह योग्य आहार [अपरिपूर्णोदरः] नहीं पूर्ण होता है पेट जिससे ऐसा होता है, [यथालब्धः] जैसा कुछ मिले वैसा ही अंगीकार करने योग्य है, [भैक्षाचरणेन] भिक्षावृत्ति कर लेना योग्य है, [दिवा] दिन में ही लेने योग्य है, [न रसापेक्षः] उस आहार में मिष्ट-स्निग्धादि रस की इच्छा न हो तथा [न मधुमांसः] 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.

Explanatory Note: 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 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*).

बालो वा वुद्धो वा समभिहदो वा पुणो गिलाणो वा ।

चरियं चरउ सजोग्गं मूलच्छेदं जधा ण हवदि ॥3-30॥

बालो वा वृद्धो वा श्रमाभिहतो वा पुनर्लानो वा ।

चर्यां चरतु स्वयोग्यां मूलच्छेदो यथा न भवति ॥3-30॥

सामान्यार्थ - [बालो वा] बालक हो [वा] अथवा [वृद्धः] वृद्ध हो [वा] अथवा [श्रमाभिहतः] तपस्या से खिन्न (दुःखी) हुआ हो [वा पुनः] या फिर [ग्लानः] रोग से पीड़ित हो, ऐसा मुनि [यथा मूलच्छेदः] जिस तरह से मूल-संयम का घात [न भवति] नहीं हो उस तरह से [स्वयोग्यां] अपनी शक्ति के अनुसार [चर्यां] आचरण [चरतु] करे।

The ascetic (*muni*, *śramaṇa*), who is adolescent (*bāla*), old (*vṛddha*), suffering from fatigue (*kheda*) or disease (*roga*), should, as per his strength, observe conduct that does not result in the breach of his primary restraint (*saṃyama*).

Explanatory Note: The ascetic (*muni, śramaṇa*) observes conduct and restraint (*saṃyama*) in order to attain the pure-soul-substance (*śuddhātmatattva*). The absolute-path (*utsarga mārga*) stipulates complete observance of conduct and restraint (*saṃyama*) even when the ascetic (*muni, śramaṇa*) is adolescent (*bāla*), old (*vṛddha*), suffering from fatigue (*kheda*) or diseased (*rogī*). The exception-path (*apavāda mārga*) stipulates restraint (*saṃyama*) to attain the pure-soul-substance (*śuddhātmatattva*) while ensuring that the conduct should not cause destruction of the body (*śarīra*). The absolute-path (*utsarga mārga*) is rigid and the exception-path (*apavāda mārga*) is moderate. There are thus two paths in asceticism: the absolute-path (*utsarga mārga*) and the exception-path (*apavāda mārga*). The ascetic following the exception-path (*apavāda mārga*) observes the primary restraint (*saṃyama*) but also protects his body, the instrument of observing restraint, from destruction. Both the paths are complementary to each other. The ascetic (*muni, śramaṇa*) who views the two paths as contradictory to each other cannot observe proper restraint (*saṃyama*). The follower of only the absolute-path (*utsarga mārga*) will cause destruction of his body (*śarīra*), and the follower of only the exception-path (*apavāda mārga*) will cause destruction of his restraint (*saṃyama*). It is essential, therefore, that the ascetic (*muni, śramaṇa*) following the absolute-path (*utsarga mārga*) should be able to resort to the exception-path (*apavāda mārga*) to protect his body (*śarīra*) from destruction and the ascetic following the exception-path (*apavāda mārga*) should be able to resort to the absolute-path (*utsarga mārga*) to protect his restraint (*saṃyama*). Only when the two paths are viewed as complementary to each other, the ascetic (*muni, śramaṇa*) is able to observe proper conduct, without the breach of his primary restraint (*saṃyama*).

आहारे व विहारे देसं कालं समं खमं उवधिं ।

जाणित्ता ते समणो वट्टदि जदि अप्पलेवी सो ॥३-३१॥

आहारे वा विहारे देशं कालं श्रमं क्षमामुपधिम् ।

ज्ञात्वा तान् श्रमणो वर्तते यद्यल्पलेपी सः ॥३-३१॥

सामान्यार्थ - [सः श्रमणः] वह अपवादमार्गी अथवा उत्सर्गमार्गी मुनि [यदि] जो [अल्पलेपी] थोड़े कर्मबंधकर लिप्त होता है तो [देशं] क्षेत्र [कालं] शीत-उष्णादि काल [श्रमं] मार्गादिक का खेद [क्षमां] उपवासादि करने की क्षमता [उपधिं] और बाल, वृद्ध, रोगादि अवस्थायुक्त शरीररूप परिग्रह [तान्] इन पाँचों को [ज्ञात्वा] अच्छी तरह जानकर [आहारे] मुनि-योग्य आहार-क्रिया में [वा] अथवा [विहारे] हलन-चलनादि क्रिया में [वर्तते] प्रवृत्त होता है।

The ascetic (*muni*, *śramaṇa*) who conducts his activities of partaking of food (*āhāra*) and roaming (*vihāra*) after properly understanding the nature of the place (*kṣetra*), the time (*kāla*), exertion (*śrama*), strength (*śakti*), and bodily hazards (*upadhi*), incurs very little bondage.

Explanatory Note: After properly understanding the nature of the place (*kṣetra*), the time (*kāla*), exertion (*śrama*), strength (*śakti*), and bodily hazards (*upadhi*), the discriminating ascetic (*muni*, *śramaṇa*), treading the absolute-path (*utsarga mārga*) or the exception-path (*apavāda mārga*), observes restraint (*saṃnyama*) and follows rigid or moderate conduct that, while protecting his body from destruction, incurs least bondage. The ascetic (*muni*, *śramaṇa*) treading the absolute-path (*utsarga mārga*) is not absolutely rigid; depending on the circumstances, he adopts the exception-path (*apavāda mārga*) and conducts activities of partaking of food (*āhāra*) and roaming (*vihāra*) in a manner that protects his body from destruction without breach of

restraint (*saṃyama*). The ascetic (*muni, śramaṇa*) treading the exception-path (*apavāda mārḡa*) is not absolutely moderate; depending on the circumstances, he adopts the absolute-path (*utsarga mārḡa*) and conducts activities of partaking of food (*āhāra*) and roaming (*vihāra*) in a manner that do not cause breach of restraint (*saṃyama*) while protecting his body from destruction. He becomes rigid when there is breach of restraint (*saṃyama*). If the ascetic (*muni, śramaṇa*) treading the absolute-path (*utsarga mārḡa*) does not become moderate as per the requirement of the place (*kṣetra*), the time (*kāla*), exertion (*śrama*), strength (*śakti*), and bodily hazards (*upadhi*), he causes the destruction of his body while observing severe austerities and takes birth as a celestial being (*deva*). As a *deva*, he sheds his conduct of supreme restraint (*saṃyama*) as the *devas* do not follow such restraint. He gets soiled with excessive bondage of karmas. If the ascetic (*muni, śramaṇa*) treading the exception-path (*apavāda mārḡa*) does not become rigid by adopting the absolute-path (*utsarga mārḡa*), he becomes excessively lax in activities of partaking of food (*āhāra*) and roaming (*vihāra*), breaches his restraint (*saṃyama*), leaves austerities (*tapa*) and, as a consequence, gets soiled with excessive bondage of karmas. The Words of Lord Jina are non-absolutistic (*anekāntātma*); both paths – the absolute-path (*utsarga mārḡa*) and the exception-path (*apavāda mārḡa*) – lead to the protection of restraint (*saṃyama*). The worthy ascetics have followed both paths to attain the supreme status. After attaining the supreme status they got rid of all activities and established themselves in pure-soul-substance (*śuddhātmatattva*). This completes discussion on the course of conduct for the ascetic (*muni, śramaṇa*).

एयग्गदो समणो एयग्गं णिच्छिदस्स अत्थेसु ।
णिच्छिती आगमदो आगमचेट्ठा तदो जेट्ठा ॥३-३२॥

एकाग्रगतः श्रमणः एकाग्रं निश्चितस्य अर्थेषु ।
निश्चितिरागमत आगमचेष्टा ततो ज्येष्ठा ॥३-३२॥

सामान्यार्थ - [एकाग्रगतः] जो ज्ञान-दर्शन-चारित्र की स्थिरता को प्राप्त हुआ है वह [श्रमणः] मुनि कहलाता है और [अर्थेषु निश्चितस्य] जीव-अजीवादि पदार्थों के निश्चय ज्ञान वाले के [एकाग्रं] स्थिर-भाव होता है तथा [आगमतः निश्चितिः] सर्वज्ञ-वीतराग-प्रणीत सिद्धान्त से पदार्थों का यथार्थ ज्ञान होता है [ततः] इस कारण [आगमचेष्टा] सिद्धान्त के अभ्यास की प्रवृत्ति [ज्येष्ठा] प्रधान है।

He, who has attained concentration (*ekāgratā*) (of knowledge, perception and conduct), is called the ascetic (*muni, śramaṇa*). Concentration is attained by him who has right knowledge of the objects. Right knowledge is obtained from the Scripture, the Doctrine of Lord Jina. Therefore, it is important for the ascetic to study the Scripture.

Explanatory Note: He only is an ascetic (*muni, śramaṇa*) who is established in right knowledge (*jñāna*), perception (*darśana*) and conduct (*cāritra*). His knowledge and perception must be free from imperfections of doubt (*saṃśaya*), delusion (*vimoha*) and misapprehension (*vibhrama*). Knowledge is obtained through the study of the Scripture, the Doctrine of Lord Jina. Therefore, the ascetic must first devote himself to the study of the Scripture. Right knowledge of the objects in terms of their origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*) in the three times, and their marks as the substance (*dravya*), the quality (*guṇa*), and the mode (*pariyāya*), is obtained only from the Scripture. With the acquisition of right knowledge, the mind

becomes unwavering and resolute. The ascetic without right knowledge ever remains indecisive and anxious. He imagines himself to be the 'doer' of the substances external, tries to transform himself into the nature of these substances, carries self-consciousness (*ahaṅkāra*) and sense-of-mine (*mamakāra*) for these substances. As a result, he ever remains anxious. His mind is sullied by dispositions of attachment (*rāga*) and aversion (*dveṣa*); he delineates substances as desirable (*iṣṭa*) and undesirable (*aniṣṭa*); he imagines himself to be the owner of the external objects; his conduct becomes lax and extrovert as he mistakes external objects for his soul. It is essential, therefore, to first acquire right knowledge of the objects in order to attain concentration (*ekāgratā*). Only through concentration, asceticism can be followed. How can the ascetic without concentration get established in own-soul-nature of knowledge (*jñāna*), perception (*darśana*) and conduct (*cāritra*)? How can he experience the pure-soul-nature (*śuddhātmatattva*)? It is clear that asceticism (*muni-pada*) is the path to liberation (*mokṣamārga*) and the ascetic must venerate the Doctrine of Lord Jina, the hallmark of which is non-absolutism (*anekāntavāda*). By assimilating the Doctrine, the ascetic determines the true nature of objects, by knowing the true nature of objects he attains concentration, and through concentration he is able to follow asceticism. There is no difference between asceticism (*muni-pada*) and the path to liberation (*mokṣamārga*). The ascetic treading the path to liberation must engage himself in the study of the Scripture.

आगमहीणो समणो णेवप्पाणं परं वियाणादि ।

अविजाणंतो अत्थे खवेदि कम्माणि किध भिक्खू ॥३-३३॥

आगमहीनः श्रमणो नैवात्मानं परं विजानाति ।

अविजानन्नर्थान् क्षपयति कर्माणि कथं भिक्षुः ॥३-३३॥

सामान्यार्थ - [आगमहीनः श्रमणः] सिद्धान्तकर रहित मुनि [आत्मानं] आत्मा को - नोकर्म, द्रव्यकर्म, भावकर्म से रहित शुद्ध जीवद्रव्य को - और [परं] पर को - शरीरादि-द्रव्य तथा भावकर्मों को - [नैव] निश्चयकर नहीं [विजानाति] जानता है और [अर्थान्] जीव-अजीवादि पदार्थों को [अविजानन्] नहीं जानता हुआ [भिक्षुः] मुनि [कर्माणि] द्रव्य-भावरूप समस्त कर्मों का [कथं] कैसे [क्षपयति] नाश कर सकता है?

Certainly, the ascetic (*muni*, *śramaṇa*) who is rid of the knowledge of the Doctrine knows neither the own soul (*ātmā*) nor the other substances. Not knowing the objects-of-knowledge, how can he attain the destruction of karmas?

Explanatory Note: The ascetic, who lacks knowledge of the Doctrine and does not engage himself in the study of the Scripture, knows not the nature of the soul substance and the non-soul substances. The nature of the pure-soul, rid of all volition, is beyond his comprehension. The worldly souls are sullied by delusion (*moha*), the cause of strengthening the cycle of births. Such souls lack the power of discrimination that only the Doctrine of Lord Jina provides. As an inebriated man fails to discriminate between the worthy and the non-worthy tasks, the ignorant ascetic fails to discriminate between the soul and the non-soul substances. He mistakes soul for his body (*śarīra*) and for his dispositions of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*). Without the ability to discriminate between the self and the non-self – *svaparaviveka* or *bhedavijñāna* – he cannot acquire knowledge of the pure-soul (*paramātmā*). He does not know that all objects of the three worlds and the three times, in all their modes, reflect simultaneously in the knowledge of the pure-soul (*paramātmā*). Without the discriminatory knowledge of the pure-soul (*paramātmā*), he knows not the pure-soul (*paramātmā*). He mistakes the soul for the material-karmas (*dravyakarma*), the

psychic-karmas (*bhāvakarma*), and the quasi-karmas (*nokarma*). He does not appreciate that association of these karmas with the soul causes damage to the soul and that these karmas do not constitute the nature of the soul. How can the destruction of the karmas take place in his soul? The ignorant soul cannot affect the destruction of the karmas bound with it. It is, therefore, essential to engage oneself in the study of the Scripture.

