

**Ācārya Kundakunda's**  
***Pañcāstikāya-saṃgraha***

– With Authentic Explanatory Notes in English

**(The Jaina Metaphysics)**

आचार्य कुन्दकुन्द विरचित

**पंचास्तिकाय-संग्रह**

– प्रामाणिक अंग्रेजी व्याख्या सहित



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*Divine Blessings:*

**Ācārya 108 Viśuddhasāgara Muni**

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**VIJAY K. JAIN**



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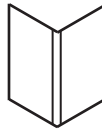


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विकल्प

**Front cover:**

Depiction of the Holy Feet of  
the twenty-third *Tīrthaṅkara*,  
Lord Pārśvanātha at the  
'Svarṇabhadra-kūṭa', atop the  
sacred hills of Shri Sammed  
Shikharji, Jharkhand, India.



Pic by Vijay K. Jain (2016)

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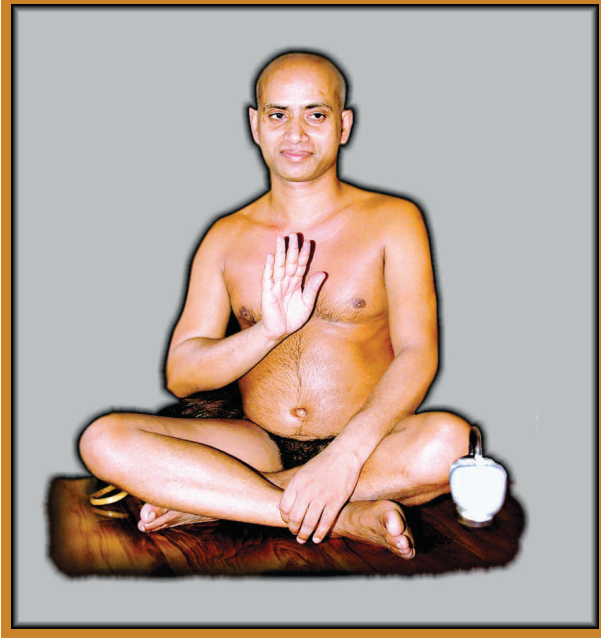
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## DIVINE BLESSINGS

मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य १०८ श्री विशुद्धसागर जी मुनिराज



वस्तु के वस्तुत्व का भूतार्थ बोध प्रमाण एवं नय के माध्यम से ही होता है; प्रमाण एवं नय के अधिगम बिना वस्तु के वस्तुत्व का सत्यार्थ ज्ञान होना असंभव है, इसीलिए ज्ञानीजन सर्वप्रथम प्रमाण व नय का गम्भीर अधिगम करते हैं। नय-प्रमाण के समीचीन ज्ञान को प्राप्त होते ही साधु-पुरुष माध्यस्थ हो जाते हैं। नय-प्रमाण के भूतार्थ निर्णय को प्राप्त करके ही जीव सम्यक्त्व को प्राप्त होता है।

तर्क के साथ किया गया श्रद्धान चलायमान नहीं होता - यह परम सत्य है; परन्तु तर्क तर्क ही रहना चाहिए, कुतर्क नहीं। तर्क का प्रयोग जैन दर्शन-शास्त्रों में स्वसमय की सिद्धि के लिए किया गया है। स्वसमय का ही खण्डन जो करे वह न प्रमाण का ज्ञाता है और न ही नय का, उसका प्रमाण प्रमाणाभास तथा नय नयाभास मात्र है।

अध्यात्म एवं स्व-सिद्धान्तों की रक्षा के लिए तर्क-शास्त्रों की रचना हुई है, न कि स्व-सिद्धान्तों के नाश के लिए। यही कारण है कि स्वसमय का अनुरागी - स्वसमय की सिद्धि का अनुभावक - प्रतिक्षण आत्म-समय एवं आगम-समय पर ही लक्ष्य रखता है; शेष से माध्यस्थ-उपेक्षाभाव रखता है।

.....

सम्यक-आत्मसाधक की सर्वश्रेष्ठ साधना उपेक्षाभाव है। अज्ञान की निवृत्ति, हेय-उपादेय का विवेक तथा पर-भावों से उपेक्षाभाव बनाकर रखना; यही भूतार्थ प्रमाण का फल है।

जैन सिद्धान्त-शास्त्रों एवं अध्यात्म-शास्त्रों का मूल उद्देश्य है कि प्राणीमात्र स्वानन्द का बोध कर आत्मानन्द के पुरुषार्थ में लीन हो जाये, अन्य कोई भौतिक उद्देश्य नहीं है। जैन दर्शन को 'आत्म-विकासवादी दर्शन' कहें तो कोई विकल्प नहीं है। 'आत्म-विकासवादी दर्शन' से सुन्दर कोई अन्य संज्ञा नहीं दी जा सकती है।

जैनागम चार भागों में विभक्त है - प्रथमानुयोग, करणानुयोग, चरणानुयोग, द्रव्यानुयोग। चारों ही अनुयोग वस्तु के वस्तुत्व का स्व-स्व शैली में कथन करते हैं। वस्तु-स्वभाव से भिन्न होकर आगम किसी भी अन्य की व्याख्या नहीं करता है।

सम्प्रति अध्यात्म जगत में दिगम्बराचार्य भगवन् श्री कुन्दकुन्द देव अनुपम श्रुत-सृजक हैं, आपने चौरासी पाहुड (ग्रंथों) का सृजन कर वागीश्वरी के सम्यक्-कोष को वर्धमान किया है। उनके पाहुड ग्रंथों में **पंचास्तिकाय** एक अनूठा विश्वतत्त्व का उद्योतन करने वाला कालजयी ग्रंथ है, जिसमें सात तत्त्व, नौ पदार्थ, पंचास्तिकाय की विशद व्याख्या की है। सत्-असत्, विधि-निषेध, भाव-अभाव, अभाव-भाव, भावाभाव का व्याख्यान किया है।

टीकाकर्ता भगवद् आचार्य श्री अमृतचन्द्र स्वामी एवं आचार्य श्री जयसेन स्वामी ने '**पंचास्तिकाय**' ग्रंथराज के गूढ़-रहस्य को खोलकर जगति के जीवों पर महत् उपकार किया है।

वीतरागी तीर्थकर-भगवन्तों एवं आचार्यों की विशुद्ध-पवित्र देशना प्राणीमात्र के लिए कण्ठाहार बने तथा अहिन्दी-भाषी, संस्कृत-प्राकृतादि भारतीय भाषाओं से अनविज्ञ जनों के लिए भी विज्ञता का साधन बने, इस भावना से युक्त वागीश्वरी-चरण-आराधक, सरल-स्वभावी, गुरु-चरणानुरागी, विद्वान श्री विजय जैन (श्री वी. के. जैन) ने ग्रंथराज **पंचास्तिकाय** के प्रमेयों को उभय टीकाओं के सार का आश्रय लेकर प्राञ्जल-अंग्रेजी में अनुवाद कर जिनशासन अथवा नमोस्तुशासन का उद्योतन कर जिनमहिमा को सहस्रों वर्षों तक जीवित कर दिया है।

श्री वी. के. जैन को यही मंगलाशीष है कि- आप आत्महित सहित आगमवाणी का प्रकाशन करते रहें।

'इत्यलं'।

06 फरवरी, 2020

श्रमणाचार्य विशुद्धसागर मुनि

श्रावस्ती (उ.प्र.) प्रवास

(मंगल विहार, सम्पेद शिखरजी)





## P R E F A C E

मंगलं भगवान्बीरो मंगलं गौतमो गणी ।  
मंगलं कुन्दकुन्दार्यो जैनधर्मोऽस्तु मंगलम् ॥

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

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

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

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

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

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

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

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

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

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

## **The rise of *Ācārya* Kundakunda**

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

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

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

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

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

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

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

वारसअंगवियाणं चउदसपुव्वंगविउलवित्थरणं ।  
सुयणाणिभद्दबाहू गमयगुरु भयवओ जयओ ॥६१॥

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

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

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

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

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

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

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

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण ।

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

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

Ācārya Kundakunda is known by four other names: Padmanandī, Vakragrīvācārya, Elācārya and Gṛdhrapicchācārya.<sup>1</sup>

### **Traditional story about the life of Ācārya Kundakunda**

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

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

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

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

The story further turns to the religious pursuits of Śrī Kundakunda. The mention of his name in the *samavasaraṇa* of Lord Sīmandharasvāmi in Pūrva-Videha<sup>1</sup> as the wisest of mortals, the visit of two *cāraṇa* saints to have it verified, Śrī Kundakunda's indifference to them on account of his deep meditation, their return in disgust, the misunderstanding cleared and reconciliation between the *cāraṇa* saints and Śrī Kundakunda, and the latter's visit to the *samavasaraṇa* of Lord Sīmandharasvāmi in Pūrva-Videha with the two *cāraṇa* saints. The merit of *śāstradāna* made him a great leader of thought and organizer of institutions. He secured the throne of Ācārya and spent his life in usefulness and glory. [adapted from A. Chakravarti Nayanar (2009), "Ācārya Kundakunda's Pañcāstikāya-sāra", Third Edition, p. xix-xx.]

## Ācārya Kundakunda's time

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

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

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

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

He concludes:

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

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

### **Ācārya Kundakunda’s works**

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

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

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

Every treatise mentioned above is a profound masterpiece, composed on

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

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

### '*Pañcāstikāya-saṃgraha*' of *Ācārya* Kundakunda

*Pañcāstikāya-saṃgraha* or *Pañcāstikāya-sara* or *Pañcāstikāya-prābhṛta* (known briefly as *Pañcāstikāya* and spelled commonly as *Panchastikaya*) is one of the four most important and popular works of *Ācārya* Kundakunda, the other three being *Samayasāra*, *Pravacanasāra* and *Niyamasāra*. The original text of *Pañcāstikāya-saṃgraha* is in Prakrit language and contains a total of 173 verses (*gāthā*). This profound composition has been divided into two mega-chapters. The first mega-chapter, titled 'The Six Substances (*dravya*) including the Five-with-Bodily-existence (*pañcāstikāya*)' has 104 verses. The second mega-chapter, titled 'The Nine Objects (*padārtha*) – and the Path to Liberation' has 69 verses, including 20 concluding verses that provide a 'Brief Explanation of the Path to Liberation'.

*Pañcāstikāya-saṃgraha* expounds some extremely profound concepts of Jaina metaphysics – the philosophy of being and knowing – including the nature of the pure soul-substance (*jīvāstikāya*) which is integral to the seven realities (*tattva*), the nine objects (*padārtha*), the six substances (*dravya*), and the five substances with bodily-existence (*astikāya*).

The group of five substances with bodily-existence – *pañcāstikāya* – is called the '*samaya*'. These five substances, collectively, constitute the universe-space (*loka*). Outside this universe-space (*loka*) is the infinite non-universe-space (*aloka*), comprising just the pure space (*ākāśa*). That

which is amenable to perception by the five senses is the matter-body (*pudgalāstikāya*). That which is marked by consciousness (*cetanatva*) is the soul-body (*jīvāstikāya*). The medium-of-motion (*dharma dravya*) is the instrumental-cause (*nimitta kāraṇa*) that renders assistance in the motion of the soul and the matter. The medium-of-rest (*adharmā dravya*) is the instrumental-cause (*nimitta kāraṇa*) that renders assistance in the rest of the soul and the matter. The substance-of-space (*ākāśa dravya*) provides room – *avagāhanā* – to all substances at the same time. The substance-of-time (*kāla dravya*) renders assistance to all substances in their continuity of being through gradual changes – *vartanā* – and in their modification through time. These (six substances) enter into one another, provide room to one another, and mix with one another; still these do not leave their respective own-nature (*svabhāva*).

While the substance (*dravya*) never leaves its essential character of existence (*sattā*), it undergoes origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). There is inseparable association between the qualities (*guṇa*) and the substance (*dravya*). There is oneness in terms of space-points (*pradeśa*) between the quality (*guṇa*) and the possessor-of-quality (*guṇī*). Further, the substance (*dravya*) undergoes destruction (*vyaya, nāśa*) and origination (*utpāda*) in its qualities (*guṇa*) and modes (*pariyāya*). These concepts can only be understood with the help of the Jaina Doctrine of *Syādvāda* and its ‘seven-nuance system’ (*saptabhaṅgī*), as expounded by Lord Jina.

The worldly soul (*jīva*) is intricately bound with the karmas, like the knowledge-obscuring (*jñānāvaraṇīya*). The karmas are said to be the doer (*kartā*) of the four kinds of dispositions (*bhāva*) of fruition (*udaya*), subsidence (*upaśama*), destruction (*kṣaya*), and destruction-cum-subsidence (*kṣayopaśama*). Getting transformed in own-nature (*svabhāva*), the soul (*jīva*) itself is the doer (*kartā*) of own dispositions (*bhāva*); the soul (*jīva*) is not the doer (*kartā*) of the material-karmas (*dravyakarma, pudgala-karma*). This is the Word of the Omniscient Lord. The soul (*jīva*) due to its own karma-consciousness (*bhāvakarma*) becomes the doer (*kartā*) and the enjoyer (*bhoktā*). Being enveloped with delusion (*moha*), it wanders, with-end (*sānta*) or without-end (*ananta*), in this world (*saṃsāra*). For the potential (*bhavya*) souls with discerning

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intellect, the path to liberation consists in following the conduct (*cāritra*) that is rid of attachment (*rāga*) and aversion (*dveṣa*), and to get equipped with right-perception (*samyagdarśana*) and right-knowledge (*samyagjñāna*).

The auspicious (*śubha*) modifications (*pariṇāma*) of the soul (*jīva*) are merit (*puṇya*) and the inauspicious (*aśubha*) modifications of the soul (*jīva*) are demerit (*pāpa*). Through these modifications the matter (*pudgala*) gets transformed into the material-karmas (*dravyakarma*).

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

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

The disposition (*bhāva*) that causes the influx (*āsrava*) of either merit (*puṇya*) or demerit (*pāpa*) makes the soul (*jīva*) 'paracāritra', i.e., with conduct (*cāritra*) based on the others.

If the soul (*ātmā*), sullied with dispositions (*bhāva*) of attachment (*rāga*), etc., due to being bound with the karmas, engages in auspicious (*śubha*) and inauspicious (*aśubha*) activities on rise of such dispositions (*bhāva*), then, it gets into bondage (*bandha*) with the material-karmas (*pudgala karma*).

In the absence of the cause (*hetu*) of bondage (*bandha*) [delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*)], the knowledgeable-soul (*jñānī*), as a rule, is shielded from the influx (*āsrava*) of karmas, and in the absence of the influx (*āsrava*), (fresh) karmas do not bind with it. When the soul (*jīva*) gets rid of transformations due to the deluding (*mohanīya*) karmas, its cognition (*upayoga*) turns into pure-cognition (*śuddhopyoga*). It then adopts conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul – *svasamaya* or *svacāritra*.

From the real point-of-view (*niścaya naya*), the soul (*ātmā*) itself, when established in the trio of right-perception (*samyaktva, samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyacāritra*), is the real (*niścaya*) path to liberation (*mokṣa*). It does not perform

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activities, like anger (*krodha*), and does not give up what it inherently holds – knowledge (*jñāna*) and perception (*darśana*). Undivided interest (*ruci*) in own-soul is right-perception (*samyaktva*, *samyagdarśana*), knowledge of own-soul is right-knowledge (*samyagjñāna*), and unwavering experience (*anubhūti*) of own-soul is right-conduct (*samyak-cāritra*). These three – the indiscrete Three-Jewels (*abheda ratnatraya*) – constitute the real (*niścaya*) path to liberation (*mokṣa*).

The soul (*jīva*) with devotion to the *Arhat*, the *Siddha*, their idols (*pratimā*), the Scripture (*āgama*, *śāstra*), the congregation of ascetics (*munigaṇa*), and the knowledge (*jñāna*), gets bound with excessive merit (*puṇya*). However, it (such devotion) does not destroy the karmas.

The soul (*jīva*) which, with devotion to the *Arhat*, the *Siddha*, their idols (*pratimā*) and the Scripture (*āgama*, *śāstra*, *jīnavāṇī*), observes supreme-restraint (*parama saṃyama*) and performs austerities (*tapa*), goes to the celestial-world (*devaloka*). It would attain liberation (*mokṣa*) in another birth as a human-being (*manuṣya*), after getting established in the pure-soul-substance (*śuddhātmatattva*).

So, do not entertain even the slightest of attachment (*rāga*) for any object. This way, the potential (*bhavya*) soul (*jīva*) becomes without-attachment (*vītarāga*) and crosses the ocean of worldly-existence (*saṃsāra*). The soul (*ātmā*) attains, as never before, the state of liberation (*Siddha*). It darts up and reaches the end of the universe (*loka*). Such a soul (*ātmā*), on its own, becomes all-knowing (*sarvajña*), all-perceiving (*sarvalokadarśī*), and experiences sense-independent (*atīndriya*) happiness that is infinite, without-impediment (*avyābādha*), self-born, and incorporeal (*amūrtika*). The *Siddha* do not exhibit the attributes of the worldly-souls (*jīva*), though not altogether rid of these attributes. The liberated-souls (*Siddha*) are without the body and beyond description through words.

We are fortunate in having access to two extremely helpful commentaries on *Pañcāstikāya-saṃgraha*. One, called ‘*Samayavyākhyā*’, is by *Ācārya Amṛtacandra* [circa 10th century *Vikrama Saṃvat*<sup>1</sup> (VS)]. This commentary is brief and to-the-point; at places, it is too technical and complex for the general reader. Two, called ‘*Tātparyavṛtti*’, is by *Ācārya*

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<sup>1</sup> Gregorian Year 2000 CE corresponds with Year 2057 in the *Vikrama Saṃvat* (VS) calendar.

Jayasena (circa 12th century VS). This commentary is more elaborate and explains the tenets expounded by Ācārya Kundakunda in simpler terms and language. In fact, the commentary by Ācārya Jayasena also helps the general reader, earlier left perplexed, to comprehend the complex statements made by Ācārya Amṛtacandra in his commentary.



## Some Important Tenets of Jaina Epistemology

Soul substance (*jīva dravya*) is ubiquitous but unseen. The driving force within each one of us, it has been, since time immemorial, a subject matter of research by philosophers, religious leaders and laity. Still, ambiguity and misconceptions prevail as regard its real nature. Some negate the existence of the soul and attribute consciousness to the union of four basic substances – earth (*prthivī*), water (*jala*), fire (*agni*), and air (*vāyu*); death leads to its annihilation. Some believe it to be momentary, devoid of self-existence. Still others consider it a product of illusion (*māyā*) or ignorance (*avidyā*) as all objects are manifestations of Brahma – often described as ‘Existence-Thought-Bliss’ (*sat-cid-ānanda*); only the one eternally undivided Brahma exists. All such conceptions are based on absolutism like: existence (*bhāvaikānta*) or non-existence (*abhāvaikānta*), non-dualism (*advaita-ekānta*) or separateness (*prthaktva-ekānta*), and permanence (*nityatva-ekānta*) or momentariness (*kṣaṇika-ekānta*). Jaina epistemology goes beyond the superficial and examines the objects of knowledge from all possible points-of-view. It asserts that the entity (*dharmī*) and its attributes (*dharma*) are neither absolutely dependent (*āpekṣika*) nor absolutely independent (*anāpekṣika*). Only an entity which has general (*sāmānya* – concerning the substance, *dravya*) and particular (*viśeṣa* – concerning the mode, *pariyāya*) attributes can be the subject of knowledge. Substance (*dravya*) without its attributes (*guṇa*) and attributes without its substance cannot be the subject of valid knowledge; only their combination can be the subject of valid knowledge.

Teachings contained in the Jaina Scripture revolve around the soul-substance (*jīva dravya*), its attributes and modes, and its distinctiveness

from other substances. Every statement is made from a particular point-of-view (*naya*) that must be ascertained to understand the true meaning of the assertion.

Some important tenets of Jaina epistemology are described here as aid to understanding the profound teachings contained in the Holy Scripture '*Pañcāstikāya-saṃgraha*' by Ācārya Kundakunda. Without understanding and appreciating these tenets, the reader is likely to get confounded and even misguided.

### अनेकान्तवाद और स्याद्वाद - *anekāntavāda* and *syādvāda*

A thing or object of knowledge has infinite characters (i.e., it is *anekāntātma*); each character can be analyzed and grasped individually. *Anekāntavāda*, the doctrine of non-absolutism, is the basic understanding of the complexity of the reality and the necessity of looking at it from different points-of-view.

Ācārya Amṛtacandra, in *Puruṣārthasiddhyupāya*, has termed the doctrine of non-absolutism – *anekāntavāda* – as the root of the Jaina Scripture. Without a clear understanding of this gem of Jainism, men of this world are like the blind men of the parable (of six blind men and the elephant); they insist on their partial knowledge being accepted as the whole truth:

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥ ( २ )

I bow to *anekānta* [(the doctrine of) manifold points-of-view – non-absolutism], the root of unmatched Jaina Scripture, that reconciles the partial viewpoints of men, born blind, about the elephant, and which removes all contradictions about the nature of substances by apprehending the reality through multiplicity of viewpoints.

*Syādvāda* is the expression of *anekāntavāda* in logical and predicational form. Each individual character of the object-of-knowledge is called a *naya*. A *naya* thus reveals only a part of the totality, and should not be mistaken for the whole. A synthesis of different viewpoints is achieved by the doctrine of conditional predication – *syādvāda* – wherein every viewpoint is able to retain its relative importance. *Syādvāda*, which

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literally signifies assertion of possibilities, seeks to ascertain the meaning of the object-of-knowledge from all possible standpoints. Its chief merit is the *anekānta*, or many-sided view of logic. This, it would be seen at once, is most necessary in order to acquire complete knowledge about anything.

Ācārya Samantabhadra's *Svayambhūstotra*:

एकान्तदृष्टिप्रतिषेधि तत्त्वं प्रमाणसिद्धं तदतस्त्वभावम् ।

त्वया प्रणीतं सुविधे स्वधाम्ना नैतत्समालीढपदं त्वदन्यैः ॥ ( १-१-४१ )

O Lord Suvidhinātha! With the light of your omniscience you had promulgated the nature of the reality in a manner which contradicts the absolutist (*ekānta*) point-of-view, well-founded, and incorporates the principle of predication involving both, the affirmation and the negation, depending on the point-of-view. Others have not been able to view the nature of the reality in such light.

The particle 'syād' in a sentence qualifies the acceptance or rejection of the proposition or predication. It refers to a 'point-of-view' or 'in a particular context' or 'in a particular sense'. The 'vāda' presents a theory of logic and metaphysics. *Syādvāda* means a theory of predication of the reality from different points-of-view, in different contexts or from different universes of discourse. *Syādvāda* is the expression of the pictures of the reality obtained from different points-of-view in definitive and determinate logical predications. There is no uncertainty or vacillation in the expression. *Syādvāda* promotes catholic outlook of many-sided approach to the problem of understanding the reality. It is anti-dogmatic and presents a synoptic picture of the reality from different points-of-view. *Syādvāda* expresses protest against the one-sided, narrow, dogmatic and fanatical approach to the problems of the reality. It affirms that there are different facets of the reality and these have to be understood from various points-of-view by the predications of affirmation, negation and indescribability.

Ācārya Samantabhadra's *Āptamīmāṃsā*:

स्याद्वादः सर्वथैकान्तत्यागात् किंवृत्तचिद्विधिः ।

सप्तभंगनयापेक्षो हेयादेयविशेषकः ॥ ( १०४ )

Discarding the absolutist (*ekānta*) point of view and observing the practice of using the word '*kathāncit*' – 'from a certain viewpoint', or 'in a respect', or 'under a certain condition' – is what is known as *syādvāda* – the doctrine of conditional predication. It embraces the seven limbs (*saptabhaṅga*) of assertion, the one-sided but relative method of comprehension (*naya*), and also the acceptance and rejection of the assertion.

*Syādvāda* consists in seven vocal statements adorned by the qualifying clause 'in a way' – *syād*. When in regard to a single entity – soul, etc. – an enquiry is made relating to its attribute – existence, etc. – with an all-round examination there is the possibility of seven statements, adorned by the term 'quodammodo' or 'in a way' (*syād*). This is called the 'seven-nuance system' (*saptabhaṅgī*). When something is stated about a substance, viewed through a flux of modifications, there would be seven modes of predication. (see *Pañcāstikāya-saṃgraha*, verse 14, p. 29-34.)

Things are neither existent nor non-existent absolutely. Two seemingly contrary statements may be found to be both true if we take the trouble of finding out the two points-of-view from which the statements were made. For example, a man may be a father with reference to his son, and a son with reference to his father. Now it is a fact that he can be a son and a father at one and the same time. A thing may be said to be existent in a way and non-existent in another way, and so forth. *Syādvāda* examines things from seven points-of-view, hence the doctrine is also called *saptabhaṅgī naya* (sevenfold method of relative comprehension). The primary modes of predication are three – *syād-asti*, *syād-nāsti* and *syād-avaktavya*; the other four are obtained by combining these three.

Every object admits of a four-fold affirmative predication (*svacatuṣṭaya*) with reference to its own substance (*svadṛavya*), own space (*svakṣetra*), own time (*svakāla*), and own nature (*svabhāva*). Simultaneously a four-fold negative predication is implied with reference to other substance (*paradravya*), other space (*parakṣetra*), other time (*parakāla*), and other nature (*parabhāva*). The substance of an object not only implies its *svadṛavya* but differentiates it from *paradravya*. It becomes logically necessary to locate a negation for every affirmation and vice-versa. We must not only perceive a thing but also perceive it as distinct from other

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things. Without this distinction there cannot be true and clear perception of the object. When the soul, on the availability of suitable means, admits of the four-fold affirmation with respect to *svadravya*, *svakṣetra*, *svakāla*, and *svabhāva*, it also admits of the four-fold negation with respect to *paradravya*, *parakṣetra*, *parakāla*, and *parabhāva*. The attributes of existence and non-existence in an object are valid from particular standpoints; the validity of the statement is contingent on the speaker's choice, at that particular moment, of the attribute that he wishes to bring to the fore as the other attributes are relegated to the background. There is conditional affirmation of a substance, from a particular point-of-view and conditional negation from another point-of-view. Two views, existence and non-existence, are not without any limitation; these views are neither totally inclusive nor totally exclusive to each other. Leaving out the limitation will lead to nihilistic delusion. Affirmation, when not in conflict with negation, yields the desired result of describing truly an object of knowledge. Only when affirmation and negation are juxtaposed in mutually non-conflicting situation, one is able to decide whether to accept or reject the assertion. This is how the doctrine of conditional predication (*syādvāda*) establishes the Truth.

The seven modes of predication may be obtained in the case of pairs of opposite attributes like eternal and non-eternal, one and many, and universal and particular. These pairs of opposites can very well be predicated of every attribute of the reality. In case of contradictory propositions, we have two opposite aspects of the reality, both valid, serving as the basis of the propositions. Hence there is neither doubt nor confusion; each assertion is definite and clear.

This seven-fold mode of predication (*saptabhaṅgī*) with its partly meant and partly non-meant affirmation (*vidhi*) and negation (*niṣedha*), qualified with the word 'syād' (literally, in some respect; indicative of conditionality of predication) dispels any contradictions that can occur in thought. The student of metaphysics in Jainism is advised to mentally insert the word 'syād' before every statement of fact that he comes across, to warn him that it has been made from one particular point-of-view, which he must ascertain.

The viewpoints of absolute existence, oneness, permanence, and describability, and their opposites – absolute non-existence, manyness,

non-permanence, and indescribability – corrupt the nature of the reality while the use of the word ‘*syād*’ (conditional, from a particular standpoint) to qualify the viewpoints makes these logically sustainable.

*Ācārya* Samantabhadra’s *Svayambhūstotra*:

अनवद्यः स्याद्वादस्तव दृष्टेष्टाविरोधतः स्याद्वादः ।

इतरो न स्याद्वादो द्वितयविरोधान्मुनीश्वरास्याद्वादः ॥ ( २४-३-१३८ )

O Supreme Sage! Being qualified by the word ‘*syād*’ (meaning, conditional, from a particular standpoint), your doctrine of conditional predication (*syādvāda*) is flawless as it is not opposed to the two kinds of valid knowledge (*pramāṇa*) – direct (*pratyakṣa*) and indirect (*parokṣa*). The wisdom propounded by the others, not being qualified by the word ‘*syād*’, is fallacious as it is opposed to both, the direct as well as the indirect knowledge.

Realities of bondage and liberation, causes of these, attributes of the soul that is bound with karmas and the soul that is liberated, can only be incontrovertibly explained with the help of the doctrine of conditional predication (*syādvāda*), certainly not by absolutist (*ekānta*) views.

*Syādvāda* and *kevalajñāna* are the foundational facts of knowledge. The difference between the two is that *kevalajñāna* is the complete and all-embracing knowledge of the reality while *syādvāda* is the conditional predication of the individual propositions of the knowledge obtained in *kevalajñāna*. *Kevalajñāna* is the direct experience and *syādvāda* is its indirect expression. All scriptural-knowledge (*śrutajñāna*) is *syādvāda*.

*Ācārya* Samantabhadra’s *Āptamīmāṃsā*:

स्याद्वादकेवलज्ञाने सर्वतत्त्वप्रकाशने ।

भेदः साक्षादसाक्षाच्च ह्यवस्त्वन्यतमं भवेत् ॥ ( १०५ )

*Syādvāda*, the doctrine of conditional predication, and *kevalajñāna*, omniscience, are both illuminators of the substances of reality. The difference between the two is that while *kevalajñāna* illumines directly, *syādvāda* illumines indirectly. Anything which is not illuminated or expressed by the two is not a substance of reality and hence a non-substance (*avastu*).



## प्रमाण और नय - *pramāṇa* and *naya*

Objects possess innumerable attributes and may be conceived from as many points-of-view, i.e., objects truly are subject to all-sided knowledge (possible only in omniscience or *kevalajñāna*). What is not composed of innumerable attributes, in the sphere of the three times, is also not existent, like a 'sky-flower'.

*Ācārya* Samantabhadra's *Āptamīmāṃsā*:

तत्त्वज्ञानं प्रमाणं ते युगपत्सर्वभासनम् ।

क्रमभावि च यज्ज्ञानं स्याद्वादनयसंस्कृतम् ॥ ( १०१ )

O Lord ! As per your teaching, that by which substances (souls and non-souls) are rightly known, or knowledge alone, is *pramāṇa* (lit. the method of knowledge). *Pramāṇa* is of two kinds: first, direct (*pratyakṣa*) – omniscience (*kevalajñāna*) – which knows the whole range of objects of knowledge simultaneously, without gradation – *akramabhāvī*, and second, indirect (*parokṣa*), which knows the objects of knowledge partially and in succession – *kramabhāvī*. Knowledge in succession features the doctrine of conditional predication (*syādvāda*) and ascertainment, without contradiction, of one particular state or mode of the object, called *naya*.

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

*Ācārya* Umāsvāmi's *Tattvārthasūtra*:

प्रमाणनयैरधिगमः ॥ ( १-६ )

The knowledge (of the seven categories) is attained by means of *pramāṇa* and *naya*.

*Pramāṇa* is of two kinds, namely, for oneself (*svārtha*) and for others (*parārtha*). All forms of knowledge, except scriptural knowledge,

constitute *pramāṇa* for oneself. But scriptural knowledge is of both kinds – for oneself and for others. Valid knowledge or knowledge itself constitutes *pramāṇa* for oneself and knowledge in form of words constitutes *pramāṇa* for others. The *naya* are divisions of *pramāṇa*.

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 distinction between the substance and its attributes but grasps the object in its entirety. But *naya* looks at the object from a particular point-of-view and puts emphasis on a particular aspect of the object. Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakalādeśa* – comprehensive and absolute, and *naya* is *vikalādeśa* – partial and relative. *Naya* looks at the object from a particular point-of-view and presents the picture of it in relation to that view; the awareness of other aspects is in the background and not ignored.

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

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

As regard the fruit of *pramāṇa*, there is satisfaction in the attainment of knowledge. The soul, whose knowledge-nature is clouded by the foreign matter of karmas, finds satisfaction in determining the nature of substances with the help of the senses. That is spoken of as the fruit of

knowledge (or of *pramāṇa*). Or the attainment of equanimity (*upekṣā*) and the destruction of ignorance (*ajñāna*) may be considered the fruit. Equanimity is freedom from attachment and aversion. Also, on the destruction of darkness, that is ignorance, the self attains the power of discrimination between what needs to be accepted and rejected. (see Ācārya Samantabhadra's *Āptamīmāṃsā*, verse 102.)

Ācārya Umāsvāmi's *Tattvārthasūtra*:

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवभूता नयाः ॥ ( १-३३ )

The figurative – *naigama*, the generic – *saṃgraha*, the systematic – *vyavahāra*, the straight – *rjusūtra*, the verbal – *śabda*, the conventional – *samabhirūḍha*, and the specific – *evambhūta* are the standpoints (*naya*).

These terms are now defined briefly.

The figurative standpoint (*naigama naya*) takes into account the purpose or intention of something which is not yet accomplished. For instance, a person with an axe in his hand is asked by someone for what purpose is he going. The person replies that he is going to fetch a wooden measure (*prastha*). But at that time the wooden measure is not present; the reference to the wooden measure is the mere intention to make it. Such instance of general custom where the intention alone of accomplishing a task is referred to as the basis for speech is the figurative standpoint (*naigama naya*).

The generic standpoint (*saṃgraha naya*) is that which comprehends different substances, belonging to the same class, under one common head. For instance, the words existent (*sat*), substance (*dravya*), and jar (*ghaṭa*). The word 'existent' (*sat*) groups together, without distinction, all substances characterized by existence as per the general rule of perception and discernment. Further, when the word 'substance' (*dravya*) is mentioned, the soul, the non-soul, etc., and their subdivisions are grouped together, as all these fulfill the definition of substance. When the word 'jar' (*ghaṭa*) is mentioned, it includes all jars which are inferred from the word 'jar' and its perception and discernment. Other things also are the subject matter of the generic point of view (*saṃgraha naya*) in the same way.

The division of reality or objects comprehended by the generic viewpoint, in accordance with the rule, is the systematic standpoint (*vyavahāra naya*). What is the rule? The rule is that the analysis or division into subclasses proceeds in the order of succession. It is as follows. That, which is comprehended as existence by the generic view, without reference to the particular objects, is not conducive to the ways of the world. Hence the systematic standpoint is sought. That which ‘exists’ (*sat*) is either a substance or an attribute. Social intercourse is not possible even by the word ‘substance’ (*dravya*) of the generic standpoint, without its subdivisions like the soul (*jīva*) and the non-soul (*ajīva*). Further, the soul (*jīva*) and the non-soul (*ajīva*), solely from the generic standpoint, are not conducive to worldly occupations. Hence these are further subdivided into the *deva*, infernal beings, etc., and jar, etc., by resorting to the systematic standpoint (*vyavahāra naya*). This standpoint operates up to the point beyond which no further subdivisions are possible.

That, which addresses the straightforward (present) condition, is the straight viewpoint (*tjusūtra naya*). This viewpoint leaves out things of the past and the future and comprehends the present mode of things, as no practical purpose can be served by things past and things unborn. It confines itself to the present moment. It is contended that it would violate the ways of the world. No. Only the object of this viewpoint is indicated here. The intercourse of the world is promoted by the aggregate of all the viewpoints.

The verbal viewpoint (*śabda naya*) is intent on removing the anomalies or irregularities with regard to gender, number, case, etc. Although the original text highlights many irregularities, just two of these are mentioned here. Irregularity of gender (*liṅgavyabhicāra*) – *puṣpa*, *tārakā* and *nakṣatra* – these are of different genders. Yet these are used as substitutes. Irregularity of time (*kālavvyabhicāra*) – ‘*viśvadṛṣvāsya putro janitā*’ – ‘A son who has seen the world will be born to him.’ Here, what will take place in the future (i.e., seeing the world) is spoken of as having taken place in the past. Though such usage prevails by convention or custom, yet the verbal viewpoint considers it improper as words with different meanings cannot be clubbed. If this is opposed to what is universally current, let it be so. Here truth is investigated; medical treatment (medicine) does not satisfy the whimsies of the patient!

As it consists of forsaking several meanings, it is called the conventional viewpoint (*samabhirūḍha naya*). It gives up the several meanings and becomes current in one important sense. For instance, the word ‘*gau*’ has several meanings such as speech but, by convention, it has come to denote the cow. Or, words are employed to convey the knowledge of the objects. That being so, from every word arises knowledge of one particular object. Hence it is useless to employ synonyms. With the change of the word, the meaning too must change. The conventional viewpoint (*samabhirūḍha naya*) abandons several meanings of the word. For instance, ‘*Indra*’, ‘*śakra*’ and ‘*purandara*’ are three words that are used to describe the lord of the celestial being. But these must have three meanings. ‘*Indra*’ means the one who is endowed with authority and supremacy, ‘*śakra*’ means the strong one, and ‘*purandara*’ means the one who destroys cities. Same kind of distinction applies to all words. The important sense of the word, ignoring its several meanings, becomes the conventional viewpoint (*samabhirūḍha naya*). For instance, “Where do you reside?” The answer is, “I reside in myself.” Why? It is because one substance cannot reside in another. If, on the other hand, one thing can reside in another, then there would be knowledge and colour, etc., in the sky.

That which determines or ascertains an object as it is in its present state or mode is called the specific viewpoint (*evambhūta naya*). According to this standpoint, a word should be used to denote an object only when it is in the state which the word connotes. When he issues commands, then only is he the lord (*Indra*). And at that time he is neither the consecrator nor the worshipper. Only when it goes, it is the cow, and not when it stands still or lies down. Or that, which determines a soul by its present mode of knowledge, is the actual standpoint. For example, the soul which cognizes Indra is Indra, and that which cognizes fire is fire.

The seven standpoints (*naya*) are successively of finer scope or smaller extent, and the succeeding standpoint is dependent on the one preceding it. These points govern the order of their mention in the *sūtra*. Each preceding *naya* has greater range and divergence than the succeeding one. Since the substance has infinite characteristics, the standpoints are of numerous subdivisions. All *naya*, with either primary or secondary importance, are interdependent, and a harmonious combination of these paves the way to right faith (*samyagdarśana*). These are like the cotton

threads which, when interwoven in the proper form, produce cloth that wards off cold and provides comfort to the body. But if each thread remains independent and separate, the purpose is not served.

The standpoints (*naya*) are a part of scriptural knowledge (*śrutajñāna*). These have been divided into seven kinds on the basis of their substratum. The substrata are three: convention (*upacāra*), meaning (*artha*), and word (*śabda*). The figurative (*naigama*) relies primarily on convention (*upacāra*); still, it is also *arthanaya*. The generic (*saṃgraha*), the systematic (*vyavahāra*), and the straight (*rjusūtra*) are *arthanaya*. The remaining three – the verbal (*śabda*), the conventional (*samabhīrūḍha*) and the specific (*evambhūta*) – are *śabdanaya*.

A particular standpoint (*naya*), when treated as absolute (independent of other *naya*), is wrong (*mithyā*) knowledge. When treated as relative (dependent on other *naya*) it constitutes right (*samyak*) knowledge.

*Ācārya Samantabhadra's Svayambhūstotra:*

य एव नित्यक्षणिकादयो नया मिथोऽनपेक्षाः स्वपरप्रणाशिनः ।

त एव तत्त्वं विमलस्य ते मुनेः परस्परपेक्षाः स्वपरोपकारिणः ॥ ( १३-१-६१ )

O Unblemished Lord Vimalanātha! Those who hold the one-sided, stand-alone points of view such as describing a substance absolutely permanent (*nitya*) or transient (*kṣaṇika*), harm themselves and others, but, as you had proclaimed, when the assertions are understood to have been made only from certain standpoints, these reveal the true nature of substances, and, therefore, benefit self as well as others.

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## निश्चय और व्यवहार - *niścaya and vyavahāra*

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

1) In terms of the substance (*dravya*) and the mode (*paryāya*) – the *dravyārthika naya* and the *paryāyārthika naya*. *Dravyārthika naya* refers to the general attributes of the substance, and *paryārthika naya* refers to the constantly changing conditions or modes (*paryāya*) of the substance.

.....

2) In terms of the real or transcendental (*niścaya*) and the empirical (*vyavahāra*) – the *niścaya naya* and the *vyavahāra naya*.

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

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

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

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

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

The empirical point-of-view (*vyavahāra naya*), too, has two main subdivisions:

a) ***sadbhūta vyavahāra naya*** ( सद्भूत व्यवहार नय ) – The term *sadbhūta* implies the intrinsic nature of the thing. Though

essentially inseparable, this *naya* makes distinction between the substance (*dravya*) and its subdivisions like qualities (*guṇa*), modes (*paryāya*), nature (*svabhāva*) and agent (*kāraka*). This *naya* envisages distinction in an indivisible whole.

*Sadbhūta vyavahāra naya* has two subcategories:

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

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

b) ***asadbhūta vyavahāra naya*** ( असद्भूत व्यवहार नय ) – The term *asadbhūta* implies importation of alien substance or its qualities into the substance under consideration or its qualities. In essence, *asadbhūta vyavahāra naya* envisages oneness in essentially distinct substances. The expression under this *naya* is figurative; e.g., an ‘earthen-pot’ is conventionally termed as a ‘ghee-pot’ due to its usage.

*Asadbhūta vyavahāra naya*, too, has two subcategories:

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

b-2) ***upacarita asadbhūta vyavahāra naya*** ( उपचरित



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

Though the transcendental point-of-view (*niścaya naya*) and the empirical point-of-view (*vyavahāra naya*) differ in their application and suitability, both are important to arrive at the Truth. The former is real, independent, and focuses on the whole of substance. The latter is an imitation, dependent, and focuses on the division of substance. The pure, transcendental point-of-view (*niścaya naya*) expounded by those who have actually realized the Truth about the nature of substances is certainly worth knowing. For those souls who are in their impure state (like the householder engaged in virtuous activity) the empirical point-of-view (*vyavahāra naya*) is recommended. The beginner is first trained through the empirical point-of-view (*vyavahāra naya*). Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of the empirical point-of-view (*vyavahāra naya*). However, the discourse is of no use if the learner knows only the empirical point-of-view (*vyavahāra naya*); the transcendental point-of-view (*niścaya naya*) must never be lost sight of. Just like for the man who has not known the lion, the cat symbolizes the lion, in the same way, the man not aware of the transcendental point-of-view (*niścaya naya*) wrongly assumes the empirical point-of-view (*vyavahāra naya*) as the Truth. The learner who, after understanding the true nature of substances from both points-of-view, the transcendental as well as the empirical, gets unbiased toward any of these reaps the full benefit of the teachings.

Attainment of the state of without-attachment (*vītarāga*) is possible only by relying on both points-of-view, the real (*niścaya*) and the empirical (*vyavahāra*). When applied in relation to each other, these two points-of-

view become the goal (*sādhya*) and the means (*sādhaka*) of each other. Absolutistic reliance on any of these cannot provide liberation. (see also *Pañcāstikāya-saṃgraha*, explanatory note on verse 172, p. 327-328.)