आगमचक्खू साहू इंद्रियचक्खूणि सव्वभूदाणि ।

देवा य ओहिचक्खू सिद्धा पुण सव्वदो चक्खू ॥3-34॥

आगमचक्षुः साधुरिन्द्रियचक्षूषि सर्वभूतानि ।

देवाश्चावधिचक्षुषः सिद्धाः पुनः सर्वतश्चक्षुषः ॥3-34॥

सामान्यार्थ - [साधुः] मुनि [आगमचक्षुः] सिद्धान्त-रूपी नेत्रों वाला होता है अर्थात् मुनि के मोक्षमार्ग की सिद्धि के निमित्त आगम-नेत्र होते हैं [सर्वभूतानि] समस्त संसारी जीव [इंद्रियचक्षूषि] मन-सहित स्पर्शनादि छह इंद्रियों-रूप चक्षुवाले हैं, अर्थात् संसारी जीवों के इष्ट-अनिष्ट विषयों के जानने के लिए इंद्रिय ही नेत्र हैं [च] और [देवाः] चार तरह के देव [अवधिचक्षुषः] अवधिज्ञान-रूप नेत्रों वाले हैं, अर्थात् देवताओं के सूक्ष्म मूर्तिक द्रव्य देखने को अवधिज्ञान-रूपी नेत्र हैं लेकिन वह अवधिज्ञान इंद्रियज्ञान से विशेष नहीं है क्योंकि अवधिज्ञान मूर्त-द्रव्य को ग्रहण करता है और इंद्रिय-नेत्र भी मूर्तिक को ही ग्रहण करता है, इससे इन दोनों में समानता है [पुनः] तथा [सिद्धाः] अष्टकर्म-रहित सिद्धभगवान् [सर्वतः चक्षुषः] सब ओर से नेत्रों वाले हैं।

The ascetics (*muni, śramaṇa*) have the Scripture, the Doctrine of Lord Jina, as their eyes, the worldly souls have the senses (*indriya*) as their eyes, the celestial beings (*deva*) have

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clairvoyance (*avadhijñāna*) as their eyes, and the Liberated Souls (the *Siddha*) have omnipresent eyes.

Explanatory Note: The worldly souls are enveloped by ignorance. They are, therefore, rid of knowledge about the pure soul and are deluded in regard to external objects. They do not have the sense-independent eye that can see everything; only the Supreme Liberated Soul (the *Siddha*) has such an eye. The ascetic (*muni, śramaṇa*) who treads the path that leads to the status of the Liberated Soul (the *Siddha*) has the Scripture, the Doctrine of Lord Jina, as his eye. He determines the nature of the self and the non-self with this eye – the Scripture. Although the object-of-knowledge (*jñeya*) and the knowledge (*jñāna*) become one, the ascetic discriminates between these as per their individual marks (*lakṣaṇa*) with the help of the Scripture. With the strength of this discrimination he is able to conquer his staunch enemy, delusion (*moha*). He then attains the pure-soul and gets established forever in infinite knowledge. It is for this reason that the ascetic (*muni, śramaṇa*), treading the path to liberation, sees only through the eye of the Scripture.

सर्वे आगमसिद्धा अत्था गुणपज्जएहिं चित्तेहिं ।

जाणंति आगमेण हि पेच्छत्ता ते वि ते समणा ॥३-३५॥

सर्वे आगमसिद्धा अर्था गुणपर्यायैश्चित्रैः ।

जानन्त्यागमेन हि दृष्ट्वा तानपि ते श्रमणाः ॥३-३५॥

सामान्यार्थ - [सर्वे अर्थाः] सभी जीव, अजीवादि पदार्थ हैं वे [चित्रैः] नाना प्रकार के [गुणपर्यायैः] गुण-पर्यायों से [आगमसिद्धाः] सिद्धान्त में सिद्ध हैं [तान् अपि] गुण-पर्यायों सहित उन पदार्थों को भी [ते श्रमणाः] वे मोक्षमार्गी

महामुनि [हि] निश्चयकर [आगमेन दृष्ट्वा] सिद्धान्त-नेत्र से देखकर [जानन्ति] जानते हैं।

All objects-of-knowledge (*jñeya*), with their infinite qualities (*guṇa*) and modes (*paryāya*), are well-established in the Scripture. Certainly, the ascetics (*muni*, *śramaṇa*) acquire knowledge about these objects-of-knowledge (*jñeya*) through their eyes of the Scripture.

Explanatory Note: The nature of all objects-of-knowledge (*jñeya*), with their infinite qualities (*guṇa*) and modes (*paryāya*), is well-established in the eternally present Scripture. The Doctrine contained in the Scripture cannot be contradicted in any way; it is inviolable. The Scripture, which employs the doctrine of non-absolutism (*anekāntavāda*), contains valid knowledge (*pramāṇa*) about the infinite attributes (*dharma*), comprising associated qualities (*guṇa*) and successive modes (*paryāya*), in regard to the objects-of-knowledge (*jñeya*). To know the nature of the objects-of-knowledge (*jñeya*), the ascetic (*muni*, *śramaṇa*) uses the Scripture for his eyes. Nothing is invisible to the eye of the Scripture. The ascetic (*muni*, *śramaṇa*) must, therefore, persistently engage himself in the study of the Scripture.

आगमपुष्वा दिद्वी ण भवदि जस्सेह संजमो तस्स ।

णत्थि त्ति भणदि सुत्तं असंजदो हवदि किध समणो ॥३-३६॥

आगमपूर्वा दृष्टिर्न भवति यस्येह संयमस्तस्य ।

नास्तीति भणति सूत्रमसंयतो भवति कथं श्रमणः ॥३-३६॥

सामान्यार्थ - [इह] इस लोक में [यस्य] जिस जीव के [आगमपूर्वा] पहले अच्छी तरह सिद्धान्त को जानकर [दृष्टिः] सम्यग्दर्शन [न भवति] नहीं हो

[तस्य] तो उसके [संयमः] मुनि की क्रिया-रूप आचार [नास्ति] नहीं होता [इति] यह बात [सूत्रं] जिनप्रणीत सिद्धान्त [भणति] कहता है। [असंयतः] और जिसके संयमभाव नहीं है वह पुरुष [कथं] कैसे [श्रमणः] मुनि [भवति] हो सकता है? नहीं हो सकता।

The Doctrine expounds that in this world, he, whose perception (*dr̥ṣṭi*) is not based on the tenets contained in the Scripture, cannot observe proper restraint (*saṁyama*). So, how can the one without restraint (*saṁyama*) be an ascetic (*muni, śramaṇa*)?

Explanatory Note: The man who has not acquired the right faith (*samyagdarśana*) after knowing the tenets contained in the Scripture, certainly cannot observe proper restraint (*saṁyama*). And, the one without proper restraint (*saṁyama*) cannot be called an ascetic (*muni, śramaṇa*). The path to liberation consists in right faith, right knowledge, and right conduct, together. The ascetic (*muni, śramaṇa*) who has not acquired the right faith (*samyagdarśana*) based on the tenets contained in the Scripture cannot own the faculty-of-discrimination (*bhedavijñāna*). In its absence, he is not able to discriminate between the self and the non-self. He considers passions (*kaṣāya*) as own-nature and does not make efforts to dissociate himself from attachment (*rāga*), aversion (*dveṣa*), and delusion (*moḥa*). He indulges in the objects of the senses and causes injury (*himsā*) to the living beings having six kinds of bodies – *ṣaṭkāya*. He does not observe asceticism, marked by renunciation. He remains devoid of the supreme meditation, the source of the knowledge of the pure-soul. Thus, without the knowledge of the Scripture and the right faith (*samyagdarśana*), proper restraint (*saṁyama*) cannot be observed. The accomplishment of the path to liberation and of the asceticism is possible only when these three – knowledge of the Scripture (*āgamajñāna*), right faith (*samyagdarśana*) and restraint (*saṁyama*) – are present together.

ण हि आगमेण सिद्धिदि सद्वहणं जदि ण अत्थि अत्थेसु ।
सद्वहमाणो अत्थे असंजदो वा ण णिव्वादि ॥३-३७॥

न ह्यागमेन सिद्धयति श्रद्धानं यद्यपि नास्त्यर्थेषु ।
श्रद्धान अर्थानसंयतो वा न निर्वाति ॥३-३७॥

सामान्यार्थ - [यदि] जो [अर्थेषु] जीवाजीवादिक पदार्थों में [श्रद्धानं] रुचिरूप प्रतीति [नास्ति] नहीं है तो [आगमेन हि] सिद्धान्त के जानने से भी [न सिद्धयति] मुक्त नहीं होता [वा] अथवा [अर्थान्] जीवाजीवादिक पदार्थों का [श्रद्धानः अपि] श्रद्धान करता हुआ भी जो [असंयतः] असंयमी होवे तो वह [न निर्वाति] मुक्त नहीं होता।

The ascetic (*muni, śramaṇa*) cannot attain liberation even after acquiring the knowledge of the tenets as contained in the Scripture if he does not have the right faith (*samyagdarśana*) in the objects of reality. Also, even after acquiring the right faith (*samyagdarśana*) he cannot attain liberation if he does not follow the right conduct (*samyakcāritra*).

Explanatory Note: The ascetic (*muni, śramaṇa*) may have acquired the knowledge of all objects by the study of the Scripture but if he is not able to comprehend the nature of the pure soul, lacks faith in what has been expounded in the Scripture, and does not experience the soul-nature, how can he be called knowledgeable? He can be called knowledgeable only when he knows the Scripture and has faith in what has been expounded in the Scripture. Without faith, he is an ignorant person who derives no benefit from the study of the Scripture. Further, the ascetic (*muni, śramaṇa*) may have acquired the faith as well as the knowledge about the all-knowing nature of the pure soul but if he is not able to establish himself, through concentration, in unwavering, supreme

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knowledge-nature of the soul, his faith and knowledge remain unproductive. His soul ever remains engaged in external dispositions like attachment (*rāga*) and aversion (*dveṣa*), forgoing the experience of pure-consciousness. Concentration on unwavering, supreme knowledge-nature of the soul is not possible without proper conduct and restraint (*saṁyama*). The knowledge of the Scripture, right faith in the objects of reality, and proper restraint (*saṁyama*), together, constitute the path to liberation.

जं अण्णाणी कम्मं खवेदि भवसयसहस्सकोडीहिं ।
तं णाणी तिहिं गुत्तो खवेदि उस्सासमेत्तेण ॥3-38॥

यदज्ञानी कर्म क्षपयति भवशतसहस्रकोटिभिः ।
तज्ज्ञानी त्रिभिर्गुप्तः क्षपयत्युच्छवासमात्रेण ॥3-38॥

सामान्यार्थ - [अज्ञानी] परमात्म-ज्ञान रहित पुरुष [यत् कर्म] जो ज्ञानावरणादि अनेक कर्म [भवशतसहस्रकोटिभिः] सौ हजार करोड़ (अनेक) पर्यायोंकर [क्षपयति] क्षय करता है [त्रिभिर्गुप्तः] मन, वचन, काय की क्रियाओं के निरोधकर स्वरूप में लीन [ज्ञानी] परमात्मभाव का अनुभवी ज्ञाता [तत्] उन ज्ञानावरणादि असंख्यात-लोकमात्र कर्मों को [उच्छवासमात्रेण] एक उच्छवासमात्र (थोड़े ही) काल में [क्षपयति] क्षय कर देता है।

The karmas that an ignorant man sheds in one trillion incarnations, the knowledgeable man, established in own-self, after controlling well the threefold activities of the mind, the speech and the body, sheds in just one breath.

Explanatory Note: As the ignorant soul tries to shed karmas through performance of rituals and misplaced austerities, on fruition of such karmas, it entertains dispositions of attachment

(*rāga*) and aversion (*dveṣa*), and transforming itself into happiness or misery, continues the process of bondage of fresh karmas. It does not get liberated from the bondage of karmas even in trillion years; its shedding of karmas incessantly causes new bondage of karmas. The process of shedding and binding of karmas goes on. The knowledgeable soul, however, with help of the Three Jewels (*ratnatraya*) – knowledge of the Scripture, right faith in the objects of reality, and proper restraint (*saṁyama*) – establishes itself in the experience of the pure soul-substance (*ātmatattva*), after controlling well the threefold activities of the mind, the speech and the body. In the process, it sheds, in no time and effortlessly, innumerable karmas. It entertains no dispositions of attachment (*rāga*) and aversion (*dveṣa*) on fruition of karmas, and does not transform itself into happiness or misery, thus snapping the process of bondage of fresh karmas. It ends the sequence of transmigration and attains liberation. Thus, joint presence of these three – knowledge of the Scripture, right faith in the objects of reality, and proper restraint (*saṁyama*) – fructifies through the knowledge of the soul-substance (*ātmatattva*).



परमाणुप्रमाणं वा मुच्छा देहादियेषु जस्स पुणो ।

विज्जदि जदि सो सिद्धिं ण लहदि सव्वागमधरो वि ॥३-३९॥

परमाणुप्रमाणं वा मूर्च्छा देहादिकेषु यस्य पुनः ।

विद्यते यदि स सिद्धिं न लभते सर्वागमधरोऽपि ॥३-३९॥

सामान्यार्थ - [यस्य] जिस पुरुष के [पुनः] फिर [परमाणुप्रमाणं वा] परमाणु बराबर भी अतिसूक्ष्म [देहादिकेषु] शरीरादि पर-द्रव्यों में [मूर्च्छा] ममता भाव [यदि] जो [विद्यते] मौजूद है तो [सः] वह पुरुष उतने ही मोह-कलंक से [सर्वागमधरोऽपि] द्वादशांग का पाठी होता हुआ भी [सिद्धिं] मोक्ष को [न] नहीं [लभते] पाता।

The man with even infinitesimal infatuation (*mūrccā*) for external objects like the body (*śarīra*) does not attain liberation, although he may have studied all the Scriptures.

Explanatory Note: The man who knows the Doctrine expounded in the Scriptures, understands accordingly the nature of the all-knowing soul, puts faith in the objects of reality, and observes proper restraint (*saṁyama*). He thus has the Three Jewels (*ratnatraya*). But, if the same man, at a certain time, entertains even infinitesimal infatuation (*mūrccā*) 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. Thus, it is clear that without pure, passionless meditation on soul-knowledge (*ātmajñāna*) the Three Jewels – knowledge of the Scripture, right faith in the objects of reality, and proper restraint (*saṁyama*) – do not bear fruit.

पंचसमिदो तिगुत्तो पंचेंदियसंवुडो जिदकसाओ ।

दंसणणाणसमग्गो समणो सो संजदो भणिदो ॥3-40॥

पञ्चसमितस्त्रिगुप्तः पञ्चेन्द्रियसंवृतो जितकषायः ।

दर्शनज्ञानसमग्रः श्रमणः स संयतो भणितः ॥3-40॥

सामान्यार्थ - [स श्रमणः] वह महामुनि [संयतः] संयमी [भणितः] भगवंतदेव ने कहा है जो कि [पञ्चसमितः] ईयादि पाँच समितियों को पालता है [त्रिगुप्तः] तीन योगों के निरोध से तीन गुप्त वाला है [पञ्चेन्द्रियसंवृतः] पाँच इन्द्रियों को रोकने वाला है [जितकषायः] कषायों को जीतने वाला है और [दर्शनज्ञानसमग्रः] दर्शन-ज्ञान से परिपूर्ण है।

The worthy ascetic (*muni, śramaṇa*) who observes regulation – *samiti* – of the fivefold activity, control – *gupti* – of the threefold yoga, curbs the five senses – *pañcendriyanirodha*, subdues the passions (*kaṣāya*), and is endowed with faith (*darśana*) and knowledge (*jñāna*), is said to have self-restraint (*saṁyama*).

Explanatory Note: The worthy ascetic (*muni, śramaṇa*) knows, through the study of the Scripture based on the doctrine of conditional predications (*syādvāda*), the soul and the non-soul substances. He knows the soul that reflects all objects-of-knowledge, has right faith in the objects of reality, and observes proper restraint (*saṁyama*). He strives for unwavering concentration on his soul. He observes restraint (*saṁyama*) through regulation – *samiti* – of fivefold activity of walking, speech, eating, handling, and excretion. Having realized his pure soul-nature, he curbs the five senses – *pañcendriyanirodha*. He destroys passions (*kaṣāya*), which infringe pure concentration by mingling with the soul, through control – *gupti* – of the threefold yoga – the activity of the body, the speech, and the mind. With the sword of his knowledge, he vanquishes passions (*kaṣāya*), his real enemies. Rid of all foreign matter and established in soul-knowledge, he possesses knowledge of the Scripture, right faith in the objects of reality, and restraint (*saṁyama*). Only such a worthy ascetic (*muni, śramaṇa*) has the soul-knowledge (*ātmajñāna*) in consonance with these Three Jewels – right knowledge (*jñāna*), right faith (*darśana*), and right conduct (*saṁyama, cāritra*).

समसत्तुबंधुवर्गो समसुहदुखो पसंसणिंदसमो ।

समलोट्टुकंचणो पुण जीविदमरणे समो समणो ॥३-४१॥

समशत्रुबन्धुवर्गः समसुखदुःखः प्रशंसानिन्दासमः ।

समलोष्टकाञ्चनः पुनर्जीवितमरणे समः श्रमणः ॥३-४१॥

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सामान्यार्थ - [श्रमणः] समता भाव में लीन महामुनि है वह [समशत्रुबन्धुवर्गः] शत्रु तथा कुटुम्ब के लोग इनमें समान भाव वाला है [समसुखदुःख] सुख और दुःख उसके लिये समान हैं [प्रशंसानिन्दासमः] बड़ाई और निन्दा-दोषकथन इन दोनों में समान है [समलोष्टकाञ्चनः] लोहा और सोना उसके लिये समान हैं और [पुनः जीवितमरणे समः] प्राणधारण और प्राणत्याग - ये दोनों भी समान हैं।

For the worthy ascetic (*muni, śramaṇa*), enemy and kinsfolk, happiness and misery, praise and censure, iron and gold, and life and death, are alike (he maintains equanimity).

Explanatory Note: Conduct (*cāritra*) based on right knowledge (*jñāna*) and right faith (*darśana*) is proper restraint (*saṃyama*). Such restraint (*saṃyama*) is also called 'dharma' or equanimity (*sāmyabhāva*). Equanimity is the soul's nature when it is rid of delusion (*moha*) and consequent agitation (*kṣobha*). The mark (*lakṣaṇa*) of the ascetic (*muni, śramaṇa*) with restraint (*saṃyama*) is equanimity (*sāmyabhāva*). When the ascetic does not differentiate between the enemy and the kinsfolk, happiness and misery, praise and censure, iron and gold, and life and death, he observes equanimity (*sāmyabhāva*). Dispositions like mine and his, pleasure and pain, propitious and unpropitious, favourable and unfavourable, and life and death, do not occur to the ascetic rid of delusion (*moha*). Such an ascetic has no dispositions of attachment (*rāga*) and aversion (*dveṣa*) and experiences incessantly the pure-soul, of the nature of knowledge (*jñāna*) and faith (*darśana*). He knows all substances as objects-of-knowledge (*jñeya*), not as favourable or unfavourable objects. Rid of all volition (*saṃkalpa*) and inquisitiveness (*vikalpa*), he remains established in equanimity (*sāmyabhāva*). He then experiences complete harmony of the Three Jewels - knowledge of the Scripture, faith in the objects of reality, and restraint (*saṃyama*) - with the soul-knowledge (*ātmajñāna*). Equanimity (*sāmyabhāva*), therefore, is the essential mark (*lakṣaṇa*) of the ascetic.

दंसणणाणचरित्तेसु तीसु जुगवं समुट्ठिदो जो दु ।

एयग्गदो त्ति मदो सामण्णं तस्स पडिपुण्णं ॥३-४२॥

दर्शनज्ञानचरित्रेषु त्रिषु युगपत्समुत्थितो यस्तु ।

एकाग्रगत इति मतः श्रामण्यं तस्य परिपूर्णम् ॥३-४२॥

सामान्यार्थ - [यः] जो पुरुष [दर्शनज्ञानचरित्रेषु] सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र [त्रिषु] इन तीन भावों में [युगपत्] एक ही समय [समुत्थितः] अच्छी तरह उद्यमी हुआ प्रवर्तता है वह [एकाग्रगतः] एकाग्रता को प्राप्त है [इति मतः] ऐसा कहा है [तु] और [तस्य] उसी पुरुष के [श्रामण्यं] यतिपद [परिपूर्ण] 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.

Explanatory Note: Correct perception of the objects-of-knoweldge (*jñeya*) and the knower (*jñāyaka*) – the soul – is right faith (*samyagdarśana*). Knowing the objects-of-knoweldge (*jñeya*) and the knower (*jñāyaka*) – the soul – as these are, is right knowledge (*samyagjñāna*). And to get established in the knowledge-soul, rid of all activity, is right conduct (*samyakcāritra*). The soul (*ātmā*) is the originator of these three dispositions. There is the unity of the originator and the dispositions. These three dispositions are the limbs (*aṅga*) of the soul (*ātmā*), the whole (*aṅgī*). The disposition of equanimity (*sāmyabhāva*) or restraint (*saṃyama*) that the soul (*ātmā*) attains when established in the Three Jewels of right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*) is one whole, without parts. The drink

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made of mango, tamarind and other ingredients has multiplicity of taste and smell, but, on the whole, it has one taste and one smell. Similarly, the disposition of equanimity (*sāmyabhāva*) or restraint (*saṁyama*) although has the Three Jewels, it is one whole, without parts. The one whole disposition of equanimity (*sāmyabhāva*) or restraint (*saṁyama*) is rid of all external substances. It manifests in the concentration (*ekāgratā*) of the ascetic (*muni, śramaṇa*). It is the path to liberation. 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 (*saṁyama*). 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*). These two views constitute valid-knowledge (*pramāṇa*). From the real-point-of-view (*niścayanaya*), the path to liberation is one – the disposition of equanimity (*sāmyabhāva*) or restraint (*saṁyama*). From the empirical-point-of-view (*vyavahāranaya*), the path to liberation is threefold – right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), together. O worthy souls! Tread the path to liberation to attain infinite bliss and light in your soul.

मुञ्जदि वा रज्जदि वा दुस्सदि वा दव्वमणमासेज्ज ।

जदि समणो अण्णाणी बज्जदि कम्मेहिं विविहेहिं ॥३-४३॥

मुह्यति वा रज्यति वा द्वेष्टि वा द्रव्यमन्यदासाद्य ।

यदि श्रमणोऽज्ञानी बध्यते कर्मभिर्विविधैः ॥३-४३॥

सामान्यार्थ - [यदि] जो [अज्ञानी] आत्मज्ञान से रहित [श्रमणः] मुनि [अन्यत् द्रव्यं] आत्मा से भिन्न परद्रव्य को [आसाद्य] अंगीकार कर [मुह्यति वा] मोह को प्राप्त होता है [रज्यति वा] अथवा रागी होता है [वा द्वेषि] अथवा द्वेषी होता है तो वह अज्ञानी मुनि [विविधैः] अनेक तरह के [कर्मभिः] ज्ञानावरणादि कर्मों से [बध्यते] बंध जाता है।

The ascetic (*muni*, *śramaṇa*) without soul-knowledge (*ātma-jñāna*) accepts substances other than the soul and engenders dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*). As a result, he is bound with various kinds of karmas.

Explanatory Note: The ascetic (*muni*, *śramaṇa*) who does not meditate, with concentration, on the knowledge-soul, necessarily accepts external substances and his consequent dispositions drift him away from the knowledge-soul. The dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*) in such an ignorant ascetic give rise to bondage of various kinds of karmas; he does not attain liberation. Therefore, the ascetic (*muni*, *śramaṇa*) who is not engaged in concentration on the knowledge-soul does not tread the path to liberation.

अथेसु जो ण मुह्यदि ण हि रज्जदि णेव दोसमुवयादि ।

समणो जदि सो णियदं खवेदि कम्माणि विविहाणि ॥3-44॥

अर्थेषु यो न मुह्यति न हि रज्यति नैव द्वेषमुपयाति ।

श्रमणो यदि स नियतं क्षपयति कर्माणि विविधानि ॥3-44॥

सामान्यार्थ - [यः] जो ज्ञानस्वरूप आत्मा का जानने वाला [श्रमणः] मुनि [यदि] यदि [अर्थेषु] परस्वरूप पदार्थों में [न मुह्यति] मोही नहीं होता [न हि]

रज्यति] निश्चयकर रागी नहीं होता और [द्वेषं] द्वेषभाव को भी [नैव उपयाति] नहीं प्राप्त होता [सः] तो वह मुनि [नियतं] निश्चित एकाग्रताकर सहित हुआ [विविधानि] अनेक प्रकार के [कर्माणि] ज्ञानावरणादि कर्मों को [क्षपयति] क्षय करता है।

The ascetic (*muni, śramaṇa*) with soul-knowledge (*ātma-jñāna*) does not engender dispositions of delusion (*moha*) or attachment (*rāga*) or aversion (*dveṣa*) in external substances. With resultant concentration (*ekāgratā*), he certainly sheds various kinds of karmas.

Explanatory Note: 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 (*muni, śramaṇa*) who is engaged in concentration on the knowledge-soul treads the path to liberation.

This completes discussion on the path to liberation.

समणा सुद्धवजुत्ता सुहोवजुत्ता य होंति समयम्मि ।

तेसु वि सुद्धवजुत्ता अणासवा सासवा सेसा ॥3-45॥

श्रमणाः शुद्धोपयुक्ताः शुभोपयुक्ताश्च भवन्ति समये ।

तेष्वपि शुद्धोपयुक्ता अनास्रवाः सास्रवाः शेषाः ॥3-45॥

सामान्यार्थ - [समये] परमागम में [श्रमणाः] मुनि [शुद्धोपयुक्ताः] शुद्धोपयोगी [च] और [शुभोपयुक्ताः] शुभोपयोगी इस तरह दो प्रकार के [भवन्ति] होते हैं, [तेषु अपि] उन दो तरह के मुनियों में भी [शुद्धोपयुक्ताः] शुद्धोपयोगी महामुनि [अनास्रवाः] कर्मों के आस्रव से रहित हैं, [शेषाः] बाकी जो शुभोपयोगी मुनि हैं वे [सास्रवाः] आस्रवभाव सहित हैं।

As per the Doctrine, the ascetics (*muni, śramaṇa*) are of two kinds, those engaged in pure-cognition (*śuddhopayoga*) and those engaged in auspicious-cognition (*śubhopayoga*). The ascetics engaged in pure-cognition (*śuddhopayoga*) are rid of the influx (*āsrava*) of karmas and the rest, engaged in auspicious-cognition (*śubhopayoga*), are with the influx of karmas.

Explanatory Note: Can the ascetic engaged in auspicious-cognition (*śubhopayoga*), exhibiting conduct-with-attachment (*sarāga cāritra*) due to the rise of passions (*kaṣāya*), called an ascetic (*muni, śramaṇa*)? The doubt has already been cleared in verse 1-11. Auspicious-cognition (*śubhopayoga*) and dharma have inseparable-inherence (*ekārthasamavāya*). It means that while the soul has the attributes of knowledge (*jñāna*) and perception (*darśana*), it also simultaneously has the attributes of attachment (*rāga*) etc. Therefore, there is existence of dharma in the ascetic engaged in auspicious-cognition (*śubhopayoga*). He is also an ascetic; of course, not equal to the one engaged in pure-cognition (*śuddhopayoga*). The ascetic engaged in pure-cognition (*śuddhopayoga*) is without passions (*kaṣāya*) and has no influx (*āsrava*) of karmas, but the ascetic engaged in auspicious-cognition (*śubhopayoga*) is with tinge of passions (*kaṣāya*) and has influx (*āsrava*) of karmas. The ascetic engaged in auspicious-cognition (*śubhopayoga*) is inferior to the ascetic engaged in pure-cognition (*śuddhopayoga*).