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## द्रव्य, गुण और पर्याय – *dravya, guṇa and paryāya*

*Ācārya Kundakunda's Pravacanasāra:*

अपरिच्यत्तसहावेणुप्पादव्वयधुवत्तसंबद्धं ।

गुणवं च सपज्जायं जं तं दव्वं ति वुच्चंति ॥ ( २-३ )

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

*Ācārya Umāsvāmi's Tattvārthasūtra:*

गुणपर्ययवद् द्रव्यम् ॥ ( ५-३८ )

That which has qualities and modes is a substance.

द्रव्याश्रया निर्गुणा गुणाः ॥ ( ५-४१ )

Those that have substance (*dravya*) as their substratum and are not themselves the substratum of other qualities are qualities (*guṇa*).

That in which qualities (*guṇa*) and modes (*paryāya*) exist is a substance (*dravya*). What are qualities and what are modes? Those characteristics which exhibit association (*anvaya*) with the substance are qualities. Those characteristics which exhibit distinction or exclusion (*vyatireka*) – logical discontinuity, “when the pot is not, the clay is,” – are modes. A substance possesses both. That which makes distinction between one substance and another is called a quality, and the particular state of a substance is called a mode. The substance (*dravya*) is inseparable (residing in same substratum – *ayutasiddha*) from its qualities, and permanent (*nitya*).

That which distinguishes one substance from all others is its distinctive

.....

quality. Only the presence of this quality makes it a substance. If such distinctive characteristics were not present, it would lead to intermixture or confusion of substances. For instance, souls are distinguished from the matter by the presence of qualities such as knowledge. The matter is distinguished from the souls by the presence of form (colour), etc. Without such distinguishing characteristics, there can be no distinction between the souls and the matter. Therefore, from the general point-of-view, knowledge, etc., are qualities always associated with the soul, and form, etc., are qualities always associated with the matter. For instance, in living beings, these qualities are knowledge of pitcher, knowledge of cloth, anger, pride, etc., and in matter these qualities are intense or mild odour, colour, etc. Knowledge is a quality (*guṇa*) of the substance-of-soul (*jīva dravya*) but it is subject to change; for example, it can change from sensory knowledge to scriptural knowledge. Such changes are modes (*pariyāya*) of the quality (*guṇa*) called knowledge. The collection or aggregate of qualities (*guṇa*) and modes (*pariyāya*), which somehow is considered different from these, is called a substance (*dravya*). If the aggregate were completely the same, it would negative both, the substance and the qualities.

From the point-of-view of designation (*saṁjñā*), etc., qualities are different from the substance. Yet, from another point-of-view, qualities are not different from the substance as they partake of the nature of substance and are not found without the substance. Whatever condition or form the substance, such as the medium of motion, takes, that condition or form is called its modification (*pariṇāma*). It is of two kinds, without a beginning and with a beginning.

The substance (*dravya*) forms the substratum of qualities (*guṇa*) and modes (*pariyāya*). The substance (*dravya*) and its qualities (*guṇa*) are inseparable and yet the substance is not the same as its qualities nor the qualities same as the substance, though the substance manifests its nature through qualities. The substance without qualities and qualities dissociated from the underlying substance would all be meaningless abstractions. Hence, in the world of reality, there can be no existence of either *dravya* or *guṇa* independent of each other.

Qualities (*guṇa*) remain permanently in the substance (*dravya*) while the modes (*pariyāya*) change.

**General (*sāmānya*) and specific (*viśeṣa*) qualities (*guṇa*)**

All objects have two kinds of qualities (*guṇa*) – the general (*sāmānya*), and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanā*) is a specific (*viśeṣa*) attribute of the soul when viewed in reference to the 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 neem tree, oak tree or palm tree.

Ācārya Samantabhadra's *Svayambhūstotra*:

यथैकशः कारकमर्थसिद्धये समीक्ष्य शेषं स्वसहायकारकम् ।

तथैव सामान्यविशेषमातृका नयास्तवेष्टा गुणमुख्यकल्पतः ॥ ( १३-२-६२ )

Just as the two mutually supportive causes, the substantial cause (*upādāna kāraṇa*) and the instrumental cause (*nimitta kāraṇa*), result in the accomplishment of the desired objective, in the same way, your doctrine that postulates two kinds of attributes in a substance, general (*sāmānya*) and specific (*viśeṣa*), and ascertains its particular characteristic (*naya*) depending on what is kept as the primary consideration for the moment while keeping the other attributes in the background, not negating their existence in any way, accomplishes the desired objective.

When the expression makes the general (*sāmānya*) aspect as its subject, the specific (*viśeṣa*) aspect becomes secondary and when the expression makes the specific aspect as its subject, the general aspect becomes secondary; this is achieved by using the word 'syād' in expression.

Ācārya Māilladhavala's *Nayacakko*:

अत्थित्तं वत्थुत्तं दव्वत्तं पमेयत्तं अगुरुलहुत्तं ।

देसत्तं चेदण्णिदरं मुत्तममुत्तं वियाणेह ॥ ( १२ )

These ten qualities: existence (*astitva*), activity or *arthakriyā* (*vastutva*), power of changing modes (*dravyatva*), power of being

known (*prameyatva*), power of maintaining distinction with all other substances (*agurulaghutva*), having space-points (*pradeśavattva*), consciousness (*cetanatva*), lifelessness (*acetanatva*), corporeality – having a form (*mūrtatva*), and incorporeality – without having a form (*amūrtatva*) are general (*sāmānya*) qualities of substances.

णाणं दंसण सुह सत्ति रूवरस गंध फास गमणठिदी ।

वट्टणगाहणहेउमुत्तममुत्तं खु चेदणिदरं च ॥ ( १३ )

These sixteen qualities: knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), colouration (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparsā*), assistance in motion (*gatihetutva*), assistance in rest (*sthitihetutva*), assistance in continuity of being through gradual changes (*vartanāhetutva*), assistance in providing accommodation (*avagāhanahetutva*), corporeality – having a form (*mūrtatva*), incorporeality – without having a form (*amūrtatva*), consciousness (*cetanatva*), lifelessness (*acetanatva*) are specific (*viśeṣa*) qualities of substances.

Every substance (*dravya*) has eight general (*sāmānya*) qualities; the substance of soul (*jīva dravya*) does not have the qualities of lifelessness (*acetanatva*) and corporeality (*mūrtatva*) out of the ten mentioned above. Six specific (*viśeṣa*) qualities are present in the *jīva dravya* – knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), incorporeality (*amūrtatva*), and consciousness (*cetanatva*). The matter (*pudgala*) has six specific (*viśeṣa*) qualities: colouration (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparsā*), corporeality (*mūrtatva*), and lifelessness (*acetanatva*). The medium-of-motion (*dharma dravya*) has three specific (*viśeṣa*) qualities: assistance in motion (*gatihetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*). The medium-of-rest (*adharma dravya*) has three specific (*viśeṣa*) qualities: assistance in rest (*sthitihetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*). The substance of space (*ākāśa dravya*) has three specific (*viśeṣa*) qualities: assistance in providing accommodation (*avagāhanahetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*). The substance of time (*kāla dravya*) has three specific (*viśeṣa*) qualities:

assistance in continuity of being through gradual changes (*vartanā-hetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*).

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### उत्पाद, व्यय और ध्रौव्य - *utpāda, vyaya and dhrauvya*

The substance (*dravya*) is endowed with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), without ever leaving its essential character of existence (being or *sat*). Origination, destruction and permanence are simultaneous and interdependent and are not possible without the substance. Origination of the new mode 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.

The soul is a substance (*dravya*). Manifestation of consciousness (*cetanā*) is its quality (*guṇa*) and its modes (*paryāya*) are worldly states – human, sub-human (plants and animals), infernal and celestial – before it may finally get to the state of liberation. Qualities (*guṇa*) reside permanently in the substance but the modes (*paryāya*) keep on changing. These three – origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) – take place in modes (*paryāya*); modes (*paryāya*), as a rule, dwell in substance (*dravya*), and, therefore, the three constitute the substance (*dravya*).

*Ācārya Umāsvāmi's Tattvārthasūtra:*

उत्पादव्ययध्रौव्ययुक्तं सत् ॥ ( ५-३० )

Existence (*sat*) is with (*yukta*) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

*Ācārya Kundakunda's Pravacanasāra:*

उत्पादद्विदिभंगा विज्जन्ते पज्जएसु पज्जाया ।

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

Origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) take place in modes (*pariyāya*); 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.

These three, origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*), take place in modes (*pariyāya*), and modes exist in the substance (*dravya*). The seed (*bīja*), the sprout (*aṅkura*), and the tree-ness (*vṛkṣatva*) are parts (*aṅśa*) of the whole (*aṅśī*), that is, the tree (*vṛkṣa*). These three parts (*aṅśa*) 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 (*aṅśa*) pertaining to the modes (*pariyāya*) of the whole (*aṅśī*), 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 (*pariyāya*) would vanish and without existence of successive modes, the substance, too, would vanish. Therefore, origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) exist in modes (*pariyāya*), not in the substance (*dravya*). Modes (*pariyāya*) witness origination (*utpāda*) and destruction (*vyaya*); also permanence (*dhrauvya*) with respect to the substance (*dravya*). Modes (*pariyāya*) depend on the substance (*dravya*); in fact, modes are part of the 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*). To the uninitiated, above statements may sound confounding but one needs to appreciate that different points-of-view make the bases of these statements.

केवलज्ञान और मोक्ष – *kevalajñāna* and *mokṣa*

The soul established in pure-cognition (*śuddhopayoga*) attains, on destruction of the four inimical karmas, omniscience (*kevalajñāna*) that knows fully all objects of the three times (the past, the present, and the 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.

Ācārya Umāsvāmi's *Tattvārthasūtra*:

मोहक्षयाज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥ ( १०-१ )

Omniscience or perfect knowledge – *kevalajñāna* – is attained on destruction of delusion (*moha*), and on destruction of knowledge-covering (*jñānāvaraṇa*), perception-covering (*darśanāvaraṇa*) and obstructive (*antarāya*) karmas.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः ।

दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥१॥

Victory to the Supreme Effulgence (omniscience – the infinite and all-embracing knowledge) that images, as it were in a mirror, all substances and their infinite modes, extending through the past, the present, and the future.

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

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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*).

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*). 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 the 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*).

The Omniscient Lord (*kevalajñānī*) 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 (*drṣṭā*). The knowing soul is utterly different from all foreign objects; only

empirically, there is the relationship of the knower (*jñāyaka*) and the known (*jñeya*).

Omniscience (*kevalajñāna*) is direct, sense-independent knowledge. It is without anxiety; therefore, it is perfect happiness.

*Ācārya Kundakunda's Pravacanasāra:*

जादं सयं समत्तं णाणमणंतत्थवित्थडं विमलं ।

रहिदं तु ओग्गहादिहिं सुहं ति एगंतियं भणिदं ॥१-५९॥

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.

Omniscience (*kevalajñāna*) is complete and without envelopment as it pervades every space-point (*pradeśa*) of the soul with its infinite energy. It encompasses all objects-of-knowledge (*jñeya*). Rid of the karmic dirt that hinders infinite energy and causes of imperfections like doubt (*saṃśaya*), 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, absolute happiness.

Liberation (*mokṣa*) is the total destruction of all karmas; it is the fruit of the human effort. With utter destruction of all karmas, the soul gets liberated; it attains liberation (*mokṣa*) and becomes a *Siddha*. Liberation implies complete destruction of the material-karmas (*dravyakarma*), quasi-karmas (*nokarma*), and psychic-karmas (*bhāvakarma*). The worldly soul is with bondage of karmas; it is thus dependent from a certain point-of-view. The same soul, on utter destruction of all karmas, becomes independent.

*Ācārya Umāsvāmi's Tattvārthasūtra:*

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ ( १०-२ )

Owing to the absence of the cause of bondage (*bandha*) and with

the functioning of dissociation (*nirjarā*) of karmas, the annihilation of all karmas is liberation (*mokṣa*).

However, there is no destruction of infinite-faith – *kevalasamyaktva*, infinite-knowledge – *kevalajñāna*, infinite-perception – *kevaladarśana*, and infinite-perfection – *siddhatva*. Being the concomitant characteristic – *avinābhāvī* – of knowledge and perception, infinite-energy (*anantavīrya*), etc., must also be found in liberated souls. For without infinite-energy (*anantavīrya*), there can be no infinite-knowledge (*anantajñāna*), and bliss (*sukha*) is of the nature of knowledge.

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

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।

परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥२२४॥

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

The liberated soul is purged of all karmic impurities and becomes pristine like pure gold, free from dirt and alloys. It crosses the worldly ocean of transmigration. It darts up to the summit of the universe to remain there for eternity as the '*Siddha*' with eight supreme qualities:

1. *kṣāyika-samyaktva* – infinite faith or belief in the *tattva* or essential principles of Reality. It is manifested on destruction of the faith-deluding (*darśana mohanīya*) karma.
2. *kevalajñāna* – infinite knowledge, manifested on destruction of the knowledge-obscuring (*jñānāvaraṇīya*) karma.
3. *kevaladarśana* – infinite perception, manifested on destruction of the perception-obscuring (*darśanāvaraṇīya*) karma.
4. *anantavīrya* – literally, infinite power; it is the absence of fatigue in having knowledge of infinite substances. It is manifested on destruction of the obstructive (*antarāya*) karma.
5. *sūkṣmatva* – literally, fineness; it means that the liberated soul

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is beyond sense-perception and its knowledge of the substances is direct, without the use of the senses and the mind. It is manifested on destruction of the name-determining (*nāma*) karma.

6. *avagāhana* – inter-penetrability; it means that the liberated soul does not hinder the existence of other such souls in the same space. It is manifested on destruction of the life-determining (*āyuh*) karma.
7. *agurulaghutva* – literally, neither heavy nor light. Due to this quality of *agurulaghutva*, the soul continues to manifest through its form, complete and perfect. This supreme quality is manifested on destruction of the status-determining (*gotra*) karma.
8. *avyābādha* – it is undisturbed, infinite bliss, manifested on destruction of the feeling-producing (*vedanīya*) karma.

The liberated soul has no material body and assumes the size that is slightly less than that of the last body. One may argue that since the soul in transmigratory condition is of the extent of the body then, as it is as extensive as the universe with regard to space-points, in the absence of the body it should expand to the extent of the universe. But there is no cause for it. The expansion or contraction of the soul is determined by the body-making karma (*nāma karma*) and in its absence there is neither expansion nor contraction.

Robed in its natural garment of bliss, the liberated soul rises up to the topmost part of the universe, called the *Siddha śilā*, and resides there forever, free from transmigration, i.e., the liability to repeated births and deaths. Following description of the *Siddha śilā* is given in Ācārya Nemicandra's *Trilokasāra*, verses 556, 557, 558:

At the top of the three worlds is the eighth earth called *Īṣatprāgbhāra* which is one *rajju* wide, seven *rajju* long, and eight *yojana* high.

In the middle of this earth is the *Siddha kṣetra* (*Siddha śilā*) in the form of a canopy (*chatra*), white like silver and with diameter equal to that of the human region (45,00,000 *yojana* long and as many broad). It is eight *yojana* thick in the middle and decreases towards

the margins like a bowl kept upright. In the upper layer of rarefied air (*tanuvātavalaya*) of this *Siddha kṣetra* reside the liberated pure souls, the *Siddha*, endowed with eight supreme qualities. The whole of the region below this abode of the pure souls is the region of transmigration, known as the *saṃsāra*, which is to be crossed with the aid of the Supreme Teacher.

Though there is no origination or destruction by external causes in the liberated soul, there is origination and destruction by internal causes. Internal causes are described thus by the authority of the Scripture: Each substance (*dravya*) has this attribute called the '*agurulaghuguṇa*'. Due to this attribute, the substance undergoes six different steps of infinitesimal changes of rhythmic fall and rise – '*ṣaṭguṇahānivriddhi*'. This wave-like process is a common and natural feature of all substances, found in the atom as well as in the mass. Origination and destruction are established by these changes.

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

विद्यादर्शनशक्तिस्वास्थ्यप्रह्लादतृप्तिशुद्धियुजः ।

निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखम् ॥१३२॥

The souls which attain liberation (*mokṣa*) dwell in uniform and eternal bliss characterized by infinite knowledge, infinite faith, infinite energy, complete equanimity, infinite bliss, absolute desirelessness, and utmost purity (being rid of all material and psychic karmas).

Ācārya Nemicandra's *Trilokasāra*:

चक्विकुरुफणिसुरेदेसहमिंदे जं सुहं तिकालभवं ।

तत्तो अणंतगुणिदं सिद्धाणं खणसुहं होदि ॥५६०॥

The happiness appertaining to the king of kings (*cakravartī*), the resident of the regions-of-enjoyment (*bhogabhūmi*), the lord of the lower-celestials (*dharaṇendra*), the lord of the heavenly-*kalpa* (*devendra*), and the lord of the heavens beyond the *kalpa* (*ahamindra*), is successively infinitely more. The supreme happiness or bliss that appertains to the *Siddha paramaṣṭhī*, however, can only be described as: "Just one instant of bliss that the

*Siddha parameṣṭhī* enjoys is infinitely more than the combined happiness that all the above mentioned worldly-beings (*jīva*) enjoy during the course of their past, present and future lives.”

The supreme happiness of the *Siddha parameṣṭhī* is indescribable; it is beyond the senses, self-dependent, and devoid of fluctuations or impediments whatsoever. The happiness of the worldly-beings (*jīva*), on the other hand, is sense-perceived, dependent on outside objects, and characterized by unease or anxiety. As the tongue of the man suffering from acid reflux is not able to savour the most delectable food, similarly, the soul which is soiled with the karmic dirt is not able to feel or depict the supreme, unbounded happiness that appertains to the liberated soul.



*Ācārya Viśuddhasāgara* ( आचार्य विशुद्धसागर )  
– the true *guru*

Right faith (*samyagdarśana*), from the empirical point-of-view, is to have belief, as per the Reality, in the sect-founder (*āpta* or *deva*), the Scripture (*āgama* or *śāstra*), and the preceptor (*tapobhṛt* or *guru*)<sup>1</sup>. There is, however, a caveat: the faith should be free from three kinds of follies (*mūḍhatā*) – relating to the worldly customs (*lokamūḍhatā*), relating to the deities (*devamūḍhatā*), and relating to the preachers (*gurumūḍhatā*). The Scripture has meticulously framed rules of conduct for the ascetic (*muni*, *śramaṇa*). While scouting a true preceptor (*guru*), the following excerpt from *Ācārya Guṇabhadra's Ātmānuśāsana* is highly relevant:

श्रुतमविकलं शुद्धा वृत्तिः परप्रतिबोधने  
परिणतिरुद्द्योगो मार्गप्रवर्तनसद्विधौ ।  
बुधनुतिरनुत्सेको लोकज्ञता मृदुताऽस्पृहा  
यतिपतिगुणा यस्मिन्नन्ये च सोऽस्तु गुरुः सताम् ॥६॥

The one who has the wisdom about the reality of substances, has assimilated the core of the Scripture, knows the ways of the world,

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<sup>1</sup> See *Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvākācāra*, verse 4, p. 18.

has no desire for worldly riches and honour, has sharp intellect, is serene, has sharp wit to know beforehand the answers to all future questions, has the ability to face with calmness almost all kinds of questions, enjoys lordship over the audience, is attractive, and is a repository of good qualities; such leader of the congregation (*saṅgha*) should deliver his discourse in clear and sweet words, without speaking ill of others.

A tall order in this ‘*kali*’ age (the fifth aeon, called ‘*duṣamā*’)? Yes, but present in this age also are pious souls, ascetics (*muni*, *śramaṇa*) and householders (*śrāvaka*), endowed with right-faith (*samyaktva*, *samyagdarśana*) who follow laudable conduct (*cāritra*) according to the level of the destruction-cum-subsidence (*kṣayopaśama*) of their conduct-deluding (*cāritra-mohanīya*) karmas. Ācārya Viśuddhasāgara (born 18 December, 1971) is one such rare gem among the present-day ascetics.

A *digambara* ascetic (*nirgrantha muni*) since last twenty-nine years<sup>1</sup>, Ācārya Viśuddhasāgara’s greatest commitment is to study the Scripture. A worthy son of ‘*Mother Jinavāṇī*’, he spends maximum time, during the day and at night, in her service. With dedication and extraordinary concentration (*ekāgratā*) he has brought out and assimilated profound concepts and tenets found deep in the ocean of the Scripture, with their associated five kinds of meanings – the word-meaning (*śabdārtha*), the standpoint-meaning (*nayārtha*), the sectarian-meaning (*matārtha*), the scriptural-meaning (*āgamārtha*) and the spiritual-meaning (*bhāvārtha*) – beyond the reach of the ordinary souls.

As the then *Muni* Viśuddhasāgara completed his period-of-study (*śikṣā-kāla*), his *guru*, Most Worshipful Ācārya Virāgasāgara, in 2007, conferred on him the status of the Chief Preceptor (*Ācārya*) that carries with it the responsibility of nurturing other potential souls who wish to tread the holy path to liberation. During this period-of-nurturing (*gaṇapoṣaṇa-kāla*), Ācārya Viśuddhasāgara has, till date, accorded Jaina-ordination (*jinadīkṣā*) to some thirty-eight choicest gems among the present-day worthy souls. His clear message to his disciple-ascetics (*śiṣya muni*) is that in this ‘*kali*’ age the greatest austerity (*tapa*) they can observe is the study of the Scripture – *svādhyāya*. He avers that the study of the Scripture, as a

<sup>1</sup> *Digambara* Jaina-ordination (*jinadīkṣā*) – 21 November, 1991.

rule, destroys the heap of delusion (*moha*).

Ācārya Viśuddhasāgara takes great delight in delivering his discourses (*pravacana*). He believes that the subject matter of the discourse (*pravacana*) of every ascetic should only be the Scripture (*āgama*), nothing else. Although individuals looking for quick-fix solutions to their worldly woes through popular, but unproven, means including palmistry (*jyotiṣa*), sacred-utterances (*mañtra*), and mystical-rituals (*tañtra*) may find his discourses (*pravacana*) unfathomable, but the worthy listeners who long for lasting and true happiness – an attribute of the own-soul (*ātmasvabhāva*) – find these extremely helpful and illuminating.

Ācārya Viśuddhasāgara has mastered the science-of-thought (*nyāya*), and his grip on complex concepts of Jaina metaphysics including *anekāntavāda* and *syādvāda* is amazing. In his discourses (*pravacana*), he is able to shatter the absolutist (*ekānta*) views – called *durnaya* or faulty points-of-view – of the wrong-believers (*mithyādr̥ṣṭi*) with the sharp sword of ‘*syādvāda*’. His discourses are rid of these eight faults<sup>1</sup> associated with the absolutist (*ekānta*) views – *durnaya*:

1. संकर – *saṃkara* – To assume that one substance can become the other substance. ‘The soul is the body.’
2. व्यतिकर – *vyatikara* – To transmute the specific quality of one substance to the other substance. ‘I’ve heard it with my own eyes.’
3. विरोध – *virodha* – To accept the quality in a substance that is opposite to its nature. ‘The matter (*pudgala*) has consciousness (*cetanā*).’
4. वैयधिकरण – *vaiyadhikaraṇa* – To assume that opposing attributes can persist in a substance at one and the same time. ‘The water in the lake is hot and cold.’
5. अनवस्था – *anavasthā* – To make a never-ending assumption. ‘Everything must have a creator; God is the creator of the world.’ Then, who is the creator of God? This goes on *ad infinitum*.
6. संशय – *saṃśaya* – To have doubt over the nature of the object. ‘It

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<sup>1</sup> See Ācārya Devasena’s *Ālāpapaddhati*, verse 8, *sūtra* 127, p. 158-159.



may not be true that virtuous karmas lead to birth in heaven.' Or, 'Is it silver or nacre?'

7. अप्रतिपत्ति – *apratipatti* – To be ignorant about the nature-of-the-object (*vastu-svabhāva*). 'The space (*ākāśa*) assists in the motion of the soul and the matter.'
8. अभाव – *abhāva* – To assume something that does not exist. 'The horns of the hare.'

Further, his discourses are rid of the three faults<sup>1</sup> of the mark (*lakṣaṇa*) that is employed to define the object (*lakṣya*):

1. अव्याप्ति – *avyāpti* – non-pervasiveness – The mark (*lakṣaṇa*) is not universally found in the object (*lakṣya*). 'Cows are white (*lakṣaṇa*).'
2. अतिव्याप्ति – *ativyāpti* – over-pervasiveness – The mark (*lakṣaṇa*) is also found outside the object (*lakṣya*). 'Milk-producing (*lakṣaṇa*) animals are cows.'
3. असंभवि – *asaṃbhavi* – impossible – The mark (*lakṣaṇa*) cannot be found in the object (*lakṣya*). 'Winged (*lakṣaṇa*) animals are cows.'

Ācārya Viśuddhasāgara expounds that right comprehension of the Scripture, in terms of the spiritualism (*adhyātma*) as well as the Doctrine (*siddhānta*), is incumbent on the knowledge of *pramāṇa* and *naya*. He recommends the study of the following scriptural texts to attain this knowledge: Śrī Samantabhadra Svāmi's *Āptamīmāṃsā*, Bhaṭṭa Akalaṅka Svāmi's *Aṣṭasatī*, Śrī Vidyānanda Svāmi's *Aṣṭasahasrī*, Śrī Prabhācandra Svāmi's *Prameyakamala-mārttaṇḍa* and *Nyāyakumudacandra*. Further, the study of Bhaṭṭa Akalaṅka Svāmi's *Siddhi-viniścaya*, *Nyāya-viniścaya*, *Laghīyastraya* and *Pramāṇa-parīkṣā*, Śrī Vidyānanda Svāmi's *Satyaśāsana-parīkṣā*, Śrī Dharmabhūṣaṇayati's *Nyāyadīpikā*, and Ācārya Malliṣeṇa's *Syādvāda-maṅjarī* is recommended. One should begin with the study of Ācārya Śrī Māṅikyanandī's *Parīkṣāmukha-sūtra*.

During the four months of the rainy season (roughly, July to October), a very large number of minute organisms evolve in the environment and to avoid injury to these, the Jaina ascetic (*muni*) restricts roaming (*vihāra*)

<sup>1</sup> See Ācārya Dharmabhūṣaṇayati's *Nyāyadīpikā*, p. 143.

and stays at one location (a particular town or city) during these months. Except for the period of these four months of rainy season, Ācārya Viśuddhasāgara, along with his congregation (*saṅgha*), walks indefatigably, through the length and breadth of India, providing thereby an opportunity to tens of thousands of souls to earn merit (*puṇya*) through mere ‘*darśana*’ of such pious souls and also learn about the nature of the Reality (*vastu svabhāva*) by listening to his discourses that are beneficial (*hitakārī*), pleasing (*madhura*) and unambiguous (*nirmala*). Neither the icy-wind of December-January nor the heat-wave of May-June has the power to deter these sky-clad and barefoot marvels of human race from pursuing what they are up to. The secret behind such feverish roaming (*vihāra*) is the belief of the Master that the true ascetic (*muni*) should neither engender in him attachment (*rāga*) for any particular town or city nor a sense-of-ownership (*mamatva*) for any temple or dwelling.

Ācārya Viśuddhasāgara delivers his discourses (*pravacana*) based on particular scriptural texts (*āgama, grāṅtha*) including the *Samayasāra, Pravacanasāra, Pañcāstikāya-saṃgraha, Niyamasāra, Rayaṇasāra, Āptamīmāṃsā, Svayambhūstotra, Parikṣāmukha-sūtra, Yogasāra, Tattvārthasūtra, Sarvārthasiddhi, Subhāṣita, Bhavanā Dvātriṃśatikā, Iṣṭopadeśa, Dravyasaṃgraha, Tattvānuśāsana, Ātmānuśāsana, Samādhitaṅtraṃ, Ratnakaraṇḍaka-śrāvakācāra* and *Puruśārthasiddhyupāya*. As his discourses (*pravacana*) are nothing but the interpretation of the Scripture – or the nature of the Reality (*vastu svabhāva*) – many of these have been transcribed and published in form of holy texts that are read by a large number of knowledge-seekers, ascetics (*muni, śramaṇa*) and householders (*śrāvaka*).

Another task that Ācārya Viśuddhasāgara performs with great vigour is the installation of the idols of the *Tīrthaṅkara* in temples all over India, and provide, in the process, an opportunity to thousands of devotees to participate in celebrations depicting the five most auspicious events – *pañca-kalyāṇaka* – that mark the life of each *Tīrthaṅkara*.

An epitome of laudable conduct (*cāritra*), Ācārya Viśuddhasāgara has renounced, for life, the intake of salt, curd and edible-oil. Know that the *digambara* ascetic (*muni, śramaṇa*) accepts food (*āhāra*) that is pure,

.....

simple and free from faults only once in 24-hours. And that too he accepts only in order to maintain the steadiness of his body which he reckons as instrumental to the performance of austerities (*tapa*), self-restraint (*saṃyama*) and meditation (*dhyāna*).

Ācārya Viśuddhasāgara maintains that the mark (*lakṣaṇa*) or the ‘dharma’ of the true ascetic (*muni*, *śramaṇa*) is the disposition (*bhāva*) of equanimity (*sāmya*). Since the words of the true ascetic are incontrovertible, it follows that, for him, enemy (*śatru*) and kinsfolk (*bandhuvarga*), happiness (*sukha*) and misery (*duḥkha*), praise (*praśamsā*) and censure (*nindā*), iron (*lohā*) and gold (*svarṇa*), and life (*prāṇa-dhāraṇa*) and death (*prāṇa-tyāga*) are alike.<sup>1</sup>

Ācārya Viśuddhasāgara has showered me with his divine blessings in this project. His divine blessings have had wondrous effect in making both, the process and the end-result, most gratifying for me.

I bow my head in utter reverence to Ācārya Viśuddhasāgara and each disciple-ascetic (*śiṣya muni*) of his congregation (*saṅgha*).



I make deep obeisance to the supremely holy Ācārya Kundakunda, the composer of the supreme Scripture ‘*Pañcāstikāya-saṃgraha*’. Ācārya Kundakunda stands out in the assembly of venerable sages like the moon in the assembly of the constellations of stars.

My reverential salutations to the most learned Ācārya Amṛtacandra, the composer of ‘*Samayavyākhyā*’, and Ācārya Jayasena, the composer of ‘*Tātparyavṛtti*’, for composing these masterpiece commentaries on ‘*Pañcāstikāya-saṃgraha*’. These commentaries have enabled me to get to the depth of the profound tenets expounded by Ācārya Kundakunda in this holy text.

I make worshipful obeisance to each of the 8,99,99,997 supreme ascetics<sup>2</sup>, from the sixth (*pramattasaṃyata*) to the fourteenth (*ayogakevalī*) stage of spiritual development (*guṇasthāna*), present in the human-world

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<sup>1</sup> See Ācārya Kundakunda’s *Pravacanasāra*, verse 3-41, p. 300-301.

<sup>2</sup> See Ācārya Nemicaṇḍra’s *Gommaṭasāra Jīvakāṇḍa*, Part-2, p. 869-870.

*Pañcāstikāya-saṃgraha*

(*manuṣya loka*) comprising the two-and-a-half continents, starting from Jambūdvīpa and up to the mountain range of Mānuṣottara in the centre of Puṣkaradvīpa.

Working on this Scripture '*Pañcāstikāya-saṃgraha*' has refined my understanding of the nature of the Reality (*vastu svabhāva*), the basis of the sublime Jaina Doctrine. The unique concept of the 'Three Jewels' (*ratnatraya*) – empirical (*vyavahāra*) as well as transcendental (*niścaya*) – of the Doctrine is derived from the nature of the Reality (*vastu svabhāva*). With a sense of fulfillment, I present this treatise in the hands of the potential (*bhavya*) readers aspiring to tread the holy path to liberation.

February, 2020  
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 the holy Scripture composed by the ancient preceptors (*pūrvācārya*).

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*Marketing Management for Small Units* (1988), Management Publishing Co., Dehradun.

जैन धर्म : मंगल परिचय (1994), Management Publishing Co., Dehradun.

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## CONTENTS

	PAGE
मंगल आशीर्वाद - श्रमणाचार्य विशुद्धसागर मुनि	---- (V)
PREFACE	---- (VII)
ACKNOWLEDGMENT	---- (LI)
VIJAY K. JAIN – BIOGRAPHICAL NOTE	---- (LIV)



*Ācārya Kundakunda's*  
***Pañcāstikāya-saṃgraha***  
– With Authentic Explanatory Notes in English  
**(The Jaina Metaphysics)**

MEGA-CHAPTER-1

**षडद्रव्य-पंचास्तिकाय वर्णन**  
**The Six Substances (*dravya*)**  
**including the**  
**Five-with-Bodily-existence (*pañcāstikāya*)**

No.	Verse	Topic	Page
1.	इंदसदवंदियाणं	Invocation	--- 3
2.	समणमुहुग्गदमट्ठं	Obeisance to the Scripture ( <i>samaya, āgama</i> )	--- 7
3.	समवाओ पंचणहं समउ त्ति	The ' <i>pañcāstikāya</i> ' is the ' <i>samaya</i> ' and the ' <i>loka</i> '	--- 9
4.	जीवा पुगलकाया धम्माधम्मा	The existence ( <i>sattā</i> ) and the 'body' of the ' <i>pañcāstikāya</i> '	--- 11
5.	जेसिं अत्थि सहाओ गुणेहिं	The ' <i>pañcāstikāya</i> ' exist in the universe-space ( <i>loka</i> )	--- 13
6.	ते चेव अत्थिकाया	The six substances ( <i>dravya</i> )	--- 16

No.	Verse	Topic	Page
7.	अण्णोण्णं पविसंता दिंता	The six substances ( <i>dravya</i> ) don't leave their own-nature ( <i>svabhāva</i> )	17
8.	सत्ता सव्वपयत्था	The nature of existence ( <i>sattā</i> )	18
9.	दवियदि गच्छदि ताइं	The existence ( <i>sattā</i> ) and the substance ( <i>dravya</i> ) are one	20
10.	दव्वं सल्लक्खणयं	The marks ( <i>lakṣaṇa</i> ) of the substance ( <i>dravya</i> )	22
11.	उप्यत्ती व विणासो दव्वस्स	The substance ( <i>dravya</i> ) and the modes ( <i>pariyāya</i> )	24
12.	पज्जयविजुदं दव्वं	The substance ( <i>dravya</i> ) is one with the mode ( <i>pariyāya</i> )	27
13.	दव्वेण विणा ण गुणा	The substance ( <i>dravya</i> ) is one with the qualities ( <i>guṇa</i> )	28
14.	सिय अत्थि णत्थि उहयं	The 'seven-nuance system' ( <i>saptabhaṅgī</i> )	29
15.	भावस्स णत्थि णासो णत्थि	No destruction of the existing ( <i>sat</i> ); no origination of the non-existing ( <i>asat</i> )	35
16.	भावा जीवादीया जीवगुणा	The soul ( <i>jīva</i> ) has qualities ( <i>guṇa</i> ) of consciousness ( <i>cetanā</i> ) and cognition ( <i>upayoga</i> )	37
17.	मणुसत्तणेण णट्ठो देही	The soul ( <i>jīva</i> ) in form of human-being is reborn in other modes ( <i>pariyāya</i> )	39
18.	सो चेव जादि मरणं जादि	The soul ( <i>jīva</i> ) undergoes neither destruction nor origination	41
19.	एवं सदो विणासो असदो	Each state-of-existence ( <i>gati</i> ) has its own duration ( <i>sthiti</i> )	43
20.	णाणावरणादीया भावा	Only the previously impure soul ( <i>jīva</i> ) becomes liberated ( <i>Siddha</i> )	45

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*Pañcāstikāya-saṃgraha*

<b>No.</b>	<b>Verse</b>	<b>Topic</b>	<b>Page</b>
21.	एवं भावमभावं भावाभावं	The modes ( <i>pariyāya</i> ) of the soul ( <i>jīva</i> ) exhibit four kinds of origination and destruction	--- 47
22.	जीवा पुगलकाया आयासं	The description of <i>pañcāstikāya</i>	--- 49
23.	सम्भावसभावाणं जीवाणं	The time ( <i>kāla</i> ), too, is a substance ( <i>dravya</i> )	--- 50
24.	ववगदपणवणरसो	The substance of time ( <i>niścaya-kāla</i> )	--- 52
25.	समओ णिमिसो कट्टा कला	The empirical ( <i>vyavahāra</i> ) time ( <i>kāla</i> )	--- 56
26.	णत्थि चिरं वा खिप्पं	The empirical ( <i>vyavahāra</i> ) time ( <i>kāla</i> ) is dependent	--- 61
27.	जीवो त्ति हवदि चेदा	The substance of soul ( <i>jīva</i> )	--- 64
28.	कम्ममलविप्पमुक्को उट्ठं	The nature of the liberated soul ( <i>ātmā</i> )	--- 69
29.	जादो सयं स चेदा सव्वण्हू	The knowledge ( <i>jñāna</i> ), perception ( <i>darśana</i> ) and happiness ( <i>sukha</i> ) of the liberated soul	--- 71
30.	पाणेहिं चदुहिं जीवदि	Life-principles ( <i>prāṇa</i> ) of the worldly soul –	--- 73
31.	अगुरुलहुगा अणता तेहिं	Some special attributes, number, etc., of souls	--- 75
32.	केचित्तु अणावण्णा		
33.	जह पउमरायरयणं खित्तं	The soul ( <i>jīva</i> ) expands or contracts according to the size of the body ( <i>śarīra</i> )	--- 78
34.	सव्वत्थ अत्थि जीवो ण	The body and the soul ( <i>jīva</i> ) coexist, still each is different	--- 79
35.	जेसिं जीवसहावो णत्थि	The liberated-souls ( <i>Siddha</i> ) do not have material bodies	--- 81

No.	Verse	Topic	Page
36.	ण कुदोचि वि उप्पण्णो	The souls get liberated ( <i>Siddha</i> ) not due to any cause-and-effect relationship	--- 83
37.	सस्सदमध उच्छेदं भव्वमभव्वं	The state-of-liberation is not without the soul ( <i>ātmā</i> )	--- 85
38.	कम्माणं फलमेवको एक्को	Consciousness manifests in three forms	--- 87
39.	सव्वे खलु कम्मफलं	The possessor souls of the three kinds of consciousness	--- 89
40.	उवओगो खलु दुविहो	The cognition or ' <i>upayoga</i> '	--- 91
41.	आभिणिसुदोधिमणकेवलाणि	Divisions of knowledge-cognition ( <i>jñānopayoga</i> )	--- 92
42.	दंसणमवि चक्खुजुदं	Divisions of perception-cognition ( <i>darśanopayoga</i> )	--- 94
43.	ण विउप्पदि णाणादो	Many kinds of knowledge in a single soul ( <i>ātmā</i> )	--- 96
44.	जदि हवदि दव्वमण्णं	The substance ( <i>dravya</i> ) and the qualities ( <i>guṇa</i> ) are not absolutely distinct	--- 98
45.	अविभत्तमणण्णत्तं	The substance ( <i>dravya</i> ) and the qualities ( <i>guṇa</i> ) have indistinctness from a particular point-of-view	--- 100
46.	ववदेसा संठाणा संखा	The substance ( <i>dravya</i> ) and the qualities ( <i>guṇa</i> ) do not become distinct by mere form-of-speech, etc.	--- 102
47.	णाणं धणं च कुव्वदि	The reality can be described based on distinctness ( <i>prthaktva</i> ) and oneness ( <i>ekatva</i> )	--- 105
48.	णाणी णाणं च सदा	Fault if the substance ( <i>dravya</i> ) is considered eternally distinct from the quality ( <i>guṇa</i> )	--- 106

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<b>No.</b>	<b>Verse</b>	<b>Topic</b>	<b>Page</b>
49.	ण हि सो समवायादो	Fault in accepting that the knowledge and the possessor-of-knowledge 'inhere' in each other	--- 108
50.	समवत्ती समवाओ	The substance ( <i>dravya</i> ) and the qualities ( <i>guṇa</i> ) have inseparableness ( <i>ayutasiddhi</i> )	--- 109
51.	वण्णरसगंधफासा	The substance ( <i>dravya</i> ) and the qualities ( <i>guṇa</i> ) are non-distinct as well as distinct	--- 111
52.	दंसणणाणाणि तहा		--- 111
53.	जीवा अणाइणिहणा संता	The souls ( <i>jīva</i> ) and their classification in respect of dispositions ( <i>bhāva</i> )	--- 113
54.	एवं सदो विणासो असदो	Classification of the souls ( <i>jīva</i> ) in respect of dispositions ( <i>bhāva</i> ) has no contradictions	--- 115
55.	णेइयतिरियमणुआ देवा	Karmas are the cause of origination and destruction in the souls ( <i>jīva</i> )	--- 116
56.	उदयेण उवसमेण य खयेण	The five dispositions ( <i>bhāva</i> ) of the souls ( <i>jīva</i> )	--- 118
57.	कम्मं वेदयमाणो जीवो	The soul ( <i>jīva</i> ) as the doer ( <i>kartā</i> ) of the dispositions ( <i>bhāva</i> )	--- 120
58.	कम्मेण विणा उदयं जीवस्स	The karmas have been said as the doer ( <i>kartā</i> ) of the dispositions ( <i>bhāva</i> ) of the soul ( <i>jīva</i> )	--- 122
59.	भावो जदि कम्मकदो अत्ता	If the dispositions ( <i>bhāva</i> ) are due to karmas, the soul ( <i>jīva</i> ) becomes the doer ( <i>kartā</i> ) of the karmas	--- 123
60.	भावो कम्मणिमित्तो कम्मं	Reply to the doubt raised in the previous verse	--- 125
61.	कुव्वं सगं सहावं अत्ता	The soul ( <i>jīva</i> ) is the doer ( <i>kartā</i> ) of own dispositions ( <i>bhāva</i> )	--- 126

No.	Verse	Topic	Page
62.	कर्मं पि सगं कुव्वदि	The karmas and the soul ( <i>ātmā</i> ), each, is the doer ( <i>kartā</i> ) of own-nature ( <i>svarūpa</i> )	--- 127
63.	कर्मं कर्मं कुव्वदि जदि	Why should the soul ( <i>ātmā</i> ) enjoy the fruit of the karmas?	--- 130
64.	ओगाढगाढणिचिदो	The universe ( <i>loka</i> ) is densely filled with matter-bodies ( <i>pudgalakāya</i> )	--- 131
65.	अत्ता कुणदि सभावं तत्थ	Transformation of the matter-molecules into material-karmas	--- 132
66.	जह पुगलदव्वाणं	Material-karmas take many forms, uncreated by others	--- 134
67.	जीवा पुगलकाया अण्णो-	The soul enjoys the fruit of the material-karmas on their fruition, from the empirical point-of-view	--- 135
68.	तम्हा कर्मं कत्ता भावेण	The scheme of the doer ( <i>kartā</i> ) and the enjoyer ( <i>bhoktā</i> ) in respect of the karma and the soul	--- 136
69.	एवं कत्ता भोत्ता होज्जं	The worldly soul ( <i>jīva</i> ) has lordship ( <i>prabhutva</i> ) as the doer ( <i>kartā</i> ) and the enjoyer ( <i>bhoktā</i> )	--- 138
70.	उवसंतखीणमोहो मग्गं	The lordship ( <i>prabhutva</i> ) of the soul ( <i>ātmā</i> ) as it gets freed from bondage of the karmas	--- 139
71.	एक्को चेव महप्पा सो	The divisions of the soul ( <i>jīva</i> )	--- 141
72.	छक्कापक्कमजुत्तो		
73.	पयडिड्ढिदिअणुभागप्प-	The liberated soul ( <i>jīva</i> ) moves upward, other souls in six directions	--- 144
74.	खंधा य खंधदेसा	The divisions of the matter-body ( <i>pudgalāstikāya</i> )	--- 146