अरहंतादिसु भक्ती वच्छलदा पवयणाभिजुत्तेसु ।

विज्जदि जदि सामण्णे सा सुहजुत्ता भवे चरिया ॥3-46॥

अर्हदादिषु भक्तिर्वत्सलता प्रवचनाभियुक्तेषु ।

विद्यते यदि श्रामण्ये सा शुभयुक्ता भवेच्चर्या ॥3-46॥

सामान्यार्थ - [यदि] जो [श्रामण्ये] मुनि-अवस्था में [अर्हदादिषु भक्तिः] अर्हन्तादि पञ्चपरमेष्ठियों में अनुराग और [प्रवचनाभियुक्तेषु] परमागमकर युक्त शुद्धात्म स्वरूप के उपदेशक महामुनियों में [वत्सलता] प्रीति अर्थात् जिस तरह गौ अपने बछड़े में अनुरागिणी होती है, उसी तरह [विद्यते] प्रवर्ते तो [सा] वह [शुभयुक्ता] शुभरागकर संयुक्त [चर्या] आचार की प्रवृत्ति [भवेत्] होती है।

The course of conduct for the ascetic (*muni, śramaṇa*) engaged in auspicious-cognition (*śubhopayoga*) consists in devotion (*bhakti*) to the *Arhat* etc. (the five Supreme Beings), and fervent affection (*vātsalya*) – similar to the tender love of the cow for her calf – for the preceptors of the Doctrine.

Explanatory Note: The ascetic (*muni, śramaṇa*) who is rid of attachment to all possessions (*parigraha*), but is not able to establish himself in his pure-soul due to the tinge of passions (*kaṣāya*), engages in devotion to the *Arhat* and affection for those worthy preceptors who preach the pure-soul nature. Only to this extent he has the tinge of attachment (*rāga*) in external objects, and deviates from establishing in pure-soul-substance (*śuddhātmatattva*). Thus, the marks (*lakṣaṇa*) of the ascetic engaged in auspicious-cognition (*śubhopayoga*) are devotion to the *Arhat* and affection for the worthy preceptors.

वंदणमंसणेहिं अब्भुट्टाणाणुगमणपडिवत्ती ।

समणेसु समावणओ ण णिंदिया रायचरियम्मि ॥3-47॥

वन्दननमस्करणाभ्यामभ्युत्थानानुगमनप्रतिपत्तिः ।

श्रमणेषु श्रमापनयो न निन्दिता रागचर्यायाम् ॥3-47॥

सामान्यार्थ - [रागचर्यायां] सराग-चारित्र अवस्था में जो शुभोपयोगी मुनि हैं उनको [श्रमणेषु] शुद्धस्वरूप में थिर ऐसे महामुनियों में [श्रमापनयः] अनिष्ट वस्तु के संयोग से हुआ जो खेद उसका दूर करना और [वन्दननमस्करणाभ्यां] गुणानुवाद-रूप स्तुति और नमस्कार सहित [अभ्युत्थानानुगमनप्रतिपत्तिः] आते हुए देख उठकर खड़ा हो जाना, पीछे-पीछे चलना, ऐसी प्रवृत्ति की सिद्धि [न निन्दिता] निषेध-रूप नहीं की गई है।

For the ascetic (*muni*, *śramaṇa*) engaged in conduct-with-attachment (*sarāga cāritra*) – auspicious-cognition (*śubhopa-yoga*) – the following activities are not forbidden: removal of afflictions caused to the worthy ascetics, their adoration and salutation, standing up in respect on their arrival, and following them as they walk.

Explanatory Note: It constitutes proper conduct if the ascetic engaged in auspicious-cognition (*śubhopayoga*) exhibits veneration for the preceptor-ascetics through adoration and salutation, standing up on seeing them, and following them while walking. If the preceptor-ascetics suffer from affliction, such as due to a calamity, he should try to assuage it through service (*vaiyāvṛtti*). Meditation is not possible in presence of anxiety; such service is, therefore, recommended.

दंसणणाणुवदेसो सिस्सग्गहणं च पोसणं तेसिं ।
 चरिया हि सरागाणं जिणिंदपूजोवदेसो य ॥३-४८॥

दर्शनज्ञानोपदेशः शिष्यग्रहणं च पोषणं तेषाम् ।
 चर्या हि सरागाणां जिनेन्द्रपूजोपदेशश्च ॥३-४८॥

सामान्यार्थ - [हि] निश्चयकर [सरागाणां] शुभोपयोगी मुनियों की [चर्या] यह क्रिया है जो कि [दर्शनज्ञानोपदेशः] सम्यग्दर्शन, सम्यग्ज्ञान का उपदेश देना [शिष्यग्रहणं] शिष्य-शाखाओं का संग्रह करना [च तेषां पोषणं] और उन शिष्यों का समाधान करना [च] और [जिनेन्द्रपूजोपदेशः] वीतराग भगवान् की पूजा का उपदेश देना, इत्यादि।

Certainly, the activities of the ascetic (*muni, śramaṇa*) engaged in conduct-with-attachment (*sarāga cāritra*) – auspicious-cognition (*śubhopayoga*) – include preaching about right faith (*samyagdarśana*) and right knowledge (*samyagjñāna*), making disciples and nurturing them, and imparting instructions on the worship of Lord Jina.

Explanatory Note: The activities mentioned earlier pertain to the ascetic (*muni, śramaṇa*) engaged in auspicious-cognition (*śubhopayoga*) and not to one engaged in pure-cognition (*śuddhopayoga*). The ascetic engaged in pure-cognition (*śuddhopayoga*) has passionless conduct-without-attachment (*vītarāga cāritra*). The ascetic engaged in auspicious-cognition (*śubhopayoga*) has conduct-with-attachment (*sarāga cāritra*). The latter, due to his love for dharma, desires that the other souls too should adopt the virtues of dharma and, therefore, engages in preaching about right faith (*samyagdarśana*) and right knowledge (*samyagjñāna*), makes disciples and nurtures them, and imparts lessons on the worship of Lord Jina. All these are activities of the ascetic (*muni, śramaṇa*) engaged in auspicious-cognition (*śubhopayoga*).

उवकुणदि जो वि णिच्चं चादुव्वण्णस्स समणसंघस्स ।
कायविराधणरहितं सो वि सरागप्पधाणो से ॥3-49॥

उपकरोति योऽपि नित्यं चातुर्वर्णस्य श्रमणसंघस्य ।
कायविराधनरहितं सोऽपि सरागप्रधानः स्यात् ॥3-49॥

सामान्यार्थ - [यः अपि] जो मुनि निश्चय से [नित्यं] सदाकाल [चातुर्वर्णस्य] चार प्रकार के [श्रमणसंघस्य] मुनीश्वरों के संघ का [कायविराधनरहितं] षट्काय जीवों की विराधना-रहित [उपकरोति] यथायोग्य वैयावृत्यादिक कर उपकार करता है [सः अपि] वह भी चतुर्विध संघ का उपकारी मुनि [सरागप्रधानः] सराग-धर्म है प्रधान जिसके ऐसा शुभोपयोगी [स्यात्] होता है।

Certainly, the ascetic (*muni*, *śramaṇa*) who always assists the fourfold community of ascetics through service, without causing injury (*hiṃsā*) to living beings having six kinds of bodies – *ṣaṭkāya*, too, exhibits primarily the conduct-with-attachment (*sarāga cāritra*), i.e., auspicious-cognition (*śubhopayoga*).

Explanatory Note: The fourfold community¹ of ascetics consists of *anagāra*, *yati*, *ṛṣi*, and *muni*. The ordinary ascetic is the *anagāra*. The *yati* has the ability to engage in pure-cognition (*śuddhopayoga*) – he reaches the advanced stages (*śreṇī*) called *upaśama* and *kṣapaka*. The *muni* is the one endowed with special knowledge (*jñāna*) that may take the form of *avadhijñāna*, *maṇaḥparyaya-jñāna* and *kevalajñāna*. The *ṛṣi* is the one endowed with special accomplishment (*ṛddhi*). The ascetic who assists, through service, the above mentioned fourfold community of ascetics does it in order to safeguard the conduct of the pure soul.

¹ see Māilladhavala's 'Nayacakko', verse 332.

The fourfold community of ascetics engages itself in the conduct of the pure soul and, therefore, while maintaining his own conduct, the ascetic simultaneously assists other worthy ascetics to maintain conduct that saves them from causing injury (*hiṃsā*) to living beings having six kinds of bodies – *ṣaṭkāya*.

जदि कुणदि कायखेदं वेज्जावच्चत्थमुज्जदो समणो ।
ण हवदि हवदि अगारी धम्मो सो सावयाणं से ॥3-50॥

यदि करोति कायखेदं वैयावृत्त्यर्थमुद्यतः श्रमणः ।
न भवति भवत्यगारी धर्मः स श्रावकाणां स्यात् ॥3-50॥

सामान्यार्थ - [वैयावृत्त्यर्थ उद्यतः] अन्य मुनीश्वरों की सेवा के लिये उद्यम हुआ जो शुभोपयोगी मुनि वह [यदि] जो [कायखेदं] षट्काय की विराधना-रूप हिंसा को [करोति] करता है तो वह [श्रमणः] अपने संयम का धारक मुनि [न भवति] नहीं होता किन्तु [अगारी भवति] गृहस्थ होता है क्योंकि [सः] वह जीव की विराधना-युक्त वैयावृत्त्यादि क्रिया [श्रावकाणां] गृहस्थ श्रावकों का [धर्मः] धर्म [स्यात्] है।

If the ascetic (*muni*, *śramaṇa*) causes injury (*hiṃsā*) to living beings having six kinds of bodies – *ṣaṭkāya* – while providing service to the fourfold community of ascetics then he does not remain an ascetic; he becomes a householder since such service is prescribed for the householder.

Explanatory Note: The ascetic (*muni*, *śramaṇa*) assists the fourfold community of ascetics in order to safeguard their conduct of the pure soul. However, if such service causes injury (*hiṃsā*) to living beings having six kinds of bodies – *ṣaṭkāya* – he no longer

remains an ascetic. This kind of service, involving injury (*hiṃsā*), causes the breach of restraint (*saṃyama*) of the ascetic; such service is the duty of the layman, the householder. The ascetic (*muni*, *śramaṇa*) must engage in service to other ascetics only with a view to safeguarding pure conduct. The service that does not fulfill this condition is not the duty of the ascetic.

जोण्हाणं णिरवेक्खं सागारणगारचरियजुत्ताणं ।

अणुकंपयोवयारं कुव्वदु लेवो जदि वि अप्पं ॥३-५१॥

जैनानां निरपेक्षं साकारानाकारचर्यायुक्तानाम् ।

अनुकम्पयोपकारं करोतु लेपो यद्यप्यल्पः ॥३-५१॥

सामान्यार्थ - [साकारानाकारचर्यायुक्तानां] श्रावक मुनि की आचार क्रिया सहित जो [जैनानां] जिनमार्गानुसारी श्रावक और मुनि हैं उनका [निरपेक्षं] फल की अभिलाषा रहित होकर [अनुकम्पया] दयाभाव से [उपकारं] उपकार अर्थात् यथायोग्य सेवादिक क्रिया [करोतु] शुभोपयोगी करे तो कोई दोष नहीं [यद्यपि] लेकिन इस शुभाचारकर [अल्पः लेपः] थोड़ा सा शुभकर्म बंधता है परन्तु तो भी दोष नहीं है।

The ascetic (*muni*, *śramaṇa*) can, with disposition of compassion and without expecting anything in return, perform activity of service to all true followers – the householders as well as the ascetics – of the path promulgated by Lord Jina, although such service causes a little bondage of (auspicious) karmas.

Explanatory Note: The ascetic (*muni*, *śramaṇa*) engaged in conduct-with-attachment (*sarāga cāritra*), i.e., auspicious-cognition (*śubhopayoga*), guided by his disposition of compassion,

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performs activity of service to the worthy householders and ascetics who have faith in the Jaina Doctrine, which has non-absolutism (*anekāntavāda*) as its pillar. He does this with a view to safeguarding their pure conduct and without anything in return, not even earning of merit (*punya*). Such activity of service is not recommended if it is meant for the unworthy householders and ascetics who are wrong-believers (*mithyādr̥ṣṭi*). Service to such wrong-believers neither attains nor safeguards their dharma of engaging in pure-soul-substance (*śuddhātmatattva*).

रोगेण वा छुधाए तण्हणया वा समेण वा रूढं ।
दिट्ठा समणं साहू पडिवज्जदु आदसत्तीए ॥3-52॥

रोगेण वा क्षुधया तृष्णया वा श्रमेण वा रूढम् ।
दृष्ट्वा श्रमणं साधुः प्रतिपद्यतामात्मशक्त्या ॥3-52॥

सामान्यार्थ - [साधुः] शभोपयोगी मुनि [रोगेण] रोगकर [वा] अथवा [क्षुधया] भूखकर [वा] अथवा [तृष्णया] प्यासकर [वा] अथवा [श्रमेण] परीषहादिक के खेदकर [रूढं] पीड़ित हुए [श्रमणं] महामुनीश्वर को [दृष्ट्वा] देखकर [आत्मशक्त्या] अपनी शक्ति के अनुसार [प्रतिपद्यतां] वैयावृत्यादिक क्रिया करो। यही सेवादिक का समय जानना।

The ascetic (*muni*, *śramaṇa*) engaged in auspicious-cognition (*śubhopayoga*) should, to the best of his ability, render service to a co-ascetic if he sees him diseased, or suffering from hunger, thirst or other afflictions (*parīṣaha*). This is the right time for rendering service.

Explanatory Note: At such time when a worthy ascetic engaged in pure soul-nature faces a calamity (*upasarga*) or affliction

(*parīṣaha*), the ascetic (*muni*, *śramaṇa*) engaged in auspicious-cognition (*śubhopaṇyoga*) should render assistance. He should render such assistance as to protect the worthy ascetic from calamity (*upasarga*) or affliction (*parīṣaha*). Rest of the time he must engage himself in conduct, like meditation, that establishes him in pure soul-nature.