<b>No.</b>	<b>Verse</b>	<b>Topic</b>	<b>Page</b>
75.	खंधं सयलसमत्थं तस्स दु	The marks of the four divisions of the matter-body ( <i>pudgalāstikāya</i> )	--- 147
76.	बादरसुहुमगदाणं खंधाणं	The aggregate molecular-matter ( <i>skandha</i> ) is conventionally termed the 'matter' ( <i>pudgala</i> )	--- 149
77.	सव्वेसिं खंधाणं जो अंतो	The description of the atom ( <i>paramāṇu</i> )	--- 151
78.	आदेसमेत्तमुत्तो	The atoms ( <i>paramāṇu</i> ) are not of different classes	--- 153
79.	सद्दो खंधप्पभवो खंधो	Sound ( <i>śabda</i> ) is the mode ( <i>pariyāya</i> ) of the molecular-matter ( <i>skandha</i> )	--- 156
80.	णिच्चो णाणवकासो ण	The atom ( <i>paramāṇu</i> ) has just one space-point ( <i>pradeśa</i> )	--- 158
81.	एयरसवण्णगंधं दो फासं	The substance of atom ( <i>paramāṇu</i> ) has qualities ( <i>guṇa</i> ) and modes ( <i>pariyāya</i> )	--- 160
82.	उवभोज्जमिदिएहिं य	The several kinds of matter ( <i>pudgala</i> )	--- 163
83.	धम्मत्थिकायमरसं	The nature of the medium-of-motion ( <i>dharmāstikāya</i> )	--- 164
84.	अगुरुगलघुगेहिं सया तेहिं	More on the nature of the medium-of-motion ( <i>dharmāstikāya</i> )	--- 166
85.	उदयं जह मच्छाणं	Illustration of assistance in movement provided by the medium-of-motion ( <i>dharmāstikāya</i> )	--- 168
86.	जह हवदि धम्मदव्वं तह	The nature of the medium-of-rest ( <i>adharmāstikāya</i> )	--- 169
87.	जादो अलोगलोगो जेसिं	The media of motion ( <i>dharmā</i> ) and of rest ( <i>adharmā</i> ) cause the division of the universe and the non-universe	--- 170



No.	Verse	Topic	Page
88.	ण य गच्छदि धम्मत्थी	The media of motion ( <i>dharmā</i> ) and of rest ( <i>adharmā</i> ) are only the instrumental causes of motion and rest	--- 172
89.	विज्जदि जेसिं गमणं ठाणं	The media of motion ( <i>dharmā</i> ) and of rest ( <i>adharmā</i> ) do not cause the motion and rest of objects	--- 174
90.	सव्वेसिं जीवाणं सेसाणं	The substance-of-space ( <i>ākāśa dravyāstikāya</i> )	--- 176
91.	जीवापुग्गलकाया धम्माधम्मा	There is infinite non-universe-space ( <i>alokākāśa</i> ) beyond the universe-space ( <i>lokākāśa</i> )	--- 178
92.	आगासं अवगासं गमण-	The space ( <i>ākāśa</i> ) does not assist the motion ( <i>gati</i> ) and the rest ( <i>sthiṭi</i> )	--- 180
93.	जम्हा उवरिट्ठाणं सिद्धाणं	The liberated-souls ( <i>Siddha</i> ) stay forever at the summit of the universe ( <i>loka</i> )	--- 181
94.	जदि हवदि गमणहेदू	The reason why space ( <i>ākāśa</i> ) does not assist the motion ( <i>gati</i> ) and the rest ( <i>sthiṭi</i> )	--- 182
95.	तम्हा धम्माधम्मा गमण-	The conclusion that the space ( <i>ākāśa</i> ) does not assist the motion ( <i>gati</i> ) and the rest ( <i>sthiṭi</i> )	--- 183
96.	धम्माधम्मागासा अपुधब्भूदा	The medium-of-motion, the medium-of-rest and the universe-space have oneness in respect of their extension	--- 184
97.	आगासकालजीवा धम्माधम्मा	The corporeal and incorporeal nature and conscious and non-conscious nature of substances	--- 186
98.	जीवा पुग्गलकाया सह	The with-activity and without-activity nature of substances	--- 188
99.	जे खलु इन्दियगेज्झा विसया	The marks of the corporeal ( <i>mūrta</i> ) and incorporeal ( <i>amūrta</i> ) substances	--- 190

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<b>No.</b>	<b>Verse</b>	<b>Topic</b>	<b>Page</b>
100.	कालो परिणामभवो	The nature of the empirical time ( <i>vyavahāra kāla</i> ) and the substance-of-time ( <i>dravya kāla, niścaya kāla</i> )	--- 192
101.	कालो ति य ववदेसो	The time ( <i>kāla</i> ) is permanent ( <i>nitya</i> ) as well as transient ( <i>kṣanika</i> )	--- 194
102.	एदे कालागासा धम्माधम्मा	The time ( <i>kāla</i> ) is a substance ( <i>dravya</i> ) but without the attribute of 'body' ( <i>kāya</i> )	--- 196
103.	एवं पवयणसारं पंचत्थिय-	The fruit of knowing the group of five substances with bodily-existence ( <i>pañcāstikāya</i> )	--- 200
104.	मुणिरुण एतदुदुं	The sequence of getting rid of misery ( <i>duḥkha</i> )	--- 201

**MEGA-CHAPTER – 2**

**नव पदार्थ मोक्षमार्ग प्ररूपक**

**The Nine Objects (*padārtha*) –  
and the  
Path to Liberation**

105.	अभिवंदिरुण सिरसा	Invocation	--- 203
106.	सम्मत्तणाणजुत्तं चारित्तं	Briefly, the path to liberation	--- 205
107.	सम्मत्तं सदहणं भावाणं	Right perception, knowledge and conduct	--- 207
108.	जीवाजीवा भावा पुण्णं	The nine objects ( <i>padārtha</i> ) and their nature	--- 210
109.	जीवा संसारत्था णिव्वादा	The object that is the soul ( <i>jīva-padārtha</i> )	--- 212
110.	पुढवी य उदगमगणी	Five particular kinds of souls, like the earth-bodied ( <i>prthivīkāyika</i> )	--- 214

No.	Verse	Topic	Page
111.	ति त्थावरतणुजोगा	The earth-bodied ( <i>pr̥thivīkāyika</i> ), etc., are souls ( <i>jīva</i> ) with one sense ( <i>indriya</i> )	--- 215
112.	एदे जीवणिकाया पंचविहा	The earth-bodied ( <i>pr̥thivīkāyika</i> ), etc., as a rule, have one sense ( <i>indriya</i> ) only	--- 217
113.	अंडेसु पवड्डंता गब्भत्था	The one-sensed ( <i>ekendriya</i> ) are living-beings ( <i>jīva</i> )	--- 218
114.	संबुक्कमादुवाहा संखा	The two-sensed ( <i>dvīndriya</i> ) living-beings ( <i>jīva</i> )	--- 219
115.	जूगागुंभीमक्कणपिपीलिया	The three-sensed ( <i>trīndriya</i> ) living-beings ( <i>jīva</i> )	--- 220
116.	उदंसमसयमक्खिय-	The four-sensed ( <i>caturindriya</i> ) living-beings ( <i>jīva</i> )	--- 221
117.	सुरणरणारयतिरिया	The five-sensed ( <i>pañcendriya</i> ) living-beings ( <i>jīva</i> )	--- 222
118.	देवा चउण्णिकाया मणुया	The four states-of-existence ( <i>gati</i> ) of the living-beings ( <i>jīva</i> )	--- 224
119.	खीणे पुव्वणिबद्धे गदिणामे	The four states-of-existence ( <i>gati</i> ) are not the own-nature ( <i>svabhāva</i> ) of the soul ( <i>jīva</i> )	--- 226
120.	एदे जीवणिकाया देह-	The classes of souls ( <i>jīva</i> )	--- 228
121.	ण हि इंदियाणि जीवा	The soul ( <i>jīva</i> ) is not the senses or the body	--- 230
122.	जाणदि पस्सदि सव्वं इच्छदि	The soul ( <i>jīva</i> ) does the work like knowing and seeing	--- 231
123.	एवमभिगम्म जीवं अण्णेहिं	Conclusion of the description of the soul ( <i>jīva</i> ) and start of the description of the non-soul ( <i>ajīva</i> )	--- 233
124.	आगासकालपुगल-	Description of the non-soul ( <i>ajīva</i> ) like the space ( <i>ākāśa</i> )	--- 234

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No.	Verse	Topic	Page
125.	सुहदुक्खजाणणा वा	The non-soul ( <i>ajīva</i> ), like the space ( <i>ākāśa</i> ), do not possess consciousness ( <i>cetanatva</i> )	--- 236
126.	संठाणा संघादा वण्ण-	The soul ( <i>jīva</i> ) and the matter ( <i>puḍgala</i> ) have altogether different own-nature ( <i>svabhāva</i> )	--- 237
127.	अरसमरूवमगंधं		
128.	जो खलु संसारत्थो जीवो	Intermingling of the soul ( <i>jīva</i> ) and the matter ( <i>puḍgala</i> ) is the seed for the rest of seven objects ( <i>padārtha</i> )	--- 241
129.	गदिमधिगदस्स देहो देहादो		
130.	जायदि जीवस्सेवं भावो		
131.	मोहो रागो दोसो चित्तपसादो	The nature of auspicious ( <i>śubha</i> ) and inauspicious ( <i>aśubha</i> ) modifications in the soul ( <i>jīva</i> )	--- 244
132.	सुहपरिणामो पुण्णं असुहो	The nature of auspicious ( <i>śubha</i> ) and inauspicious ( <i>aśubha</i> ) karmas	--- 246
133.	जम्हा कम्मस्स फलं विसयं	These karmas are corporeal in nature	--- 249
134.	मुत्तो फासदि मुत्तं मुत्तो	Bondage of corporeal karmas with already existing karmas and with the non-corporeal soul ( <i>jīva</i> )	--- 250
135.	रागो जस्स पसत्थो	Description of the influx ( <i>āsrava</i> ) of merit ( <i>puṇya</i> )	--- 251
136.	अरहंतं सिद्धसाहुसु भत्ती	Description of the commendable attachment ( <i>rāga</i> )	--- 252
137.	तिसिदं बुभुक्खिदं वा दुहिदं	The nature of compassion ( <i>anukampā</i> )	--- 254
138.	कोधो व जदा माणो माया	The nature of evil-inclinations ( <i>kaluṣatā</i> )	--- 255
139.	चरिया पमादबहुला कालुस्सं	The nature of the influx-of-demerit ( <i>pāpāsrava</i> )	--- 256
140.	सण्णाओ य तिलेस्सा	The influx-of-demerit ( <i>pāpāsrava</i> ), in detail	--- 257

No.	Verse	Topic	Page
141.	इंदियकसायसण्णा णिग्गहिदा	Stoppage ( <i>saṇṇvara</i> ) is shutting the door of demerit ( <i>pāpa</i> )	--- 259
142.	जस्स ण विज्जदि रागो	The nature of stoppage ( <i>saṇṇvara</i> ), in general	--- 269
143.	जस्स जदा खलु पुण्णं	The nature of complete stoppage ( <i>saṇṇvara</i> )	--- 270
144.	संवरजोगेहिं जुदो तवेहिं	The description of dissociation or shedding ( <i>nirjarā</i> )	--- 272
145.	जो संवरेण जुत्तो	The main cause of dissociation or shedding ( <i>nirjarā</i> )	--- 274
146.	जस्स ण विज्जदि रागो दोसो	The nature of meditation ( <i>dhyāna</i> )	--- 275
147.	जं सुहमसुहमुदिण्णं भावं	The description of bondage ( <i>bandha</i> )	--- 277
148.	जोगणिमित्तं गहणं जोगो	The external and internal causes of bondage ( <i>bandha</i> )	--- 280
149.	हेदू चदुव्वियप्पो अट्ट-	The dispositions of attachment ( <i>rāga</i> ), etc., are also the causes of bondage ( <i>bandha</i> )	--- 283
150.	हेदुमभावे णियमा जायदि	With no fresh bondage of material-karmas, the soul attains psychic-liberation ( <i>bhāva-mokṣa</i> )	--- 285
151.	कम्मस्साभावेण य सव्वण्हू		
152.	दंसण्णाणसमगं ज्ञाणं	Supreme meditation ( <i>dyāna</i> ) is the cause of the dissociation ( <i>nirjarā</i> ) of all karmas	--- 288
153.	जो संवरेण जुत्तो	The nature of final liberation ( <i>dravya-mokṣa</i> )	--- 289

### मोक्षमार्गप्रपञ्चसूचिका चूलिका

### Brief Explanation of the Path to Liberation

154.	जीवसहावं णाणं	The path-to-liberation ( <i>mokṣa-mārga</i> )	--- 293
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*Pañcāstikāya-saṃgraha*

<b>No.</b>	<b>Verse</b>	<b>Topic</b>	<b>Page</b>
155.	जीवो सहावणियदो	Conduct based on the own-nature of the soul leads to the destruction of karmas	--- 295
156.	जो परदव्वम्मि सुहं असुहं	The conduct ( <i>cāritra</i> ) based on the others ( <i>paracāritra</i> or <i>parasamaya</i> )	--- 297
157.	आसवदि जेण पुण्णं पावं	The conduct based on the others does not constitute the path to liberation	--- 299
158.	जो सव्वसंगमुक्को	The conduct ( <i>cāritra</i> ) based on the own-nature of the soul ( <i>svacāritra</i> or <i>svasamaya</i> )	--- 300
159.	चरियं चरदि सगं सो जो	The pure-conduct ( <i>svacāritra</i> ) that is the own-nature of the soul	--- 302
160.	धम्मादीसहहणं सम्मत्तं	The empirical ( <i>vyavahāra</i> ) path to liberation	--- 304
161.	णिच्छयणयेण भणिदो तिहि	From the empirical ( <i>vyavahāra</i> ) to the real ( <i>nīścaya</i> ) path to liberation	--- 307
162.	जो चरदि णादि पेच्छदि	The soul ( <i>ātmā</i> ) itself is conduct-knowledge-perception	--- 310
163.	जेण विजाणदि सव्वं	Not all worldly souls are eligible to tread the path to liberation	--- 311
164.	दंसणणाणचरित्ताणि	The 'Three Jewels' cause bondage and also lead to liberation	--- 313
165.	अण्णाणादो णाणी जदि	The soul that believes that devotion to the <i>Arhat</i> , etc., provides release from misery is ' <i>parasamaya</i> '	--- 315
166.	अरहंतसिद्धचेदियपवयण-	From a certain point-of-view, devotion to the <i>Arhat</i> , etc., is the cause of bondage	--- 317

<b>No.</b>	<b>Verse</b>	<b>Topic</b>	<b>Page</b>
167.	जस्स ह्दयेणुमेत्तं वा	Attachment ( <i>rāga</i> ) hinders the attainment of pure soul-substance	--- 318
168.	धरिदुं जस्स ण सक्कं	Attachment ( <i>rāga</i> ) must result in bondage of karmas	--- 319
169.	तम्हा णिव्वुदिकामो णिस्संगो	Observe complete detachment and indifference toward everything external	--- 320
170.	सपयत्थं तित्थयरं अभिगद-	Devotion toward the <i>Siddha</i> is the cause of liberation, conventionally	--- 322
171.	अरहंतसिद्धचेदिय-	Devotion to the <i>Arhat</i> , etc., does not lead to liberation in the same birth	--- 324
172.	तम्हा णिव्वुदिकामो रागं	To be without-attachment ( <i>vītarāga</i> ) is the direct path to liberation	--- 326
173.	मगप्पभावणदुं पवयण-	This indicates the accomplishment of the pledge made in the beginning	--- 329
INDEX OF VERSES			--- 333
INDEX OF SCRIPTURAL EXCERPTS			--- 341
GUIDE TO TRANSLITERATION			--- 346



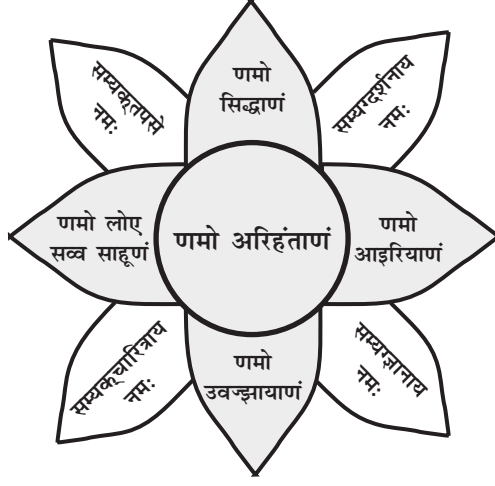
Ācārya Kundakunda's '*Pravacanasāra*':

जिणसत्थादो अट्टे पच्चक्खादीहिं बुज्झदो णियमा ।  
खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं ॥१-८६॥

अर्थ – प्रत्यक्ष तथा परोक्ष प्रमाण-ज्ञान के द्वारा वीतराग सर्वज्ञ प्रणीत आगम से पदार्थों को जानने वाले पुरुष के नियम से मोह का समूह अर्थात् विपरीतज्ञान व विपरीतश्रद्धान नाश को प्राप्त होता है, इसलिये जिनागम का 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.





स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

*Ācārya Kundakunda's*  
***Pañcāstikāya-saṃgraha***  
– With Authentic Explanatory Notes in English  
**(The Jaina Metaphysics)**

आचार्य कुन्दकुन्द विरचित  
पंचास्तिकाय-संग्रह  
– प्रामाणिक अंग्रेजी व्याख्या सहित

Ācārya Guṇabhadra's 'Ātmānuśāsana':

करोतु न चिरं घोरं तपः क्लेशासहो भवान् ।  
चित्तसाध्यान् कषायारीन् न जयेद्यत्तदज्ञता ॥२१२॥

अर्थ - यदि तू कष्ट को न सह सकने के कारण घोर तप का आचरण नहीं कर सकता है तो न कर। परन्तु जो कषयादिक मन से सिद्ध करने योग्य हैं - जीतने योग्य हैं - उन्हें भी यदि नहीं जीतता है तो वह तेरी अज्ञानता है।

If you do not observe severe austerities (*tapa*) because of your inability to endure hardships, let it be. However, if you do not subjugate passions (*kaṣāya*), etc., which are conquered through the control of the mind, then it is your ignorance.

MEGA-CHAPTER – 1

षड्द्रव्य-पंचास्तिकाय वर्णन

**The Six Substances (*dravya*)  
including the  
Five-with-Bodily-existence (*pañcāstikāya*)**



\* मंगलाचरण और प्रतिज्ञावाक्य \*

इंद्रसदवंदियाणं तिहुअणहिदमधुरविसदवक्काणं ।  
अंतातीदगुणाणं णमो जिणाणं जिदभवाणं ॥१॥

इन्द्रशतवन्दितेभ्यस्त्रिभुवनहितमधुरविशदवाक्येभ्यः ।  
अन्तातीतगुणेभ्यो नमो जिनेभ्यो जितभवेभ्यः ॥१॥

अन्वयार्थ - [ इन्द्रशतवन्दितेभ्यः ] जो सौ इन्द्रों से वन्दित हैं,  
[ त्रिभुवन-हितमधुरविशदवाक्येभ्यः ] तीन लोक को हितकर, मधुर एवं  
विशद (निर्मल, स्पष्ट) जिनकी वाणी है, [ अंतातीत-गुणेभ्यः ] अन्त से  
अतीत (रहित) अर्थात् अनन्त गुण जिन में हैं और [ जितभवेभ्यः ] जिन्होंने  
भव (संसार) पर विजय प्राप्त की है, ऐसे [ जिनेभ्यः ] जिनों को [ नमः ]  
नमस्कार हो।

INVOCATION

Obeisance to all the 'Jina' (the *Arhat*, the Victors, the Supreme Lords) who are worshipped by one hundred Indra (lords), whose Words are beneficial (*hitakārī*) for the three worlds, pleasing and unambiguous, who are



endowed with infinite qualities, and who have won over the worldly-existence.

### EXPLANATORY NOTE

At the outset, for propitiousness (*maṅgala*), Ācārya Kundakunda makes obeisance to all the 'Jina'. Each 'Jina' is the Supreme Lord, also called the *Tīrthaṅkara* – the 'World Teacher' or the 'Arhat' or the 'āpta'. The *Tīrthaṅkara* vanquishes the four inimical (*ghātī*) karmas due to delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). He possesses the supreme sense-independent, infinite-knowledge (*anantajñāna*, *kevalajñāna*) and infinite-perception (*anantadarśana*, *kevaladarśana*), besides other qualities. The *Tīrthaṅkara*, on completion of his present mode (*pariyāya*) of life and in absence of the karmas which lead to wandering in different states-of-existence (*gati*) or whirling around in the cycle of births and deaths – *saṃsāra* – attains liberation (*mokṣa*). Reflection on the qualities of the 'Jina' is called the psychic-obeisance (*bhāva-namaskāra*). Only the *Tīrthaṅkara* is the Supreme Lord; he only is worshipped by the lords (*indra*) of the three worlds. The Scripture<sup>1</sup> mentions one hundred lords of the three worlds:

भवणालयचालीसा विंतरदेवाण ह्येति बत्तीसा ।

कप्पामरचउवीसा चंदो सूरुो णरो तिरिओ ॥

भवनवासी देवों के 40 इन्द्र, व्यन्तर देवों के 32 इन्द्र, कल्पवासी देवों के 24 इन्द्र, ज्योतिष्क देवों के सूर्य और चन्द्र ये 2 इन्द्र, मनुष्यों का 1 इन्द्र (चक्रवर्ती) और तिर्यञ्चों का 1 इन्द्र (सिंहविशेष), ऐसे सब सौ इन्द्र हैं।

There are a total of one hundred lords: forty of the residential (*bhavanavāsī*) deva, thirty-two of the peripatetic (*vyantara*) deva, twenty-four of the heavenly (*kalpavāsī*) deva, two – the sun (*sūrya*) and the moon (*candra*) – of the stellar (*jyotiṣka*)

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1. See Śrī Brahmadeva's Sanskrit commentary on Ācārya Nemicandra's '*Dravyasaṃgraha*', verse-1, p. 5.

deva, one king-of-kings (*cakravartī*) of the humans, and one lion (*siṅha*) of the sub-humans (*tiryāṅca*).

The three worlds are the lower-world (*adholoka*), the middle-world (*madhyaloka*) and the upper-world (*ūrdhvaloka*). Its expanse being transverse, the middle-world is also called the transverse-world (*tiryagloka*).

The Words of the ‘Jina’ – the *Tīrthan̄kara* – are beneficial (*hitakāri*) since these expound the means to attain the own-nature (*svabhāva*) of the pure-soul (*śuddhāt̄mā*).

The Words of the ‘Jina’ are pleasing (*madhura*) as the men desirous of own-welfare get captivated by these Words.

The Words of the ‘Jina’ are unambiguous (*nirmala, spaṣṭa*) as these are without the imperfections of doubt (*saṃśaya*), indefiniteness (*vimoha* or *anadhyavasāya*), and perversity (*viparyaya* or *vibhrama*).<sup>1</sup> Doubt (*saṃśaya*) means swaying of the mind, not being able to assert the true nature of a thing. After acquiring the belief that bondage of virtuous karmas leads to birth in the heavens, entertaining skepticism about its validity is an instance of doubt (*saṃśaya*). Indefiniteness (*vimoha* or *anadhyavasāya*) is vacillation about the real nature of a thing due to the shrouding of the intellect. For example, when we touch something while moving, we are conscious that we have touched something but are unable to determine, with certainty, what it was, our knowledge is enshrouded in indefiniteness. The cognition of an object as something which is contrary to its true nature is perversity (*viparyaya* or *vibhrama*). For example, if we perceive nacre to be silver, we have knowledge vitiated by perversity.

The Words of the ‘Jina’ are unambiguous (*nirmala, spaṣṭa*) also because these expound the nature of the pure soul-substance (*jīvāstikāya*) which is integral to the seven realities (*tattva*), the nine objects (*padārtha*), the six substances (*dravya*), and the five substances with bodily-existence (*astikāya*). Further, the Words of the ‘Jina’ are unambiguous (*nirmala, spaṣṭa*) because these do not suffer

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1 – see also *Ācārya Māilladhavala’s Ṇayacakko*, verse 306, p. 151-152.

from inconsistency between an earlier and a subsequent statement (*pūrvāpara virodha*). And, the Words of the 'Jina' are unambiguous (*nirmala, spaṣṭa*) because of the splendour of his divine discourse (*divyadhvani*). For the Lord's divine discourse the deva erect a heavenly-pavilion (*samavasaraṇa*) befitting his glory and there the 'Jina' sits, four fingers (*aṅgula*) above the huge gold lotus placed on a throne of heavenly gems. The 'Jina' appears to be looking in all the four directions. His voice is without the movement of the glottis or the lips, and is, therefore, termed *anakṣarī* (without letters). His divine voice, as a result of one of the marvels (*atiśaya*) of omniscience (*kevalajñāna*) is heard and enjoyed by all worthy (*bhavya*) living-beings-with-mind (*saṃjñī*) in their respective tongue, with-words or without-words. The languages include eighteen major-languages (*mahābhāṣā*) and seven hundred minor-languages (*śudrabhāṣā*).<sup>1</sup> The 'Jina' 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 the souls aspiring for liberation.

*Ācārya Samantabhadra's Ratnakaraṇḍaka-śravakācāra:*

अनात्मार्थं विना रागैः शास्ता शास्ति सतो हितम् ।  
ध्वनन् शिल्पिकरस्पर्शान्मुरजः किमपेक्षते ॥८॥

आप्त भगवान् राग के बिना, अपना प्रयोजन न होने पर भी, समीचीन-भव्यजीवों को हित का उपदेश देते हैं क्योंकि बजाने वाले के हाथ के स्पर्श से शब्द करता हुआ मुरज (मृदंग) क्या अपेक्षा रखता है? अर्थात् कुछ भी नहीं।

The World Teacher (*āpta*) is free from attachment and, therefore, delivers his discourse without self-interest for the well-being of the worthy (*bhavya*) souls; what does the drum (*mṛdaṅga*) long for as it makes sound on the touch of the drummer's hand?

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1 – see *Tiloyapaṇṇatī-2*, verse 910, p. 279.

समय अर्थात् आगम जो आप्त द्वारा उपदिष्ट है को प्रणाम -  
Obeisance to the Scripture (*samaya, āgama*) -

समणमुहुग्गदमट्ठं चदुग्गदिणिवारणं सणिव्वाणं ।  
एसो पणमिय सिरसा समयमिमं सुणह वोच्छामि ॥२॥

श्रमणमुखोद्गतार्थं चतुर्गतिनिवारणं सनिर्वाणम् ।  
एष प्रणम्य शिरसा समयमिमं श्रृणुत वक्ष्यामि ॥२॥

अन्वयार्थ - [ श्रमणमुखोद्गतार्थं ] श्रमण के मुख से निकले हुए अर्थमय (सर्वज्ञ महामुनि के मुख से कहे हुए पदार्थों का कथन करने वाले) [ चतुर्गतिनिवारणं ] चार गति का निवारण करने वाले और [ सनिर्वाणम् ] निर्वाण सहित (निर्वाण के कारणभूत) [ इमं समयं ] ऐसे इस समय को [ शिरसा प्रणम्य ] शिर झुका कर प्रणाम करके [ एष वक्ष्यामि ] मैं उसका कथन करूँगा; [ श्रृणुत ] उसे तुम लोग सुनो।

After bowing my head in obeisance to the Scripture (*samaya* or *āgama*) I shall reveal the true nature of the substances, based on the Words emanating from the mouth of the Omniscient Supreme Ascetic (*śramaṇa*). His Words put a stop to transmigration in the four states-of-worldly-existence (*gati*) and lead to the state of liberation (*nirvāṇa, mokṣa*). O potential (*bhavya*) souls, listen!

#### EXPLANATORY NOTE

The 'samaya' means the Scripture (*āgama*). Being the Words of the *Tīrthāṅkara*, the 'samaya' is to be venerated. The Scripture in form of words is the *śabda-samaya*, the *dravyāgama* or the *dravyaśruta*. It reveals the true nature of the substances - *artha*. The potential

.....

(*bhavya*) soul listens to the *śabda-samaya* and comes to know its meaning; this is the *jñāna-samaya*, the *arthajñāna*, the *bhāvāgama*, or the *bhāvaśruta*. The true nature of the substances as revealed by the *śabda-samaya* and known by the *jñāna-samaya* is called the *artha-samaya* or the *arthāgama*.

The potential (*bhavya*) soul, with help from the *artha-samaya* or the *arthāgama*, gets established in own pure-soul – *jīvāstikāya*. He thus puts a stop to transmigration in the four states-of-worldly-existence (*gati*). He attains the fifth state-of-existence, i.e., liberation (*nirvāṇa*, *mokṣa*), marked by infinite and eternal happiness. Since the *śabda-samaya* is the starting point for attainment of this state of supreme happiness, the *Ācārya* makes obeisance to the Scripture (*samaya* or *āgama*).

*Ācārya* Kundakunda's *Niyamasāra*:

तस्स मुहग्गदवयणं पुब्बावरदोसविरहियं सुद्धं ।  
आगममिदि परिकहियं तेण दु कहिया हवन्ति तच्चत्था ॥८॥

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

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



‘पंचास्तिकाय’ ही ‘समय’ व ‘लोक’ है -

The ‘*pañcāstikāya*’ is the ‘*samaya*’ and the ‘*loka*’ -

समवाओ पंचण्हं समउ त्ति जिणुत्तमेहिं पण्णत्तं ।  
सो चेव हवदि लोओ तत्तो अमिओ अलोओ खं ॥३॥

समवादः समवायो वा पंचानां समय इति जिनोत्तमैः प्रज्ञप्तम् ।  
स च एव भवति लोकस्ततोऽमितोलोकः खम् ॥३॥

अन्वयार्थ - [ पंचानां समवादः ] पाँच अस्तिकाय का समभावपूर्वक निरूपण [ वा ] अथवा [ समवायः ] उनका समवाय (पंचास्तिकाय का सम्यक् बोध अथवा समूह) [ समयः ] वह समय है [ इति ] ऐसा [ जिनोत्तमैः प्रज्ञप्तम् ] जिनवरों ने कहा है। [ सः च एव लोकः भवति ] वही लोक है (पाँच अस्तिकाय के समूह जितना ही लोक है) [ ततः ] उससे आगे [ अमितः अलोकः ] असीम अलोक [ खम् ] आकाशस्वरूप है।

It is expounded by Lord Jina that the group of five substances with bodily-existence – *pañcāstikāya* – is called the ‘*samaya*’. These five substances, collectively, constitute the universe-space (*loka*). Outside this universe-space (*loka*) is the infinite non-universe-space (*aloka*), comprising just the pure space (*ākāśa*).

#### EXPLANATORY NOTE

The word ‘*samaya*’ has been explained again in the first part of the verse. The ‘*samaya*’ is of three kinds: *śabda-samaya*, *jñāna-samaya*, and *artha-samaya*.

- 1) *śabda-samaya*: The words, phrases and sentences that describe the group of five substances with bodily-existence –

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*pañcāstikāya* – constitute the *śabda-samaya*, the *dravyāgama* or the *dravyāśruta*.

- 2) *jñāna-samaya*: The knowledge, rid of the imperfections of doubt (*saṃśaya*), indefiniteness (*vimoha* or *anadhyavasāya*), and perversity (*viparyaya* or *vibhrama*), of these *pañcāstikāya* is the *jñāna-samaya*, the *arthajñāna*, the *bhāvāgama*, or the *bhāvaśruta*.
- 3) *artha-samaya*: The group of five substances with bodily-existence – *pañcāstikāya* – described by the *śabda-samaya* and known by the *jñāna-samaya*, is the *artha-samaya*. The *artha-samaya* is the universe-space (*loka*). It is like this: That which is amenable to perception by the five senses is the matter-body (*pudgalāstikāya*). That which is marked by consciousness (*cetanatva*) is the soul-body (*jīvāstikāya*). The medium-of-motion (*dharma dravya*) is the instrumental-cause (*nimitta kāraṇa*) that renders assistance in the motion of the soul and the matter. The medium-of-rest (*adharma dravya*) is the instrumental-cause (*nimitta kāraṇa*) that renders assistance in the rest of the soul and the matter. The substance-of-space (*ākāśa dravya*) provides room – *avagāhanā* – to all substances at the same time. The substance-of-time (*kāla dravya*) renders assistance to all substances in their continuity of being through gradual changes – *vartanā* – and in their modification through time.

The universe-space (*loka*, *lokākāśa*) has all these substances. Outside the universe-space (*loka*) is the infinite non-universe-space (*aloka*, *alokākāśa*), comprising just the pure-space (*ākāśa*).

‘पंचास्तिकाय’ के सामान्य-विशेष अस्तित्व और कायत्व है -

The existence (*sattā*) and the ‘body’ of the ‘*pañcāstikāya*’ -

जीवा पुद्गलकाया धर्माधर्मा तथैव आगासं ।

अत्थित्तिह्मि य णियदा अणणमइया अणुमहंता ॥४॥

जीवाः पुद्गलकाया धर्माधर्मौ तथैव आकाशम् ।

अस्तित्वे च नियता अनन्यमया अणुमहान्तः ॥४॥

अन्वयार्थ - [ जीवाः ] जीव, [ पुद्गलकायाः ] पुद्गलकाय, [ धर्माधर्मौ ] धर्म, अधर्म, [ तथा एव ] तथा [ आकाशम् ] आकाश [ अस्तित्वे नियताः ] अस्तित्व में नियत, [ अनन्यमयाः ] (अस्तित्व से) अनन्यमय (अभिन्न) [ च ] और [ अणुमहान्तः ] अणुमहान् (प्रदेश में बड़े) हैं।

The souls (*jīva*), the matter-bodies (*pudgalakāya*), the medium-of-motion (*dharma dravya*), the medium-of-rest (*adharmā dravya*), and the space (*ākāśa dravya*) are established in their own existence (*sattā*), are inseparable or indistinct (*ananya*) from their own existence (*sattā*), and have many space-points (*pradeśa*).

#### EXPLANATORY NOTE

The souls (*jīva*) are infinite-times-infinite (*anantānanta*) and the matter-bodies (*pudgalakāya*), too, are infinite-times-infinite. The medium-of-motion (*dharma dravya*), the medium-of-rest (*adharmā dravya*), and the space (*ākāśa dravya*), each, are one non-divisible whole.

Existence (*sattā*) is of two kinds: the general-existence (*sattāsamānya* or *mahasattā*), that is the attribute of all substances, and specific-

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existence (*sattāviśeṣa* or *avāntarasattā*), that is the attribute of the individual substance. (see also Explanatory Note to verse 8, p. 19-20.) All these five substances are one with their aforementioned two kinds of existence. It is like this: the form, etc., in the pot is one with the pot; the hands, etc., in the body are one with the body. In each case, there is no question of either the supporter (*ādhāra*) or the supported (*ādheya*).

The atom (*aṇu*) connotes a single space-point (*pradeśa*). All these five substances occupy multiple space-points and therefore are said to be 'aṇumahān'. For this reason, these five substances have the characteristic of the body (*kāya*). The matter (*pudgala*) comprising a single atom (*aṇu*) is empirically said to have the characteristic of the body (*kāya*) since the atoms of the matter, with their qualities of greasiness (*snigdha*) or roughness (*rūkṣa*), have the power to combine to form the molecular-matter (*skandha*). The time-atom (*kālāṇu*), being non-corporeal (*amūrtika*), has no qualities of greasiness (*snigdha*) or roughness (*rūkṣa*) and does not have the power to combine with other time-atoms. The substance-of-time (*kāla dravya*), therefore, does not possess the characteristic of the body (*kāya*), even empirically.



‘पंचास्तिकाय’ का अस्तित्व लोक में है -

The ‘*pañcāstikāya*’ exist in the universe-space (*loka*) -

जेसिं अत्थि सहाओ गुणेहिं सह पज्जएहिं विविहेहिं ।

ते होंति अत्थिकाया णिप्पणं जेहिं तइलुक्कं ॥५॥

येषामस्ति स्वभावः गुणैः सह पर्ययैर्विविधैः ।

ते भवन्त्यस्ताकायाः निष्पन्नं यैस्त्रैलोक्यम् ॥५॥

अन्वयार्थ - [ येषाम् ] जिन्हें [ विविधैः ] विविध [ गुणैः ] गुणों और [ पर्ययैः ] पर्यायों के [ सह ] साथ [ स्वभावः ] अपनत्व [ अस्ति ] है [ ते ] वे [ अस्तिकायाः भवन्ति ] अस्तिकाय हैं [ यैः ] कि जिनसे [ त्रैलोक्यम् ] तीन लोक [ निष्पन्नम् ] निष्पन्न हैं।

The five substances that exist and exhibit oneness with their various qualities (*guṇa*) and modes (*paryāya*) are with bodily-existence – *astikāya*. The three-worlds or the universe-space (*loka*) comprises these five substances with bodily-existence – *pañcāstikāya*.

#### EXPLANATORY NOTE

The five substances with bodily-existence – *pañcāstikāya* – exhibit oneness with their various qualities (*guṇa*) and modes (*paryāya*). Those characteristics which exhibit association (*anvaya*) with the substance are qualities (*guṇa*). Those characteristics which exhibit distinction or exclusion (*vyatireka*) – logical discontinuity, ‘when the pot is not, the clay is,’ – are modes (*paryāya*). The substance (*dravya*) possesses both. Although distinction is made between the substance (*dravya*) and its qualities and modes from the points-of-view including

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designation (*sañjñā*), mark (*lakṣaṇa*) and purpose (*prayojana*), from the point-of-view of existence (*sattā*), these are integral to the substance, occupying the same space-points (*pradeśa*). That which makes distinction between one substance and another is called the quality (*guṇa*), and the modification of the substance is called its mode (*paryāya*).

Ācārya Umāsvāmī's *Tattvārthasūtra*:

गुणपर्ययवद् द्रव्यम् ॥५-३८॥

गुण और पर्याय वाला द्रव्य है।

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

Qualities and modes are of several kinds. Qualities are divided into natural-qualities (*svabhāva guṇa*) and unnatural-qualities (*vibhāva guṇa*). Modes are divided into natural-mode (*svabhāva paryāya*) and unnatural-mode (*vibhāva paryāya*), and also into subtle-mode (*artha paryāya*) and gross-mode (*vyāñjana paryāya*). (see also verse 16, p. 39.) Take the case of the soul (*jīva*). Omniscience or perfect-knowledge (*kevalajñāna*), etc., are its natural-qualities (*svabhāva guṇa*) and sensory-knowledge (*matijñāna*), etc., are its unnatural-qualities (*vibhāva guṇa*). The liberated-soul (*Siddha*) is its natural-mode (*svabhāva paryāya*). Existence in states like human- or infernal-being is its unnatural-mode (*vibhāva paryāya*). Now take the case of the matter (*pudgala*). The colour (*varṇa*), etc., in the pure, unbound-atom (*paramāṇu*) are the natural-qualities (*svabhāva guṇa*) of the matter. The colour (*varṇa*), etc., in the bound-atoms (*skandha*) – formed by the union of two or more atoms – are the unnatural-qualities (*vibhāva guṇa*) of the matter. To exist as the pure, unbound-atom (*paramāṇu*) is the natural-substance-mode (*svabhāva dravya paryāya*) of the matter (*pudgala*). The modification of the pure, unbound-atom (*paramāṇu*) from one colour (*varṇa*), etc., to another colour (*varṇa*), etc., is its

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natural-quality-mode (*svabhāva guṇa paryāya*). Modification into bound-atoms (*skandha*) – formed by the union of two or more atoms – is the unnatural-substance-mode (*vibhāva dravya paryāya*) of the matter (*pudgala*). The modification of the bound-atoms (*skandha*) from one colour (*varṇa*), etc., to another colour (*varṇa*), etc., is its unnatural-quality-mode (*vibhāva guṇa paryāya*).

General-qualities (*sāmānya guṇa*), like existence (*astitva*), activity or *arthakriyā* (*vastutva*), power of being known (*prameyatva*), and power of maintaining distinction with all other substances (*agurulaghutva*), are common to all substances. (see '*Niyamasāra*', p. 306-307). The five substances with bodily-existence – *pañcāstikāya* – exhibit existence (*sattā*) with respect to these qualities (*guṇa*) and modes (*paryāya*). Therefore these are said to exist (*asti*). Now, these five substances occupy multiple space-points (*pradeśa*) and fill up the three-worlds (*loka*). Therefore, these are said to have the characteristic of body (*kāya*). Combining the two characteristics – exist (*asti*) and body (*kāya*) – these five substances are called 'with bodily-existence' (*astikāya*). The substance-of-time (*kāla dravya*) occupies a single space-point (*pradeśa*) and, therefore, does not possess the characteristic of body (*kāya*).



छह द्रव्य -

The six substances (*dravya*) -

ते चेव अत्थिकाया तेकालियभावपरिणदा णिच्चा ।

गच्छंति दवियभावं परियट्टणलिंगसंजुत्ता ॥६॥

ते चैवास्तिकायाः त्रैकालिकभावपरिणता नित्याः ।

गच्छन्ति द्रव्यभावं परिवर्तनलिङ्गसंयुक्ताः ॥६॥

अन्वयार्थ - [ त्रैकालिकभावपरिणताः ] जो तीन काल के भावों-रूप परिणमित होते हैं तथा [ नित्याः ] नित्य हैं [ ते च एव अस्तिकायाः ] ऐसे वे ही अस्तिकाय, [ परिवर्तनलिङ्गसंयुक्ताः ] परिवर्तनलिंग (काल) सहित, [ द्रव्यभावं गच्छन्ति ] द्रव्यत्व को प्राप्त होते हैं। (अर्थात् वे छहों द्रव्य हैं।)

These five substances with bodily-existence (*astikāya*) which attain modes due to modification in the three times (past, present and future) and are permanent, together with the substance (of time) whose mark is to cause modification, are the six substances (*dravya*).

#### EXPLANATORY NOTE

From the point-of-view of the mode – *paryāyārthika naya* – these five substances with bodily-existence – *pañcāstikāya* – are transient (*kṣanika*), impermanent (*anitya*) and destructible (*vinaśvara*). From the point-of-view of the substance – *dravyārthika naya* – these substances are permanent (*nitya*).