वेज्जावच्चणिमित्तं गिलाणगुरुबालवुद्धसमणाणं ।

लोगिगजणसंभासा ण णिंदिदा वा सुहोवजुदा ॥3-53॥

वैयावृत्त्यनिमित्तं ग्लानगुरुबालवृद्धश्रमणानाम् ।

लौकिकजनसंभाषा न निन्दिता वा शुभोपयुता ॥3-53॥

सामान्यार्थ - [ग्लानगुरुबालवृद्धश्रमणानां] रोग पीड़ित, पूज्य आचार्य, वर्षों में छोटे और वर्षों में बड़े - ऐसे चार तरह के मुनियों की [वैयावृत्त्यनिमित्तं] सेवा के लिये [शुभोपयुता] शुभ-भावोंकर सहित [लौकिकजनसंभाषा वा] अज्ञानी चारित्र-भ्रष्ट जीवों से वचन की प्रवृत्ति करना (बोलना) भी [न निन्दिता] निषेधित नहीं किया गया है।

It is not forbidden if the ascetic, as part of his auspicious effort and with the purpose of rendering service to the worthy ascetic who is diseased (*rogī*), a preceptor (*guru*), adolescent (*bāla*) or old (*vṛddha*), must talk with the general public.

Explanatory Note: The ascetic (*muni*, *śramaṇa*), usually, does not talk with the general public. However, if a situation arises when talking with the general public may help in protecting the worthy ascetics from calamity (*upasarga*) or affliction (*parīṣaha*), he should do so. For no other purpose he should establish communication with the general public.

एसा पसत्थभूता समणाणं वा पुणो घरत्थाणं ।
चरिया परेत्ति भणिदा ताएव परं लहदि सोक्खं ॥३-५४॥

एषा प्रशस्तभूता श्रमणानां वा पुनर्गृहस्थानाम् ।
चर्या परेति भणिता तथैव परं लभते सौख्यम् ॥३-५४॥

सामान्यार्थ - [एषा] यह [प्रशस्तभूता] शुभराग-रूप [चर्या] आचार-प्रवृत्ति [श्रमणानां] मुनीश्वरों के होती है [वा पुनः] और [गृहस्थानां] श्रावकों के [परा] उत्कृष्ट होती है [इति भणिता] ऐसा परमागम में कहा गया है [तथा एव] उसी शुभराग-रूप आचार-प्रवृत्तिकर श्रावक [परं सौख्यं] उत्कृष्ट मोक्ष-सुख को [लभते] परम्पराकर पाता है।

The ascetics (*muni, śramaṇa*) engage themselves (for a particular time) in this kind of laudable activity [involving auspicious conduct-with-attachment (*sarāga cāritra*)]. The Doctrine proclaims that for the householders (*śrāvaka*) to engage themselves in this kind of activity is most desirable as by doing this they gradually (by convention) attain the supreme bliss (of liberation).

Explanatory Note: Auspicious conduct-with-attachment (*sarāga cāritra*) has a secondary place in the conduct of the ascetic (*muni, śramaṇa*) who observes the supreme vows (*mahāvratā*) to illumine his pure soul-nature. The pure soul-nature has no tinge of attachment in it. For the householder, however, this kind of auspicious conduct-with-attachment (*sarāga cāritra*) occupies the primary place in his course of conduct. Without the supreme vows (*mahāvratā*), which help in illuminating the pure soul-nature, the householder is with passions (*kaṣāya*). Such auspicious conduct leads him to gradually (by convention) attain the supreme bliss (of liberation).

रागो पसत्थभूदो वत्थुविसेसेण फलदि विवरीदं ।

णाणाभूमिगदाणि हि वीयाणिव सस्सकालम्मि ॥3-55॥

रागः प्रशस्तभूतो वस्तुविशेषेण फलति विपरीतम् ।

नानाभूमिगतानि हि बीजानीव सस्यकाले ॥3-55॥

सामान्यार्थ - [प्रशस्तभूतः] शुभरूप [रागः] रागभाव अर्थात् शुभोपयोग [वस्तुविशेषेण] पुरुष के भेदकर [विपरीतं] विपरीत कार्य को [फलति] फलता है जैसे [सस्यकाले] खेती के समय में [नानाभूमिगतानि] नाना प्रकार की खोटी भूमि में डाले हुए [हि] निश्चय से [बीजानि इव] बीज-धान्य विपरीत फल को करते हैं।

The auspicious kind of attachment (*rāga*), depending on the objects of attachment, yields opposing results, just as the seeds sown in different kinds of soils yield opposing results.

Explanatory Note: As the seed sown in unsuitable soil does not yield desirable effect, similarly, if the instrumental cause of the auspicious-cognition (*śubhopayoga*) is not right, the effect is not favourable. Depending on the merit or demerit of the person – the instrumental cause of the auspicious-cognition (*śubhopayoga*) – the fruit attains merit or demerit.

छदुमत्थविहिदवत्थुसु वदणियमज्झयणझाणदाणरदो ।

ण लहदि अपुणब्भावं भावं सादप्पगं लहदि ॥3-56॥

छद्मस्थविहितवस्तुषु व्रतनियमाध्ययनध्यानदानरतः ।

न लभते अपुनर्भावं भावं सातात्मकं लभते ॥3-56॥

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सामान्यार्थ - [छद्मस्थविहितवस्तुषु] अज्ञानी जीवोंकर अपनी बुद्धि से कल्पित देव-गुरु-धर्मादिक पदार्थों में [व्रतनियमाध्ययनध्यानदानरतः] जो पुरुष व्रत, नियम, पठन, ध्यान, दानादि क्रियाओं में लीन है वह पुरुष [अपुनर्भावं] मोक्ष को [न] नहीं [लभते] पाता किन्तु [सातात्मकं भावं] पुण्य-रूप उत्तम देव-मनुष्य पदवी को [लभते] पाता है।

The person who is engaged in activities of observing vows, regulations, study, meditation, and giving of gifts, but with concocted faith based on the teachings of a non-omniscient preceptor in objects like deva, *guru* and dharma, does not attain liberation but attains birth in pleasurable conditions.

Explanatory Note: The direct (*pratyakṣa*) fruit of the unwavering auspicious-cognition (*śubhopayoga*) with right instrumental cause – belief in objects as revealed by the Omniscient Lord – is merit. The indirect (*parokṣa*) or gradual – by convention (*paramparā*) – fruit is that the person with such unwavering auspicious-cognition (*śubhopayoga*) attains the supreme bliss (of liberation). If the instrumental cause of the auspicious-cognition (*śubhopayoga*) is not right, the effect is not favourable. If the instrumental cause of the auspicious-cognition (*śubhopayoga*) is not based on right faith as per the teachings of the Omniscient Lord, the activities of observing vows, regulations, study, meditation, and giving of gifts do not lead to attainment of liberation; such activities just lead to birth in pleasurable conditions, as a deva or a human being.

अविदिदपरमत्थेसु य विसयकसायाधिगेसु पुरिसेसु ।

जुडुं कदं व दत्तं फलदि कुदेवेसु मणुजेसु ॥३-५७॥

अविदितपरमार्थेषु च विषयकषायाधिकेषु पुरुषेषु ।

जुष्टं कृतं वा दत्तं फलति कुदेवेषु मनुजेषु ॥3-57॥

सामान्यार्थ - [अविदितपरमार्थेषु] नहीं जाना है शुद्धात्मपदार्थ जिन्होंने [च] और [विषयकषायाधिकेषु] इन्द्रियों के विषय तथा क्रोधादि कषाय जिनके अधिक हैं ऐसे [पुरुषेषु] अज्ञानी मनुष्यों की [जुष्टं] बहुत प्रीतिकर सेवा करना [कृतं] टहल चाकरी करना [वा] अथवा [दत्तं] उनको आहारादिक का देना जो है वह [कुदेवेषु] नीच देवों में [मनुजेषु] नीच मनुष्यों में [फलति] फलता है।

Performance of activities, in form of adoration, fond service, and giving of gifts, in respect of persons who do not know the Doctrine of the Omniscient Lord Jina, and abound in sense-pleasures (*viṣaya*) and passions (*kaṣāya*), gives fruit as birth among lowly devas or human beings.

Explanatory Note: The teachings of the non-omniscient preceptors lead to faith in sinful deva and *guru*. Such deva and *guru*, with-attachment (*sarāga*), lacking true knowledge and abound in sense-pleasures (*viṣaya*) and passions (*kaṣāya*), are faulty instrumental causes of auspicious-cognition (*śubhopayoga*). Performance of activities like adoration, fond service, and giving of gifts in respect of such deva or *guru* generates merit, albeit it takes the form of birth among lowly devas or human beings.

जदि ते विसयकसाया पाव त्ति परूविदा व सत्थेसु ।

कह ते तप्पडिबद्धा पुरिसा णित्थारगा होंति ॥3-58॥

यदि ते विषयकषायाः पापमिति प्ररूपिता वा शास्त्रेषु ।

कथं ते तत्प्रतिबद्धाः पुरुषा निस्तारका भवन्ति ॥3-58॥

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सामान्यार्थ - [यदि] जब कि [ते] वे [विषयकषायाः] स्पर्शादिक पाँच विषय, क्रोधादि चार कषाय [शास्त्रेषु] सिद्धान्त में [पापं] पापरूप हैं [इति प्ररूपिताः] ऐसे कहे गये हैं [वा] तो [तत्प्रतिबद्धाः] उन विषय कषायों से युक्त [ते पुरुषाः] वे पापी पुरुष अपने भक्तों के [कथं] किस तरह [निस्तारकाः] तारने वाले [भवन्ति] हो सकते हैं? नहीं हो सकते।

The Doctrine of Lord Jina expounds that imperfections like giving in to sense-pleasures (*viṣaya*) and passions (*kaṣāya*) causes demerit (*pāpa*); how can those who themselves are sullied by such imperfections help others cross the ocean of worldly existence?

Explanatory Note: Giving in to sense-pleasures (*viṣaya*) and passions (*kaṣāya*) are accepted as causes of demerit (*pāpa*). How can the preceptors, who themselves are sullied by demerit (*pāpa*), help disciples, whom they call ‘auspicious-souls’, cross the ocean of worldly existence? How can the fruit be commendable from a non-commendable cause? Those who give in to sense-pleasures (*viṣaya*) and passions (*kaṣāya*) can never be helpful guides for their disciples.

उवरदपावो पुरिसो समभावो धम्मिगेषु सव्वेसु ।

गुणसमिदिदोवसेवी हवदि स भागी सुमग्गस्स ॥३-५९॥

उपरतपापः पुरुषः समभावो धार्मिकेषु सर्वेषु ।

गुणसमितितोपसेवी भवति स भागी सुमार्गस्य ॥३-५९॥

सामान्यार्थ - [सः] वह [पुरुषः] परममुनि [सुमार्गस्य] रत्नत्रय की एकता से एकाग्रतारूप मोक्षमार्ग का [भागी] सेवने वाला पात्र [भवति] होता है जो

[उपरतपापः] समस्त विषय-कषायरूप पापों से रहित हो [सर्वेषु] सभी [धार्मिकेषु] धर्मों में [समभावः] समदृष्टि हो, अर्थात् अनन्त नयस्वरूप अनेक धर्मों में पक्षपाती नहीं हो, मध्यस्थ हो, और [गुणसमितितोपसेवी] ज्ञानादि अनेक गुणों के समूह का सेवने वाला हो।

The man – ascetic (*muni, śramaṇa*) – who is rid of demerit (*pāpa*) that accrues due to indulgence in sense-pleasures (*viśaya*) and passions (*kaṣāya*), has an attitude of equanimity (*sāmya*) toward different attributes (*dharma*) of substances, and in whom many virtues inhere, treads the laudable path to liberation.

Explanatory Note: The worthy ascetic (*muni, śramaṇa*), as described above, is himself capable of crossing the ocean of worldly existence, and a guide to others who wish to tread the path. He earns merit (*puṇya*) for himself and attains the supreme bliss of liberation (*mokṣa*), and, in the process, guides others to the right path. Such worthy ascetic is the right instrumental cause of auspicious-cognition (*śubhopayoga*) that must result in favourable outcome.

असुभोवयोगरहिदा सुद्धोवजुत्ता सुहोवजुत्ता वा ।

णित्थारयन्ति लोगं तेसु पसत्थं लहदि भत्तो ॥3-60॥

अशुभोपयोगरहिताः शुद्धोपयुक्ता शुभोपयुक्ता वा ।

निस्तारयन्ति लोकं तेषु प्रशस्तं लभते भक्तः ॥3-60॥

सामान्यार्थ - [अशुभोपयोगरहिताः] खोटे राग-रूप मोह-द्वेषभावों से रहित हुए ऐसे [शुद्धोपयुक्ताः] सकल कषायों के उदय के अभाव से कोई शुद्धोपयोगी [वा] अथवा [शुभोपयुक्ताः] उत्तम राग के उदय से कोई शुभोपयोगी, इस तरह

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दोनों प्रकार के मुनि [लोकं] उत्तम भव्य जीवों को [निस्तारयन्ति] तारते हैं। [तेषु] उन दोनों तरह के मुनियों का [भक्तः] सेवक महापुरुष [प्रशस्तं] उत्तम स्थान को [लभते] पाता है।

The ascetics (*muni, śramaṇa*) who are rid of the dispositions due to inauspicious-cognition (*aśubhopayoga*) and are engaged in pure-cognition (*śuddhopayoga*) or auspicious-cognition (*śubhopayoga*) help the worthy souls cross the ocean of worldly existence. The one who is devoted to these two kinds of ascetics attains excellent status.

Explanatory Note: Such worthy ascetics themselves attain liberation (*mokṣa*) and rescue others from mundane existence. Devotion to such ascetics brings about auspicious dispositions in the devotee; even approval of their devotion and service by others is the cause of merit (*puṇya*). They are the most worthy recipients (*pātra*) for devotion and service.

दिद्धा पगदं वत्थुं अब्भुट्ठाणप्पधाणकिरियाहिं ।

वट्टदु तदो गुणादो विसेसिदव्वो त्ति उवदेसो ॥३-६१॥

दृष्टवा प्रकृतं वस्त्वभ्युत्थानप्रधानक्रियाभिः ।

वर्ततां ततो गुणाद्विशेषितव्य इति उपदेशः ॥३-६१॥

सामान्यार्थ - [ततः] इस कारण जो उत्तम पुरुष हैं वे [प्रकृतं] उत्तम [वस्तु] पात्र को [दृष्टवा] देखकर [अभ्युत्थानप्रधानक्रियाभिः] अभ्युत्थान - आता हुआ देखकर उठ खड़ा होना - इत्यादि उत्तम पात्र की क्रियाओंकर [वर्ततां] प्रवर्तते। [गुणात्] उत्तम गुण होने से [विशेषितव्यः] आदर-विनयादि विशेष करना योग्य है [इति] ऐसा [उपदेशः] भगवन्तदेव का उपदेश है।

Therefore, admirable men, on seeing the most worthy recipient (*pātra*), must perform worthwhile activities, the foremost being standing up in reverence. Lord Jina has preached that they being endowed with excellent virtues deserve special reverence.

Explanatory Note: Lord Jina has preached that those abound in virtues, like knowledge, deserve reverence and commendation from the right-minded persons. It is essential, therefore, that all right-minded persons must perform activities that show reverence for the most worthy recipients (*pātra*).

अब्भुद्धाणं ग्रहणं उवासणं पोसणं च सक्कारं ।
अञ्जलिकरणं पणमं भणितं इह गुणाधिगाणं हि ॥३-६२॥

अभ्युत्थानं ग्रहणमुपासनं पोषणं च सत्कारः ।
अञ्जलिकरणं प्रणामो भणितमिह गुणाधिकानां हि ॥३-६२॥

सामान्यार्थ - [इह] इस लोक में [हि] निश्चयकर [गुणाधिकानां] अपने से अधिक गुण-सहित महापुरुषों के लिये [अभ्युत्थानं] सामने आते हुए देखकर उठ खड़े हो सामने जाना [ग्रहणं] बहुत आदर से 'आइये-आइये' ऐसे उत्तम वचनोंकर अंगीकार करना [उपासनं] सेवा करना [पोषणं] अन्नपानादिकर पोषणा [सत्कारं] गुणों की प्रशंसा कर उत्तम वचन कहना [अञ्जलिकरणं] विनय से हाथ जोड़ना [च] और [प्रणामं] नमस्कार करना योग्य है।

In this world, the most worthy recipients (*pātra*) – the ascetics (*muni*, *śramaṇa*) abound in attributes like knowledge – should be accorded such reverence as greeting them on their arrival by standing up, welcoming them with words, attending on them, supporting them, providing for their advancement, extolling

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their virtues, saluting them with folded hands, and bowing down.

Explanatory Note: The above mentioned laudable activities must be performed for the ascetics (*muni, śramaṇa*) who possess virtues, like knowledge, that are superior than those possessed by you.

अब्भुट्ठेया समणा सुत्तथ्विसारदा उवासेया ।

संजमतवणाणद्धा पणिवदणीया हि समणेहिं ॥3-63॥

अभ्युत्थेयाः श्रमणाः सूत्रार्थविशारदा उपासेयाः ।

संयमतपोज्ञानाढ्याः प्रणिपतनीया हि श्रमणैः ॥3-63॥

सामान्यार्थ - [श्रमणैः] उत्तम मुनियोंकर [हि] निश्चय से [सूत्रार्थविशारदाः] परमागम के अर्थों में चतुर और [संयमतपोज्ञानाढ्याः] संयम, तपस्या, ज्ञान इत्यादि गुणोंकर पूर्ण ऐसे [श्रमणाः] महामुनि [अभ्युत्थेयाः] खड़े होकर सामने जाकर आदर करने योग्य हैं [उपासेयाः] सेवने योग्य हैं और [प्रणिपतनीया] नमस्कार करने योग्य हैं।

Certainly, those worthy ascetics (*muni, śramaṇa*) who are adept in interpretation of the Scripture and abound in virtues like restraint (*saṃyama*), austerities (*tapa*), and knowledge (*jñāna*), deserve reverence in form of greeting them on their arrival by standing up, attending on them, and bowing down.

Explanatory Note: The ascetics (*muni, śramaṇa*) who are endowed with right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) are worthy of

such reverence and adoration; those who although possess the form (*rūpa*) – nakedness (*nāgnya*, *yathājāta*) – of the ascetic but are not endowed with these qualities do not deserve such reverence and adoration.

ण हवदि समणो त्ति मदो संजमतवसुत्तसंपजुत्तो वि ।

जदि सदहदि ण अत्थे आदपधाणे जिणक्खादे ॥3-64॥

न भवति श्रमण इति मतः संयमतपःसूत्रसंप्रयुक्तोऽपि ।

यदि श्रद्धत्ते नार्थानात्मप्रधानान् जिनाख्यातान् ॥3-64॥

सामान्यार्थ – [संयमतपःसूत्रसंप्रयुक्तोपि] संयम, तपस्या, सिद्धान्त इनकर सहित होने पर भी [यदि] जो मुनि [जिनाख्यातान्] सर्वज्ञवीतराग कथित [आत्मप्रधानान्] सब ज्ञेयों में आत्मा है मुख्य ऐसे [अर्थान्] जीवादिक पदार्थों का [न श्रद्धत्ते] नहीं श्रद्धान करता तो वह मिथ्यादृष्टि [श्रमणः] उत्तम मुनि [न भवति] नहीं हो सकता [इति मतः] ऐसा यह श्रमणाभास-मुनि सिद्धान्तों में महापुरुषों ने कहा है।

It is proclaimed that the ascetic who although adept in restraint (*saṃyama*), austerities (*tapa*) and interpretation of the Scripture but does not have faith in the reality of substances, the soul (*ātmā*) being the primary one, as expounded by the Omniscient Lord Jina, is not a genuine ascetic.

Explanatory Note: That ascetic is a false-ascetic (*śramaṇā-bhāsa*) who although is adept in interpretation of the Scripture, and observes restraint (*saṃyama*) and austerities (*tapa*), but does not have faith in the reality of the substances, soul and non-soul, as revealed by the Omniscient Lord Jina.

अववददि सासणत्थं समणं दिट्ठा पदोसदो जो हि ।
किरियासु णाणुमण्णादि हवदि हि सो णट्ठचारित्तो ॥३-६५॥

अपवदति शासनस्थं श्रमणं दृष्ट्वा प्रद्वेषतो यो हि ।
क्रियासु नानुमन्यते भवति हि स नष्टचारित्रः ॥३-६५॥

सामान्यार्थ - [यः] जो मुनि [शासनस्थं] भगवंत की आज्ञा में प्रवृत्त [श्रमणं] उत्तम मुनि को [दृष्ट्वा] देखकर [प्रद्वेषतः] द्वेष-भाव से [हि] निश्चयकर [अपवदति] अनादर कर बुराई करता है [क्रियासु] और पूर्वोक्त विनयादि क्रियाओं में [न अनुमन्यते] नहीं प्रसन्न होता [सः] वह द्वेषी अविनयी मुनि [हि] निश्चय से [नष्टचारित्रः] चारित्र रहित [भवति] है।

The ascetic who, on seeing a genuine ascetic following the tenets of the Scripture, derides him out of malice, finds faults in him and does not take delight in performance of his reverential duties certainly ruins own conduct (*cāritra*).

Explanatory Note: If on seeing a genuine ascetic who abides by the tenets of the Scripture, another ascetic derides him with malice and displays a lack of respect for him, such an ascetic, on account of his degrading passions (*kaṣāya*), ruins own conduct (*cāritra*).

गुणदोधिगस्स विणयं पडिच्छगो जो वि होमि समणो त्ति ।
होज्जं गुणाधरो जदि सो होदि अणंतसंसारी ॥३-६६॥

गुणतोऽधिकस्य विनयं प्रत्येषको योऽपि भवामि श्रमण इति ।
भवन् गुणाधरो यदि स भवत्यनन्तसंसारी ॥३-६६॥

सामान्यार्थ - [यः] जो मुनि [अहं श्रमणः भवामि] मैं भी श्रमण हूँ [इति] ऐसे अभिमान से [गुणतः अधिकस्य] ज्ञान-संयमादि गुणोंकर उत्कृष्ट महामुनियों से [विनयं] आदर को [प्रत्येषकः] चाहता है, [यदि] जो [गुणाधरः] गुणों को नहीं धारण करने वाला [भवन्] हुआ [सः] झूठे गर्व का करने वाला वह [अनन्तसंसारी] अनन्त संसार का भोगने वाला [भवति] होता है।

The ascetic who lacks merit but due to his vain of being an ascetic expects reverence from another ascetic who is more merited than him, wanders in worldly existence for infinity.

Explanatory Note: The ascetic who expects reverence from another ascetic more merited than him, thinking arrogantly that he too is an ascetic, wanders in the world. It is essential to have reverence for ascetics endowed with greater merit.

अधिगुणा सामण्ये वदन्ति गुणाधरेहिं किरियासु ।

जदि ते मिच्छुवजुत्ता हवन्ति पबभट्टचारित्ता ॥३-६७॥

अधिकगुणाः श्रामण्ये वर्तन्ते गुणाधरैः क्रियासु ।

यदि ते मिथ्योपयुक्ता भवन्ति प्रभ्रष्टचारित्राः ॥३-६७॥

सामान्यार्थ - [यदि] जो [श्रामण्ये] यतिपने में [अधिकगुणाः] उत्कृष्ट गुण वाले महामुनि हैं वे [गुणाधरैः] गुणोंकर रहित हीन मुनियों के साथ [क्रियासु] विनयादि क्रिया में [वर्तन्ते] प्रवर्तते हैं तो [ते] वे उत्कृष्ट मुनि [मिथ्योपयुक्ताः] मिथ्याभावोंकर सहित हुए [प्रभ्रष्टचारित्राः] चारित्र-भ्रष्ट [भवन्ति] हो जाते हैं।

If worthy ascetic, endowed with great merit, gets involved in activities of veneration etc. in company of ascetics who lack merit then even such worthy ascetic adopts false beliefs and ruins his conduct (*cāritra*).

Explanatory Note: The worthy ascetic who displays reverence for ascetics lacking merit ruins his conduct (*cāritra*), due to this ignorant activity.

णिच्छिदसुत्तत्थपदो समिदकसायो तवोधिगो चावि ।

लोगिगजणसंसर्गं ण चहदि जदि संजदो ण हवदि ॥3-68॥

निश्चितसूत्रार्थपदः समितकषायस्तपोऽधिकश्चापि ।

लौकिकजनसंसर्गं न जहाति यदि संयतो न भवति ॥3-68॥

सामान्यार्थ - [निश्चितसूत्रार्थपदः] निश्चय कर लिये हैं सिद्धान्त और जीवादि पदार्थ जिसने [समितकषायः] और जिसने कषायों को शांत किया है [च] और जो [तपोऽधिकः अपि] तपस्याकर उत्कृष्ट है तो भी [यदि] जो [लौकिक-जनसंसर्ग] चारित्रभ्रष्ट अज्ञानी मुनियों की संगति [न जहाति] नहीं छोड़ता है तो वह [संयतः] संयमी मुनि [न भवति] नहीं हो सकता।

The ascetic who is adept in interpretation of the Scripture, has vanquished passions (*kaṣāya*), and observes excellent austerities (*tapa*), still, if he does not leave company of the worldly beings (see next verse), he no longer remains a worthy ascetic of restraint (*saṃyama*).

Explanatory Note: The ascetic, who although is adept in interpretation of the Scripture, knows the nature of the soul-substance (*ātmatattva*), practices unwavering cognition (*upayoga*), and observes great restraint (*saṃyama*) through severe austerities (*tapa*), if he does not leave company of the worldly beings (see next verse), he no longer remains an ascetic of restraint. As the water, in company of the fire, must lose its cold nature, in the same way, the worthy ascetic, in company of the

worldly beings, must leave his nature of restraint (*saṃyama*). Therefore, the worthy ascetic must shun company of the worldly beings.

णिग्गंथं पव्वइदो वट्टदि जदि एहिगेहि कम्महिं ।

सो लोगिगो त्ति भणिदो संजमतवसंपजुत्तो वि ॥३-६९॥

नैर्ग्रन्थ्यं प्रव्रजितो वर्तते यद्यैहिकैः कर्मभिः ।

स लौकिक इति भणितः संयमतपःसंप्रयुक्तोपि ॥३-६९॥

सामान्यार्थ – [नैर्ग्रन्थ्यं प्रव्रजितः] निर्ग्रन्थ मुनिपद को धारण कर दीक्षित हुआ मुनि [यदि] जो [ऐहिकैः] इस लोक-संबंधी [कर्मभिः] संसारी कर्मकर – ज्योतिष, वैद्यक, मंत्र-यंत्रादि [वर्तते] प्रवर्तते तो [सः] वह भ्रष्ट मुनि [संयमतपः संप्रयुक्तोपि] संयम-तपस्याकर सहित हुआ भी [लौकिकः] लौकिक [इति] ऐसे नाम से [भणितः] कहा है।

If the ascetic who has adopted the form (*rūpa*) that is natural-by-birth (*nāgnya, yathājāta*) – *nirgrāṅtha* – even though he may be observing restraint (*saṃyama*) and austerities (*tapa*) but gets involved in worldly occupations – like palmistry (*jyotiṣa*), medicine (*vaidya*), chanting of prayers (*māṅtrika*), and invocation of spells (*tāṅtrika*) – he is a worldly being.

Explanatory Note: Even after accepting the *nirgrāṅtha* consecration (*dīkṣā*), and laden with requirements of restraint (*saṃyama*) and austerities (*tapa*), if the ascetic, due to excessive delusion (*moha*), becomes negligent in observing the duty of establishing himself in the soul-nature and does not get rid of the worldly occupations, he is a worldly being. The worthy ascetics should shun the company of such worldly beings.