Just as smoke is the mark that signifies the existence of fire, similarly, modification in the substances of the soul (*jīva*) and the matter (*pudgala*), etc., is the mark that signifies the existence of the substance-of-time (*kāla dravya*). In other words, the instrumental

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cause (*nimitta kāraṇa*) in modification of the substances is the substance-of-time (*kāla dravya*).

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छहों द्रव्यों अपने-अपने स्वभाव को नहीं छोड़ते -  
The six substances (*dravya*) don't leave  
their own-nature (*svabhāva*) -

अण्णोण्णं पविसंता दिंता ओगासमण्णमण्णस्स ।  
मेलंता वि य णिच्चं सगं सभावं ण विजहंति ॥७॥

अन्योऽन्यं प्रविशन्ति ददन्त्यवकाशमन्योऽन्यस्य ।  
मिलन्त्यपि च नित्यं स्वकं स्वभावं न विजहन्ति ॥७॥

अन्वयार्थ - [ अन्योन्यं प्रविशन्ति ] वे एक-दूसरे में प्रवेश करते हैं,  
[ अन्योन्यस्य ] अन्योन्य को [ अवकाशम् ददन्ति ] अवकाश देते हैं,  
[ मिलन्ति ] परस्पर (क्षीरनीरवत्) मिल जाते हैं, [ अपि च ] तथापि [ नित्यं ]  
सदा [ स्वकं स्वभावं ] अपने-अपने स्वभाव को [ न विजहन्ति ] नहीं छोड़ते।

These (six substances) enter into one another, provide room to one another, and mix with one another; still these do not leave their respective own-nature (*svabhāva*).

#### EXPLANATORY NOTE

These six substances provide room to one another and stay together for a certain time, still these neither become one with the other, nor do their specific qualities transmute to another. To assume that one substance becomes the other is the fault called *saṃkara*. To assume

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that the specific qualities of one substance get transmuted to the other is the fault called *vyatikara*.

In this verse, the statement that the substances enter into one another is in respect of the two substances, the soul (*jīva*) and the matter (*puḍgala*), that are with-activity (*kriyāvāna*). The statement that the substances provide room to one another is in respect of the substances (the soul and the matter) which are with-activity (*kriyāvāna*) and the substances which are without-activity (*niṣkriya*). The statement that the substances mix with one another is in respect of the substances without-activity (*niṣkriya*) – the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*).

सत्ता का स्वरूप -

**The nature of existence (*sattā*) -**

सत्ता सव्वपयत्था सविस्सरूवा अणंतपज्जाया ।

भङ्गुप्पादधुवत्ता सप्पडिवक्खा हवदि एक्का ॥८॥

सत्ता सर्वपदस्था सविश्वरूपा अनन्तपर्याया ।

भङ्गोत्पादध्रौव्यात्मिका सप्रतिपक्षा भवत्येका ॥८॥

अन्वयार्थ - [ सत्ता ] सत्ता [ भङ्गोत्पादध्रौव्यात्मिका ] उत्पाद-व्यय-ध्रौव्यात्मक, [ एका ] एक, [ सर्वपदस्था ] सर्वपदार्थ-स्थित, [ सविश्वरूपा ] सविश्वरूप, [ अनन्तपर्याया ] अनन्तपर्यायमय और [ सप्रतिपक्षा ] सप्रतिपक्ष [ भवति ] है।

The existence (*sattā*, *sat*, *sattva*) is the differentia of all objects (*vastu*, *padārtha*). Existence has many attributes; it gets transformed into infinite modes (*paryāya*); it is

.....

with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*); it is one [from the point-of-view of general-existence (*sattāsāmānya* or *mahāsattā*)]; and it is accompanied by its antithesis (*pratipakṣa*).

### EXPLANATORY NOTE

Any existing (*sat*) object (*vastu*) is neither absolutely permanent (*nitya*) nor absolutely momentary (*kṣaṇika*). Being subject to recognition (*pratyabhijñāna*), it has permanence from a particular point-of-view, not absolutely. The object also has momentariness since it exhibits change of state at different times. If the object be considered absolutely permanent, it cannot undergo transformation. If the object be considered absolutely momentary, its recognition will be meaningless. So far as the general characteristic (*mahāsattā*, *sāmānya sattā*) of a substance is concerned it neither originates nor gets destroyed since existence (being or *sat*) is its differentia. However, so far as the particular-existence (*viśeṣa svabhāva*, *sattāviśeṣa* or *avāntarasattā*) is concerned, the substance originates and gets destroyed. Thus, the existence (of a substance) is characterized by these three: origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). Mere origination (*utpāda*) does not exist because that is without stability and departure; mere destruction (*vyaya*) does not exist because that is without stability and origination; mere permanence (*dhrauvya*) does not exist because that is without destruction and origination. These three, mutually irrespective, are like the 'hair of a tortoise' or the 'sky-flower'.

The object (*vastu*) is existing (*sat*) with regard to own-substance (*svadrayya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*) but is non-existing (*asat*) with regard to other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*). The general-existence (*mahāsattā*) that is found in all substances has its antithesis

.....

(*pratipakṣa*) in the particular-existence (*avāntarasattā*) that is found in one particular substance. The general-existence (*mahāsattā*) that is found at all times and in all modes has its antithesis as the particular-existence (*avāntarasattā*) that is found at one time and in one mode. The general-existence (*mahāsattā*) that has all three marks, origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), has its antithesis in the particular-existence (*avāntarasattā*) that has only one mark of origination or destruction or permanence. The general-existence (*mahāsattā*) is from the pure generic-point-of-view (*śuddha saṃgraha naya*)<sup>1</sup>. The particular-existence (*avāntarasattā*) is from the impure generic-point-of-view (*aśuddha saṃgraha naya*) and also from the empirical- or systematic-point-of-view (*vyavahāra naya*)<sup>2</sup>.

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द्रव्य और सत्ता अनन्यभूत हैं -

**The existence (*sattā*) and the substance (*dravya*) are one -**

दवियदि गच्छदि ताइं ताइं सब्भावपज्जयाइं जं ।  
दवियं तं भण्णंते अणण्णभूदं तु सत्तादो ॥९॥

द्रवति गच्छति तांस्तान् सद्भावपर्यायान् यत् ।  
द्रव्यं तत् भणन्ति अनन्यभूतं तु सत्तातः ॥९॥

- 
1. The generic-point-of-view (*saṃgraha naya*) comprehends different substances, belonging to the same class, under one common head.
  2. The division of the reality or the objects comprehended by the generic-point-of-view (*saṃgraha naya*), in accordance with the rule, is the systematic-point-of-view (*vyavahāra naya*).

.....

अन्वयार्थ - [ तान् तान् सद्भावपर्यायान् ] उन-उन सद्भावपर्यायों को [ यत् ] जो [ द्रवति ] द्रवित होता है- [ गच्छति ] प्राप्त होता है, [ तत् ] उसे [ द्रव्यं भणन्ति ] (सर्वज्ञ) द्रव्य कहते हैं- [ सत्तातः अनन्यभूतं तु ] जो कि सत्ता से अनन्यभूत है।

That which unifies with and attains modes (*paryāya*), due to transformations in its nature (*svabhāva*), is called a substance (*dravya*) by the Omniscient Lord. The substance (*dravya*) is no different from the existence (*sattā*).

#### EXPLANATORY NOTE

That which had undergone transformations in the past, undergoes transformation in the present and shall undergo transformations in the future is a substance (*dravya*). The substance (*dravya*) thus attains modes (*paryāya*) which may be its natural-modes (*svabhāva paryāya*) or unnatural-modes (*vibhāva paryāya*). From the real, transcendental (*niścaya*) point-of-view, the existence (*sattā*) is same as the substance (*dravya*). The differences are highlighted only from the points-of-view including designation (*saṃjñā*), mark (*lakṣaṇa*) and purpose (*prayojana*). Thus, the definition of the existence (*sattā*), given in the previous verse, applies also to the substance (*dravya*).

द्रव्य के लक्षण -

The marks (*lakṣaṇa*) of the substance (*dravya*) -

द्वं सल्लक्षणयं उत्पादव्ययधुवत्तसंजुतं ।  
गुणपर्यायाश्रयं वा जं तं भणन्ति सव्वण्हू ॥१०॥

द्रव्यं सल्लक्षणकं उत्पादव्ययधुवत्वसंयुक्तम् ।  
गुणपर्यायाश्रयं वा यत्तद् भणन्ति सर्वज्ञाः ॥१०॥

अन्वयार्थ - [ यत् ] जो [ सल्लक्षणकम् ] 'सत्' लक्षण वाला है,  
[ उत्पादव्ययधुवत्वसंयुक्तम् ] जो उत्पाद-व्यय-ध्रौव्य संयुक्त है [ वा ] अथवा  
[ गुणपर्यायाश्रयम् ] जो गुण-पर्यायों को आश्रय (आधार) है, [ तद् ] उसे  
[ सर्वज्ञाः ] सर्वज्ञ [ द्रव्यं ] द्रव्य [ भणन्ति ] कहते हैं।

That which has existence (*sattā, sat, sattva*) as its mark (*lakṣaṇa*), is with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), or in which the qualities (*guṇa*) and the modes (*paryāya*) exist, has been called a substance (*dravya*) by the Omniscient Lord (*sarvajña*).

#### EXPLANATORY NOTE

From the point-of-view of the substance – *dravyārthika naya* – there is no difference between the existence (*sattā*) and the substance (*dravya*).

Due to the internal and external causes, each instant, the substance attains a new state of existence. This is origination (*utpāda*). For instance, the origination (*utpāda*) takes place of the pitcher from the clay. Similarly, the loss of the former state of existence is destruction

.....

(*vyaya*). The loss of the lump shape of the clay is destruction (*vyaya*). As there is no destruction (*vyaya*) or origination (*utpāda*) of the inherent nature or quality of the substance (*dravya*), it is also characterized by permanence (*dhrauvya*). The quality of being permanent is permanence (*dhrauvya*). For instance, the clay continues to exist in all states – the lump, the pitcher and the broken parts. From the point-of-view of the modes – *paryāyārthika naya* – these three are different from one another and also from the substance (*dravya*). From the point-of-view of the substance – *dravyārthika naya* – these three are not different mutually and from the substance (*dravya*). Hence it is appropriate to consider these three as marks (*lakṣaṇa*) of the substance (*dravya*) under consideration (*lakṣya*).

That in which the qualities (*guṇa*) and the modes (*paryāya*) exist is a substance (*dravya*). From the point-of-view of the modes – *paryāyārthika naya* – there is difference between the qualities (*guṇa*) and the substance (*dravya*). From the point-of-view of the substance – *dravyārthika naya* – there is no difference. Hence it is appropriate to consider these – the qualities (*guṇa*) and the modes (*paryāya*) – as marks (*lakṣaṇa*) of the substance (*dravya*) under consideration (*lakṣya*).

There is mutual inseparable togetherness – *avinābhāva* – between the three marks (*lakṣaṇa*) of the substance (*dravya*): 1) the existence (*sattā, sat, sattva*), 2) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), and 3) the qualities (*guṇa*) and the modes (*paryāya*). Any one mark (*lakṣaṇa*) must accompany the other two marks.

Ācārya Umāsvāmī's *Tattvārthasūtra*:

सद्द्रव्यलक्षणम् ॥५-२९॥

द्रव्य का लक्षण सत् (अस्तित्व) है।

The mark (*lakṣaṇa*) of a substance (*dravya*) is existence (being or *sat*).

.....

उत्पादव्ययध्रौव्ययुक्तं सत् ॥५-३०॥

जो उत्पाद-व्यय-ध्रौव्य सहित हो, सो सत् है।

Existence (*sat*) is with (*yukta*) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

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द्रव्य और पर्याय -

**The substance (*dravya*) and the modes (*pariyāya*) -**

उत्पत्ती व विणासो द्रव्यस्य य णत्थि अत्थि सद्भावो ।  
विगमुत्पादध्रुवत्तं करेति तस्सेव पज्जाया ॥११॥

उत्पत्तिर्वा विनाशो द्रव्यस्य च नास्त्यस्ति सद्भावः ।  
विगमोत्पादध्रुवत्वं कुर्वन्ति तस्यैव पर्यायाः ॥११॥

अन्वयार्थ - [ द्रव्यस्य च ] द्रव्य का [ उत्पत्तिः ] उत्पाद [ वा ] या [ विनाशः ] विनाश [ न अस्ति ] नहीं है, [ सद्भाव अस्ति ] सद्भाव है। [ तस्य एव पर्यायाः ] उसी की पर्यायें [ विगमोत्पादध्रुवत्वं ] विनाश, उत्पाद और ध्रुवता [ कुर्वन्ति ] करती हैं।

There is no origination (*utpāda*) and destruction (*vyaya*) of the substance (*dravya*); the substance has just the existence (*sattā*). The modes (*pariyāya*) [of the substance



(*dravya*)] cause origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

### EXPLANATORY NOTE

From the point-of-view of the substance – *dravyārthika naya* – the substance (*dravya*) is without a beginning and is eternal. It exists without being subjected to origination (*utpāda*) and destruction (*vyaya*). From the point-of-view of the modes – *paryāyārthika naya* – origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) take place in the modes (*paryāya*) of the substance.

*Ācārya Kundakunda's Pravacanasāra:*

उप्यादो य विणासो विज्जदि सव्वस्स अट्टजादस्स ।  
पज्जाएण दु केणवि अट्टो खलु होदि सब्भूदो ॥१-१८॥

किसी एक पर्याय से सब पदार्थों की उत्पत्ति तथा नाश मौजूद है लेकिन निश्चय से पदार्थ सत्तास्वरूप है।

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

*Ācārya Samantabhadra's Āptamīṇāmsā:*

घटमौलिसुवर्णार्थी नाशोत्पादस्थितिष्वयम् ।  
शोकप्रमोदमाध्यस्थ्यं जनो याति सहेतुकम् ॥५९॥

(सुवर्ण-घट को सुवर्ण-मुकुट में परिवर्तित करने की स्थिति में-) सुवर्ण के घट का, सुवर्ण के मुकुट का और केवल सुवर्ण का इच्छुक मनुष्य क्रमशः सुवर्ण-घट का नाश होने पर शोक को, सुवर्ण-मुकुट के उत्पन्न होने पर हर्ष को, और दोनों ही अवस्थाओं में सुवर्ण की स्थिति होने से शोक और हर्ष से

रहित माध्यस्थ्य-भाव को प्राप्त होता है। और यह सब सहेतुक होता है। (बिना हेतु के उन घटार्थी, मुकुटार्थी तथा सुवर्णार्थी के शोकादि की स्थिति नहीं बनती है।)

(When a diadem is produced out of a gold jar –) The one desirous of the gold jar gets to grief on its destruction; the one desirous of the gold diadem gets to happiness on its origination; and the one desirous of gold remains indifferent, as gold remains integral to both – the jar as well as the diadem. This also establishes the fact that different characters of existence (origination, destruction and permanence) are the causes of different responses.

While the substance (*dravya*) never leaves its essential character of existence (*satta*), 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 (*dravya*). Origination (*utpāda*) of the new mode (*pariyāya*) 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 (the bracelet) of gold, origination (*utpāda*) of the new mode (the earring) of gold, and permanence (*dhrauvya*) of gold (the substance – *dravya*), with its integral qualities, like yellowness and heavyness.

द्रव्य और पर्याय का अभेद -

The substance (*dravya*) is one with the mode (*pariyāya*) -

पञ्जयविजुदं द्रव्यं द्रव्यविजुत्ता य पञ्जया णत्थि ।  
दोण्हं अणणभूदं भावं समणा परूविंति ॥१२॥

पर्ययवियुतं द्रव्यं द्रव्यवियुक्ताश्च पर्याया न सन्ति ।  
द्वयोरनन्यभूतं भावं श्रमणाः प्ररूपयन्ति ॥१२॥

अन्वयार्थ - [ पर्ययवियुतं ] पर्यायों से रहित [ द्रव्यं ] द्रव्य [ च ] और [ द्रव्यवियुक्ताः ] द्रव्यरहित [ पर्यायाः ] पर्यायें [ न सन्ति ] नहीं होती हैं, [ द्वयोः ] दोनों का [ अनन्यभूतं भावं ] अनन्यभाव (अनन्यपना) [ श्रमणाः ] श्रमण [ प्ररूपयन्ति ] प्ररूपित करते हैं।

The substance (*dravya*) does not exist without the modes (*pariyāya*) and the modes (*pariyāya*) do not exist without the substance (*dravya*). The ascetics (*śramaṇa*) proclaim that the object (*bhāva* or *vastu*) is one (*abheda*) with the two - the substance (*dravya*) and the mode (*pariyāya*).

#### EXPLANATORY NOTE

Just as the cow-produce<sup>1</sup> (*gorasa*) does not exist without modes like the milk and the curd, similarly, the substance (*dravya*) does not exist without the modes (*pariyāya*). Or, just as the modes like the milk and the curd do not exist without the cow-produce (*gorasa*), similarly, the modes (*pariyāya*) do not exist without the substance (*dravya*). Thus, existence has threefold character - origination (of the mode that is the

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1. The genus cow-produce (*gorasa*) is consumed in many forms like milk, curd, cheese, and buttermilk.

curd), destruction (of the mode that is the milk), and permanence (of the substance that is the cow-produce, present in the curd as well as the milk). In both, the substance (*dravya*) and the mode (*paryāya*), oneness exists in regard to the object (*bhāva* or *vastu*).

द्रव्य और गुण का अभेद -

The substance (*dravya*) is one with the qualities (*guṇa*) -

द्व्येण विणा ण गुणा गुणेहिं द्व्वं विणा ण सभंवदि ।

अव्वदिरित्तो भावो द्व्वगुणाणं हवदि तम्हा ॥१३॥

द्रव्येण विना न गुणा गुणैर्द्रव्यं विना न सम्भवति ।

अव्यतिरिक्तो भावो द्रव्यगुणानां भवति तस्मात् ॥१३॥

अन्वयार्थ - [ द्रव्येण विना ] द्रव्य विना [ गुणाः न ] गुण नहीं होते, [ गुणैः विना ] गुणों बिना [ द्रव्यं न सम्भवति ] द्रव्य नहीं होता, [ तस्मात् ] इसलिये [ द्रव्यगुणानाम् ] द्रव्य और गुणों का [ अव्यतिरिक्तः भावः ] अव्यतिरिक्त-भाव (अभिन्नपना) [ भवति ] है।

The qualities (*guṇa*) do not exist without the substance (*dravya*) and the substance (*dravya*) is not possible without the qualities (*guṇa*). Therefore, the object (*bhāva* or *vastu*) is one (*abheda*) with the two - the qualities (*guṇa*) and the substance (*dravya*).

#### EXPLANATORY NOTE

The substance (*dravya*) is coextensive with its qualities (*guṇa*) and modes (*paryāya*). Gold is coextensive with its mode of earring or

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bangle, also with its quality of yellowness. The substance (*dravya*) is the substratum comprising infinite qualities (*guṇa*). Qualities (*guṇa*) exhibit eternal association (*anvaya*) with the substance. The substance (*dravya*) is not anything different from its qualities (*guṇa*); qualities are its own-nature (*svabhāva*). The substance (*dravya*) is inseparable (residing in the same substratum – *ayutasiddha*) from its qualities (*guṇa*), and permanent (*nitya*).

That which distinguishes one substance from other substances is its distinctive (*bhedaka*) qualities (*guṇa*). The presence of this quality proves its existence. The absence of the distinctive qualities would lead to intermixture or confusion between substances. For instance, the substance of soul (*jīva*) is distinguished from the matter (*pudgala*) and other substances by the presence of its distinctive qualities, such as knowledge (*jñāna*). The matter (*pudgala*) is distinguished from the souls (*jīva*) by the presence of its distinctive qualities, such as form (colour). Without such distinguishing characteristics, there would be no distinction between the souls and the matter.

द्रव्य सात-भंग वाला है -

The 'seven-nuance system' (*saptabhaṅgī*) -

सिय अत्थि णत्थि उहयं अव्वत्तव्वं पुणो य तत्तिदयं ।

दव्वं खु सत्तभंगं आदेशवसेण संभवदि ॥१४॥

स्यादस्ति नास्त्युभयमवक्तव्यं पुनश्च तत्रितयम् ।

द्रव्यं खलु सप्तभंगमादेशवशेन सम्भवति ॥१४॥

अन्वयार्थ - [ द्रव्यं ] द्रव्य [ आदेशवशेन ] आदेशवशात् (विवक्षा-वश)  
 [ खलु ] वास्तव में [ स्यात् अस्ति ] स्याद् अस्ति, [ नास्ति ] स्याद् नास्ति,  
 [ उभयम् ] स्याद् अस्ति-नास्ति, [ अवक्तव्यम् ] स्याद् अवक्तव्य [ पुनः च ]

.....

और [ तत्रितयम् ] अवक्तव्यता-युक्त तीन भंगवाला ( स्याद् अस्ति-अवक्तव्य, स्याद् नास्ति-अवक्तव्य और स्याद् अस्ति-नास्ति-अवक्तव्य - [ सप्तभङ्गम् ] इस प्रकार सात भंगवाला [ सम्भवति ] है।

The substance (*dravya*), essentially, is that which is expressed through the seven-limbs (*saptabhaṅga*) of assertion. These are: in a way (*syād*)<sup>1</sup> it simply is – *syād-asti*, in a way it simply is not – *syād-nāsti*, in a way it simply is and in a way it simply is not – *syād-asti-nāsti*, in a way it simply is indescribable – *syād-avaktavya*, and the combinations of ‘indescribable’ (*avaktavya*) with the first three: in a way it simply is and in a way it simply is indescribable – *syād-asti-avaktavya*, in a way it simply is not and in a way it simply is indescribable – *syād-nāsti-avaktavya*, and in a way it simply is, in a way it simply is not and in a way it simply is indescribable – *syād-asti-nāsti-avaktavya*.

### EXPLANATORY NOTE

The ‘seven-nuance system’ (*saptabhaṅgī*) embraces the seven limbs (*saptabhaṅga*) of assertion, the one-sided but relative method of comprehension, and also the acceptance and rejection of the assertion. Things are neither existent nor non-existent absolutely. Two seemingly contrary statements may be found to be both true if we take the trouble of finding out the two points of view from which the statements were made. For example, a man may be a father with

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1. The particle ‘*syād*’ in a sentence qualifies the acceptance or rejection of the proposition or predication expressed in the sentence. It refers to a ‘point-of-view’ or ‘in a particular context’ or ‘in a particular sense’.

reference to his son, and he may also be a son with reference to his father. Now it is a fact that he can be a son and a father at one and the same time. A thing may be said to be existent in a way and to be non-existent in another way, and so forth. *Syādvāda* examines things from seven points of view, hence the doctrine is also called *saptabhaṅgī naya* (sevenfold method of relative comprehension). It is stated as follows:

1. स्याद् अस्ति एव (*syād-asti-eva*)

In a way it simply is; this is the first ‘nuance’, with the notion of affirmation.

2. स्याद् नास्ति एव (*syād-nāsti-eva*)

In a way it simply is not; this is the second ‘nuance’, with the notion of negation.

3. स्याद् अवक्तव्य एव (*syād-avaktavya-eva*)

In a way it is simply indescribable; this is the third ‘nuance’, with the notion of *simultaneous* affirmation and negation.

4. स्याद् अस्ति नास्ति एव (*syād-asti-nāsti-eva*)

In a way it simply is, in a way it simply is not; this is the fourth ‘nuance’, with the notion of *successive* affirmation and negation.

5. स्याद् अस्ति अवक्तव्य एव (*syād-asti-avaktavya-eva*)

In a way it simply is, in a way it is simply indescribable; this is the fifth ‘nuance’, with the notion of affirmation and the notion of simultaneous affirmation and negation.

6. स्याद् नास्ति अवक्तव्य एव (*syād-nāsti-avaktavya-eva*)

In a way it simply is not, in a way it is simply indescribable; this is the sixth ‘nuance’, with the notion of negation and the notion of simultaneous affirmation and negation.

7. स्याद् अस्ति नास्ति अवक्तव्य एव (*syād-asti-nāsti-avaktavya-eva*)

In a way it simply is, in a way it simply is not, in a way it is simply indescribable; this is the seventh ‘nuance’, with the successive notions of affirmation and negation, and the notion of simultaneous affirmation and negation.



The phrase ‘in a way’ (*syād*) declares the standpoint of expression – affirmation with regard to own substance (*svadṛavya*), place (*svakṣetra*), time (*svakāla*), and being (*svabhāva*), and negation with regard to other substance (*paradravya*), place (*parakṣetra*), time (*parakāla*), and being (*parabhāva*). Thus, for a ‘jar’, in regard to substance (*dṛavya*) – earthen, it simply is; wooden, it simply is not. In regard to place (*kṣetra*) – room, it simply is; terrace, it simply is not. In regard to time (*kāla*) – summer, it simply is; winter, it simply is not. In regard to being (*bhāva*) – brown, it simply is; white, it simply is not. And the word ‘simply’ has been inserted for the purpose of excluding a sense not approved by the ‘nuance’; for avoidance of a meaning not intended. The phrase ‘in a way’ is used to declare that the ‘jar’ exists in regard to its own substance, etc., and not also in regard to other substance, etc. Even where the phrase is not employed, the meaning is conceived by the knowers of it in all cases from the sense; just as the word ‘*eva*’, having the purpose of cutting off the non-application.

The seven modes of predication may be obtained in case of the pairs of opposite attributes like eternal (*nitya*) and non-eternal (*anitya*), one (*eka*) and many (*aneka*), and universal (*sāmānya*) and particular (*viśeṣa*). These pairs of opposites can very well be predicated of every attribute of the reality. In the case of contradictory propositions, we have two opposite aspects of reality, both valid, serving as the basis of the propositions. Hence there is neither doubt nor confusion; each assertion is definite and clear. To the existence of an entity non-existence is indispensable; and to its non-existence the former. And the primariness and secondariness of the two depends on the standpoint or intent.

When a single entity is designated by the two attributes, existence and non-existence, applied simultaneously as primary, from the impossibility of such a word, the entity is indescribable (*avaktavya*). The pair of qualities, existence and nonexistence, cannot be stated together, as one thing, by the term ‘existent’ because that is incompetent for the expression of non-existence. Similarly, the term ‘non-existent’ cannot be used because that is incompetent for the

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expression of existence. Nor can a single conventional term express that since it can cause presentation of things only in succession. From lack of all forms of expression the entity is indescribable, but it stands out – overpowered by *simultaneous* existence and non-existence, both applied as primary. It is not in every way indescribable (*avaktavya*) because of the consequence that it would then be undenotable even by the word ‘indescribable’. It only refers to the impossibility of finding an idea which could include both, the thesis and the antithesis, at the same time. The remaining three are easily understood.

*Ācārya Kundakunda’s Pravacanasāra:*

अत्थि त्ति य णत्थि त्ति य हवदि अवत्तव्वमिदि पुणो दव्वं ।  
पज्जाएण दु केणवि तदुभयमादिद्वमण्णं वा ॥२-२३॥

जो वस्तु है वह किसी एक पर्याय से अस्ति रूप है और किसी एक पर्याय से वही द्रव्य नास्ति रूप है, तथा किसी एक पर्याय से अवक्तव्य है – वचनगोचर नहीं है। और फिर किसी एक पर्याय से वही द्रव्य अस्ति-नास्ति रूप है अथवा किसी एक पर्याय से अन्य तीन भंग स्वरूप कहा गया है।

According as the substance (*dravya*) is viewed with regard to its different modes (*pariyāya*), 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*).

*Ācārya Samantabhadra’s Āptamīṇāmsā:*

कथञ्चित् ते सदेवेष्टं कथञ्चिदसदेव तत् ।  
तथोभयमवाच्यं च नययोगान्न सर्वथा ॥१४॥

हे वीर जिन ! आपके शासन में वस्तु-तत्त्व कथञ्चित् सत्-रूप ही है,

कथञ्चित् असत्-रूप ही है। इसी प्रकार अपेक्षाभेद से वह वस्तु-तत्त्व कथञ्चित् उभय-रूप और कथञ्चित् अवक्तव्य-रूप ही है। (कथञ्चित् सत् और अवक्तव्य-रूप, कथञ्चित् असत् और अवक्तव्य-रूप तथा कथञ्चित् सत्, असत् और अवक्तव्य-रूप ही है।) नय की अपेक्षा से वस्तु-तत्त्व सत् आदि रूप है, सर्वथा नहीं।

O Lord ! In your reckoning, the object of knowledge is in a way existing (*sat*); in a way non-existing (*asat*); in a way both existing and non-existing (*sat* as well as *asat* – *ubhaya*); and in a way indescribable (*avaktavya*) [further, as a corollary, in a way existing (*sat*) and indescribable (*avaktavya*); in a way non-existing (*asat*) and indescribable (*avaktavya*); and in a way existing (*sat*), non-existing (*asat*), and indescribable (*avaktavya*)]. These assertions are made in accordance with the speaker's choice of the particular state or mode of the object – *naya*.

**स्याद्वादः सर्वथैकान्तत्यागात् किञ्चित्चिद्विधिः ।**

**सप्तभंगनयापेक्षो हेयादेयविशेषकः ॥१०४॥**

सर्वथा एकान्त का त्याग करके कथञ्चित् विधान करने का नाम स्याद्वाद है। (इसलिए कथञ्चित् आदि शब्द स्याद्वाद के पर्यायवाची हैं।) स्याद्वाद सप्तभंगों और नयों की अपेक्षा को लिए रहता है तथा हेय और उपादेय का विशेषक (भेदक) होता है।

Discarding the absolutist (*ekānta*) point of view and observing the practice of using the word '*kathañcit*' – 'from a certain viewpoint', or 'in a respect', or 'under a certain condition' – is what is known as *syādvāda* – the doctrine of conditional predication. It embraces the seven limbs (*saptabhaṅga*) of assertion, the one-sided but relative method of comprehension (*naya*), and also the acceptance and rejection of the assertion.

सत् का नाश नहीं, असत् का उत्पाद नहीं -

**No destruction of the existing (*sat*); no origination of the non-existing (*asat*) -**

भावस्स णत्थि णासो णत्थि अभावस्स चेव उप्पादो ।

गुणपज्जयेसु भावा उप्पादवए पकुव्वन्ति ॥१५॥

भावस्य नास्ति नाशो नास्ति अभावस्य चैव उत्पादः ।

गुणपर्यायेषु भावा उत्पादव्ययान् प्रकुर्वन्ति ॥१५॥

अन्वयार्थ - [ भावस्य ] भाव का (सत् का) [ नाशः ] नाश [ न अस्ति ] नहीं है [ च एव ] तथा [ अभावस्य ] अभाव का (असत् का) [ उत्पादः ] उत्पाद [ न अस्ति ] नहीं है, [ भावाः ] भाव (सत् द्रव्य) [ गुणपर्यायेषु ] गुण-पर्यायों में [ उत्पादव्ययान् ] उत्पाद-व्यय [ प्रकुर्वन्ति ] करते हैं।

There is no destruction (*vyaya, nāśa*) of the existing-object-of-knowledge (*bhāva, vastu, sat, padārtha*); similarly, there is no origination (*utpāda*) of the non-existing-object-of-knowledge (*abhāva, avastu, asat*). The existing-object-of-knowledge (*bhāva, vastu, sat, padārtha*) undergoes destruction (*vyaya, nāśa*) and origination (*utpāda*) in its qualities (*guṇa*) and modes (*paryāya*).

#### EXPLANATORY NOTE

Different modes of the cow-produce (*gorasa*) – like milk, curd, butter, cheese, buttermilk and clarified-butter (*ghee*) – exist due to presence of the cow-produce (*gorasa*). When butter turns into clarified-butter (*ghee*), there is no destruction of cow-produce (*gorasa*). Without destruction (*vyaya, nāśa*) of the cow-produce (*gorasa*), the mode of

.....

butter, with its own qualities, gets transformed into the mode of clarified-butter (*ghee*), with its own qualities. In both modes, the cow-produce (*gorasa*) subsists. If there be no cow-produce (*gorasa*), on what would these modes subsist?

Destruction (*vyaya*) itself, without origination (*utpāda*) would entail destruction (*vyaya*) of the 'existing' (*sat*) and on destruction (*vyaya*) of the 'existing' even knowledge, etc., would cease to exist. If origination (*utpāda*) could take place without permanence (*dhrauvya*) of the substance (*dravya*) then there would be origination (*utpāda*) of the 'non-existing' (*asat*); it would mean origination (*utpāda*) of the 'sky-flower' (*ākāśapuṣpa* or *gaganakusuma*).

Ācārya Kundakunda's *Pravacanasāra*:

ण भवो भंगविहीणो भंगो वा णत्थि संभवविहीणो ।  
उत्पादो वि य भंगो ण विणा धोव्वेण अत्थेण ॥२-८॥

व्यय रहित उत्पाद नहीं होता तथा उत्पाद रहित व्यय नहीं होता है। और उत्पाद तथा व्यय - ये दोनों नित्य-स्थिररूप पदार्थ के बिना 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.

जीव के गुण - चेतना और उपयोग -

The soul (*jīva*) has qualities (*guṇa*)

of consciousness (*cetanā*) and cognition (*upayoga*) -

भावा जीवादीया जीवगुणा चेदणा य उवओगो ।  
सुरणरणारयतिरिया जीवस्स य पज्जया बहुगा ॥१६॥

भावा जीवाद्या जीवगुणाश्चेतना चोपयोगः ।  
सुरनरनारकतिर्यञ्चो जीवस्य च पर्यायाः बहवः ॥१६॥

अन्वयार्थ - [ जीवाद्याः ] जीवादि (द्रव्य) वे [ भावाः ] 'भाव' (द्रव्य पदार्थ) हैं, [ जीवगुणाः ] जीव के गुण [ चेतना च उपयोगः ] चेतना तथा उपयोग हैं [ च ] और [ जीवस्य पर्यायाः ] जीव की पर्यायें [ सुरनरनारकतिर्यञ्चः ] देव-मनुष्य-नारक-तिर्यञ्चरूप [ बहवः ] अनेक हैं।

The existing-objects-of-knowledge (*bhāva, vastu, sat, padārtha*) include the soul (*jīva*). The qualities (*guṇa*) of the soul (*jīva*) are consciousness (*cetanā*) and cognition (*upayoga*). The modes (*paryāya*) of the soul (*jīva*) are in form of numerous celestial-beings (*deva*), human-beings (*manuṣya*), infernal-beings (*nāraka*), and plants-and-animals (*tiryāṅca*).

#### EXPLANATORY NOTE

Consciousness (*cetanā*) is of two kinds: pure-consciousness (*śuddha cetanā*) and impure-consciousness (*aśuddha cetanā*). Cognition (*upayoga*), too, is of two kinds: knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*). Pure-consciousness (*śuddha cetanā*) comprises knowledge-consciousness (*jñānacetanā*).

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Impure-consciousness (*aśuddha cetanā*) comprises karma-consciousness (*karmacetanā* or *bhāvakarma*) and fruit-of-karma-consciousness (*karmaphalacetanā*).

Knowledge-cognition (*jñānopayoga*) is with details and makes distinction (*vikalpa*) between objects (*artha*), like the soul (*jīva*) and the non-soul (*ajīva*). Perception-cognition (*darśanopayoga*) is without details and does not make such distinction. Knowledge-cognition (*jñānopayoga*) comprises knowledge of eight kinds: sensory-knowledge (*matijñāna*), scriptural-knowledge (*śrutajñāna*), clairvoyance (*avadhijñāna*), telepathy (*manahparyayajñāna*), omniscience (*kevalajñāna*), wrong-sensory-knowledge (*kumati*), wrong-scriptural-knowledge (*kuśruta*), and wrong-clairvoyance (*kuavadhi, vibhaṅga*). Omniscience (*kevalajñāna*) is pure (*śuddha*) and without-envelopment (*nirāvaraṇa*). The other seven kinds of knowledge are impure (*aśuddha*) and with-envelopment (*āvaraṇa*).

Perception-cognition (*darśanopayoga*) is of four kinds: ocular-perception-cognition (*cakṣudarśana*), non-ocular-perception-cognition (*acakṣudarśana*), clairvoyant-perception-cognition (*avadhidarśana*), and perfect, infinite-perception-cognition (*kevaladarśana*). Perfect, infinite-perception-cognition (*kevaladarśana*) is permanent as it is the result of destructional (*kṣāyika*) dispositions, pure (*śuddha*), and without-envelopment (*nirāvaraṇa*). The other three are the results of destruction-cum-subsidential (*kṣāyopaśamika*) dispositions, impure (*aśuddha*), and with-envelopment (*āvaraṇa*).

Modes (*paryāya*) are of two kinds: mode-of-substance (*dravyaparyāya*) and mode-of-qualities (*guṇaparyāya*).

The mode-of-substance (*dravyaparyāya*) is of two kinds: 1) *samāna-jātīya dravyaparyāya* – results from the union of atoms of the same class of substance, like different kinds of physical matter, and 2) *asamānajātīya dravyaparyāya* – results from 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 *ṣaṭguṇahānivrddhi*,

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*).

There is another way by which modes (*paryāya*) are classified: 1) *artha paryāya* – the subtle-modes, and 2) *vyañjana paryāya* – the gross-modes.

The subtle-modes (*artha paryāya*) are extremely subtle, change every instant, and beyond description. For the soul (*jīva*), the impure (*aśuddha*) subtle-modes (*artha paryāya*) include transformations due to the constantly changing passions (*kaṣāya*) and thought-complexion (*leśyā*).

The gross-modes (*vyañjana paryāya*) are gross, relatively enduring, and capable of description. For the soul (*jīva*), the unnatural gross-modes (*vibhāva vyañjana paryāya*) are the states of existence like the human-being (*manuṣya*) and the infernal-being (*nāraka*). Its natural gross-mode (*svabhāva vyañjana paryāya*) is the state of liberation.

मनुष्यरूप जीव ही अन्य पर्याय से उत्पन्न होता है -

**The soul (*jīva*) in form of human-being is reborn in other modes (*paryāya*) -**

मणुसत्तणेण णट्ठो देही देवो हवेदि इदरो वा ।

उभयत्थ जीवभावो ण णस्सदि ण जायदे अण्णो ॥१७॥

मनुष्यत्वेन नष्टो देही देवो भवति इतरो वा ।

उभयत्र जीवभावो न नश्यति न जायतेऽन्यः ॥१७॥

अन्वयार्थ - [ मनुष्यत्वेन ] मनुष्यत्व से (मनुष्य पर्याय से) [ नष्टः ] नष्ट हुआ [ देही ] देही (जीव) [ देवः वा इतरः ] देव अथवा अन्य पर्याय रूप

[ भवति ] होता है, [ उभयत्र ] उन दोनों में [ जीवभावः ] जीवभाव [ न नश्यति ] नष्ट नहीं होता और [ अन्यः ] दूसरा जीवभाव [ न जायतेः ] उत्पन्न नहीं होता।

The possessor-of-the-body (*dehī*)<sup>1</sup>, when its mode as a human-being (*manuṣya*) is destroyed, gets born as a celestial or other being. In the two states (of existence) there is neither the destruction (*vyaya, nāśa*) nor the origination (*utpāda*) of a new substance-of-soul (*jīvadravya, jīvabhāva*).

#### EXPLANATORY NOTE

This verse provides an example of the assertion that there is no origination (*utpāda*) and destruction (*vyaya, nāśa*) of the substance (*dravya*). (see verse 11, *ante*).

If a worldly-soul (*jīva*) that exists in the mode (*paryāya*) of a human-being (*manuṣya*) dies, it gets reborn as a celestial-being (*deva*) or in any other mode, depending on the karmas. Although there is the destruction (*vyaya, nāśa*) of the mode (*paryāya*) of the human-being (*manuṣya*) and the origination (*utpāda*) of the mode of the celestial-being (*deva*), but from the point-of-view of the substance – *dravyārthika naya* – there is neither the destruction (*vyaya, nāśa*) nor the origination (*utpāda*) of the soul (*jīva*). The modes, like the human-being (*manuṣya*) and the celestial-being (*deva*), pertain to the same worldly-soul (*jīva*) that is in its impure-state (*sopādhika*). In its pure state, the soul (*jīva*) is characterized by its intrinsic *agurulaghuguṇa*, which manifests in *ṣaṭguṇahānivr̥ddhi – svabhāva guṇaparyāya*.

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1. *dehī* – the worldly-soul, with the body (*deha, śarīra*)



जीव का नाश अथवा उत्पाद नहीं है -

**The soul (*jīva*) undergoes**

**neither destruction nor origination -**

सो चेव जादि मरणं जादि ण णट्ठो ण चेव उप्पण्णो ।

उप्पण्णो य विणट्ठो देवो मणुसु त्ति पज्जाओ ॥१८॥

स च एव जातिं मरणं याति न नष्टो न चैवोत्पन्नः ।

उत्पन्नश्च विनष्टो देवो मनुष्य इति पर्यायः ॥१८॥

अन्वयार्थ - [ सः च एव ] वही [ जातिं ] जन्म को और वही [ मरणं याति ] मृत्यु को प्राप्त करता है, तथापि [ न एव उत्पन्नः ] वह उत्पन्न नहीं होता [ च ] और [ न नष्टः ] नष्ट नहीं होता, [ देवः मनुष्यः ] देव, मनुष्य [ इति पर्यायः ] ऐसी पर्याय [ उत्पन्नः ] उत्पन्न होती है [ च ] और [ विनष्टः ] विनष्ट होती है।

The same worldly-soul (*jīva*) gets reborn that had died; in reality, there is neither destruction (*vyaya, nāśa*) nor origination (*utpāda*) of the soul (*jīva*). Only the modes (*pariyāya*) of the human-being (*manuṣya*) and the celestial-being (*deva*) have undergone destruction (*vyaya, nāśa*) and origination (*utpāda*).

#### EXPLANATORY NOTE

The modes (*pariyāya*) are sequential and exist for a certain time. These are seen, from the point-of-view of the mode – *pariyāyārthika naya* – as the destruction of the existing form and origination of the new form. From the point-of-view of the substance – *dravyārthika naya* – the substance (*dravya*) is eternal (*nitya*); it has the modes (*pariyāya*) which

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are transient (*anitya*) but still maintains its existence through these modes. The two attributes – being eternal (*nitya*) and being transient (*anitya*) – pertain to the same substance (*dravya*) but still there is no contradiction. The attribute of being eternal (*nitya*) is from the point-of-view of the substance – *dravyārthika naya*. The attribute of being transient (*anitya*) is from the point-of-view of the mode – *prayāyārthika naya*.

*Ācārya Pūjyapāda's Samādhitāntram:*

आत्मन्येवात्मधीरन्यां शरीरगतिमात्मनः ।

मन्यते निर्भयं त्यक्त्वा वस्त्रं वस्त्रान्तरग्रहम् ॥७७॥

आत्मस्वरूप में ही जिसकी आत्मबुद्धि है ऐसा अन्तरात्मा शरीर के विनाश को अथवा बाल-युवा आदिरूप उसकी परिणति को अपने आत्मा से भिन्न मानता है – शरीर के उत्पाद-विनाश में अपने आत्मा का उत्पाद-विनाश नहीं मानता – और इस तरह वह मृत्यु के अवसर पर एक वस्त्र त्याग कर दूसरा वस्त्र ग्रहण करने की तरह निर्भय रहता है।

The introverted-soul (*antarātmā*), established in the soul-nature, regards transformations in his body – stages like childhood, youth, old age and destruction – as not pertaining to his soul and, therefore, remains fearless at the time of death; he deems death to be just the change of clothes.

हर गति की अपनी प्रमाण स्थिति है -

Each state-of-existence (*gati*) has its own duration (*sthiti*) -

एवं सदो विणासो असदो जीवस्स णत्थि उप्पादो ।  
तावदिओ जीवाणं देवो मणुसो त्ति गदिणामो ॥१९॥

एवं सतो विनाशोऽसतो जीवस्य नास्त्युत्पादः ।  
तावज्जीवानां देवो मनुष्य इति गतिनाम ॥१९॥

अन्वयार्थ - [ एवं ] इस प्रकार [ जीवस्य ] जीव को [ सतः विनाशः ] सत् का विनाश और [ असतः उत्पादः ] असत् का उत्पाद [ न अस्ति ] नहीं है, (देव जन्मता है और मनुष्य मरता है, ऐसा कहा जाता है - उसका यह कारण है कि-) [ जीवानाम् ] जीवों को [ देवः मनुष्यः ] देव, मनुष्य [ इति गतिनाम ] ऐसा गति-नामकर्म [ तावत् ] उतने ही काल का होता है।

This way, the soul (*jīva*) does not exhibit the destruction (*vyaya, nāśa*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*). It is said that there is the origination (*utpāda*) of the celestial-being (*deva*) and the destruction (*vyaya, nāśa*) of the human-being (*manuṣya*); the reason is that these modes, due to the name-karma of the state-of-existence - *gatināmakarma* - have only that much duration (*sthiti*) of their fruition (*anubhava*).

#### EXPLANATORY NOTE

The worldly soul (*jīva*) attains different states-of-existence (*gati*) for a pre-determined duration (*sthiti*) of existence. The states of existence, like that of a human-being (*manuṣya*) or a celestial-being (*deva*), are

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determined by the name-karma of the state-of-existence (*gati*), and the duration of existence is determined by the life-determining (*āyuh*) karma. The same soul (*jīva*) subsists in all these states; these are just the different modes (*pariyāya*) of its existence. A very long culm of bamboo is marked by many nodes and internodes that have their own place in the log. Each internode, or culm segment, has its own existence, does not exist in any other internode, and is different from all other internodes. The bamboo, however, is present in all internodes. Similarly, the states of existence, like that of a human-being or a celestial-being, are stations in the long journey of the soul (*jīva*) in its worldly existence. When the soul (*jīva*) is viewed from the point-of-view of the substance (*dravyārthika naya*), the point-of-view of the mode (*pariyārthika naya*) becomes secondary; the soul (*jīva*) is said to be permanent (*nitya*). When the soul (*jīva*) is viewed from the point-of-view of the mode (*pariyārthika naya*), the point-of-view of the substance (*dravyārthika naya*) becomes secondary; the soul (*jīva*) is said to be transient (*anitya*). There is no contradiction in the two statements.

*Ācārya* Samantabhadra's *Svayambhūstotra*:

विधिनिषेधश्च कथञ्चिदिष्टौ विवक्षया मुख्यगुणव्यवस्था ।

इति प्रणीतिः सुमतेस्तवेयं मतिप्रवेकः स्तुवतोऽस्तु नाथ ॥५-५-२५॥

विधि अर्थात् अस्तपना, भावपना या नित्यपना तथा निषेध अर्थात् नास्तपना, अभावपना या अनित्यपना कथंचित् (किन्हीं अपेक्षाओं से) मान्य है, इष्ट है, सर्वथा नहीं। द्रव्य की अपेक्षा वस्तु सत् या नित्य है, पर्याय की अपेक्षा वस्तु असत् या अनित्य है। एक को मुख्य करना तथा दूसरे को गौण करना, यह व्यवस्था कहने वाले की इच्छा के अनुसार चलती है। जो जिस समय नित्यपना बताना चाहता है वह नित्य को मुख्य करके कहता है तब अनित्यपना गौण हो जाता है, तथा जो जब अनित्यपना समझाना चाहता है तब नित्यपना गौण हो जाता है। इस प्रकार हे सुमतिनाथ भगवन् ! आपकी यह तत्त्व के प्रतिपादन करने की शैली है। आपकी स्तुति करने से मेरी बुद्धि की उत्कृष्टता होवे, ऐसी मेरी भावना है।

.....

The attributes of existence and non-existence in an object are valid from particular standpoints; the validity of the statement is contingent on the speaker's choice, at that particular moment, of the attribute that he wishes to bring to the fore as the other attribute is relegated to the background. O Lord Sumatinātha, you had thus explained the reality of substances; may your adoration augment my intellect!

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पूर्व का अशुद्ध जीव ही सिद्ध अवस्था को प्राप्त होता है -  
**Only the previously impure soul (*jīva*)  
becomes liberated (*Siddha*) -**

ज्ञानावरणादीया भावा जीवेण सुट्ठु अणुबद्धा ।  
तेसिमभावं किच्चा अभूदपुव्वो हवदि सिद्धो ॥२०॥

ज्ञानावरणाद्याः भावाः जीवेन सुष्ठु अनुबद्धाः ।  
तेषां अभावं कृत्वा अभूतपूर्वः भवति सिद्धः ॥२०॥

अन्वयार्थ - [ ज्ञानावरणाद्याः भावाः ] ज्ञानावरणादि भाव [ जीवेन ] जीव के साथ [ सुष्ठु ] भली-भांति [ अनुबद्धाः ] अनुबद्ध हैं, [ तेषाम् अभावं कृत्वा ] उनका अभाव करके वह [ अभूतपूर्वः सिद्धः ] अभूतपूर्व सिद्ध [ भवति ] होता है।

The worldly soul (*jīva*) is intricately bound with karmas, like the knowledge-obscuring (*jñānāvaraṇīya*), and it attains, as never before, the state of liberation (*Siddha*) by destroying all those karmas.

EXPLANATORY NOTE

The worldly soul (*jīva*) is bound, from beginningless time, with the eight kinds of material-karmas (*dravyakarma*). These are instrumental causes (*nimitta kāraṇa*) of impure transformations [like attachment (*rāga*) and aversion (*dveṣa*)], called karma-consciousness (*bhāvakarma* or *karmacetanā*), in the soul. When a worthy (*bhavya*) soul treads the empirical (*vyavahāra*) path to liberation represented by the discrete Three-Jewels (*bheda ratnatraya*) and also the transcendental (*niścaya*) path to liberation represented by the indiscrete Three-Jewels (*abheda ratnatraya*), it destroys the material-karmas (*dravyakarma*) as well as the karma-consciousness (*bhāvakarma*). It then attains, from the point-of-view of the mode (*pariyāyārthika naya*), a state that it has never experienced before, that of the *Siddha*. From the point-of-view of the pure substance (*śuddha dravyārthika naya*), it has always been of the nature of the *Siddha*. Imagine a very long bamboo whose bottom half is artificially tainted with figures while the top part is clear of all blemish. A person who is able to see just the bottom part of the bamboo, and not its top part, would, with his limited knowledge, imagine that the whole of the bamboo must be such tainted. Same is the case with our understanding of the nature of the soul (*jīva*). In its worldly existence, the soul (*jīva*), due to its wrong-belief (*mithyātva*) and unnatural transformations in form of attachment (*rāga*) and aversion (*dveṣa*), is contaminated [from the empirical point-of-view (*vyavahāra naya*)]. However, from the point-of-view of the pure substance (*śuddha dravyārthika naya*), it has the nature of infinite-knowledge (*kevalajñāna*), etc. Just as the tainted bottom half of the bamboo causes the ignorant person to assume that the full bamboo must be similarly tainted, in the same way, when we perceive the soul from the eye that is contaminated with wrong-belief (*mithyātva*) and unnatural transformations in form of attachment (*rāga*) and aversion (*dveṣa*), we refuse to see it as a naturally pure substance. Just as the tainted bottom half of the bamboo becomes clear on washing, similarly, the

contaminated soul gets to purity on attainment of right faith (*samyagdarśana*), right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*).

*Ācārya Pūjyapāda's Iṣṭopadeśa:*

एकोऽहं निर्ममः शुद्धो ज्ञानी योगीन्द्रगोचरः ।

बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥२७॥

मैं एक, ममता-रहित, शुद्ध, ज्ञानी, योगीन्द्रों के द्वारा जानने योग्य हूँ। संयोगजन्य जितने भी देहादिक पदार्थ हैं, वे मुझसे सर्वथा बाहरी-भिन्न हैं।

I am one, without infatuation, pure, all-knowing, and capable to be known by the Master Ascetics. All attachments, internal and external, are totally foreign to my nature.

जीव की पर्यायों के चार प्रकार से कर्तृत्व -

**The modes (*paryāya*) of the soul (*jīva*)**

**exhibit four kinds of origination and destruction -**

एवं भावमभावं भावाभावं अभावभावं च ।

गुणपञ्जयेहिं सहिदो संसरमाणो कृणदि जीवो ॥२१॥

एवं भावमभावं भावाभावमभावभावं च ।

गुणपर्ययैः सहितः संसरन् करोति जीवः ॥२१॥

अन्वयार्थ - [ एवम् ] इस प्रकार [ गुणपर्ययैः सहितः ] गुण-पर्यायों सहित [ जीवः ] जीव [ संसरन् ] संसरण करता हुआ [ भावम् ] भाव, [ अभावम् ] अभाव, [ भावाभावम् ] भाव-अभाव [ च ] और [ अभावभावम् ] अभाव-भाव को [ करोति ] करता है।

.....

This way, the soul (*jīva*), with its qualities (*guṇa*) and modes (*paryāya*), while wandering in the world, undergoes origination (*bhāva, utpāda*), destruction (*abhāva, vyaya, nāśa*), destruction of the existing-state (*bhāvābhāva*), and, origination of the non-existing-state (*abhāvabhāva*).

### EXPLANATORY NOTE

As has already been said, the soul (*jīva*) is permanent (*nitya*) from the point-of-view of the substance (*dravyārthika naya*) and transient (*anitya*) from the point-of-view of the mode (*prayāyārthika naya*). The worldly soul (*jīva*), bound with the eight kinds of karmas, at the time of attaining the state-of-existence as a celestial-being (*deva*), causes the origination (*bhāva, utpāda*) of the mode of the celestial-being. It also causes the destruction (*abhāva, vyaya, nāśa*) of the mode of the human-being (*manuṣya*). At the time of leaving the state of the celestial-being, it starts the destruction of this existing mode – (*bhāvābhāva*). Again, it starts the origination of the non-existing mode of the human-being – *abhāvabhāva*.

These statements are incontrovertible. While making these statements, the point-of-view of the mode (*prayāyārthika naya*) is primary and the point-of-view of the substance (*dravyārthika naya*) is secondary, staying in the background.

*Ācārya Samantabhadra's Āptamīṇāmsā:*

धर्मं धर्मोऽन्य एवार्थो धर्मिणोऽनन्तधर्मणः ।

अङ्गित्वेऽन्यतमान्तस्य शेषान्तानां तदङ्गता ॥२२॥

अनन्त-धर्म वाले धर्मों का प्रत्येक धर्म एक भिन्न ही प्रयोजन को लिए हुए होता है। और उन धर्मों में से एक धर्म के प्रधान होने पर शेष धर्मों की प्रतीति उस समय गौण-रूप से होती है।



Each individual attribute (*dharma*) of an entity (*dharmī*), having innumerable attributes, carries with it a particular meaning. When one attribute is treated as the primary attribute, the other attributes stay in the background as the secondary attributes.

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पंचास्तिकाय का वर्णन -

The description of *pañcāstikāya* -

जीवा पुद्गलकाया आयासं अत्थिकाइया सेसा ।  
अमया अत्थित्तमया कारणभूदा हि लोगस्स ॥२२॥

जीवाः पुद्गलकाया आकाशमस्तिकायौ शेषौ ।  
अमया अस्तित्वमयाः कारणभूता हि लोकस्य ॥२२॥

अन्वयार्थ - [ जीवाः ] जीव, [ पुद्गलकायाः ] पुद्गलकाय [ आकाशम् ] आकाश और [ शेषौ अस्तिकायौ ] शेष दो अस्तिकाय [ अमयाः ] अकृत हैं, [ अस्तित्वमयाः ] अस्तित्वमय हैं और [ हि ] वास्तव में [ लोकस्य कारणभूताः ] लोक के कारणभूत हैं।

The souls (*jīva*), the matter-bodies (*pudgalakāya*), the space (*ākāśa dravya*) and the remaining two substances [the medium-of-motion (*dharma dravya*) and the medium-of-rest (*adharmā dravya*)] with bodily-existence - *astikāya* - are uncreated (*akṛta*), established in their own existence (*sattā*), and certainly are the cause of the universe-space (*loka*).

.....

EXPLANATORY NOTE

The five substances (*dravya*) with bodily-existence (*astikāya*) are the souls (*jīva*), the matter-bodies (*pudgalakāya*), the medium-of-motion (*dharma dravya*), the medium-of-rest (*adharma dravya*), and the space (*ākāśa dravya*). These are uncreated; there is no supreme power that has created these substances. These maintain their existence (*sattā*) throughout.

The universe-space (*loka*) is an assemblage of these five substances (*dravya*) with bodily-existence (*astikāya*), besides, of course, the substance-of-time (*kāla dravya*) that does not possess the characteristic of body (*kāya*).

काल में भी द्रव्यसंज्ञा है -

**The time (*kāla*), too, is a substance (*dravya*) -**

सबभावसभावाणं जीवाणं तह य पोग्गलाणं च ।  
परियट्टणसंभूदो कालो णियमेण पण्णत्तो ॥२३॥

सद्भावस्वभावानां जीवानां तथैव पुद्गलानां च ।  
परिवर्तनसम्भूतः कालो नियमेन प्रज्ञप्तः ॥२३॥

अन्वयार्थ - [ सद्भावस्वभावानाम् ] सत्ता-स्वभाव वाले [ जीवानाम् तथा एव पुद्गलानाम् च ] जीवों और पुद्गलों के [ परिवर्तनसम्भूतः ] परिवर्तन से सिद्ध होने वाले [ कालः ] ऐसे काल का [ नियमेन प्रज्ञप्तः ] (सर्वज्ञों द्वारा) नियम से (निश्चय से) उपदेश दिया गया है।

The Omniscients (*sarvajña*) have expounded that,

.....

certainly, the existence of the substance-of-time (*kāla dravya*) is established by the changes that take place incessantly in the substances of the souls (*jīva*) and the matter (*pudgala*) that are of the nature of existence (*sattā*).

### EXPLANATORY NOTE

In this world, the substances of the souls (*jīva*) and the matter (*pudgala*) incessantly undergo transformations in form of the trio of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) at the same time. These transformations are due to the instrumental-cause (*sahakarī kāraṇa*) of the substance-of-time (*kāla dravya*); just as the medium-of-motion (*dharma dravya*), the medium-of-rest (*adharma dravya*), and the space (*ākāśa dravya*) are the instrumental-causes (*sahakarī kāraṇa*) of the motion (*gati*), the rest (*sthiti*) and the accommodation (*avagāha*), respectively.

The infinitesimal time taken by the atom of matter – *pudgala-paramāṇu* – to traverse slowly from one space-point (*pradeśa*) to the other is the mode (*pariyāya*) of the substance of time (*kāla*). This infinitesimal time is called the ‘*samaya*’ – the measure of time. If individual *kālāṇu* were not separate and if it were possible for the *kālāṇu* to unite with each other, the mode (*pariyāya*) of the substance of time (*kāla*) – the ‘*samaya*’ – would not exist. The ‘*samaya*’ exists because transformation (*pariṇamana*) takes place in an indivisible (*akhaṇḍa*) substance (*dravya*) as it associates with separate *kālāṇu*, which do not unite with each other. The mode (*pariyāya*) of the substance of time (*kāla*) – the ‘*samaya*’ – manifests in the slow movement of the atom of matter – the *pudgala-paramāṇu*. That which neither originates nor vanishes with the origination or destruction of the mode, i.e., the ‘*samaya*’, is the *kālāṇu*, the substance of time (*kāla dravya*). The mode that is the ‘*samaya*’ is transient, the *kālāṇu* or the substance of time (*kāla dravya, niścaya-kāla*) is eternal.

.....

*Ācārya Kundakunda's Pravacanasāra:*

वदिवददो तं देसं तस्सम समओ तदो परो पुव्वो ।

जो अत्थो सो कालो समओ उप्पण्णपद्धंसी ॥२-४७॥

जो आकाश का एक प्रदेश है उसमें मंद गमन से जाने वाले पुद्गल-परमाणु को जितना कुछ सूक्ष्मकाल लगे वह 'समय' नामा पर्याय कहा जाता है। उस पर्याय से आगे तथा पहले जो नित्यभूत पदार्थ है वह कालनामा द्रव्य है, 'समय' उत्पन्न और प्रध्वंस वाला है।

The time taken by the indivisible atom of matter (*puḍgala-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.

निश्चयकाल का स्वरूप -

The substance of time (*niścaya-kāla*) -

ववगदपणवण्णरसो ववगददोगंधअट्टुफासो य ।

अगुरुलहुगो अमुत्तो वट्टुणलक्खो य कालो त्ति ॥२४॥

व्यपगतपंचवर्णरसो व्यपगतद्विगन्धाष्टस्पर्शश्च ।

अगुरुलघुको अमूर्तो वर्तनलक्षणश्च काल इति ॥२४॥

अन्वयार्थ - [ काल इति ] काल (निश्चयकाल) [ व्यपगतपंचवर्णरसः ]

पाँच वर्ण और पाँच रस रहित, [ व्यपगतद्विगन्धाष्टस्पर्शः च ] दो गन्ध और

.....

आठ स्पर्श रहित, [ अगुरुलघुकः ] अगुरुलघु, [ अमूर्तः ] अमूर्त [ च ] और [ वर्तनलक्षणः ] वर्तना-लक्षण वाला है।

The substance of time (*kāla dravya, niścaya-kāla*) does not have the five kinds of colour (*varṇa*), the five kinds of taste (*rasa*), the two kinds of smell (*gandha*), and the eight kinds of touch (*sparśa*), has the power to maintain distinction with all other substances (*agurulaghutva*), is incorporeal (*amūrta*), and has the mark (*lakṣaṇa*) of rendering help to substances in their continuity of being through gradual changes – *vartanā*.

#### EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra*:

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥५-२२॥

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

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

Colour (*varṇa*) is of five kinds: black (*kālā*), blue (*nīlā*), yellow (*pīlā*), white (*safeda*) and red (*lāla*). Taste (*rasa*) is of five kinds: bitter (*tītā*), sour (*khaṭṭā*), acidic (*kaḍuā*), sweet (*mīṭhā*) and astringent (*kasailā*). Smell (*gandha*) is of two kinds: pleasant smell (*sugandha*) and unpleasant smell (*durgandha*). Touch (*sparśa*) is of eight kinds: soft (*komala*), hard (*kaṭhora*), heavy (*bhārī*), light (*halkā*), cold (*thaṇḍā*), hot (*garma*), smooth (*snigdha*) and rough (*rūkṣa*).

The substance of time (*kāla dravya, niścaya-kāla*) assists in the

.....

transformation of other substances. It is like this: In winters, the disciples study on their own but fire assists them in their activity. Or, the potter's wheel revolves on its own but the nail at the bottom helps it in its revolution.

The disciple asks: Since there is no substance of time (*kāla dravya, niścaya-kāla*) beyond the universe-space (*lokākāśa*), how do transformations take place in the non-universe-space (*alokākāśa*)? It is like this: The agreeable touch (*sparśa*) by one part of the body results in pleasant feeling in whole of the body. Or, the bite of a snake in one part of the body results in the spread of the poison throughout the body. Or, the wound in one part of the body causes affliction in whole of the body. In the same way, although the substance of time (*kāla dravya, niścaya-kāla*) exists only in the universe-space (*lokākāśa*) but it assists, as an instrumental cause, transformations in the non-universe-space (*alokākāśa*) too. Another question is raised. The substance of time (*kāla dravya, niścaya-kāla*) assists transformations in the other substances but what assists transformations in the substance of time itself? The answer is that the substance of time (*kāla dravya, niścaya-kāla*) assists itself. It is akin to the substance of space (*ākāśa dravya*) that finds support in itself. Or, it is like the knowledge, the sun, the lamp, etc.; all illumine others as well as the self. No outside assistance is needed for their illumination. In the same way, the substance of time (*kāla dravya, niścaya-kāla*) assists itself in own transformations. A counter-question is raised: Why other substances, like the soul (*jīva*), do not assist themselves in own transformations? Why do you say that these depend on the substance of time for their transformations? The special-quality (*viśeṣa guṇa*) or the mark (*lakṣaṇa*) of the substance of time (*kāla dravya, niścaya-kāla*) is that it renders help to substances in their continuity of being through gradual changes – *vartanā*. The substance of space (*ākāśa dravya*), the medium-of-motion (*dharma dravya*), the medium-of-rest (*adharmā dravya*), the soul (*jīva*) and the physical-matter (*pudgala dravya*) undergo transformations due to the substance of time (*kāla dravya*). The mode 'samaya' of the substance of time (*kāla*) causes

transformations in the five substances. The upward-collection (*ūrdhvapracaya*) of the time (*kāla*) causes the *ūrdhvapracaya* of the five substances (*dravya*). The upward-collection (*ūrdhvapracaya*) of the time (*kāla*) is by the time (*kāla*) itself; its 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*). (see 'Pravacanasāra', p. 182-184).

The special quality of the substance of space (*ākāśa dravya*) is to assist other substances in their accommodation (*avagāha*), of the medium-of-motion (*dharma dravya*) is to assist other substances in their motion (*gati*), and of the medium-of-rest (*adharmā dravya*) is to assist other substances in their rest (*sthiṭi*). The special quality of one substance is not found in other substances. If all substances, which are only the substantive-cause (*upādāna kāraṇa*) of their transformations, become the instrumental-cause (*nimitta kāraṇa*) too of their transformations, the instrumentality of the substance of space (*ākāśa dravya*), the medium-of-motion (*dharma dravya*), and the medium-of-rest (*adharmā dravya*) in providing assistance to other substances in their accommodation (*avagāha*), motion (*gati*), and rest (*sthiṭi*), respectively, will become meaningless. Only two substances – the soul (*jīva*) and the matter (*pudgala*) – will remain. This is against the Scripture and the accepted conventions.

व्यवहारकाल का स्वरूप -

The empirical (*vyavahāra*) time (*kāla*) -

समओ णिमिसो कट्टा कला य णाली तदो दिवारत्ती ।  
मासोदुअयणसंवच्छरो त्ति कालो परायत्तो ॥२५॥

समयो निमिषः काष्ठा कला च नाली ततो दिवारात्रः ।  
मासर्त्वयनसंवत्सरमिति कालः परायत्तः ॥२५॥

अन्वयार्थ - [ समयः ] समय, [ निमिषः ] निमिष, [ काष्ठा ] काष्ठा,  
[ कला च ] कला, [ नाली ] घड़ी, [ ततः दिवारात्रः ] अहोरात्र (दिवस),  
[ मासर्त्वयनसंवत्सरम् ] मास, ऋतु और वर्ष - [ इति कालः ] ऐसा जो  
काल है (अर्थात् व्यवहारकाल) [ परायत्तः ] वह पराश्रित है।

The (modes of) time (*kāla*), known by ‘*samaya*’, ‘*nimiṣa*’, ‘*kāṣṭhā*’, ‘*kalā*’, and ‘*ghaḍī*’, resulting in ‘*dina-rāta*’, ‘*māsa*’, ‘*ṛtu*’, ‘*ayana*’, and ‘*varṣa*’, are dependent.

#### EXPLANATORY NOTE

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 (*paryāya*) of the substance of time (*kāla dravya*). This infinitesimal time is called the ‘*samaya*’ – indivisible unit of empirical (*vyavahāra*) 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.<sup>1</sup>

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

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*Ācārya Kundakunda's Pravacanasāra:*

समओ दु अप्पदेसो पदेसमेत्तस्स दव्वजादस्स ।  
वदिवददो सो वट्टदि पदेसमागासदव्वस्स ॥२-४६॥

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

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*).

*Ācārya Kundakunda's Niyamasāra:*

समयावलिभेदेण दु दुवियप्पं अहव होइ तिवियप्पं ।  
तीदो संखेज्जावलिहदसंठाणप्पमाणं तु ॥३१॥

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

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

The empirical (*vyavahāra*) substance of time (*kāla*) is of two kinds: the *samaya* and the *āvalī*. Or, it is of three kinds: the past

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(*atīta*), the present (*vartamāna*) and the future (*anāgata*). The empirical past (*atīta kāla*) is equal to the numerable *āvalī* multiplied by the number of liberated souls (the *Siddha*).

The smallest and indivisible unit of empirical (*vyavahāra*) time (*kāla*) is called the '*samaya*'. It depends on the movement of the atom of matter – *pudgala-paramāṇu*. The '*nimiṣa*' depends on the blink of the eye. The '*kāṣṭhā*', '*kalā*' and '*ghaḍī*' are all multiples of '*nimiṣa*'. The '*dina-rāta*' depends on the movement of the sun. The '*māsa*', '*ṛtu*', '*ayana*' and '*varṣa*' are all multiples of '*dina-rāta*'.

Terms constituting numerable (*saṃkhyāta*) time that are found in the Scripture are as under:<sup>1</sup>

- Innumerable *samaya* = 1 *āvalī*  
Numerable *āvalī* = 1 *ucchvāsa* (also called '*prāṇa*')  
7 *ucchvāsa* = 1 *stoka*  
7 *stoka* = 1 *lava*  
38½ *lava* = 1 *nālī*  
2 *nālī* = 1 *muhūrta* (= 48 minutes)  
30 *muhūrta* = 1 *dina-rāta* (= 24 hours)  
15 *dina-rāta* = 1 *pakṣa*  
2 *pakṣa* = 1 *māsa* (month)  
2 *māsa* = 1 *ṛtu*  
3 *ṛtu* = 1 *ayana*  
2 *ayana* = 1 *varṣa* (year)  
5 *varṣa* = 1 *yuga*  
2 *yuga* = 10 *varṣa*  
10,000 x 10 *varṣa* = 1 *lakṣa* (lakh) *varṣa*  
84 x 1 *lakṣa* (lakh) *varṣa* (years) = 1 *pūrvāṅga*  
1 *pūrva* = 84 lakh × 1 *pūrvāṅga*  
= 84 lakh × 84 lakh years

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

	= 70560000000000 years
	(also, 1 <i>pūrvakoti</i> = 1 crore × 1 <i>pūrva</i> ; 1 crore = 100 × 1 lakh = 100,00,000)
1 <i>parvāṅga</i>	= 84 × 1 <i>pūrva</i>
1 <i>parva</i>	= 84 lakh × 1 <i>parvāṅga</i>
1 <i>nayutāṅga</i>	= 84 × 1 <i>parva</i>
1 <i>nayuta</i>	= 84 lakh × 1 <i>nayutāṅga</i>
1 <i>kumudāṅga</i>	= 84 × 1 <i>nayuta</i>
1 <i>kumuda</i>	= 84 lakh × 1 <i>kumudāṅga</i>
1 <i>padmāṅga</i>	= 84 × 1 <i>kumuda</i>
1 <i>padma</i>	= 84 lakh × 1 <i>padmāṅga</i>
1 <i>nalīnāṅga</i>	= 84 × 1 <i>padma</i>
1 <i>nalina</i>	= 84 lakh × 1 <i>nalīnāṅga</i>
1 <i>kamalāṅga</i>	= 84 × 1 <i>nalina</i>
1 <i>kamala</i>	= 84 lakh × 1 <i>kamalāṅga</i>
1 <i>truṭitāṅga</i>	= 84 × 1 <i>kamala</i>
1 <i>truṭita</i>	= 84 lakh × 1 <i>truṭitāṅga</i>
1 <i>aṭaṭāṅga</i>	= 84 × 1 <i>truṭita</i>
1 <i>aṭaṭa</i>	= 84 lakh × 1 <i>aṭaṭāṅga</i>

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

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

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

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

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

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

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

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

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

व्यवहारकाल की पराधीनता -

The empirical (*vyavahāra*) time (*kāla*) is dependent -

णत्थि चिरं वा खिप्पं मत्तारहिदं तु सा वि खलु मत्ता ।

पोग्गलदव्वेण विणा तम्हा कालो पडुच्चभवो ॥२६॥

नास्ति चिरं वा क्षिप्रं मात्रारहितं तु सापि खलु मात्रा ।

पुद्गलद्रव्येण विना तस्मात्कालः प्रतीत्यभवः ॥२६॥

अन्वयार्थ - [ चिरं वा क्षिप्रं ] 'चिर' अथवा 'क्षिप्र' ऐसा ज्ञान (अधिक काल अथवा अल्प काल - ऐसा ज्ञान) [ मात्रारहितं तु ] परिणाम बिना (काल के माप बिना) [ न अस्ति ] नहीं होता, [ सा मात्रा अपि ] और वह परिणाम [ खलु ] वास्तव में [ पुद्गलद्रव्येण विना ] पुद्गलद्रव्य के बिना नहीं होता, [ तस्मात् ] इसलिये [ कालः प्रतीत्यभवः ] काल (व्यवहारकाल) पराश्रित-रूप से उपजने वाला है।

The duration of time (*kāla*) as 'long' or 'short' is not comprehended without a measure and that measure certainly does not come into being without the substance of matter (*pudgala dravya*). Therefore, the [empirical (*vyavahāra*)] time (*kāla*) is said to be due to the instrumentality of the matter (*pudgala*).

#### EXPLANATORY NOTE

The conventional time (*kāla*), when it is called either 'long' or 'short', has limitations. The terms 'long' and 'short' are relative. Since, conventionally, measures like the blink of the eye, or filling of a vessel, or movement of the sun, are used to determine the duration of time, it is said to be dependent. By convention, there are particular activities,

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namely, instant, etc., and cooking, etc., which are referred to as an instant of time, cooking time, and so on. But, in this conventional usage as an instant of time, cooking time, and so on, the term (*saṃjñā*) 'time' (*kāla*) is superimposed. And this term 'time' (*kāla*) signifies the existence of the 'real' (*mukhya*) time (*kāla*), which is the basis of the conventional or secondary (*vyavahāra* or *gauṇa*) time. How? This is because the secondary must imply the real. Thus, there are two kinds of time (*kāla*), the real-time (*mukhya-kāla* or *paramārtha-kāla* or *nīścaya-kāla*) and the conventional-time (*vyavahāra-kāla*). The real-time has its mark (*lakṣaṇa*) as continuity of being (*vartanā*), and the conventional-time has its marks (*lakṣaṇa*) as modification (*pariṇāma*), etc. The conventional-time is determined (recognized) by modification in other substances, which are ascertained by others. It is threefold, the past (*bhūta*), the present (*vartamāna*) and the future (*bhaviṣyat*). In the real-time the conception of time is of primary importance, and the idea of the past, the present and the future is secondary. In the conventional-time, the idea of the past, the present and the future is of prime importance, and the idea of real-time is subordinate. This is because the conventional-time depends on the substances endowed with-activity (*kriyāvāna*), and on the real-time. The unit of conventional time is the infinitesimal time taken by the atom of matter – *pudgala-paramāṇu* – to traverse slowly from one space-point (*pradeśa*) to the other. It is called 'samaya' – the mode (*paryāya*) of the substance of time (*kāla dravya*).

*Ācārya Nemicandra's Dravyasaṃgraha:*

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

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

Conventional time (*vyavahāra kāla*) is perceived by the senses

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through the transformations and modifications of substances. Real time (*niścaya kāla*), however, is the cause of imperceptible, minute changes (called *vartanā*) that go on incessantly in all substances.

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.

*Ācārya Nemicandra's Dravyasaṃgraha:*

लोयायासपदेसे इक्किकके जे द्विया हु इक्किकका ।  
रयणाणं रासी इव ते कालाणू असंखदव्वाणि ॥२२॥

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

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

जीव-द्रव्य की व्याख्या -

The substance of soul (*jīva*) -

जीवो त्ति हवदि चेदा उवओगविसेसिदो पहु कत्ता ।  
भोत्ता य देहमत्तो ण हि मुत्तो कम्मसंजुत्तो ॥२७॥

जीव इति भवति चेतयितोपयोगविशेषितः प्रभुः कर्ता ।  
भोत्ता च देहमात्रो न हि मूर्तः कर्मसंयुक्तः ॥२७॥

अन्वयार्थ - [ जीवः इति भवति ] आत्मा जीव है, [ चेतयिता ] चेतयिता (चेतने वाला) है, [ उपयोगविशेषितः ] उपयोग-लक्षित है (उपयोग लक्षण वाला है), [ प्रभुः ] प्रभु है, [ कर्ता ] कर्ता है, [ भोत्ता ] भोक्ता है, [ देहमात्रो ] देहप्रमाण है, [ न हि मूर्तः ] अमूर्त है [ च ] और [ कर्मसंयुक्तः ] कर्मसंयुक्त है।

The soul (*jīva*) is that which has life-principles (*prāṇa*), has consciousness (*cetanā*), has cognition (*upayoga*), is the lord (*prabhu*), is the doer (*kartā*), is the enjoyer (*bhoktā*), is of the size of the body (*śarīra-pramāṇa*), is incorporeal (*amūrta*) from the real point-of-view, and is bound with karmas (*karmasaṃyukta*).

#### EXPLANATORY NOTE

From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) lives with its life-principles (*prāṇa*) of existence (*sattā*), soul-principle (*jīvatva*) and knowledge (*jñāna*), etc. From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) lives with its life-principles (*prāṇa*) of dispositions or thought-activities – *bhāva* – due to destruction-cum-subsidence (*kṣayopaśama*) of karmas, and the fruition (*udaya*) of karmas. From the empirical

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point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – the soul (*jīva*) lives with its four life-principles (*prāṇa*) – *dravyapraṇa* – of strength (*bala-prāṇa*), senses (*indriya-prāṇa*), duration of age (*āyuh-prāṇa*), and respiration (*ucchvāsa-niḥśvāsa-prāṇa*). Worldly souls go round the cycle of rebirths since eternity; we cannot think of Jainism without its doctrine of transmigration. The cause of rebirths is karma; a subtle form of matter associated with the soul.

*Ācārya Nemicandra's Dravyasaṃgraha:*

तिक्काले चदुपाणा इंदियबलमाउआणपाणो य ।

ववहारा सो जीवो णिच्छयणयदो दु चेदणा जस्स ॥३॥

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

From the empirical or phenomenal point-of-view (*vyavahāra naya*), that which is living at present, will continue to live in the future, and was living in the past, through its four principles of organism [*prāṇa* – strength (*bala prāṇa*), senses (*indriya prāṇa*), duration of age (*āyuh prāṇa*), and respiration (*ucchvāsa-niḥśvāsa prāṇa*)], is the *jīva*. From the transcendental or noumenal point-of-view (*niścaya naya*), that which has consciousness is the *jīva*.

From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) has pure knowledge-consciousness (*jñānacetanā*). From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) has karma-consciousness (*karmacetanā* or *bhāvakarma*) and fruit-of-karma-consciousness (*karmaphalacetanā*).

Consciousness (*cetanā*) manifests itself in the form of cognition (*upayoga*). Through the faculty of cognition (*upayoga*), the soul (*jīva*) engages itself in the knowledge (*jñāna*) or perception (*darśana*) of the

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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. From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) has pure perception-cognition (*darśanopayoga*) and knowledge-cognition (*jñānopayoga*). From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) has impure cognition (*upayoga*) comprising perception and sensory-knowledge, etc., acquired according to the destruction-cum-subsidence (*kṣayopaśama*) of karmas.

From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) is the lord (*prabhu*) since it has the power of transforming itself into pure dispositions pertaining to liberation and its means. From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the lord (*prabhu*) since it has the power of transforming itself into impure dispositions pertaining to the worldly-existence (*saṃsāra*) and its means.

From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) is the doer (*kartā*) of its pure dispositions (*bhāva*). From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the doer (*kartā*) of its impure dispositions (*bhāva*), like attachment (*rāga*) due to karma-consciousness (*bhāvakarma*). From the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – the soul (*jīva*) is the doer (*kartā*) of its material-karmas (*dravyakarma*), like knowledge-obscuring (*jñānāvaraṇīya*), and quasi-karma (*nokarma*), like the external body (*śarīra*).

Ācārya Nemicandra's *Dravyasaṃgraha*:

पौंगलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।

चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥८॥

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

From the empirical point-of-view (*vyavahāra naya*), the soul is said to be the producer of karmic matter (like knowledge-obscuring karma); from the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul is responsible for its psychic dispositions (like attachment and aversion); but from the pure transcendental point of view (*śuddha niścaya naya*), the soul is consciousness – pure perception and knowledge.

From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) is the enjoyer (*bhoktā*) of the pure and supreme happiness appertaining to the soul itself. From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the enjoyer (*bhoktā*) of the happiness and misery appertaining to the senses (*indriya*). From the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – the soul (*jīva*) is the enjoyer (*bhoktā*) of the agreeable and disagreeable external objects of the senses, like food, that provide it with happiness or misery.

*Ācārya Nemicandra's Dravyasaṃgraha:*

ववहारा सुहदुखं पुगलकम्मफलं पभुंजेदि ।

आदा णिच्छयणयदो चेदणभावं खु आदस्स ॥९॥

आत्मा व्यवहारनय से सुख-दुःख रूप पुद्गल कर्मों के फल को भोगता है और निश्चयनय से आत्मा चेतन स्वभाव (शुद्ध ज्ञान व दर्शन) को भोगता है।

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

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From the transcendental point-of-view (*niścaya naya*), the soul (*jīva*) has innumerable (*asaṃkhyāta*) space-points (*pradeśa*) as the universe-space (*lokākāśa*). However, from the empirical point-of-view (*vyavahāra naya*) the soul (*jīva*), due to its capacity of expansion and contraction, is co-extensive with the physical body that it inhabits. Thus it is said to be of the size of the body (*śarīra-pramāṇa*).

Ācārya Nemicandra's *Dravyasaṃgraha*:

अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।

असमुहदो ववहारा णिच्छयणयदो असंखदेसो वा ॥१०॥

व्यवहारनय से समुद्घात अवस्था के अतिरिक्त यह जीव संकोच तथा विस्तार से छोटे और बड़े शरीर के प्रमाण रहता है, और निश्चयनय से जीव असंख्यात-प्रदेशी है।

From the empirical point-of-view (*vyavahāra naya*), the soul, in states other than that of *samudghāta*, due to its capacity of expansion and contraction, is co-extensive with the physical body that it inhabits, but from the transcendental point-of-view (*niścaya naya*), the soul has innumerable space-points.

From the transcendental point-of-view (*niścaya naya*), the soul (*jīva*) is incorporeal (*amūrta*). However, from the empirical point-of-view (*vyavahāra naya*) the soul (*jīva*), being sullied with the karmic dirt including the body, is said to be corporeal (*mūrta*).

From the transcendental point-of-view (*niścaya naya*), the soul (*jīva*) is pure, rid of the karmas. However, from the empirical point-of-view (*vyavahāra naya*) the soul (*jīva*) is bound with the karmas (*karma-saṃyukta*).

आत्मा की मुक्त अवस्था का स्वरूप -  
The nature of the liberated soul (*ātmā*) -

कम्ममलविप्पमुक्को उड्ढं लोगस्स अंतमधिगंता ।  
सो सव्वणाणदरिसी लहदि सुहमणिंदियमणंतं ॥२८॥

कर्ममलविप्रमुक्त ऊर्ध्वं लोकस्यान्तमधिगम्य ।  
स सर्वज्ञानदर्शी लभते सुखमनिन्द्रियमनंतम् ॥२८॥

अन्वयार्थ - [ कर्ममलविप्रमुक्तः ] कर्ममल से मुक्त आत्मा [ ऊर्ध्वं ] ऊपर [ लोकस्य अन्तम् ] लोक के अन्त को [ अधिगम्य ] प्राप्त करके, [ सः सर्वज्ञानदर्शी ] वह सर्वज्ञ-सर्वदर्शी [ अनंतम् ] अनंत, [ अनिन्द्रियम् ] अनिन्द्रिय (अतीन्द्रिय) [ सुखम् ] सुख का [ लभते ] अनुभव करता है।

The soul (*ātmā*) that is rid of all karmic mire darts up and reaches the end of the universe (*loka*). Becoming all-knowing (*sarvajñā*) and all-perceiving (*sarvadarśī*), it experiences infinite, sense-independent (*atīndriya*) happiness.

#### EXPLANATORY NOTE

With utter destruction of all karmas, the soul gets liberated; it attains liberation (*mokṣa*). Liberation implies complete destruction of the material-karmas (*dravyakarma*), quasi-karmas (*nokarma*), and psychic-karmas (*bhāvakarma*). The worldly soul is with bondage of karmas; it is thus dependent from a certain point-of-view. The same soul, on utter destruction of all karmas, becomes independent. Liberation (*mokṣa*) is attained on destruction of the dispositions (*bhāva*) like the subsidential (*aupaśamika*), and the capacity for liberation - *bhavyatva*. However, there is no destruction of infinite-

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faith – *kevalasamyaktva*, infinite-knowledge – *kevalajñāna*, infinite-perception – *kevaladarśana*, and infinite-perfection – *siddhatva*.

The liberated soul does not go beyond the end of the universe as no medium of motion – *dharmāstikāya* – exists there.

On liberation, the soul attains the state of sense-independent (*atīndriya*) perfect knowledge – *kevalajñāna* – and perception of unimaginable splendour and magnificence.

*Ācārya Kundakunda's Niyamasāra:*

णट्टुक्कम्मबंधा अट्टमहागुणसमणिया परमा ।  
लोयगगठिदा णिच्चा सिद्धा ते एरिसा होंति ॥७२॥

जिन्होंने अष्ट कर्मों के बन्ध को नष्ट कर दिया है, जो आठ महागुणों से सहित हैं, उत्कृष्ट हैं, लोक के अग्र में स्थित हैं, तथा नित्य हैं, वे ऐसे सिद्ध परमेष्ठी होते हैं।

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

मुक्त आत्मा के ज्ञान-दर्शन-सुख -

The knowledge (*jñāna*), perception (*darśana*) and happiness (*sukha*) of the liberated soul -

जादो सयं स चेदा सव्वण्हू सव्वलोगदरसी य ।

पप्पोदि सुहमणंतं अक्वाबाधं सगममुत्तं ॥२९॥

जातः स्वयं स चेतयिता सर्वज्ञः सर्वलोकदर्शी च ।

प्राप्नोति सुखमनंतमव्याबाधं स्वकममूर्तम् ॥२९॥

अन्वयार्थ - [ सः चेतयिता ] वह चेतयिता (आत्मा) [ सर्वज्ञः ] सर्वज्ञ [ च ] और [ सर्वलोकदर्शी ] सर्वलोकदर्शी [ स्वयं जातः ] स्वयं होता हुआ, [ स्वकम् ] स्वकीय [ अमूर्तम् ] अमूर्त, [ अव्याबाधं ] अव्याबाध, [ अनंतम् ] अनंत [ सुखम् ] सुख को [ प्राप्नोति ] प्राप्त करता है।

Such a soul (*ātmā*), on its own, becomes all-knowing (*sarvajña*) and all-perceiving [*sarvalokadarśī* – perceiver of the universe (*loka*) as well as the non-universe (*aloka*)], experiences happiness that is infinite, without-impediments (*avyābādha*), self-born, and incorporeal (*amūrtika*).