तम्हा समं गुणादो समणो समणं गुणेहिं वा अहियं ।
अधिवसतु तम्हि णिच्चं इच्छदि जदि दुक्खपरिमोक्खं ॥३-७०॥

तस्मात्समं गुणात् श्रमणः श्रमणं गुणैर्वाधिकम् ।
अधिवसतु तत्र नित्यं इच्छति यदि दुःखपरिमोक्षम् ॥३-७०॥

सामान्यार्थ - [तस्मात्] इस कारण से, अर्थात् आग के संबंध से जल की तरह, मुनि भी लौकिक की कुसंगति से असंयमी हो जाता है, इससे कुसंगति को त्याग कर [श्रमणः] उत्तम मुनि [यदि] जो [दुःखपरिमोक्षं] दुःख से मुक्त हुआ (छूटना) [इच्छति] चाहता है तो उसे [गुणात् समं] गुणों में अपने समान [वा] अथवा [गुणैः अधिकं] गुणों में अपने से अधिक [श्रमणं] श्रमण की [तत्र] इन दोनों की संगति में [अधिवसतु] निवास करना चाहिये।

Therefore, the worthy ascetic desirous of release from misery should live in company of ascetics who are either equal or more in merit.

Explanatory Note: The worthy ascetic desirous of liberation should live in the company of ascetics who either match his merit or have greater merit. As the cool water, when kept in a pot in the corner of a cool house, maintains or increases its coolness, and with certain additives, like ice, its coolness is increased, similarly, the company of those with equal or more merit works towards increasing own merit. The ascetic in the initial stage adopts the state of auspicious-cognition (*śubhopayoga*) and as he advances in restraint (*saṃyama*), adopts the supreme state of pure-cognition (*śuddhopayoga*). This supreme state accords him the supreme light of omniscience (*kevalajñāna*) and sense-independent (*atīndriya*) bliss.

This completes discussion on the pure-cognition (*śuddhopayoga*).

The five jewels, studded in the crown of the non-absolutistic (*anekāntātma*) Doctrine expounded in this text, are summarized in the next five verses (*gāthā*). The five jewels are: 1) the reality of the worldly-existence (*samsāratattva*), 2) the reality of liberation (*mokṣatattva*), 3) the reality of the means of attaining liberation (*mokṣatattvasādhana*), i.e., the pure-cognition (*śuddhopayoga*), 4) the abode of the liberated-soul (the *Siddha*), and 5) the fruit of reading this Scripture (as the concluding remark).

जे अजधागहिदत्था एदे तच्च त्ति णिच्छिदा समये ।

अच्चंतफलसमिद्धं भमंति ते तो परं कालं ॥3-71॥

ये अयथागृहीतार्था एते तत्त्वमिति निश्चिताः समये ।

अत्यन्तफलसमृद्धं भ्रमन्ति ते अतः परं कालम् ॥3-71॥

सामान्यार्थ - [ये] जो पुरुष [समये] जिनमत में द्रव्यलिंग अवस्था धारण कर तिष्ठते भी हैं लेकिन [अयथागृहीतार्थाः] पदार्थों का अन्यथा स्वरूप ग्रहण करते हुए [एते तत्त्वं] जो हमने जान लिया है वैसा ही वस्तु का स्वरूप है [इति] ऐसा मिथ्यापना मानकर [निश्चिताः] निश्चय कर बैठे हैं [ते] ऐसे वे श्रमणाभास मुनि [अतः] इस वर्तमान-काल से आगे [अत्यन्तफलसमृद्धं] अनन्त-भ्रमणरूपी फलकर पूर्ण [परं कालं] अनन्तकाल-पर्यंत [भ्रमन्ति] भटकते हैं।

The men who adopt the form (*rūpa*) that is natural-by-birth (*nāgnya, yathājāta*) – *nirgrantha* – of the ascetic but have wrongly grasped the nature of substances and insist on their wrong comprehension, wander infinitely long, experiencing the fruits of their karmas, in worldly existence.

Explanatory Note: Such ignorant men, even after adopting the naked form (*rūpa*) of the ascetic (*muni, śramaṇa*), ascertain, owing

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to their wrong-belief, the nature of substances otherwise than these actually are. Such men look like ascetics but are away from real asceticism; they wander in the world for infinite time experiencing the fruits of their karmas. Such false-ascetics (*śramaṇābhāsa*) are the reality of worldly-existence (*saṃsāra-tattva*); there is no other form of worldly-existence (*saṃsāra*). Wrong-belief is the worldly-existence (*saṃsāra*).

अजधाचारविजुक्तो जधत्थपदणिच्छिदो पसंतप्पा ।

अफले चिरं ण जीवदि इह सो संपुण्णसामण्णो ॥३-७२॥

अयथाचारवियुक्तो यथार्थपदनिश्चितो प्रशान्तात्मा ।

अफले चिरं न जीवति इह स संपूर्णश्रामण्यः ॥३-७२॥

सामान्यार्थ - [अयथाचारवियुक्तः] जो पुरुष मिथ्या-आचरण से रहित है, अर्थात् यथावत् स्वरूपाचरण में प्रवर्तता है [यथार्थपदनिश्चितः] जैसा-कुछ पदार्थों का स्वरूप है वैसा ही जिसने निश्चय श्रद्धान कर लिया है [प्रशान्तात्मा] और जो राग-द्वेष से रहित है ऐसा [सः] वह पुरुष [संपूर्णश्रामण्यः] सम्पूर्ण मुनिपदवी सहित हुआ [इह] इस [अफले] फल-रहित संसार में [चिरं] बहुत काल तक [न जीवति] प्राणों को नहीं धारण करता है, थोड़े काल तक ही रहता है।

The ascetic who is free from false conduct, has ascertained the nature of substances as these actually are, tranquil [rid of attachment (*rāga*) and aversion (*dveṣa*)] and follows true asceticism, does not wander long in the fruitless worldly existence (*saṃsāra*).

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*).

सम्मं विदिदपदत्था चत्ता उवहिं बहिस्थमज्झत्थं ।
विसयेसु णावसत्ता जे ते सुद्ध त्ति णिदिट्ठा ॥३-७३॥

सम्यग्विदितपदार्थास्त्यक्त्वोपधिं बहिस्थमध्यस्थम् ।
विषयेषु नावसक्ता ये ते शुद्धा इति निर्दिष्टाः ॥३-७३॥

सामान्यार्थ - [ये] जो जीव [सम्यग्] यथार्थ [विदितपदार्थाः] समस्त तत्त्वों को जानते हैं तथा [बहिस्थमध्यस्थं] बाह्य और अंतरंग रागादि [उपधिं] परिग्रह को [त्यक्त्वा] छोड़कर [विषयेषु] पाँच इन्द्रियों के स्पर्शादि विषयों में [न अवसक्ताः] लीन नहीं हैं [ते] वे [शुद्धाः] शुद्ध-निर्मल जीव मोक्षतत्त्व के साधन हैं [इति] ऐसे [निर्दिष्टाः] कहे गये हैं।

The souls (*jīva*), which know the reality of all substances, have renounced external and internal attachments (*parigraha*) and do not indulge in the objects-of-the-senses, such stainless souls are called the Pure Ones (*śuddha*) – the reality of the means of attaining liberation – *mokṣatattvasādhana*.

Explanatory Note: The Pure Ones (*śuddha*) are the worthy ascetics (*muni*, *śramaṇa*) who know with help of their non-

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absolutistic (*anekāntātmaka*) vision the knower-soul (*jñāyaka*) and all objects-of-knowledge (*jñeya*), and who have renounced all internal and external attachments (*parigraha*). Their soul-substance (*ātmatattva*) is endowed with the strength of infinite-knowledge (*anantajñāna*). They have no inclination towards the objects of the senses. They are happily engrossed, as if in relaxed sleep, in own soul-nature with no obligations and occupations. They have destroyed, with great strength, all inlets of karmas and are immensely influential. They are the Pure Ones (*śuddha*) in pure-cognition (*śuddhopayoga*) – the reality of the means of attaining liberation – *mokṣatattvasādhana*.

सुद्धस्स य सामण्णं भणियं सुद्धस्स दंसणं णाणं ।

सुद्धस्स य णिव्वाणं सो च्चिय सिद्धो णमो तस्स ॥3-74॥

शुद्धस्य च श्रामण्यं भणितं शुद्धस्य दर्शनं ज्ञानम् ।

शुद्धस्य च निर्वाणं स एव सिद्धो नमस्तस्मै ॥3-74॥

सामान्यार्थ - [शुद्धस्य] जो परम वीतरागभाव को प्राप्त हुआ मोक्ष का साधक परम योगीश्वर है उसके [श्रामण्यं] सम्यग्दर्शन, ज्ञान, चारित्र की एकाग्रता लिये हुए साक्षात् मोक्षमार्गरूप यतिपद [भणितं] कहा है [च] और [शुद्धस्य] उसी शुद्धोपयोगी मोक्षसाधक मुनीश्वर के [दर्शनं ज्ञानं] अतीत, अनागत, वर्तमान, अनन्त-पर्याय सहित सकल पदार्थों को सामान्य-विशेषताकर देखना-जानना भी कहा है [च] तथा [शुद्धस्य] उसी शुद्धोपयोगी मुनीश्वर के [निर्वाणं] निरावरण अनन्तज्ञान, दर्शन, सुख, वीर्य सहित परम-निर्मल मोक्ष-अवस्था भी है [स एव] वही शुद्ध मोक्षसाधन [सिद्धः] टंकोत्कीर्ण परमानन्द अवस्थाकर धिररूप निरावरण दशा को प्राप्त परब्रह्मरूप साक्षात् सिद्ध है [तस्मै] ऐसे सर्वमनोरथ के ठिकाने मोक्ष-साधन शुद्धोपयोगी को [नमः] हमारा भाव-नमस्कार होवे।

The Pure-Soul (*śuddhātmā*) possesses true asceticism (*śrāmaṇya*); it is endowed with infinite perception (*darśana*) and knowledge (*jñāna*), and attains the supreme state of liberation (*nirvāṇa*, *mokṣa*). True asceticism (*śrāmaṇya*), with ineffable and permanent bliss, is really the liberated-soul (the *Siddha*). With extreme devotion, I bow to the *Siddha*.

Explanatory Note: 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*).

बुद्धिदि सासणमेयं सागारणगारचरियया जुत्तो ।

जो सो पवयणसारं लघुणा कालेण पप्पोदि ॥३-७५॥

बुध्यते शासनमेतत् साकारानाकारचर्यया युक्तः ।

यः स प्रवचनसारं लघुना कालेन प्राप्नोति ॥३-७५॥

सामान्यार्थ - [यः] जो पुरुष [साकारानाकारचर्यया युक्तः] श्रावक और मुनि की क्रिया से संयुक्त हुआ [एतत् शासनं] इस भगवंत-प्रणीत उपदेश को [बुध्यते] समझता है [सः] वह [लघुना कालेन] थोड़े ही काल में [प्रवचनसारं] सिद्धान्त का सारभूत परमात्मभाव को [प्राप्नोति] पाता है।

The man, engaged in the duties of the ascetic (*muni*, *śramaṇa*) or the householder (*śrāvaka*), who comprehends the tenets described in this Scripture, realizes, within a short time, the essence of his pure-soul-nature.

.....

Explanatory Note: The ascetic (*muni, śramaṇa*) or the householder (*śrāvaka*), who, after establishing himself in pure perception (*darśana*) and knowledge (*jñāna*), comprehends, as these are, the essence and the details contained in this Scripture – ‘*Pravacanasāra*’ – experiences pure-soul-nature. He comprehends the reality of the substances and experiences, as never before, the supreme bliss appertaining to his pure-soul.

This completes the section on Reality of Conduct (*cāritratattva*).

This concludes the
‘Pravacanasāra’ – Essence of the Doctrine –
composed by the supremely holy and stainless
Ācārya Kundakunda,
whose expositions wash away all dirt
due to delusion (*moha*).

O Ascetic Supreme Ācārya Kundkunda!
With utmost devotion I bow to you;
may I always attend to my soul, the only source of happiness.



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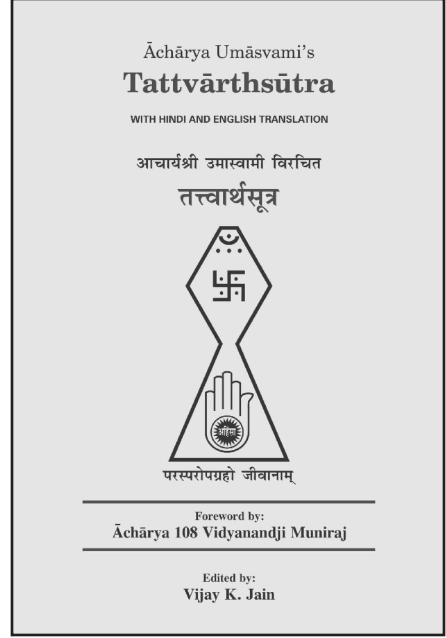
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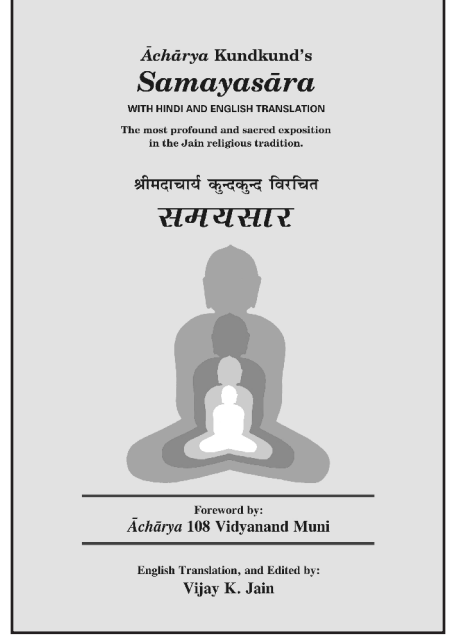
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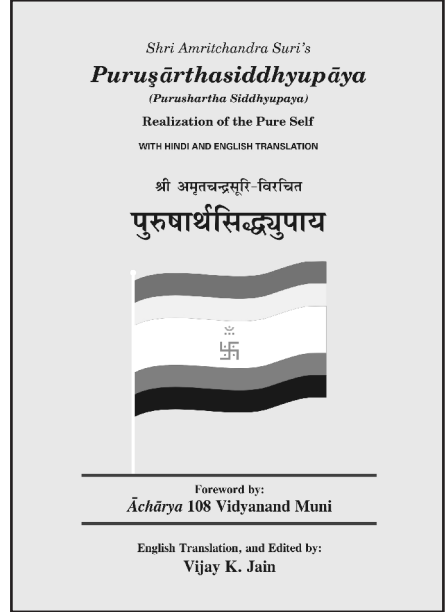
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Vijay K. Jain

- **Published: 2012**
- **Hard Bound**
- **Printed on NS Maplitho Paper**
- **Pages: xvi + 191**
- **Size: 16 × 22.5 cm**



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Shri Amritchandra Suri's *Puruṣārthasiddhyupāya* is a matchless Jaina text that deals with the conduct required of the householder (*śrāvaka*). In no other text that deals with the conduct required of the householder we see the same treatment of complex issues such as the transcendental and the empirical points of view, cause and effect relationships, and injury and non-injury, maintaining throughout the spiritual slant. The basic tenet of Jainism – non-injury or *ahiṃsā* – has been explained in detail in the book.