#### EXPLANATORY NOTE

From the transcendental point-of-view (*nīścaya naya*), the soul (*ātmā*) has the nature of perfect-knowledge (*kevalajñāna*), perfect-perception (*kevaladarśana*) and perfect-happiness (*paramasukha*). However, in its worldly-state, due to envelopment with karmas and destruction-cum-subsidence (*kṣayopaśama*) of the knowledge-obscuring (*jñānavaraṇīya*) karmas, it knows only through the sense-dependent knowledge. It perceives a little through the eye and the mind. It experiences happiness only through the senses and the mind. This

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happiness is dependent and with-impediments.

*Ācārya Kundakunda's Pravacanasāra:*

सपरं बाधासहिदं विच्छिण्णं बंधकारणं विसमं ।  
जं इंदियेहिं लद्धं तं सोक्खं दुक्खमेव तथा ॥१-७६॥

जो पाँच इन्द्रियों से प्राप्त हुआ सुख है सो ऐसा सुख दुःखरूप ही है क्योंकि वह सुख पराधीन है, क्षुधा-तृषादि बाधायुक्त है, असाता के उदय से विनाश होने वाला है, 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 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.

The same soul (*atmā*) when with own exertion it becomes all-knowing (*sarvajña*) and all-perceiving (*sarvalokadarśī*), experiences sense-independent and infinite happiness.

*Ācārya Kundakunda's Pravacanasāra:*

जादं सयं समत्तं णाणमणंतथ्वित्थडं विमलं ।  
रहिदं तु ओग्गहादिहिं सुहं ति एगंतियं भणिदं ॥१-५९॥

अपने आप से ही उत्पन्न, सम्पूर्ण, सब पदार्थों में फैला हुआ, निर्मल और अवग्रह, ईहा आदि से रहित, ऐसा ज्ञान निश्चय सुख है - 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 (*ihā*) - is certainly the absolute (pure) happiness.



संसारी जीव के प्राण -

Life-principles (*prāṇa*) of the worldly soul -

पाणेहिं चदुहिं जीवदि जीविस्सदि जो हु जीविदो पुव्वं ।

सो जीवो पाणा पुण बलमिंदियमाउ उस्सासो ॥३०॥

प्राणैश्चतुर्भिर्जीवति जीविष्यति यः खलु जीवितः पूर्वम् ।

स जीवः प्राणाः पुनर्बलमिन्द्रियमायुरुच्छ्वासः ॥३०॥

अन्वयार्थ - [ यः खलु ] जो [ चतुर्भिः प्राणैः ] चार प्राणों से [ जीवति ] जीता है, [ जीविष्यति ] जियेगा और [ जीवितः पूर्वम् ] पूर्वकाल में जीता था, [ सः जीवः ] वह जीव है, [ पुनः प्राणाः ] और वह प्राण [ इन्द्रियम् ] इन्द्रिय, [ बलम् ] बल, [ आयुः ] आयु तथा [ उच्छ्वासः ] श्वासोच्छ्वास है।

That which is living at present, will live in the future and has lived in the past through the four life-principles (*prāṇa*) is the soul (*jīva*). And, the four life-principles (*prāṇa*) are strength (*bala-prāṇa*), senses (*indriya-prāṇa*), duration of age (*āyuh-prāṇa*), and respiration (*ucchvāsa-niḥśvāsa-prāṇa*).

#### EXPLANATORY NOTE

The living organism must have these four fundamental life-principles (*prāṇa*):

1. *bala-prāṇa* or channels of activity:
  - (a) *manobala* or strength of mind.
  - (b) *vāgbala* or strength of speech.
  - (c) *kāyabala* or strength of body.
2. *indriya-prāṇa* are the senses:
  - (a) *sparśa* or contact sense through the skin.

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- (b) *rasa* or taste through the tongue.
  - (c) *ghrāṇa* or smell through the nose.
  - (d) *śabda* or sound through the ears.
  - (e) *cakṣu* or vision through the eyes.
3. *āyuh-prāṇa* – the duration of age.
  4. *ucchvāsa-niḥśvāsa-prāṇa* – respiration.

Thus the four life-principles (*prāṇa*) become ten when details are taken into consideration. Not all ten kinds are present in every soul; there are organisms which have not all the five senses.

These life-principles are the result of the name-karma (*nāmakarma*). These are considered essential characteristics of the soul only from the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya*, i.e., non-figurative expression of an apparently connected but essentially alien attribute. These life-principles do not form the nature of the soul-stuff but are indicators or signs of the presence of the soul in an embodied condition. Since in our mundane existence we are unable to directly perceive the soul, we try to perceive it through these empirical life-principles. These life-principles are not the natural attributes of the soul but are karma-generated. Bound, from beginningless time, with delusion and other karmas, the soul incessantly acquires these material life-principles. Enjoying the fruits of karmas through these life-principles, it again gets bound with karmas. These life-principles are the cause as well as the effect of material karmas and, therefore, are material in nature, as against the non-material nature of the pure soul. So long as the soul does not give up attachment towards external objects, own body being the foremost, it keeps on possessing these material life-principles.

जीव के कुछ विशेष गुण, प्रमाण आदि -

Some special attributes, number, etc., of souls -

अगुरुलहुगा अणंता तेहिं अणंतेहिं परिणदा सव्वे ।

देसेहिं असंखादा सियलोगं सव्वमावण्णा ॥३१॥

केचित्तु अणावण्णा मिच्छादंसणकसायजोगजुदा ।

विजुदा य तेहिं बहुगा सिद्धा संसारिणो जीवा ॥३२॥

अगुरुलघुका अनंतास्तैरनंतैः परिणताः सर्वे ।

देशैरसंख्याताः स्याल्लोकं सर्वमापन्नाः ॥३१॥

केचित्तु अनापन्ना मिथ्यादर्शनकषाययोगयुताः ।

वियुताश्च तैर्बहवः सिद्धाः संसारिणो जीवाः ॥३२॥

अन्वयार्थ - [ अनंताः अगुरुलघुकाः ] अनंत ऐसे जो अगुरुलघु (गुण, अंश) [ तैः अनंतैः ] उन अनंत अगुरुलघु रूप से [ सर्वे ] सर्व जीव [ परिणताः ] परिणत हैं, [ देशैः असंख्याताः ] वे (जीव) असंख्यात प्रदेशवाले हैं। [ स्यात् सर्वम् लोकम् आपन्नाः ] कुछ (जीव) समस्त लोक को प्राप्त होते हैं [ केचित्तु ] और कुछ [ अनापन्नाः ] अप्राप्त होते हैं। [ बहवः जीवाः ] अनेक (अनंत) जीव [ मिथ्यादर्शनकषाययोगयुताः ] मिथ्यादर्शन-कषाय-योग सहित [ संसारिणः ] संसारी हैं [ च ] और अनेक (अनंत जीव) [ तैः वियुताः ] मिथ्यादर्शन-कषाय-योग रहित [ सिद्धाः ] सिद्ध हैं।

The *agurulaghuguna* – the power of maintaining distinction with all other substances – are infinite. All souls (*jīva*) undergo transformations due to the infinite *agurulaghuguna*, and have innumerable (*asamkhyāta*) space-points (*pradeśa*). Some souls (*jīva*), from a particular standpoint, fill up the entire universe-space

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(*lokākāśa*) but many others do not undergo such expansion. Many (infinite) souls, due to association with wrong-belief (*mithyādarśana*), passions (*kaṣāya*) and activities (*yoga*), are the transmigrating (*saṃsārī*) souls. And many (infinite) souls, rid of these – wrong-belief (*mithyādarśana*), passions (*kaṣāya*) and activities (*yoga*) – are the liberated (*Siddha, mukta*) souls.

### EXPLANATORY NOTE

By the authority of the Scripture, infinite attributes – ‘*aguru-laghuguṇa*’ – which maintain individuality of substances, are admitted. These undergo six different steps of infinitesimal changes of rhythmic rise and fall (increase and decrease), called ‘*śaṭguṇa-hānivrddhi*’. Origination (*utpāda*) and destruction (*vyaya*) in substances are established by this internal cause.<sup>1</sup>

That which is uncountable is innumerable (*asaṃkhyāta*). Innumerable is of three kinds, the minimum, the maximum, and that which is neither the minimum nor the maximum (i.e., midway between the two). Here the third variety of innumerable is implied. A space-point (*pradeśa*) is said to be the space occupied by an indivisible elementary particle (*paramāṇu*). The medium of motion (*dharma*), the medium of rest (*adharmā*) and each individual soul (*jīva*) have the same innumerable (*asaṃkhyāta*) space-points (*pradeśa*). The media of motion and of rest are ‘*niṣkriya*’ – without activity – and co-extensive with the universe (*loka*). Though the soul has the same number of space-points as these two, still it is capable of contraction and expansion. So it occupies either a small body or a big one as determined by the karmas.

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1 – See also Vijay K. Jain (2018), *Ācārya Umāsvāmī’s Tattvārthasūtra*, p. 185; Pt. Phoolcandra Śāstrī (2010), *Ācārya Pūjyapāda’s Sarvārthasiddhi*, p. 207.

But, when, at the time of *kevali-samudghāta*<sup>1</sup>, the soul expands, filling up the entire universe, the central eight space-points of the soul remain at the centre of the *Citrā pṛthivī* below Mount Meru and the remaining space-points spread filling up the entire universe in all directions.

The universe is full of minute, one-sensed souls (*jīva*), governed by the 'sthāvara' name-karma (*nāmakarma*). From this point-of-view, some souls are in the entire universe. Some gross, one-sensed, two- to four-sensed, and five-sensed souls (*jīva*) inhabit only certain places of the universe. Infinite souls (*jīva*), having been perennially associated with wrong-belief (*mithyādarśana*), passions (*kaṣāya*) and activities (*yoga*), are the transmigrating (*saṃsarī*) souls. Infinite souls (*jīva*), rid of these three, are the liberated (*Siddha, mukta*) souls.

Ācārya Umāsvāmī's *Tattvārthasūtra*:

संसारिणो मुक्ताश्च ॥२-१०॥

जीव संसारी और मुक्त - ऐसे दो प्रकार के हैं।

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

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

जीव का देहप्रमाणपना -

**The soul (*jīva*) expands or contracts  
according to the size of the body (*śarīra*) -**

जह पउमरायरयणं खित्तं खीरे पभासयदि खीरं ।

तह देही देहत्थो सदेहमेत्तं पभासयदि ॥३३॥

यथा पद्मरागरत्नं क्षिप्तं क्षीरे प्रभासयति क्षीरम् ।

तथा देही देहस्थः स्वदेहमात्रं प्रभासयति ॥३३॥

अन्वयार्थ - [ यथा ] जिस प्रकार [ पद्मरागरत्नं ] पद्मरागरत्न [ क्षीरे क्षिप्तं ]  
दूध में डाला जाने पर [ क्षीरम् प्रभासयति ] दूध को प्रकाशित करता है,  
[ तथा ] उसी प्रकार [ देही ] देही ( जीव ) [ देहस्थः ] देह में रहता हुआ  
[ स्वदेहमात्रं प्रभासयति ] स्वदेह-प्रमाण प्रकाशित होता है।

Just as the lotus-hued-ruby (*padmarāga ratna*) immersed in milk imparts its sheen (*prabhā*) to the whole of milk, similarly, the possessor-of-the-body (*dehī*), i.e., the soul (*jīva*), while in the body, imparts its sheen to the whole of body.

#### EXPLANATORY NOTE

The sheen (*prabhā*) of the lotus-hued-ruby (*padmarāga ratna*) that has been immersed in a jug filled with milk spreads to the whole of milk. Similarly, the soul (*jīva*) that inhabits a particular body spreads its space-points (*pradeśa*) to the whole of body. Upon boiling, as the milk expands, the sheen of the ruby too expands, and as the milk settles down, the sheen too contracts to the smaller volume of the milk. Similarly, as the body expands due to intake of food, etc., the space-points (*pradeśa*) of the soul expand, and as the body shrinks due

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to old-age, etc., the space-points (*pradeśa*) of the soul contract to the new size of the body.

When the same ruby is put in a bigger jug with more milk, its sheen spreads to the bigger volume of milk. Similarly, when the soul adopts a new, bigger body, its space-points (*pradeśa*) expand to the new size of the body. When the same ruby is put in a smaller jug with lesser milk, its sheen contracts to the smaller volume of the milk. Similarly, when the soul adopts a new, smaller body, its space-points (*pradeśa*) contract to the new size of the body.

जीव और देह का सहअस्तित्व और पृथक्पना -

The body and the soul (*jīva*) coexist, still each is different -

सव्वत्थ अत्थि जीवो ण य एक्को एक्ककाए एक्कट्ठो ।

अज्झवसाणविसिट्ठो चिट्ठदि मलिणो रजमलेहिं ॥३४॥

सर्वत्रास्ति जीवो न चैक एककाये ऐक्यस्थः ।

अध्यवसानविशिष्टश्चेष्टते मलिनो रजोमलैः ॥३४॥

अन्वयार्थ - [ जीवः ] जीव [ सर्वत्र ] सर्वत्र (क्रमवर्ती सर्व शरीरों में) [ अस्ति ] है [ य ] और [ एककाये ] किसी एक शरीर में [ ऐक्यस्थः ] (क्षीरनीरवत्) एक रूप से (एक क्षेत्र अवगाहरूप से) रहता है, तथापि [ न एकः ] उसके साथ एक स्वभाव (तद्रूप) नहीं हो जाता है, [ अध्यवसानविशिष्टः ] अध्यवसाय-विशिष्ट वर्तता हुआ [ रजोमलैः मलिनः ] रजमल (कर्ममल) द्वारा मलिन होने से [ चेष्टते ] वह भ्रमण करता है।

The same soul (*jīva*) pervades all the bodies – the present body and the sequentially-attained future bodies. It

pervades the particular body but does not become one with the body. The soul (*jīva*), with dispositions of attachment (*rāga*), etc., gets sullied with the dirt of the karmas and wanders in the world.

### EXPLANATORY NOTE

In its worldly existence, the soul (*jīva*) adopts a particular body at any particular time; the process goes on sequentially and incessantly. In each case, though the possessor-of-the-body (the soul) and the body live together inseparably like the milk and the water, still both are entirely distinct substances having their respective own-nature (*svabhāva*).

The dispositions of attachment (*rāga*), etc., present in the soul (*jīva*) from the beginningless time, constitute its karma-consciousness (*bhāvakarma*, *karmacetanā*). Karma-consciousness (*bhāvakarma*) becomes the instrumental cause (*nimitta kāraṇa*) of bondage of the material-karmas (*dravyakarma*). The bound material-karmas (*dravyakarma*) become the instrumental cause (*nimitta kāraṇa*) of the soul's karma-consciousness (*bhāvakarma*). The process goes on incessantly till snapped by the soul's own-effort. The soul (*jīva*), in its worldly existence, keeps on adopting the body, one after another, due to being perennially bound with the material-karmas (*dravyakarma*) and the inter-dependent karma-consciousness (*bhāvakarma*).

*Ācārya Kundakunda's Samayasāra:*

एदेहि य संबंधो जहेव खीरोदयं मुणेदव्वो ।

ण य होति तस्स ताणि दु उवओगगुणाधिगो जम्हा ॥२-१९-५७॥

इन वर्णादिक भावों के साथ जीव का सम्बन्ध दूध और जल के समान (संयोग-सम्बन्ध) मननपूर्वक जानना चाहिये; और वे वर्णादिक भाव जीव के नहीं हैं क्योंकि जीव उपयोगगुण से परिपूर्ण है।

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The association of the soul (*jīva*) with these attributes, like the colour (*varṇa*), etc., must be understood as the mixing of milk with water. These attributes are not part of the soul as the soul's characteristic is cognition (*upayoga*).

सिद्धों का चरमदेहप्रमाण शुद्ध प्रदेशस्वरूप देह -

**The liberated-souls (*Siddha*) do not have material bodies -**

जेसिं जीवसहावो णत्थि अभावो य सव्वहा तस्स ।  
ते होंति भिण्णदेहा सिद्धा वचिगोयरमदीदा ॥३५॥

येषां जीवस्वभावो नास्त्यभावश्च सर्वथा तस्य ।  
ते भवन्ति भिन्नदेहाः सिद्धा वाग्गोचरमतीताः ॥३५॥

अन्वयार्थ - [ येषां ] जिनके [ जीवस्वभावः ] जीवस्वभाव (प्राणधारण-रूप जीवत्व) [ न अस्ति ] नहीं है और [ सर्वथा ] सर्वथा [ तस्य अभावः च ] उसका अभाव भी नहीं है, [ ते ] वे [ भिन्नदेहाः ] देहरहित [ वाग्गोचरम् अतीताः ] वचन-गोचरातीत [ सिद्धाः भवन्ति ] सिद्ध (सिद्ध भगवन्त) हैं।

The ones that do not exhibit the attributes of the worldly-souls (*jīva*) though not altogether rid of these attributes, are without the body, and are beyond description through words, are the liberated-souls (*Siddha*).

#### EXPLANATORY NOTE

The liberated souls (*Siddha*) do not live with the four life-principles (*prāṇa*) - *dravyaprāṇa* - typical of the worldly-souls (*saṃsārī jīva*).

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However, the liberated souls (*Siddha*) are not altogether rid of the life-principles (*prāṇa*). These live with the life-principles (*prāṇa*) comprising existence (*sattā*), soul-principle (*jīvatva*) and knowledge (*jñāna*), etc. Since the liberated souls are rid of the material-karmas (*dravyakarma*) and the karma-consciousness (*bhāvakarma*), there is no reason for these to adopt the material body (*śarīra*). As the soul attains liberation, it is rid of all karmas, including the body-making (*nāma*) karmas; without the body-making (*nāma*) karmas, no expansion or contraction can take place in the soul and, therefore, it maintains the form of the last body.

Without the life-principles (*prāṇa*) and the physical body that characterize the worldly-souls, the liberated souls attain their pure, untainted state – the *nirupādhi* state – free from karmic dirt and impure transformations. Such souls are beyond description through words and stay in the state of supreme bliss for eternity.

*Ācārya Kundakunda's Pravacanasāra:*

सुद्धस्स य सामण्णं भणियं सुद्धस्स दंसणं गाणं ।

सुद्धस्स य णिव्वाणं सो च्चिय सिद्धो णमो तस्स ॥३-७४॥

जो परम वीतरागभाव को प्राप्त हुआ मोक्ष का साधक परम योगीश्वर है उसके सम्यग्दर्शन, ज्ञान, चारित्र की एकाग्रता लिये हुए साक्षात् मोक्षमार्गरूप यतिपद कहा है और उसी शुद्धोपयोगी मोक्षसाधक मुनीश्वर के अतीत, अनागत, वर्तमान, अनन्त-पर्याय सहित सकल पदार्थों को सामान्य-विशेषताकर देखना-जानना भी कहा है। तथा उसी शुद्धोपयोगी मुनीश्वर के निरावरण अनन्तज्ञान, दर्शन, सुख, वीर्य सहित परम-निर्मल मोक्ष-अवस्था भी है। वही शुद्ध मोक्षसाधन टंकोत्कीर्ण परमानन्द अवस्थाकर थिररूप निरावरण दशा को प्राप्त परब्रह्मरूप साक्षात् सिद्ध है, ऐसे सर्वमनोरथ के ठिकाने मोक्ष-साधन शुद्धोपयोगी को 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*.

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सिद्धों का कार्य-कारण भाव नहीं है -

**The souls get liberated (*Siddha*) not due to any cause-and-effect relationship -**

ण कुदोचि वि उप्पण्णो जम्हा कज्जं ण तेण सो सिद्धो ।  
उप्पादेदि किंचि वि कारणमवि तेण ण स होदि ॥३६॥

न कुतश्चिदप्युत्पन्नो यस्मात् कार्यं न तेन सः सिद्धः ।  
उत्पादयति न किंचिदपि कारणमपि तेन न स भवति ॥३६॥

अन्वयार्थ - [ यस्मात् सः सिद्धः ] वे सिद्ध [ कुतश्चित् ] किसी (अन्य) कारण से [ न उत्पन्नः ] उत्पन्न नहीं होते [ तेन ] इसलिये [ कार्यं न ] कार्य नहीं है, और [ किंचित् अपि ] किसी भी (अन्य कार्य को) [ न उत्पादयति ] उत्पन्न नहीं करते [ तेन ] इसलिये [ सः ] वे [ कारणम् अपि ] कारण भी [ न भवति ] नहीं हैं।

The liberated souls (*Siddha*) do not come into existence due to any cause (*kāraṇa*), therefore, these are not the effect (*kārya*). Also, the liberated souls (*Siddha*) do not bring into existence any effect (*kārya*), therefore, these are not the cause (*kāraṇa*).

EXPLANATORY NOTE

The worldly souls, due to the incessant presence of the cause (*kāraṇa*) – the interplay of the karma-consciousness (*bhāvakarma*) and the material-karmas (*dravyakarma*) – adopt modes (*paryāya*) such as the celestial being (*deva*), the human being (*manuṣya*), the infernal being (*nāraka*), and the plants-and-animals (*tiryaka*), as the effect (*kārya*). This cause (*kāraṇa*) and effect (*kārya*) relationship is not applicable to the liberated souls (*Siddha*). With utter destruction of the karma-consciousness (*bhāvakarma*) and the material-karmas (*dravyakarma*), the soul becomes liberated (*Siddha*) on its own, without any cause (*kāraṇa*).

Further, the modes (*paryāya*), such as the celestial being (*deva*), the human being (*manuṣya*), the infernal being (*nāraka*), and the plants-and-animals (*tiryaka*), of the worldly souls become the cause (*kāraṇa*) of the effect (*kārya*) – the karma-consciousness (*bhāvakarma*) and the material-karmas (*dravyakarma*), and adoption, again, of these modes (*paryāya*). This cause (*kāraṇa*) and effect (*kārya*) relationship, too, does not apply to the liberated souls (*Siddha*). With utter destruction of the karma-consciousness (*bhāvakarma*) and the material-karmas (*dravyakarma*), the soul becomes liberated (*Siddha*) on its own, and does not produce any effect (*kārya*), like the karma-consciousness (*bhāvakarma*) or the modes (*paryāya*) of the worldly beings.



मोक्षावस्था में जीव का अभाव नहीं है -

The state-of-liberation is not without the soul (*ātmā*) -

सस्सदमध उच्छेदं भव्वमभव्वं च सुण्णमिदरं च ।  
विण्णणमविण्णणं ण वि जुज्जदि असदि सब्भावे ॥३७॥

शाश्वतमथोच्छेदो भव्यमभव्यं च शून्यमितरच्च ।  
विज्ञानमविज्ञानं नापि युज्यते असति सद्भावे ॥३७॥

अन्वयार्थ - [ सद्भावे असति ] यदि (मोक्ष में) जीव का सद्भाव न हो तो [ शाश्वतम् ] शाश्वत, [ अथ उच्छेदः ] नाशवंत, [ भव्यम् ] भव्य (होने योग्य - भाव्य), [ अभव्यम् च ] अभव्य (न होने योग्य - अभाव्य), [ शून्यम् ] शून्य, [ इतरत् च ] और उसके विपरीत - अशून्य, [ विज्ञानम् ] विज्ञान और [ अविज्ञानम् ] अविज्ञान [ न अपि युज्यते ] (जीवद्रव्य में) भी घटित नहीं हो सकते। (इसलिये मोक्ष में जीव का सद्भाव है ही।)

If in liberation (*mokṣa*) there is no association of the soul (*ātmā*), its attributes of being eternal (*śāśvata*), destruction (*uccheda*, *vyaya*), happening (*bhāvya*), non-happening (*abhāvya*), non-existence (*śūnya*), existence (*aśūnya*), knowledge-consciousness (*viññāna*), knowledge-unconsciousness (*aviññāna*), too, cannot exist.

#### EXPLANATORY NOTE

In the liberated souls (*Siddha*), these eight attributes are found:

- 1) These are eternal (*śāśvata*) since these maintain their nature of infinite knowledge (*jñāna*) and perception (*darśana*) forever.
- 2) The liberated souls (*Siddha*) undergo transformations with

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their intrinsic *agurulaghuguṇa*, which manifest in *ṣaṭguṇahāniviṛddhi*. This signifies destruction (*uccheda*, *vyaya*) and concomitant origination (*utpāda*).

- 3) The souls are happening (*bhāvya*) since, while maintaining their pure own-nature, these undergo transformations and exist in own pure state.
- 4) The souls are non-happening (*abhāvya*) since, while maintaining their pure own-nature, these will never get transformed into the past states marked by wrong-belief, etc. Those impure states will never happen in these pure-souls.
- 5) The liberated souls (*Siddha*) exhibit non-existence (*śūnya*) since these do not exist with regard to other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*).
- 6) These exhibit existence (*aśūnya*) since these exist with regard to own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*).
- 7) The liberated souls (*Siddha*) have knowledge-consciousness (*viññāna*) since these are endowed with perfect-knowledge (*kevalajñāna*) that reflects all substances (*dravya*) and modes (*paryāya*) simultaneously.
- 8) These have knowledge-unconsciousness (*aviññāna*) since these are rid of all kinds of impure knowledge, like the sensory (*mati*)- and the scriptural (*śruta*)-knowledge.

Without existence of these eight attributes in the state of liberation, the liberated souls (*Siddha*) would not exist. Thus, the soul maintains its existence (*sattā*) in the state of liberation.

चैतन्यस्वरूप आत्मा के गुणों का व्याख्यान -  
Consciousness manifests in three forms -

कम्माणां फलमेक्को एक्को कज्जं तु णाणमध एक्को ।  
चेदयदि जीवरासी चेदगभावेण तिविहेण ॥३८॥

कर्मणां फलमेकः एकः कार्यं तु ज्ञानमथैकः ।  
चेतयति जीवराशिश्चेतकभावेन त्रिविधेन ॥३८॥

अन्वयार्थ - [ त्रिविधेन चेतकभावेन ] त्रिविध चेतकभाव द्वारा [ एकः जीवराशिः ] एक जीवराशि [ कर्मणां फलम् ] कर्मों के फल को, [ एकः तु ] एक (जीवराशि) [ कार्यं ] कार्य को (कर्मचेतना को) [ अथ ] और [ एकः ] एक (जीवराशि) [ ज्ञानम् ] ज्ञान को [ चेतयति ] चेतती (वेदती) है।

One kind of souls (*jīva*) experiences the fruit-of-karmas (*karmaphala*) [in form of either happiness (*sukha*) or misery (*duḥkha*)], one kind of souls (*jīva*) experiences the exertion (*kārya*), i.e., the karmas, and one kind of souls (*jīva*) experiences the knowledge (*jñāna*). Consciousness, thus, takes three forms in different souls (*jīva*).

#### EXPLANATORY NOTE

The soul whose natural tendencies of pure-consciousness, like knowledge, etc., are greatly enveloped with the mire of karmas experiences the fruit-of-karma-consciousness (*karmaphalacetanā*) in form of either pleasant-feeling (*sātāvedanīya*) or unpleasant-feeling (*asātāvedanīya*). The soul whose natural tendencies of pure-consciousness, like knowledge, etc., are not greatly enveloped with the

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mire of karmas experiences the karma-consciousness (*bhāvākarma* or *karmacetanā*). As the clean mirror reflects simultaneously objects like the pot and the cloth with distinction, similarly, the soul whose natural tendencies of pure-consciousness, like knowledge, etc., are not enveloped with the mire of karmas, reflects simultaneously all objects, the self and the non-self, with distinction. The transformation of the soul in form of knowledge is knowledge-consciousness (*jñānacetanā*).

*Ācārya Kundakunda's Pravacanasāra:*

णाणं अत्थवियप्पो कम्मं जीवेण जं समारब्धं ।

तमणेगविधं भणिदं फलं त्ति सोक्खं व दुक्खं वा ॥२-३२॥

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

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



तीन प्रकार की चेतना के धारक कौन-कौन जीव -

The possessor souls of the three kinds of consciousness -

सर्वे खलु कर्मफलं स्थावरकाया तसा हि कज्जजुदं ।

प्राणित्तमदिक्रान्ता णाणं विंदन्ति ते जीवा ॥३९॥

सर्वे खलु कर्मफलं स्थावरकायास्त्रसा हि कार्ययुतम् ।

प्राणित्वमतिक्रान्ताः ज्ञानं विंदन्ति ते जीवाः ॥३९॥

अन्वयार्थ - [ सर्वे स्थावरकायाः ] सर्व स्थावर जीवसमूह [ खलु ] वास्तव में [ कर्मफलं ] कर्मफल को वेदते हैं, [ त्रसाः ] त्रस [ हि ] वास्तव में [ कार्ययुतम् ] कार्य (कर्मचेतना) सहित कर्मफल को वेदते हैं और [ प्राणित्वम् अतिक्रान्ताः ] जो प्राणित्व का (प्राणों का) अतिक्रम कर गये हैं [ ते जीवाः ] वे जीव [ ज्ञानं ] ज्ञान को [ विंदन्ति ] वेदते हैं।

All souls (*jīva*) subject to the 'sthāvara' name-karma (*nāmakarma*) certainly experience the fruit-of-karma-consciousness (*karmaphalacetanā*); all souls subject to the 'trasa' name-karma (*nāmakarma*) certainly experience the fruit-of-karmas together with the exertion (*kārya*), i.e., the karma-consciousness (*karmacetanā*); all souls who have transgressed the worldly life-principles (*prāṇa*) experience the knowledge-consciousness (*jñānacetanā*).

#### EXPLANATORY NOTE

Earth-bodied (*pṛthivīkāyika*), water-bodied (*jalakāyika*), fire-bodied (*agnikāyika*), air-bodied (*vāyukāyika*), and plant-bodied (*vanaspatīkāyika*), are the one-sensed 'sthāvara' beings. These experience the

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fruits of the auspicious (*śubha*) and inauspicious (*aśubha*) karmas in form of either pleasant-feeling (*sātāvedanīya*) or unpleasant-feeling (*asātāvedanīya*). These are said to experience the fruit-of-karma-consciousness (*karmaphalacetanā*).

The 'trasa' beings are those having two, three, four, and five senses (*indriya*). These experience not only the fruits of the auspicious (*śubha*) and inauspicious (*aśubha*) karmas but also the exertion (*kārya*) in form of attachment (*rāga*) and aversion (*dveṣa*), etc. These are said to experience the karma-consciousness (*karmacetanā*).

The pure souls who have transgressed the worldly life-principles (*prāṇa*) – *dravyapṛāṇa* – of strength (*bala-prāṇa*), senses (*indriya-prāṇa*), duration of age (*āyuh-prāṇa*), and respiration (*ucchvāsa-niḥśvāsa-prāṇa*), experience only the pure knowledge-consciousness (*jñānacetanā*) in form of perfect-knowledge (*kevalajñāna*).

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उपयोग-गुण का व्याख्यान -

The cognition or 'upayoga' -

उवओगो खलु दुविहो णाणेण य दंसणेण संजुत्तो ।

जीवस्स सव्वकालं अणण्णभूदं वियाणीहि ॥४०॥

उपयोगः खलु द्विविधो ज्ञानेन च दर्शनेन संयुक्तः ।

जीवस्य सर्वकालमनन्यभूतं विजानीहि ॥४०॥

अन्वयार्थ - [ ज्ञानेन च दर्शनेन संयुक्तः ] ज्ञान और दर्शन से संयुक्त ऐसा [ खलु द्विविधः ] वास्तव में दो प्रकार का [ उपयोगः ] उपयोग [ जीवस्य ] जीव को [ सर्वकालम् ] सर्वकाल [ अनन्यभूतं ] अनन्यरूप से [ विजानीहि ] जानो।

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Surely, the soul (*jīva*), at all times, is inseparable from these two kinds of cognition (*upayoga*): 1) with knowledge – knowledge-cognition (*jñānopayoga*), and 2) with perception – perception-cognition (*darśanopayoga*).

### EXPLANATORY NOTE

That, which arises from both internal and external causes and concomitant with soul-consciousness (*caitanya*) is cognition (*upayoga*) – active or attentive consciousness. The soul (*jīva*) is of the nature of consciousness (*cetanā*) that 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 (*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. By cognition (*upayoga*), the soul is distinguished from the body.

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

Ācārya Umāsvāmī's *Tattvārthasūtra*:

उपयोगो लक्षणम् ॥२-८॥

जीव का लक्षण उपयोग है।

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

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*Ācārya Nemicandra's Dravyasaṃgraha:*

उवओगो दुवियप्पो दंसणणाणं च दंसणं चदुधा ।

चक्खु अचक्खू ओही दंसणमथ केवलं णेयं ॥४॥

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

Cognition (*upayoga*) is of two kinds – perception-cognition (*darśanopayoga*) and knowledge-cognition (*jñānopayoga*). Perception-cognition (*darśanopayoga*) is of four kinds – 1) ocular perception (*caḥṣudarśana*), 2) non-ocular perception (*acahṣudarśana*), 3) clairvoyant perception (*avadhidarśana*), and 4) perfect, infinite perception (*kevaladarśana*).

ज्ञानोपयोग के भेद -

**Divisions of knowledge-cognition (*jñānopayoga*) -**

आभिणिसुदोधिमणकेवलाणि णाणाणि पंचभेयाणि ।  
कुमदिसुदविभंगाणि य तिण्णि वि णाणेहिं संजुत्ते ॥४१॥

आभिनिबोधिकश्रुतावधिमनःपर्ययकेवलानि ज्ञानानि पञ्चभेदानि ।

कुमतिश्रुतविभङ्गानि च त्रीण्यपि ज्ञानैः संयुक्तानि ॥४१॥

अन्वयार्थ - [ आभिनिबोधिकश्रुतावधिमनःपर्ययकेवलानि ] आभिनिबोधिक (मति), श्रुत, अवधि, मनःपर्यय और केवल - [ ज्ञानानि पञ्चभेदानि ] इस प्रकार ज्ञान के पाँच भेद हैं। [ कुमतिश्रुतविभङ्गानि च ] और कुमति, कुश्रुत या विभंग - [ त्रीणि अपि ] ये तीन (अज्ञान) भी [ ज्ञानैः ] (पाँच) ज्ञान के

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साथ [ संयुक्तानि ] संयुक्त किये गये हैं। (इस प्रकार ज्ञानोपयोग के आठ भेद हैं।)

(Right) Knowledge is of five kinds – sensory (*mati*), scriptural (*śruta*), clairvoyance (*avadhi*), telepathy (*manahpariyaya*), and perfect (*kevala*). Further, with the three kinds of erroneous-knowledge – erroneous-sensory (*kumati*), erroneous-scriptural (*kuśruta*), and erroneous-clairvoyance (*vibhaṅga*), the knowledge-cognition (*jñānopayoga*) is of eight kinds.

#### EXPLANATORY NOTE

Just as the sun is one with its own brightness but when overshadowed by the clouds its brightness gets many hues and shades, similarly, the soul (*ātmā*) is one indivisible whole with pure knowledge but being bound, from beginningless time, with the knowledge-obscuring (*jñānāvaraṇīya*) karmas, its pure knowledge is overshadowed and takes many hues and shades.

That which reflects on the objects-of-knowledge through the senses and the mind, or that through which the objects-of-knowledge are reflected upon, or just reflection, is sensory-knowledge (*matijñāna*). Owing to the destruction-cum-subsidence (*kṣayopaśama*) of karmas which obscure scriptural-knowledge, that which hears, or through which the ascertained objects are heard, or just hearing, is scriptural-knowledge (*śrutajñāna*). The next kind of knowledge is called clairvoyance (*avadhi*) as it ascertains matter in downward range or knows objects within limits. Ascertaining the objects located in another's mind (*mana*) is telepathy (*manahpariyaya*). Telepathy (*manahpariyaya*) works on the strength of destruction-cum-subsidence (*kṣayopaśama*) of karmas of that kind. That for the sake of which the seekers pursue the path of external and internal austerities (*tapa*) is pure and perfect-knowledge (*kevalajñāna*). It also means

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‘without the help of anything else’. Perfect-knowledge extends to all substances (*dravya*) and all their modes (*paryāya*), simultaneously. These are the five kinds of (right) knowledge.

Erroneous-sensory (*kumati*), erroneous-scriptural (*kuśruta*), and erroneous-clairvoyance (*vibhaṅga*) co-exist in the soul with wrong belief (*mithyādarśana*).

दर्शनोपयोग के भेद -

**Divisions of perception-cognition (*darśanopayoga*) -**

दंसणमवि चक्खुजुदं अचक्खुजुदमवि य ओहिणा सहियं ।  
अणिधणमणंतविसयं केवलियं चावि पण्णत्तं ॥४२॥

दर्शनमपि चक्षुर्युतमचक्षुर्युतमपि चावधिना सहितम् ।  
अनिधनमनंतविषयं कैवल्यं चापि प्रज्ञप्तम् ॥४२॥

अन्वयार्थ - [ दर्शनम् अपि ] दर्शन भी [ चक्षुर्युतम् ] चक्षुदर्शन,  
[ अचक्षुर्युतम् अपि च ] अचक्षुदर्शन, [ अवधिना सहितम् ] अवधिदर्शन [ च  
अपि ] और [ अनंतविषयम् ] अनंत जिसका विषय है, [ अनिधनम् ]  
अंतरहित-अविनाशी, [ कैवल्यं ] केवलदर्शन - [ प्रज्ञप्तम् ] ऐसे चार भेद  
वाला कहा है।

Perception-cognition (*darśanopayoga*), too, has been classified as: ocular (*cakṣu*) perception, non-ocular (*acakṣu*) perception, clairvoyant (*avadhi*) perception, and all-perceiving and indestructible (*kaivalya*, *kevala*) perception.

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EXPLANATORY NOTE

The soul (*ātmā*) is one indivisible whole with pure perception but being bound, from beginningless time, with the perception-obscuring (*darśanāvaraṇīya*) karmas, its pure perception is overshadowed and takes different forms. Due to destruction-cum-subsidence (*kṣayopaśama*) of the perception-covering (*darśanāvaraṇīya*) karmas of different kinds, ocular-perception (*caḥṣudarśana*), non-ocular-perception (*acacṣudarśana*), and clairvoyant-perception (*avadhidarśana*) are manifested. Ocular-perception (*caḥṣudarśana*) perceives, partially and generally, the corporeal (*mūrta*) substances (*dravya*) with the help of the sense-of-sight (*caḥṣu-indriya*). Non-ocular-perception (*acacṣudarśana*) perceives, partially and generally, the corporeal (*mūrta*) and the incorporeal (*amūrta*) substances (*dravya*) with the help of the four senses (other than the sense-of-sight), and the mind (*mana*). Clairvoyant-perception (*avadhidarśana*) perceives, partially and generally, but directly – without the help of the senses (*indriya*) and the mind (*mana*) – the corporeal (*mūrta*) substances (*dravya*).

Perfect-perception (*kevaladarśana*, *kṣāyika darśana*) manifests on total destruction of the perception-obscuring karmas. It is all-perceiving and indestructible.



एक आत्मा अनेक ज्ञानात्मक -

Many kinds of knowledge in a single soul (*ātmā*) -

ण वियप्पदि णाणादो णाणी णाणाणि होंति णेगाणि ।

तम्हा दु विस्सरूवं भणियं दवियत्ति णाणीहि ॥४३॥

न विकल्प्यते ज्ञानात् ज्ञानी ज्ञानानि भवन्त्यनेकानि ।

तस्मात्तु विश्वरूपं भणितं द्रव्यमिति ज्ञानिभिः ॥४३॥

अन्वयार्थ - [ ज्ञानात् ] ज्ञान से [ ज्ञानी न विकल्पयते ] ज्ञानी का (आत्मा का) भेद नहीं किया जाता है, [ ज्ञानानि अनेकानि भवन्ति ] तथापि ज्ञान अनेक हैं। [ तस्मात् तु ] इसीलिये तो [ ज्ञानिभिः ] ज्ञानियों ने [ द्रव्यं ] द्रव्य को [ विश्वरूपम् इति भणितम् ] विश्वरूप (अनेकरूप) कहा है।

The knowledge (*jñāna*) is no different from the possessor-of-knowledge (*jñāni*). Now, knowledge (*jñāna*) is of many kinds [like the sensory-knowledge (*matijñāna*)]. The knowers of the reality, therefore, have said that the substance (*dravya*) is of many (infinite) kinds.

#### EXPLANATORY NOTE

The soul (*ātmā*) – the possessor-of-knowledge (*jñāni*) – is coextensive with knowledge (*jñāna*). Since both, the possessor-of-knowledge (*jñāni*) and the knowledge (*jñāna*) – inhere in the same substance (*dravya*), these are one with respect to the substance (*dravya*); since both are coextensive, these are one with respect to the place (*kṣetra*); since both exist at the same time, these are one with respect to the time (*kāla*); and since both are of the same nature, these are one with respect to their being (*bhāva*). Still, as the substance (*dravya*) is of many kinds, many kinds of knowledge [like the sensory-knowledge

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(*matijñāna*)] inhere, without any contradiction, in any one soul. In reality, the substance (*dravya*), though one, is a collection of coexisting, infinite qualities (*guṇa*) and sequential modes (*pariyāya*). Therefore, the substance (*dravya*) is said to be of infinite kinds.

*Ācārya Kundakunda's Pravacanasāra:*

आदा णाणपमाणं णाणं णेयप्यमाणमुद्दिद्धं ।  
णयं लोयालोयं तम्हा णाणं तु सव्वगयं ॥१-२३॥

जीवद्रव्य ज्ञान के बराबर है क्योंकि द्रव्य अपने-अपने गुण-पर्यायों के समान होता है, इसी न्याय से जीव भी अपने ज्ञानगुण के बराबर हुआ। आत्मा ज्ञान से न तो अधिक न ही कम परिणमन करता है, जैसे सोना अपनी कड़े, कुंडल आदि पर्यायों से तथा पीले वर्ण आदिक गुणों से कम या अधिक नहीं परिणमता, उसी प्रकार आत्मा भी समझना। और ज्ञान ज्ञेय के (पदार्थों के) प्रमाण है ऐसा जिनेन्द्रदेव ने कहा है। जैसे - ईंधन में स्थित आग ईंधन के बराबर है उसी तरह सब पदार्थों को जानता हुआ ज्ञान ज्ञेय के प्रमाण है। जो ज्ञेय है वह लोक तथा अलोक है, जो भूत-भविष्यत-वर्तमान काल की अनन्त पर्यायों सहित छह द्रव्य हैं उसको लोक, और इस लोक से बाहर अकेला आकाश उसको अलोक जानना। इन्हीं दोनों - लोक-अलोक - को ज्ञेय कहते हैं। इसलिये ज्ञान तो सर्वगत अर्थात् सर्वव्यापक है, इससे ज्ञान ज्ञेय के बराबर है।

The soul (*ātmā*) is coextensive with knowledge (*jñāna*). Lord Jina has expounded that knowledge (*jñāna*) is coextensive with the objects-of-knowledge (*jñeya*). All objects of the universe (*loka*) and beyond, i.e., *aloka*, are the objects-of-knowledge (*jñeya*). Therefore, knowledge is all-pervasive (*sarvagata* or *sarva-vyāpaka*); it knows everything.

द्रव्य और गुण सर्वथा भिन्न नहीं हैं -

**The substance (*dravya*) and the qualities (*guṇa*)  
are not absolutely distinct -**

जदि हवदि दव्वमण्णं गुणदो य गुणा य दव्वदो अण्णे ।

दव्व्वाणंति यमथवा दव्व्वाभावं पकुव्वंति ॥४४॥

यदि भवति द्रव्यमन्यद्गुणतश्च गुणाश्च द्रव्यतोऽन्ये ।

द्रव्यानंत्यमथवा द्रव्याभावं प्रकुर्वन्ति ॥४४॥

अन्वयार्थ - [ यदि ] यदि [ द्रव्यं ] द्रव्य [ गुणतः ] गुणों से [ अन्यत् च भवति ] अन्य (भिन्न) हो [ गुणाः च ] और गुण [ द्रव्यतः अन्ये ] द्रव्य से अन्य हो तो [ द्रव्यानंत्यम् ] द्रव्य की अनंतता हो [ अथवा ] अथवा [ द्रव्याभावं ] द्रव्य का अभाव [ प्रकुर्वन्ति ] हो।

If the substance (*dravya*) is distinct from the qualities (*guṇa*), and the qualities (*guṇa*), too, are distinct from the substance (*dravya*) then the substance (*dravya*) would attain either infiniteness (*anantatā*) or non-existence (*abhāva*).

#### EXPLANATORY NOTE

The substance (*dravya*) is not anything different from its qualities (*guṇa*). The qualities (*guṇa*) exist due to the substance (*dravya*), and the substance (*dravya*) exists due to the qualities (*guṇa*). 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.

*Ācārya Kundakunda's Pravacanasāra:*

लिंगेहिं जेहिं द्रव्यं जीवमजीवं च हवदि विण्णादं ।  
ते तद्भावविसिद्धा मुत्तामुत्ता गुणा णेया ॥२-३८॥

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

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

The substance (*dravya*) is the substratum comprising infinite qualities (*guṇa*). Qualities (*guṇa*) exhibit eternal association (*anvaya*) with the substance.

The qualities (*guṇa*) subsist on the substance (*dravya*). If the substance (*dravya*) is considered absolutely distinct from the infinite qualities (*guṇa*), on what would these qualities (*guṇa*) subsist? The proposition would attribute infiniteness (*anantatā*) to the substance (*dravya*) so as to be able to support infinite qualities (*guṇa*). If the infinite qualities (*guṇa*) are considered absolutely distinct from the substance (*dravya*), what would constitute the substance (*dravya*)? The proposition would entail non-existence (*abhāva*) of the substance (*dravya*) itself.

द्रव्य और गुणों में कथंचित् अनन्यपना -

**The substance (*dravya*) and the qualities (*guṇa*)**

**have indistinctness from a particular point-of-view -**

अविभक्तमणणत्तं द्रव्यगुणाणं विभक्तमणणत्तं ।  
णेच्छन्ति णिच्चयण्हू तच्चिवरीदं हि वा तेसिं ॥४५॥

अविभक्तमनन्यत्वं द्रव्यगुणानां विभक्तमन्यत्वम् ।

नेच्छन्ति निश्चयज्ञास्तद्विपरीतं हि वा तेषाम् ॥४५॥

अन्वयार्थ - [ द्रव्यगुणानाम् ] द्रव्य और गुणों को [ अविभक्तम् अनन्यत्वम् ] अविभक्तपनेरूप अनन्यपना है, [ निश्चयज्ञाः हि ] निश्चय के ज्ञाता [ तेषाम् ] उन्हें [ विभक्तम् अन्यत्वम् ] विभक्तपनेरूप अनन्यपना [ वा ] या [ तद्विपरीतं ] उसके विपरीत - (विभक्तपनेरूप) अनन्यपना - [ न इच्छन्ति ] नहीं मानते।

The substance (*dravya*) and its qualities (*guṇa*) exhibit inseparable (*avibhakta*) indistinctness (*ananyapanā*). The knowers of the reality, therefore, do not accept that these exhibit either separable (*vibhakta*) distinctness (*anyapanā*), or its opposite, i.e., separable (*vibhakta*) indistinctness (*ananyapanā*).

#### EXPLANATORY NOTE

It is accepted that the substance (*dravya*) and the qualities (*guṇa*) subsist in the same space-points (*pradeśa*). That these exist in different space-points (*pradeśa*) and exhibit either separable (*vibhakta*) distinctness (*anyapanā*) or separable (*vibhakta*) indistinctness (*ananyapanā*) is not accepted. It is explained thus: The atom

.....

(*paramāṇu*) occupies one space-point (*pradeśa*). The atom (*paramāṇu*) and its one space-point are one indivisible whole; these exhibit inseparable (*avibhakta*) indistinctness (*ananyapanā*). The qualities (*guṇa*), like touch (*sparsā*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*), of the atom (*paramāṇu*), too, are found in the same space-point (*pradeśa*). Therefore, these qualities (*guṇa*) and the atom (*paramāṇu*) exhibit inseparable (*avibhakta*) indistinctness (*ananyapanā*). These, the atom and its qualities, do not exhibit separable (*vibhakta*) distinctness (*anyapanā*) as illustrated by the two mountains, the Vindhyaçal and the Himalaya, which are far apart. Also, the atom and its qualities do not exhibit separable (*vibhakta*) indistinctness (*ananyapanā*) as illustrated by the mixing of the water and the milk; these two mix with each other but are essentially different.

Since the substance (*dravya*) and the qualities (*guṇa*) subsist in the same space-points (*pradeśa*), these do not exhibit either separable (*vibhakta*) distinctness (*anyapanā*) or separable (*vibhakta*) indistinctness (*ananyapanā*).

Empirically, however, distinction is made between the substance (*dravya*) and its qualities (*guṇa*) from the points-of-view such as designation (*saṃjñā*), mark (*lakṣaṇa*) and purpose (*prayojana*).

द्रव्य और गुणों में व्यपदेश आदि से अन्यपना सिद्ध नहीं होता -  
**The substance (*dravya*) and the qualities (*guṇa*)  
do not become distinct by mere form-of-speech, etc. -**

ववदेसा संठाणा संखा विसया य होंति ते बहुगा ।  
ते तेसिमणणत्ते अणत्ते चावि विज्जंते ॥४६॥

व्यपदेशाः संस्थानानि संख्या विषयाश्च भवन्ति ते बहुकाः ।  
ते तेषामनन्यत्वे अन्यत्वे चापि विद्यन्ते ॥४६॥

अन्वयार्थ - [ व्यपदेशाः ] व्यपदेश (कथन के भेद), [ संस्थानानि ] संस्थान (आकारभेद), [ संख्या ] संख्याएं (गणना) [ च ] और [ विषयाः ] विषय [ ते बहुकाः भवन्ति ] अनेक होते हैं। [ ते ] वे (व्यपदेश आदि), [ तेषाम् ] द्रव्य-गुणों के [ अन्यत्वे ] अन्यपने में [ अनन्यत्वे च अपि ] तथा अनन्यपने में भी [ विद्यन्ते ] हो सकते हैं।

The form-of-speech (*vyapadeśa*), the shape (*saṃsthāna*), the count (*saṃkhyā*), and the subject (*viśaya*) [of the substance (*dravya*) and its qualities (*guṇa*)] are many. These four divisions may refer to distinctness (*anyapanā*) as well as indistinctness (*ananyapanā*) between the substance (*dravya*) and its qualities (*guṇa*).

#### EXPLANATORY NOTE

The four divisions – the form-of-speech (*vyapadeśa*), the shape (*saṃsthāna*), the count (*saṃkhyā*), and the subject (*viśaya*) – may indicate distinctness (*anyapanā*) as well as indistinctness (*ananyapanā*).

The form-of-speech, “Devadatta’s cow,” refers to distinctness (*anyapanā*). The forms-of-speech, “Tree’s branch,” and “Substance’s

.....

quality,” refer to indistinctness (*ananyapanā*). The form-of-speech applies also to the sixfold factors-of-action (*kāraṅka*): 1) the doer (*kartā*), 2) the activity (*karma*), 3) the instrument (*karāṅga*), 4) the bestowal (*saṁpradāna*), 5) the dislodgement (*apādāna*), and 6) the substratum (*adhikarāṅga*). When it refers to distinctness (*anyapanā*), the form-of-speech can be exemplified as: “The man named Devadatta plucks, with the help of the hook, the fruit from the tree in the garden for Dhanadatta.” Here Devadatta is the doer (*kartā*), fruit is the activity (*karma*), the hook is the instrument (*karāṅga*), Dhanadatta is the bestowal (*saṁpradāna*), the tree is the dislodgement (*apādāna*), and the garden is the substratum (*adhikarāṅga*). Here, all six factors-of-action (*kāraṅka*) exhibit distinctness (*anyapanā*).

When it refers to indistinctness (*ananyapanā*), the form-of-speech can be exemplified as: “The soul attains omniscience (*kevalajñāna*) depending on the self, concentrating on own knowledge-character, through its own knowledge-character, thereby attaining pure-consciousness, destroying impure subsidential-knowledge, and infinite knowledge and energy are manifested in the soul itself.” The soul attains omniscience (*kevalajñāna*) depending on the self; 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 (*karāṅga*). The soul engrossed in pure consciousness imparts pure consciousness to self; the soul, therefore, is the bestowal (*saṁpradāna*). As the soul gets established in its pure nature the 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 (*adhikarāṅga*). Here, all six factors-of-action (*kāraṅka*) exhibit indistinctness (*ananyapanā*).

The shape (*saṁsthāna*) may refer to distinctness (*anyapanā*) as well as indistinctness (*ananyapanā*) between the substance (*dravya*) and its qualities (*guṅga*). When it refers to distinctness (*anyapanā*), the shape

(*saṃsthāna*) can be exemplified as: “Tall Devadatta’s tall cow.” When it refers to indistinctness (*ananyapanā*), the shape (*saṃsthāna*) can be exemplified as: “Huge tree’s huge branches,” or “Corporeal soul’s corporeal qualities.”

The count (*saṃkhyā*) may refer to distinctness (*anyapanā*) as well as indistinctness (*ananyapanā*) between the substance (*dravya*) and its qualities (*guṇa*). When it refers to distinctness (*anyapanā*), the count (*saṃkhyā*) can be exemplified as: “Devadatta’s ten cows.” When it refers to indistinctness (*ananyapanā*), the count (*saṃkhyā*) can be exemplified as: “One tree’s ten branches,” or “One substance with infinite qualities.”

The subject (*viśaya*) may refer to distinctness (*anyapanā*) as well as indistinctness (*ananyapanā*) between the substance (*dravya*) and its qualities (*guṇa*). When it refers to distinctness (*anyapanā*), the subject (*viśaya*) can be exemplified as: “Cows in the cowshed.” When it refers to indistinctness (*ananyapanā*), the subject (*viśaya*) can be exemplified as: “Tree’s branch,” or “Substance’s qualities.”

These four – form-of-speech (*vyapadeśa*), the shape (*saṃsthāna*), the count (*saṃkhyā*), and the subject (*viśaya*) – exhibit indistinctness (*ananyapanā*) in regard to same substance (*dravya*) and its qualities (*guṇa*). These exhibit distinctness (*anyapanā*) in regard to other substance (*dravya*) and its qualities (*guṇa*).





वस्त्ररूप से भेद और अभेद का उदाहरण -

The reality can be described based on  
distinctness (*pr̥thaktva*) and oneness (*ekatva*) -

णाणं धणं च कुव्वदि धणिणं जह णाणिणं च दुविधेहिं ।  
भण्णांति तह पुधत्तं एयत्तं चावि तच्चण्हू ॥४७॥

ज्ञानं धनं च करोति धनिनं यथा ज्ञानिनं च द्विविधाभ्याम् ।  
भणंति तथा पृथक्त्वमेकत्वं चापि तत्त्वज्ञाः ॥४७॥

अन्वयार्थ - [ यथा ] जिस प्रकार [ धनं ] धन [ च ] और [ ज्ञानं ] ज्ञान [ धनिनं ] (पुरुष को) 'धनी' [ च ] और [ ज्ञानिनं ] 'ज्ञानी' [ करोति ] करते हैं - [ द्विविधाभ्याम् भणंति ] ऐसा दो प्रकार से कहा जाता है, [ तथा ] उसी प्रकार [ तत्त्वज्ञाः ] तत्त्वज्ञ [ पृथक्त्वं ] पृथक्त्व [ च अपि ] तथा [ एकत्वम् ] एकत्व को कहते हैं।

The man with 'wealth' (*dhana*) is called the 'possessor-of-wealth' (*dhanī*) and the man with 'knowledge' (*jñāna*) is called the 'possessor-of-knowledge' (*jñānī*); these forms-of-speech rely on two bases. In the same way, the knowers describe the reality in two ways: based on distinctness (*pr̥thaktva*) and based on oneness (*ekatva*).

#### EXPLANATORY NOTE

When essentially distinct entities are described as one, the convention is based on distinctness (*pr̥thaktva*). When essentially indistinct entities are described as separate, the convention is based on oneness (*ekatva*).

The 'wealth' (*dhana*) and the 'possessor-of-wealth' (*dhanī*) exhibit distinctness (*anyapanā*) in terms of the name (or form-of-speech)

.....

(*vyapadeśa*), the shape (*saṃsthāna*), the count (*saṃkhyā*), and the subject (*viśaya*). To call the man with 'wealth' (*dhana*) as the 'possessor-of-wealth' (*dhanī*) is the convention based on distinctness (*prthaktva*).

The 'knowledge' (*jñāna*) and the 'possessor-of-knowledge' (*jñānī*) exhibit oneness (*ananyapanā*) in terms of the name (or form-of-speech) (*vyapadeśa*), the shape (*saṃsthāna*), the count (*saṃkhyā*), and the subject (*viśaya*). To call the man with 'knowledge' (*jñāna*) as the 'possessor-of-knowledge' (*jñānī*) is the convention based on oneness (*ekatva*).

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द्रव्य और गुण सदा भिन्न-पदार्थभूत हों तो दोष आयेगा -  
**Fault if the substance (*dravya*) is considered  
eternally distinct from the quality (*guṇa*) -**

णाणी णाणं च सदा अर्थंतरिदा दु अणमणस्स ।  
दोण्हं अचेदणत्तं पसजदि सम्मं जिणावमदं ॥४८॥

ज्ञानी ज्ञानं च सदार्थांतरिते त्वन्योऽन्यस्य ।  
द्वयोरचेतनत्वं प्रसजति सम्यग् जिनावमतम् ॥४८॥

अन्वयार्थ - [ ज्ञानी ] यदि ज्ञानी (आत्मा) [ च ] और [ ज्ञानं ] ज्ञान [ सदा ] सदा [ अन्योऽन्यस्य ] परस्पर [ अर्थांतरिते तु ] अर्थान्तरभूत (भिन्नपदार्थभूत) हों तो [ द्वयोः ] दोनों को [ अचेतनत्वं प्रसजति ] अचेतनपने का प्रसंग आ जाये, [ सम्यग् जिनावमतम् ] ऐसा जिन भगवान् का सम्यक् मत है।

If the 'possessor-of-knowledge' (*jñānī* or *ātmā*) and the 'knowledge' (*jñāna*) are considered eternally distinct (*arthāntara*) from each other then both – the 'possessor-of-knowledge' (*jñānī* or *ātmā*) and the knowledge (*jñāna*)

.....

– shall become inanimate (*acetana*); this is the precept of Lord Jina.

### EXPLANATORY NOTE

There is fault in considering absolute distinctness (*arthāntarapanā*) between the substance (*dravya*) and its qualities (*guṇa*). If the ‘possessor-of-knowledge’ (*jñānī* or *ātmā*) has absolute distinctness with the ‘knowledge’ (*jñāna*), it will become incapable of ‘knowing’ and, therefore, will become inanimate, just as the fire without its quality of heat loses meaning and its power to burn. If the ‘knowledge’ (*jñāna*) has absolute distinctness with the ‘possessor-of-knowledge’ (*jñānī* or *ātmā*), it will become incapable of ‘knowing’ and, therefore, will become inanimate, just as the quality of heat without the fire loses meaning and its power to burn. Both the ‘possessor-of-knowledge’ (*jñānī* or *ātmā*) and the ‘knowledge’ (*jñāna*) become inanimate when these are considered distinct from one other.

There is oneness in terms of space-points (*pradeśa*) between the quality (*guṇa*) and the possessor-of-quality (*guṇī*). These do not exhibit the nature of togetherness (*saṃyoga*); these exhibit the nature of inseparableness (*ayutsiddha*) – residing in the same substratum.

The substance (*dravya*) does not exist without the qualities (*guṇa*) and the qualities (*guṇa*) do not exist without their substratum, i.e., the substance (*dravya*)

*Ācārya Umāsvāmī’s Tattvārthasūtra:*

**द्रव्याश्रया निर्गुणा गुणाः ॥५-४१॥**

जो निरन्तर द्रव्य के आश्रय से हों और स्वयं दूसरे गुणों से रहित हों वे गुण हैं।

Those which incessantly have substance (*dravya*) as their substratum and do not have qualities – *nirguṇā* – are qualities (*guṇa*).

ज्ञान और ज्ञानी 'समवाय' से एक हैं, इसका निराकरण (निषेध)-  
**Fault in accepting that the knowledge and the  
possessor-of-knowledge 'inhere' in each other -**

ण हि सो समवायादो अत्थंतरिदो दु णाणदो णाणी ।  
अण्णाणीति च वयणं एगत्तप्पसाधगं होदि ॥४९॥

न हि सः समवायादार्थातरितस्तु ज्ञानतो ज्ञानी ।  
अज्ञानीति च वचनमेकत्वप्रसाधकं भवति ॥४९॥

अन्वयार्थ - [ ज्ञानतः अर्थातरितः तु ] ज्ञान से अर्थान्तरभूत (भिन्नस्वरूप)  
[ सः ] ऐसा वह (आत्मा) [ समवायात् ] समवाय से (संयोग से) [ ज्ञानी ]  
ज्ञानी होता है, [ न हि ] ऐसा वास्तव में नहीं है। [ अज्ञानी ] 'अज्ञानी' [ इति  
च वचनम् ] ऐसा वचन [ एकत्वप्रसाधकं भवति ] (गुण-गुणी के) एकत्व  
को सिद्ध करता है।

The assertion that the soul (*ātmā*) and the knowledge are entirely distinct but due to inherence (*samavāya*)<sup>1</sup> – relation between two entities – the soul becomes the 'possessor-of- knowledge' (*jñānī*) is not true. The phrase 'without-knowledge' (*ajñānī*) for the soul, in fact, goes to prove oneness (*ektava*) between the quality (*guṇa*) and the possessor-of-quality (*guṇī*).

#### EXPLANATORY NOTE

If it be accepted that the soul (*ātmā*) becomes the 'possessor-of-

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1 – In the Nyāya-Vaiśeṣika ontology, '*samavāya*' relates to 'inherence' – permanent relation between two distinct entities, one of them inheres in the other. [see Vijay K. Jain (2016), *Āptamīmāṃsā*, p. 103-104.]

knowledge' (*jñānī*) due to inherence (*samavāya*) with the 'knowledge' (*jñāna*), the question arises: Was the soul with-knowledge (*jñānī*) or without-knowledge (*ajñānī*) before inherence (*samavāya*) with the 'knowledge' (*jñāna*)? If the answer be with-knowledge (*jñānī*), then its inherence (*samavāya*) with the 'knowledge' (*jñāna*) is fruitless. If the answer be without-knowledge (*ajñānī*), then again two questions arise: 1) Was the soul without-knowledge (*ajñānī*) due to its inherence (*samavāya*) with 'nescience' (*ajñāna*)? The response is that inherence (*samavāya*) of the soul without-knowledge (*ajñānī*) with 'nescience' (*ajñāna*) is fruitless. 2) Was the soul without-knowledge (*ajñānī*) due to its oneness with 'nescience' (*ajñāna*)? The response is that without inherence (*samavāya*) with the 'knowledge' (*jñāna*), the soul was already without-knowledge (*ajñānī*). It follows that the phrase 'without-knowledge' (*ajñānī*) indicates oneness (*ekatva*) with the nature of the soul. In the same way, the phrase 'with-knowledge' or 'possessor-of-knowledge' (*jñānī*) should indicate oneness (*ekatva*) with the nature of the soul. There is, thus, oneness (*ekatva*) between the quality (*guṇa*) and the possessor-of-quality (*guṇī*).

द्रव्य और गुणों की अयुतसिद्धि है -

**The substance (*dravya*) and the qualities (*guṇa*)  
have inseparableness (*ayutasiddhi*) -**

समवत्ती समवाओ अपुधब्भूदो य अजुदसिद्धो य ।  
तम्हा दव्वगुणाणं अजुदा सिद्धित्ति णिद्धिटा ॥५०॥

समवर्तित्वं समवायः अपृथग्भूतत्वमयुतसिद्धत्वं च ।  
तस्माद् द्रव्यगुणानां अयुता सिद्धिरिति निर्दिष्टा ॥५०॥

अन्वयार्थ - [ समवर्तित्वं समवायः ] समवर्तीपना वह समवाय है,

.....

[ अपृथग्भूतत्वम् ] वही अपृथक्पना [ च ] और [ अयुतसिद्धत्वम् ] अयुतसिद्धपना है। [ तस्मात् ] इसलिये [ द्रव्यगुणानाम् ] द्रव्य और गुणों की [ अयुता सिद्धिः इति ] अयुतसिद्धि [ निर्दिष्टा ] (जिनों ने) कही है।

‘*Samavāya*’ should mean ‘living together’ (*sahavṛtti*, *samavartī*). The quality of ‘living together’ or ‘*samavāya*’ is same as indistinctness (*apṛthaktva*) and ‘inseparableness’ (*ayutasiddhi*) – living in the same substratum. Therefore, the Doctrine says that there is this ‘inseparableness’ (*ayutasiddhi*) between the substance (*dravya*) and its qualities (*guṇa*).

#### EXPLANATORY NOTE

According to the Jaina Doctrine, ‘*samavāya*’ means ‘living together’. From a particular point-of-view, ‘*samavāya*’ is the ever-present-togetherness (*tādātmya*) that cannot be snapped. There is no other meaning of ‘*samavāya*’. The substance (*dravya*) and its qualities (*guṇa*) have singular existence and live together (*sahavṛtti*, *samavartī*) from beginningless time and will remain such till eternity. The substance (*dravya*) and its qualities (*guṇa*), from the point-of-view of existence (*sattā*), are integral to the substance, occupying the same space-points (*pradeśa*). However, from the points-of-view including designation (*sañjñā*), mark (*lakṣaṇa*) and purpose (*prayojana*), there is distinctness (*pṛthaktva*) between the two. But this distinctness is not the same as exemplified in case of the stick-holder (*daṇḍī*) and the stick (*daṇḍa*). (see also Śrī Malliṣeṇasūri’s ‘*Syādvādamañjarī*’, verse 7, 43-47.)

द्रव्य और गुणों में परस्पर अभिन्नता और भिन्नता का उपसंहार -  
**The substance (*dravya*) and the qualities (*guṇa*)  
 are non-distinct as well as distinct -**

वण्णरसगंधफासा परमाणुरूविदा विसेसेहि ।  
 द्रव्वादो य अणण्णा अण्णत्तपगासगा होन्ति ॥५१॥  
 दंसण्णाणाणि तहा जीवणिबद्धाणि णण्णभूदाणि ।  
 ववदेसदो पुधत्तं कुव्वन्ति हि णो सभावादो ॥५२॥

वर्णरसगंधस्पर्शाः परमाणुप्ररूपिता विशेषैः ।  
 द्रव्याच्च अनन्याः अन्यत्वप्रकाशका भवन्ति ॥५१॥

दर्शनज्ञाने तथा जीवनिबद्धे अनन्यभूते ।  
 व्यपदेशतः पृथक्त्वं कुरुतः हि नो स्वभावात् ॥५२॥

अन्वयार्थ - [ परमाणुप्ररूपिताः ] परमाणु में प्ररूपित किये जाने वाले ऐसे  
 [ वर्णरसगंधस्पर्शाः ] वर्ण-रस-गंध-स्पर्श [ द्रव्यात् अनन्याः च ] द्रव्य से  
 अनन्य वर्तते हुए [ विशेषैः ] (व्यपदेश के कारणभूत) विशेषों द्वारा  
 [ अन्यत्वप्रकाशकाः भवन्ति ] अन्यत्व को प्रकाशित करने वाले होते हैं  
 (स्वभाव से अन्यरूप नहीं हैं), [ तथा ] इस प्रकार [ जीवनिबद्धे ] जीव में  
 सम्बद्ध ऐसे [ दर्शनज्ञाने ] दर्शन-ज्ञान [ अनन्यभूते ] (जीवद्रव्य से) अनन्य  
 वर्तते हुए [ व्यपदेशतः ] व्यपदेश द्वारा [ पृथक्त्वं कुरुतः हि ] पृथक्त्व को  
 करते हैं, [ नो स्वभावात् ] स्वभाव से (पृथक्त्व को) नहीं करते।

The qualities (*guṇa*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparsā*) that are attributed to the atom (*paramāṇu*) have indistinctness (*ananyapanā*) with the substance (*dravya*) of the matter (*pudgala*). However,

through the form-of-speech (*vyapadeśa*), etc., distinctness (*anyapanā*) too is highlighted with the substance (*dravya*) of the matter (*pudgala*). Similarly, the qualities (*guṇa*), like perception (*darśana*) and knowledge (*jñāna*), have indistinctness (*ananyapanā*) with the substance (*dravya*) of the soul (*jīva*). However, through the form-of-speech (*vyapadeśa*), etc., distinctness (*anyapanā*) too is highlighted with the substance (*dravya*) of the soul (*jīva*). Mutual distinctness (*anyapanā*) is certainly not their nature.

#### EXPLANATORY NOTE

The substance (*dravya*) and its qualities (*guṇa*), from the point-of-view of existence (*sattā*), are integral to the substance, occupying the same space-points (*pradeśa*). The qualities (*guṇa*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*) exist in the same space-point (*pradeśa*) as the atom (*paramāṇu*). However, from the points-of-view including designation (*saṃjñā*), mark (*lakṣaṇa*) and purpose (*prayojana*), distinctness (*anyapanā*) is highlighted between these qualities (*guṇa*) and the atom (*paramāṇu*). In the same way, the qualities (*guṇa*), like perception (*darśana*) and knowledge (*jñāna*), exist in the same space-points (*pradeśa*) as the soul (*jīva*). However, from the points-of-view including designation (*saṃjñā*), mark (*lakṣaṇa*) and purpose (*prayojana*), distinctness (*anyapanā*) is highlighted between these qualities (*guṇa*) and the soul (*jīva*). Such distinction, certainly, is not their nature.



जीवों का भावों की अपेक्षा से वर्णन -

**The souls (*jīva*) and their classification  
in respect of dispositions (*bhāva*) -**

जीवा अणाङ्गिहणा संता णंता य जीवभावादो ।

सद्भावदो अणंता पंचग्गुणप्पधाणा य ॥५३॥

जीवा अनादिनिधनाः सांता अनंताश्च जीवभावात् ।

सद्भावतोऽनंताः पञ्चाग्रगुणप्रधानाः च ॥५३॥

अन्वयार्थ - [ जीवाः ] जीव [ अनादिनिधनाः ] ( पारिणामिक-भाव से ) अनादि-अनंत हैं [ सांता ] ( औपशमिक आदि तीन भावों से ) सांत ( अर्थात् सादि-सांत ) हैं [ च ] और [ जीवभावात् अनंताः ] जीवभाव से अनंत हैं ( अर्थात् जीव सद्भावरूप क्षायिकभाव से सादि-अनंत हैं ) [ सद्भावतः अनंताः ] क्योंकि सद्भाव से जीव अनंत ही होते हैं। [ पञ्चाग्रगुणप्रधानाः च ] वे पाँच मुख्य गुणों से प्रधानता वाले हैं।

The souls (*jīva*) from the point-of-view of their dispositions (*bhāva*) of inherent-nature (*pāriṇāmika*) are without-beginning-and-end (*anādi-ananta*), from the point-of-view of the three dispositions (*bhāva*) – rising (*audayika*), subsidential (*aupaśamika*), and destruction-cum-subsidential (*kṣāyopaśamika*) – these are with-beginning-and-end (*sānta* or *sādi-sānta*), and from the point-of-view of their own-nature these are without-end (*ananta*) [arising from destructional (*kṣāyika*) dispositions (*bhāva*), the souls (*jīva*) are with-beginning-and-without-end (*sādi-ananta*)]. The souls (*jīva*) are without-end (*ananta*) when established in their own-

nature. The souls (*jīva*), thus, have these five distinctive qualities (*guṇa*) – rising (*audayika*), subsidential (*aupaśamika*), destruction-cum-subsidential (*kṣāyopaśamika*), destructional (*kṣāyika*), and inherent-nature (*pāriṇāmika*).

### EXPLANATORY NOTE

From the point-of-view of the pure substance (*śuddha dravyārthika naya*), all souls (*jīva*) have dispositions (*bhāva*) of their pure-inherent-nature (*śuddha-pāriṇāmika-bhāva*) that is present forever, and therefore, such souls are without-beginning-and-end (*anādi-ananta*). From the point-of-view of the three dispositions (*bhāva*) – rising (*audayika*), subsidential (*aupaśamika*), and destruction-cum-subsidential (*kṣāyopaśamika*) – these are with-beginning-and-end (*sānta* or *sādi-sānta*). This means that these dispositions (*bhāva*) arise and end. From the point-of-view of the destructional (*kṣāyika*) dispositions (*bhāva*), the souls (*jīva*) are with-beginning-and-without-end (*sādi-ananta*). This means that such dispositions (*bhāva*) have a beginning but remain forever. These dispositions (*bhāva*) are the own-nature of the soul and, therefore, remain with it forever, like the liberated soul lives forever. Although all souls (*jīva*) are pure in respect of their own-nature but due to their beginningless (*anādi*) bondage with karmas, these are seen, from the empirical (*vyavahāra*) point-of-view, as getting transformed in the three dispositions (*bhāva*) of rising (*audayika*), subsidential (*aupaśamika*), and destruction-cum-subsidential (*kṣāyopaśamika*).

Now the numbers are mentioned. From the point-of-view of the substance (*dravyārthika naya*), i.e., own-nature of the soul (*jīva*), these are indestructible-infinite (*akṣaya-ananta*). The phrase with-beginning-and-end (*sānta* or *sādi-sānta*) is explained now: the souls (*jīva*) whose worldly-existence (*saṃsāra*) is with-end (*sānta*) are the potential (*bhavya*) souls. The souls (*jīva*) whose worldly-existence

(*saṃsāra*) is without-end (*ananta*) are the non-potential (*abhavya*) souls. The non-potential (*abhavya*) souls are infinite (*ananta*) in number. The number of the non-potential (*abhavya*) souls multiplied by infinite (*ananta*) are the potential (*bhavya*) souls. The number of the potential (*bhavya*) souls multiplied by infinite (*ananta*) are the potential (*bhavya*) souls which are like the non-potential (*abhavya*) souls and, therefore, will never attain liberation.

जीवों का भावों की अपेक्षा सादि-सांत आदि होने में विरोध नहीं है -  
**Classification of the souls (*jīva*) in respect  
of dispositions (*bhāva*) has no contradictions -**

एवं सदो विणासो असदो जीवस्स होइ उप्पादो ।  
इदि जिणवरेहिं भणितं अण्णोण्णविरुद्धमविरुद्धं ॥५४॥

एवं सतो विनाशोऽसतो जीवस्य भवत्युत्पादः ।  
इति जिनवरैर्भणितमन्योऽन्यविरुद्धमविरुद्धम् ॥५४॥

अन्वयार्थ - [ एवं ] इस प्रकार [ जीवस्य ] जीव को [ सतः विनाशः ] सत् का विनाश और [ असतः उत्पादः ] असत् का उत्पाद [ भवति ] होता है- [ इति ] ऐसा [ जिनवरैः भणितम् ] जिनवरों ने कहा है, [ अन्योन्यविरुद्धम् ] जो कि अन्योन्य (परस्पर) विरुद्ध (19-वीं गाथा के कथन के साथ विरोध वाला) है, तथापि [ अविरुद्धम् ] अविरुद्ध है।

The aforementioned description ascertains that there is the destruction (*vināśa*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*) in the soul (*jīva*). This has been expounded by Lord Jina. This

apparently contradicts the earlier (see verse 19, *ante*) assertion but, in reality, there is no contradiction.

### EXPLANATORY NOTE

Due to its dispositions or thought-activities (*bhāva*) of five kinds mentioned in the previous verse, the soul (*jīva*) undergoes transformations. The destruction (*vināśa*) of its existing state, as a human being, etc., and the origination (*utpāda*) of its non-existing state, as a celestial-being, etc., takes place. The statement appears to be in contradiction with the statement made earlier (see verse 19, *ante*) which states that ‘the soul (*jīva*) does not exhibit the destruction (*vyaya, nāśa*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*)’. However, it is not so. From the point-of-view of the substance – *dravyārthika naya* – there is neither the destruction (*vyaya, nāśa*) nor the origination (*utpāda*) of the soul (*jīva*). From the point-of-view of the mode – *paryāyārthika naya* – there is the destruction (*vyaya, nāśa*) and the origination (*utpāda*) of the soul (*jīva*). Both, the point-of-view of the substance – *dravyārthika naya* – and the point-of-view of the mode – *paryāyārthika naya* – are relative to each other. Both fit the bill.

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जीवों के उत्पाद-व्यय का कारण कर्म-उपाधि है -

**Karmas are the cause of origination and destruction in the souls (*jīva*) -**

णेरइयतिरियमणुआ देवा इदि णामसंजुदा पयडी ।

कुव्वंति सदो णासं असदो भावस्स उप्पादं ॥५५॥

नारकतिर्यङ्मनुष्या देवा इति नामसंयुताः प्रकृतयः ।

कुर्वन्ति सतो नाशमसतो भावस्योत्पादम् ॥५५॥

.....

अन्वयार्थ - [ नारकतिर्यङ्मनुष्याः देवाः ] नारक, निर्यञ्च, मनुष्य और देव [ इति नामसंयुताः ] ऐसे नामों वाली [ प्रकृतयः ] (नामकर्म की) प्रकृतियाँ [ सतः नाशम् ] सत् भाव का नाश और [ असतः भावस्य उत्पादम् ] असत् भाव का उत्पाद [ कुर्वन्ति ] करती हैं।

The classes of the name-karma (*nāmakarma*) comprising names – the infernal (*nāraka*), the subhuman (*tiryāṅca*), the human (*manuṣya*) and the celestial (*deva*) – cause the destruction (*nāśa, vyaya*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*).

#### EXPLANATORY NOTE

The ocean itself does not undergo the destruction (*nāśa, vyaya*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*). However, the waves in its water, caused by the wind blowing from all sides, illustrate the origination (*utpāda*) of the non-existing (*asat*) and the destruction (*nāśa, vyaya*) of the existing (*sat*). In the same way, the soul (*jīva*) itself does not undergo the destruction (*nāśa, vyaya*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*). However, its sequentially acquired modes (*paryāya*) – as the infernal-being (*nāraka*), the subhuman-being (*tiryāṅca*), the human-being (*manuṣya*) or the celestial-being (*deva*) – which are contingent on the fruition of the name-karma (*nāmakarma*), cause the destruction (*nāśa, vyaya*) of the existing (*sat*) and the origination (*utpāda*) of the non-existing (*asat*).

जीवों के पाँच भावों का वर्णन -

The five dispositions (*bhāva*) of the souls (*jīva*) -

उदयेण उवसमेण य खयेण दुहिं मिस्सिदेहिं परिणामे ।  
जुत्ता ते जीवगुणा बहुसु य अत्थेसु वित्थिण्णा ॥५६॥

उदयेनोपशमेन च क्षयेण द्वाभ्यां मिश्रिताभ्यां परिणामेन ।  
युक्तास्ते जीवगुणा बहुषु चार्थेषु विस्तीर्णाः ॥५६॥

अन्वयार्थ - [ उदयेन ] उदय से युक्त, [ उपशमेन ] उपशम से युक्त, [ क्षयेण ] क्षय से युक्त, [ द्वाभ्यां मिश्रिताभ्यां ] (दोनों से मिश्रित) क्षयोपशम से युक्त [ च ] और [ परिणामेन युक्ताः ] परिणाम से युक्त [ ते ] ऐसे [ जीवगुणाः ] (पाँच) जीवगुण (जीव के भाव) हैं, [ च ] और [ बहुषु अर्थेषु विस्तीर्णाः ] उन्हें अनेक प्रकारों में विस्तृत किया जाता है।

These five are the distinctive characteristics (*guṇa*, *svatattva*) of the soul (*jīva*): dispositions or thought-activities (*bhāva*) arising from fruition (*udaya*), subsidence (*upaśama*), destruction (*kṣaya*), destruction-cum-subsidence (*kṣayopaśama*), and inherent-nature (*pariṇāma*). These are of different kinds.

#### EXPLANATORY NOTE

These five dispositions (*bhāva*) are the distinctive (*asādhāraṇa*) characteristics - *guṇa*, *svatattva* - of the soul (*jīva*). The fruition of karmas in the presence of certain causes is fruition (*udaya*). Just as the mud in the water settles down when clearing nuts are put into it, so also the karmic matter does not manifest its power in the soul due to causes (i.e., the disposition of the soul). This is called subsidence (*upaśama*). The third state is the mixed state of destruction-cum-

subsidence (*kṣayopāśama*), as in case of the water, which, owing to the presence of clearing nuts, becomes clear as well as muddy in different parts. When the same water is poured into another vessel it becomes completely free from mud. In the same way, complete removal of the karmic matter is destruction (*kṣaya*). The essential nature (*svarūpa*) of the soul, irrespective of the karmic matter, is its inherent nature or capacity – *pariṇāma*. Thus, the five distinctive characteristics – *guṇa*, *svatattva* – of the soul (*jīva*) are the five dispositions (*bhāva*) of rising (*audayika*), subsidential (*upaśamika*), destruction-cum-subsidential (*kṣāyopāśamika*), destructional (*kṣāyika*), and inherent-nature (*pāriṇāmika*). Among these five, the first four are contingent on the karmas. Although in the destructional (*kṣāyika*) state, there is no existence (*sattā*) of the karmas, but since it is the result of the destruction (*kṣaya*) of all karmas, it is termed as contingent on the karmas. The last – inherent-nature (*pāriṇāmika*) – disposition (*bhāva*) is the own-nature of the soul (*jīva*).

Depending on the karmas and their particular nature, and on the soul's different dispositions, these five have been detailed further as of different kinds.

Ācārya Umāsvāmī's *Tattvārthasūtra*:

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिकपारिणामिकौ  
च ॥२-१॥

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

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

.....

द्विन्वाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥२-२॥

उपरोक्त पाँच भाव क्रमशः दो, नव, अट्ठारह, इक्कीस और तीन भेद वाले हैं।

These are of two, nine, eighteen, twenty-one and three kinds, respectively.

जीव में औदयिक आदि भावों का कर्तृत्व -

**The soul (*jīva*) as the doer (*kartā*) of the dispositions (*bhāva*) -**

कम्मं वेदयमाणो जीवो भावं करेदि जारिसयं ।

सो तेण तस्स कत्ता हवदि त्ति य सासणे पढिदं ॥५७॥

कर्म वेदयमानो जीवो भावं करोति यादृशकम् ।

स तेन तस्य कर्ता भवतीति च शासने पठितम् ॥५७॥

अन्वयार्थ - [ कर्म वेदयमानः ] कर्म को वेदता हुआ [ जीवः ] जीव [ यादृशकम् भावं ] जैसे भाव को [ करोति ] करता है, [ तस्य ] उस भाव का [ तेन ] उस प्रकार से [ सः ] वह [ कर्ता भवति ] कर्ता है - [ इति च ] ऐसा [ शासने पठितम् ] शासन में कहा है।

The soul (*jīva*), while experiencing the karmas, undergoes transformations in its dispositions (*bhāva*) and, in this manner, it is the doer (*kartā*) of those dispositions (*bhāva*). This has been said in the Doctrine.

.....



EXPLANATORY NOTE

The soul (*jīva*) is bound with the karmas – the material-karmas (*dravyakarma*) like the knowledge-obscuring (*jñānāvaraṇīya*) – from the beginningless time. As the karmas come to fruition (*udaya*), the soul (*jīva*) experiences their effect in form of happiness and misery. While experiencing these effects of the karmas, the soul (*jīva*) undergoes transformations in its dispositions (*bhāva*) in form of attachment (*rāga*) and aversion (*dveṣa*), etc. From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) becomes the doer (*kartā*) of those impure dispositions (*bhāva*).

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।

स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥१२॥

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

As a consequence of the transformations (*pariṇāma*) [like attachment (*rāga*)] in the soul, the physical matter (*puḍgala*), on its own, gets bound with the soul, transforming itself into the karmic matter [like the knowledge-obscuring (*jñānāvaraṇīya*) karma].

औदयिक आदि भावों को कर्मकृत कहा गया है -

The karmas have been said as the doer (*kartā*) of the dispositions (*bhāva*) of the soul (*jīva*) -

कम्मेण विणा उदयं जीवस्स ण विज्जदे उवसमं वा ।

खइयं खओवसमियं तम्हा भावं तु कम्मकदं ॥५८॥

कर्मणा विनोदयो जीवस्य न विद्यत उपशमो वा ।

क्षायिकः क्षायोपशमिकस्तस्माद्भावस्तु कर्मकृतः ॥५८॥

अन्वयार्थ - [ कर्मणा विना ] कर्म बिना [ जीवस्य ] जीव को [ उदयः ] उदय, [ उपशमः ] उपशम, [ क्षायिकः ] क्षायिक [ वा ] अथवा [ क्षायोपशमिकः ] क्षायोपशमिक [ न विद्यते ] नहीं होता, [ तस्मात् तु ] इसलिये [ भावः ] भाव (चतुर्विध जीवभाव) [ कर्मकृतः ] कर्मकृत हैं।

Without the operation of the karmas, the soul (*jīva*) does not experience the dispositions (*bhāva*) of fruition (*udaya*), subsidence (*upaśama*), destruction (*kṣaya*), and destruction-cum-subsidence (*kṣayopaśama*). Therefore, the karmas are said to be the doer (*kartā*) of these four kinds of dispositions (*bhāva*).