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Ācārya Nemichandra's
Dravyasaṃgraha
With Authentic Explanatory Notes

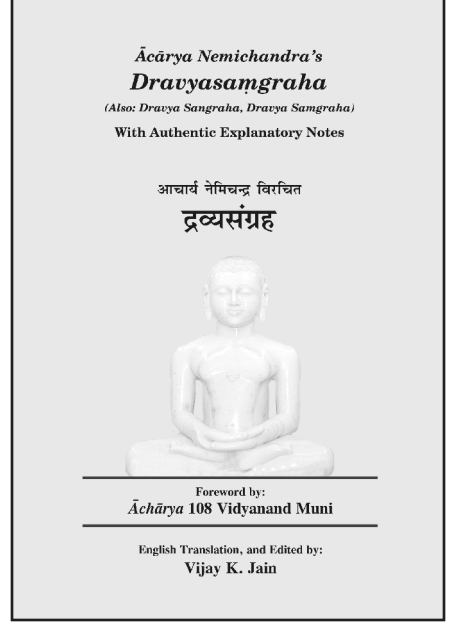
आचार्य नेमिचन्द्र विरचित
द्रव्यसंग्रह

• Prakrit • Hindi • English

Foreword by:
Ācārya 108 Vidyānand Muni

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- **Published: 2013**
- **Hard Bound**
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- **Pages: xvi + 216**
- **Size: 16 × 22.5 cm**



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Dravyasaṃgraha is one of the finest classical Jaina texts, composed by His Holiness *Ācārya Nemichandra* (c. 10th century CE). It deals primarily with the Realities (*tattva*) that contribute to world process. The conduct required for attaining the ultimate goal of liberation follows from the knowledge of these Realities. Both, the transcendental and the empirical points of view, have been considered while explaining the nature of substances, souls and non-souls. It will be of much use to scholars worldwide interested in pursuing the study of Jaina epistemology.

Ācārya Pūjyapāda's
Iṣṭopadeśa –
The Golden Discourse

आचार्य पूज्यपाद विरचित

इष्टोपदेश

• Sanskrit • English

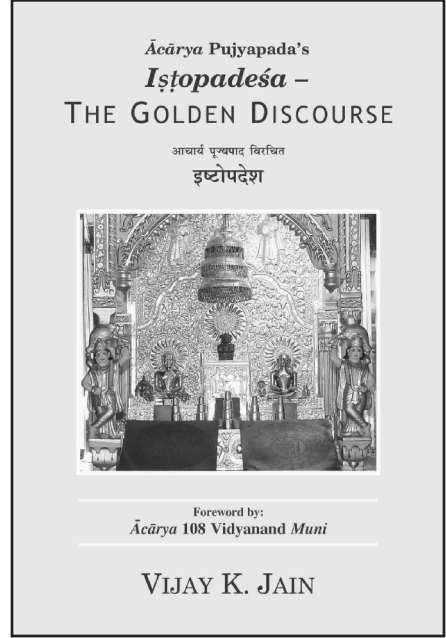
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Ācārya 108 Vidyanand Muni

By:

Vijay K. Jain

- **Published: 2014**
- **Hard Bound**
- **Printed on NS Maplitho Paper**
- **Pages: xvi + 152**
- **Size: 16 × 22.5 cm**



ISBN 81-903639-6-4

Rs. 450/-

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.

.....

Ācārya Samantabhadra's
Svayambhūstotra –
Adoration of
The Twenty-four *Tīrthaṅkara*

आचार्य समन्तभद्र विरचित
स्वयम्भूस्तोत्र

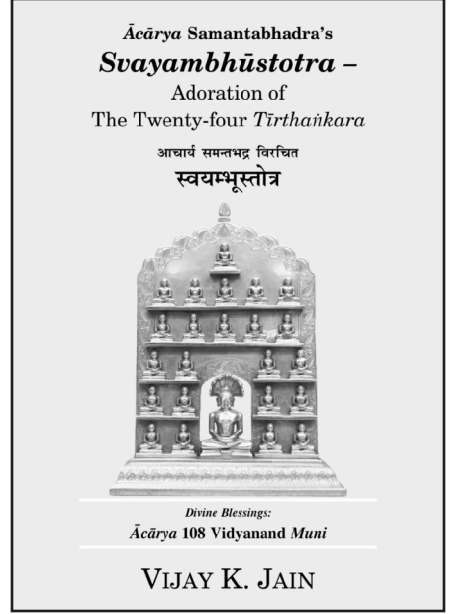
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Divine Blessings:
Ācārya 108 Vidyanand Muni

By:

Vijay K. Jain

- **Published: 2015**
- **Hard Bound**
- **Printed on NS Maplitho Paper**
- **Pages: xxiv + 220**
- **Size: 16 × 22.5 cm**



ISBN 81-903639-7-2

Rs. 500/-

Ācārya Samantabhadra's *Svayambhūstotra* (2nd century CE) is a fine composition in Sanskrit dedicated to the adoration of the Twenty-four *Tīrthaṅkara*, the Most Worshipful Supreme Beings. Through its 143 verses *Svayambhūstotra* not only enriches reader's devotion, knowledge, and conduct but also frees his mind from blind faith and superstitions. Rid of ignorance and established firmly in right faith, he experiences ineffable tranquility and equanimity.

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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Ācārya Samantabhadra's
Āptamīmāṃsā
(Devāgamastotra)

Deep Reflection On The Omniscient Lord

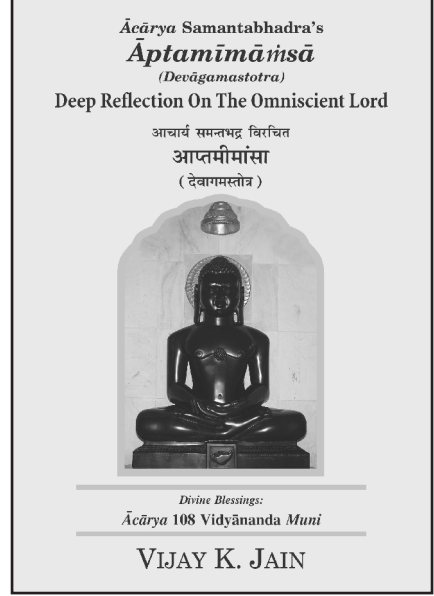
आचार्य समन्तभद्र विरचित
आप्तमीमांसा
(देवागमस्तोत्र)

• Sanskrit • Hindi • English

Divine Blessings:
Ācārya 108 Vidyānand Muni

By:
Vijay K. Jain

- **Published: 2016**
- **Hard Bound**
- **Printed on NS Maplitho Paper**
- **Pages: xxiv + 200**
- **Size: 16 × 22.5 cm**



Āptamīmāṃsā by Ācārya Samantabhadra (2nd century CE) starts with a discussion, in a philosophical-cum-logical manner, on the Jaina concept of omniscience and the attributes of the Omniscient. The Ācārya questions the validity of the attributes that are traditionally associated with a praiseworthy deity and goes on to establish the logic of accepting the Omniscient as the most trustworthy and praiseworthy Supreme Being. Employing the doctrine of conditional predications (*syādvāda*) – the logical expression of reality in light of the foundational principle of non-absolutism (*anekāntavāda*) – he faults certain conceptions based on absolutism. He finally elucidates correct perspectives on issues including fate and human-effort, and bondage of meritorious (*puṇya*) or demeritorious (*pāpa*) karmas.

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Ācārya Samantabhadra's
Ratnakaraṇḍaka-śrāvakācāra –
The Jewel-casket of Householder's Conduct

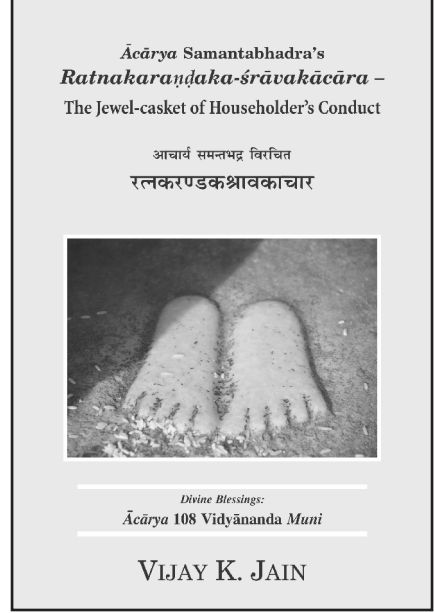
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रत्नकरण्डकश्रावकाचार

• Sanskrit • Hindi • English

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Ācārya 108 Vidyānand Muni

By:
Vijay K. Jain

- **Published: 2016**
- **Hard Bound**
- **Printed on NS Paper**
- **Pages: xxiv + 264**
- **Size: 16 × 22.5 cm**



ISBN 81-903639-9-9

Rs. 500/-

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra* (2nd century CE), 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
Samādhitañtram –
Supreme Meditation

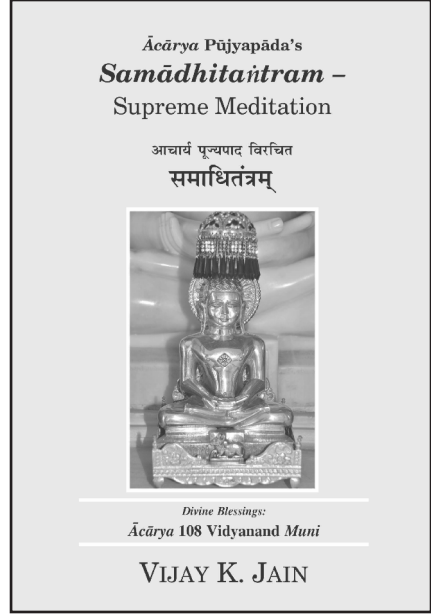
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समाधितंत्रम्

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Ācārya 108 Vidyanand Muni

By:
Vijay K. Jain

- **Published: 2017**
- **Hard Bound**
- **Printed on NS Paper**
- **Pages: xlii + 202**
- **Size: 16 × 22.5 cm**



Ācārya Pūjyapāda's (circa 5th century CE) *Samādhitañtram* is a spiritual work consisting of 105 verses outlining the path to liberation for the inspired soul.

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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GUIDE TO TRANSLITERATION

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

*IAST: *International Alphabet of Sanskrit Transliteration*

आचार्य कुन्दकुन्द द्वारा रचित 'प्रवचनसार' एक अनुपम, सुप्रसिद्ध, शाश्वत एवं आध्यात्मिक ग्रन्थ है। स्वात्मानुभूति के लिए इस ग्रन्थ का अध्ययन अति आवश्यक है।

'प्रवचनसार' ग्रन्थ का यह संस्करण हिन्दी व अंग्रेजी में अनुवाद तथा व्याख्या सहित होने के कारण इस युग के श्रावक-श्राविकाओं तथा विदेशों में रहने वाले प्रबुद्ध जिज्ञासुओं के लिए अमृत तुल्य है। इस ग्रन्थ का स्वाध्याय अनुपम आध्यात्मिक सुख की अनुभूति कराता है।

श्री विजय कुमार जैन को मेरा आंतरिक मंगल आशीर्वाद है। वे दीर्घायु हों, उत्तम सुख सदैव उनका सहकारी हो और माँ जिनवाणी की सतत् सेवा करते रहें। इनका माँ जिनवाणी के प्रति समर्पण अलौकिक तथा अनुपमेय है।

हस्तिनापुर, अप्रैल 2018

आचार्य १०८ श्री निःशंकभूषण मुनि



'प्रवचनसार' में निर्दिष्ट किया गया है कि जिस समय जिस स्वभाव से द्रव्य परिणमन करता है उस समय उसी स्वभावमय द्रव्य हो जाता है। (गाथा 1-8) अतः कषायों से युक्त आत्मा कषाय ही है। राग-सहित आत्मा संसारी ही है। राग-रहित आत्मा को ही मोक्ष है। जो पूज्य वीतराग अर्हन्त देव को द्रव्य, गुण, पर्याय से जानता है वह अपने स्वरूप को जानता है और निश्चयकर उसी का मोह क्षीण होता है। (गाथा 1-80)

ऐसे गूढ़ शास्त्र का स्वाध्याय श्रावक व श्रमण दोनों के लिए आवश्यक है। 'प्रवचनसार' के उपरान्त 'समयसार' ग्रन्थराज का अध्ययन करने से वस्तु-स्वरूप का सच्चा बोध होता है।

श्री विजय कुमार जैन का यह कार्य अत्यंत सराहनीय है। उनको मेरा मंगल आशीर्वाद है। उनको इस कार्य में सफलता प्राप्त हो।

हस्तिनापुर, अप्रैल 2018

मुनि १०८ श्री भावभूषण महाराज



विकल्प

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