#### EXPLANATORY NOTE

In the soul (*jīva*), the dispositions (*bhāva*) of rising (*udaya*), subsidence (*upaśama*), destruction (*kṣaya*), and destruction-cum-subsidence (*kṣayopaśama*) are due to the material-karmas (*dravyakarma*). On the rising (*udaya*) of the material-karmas (*dravyakarma*), the dispositions (*bhāva*) of rising (*audayika*) take place in the soul (*jīva*), in form of rising of imperfections like attachment (*rāga*) and aversion (*dvesa*). On subsidence (*upaśama*) of the material-karmas (*dravyakarma*), the

.....

subsidential (*aupaśamika*) dispositions (*bhāva*) take place in the soul (*jīva*), in form of subsidence of imperfections like attachment (*rāga*) and aversion (*dveṣa*). Similarly it should be understood for destruction-cum-subsidential (*kṣāyopaśamika*) dispositions (*bhāva*). The destructional (*kṣāyika*) dispositions (*bhāva*) take place on complete destruction of the material-karmas (*dravyakarma*); such dispositions (*bhāva*) are with a beginning but without an end. Since the destructional (*kṣāyika*) dispositions (*bhāva*) appear on complete destruction (*kṣaya*) of the karmas, these, too, are attributed to the material-karmas (*dravyakarma*). As the four kinds of dispositions (*bhāva*) mentioned above do not take place without the material-karmas (*dravyakarma*), the material-karmas (*dravyakarma*) are said to be their doer (*kartā*) from the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya*.

The inherent-nature (*pāriṇāmika*) dispositions (*bhāva*) are ever-present in the soul (*jīva*); these are independent of all karmas, being own-nature of the soul (*jīva*).

यदि भावों को कर्मकृत कहें तो आत्मा कर्म का कर्ता हो जाता है -

**If the dispositions (*bhāva*) are due to karmas,  
the soul (*jīva*) becomes the doer (*kartā*) of the karmas -**

भावो यदि कम्मकदो अत्ता कम्मस्स होदि किध कत्ता ।  
ण कुणदि अत्ता किंचि वि मुत्ता अण्णं सगं भावं ॥५९॥

भावो यदि कर्मकृत आत्मा कर्मणो भवति कथं कर्ता ।  
न करोत्यात्मा किंचिदपि मुक्त्वान्यत् स्वकं भावम् ॥५९॥

अन्वयार्थ - [ यदि भावः कर्मकृतः ] यदि भाव (जीवभाव) कर्मकृत हों तो

[ आत्मा कर्मणः कर्ता भवति ] आत्मा कर्म का (द्रव्यकर्म का) कर्ता होना चाहिये। [ कथं ] वह तो कैसे हो सकता है? [ आत्मा ] क्योंकि आत्मा तो [ स्वकं भावं मुक्त्वा ] अपने भाव को छोड़कर [ अन्यत् किञ्चिद् अपि ] अन्य कुछ भी [ नः करोति ] नहीं करता।

If the karmas are the doer (*kartā*) of dispositions (*bhāva*) in the soul (*jīva*) then the soul (*jīva*) must be the doer (*kartā*) of the karmas. How can this be possible? The soul (*jīva*) is not the doer of anything other than its own dispositions (*bhāva*).

#### EXPLANATORY NOTE

A doubt is raised in this verse. If the karmas are the doer (*kartā*) of the dispositions (*bhāva*), like rising (*audayika*), in the soul (*jīva*), then the soul (*jīva*) is not the doer (*kartā*) of such dispositions (*bhāva*). But the soul (*jīva*) as the non-doer (*akartā*) is not acceptable. So the soul (*jīva*) should be accepted as the doer (*kartā*) of the material-karmas (*dravyakarma*). But this, again, is not possible as the soul (*jīva*) is not the doer (*kartā*) of anything other than its own dispositions (*bhāva*). As explained in the next verse, the dispositions (*bhāva*) in the soul (*jīva*) are the instrumental-cause (*nimitta kāraṇa*) of the material-karmas (*dravyakarma*).

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पूर्व गाथा में कहे पक्ष का समाधान -

Reply to the doubt raised in the previous verse -

भावो कम्मणिमित्तो कम्मं पुण भावकारणं हवदि ।  
ण दु तेसिं खलु कत्ता ण विणा भूदा दु कत्तारं ॥६०॥

भावः कर्मनिमित्तः कर्म पुनर्भावकारणं भवति ।

न तु तेषां खलु कर्ता न विना भूतास्तु कर्तारम् ॥६०॥

अन्वयार्थ - [ भावः कर्मनिमित्तः ] (औदयिक आदि) जीवभाव का कर्म निमित्त है [ पुनः ] और फिर [ कर्म भाव कारणं भवति ] (ज्ञानावरणादि) कर्म का जीवभाव निमित्त है, [ न तु तेषां खलु कर्ता ] परन्तु वास्तव में एक-दूसरे के कर्ता नहीं हैं, [ न तु कर्तारम् विना भूताः ] किन्तु कर्ता के बिना होते हैं, ऐसा भी नहीं है।

The karmas are the instrumental-cause (*nimitta kāraṇa*) of the dispositions (*bhāva*) in the soul (*jīva*). Further, the dispositions (*bhāva*) in the soul (*jīva*) are the instrumental-cause (*nimitta kāraṇa*) of the karmas. These – the dispositions (*bhāva*) in the soul (*jīva*) and the karmas – are certainly not the doer (*kartā*) of each other. Also, these do not take place without the doer (*kartā*).

#### EXPLANATORY NOTE

Since the material-karmas (*dravyakarma*) are the instrumental-cause (*nimitta kāraṇa*) of the dispositions (*bhāva*) in the soul (*jīva*), the material-karmas (*dravyakarma*) are said, from the empirical point-of-view (*vyavahāra naya*), to be the doer (*kartā*) of such dispositions (*bhāva*) in the soul (*jīva*). And since the dispositions (*bhāva*) in the soul

.....

(*jīva*) are the instrumental-cause (*nimitta kāraṇa*) of the material-karmas (*dravyakarma*), the dispositions (*bhāva*) in the soul (*jīva*) are said, from the empirical point-of-view (*vyavahāra naya*), to be the doer (*kartā*) of the material-karmas (*dravyakarma*). From the transcendental point-of-view (*niścaya naya*), however, neither the material-karmas (*dravyakarma*) are the doer (*kartā*) of the dispositions (*bhāva*) in the soul (*jīva*), nor the dispositions (*bhāva*) in the soul (*jīva*) are the doer (*kartā*) of the material-karmas (*dravyakarma*). At the same time, it is not true that the dispositions (*bhāva*) in the soul (*jīva*) and the material-karmas (*dravyakarma*) take place without the doer (*kartā*). In reality, the soul (*jīva*) is the doer (*kartā*) of its own dispositions (*bhāva*) and the physical-matter (*pudgala*) is the doer (*kartā*) of its own transformations as the material-karmas (*dravyakarma*).

जीव को अपने भावों का कर्तृत्व है -

**The soul (*jīva*) is the doer (*kartā*) of  
own dispositions (*bhāva*) -**

कुर्व्वं सगं सहावं अत्ता कत्ता सगस्स भावस्स ।  
ण हि पोग्गलकम्माणं इदि जिणवयणं मुणेयव्वं ॥६१॥

कुर्वन् स्वकं स्वभावं आत्मा कर्ता स्वकस्य भावस्य ।  
न हि पुद्गलकर्मणामिति जिनवचनं ज्ञातव्यम् ॥६१॥

अन्वयार्थ - [ स्वकं स्वभावं ] अपने स्वभाव को (परिणाम को) [ कुर्वन् ] करता हुआ [ आत्मा ] आत्मा [ हि ] वास्तव में [ स्वकस्य भावस्य ] अपने भाव का [ कर्ता ] कर्ता है, [ न पुद्गलकर्मणां ] पुद्गलकर्मों का नहीं, [ इति ] ऐसा [ जिनवचनं ] जिन-वचन (जिनेन्द्र भगवान् की वाणी) [ ज्ञातव्यम् ] जानना।

Verily, getting transformed in own-nature (*svabhāva*), the soul (*jīva*) itself is the doer (*kartā*) of own dispositions (*bhāva*); the soul (*jīva*) is not the doer (*kartā*) of the material-karmas (*dravyakarma, pudgala-karma*). This is the Word of the Omniscient Lord.

### EXPLANATORY NOTE

From the impure transcendental point-of-view (*aśuddha niścaya naya*), imperfections, like attachment (*rāga*), in the soul (*jīva*) are its own impure transformations. It is, therefore, appropriate to call the soul (*jīva*) as the doer (*kartā*) of such impure transformations. From the same point-of-view, the soul (*jīva*), certainly, cannot be called the doer (*kartā*) of the material-karmas (*dravyakarma, pudgala-karma*). This has been expounded by Lord Jina.

कर्म और आत्मा अपने-अपने स्वरूप के कर्ता हैं -

**The karmas and the soul (*ātmā*), each, is the doer (*kartā*) of own-nature (*svarūpa*) -**

कम्मं पि सगं कुव्वदि सेण सहावेण सम्मप्पाणं ।

जीवो वि य तारिसओ कम्मसहावेण भावेण ॥६२॥

कर्मापि स्वकं करोति स्वेन स्वभावेन सम्यगात्मानम् ।

जीवोऽपि च तादृशकः कर्मस्वभावेन भावेन ॥६२॥

अन्वयार्थ - [ कर्म अपि ] कर्म भी [ स्वेन स्वभावेन ] अपने स्वभाव से [ स्वकं करोति ] अपने को करते हैं [ च ] और [ तादृशकः जीवः अपि ] वैसा जीव भी [ कर्मस्वभावेन भावेन ] कर्म-स्वभाव भाव से ( औदयिकादि भाव से ) [ समयक् आत्मानम् ] यथार्थ जैसा का तैसा अपने को करता है।

.....

The karmas, too, as per their own-nature (*svabhāva*) and on their own, get transformed [into the material-karmas (*dravyakarma*)] and, thus, are the doer (*kartā*) of such transformations. Similarly, the soul (*jīva*), too, due to own karmic-dispositions (*karma-bhāva*) [like rising (*audayika*)] is the doer (*kartā*) of own dispositions (*bhāva*).

### EXPLANATORY NOTE

The verse refers to the sixfold factors-of-action (*kāraṇa*) from the transcendental point-of-view (*niścaya naya*).

As mentioned earlier<sup>1</sup>, for the accomplishment of work the sixfold factors-of-action (*kāraṇa*) are required: 1) the doer (*kartā*), 2) the activity (*karma*), 3) the instrument (*kāraṇa*), 4) the bestowal (*saṃpradāna*), 5) the dislodgement (*apādāna*), and the substratum (*adhikāraṇa*).

When the accomplishment of work is through external instrumental causes (*nimitta kāraṇa*) it is the empirical sixfold factors-of-action (*vyavahāra ṣaṭkāraṇa*) 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 ṣaṭkāraṇa*).

The transcendental sixfold factors-of-action (*niścaya ṣaṭkāraṇa*) 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 ṣaṭkāraṇa*) is untrue. And since the transcendental sixfold factors-of-action (*niścaya ṣaṭkāraṇa*) accomplishes the work of the self, in the self, through the self, it is true.

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1 – see also Explanatory Note to verse 46, p. 103, *ante*.



The matter (*pudgala*) that is fit to turn into karmas, verily, attains the form of karmas without the help of or reliance on any outside agency. The matter (*pudgala*), on its own, transforms itself into the molecular-matter (*skandha*) that is fit to turn into karmas; the matter, therefore, is the doer (*kartā*). The matter (*pudgala*), on its own, transforms itself into the nature of karmas; the matter, therefore, is the activity (*karma*). The matter (*pudgala*), on its own, has the power to turn into karmas; the matter, therefore, is the instrument (*karāṇa*). The matter (*pudgala*), on its own, imparts its new nature to itself; the matter, therefore, is the bestowal (*saṃpradāna*). The matter (*pudgala*), on its own, destroys its previous nature but still maintains its eternal nature; the matter, therefore, is the dislodgement (*apādāna*). The matter (*pudgala*), on its own, acts as the substratum for all its transformations; the matter, therefore, is the substratum (*adhikarāṇa*).

The soul established in its Pure Self (through *śuddhopayoga*) attains omniscience (*kevalajñāna*) without the help of or reliance on any outside agency. 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*).

यदि कर्म और आत्मा अपने-अपने स्वरूप के कर्ता हैं तो  
कर्म का फल आत्मा को कैसे?

**Why should the soul (*ātmā*) enjoy the fruit of the karmas?**

कम्मं कम्मं कुव्वदि जदि सो अप्पा करेदि अप्पाणं ।  
किध तस्स फलं भुंजदि अप्पा कम्मं च देदि फलं ॥६३॥

कर्म कर्म करोति यदि स आत्मा करोत्यात्मानम् ।  
कथं तस्य फलं भुङ्क्ते आत्मा कर्म च ददाति फलम् ॥६३॥

अन्वयार्थ - [ यदि ] यदि [ कर्म ] कर्म [ कर्म करोति ] कर्म को करे और  
[ सः आत्मा ] वह आत्मा [ आत्मानम् करोति ] आत्मा (के स्वभाव) को  
करे तो [ कर्म ] कर्म [ फलम् कथं ददाति ] (आत्मा को) फल क्यों देगा  
[ च ] और [ आत्मा ] आत्मा [ तस्य फलं भुङ्क्ते ] उसका फल क्यों  
भोगेगा?

If the (material) karmas are the doer (*kartā*) of the  
karmas (*karma*) and, also, the soul (*ātmā*) is the doer  
(*kartā*) of (transformations in) the soul, then how do the  
karmas [of which the soul (*ātmā*) is not the doer (*kartā*)],  
produce fruit in the soul (*ātmā*), and why should the soul  
(*ātmā*) experience the fruit of karmas [of which it is not  
the doer (*kartā*)]?

#### EXPLANATORY NOTE

A question is raised. If it be assumed that the soul (*ātmā*) and the  
material-karmas (*dravyakarma*) are absolutely independent and  
exhibit no reciprocal (*anyonya*) characteristic of the doer (*kartā*) of  
each other, how can one produce fruit to be experienced by the other?

.....

कर्म-योग्य पुद्गल समस्त लोक में व्याप्त हैं -

The universe (*loka*) is densely filled with matter-bodies (*pudgalakāya*) -

ओगाढगाढणिचिदो पोग्गलकायेहिं सव्वदो लोगो ।  
सुहमेहिं बादरेहिं य णंताणंतेहिं विविधेहिं ॥६४॥

अवगाढगाढनिचितः पुद्गलकायैः सर्वतो लोकः ।

सूक्ष्मैर्बादरैश्चानन्तानन्तैर्विविधैः ॥६४॥

अन्वयार्थ - [ लोकः ] लोक [ सर्वतः ] सर्वतः ( अर्थात् सर्वलोक )  
[ विविधैः ] विविध प्रकार के [ अनन्तानन्तैः ] अनंतानंत [ सूक्ष्मैः बादरैः च ]  
सूक्ष्म तथा बादर [ पुद्गलकायैः ] पुद्गलकायों ( पुद्गलस्कन्धों ) द्वारा  
[ अवगाढगाढनिचितः ] अवगाहित होकर गाढ भरा हुआ है।

The whole of the universe (*loka*) is densely filled with different kinds of fine (*sūkṣma*) and gross (*bādara*) matter-bodies (*pudgalakāya*) that are infinite-times-infinite (*anantānanta*) in number.

#### EXPLANATORY NOTE

Here is the Doctrine for answering the question raised in verse 63: The whole of the universe (*loka*) is filled densely without any inter-space, like a sachet with collyrium-powder, with infinite-times-infinite matter-bodies (*pudgalakāya*), fine and gross. The matter-bodies (*pudgalakāya*) include matter-molecules (*pudgala-skandha*) that are fit to turn into the karmas – *kārmaṇa-vargaṇā*. This means that such matter-molecules (*pudgala-skandha*) do exist in the space that is occupied by the soul (*ātmā*). These are not brought in this space by any external agency. In essence, the matter-molecules (*pudgala-skandha*) that are fit to turn into the karmas coexist with the soul (*ātmā*), like the milk and the water.

.....

कर्मों की उत्पत्ति किस प्रकार होती है उसका कथन -  
**Transformation of the matter-molecules  
into material-karmas -**

अत्ता कृणदि सभावं तत्थ गदा पोग्गला सभावेहिं ।  
गच्छंति कम्मभावं अण्णोण्णावगाहमवगाढा ॥६५॥

आत्मा करोति स्वभावं तत्र गताः पुद्गलाः स्वभावैः ।  
गच्छन्ति कर्मभावमन्योन्यावगाहावगाढाः ॥६५॥

अन्वयार्थ - [ आत्मा ] आत्मा [ स्वभावं ] (मोह-राग-द्वेष रूप) अपने भाव को [ करोति ] करता है, [ तत्र गताः पुद्गलाः ] (तब) वहाँ रहने वाले पुद्गल [ स्वभावैः ] अपने भावों से [ अन्योन्यावगाहावगाढाः ] जीव में (विशिष्ट प्रकार से) अन्योन्य-अवगाह रूप से प्रविष्ट हुए [ कर्मभावम् गच्छन्ति ] कर्मभाव को प्राप्त होते हैं।

When the soul (*ātmā*) becomes the doer (*kartā*) of own dispositions [like attachment (*rāga*) and aversion (*dveṣa*)], the coexisting matter-molecules (*pudgala-skandha*) that are fit to turn into the karmas, as per their own-nature, get into reciprocal (*anyonya*) and deep bondage with the soul (*ātmā*), thereby transforming themselves into the material-karmas (*dravyakarma*).

#### EXPLANATORY NOTE

In its worldly state of existence, the soul (*ātmā*) is bound, from beginningless time, with the karmas. In this impure state, without ever leaving its inherent-nature (*pāriṇāmika bhāva*), the soul (*ātmā*) becomes the doer (*kartā*) of impure dispositions (*bhāva*) comprising attachment (*rāga*) and aversion (*dveṣa*). When these impure

.....

dispositions (*bhāva*) affect the soul (*ātmā*), it becomes ‘tainted’ with greasiness (*snigdha*) and the door for the karmas to affect it is opened. Wherever and whenever the soul (*ātmā*) gets ‘tainted’ with impure dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*), at the same place and time the coexisting matter-molecules (*pudgala-skandha*) fit to turn into the karmas, as part of their own-nature, transform themselves into the material-karmas (*dravyakarma*). And, these matter-molecules (*pudgala-skandha*) get into reciprocal (*anyonya*) bondage with the soul (*ātmā*).

Ācārya Kundakunda’s *Pravacanasāra*:

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

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

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

कर्मों की विचित्रता अन्य के द्वारा नहीं की जाती है -  
**Material-karmas take many forms,  
uncreated by others -**

जह पुग्गलदव्वाणं बहुप्पयारेहिं खंधणिव्वत्ती ।  
अकदा परेहिं दिट्ठा तह कम्माणं वियाणीहि ॥६६॥

यथा पुद्गलद्रव्याणां बहुप्रकारैः स्कंधनिर्वृत्तिः ।  
अकृता परैर्दृष्टा तथा कर्मणां विजानीहि ॥६६॥

अन्वयार्थ - [ यथा ] जिस प्रकार [ पुद्गलद्रव्याणां ] पुद्गल-द्रव्यों की [ बहुप्रकारैः ] अनेक प्रकार की [ स्कंधनिर्वृत्तिः ] स्कन्ध-रचना [ परैः अकृता ] पर से किये गये बिना [ दृष्टा ] होती दीखती है, [ तथा ] उसी प्रकार [ कर्मणां ] कर्मों की बहुप्रकारता [ विजानीहि ] पर से अकृत जानो।

As in the physical-matter (*pudgala dravya*) many forms of molecular-formations (*skandha-racanā*), uncreated by others, can be seen, in the same way, know that the karmas take many forms, uncreated by others.

#### EXPLANATORY NOTE

The verse underlines that the formation of the karmas into various species is not due to intervention by others. Just as in this world, due to the instrumental cause of the light from the sun or the moon, the molecules of physical-matter (*pudgala-skandha*) transform themselves into many kinds, like the red-evening-sky, the rainbow, or the halo, in the same manner, on the availability of the instrumental cause of the dispositions, like attachment (*rāga*) and aversion (*dveṣa*), in the soul (*ātmā*), the karmic molecules transform themselves into many kinds of karmas, like the knowledge-obscuring (*jñānāvaraṇīya*), without the need for any external doer (*kartā*).

.....

व्यवहार से जीव कर्मों का फल भोगता है -

**The soul enjoys the fruit of the material-karmas  
on their fruition, from the empirical point-of-view -**

जीवा पुद्गलकाया अण्णोण्णागाढग्रहणपडिबद्धा ।  
काले विजुज्जमाणा सुहदुक्खं दिंति भुञ्जन्ति ॥६७॥

जीवाः पुद्गलकायाः अन्योन्यावगाढग्रहणप्रतिबद्धाः ।  
काले वियुज्जमानाः सुखदुःखं ददति भुञ्जन्ति ॥६७॥

अन्वयार्थ - [ जीवाः पुद्गलकायाः ] जीव और पुद्गलकाय  
[ अन्योन्यावगाढग्रहणप्रतिबद्धाः ] (विशिष्ट प्रकार से) अन्योन्य-अवगाह के  
ग्रहण द्वारा (परस्पर) बद्ध हैं, [ काले वियुज्जमानाः ] काल से पृथक् होने  
पर (उदयकाल अवस्था में) [ सुखदुःखं ददति भुञ्जन्ति ] सुख-दुःख  
(साता-असाता) देते हैं और भोगते हैं। (अर्थात् पुद्गलकाय सुख-दुःख देते हैं  
और जीव भोगते हैं।)

The soul (*jīva*) and the karmic-matter-bodies  
(*pudgalakāya, dravyakarma*) are bound together  
reciprocally and deeply. The bond separates with time, on  
fruition. At this time, the karmas result in happiness  
(*sukha*) or misery (*duḥkha*), and the soul (*jīva*) enjoys  
these.

#### EXPLANATORY NOTE

The soul (*ātmā*) adopts the attribute of greasiness (*snigdha*) due to its  
impure dispositions (*bhāva*) comprising attachment (*rāga*) and  
aversion (*dveṣa*). The physical-matter (*pudgala-skandha*) inherently  
has the attribute of greasiness (*snigdha*). Like union between two  
atoms or molecules of the physical-matter (*pudgala-skandha*) takes

.....

place due to their respective greasiness (*snigdha*), the soul (*ātmā*) and the physical-matter (*pudgala-skandha*), too, get into bondage due to their respective greasiness (*snigdha*). When these two separate on fruition, the shedding of the physical-matter (*pudgala-skandha*) takes place. At the time of separation, from the transcendental point-of-view (*nīścaya naya*), the dispositions (*bhāva*) of either happiness (*sukha*) or misery (*duḥkha*) are enjoyed by the soul (*ātmā*). From the empirical point-of-view (*vyavahāra naya*), however, at the time of separation the soul (*ātmā*) enjoys happiness (*sukha*) or misery (*duḥkha*) in form of worldly (sense-driven) pleasures or pain.

कर्तृत्व और भोक्तृत्व की व्याख्या का उपसंहार -

**The scheme of the doer (*kartā*) and the enjoyer (*bhoktā*) in respect of the karma and the soul -**

तम्हा कम्मं कत्ता भावेण हि संजुदोध जीवस्स ।  
भोक्ता दु हवदि जीवो चेदगभावेण कम्मफलं ॥६८॥

तस्मात्कर्म कर्तृ भावेन हि संयुतमथ जीवस्य ।  
भोक्ता तु भवति जीवश्चेतकभावेन कर्मफलम् ॥६८॥

अन्वयार्थ - [ तस्मात् ] इसलिये [ अथ जीवस्य भावेन हि संयुतम् ] जीव के भाव से संयुक्त (निमित्त सहित) ऐसा [ कर्म ] कर्म (द्रव्यकर्म) [ कर्तृ ] कर्ता है (निश्चय से अपना कर्ता और व्यवहार से जीवभाव का कर्ता, परन्तु वह भोक्ता नहीं है) [ तु ] और [ जीवः ] (मात्र) जीव ही [ चेतकभावेन ] चेतक-भाव के कारण [ कर्मफलम् ] कर्मफल का [ भोक्ता ] भोक्ता होता है।

Therefore, the material-karmas (*dravyakarma*), when in association with the dispositions (*bhāva*) of the soul

.....



(*jīva*), certainly, are the doer (*kartā*) of own transformation into karmas. Similarly, the soul (*jīva*), when the fruition of the material-karmas (*dravyakarma*) takes place, becomes the doer (*kartā*) of own dispositions (*bhāva*). However, the soul (*jīva*) alone, with its impure-consciousness (*aśuddha cetanā*), enjoys the fruit of the karmas.

### EXPLANATORY NOTE

From the transcendental point-of-view (*niścaya naya*), the material-karmas (*dravyakarma*) are not the substantive-cause (*upādāna kāraṇa*) of the dispositions (*bhāva*) in the soul, and the dispositions (*bhāva*) in the soul are not the substantive-cause (*upādāna kāraṇa*) of the material-karmas (*dravyakarma*). In other words, from the transcendental point-of-view (*niścaya naya*), the material-karmas (*dravyakarma*) are the doer (*kartā*) of own transformations, and, from the empirical point-of-view (*vyavahāra naya*), of the dispositions (*bhāva*) in the soul (*jīva*). Similarly, from the transcendental point-of-view (*niścaya naya*), the soul (*jīva*) is the doer (*kartā*) of own dispositions (*bhāva*), and, from the empirical point-of-view (*vyavahāra naya*), of the material-karmas (*dravyakarma*).

Although the material-karmas (*dravyakarma*) are the doer (*kartā*) of transformation from both points-of-view (*naya*), these, from any point-of-view (*naya*), are not the enjoyer (*bhoktā*). Why? This is because these do not possess the attribute of consciousness (*cetanatva*). Only the soul (*jīva*) which possesses the attribute of consciousness (*cetanatva*) is the enjoyer (*bhoktā*) of the fruit of the karmas. The fruit, from different points-of-view, may be the dispositions (*bhāva*) of happiness (*sukha*) and misery (*duḥkha*) in the soul itself, or the worldly (sense-driven) pleasures and pain.

कर्मसंयुक्त जीव का प्रभुत्वगुण ( कर्ता और भोक्ता ) -  
The worldly soul (*jīva*) has lordship (*prabhutva*)  
as the doer (*kartā*) and the enjoyer (*bhoktā*) -

एवं कर्ता भोक्ता होज्जं अप्पा सगेहिं कम्मेहिं ।  
हिंडदि पारामपारं संसारं मोहसंछण्णो ॥६९॥

एवं कर्ता भोक्ता भवन्नात्मा स्वकैः कर्मभिः ।  
हिंडते पारमपारं संसारं मोहसंछन्नः ॥६९॥

अन्वयार्थ - ( एवं ) इस प्रकार ( स्वकैः कर्मभिः ) अपने कर्मों से ( कर्ता भोक्ता भवन् ) कर्ता और भोक्ता होता हुआ ( आत्मा ) आत्मा ( मोहसंछन्नः ) मोहाच्छादित वर्तता हुआ ( पारम् अपारं संसारं ) सांत अथवा अनंत संसार में ( हिंडते ) परिभ्रमण करता है।

This way, the soul (*jīva*) due to its own karma-consciousness (*bhāvakarma*) becomes the doer (*kartā*) and the enjoyer (*bhoktā*). Being enveloped with delusion (*moha*), it wanders, with-end (*sānta*) or without-end (*ananta*), in this world (*saṃsāra*).

#### EXPLANATORY NOTE

This is the description of the lordship (*prabhutva*) of the soul (*jīva*), bound with the karmas. From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the doer (*kartā*) and the enjoyer (*bhoktā*) of its own auspicious (*śubha*) and inauspicious (*aśubha*) dispositions (*bhāva*). From the empirical point-of-view (*vyavahāra naya*), the soul (*jīva*) is the doer (*kartā*) and the enjoyer (*bhoktā*) of the auspicious (*śubha*) and inauspicious (*aśubha*) material-karmas (*dravyakarma*). The impure soul is enveloped, from

.....

beginningless time, with delusion (*moha*) and wanders in the four states-of-existence (*gati*) in this world (*saṃsāra*). For the potential (*bhavya*) souls (*jīva*) the wandering in the world (*saṃsāra*) is with-end (*sānta*) and for the non-potential souls (*jīva*) the wandering in the world (*saṃsāra*) is without-end (*ananta*).

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

एवमयं कर्मकृतैर्भावैरसमाहितोऽपि युक्त इव ।

प्रतिभाति बालिशानां प्रतिभासः स खलु भवबीजम् ॥१४॥

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

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

कर्मसंयोग-रहित जीव का प्रभुत्वगुण -

**The lordship (*prabhutva*) of the soul (*ātmā*)**

**as it gets freed from bondage of the karmas -**

उवसंतखीणमोहो मग्गं जिणभासिदेण समुवगदो ।

णाणाणुमग्गचारी णिव्वाणपुरं वजदि धीरो ॥७०॥

उपशांतक्षीणमोहो मार्गं जिनभाषितेन समुपगतः ।

ज्ञानानुमार्गचारी निर्वाणपुरं व्रजति धीरः ॥७०॥

.....

अन्वयार्थ - [ जिनभाषितेन मार्ग समुपगतः ] (जो पुरुष) जिन-वचन (सर्वज्ञ-प्रणीत आगम) के द्वारा मार्ग को प्राप्त करके [ उपशांतक्षीणमोहः ] उपशांत-क्षीणमोह (मोह का उपशम, तदुपरान्त क्षय) को प्राप्त करता हुआ, अर्थात् जिसे दर्शनमोह का उपशम, क्षय अथवा क्षयोपशम हुआ है ऐसा होता हुआ [ ज्ञानानुमार्गचारी ] ज्ञानानुमार्ग में विचरता है (ज्ञान का अनुसरण करने वाले मार्ग में वर्तता है), [ धीरः ] वह धीर पुरुष [ निर्वाणपुरं व्रजति ] निर्वाणपुर (मोक्षनगर) को प्राप्त होता है।

The undaunted soul (*jīva*), treading righteously the path to liberation as expounded by Lord Jina, crosses the stages of quiescent-passions (*upaśāntamoha*) and free-from-passions (*kṣīṇamoha*), and dwelling in self-knowledge reaches the abode of liberation (*nirvāṇa, mokṣa*).

#### EXPLANATORY NOTE

This is the description of the lordship (*prabhutva*) of the soul (*jīva*), as it gets free from bondage of the karmas.

When the same soul (*jīva*) treads the path as revealed by Lord Jina, as the perception-deluding (*darśanamoha*) karmas get to subsidence (*upaśama*), destruction-cum-subsidence (*kṣayopaśama*) and destruction (*kṣaya*), the light of right knowledge manifests in it. It crosses the stages of quiescent-passions (*upaśāntamoha*) and free-from-passions (*kṣīṇamoha*). It no longer is the doer (*kartā*) or the enjoyer (*bhoktā*) of the material-karmas (*dravyakarma*). True lordship (*prabhutva*) manifests in it and now it treads the path illumined by the soul-knowledge. It reaches the abode of liberation (*nirvāṇa, mokṣa*) marked by attainment of the pure-soul-substance (*śuddha ātmatattva*).

जीव-द्रव्य के भेद -

The divisions of the soul (*jīva*) -

एक्को चेव महप्पा सो दुवियप्पो तिलक्खणो होदि ।

चदुचंकमणो भणिदो पंचग्गुणप्पधाणो य ॥७१॥

छक्कापक्कमजुत्तो उवउत्तो सत्तभंगसब्भावो ।

अट्ठासओ णवट्ठो जीवो दसट्ठाणगो भणिदो ॥७२॥

एक एव महात्मा स द्विविकल्पस्त्रिलक्षणो भवति ।

चतुश्चक्रमणो भणितः पञ्चाग्रगुणप्रधानश्च ॥७१॥

षट्कापक्रमयुक्तः उपयुक्तः सप्तभङ्गसद्भावः ।

अष्टाश्रयो नवार्थो जीवो दशस्थानगो भणितः ॥७२॥

अन्वयार्थ - [ स महात्मा ] वह महात्मा [ एकः एव ] एक ही है,  
 [ द्विविकल्पः ] दो भेद वाला है और [ त्रिलक्षणः भवति ] त्रिलक्षण वाला है,  
 [ चतुश्चक्रमणः ] और उसे चतुर्विध (चार गतियों में) भ्रमण-वाला [ च ]  
 तथा [ पञ्चाग्रगुणप्रधानः ] पाँच मुख्य गुणों से (भावों से) प्रधानता वाला  
 [ भणितः ] कहा है। [ उपयुक्तः जीवः ] उपयोगी ऐसा वह जीव  
 [ षट्कापक्रमयुक्तः ] छह अपक्रम (दिशाओं में गमन) सहित,  
 [ सप्तभङ्गसद्भावः ] सात भंग-पूर्वक (सद्भाववान), [ अष्टाश्रयः ] आठ  
 (गुणों) के आश्रयरूप [ नवार्थः ] नौ-अर्थरूप और [ दशस्थानगः ]  
 दश-स्थानगत [ भणितः ] कहा गया है।

Such Supreme-Soul (*mahātmā*) is essentially one. The same soul (*jīva*) is of two kinds; has three marks (*lakṣaṇa*); has four states-of-existence (*gati*); exhibits five main qualities (*guṇa*) – dispositions (*bhāva*). The same

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soul (*jīva*), since it departs in six directions, is of six kinds; since it is established by the seven-limbs (*saptabhaṅga*) of assertion, is of seven kinds; being the substratum of eight qualities (or karmas), is of eight kinds; since it blends with nine objects (*padārtha*), is of nine kinds; and since it exists in ten kinds of bodies, is of ten kinds.

### EXPLANATORY NOTE

The soul (*jīva*), from the generic-point-of-view (*saṃgraha naya*), is one with its supreme soul-nature of consciousness (*cetanatva*).

As consciousness (*cetanatva*) manifests in knowledge-cognition (*jñānopayoga*) and perception-cognition (*darśanopayoga*), the soul (*jīva*) is of two kinds.

The same soul (*jīva*) has three marks (*lakṣaṇa*) that are mentioned in three ways: 1) knowledge-consciousness (*jñānacetanā*), karma-consciousness (*karmacetanā* or *bhāvakarma*) or fruit-of-karma-consciousness (*karmaphalacetanā*); 2) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*); and 3) substance (*dravya*), qualities (*guṇa*) and modes (*paryāya*).

In its worldly state, the soul (*jīva*) wanders in four states-of-existence (*gati*), the infernal-being (*nāraka*), the human (*manuṣya*), the plant-and-animal (*tiryāṅca*) and the celestial-being (*deva*). It is thus of four kinds.

The soul (*jīva*) exhibits five main qualities (*guṇa*) or dispositions (*bhāva*) – subsidential (*aupaśamika*), destructional (*kṣāyika*), destruction-cum-subsidential (*kṣāyopaśamika*), rising (*audayika*), and inherent-nature (*pāriṇāmika*). It is thus of five kinds.

The soul (*jīva*), while in transit from one body to another, traverses in six directions only – the four transverse, the upward, and the downward directions. It is thus of six kinds.

The soul (*jīva*) is established by the seven-limbs (*saptabhaṅga*) of

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assertion: ‘in a way’ (*syād*) it simply is – *syād-asti*, ‘in a way’ (*syād*) it simply is not – *syād-nāsti*, ‘in a way’ (*syād*) it simply is and in a way it simply is not – *syād-asti-nāsti*, ‘in a way’ (*syād*) it simply is indescribable – *syād-avaktavya*, ‘in a way’ (*syād*) it simply is and in a way it simply is indescribable – *syād-asti-avaktavya*, ‘in a way’ (*syād*) it simply is not and in a way it simply is indescribable – *syād-nāsti-avaktavya*, and ‘in a way’ (*syād*) it simply is, in a way it simply is not and in a way it simply is indescribable – *syād-asti-nāsti-avaktavya*. It is thus of seven kinds.

The soul (*jīva*) is the substratum of eight kinds of karmas, like the knowledge-obscuring (*jñānāvaraṇīya*) or of eight supreme-qualities like the perfect-knowledge (*kevalajñāna*, omniscience). It is thus of eight kinds.

The soul (*jīva*) blends with nine objects (*padārtha*) – soul (*jīva*), non-soul (*ajīva*), influx (*āsrava*), bondage (*bandha*), stoppage (*saṃvara*), gradual-dissociation (*nirjarā*), liberation (*mokṣa*), merit (*puṇya*), and demerit (*pāpa*). It is thus of nine kinds.

The soul (*jīva*) exists in ten kinds of bodies – earth (*pṛthivī*), water (*jala*), fire (*agni*), air (*vāyu*), plants-with-one-common-body (*sādhāraṇa vanaspati*), plants-with-individual-body (*pratyeka vanaspati*), two-sensed, three-sensed, four-sensed and five-sensed beings. It is thus of ten kinds.



मुक्त जीव का ऊर्ध्वगमन, अन्य जीवों का षड्विध गमन -  
**The liberated soul (*jīva*) moves upward,  
other souls in six directions -**

पयडिट्टिदिअणुभागप्पदेसबंधेहिं सव्वदो मुक्को ।  
उड्ढं गच्छदि सेसा विदिसावज्जं गदिं जंति ॥७३॥

प्रकृतिस्थित्यनुभागप्रदेशबंधैः सर्वतो मुक्तः ।  
ऊर्ध्वं गच्छति शेषा विदिग्वर्जा गतिं याति ॥७३॥

अन्वयार्थ - [ प्रकृतिस्थित्यनुभागप्रदेशबंधैः ] प्रकृतिबंध, स्थितिबंध,  
अनुभागबंध और प्रदेशबंध से [ सर्वतः मुक्तः ] सर्वतः मुक्त जीव [ ऊर्ध्वं  
गच्छति ] ऊर्ध्व-गमन करता है, [ शेषाः ] शेष जीव ( भवान्तर में जाते हुए )  
[ विदिग्वर्जा गतिं याति ] विदिशाएँ छोड़कर गमन करते हैं।

The soul (*jīva*) rid completely of the bondage (*bandha*) of four kinds - nature or species (*prakṛti*), duration (*sthiti*), fruition (*anubhāga*), and quantity-of-space-points (*pradeśa*) - goes straight upward. The remaining souls (*jīva*), at the time of transit from one body to another, traverse in only the six directions, that exclude the intermediate-points (*vidiśā*) of the compass.<sup>1</sup>

#### EXPLANATORY NOTE

The worldly soul (*jīva*) is bound with the karmas and its transit to acquire the new body is in straight lines only. These lines are in six

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1 - Directions are ten: the four main directions (*diśā*) of east, west, north and south, the four intermediate-points (*vidiśā*) of the main directions, the upward and the downward.



directions – the four transverse, the upward and the downward. The movement of the liberated soul is straight upward only. Immediately after attaining release from all karmas, the soul goes up to the end of the universe and stays there forever as the liberated-soul (*Siddha*).

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

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

पुद्गलास्तिकाय  
The Matter-body

पुद्गलास्तिकाय के भेद -

The divisions of the matter-body (*pudgalāstikāya*) -

खंधा य खंधदेसा खंधपदेसा य होंति परमाणू ।  
इदि ते चदुव्वियप्पा पुगलकाया मुणेयव्वा ॥७४॥

स्कंधाश्च स्कंधदेशाः स्कंधप्रदेशाश्च भवन्ति परमाणवः ।

इति ते चतुर्विकल्पाः पुद्गलकाया ज्ञातव्याः ॥७४॥

अन्वयार्थ - [ ते पुद्गलकायाः ] पुद्गलकाय के [ चतुर्विकल्पाः ] चार भेद [ ज्ञातव्याः ] जानना - (ये चार भेद) [ स्कंधाः च ] स्कन्ध, [ स्कंधदेशाः ] स्कन्धदेश, [ स्कंध प्रदेशाः ] स्कन्धप्रदेश [ च ] और [ परमाणवः भवन्ति इति ] परमाणु होते हैं।

The matter-body (*pudgalāstikāya*) should be known as comprising four divisions: the *skandha*, the *skandhadeśa*, the *skandhapradeśa* and the atom (*paramāṇu*).

EXPLANATORY NOTE

The *skandha* is one composite aggregate of the atoms (*paramāṇu*). The matter-body (*pudgalāstikāya*, *pudgala-dravya*) may exist in four modes (*paryāya*): the *skandha*, the *skandhadeśa*, the *skandhapradeśa* and the atom (*paramāṇu*). These terms are explained in the next verse.

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चार प्रकार के पुद्गलों का लक्षण -

The marks of the four divisions of  
the matter-body (*pudgalāstikāya*) -

खंधं सयलसमत्थं तस्स दु अब्द्धं भणंति देसो ति ।

अब्द्धं च पदेसो परमाणू चेव अविभागी ॥७५॥

स्कंधः सकलसमस्तस्तस्य त्वर्धं भणन्ति देश इति ।

अर्धार्धं च प्रदेशः परमाणुश्चैवाविभागी ॥७५॥

अन्वयार्थ - [ सकलसमस्तः ] सकल-समस्त (पुद्गलपिंडात्मक सम्पूर्ण वस्तु) वह [ स्कंधः ] (पुद्गलकाय का) जो स्कन्ध भेद है, [ तस्य अर्धं तु ] उसके अर्ध को [ देशः इति भणन्ति ] देश कहते हैं, [ अर्धार्धं च ] अर्ध का अर्ध वह [ प्रदेशः ] प्रदेश है [ च ] और [ अविभागी ] अविभागी वह [ परमाणुः एव ] परमाणु है।

The complete and aggregate molecular-matter is the *skandha*. The half of it is called the *skandhadeśa*. The half of this half is called the *skandhapradeśa*. The atom (*paramāṇu*) is the smallest unit that cannot be divided any further.

#### EXPLANATORY NOTE

The aggregate matter-body (*pudgala-dravya*), comprising infinite-times-infinite atoms (*paramāṇu*), is the mode (*pariyāya*) known as the *skandha*. The half of this aggregate matter-body (*pudgala-dravya*) is the mode (*pariyāya*) known as the *skandhadeśa*. The half of this *skandhadeśa* is the mode (*pariyāya*) known as the *skandhapradeśa*. The atom (*paramāṇu*) is the last division of the *skandha*; it cannot be

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divided any further and it occupies just one space-point (*pradeśa*). For the sake of illustration, let us assume that the aggregate matter-body (*pudgala-dravya*), known as the *skandha*, has sixteen atoms (and not infinite-times-infinite). The matter-body comprising sixteen atoms will be known as the highest-*skandha*. Now take away, successively one atom at a time, from it. From original sixteen till it reaches nine atoms, it will remain as the *skandha*. From fifteen to ten atoms it will be known as the medium-*skandha*. The matter-body comprising nine atoms will be known as the lowest-*skandha*. When the matter-body reaches eight atoms, it will be known as the highest-*skandhadeśa*. From seven to six atoms it will be known as the medium-*skandhadeśa*. When it reaches five atoms, it will be known as the lowest-*skandhadeśa*. The matter-body comprising four atoms will be known as the highest-*skandhapradeśa*. When it reaches three atoms, it will be known as the medium-*skandhapradeśa*. With two atoms, it will be known as the lowest-*skandhapradeśa*. These divisions can also be seen in the reverse order, as union of atoms or molecules. The union is termed ‘*saṃghāta*’. The atom (*paramāṇu*) has one space-point (*pradeśa*) and is the smallest, indivisible unit of the *skandha*.

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स्कन्धों में पुद्गल के व्यवहार का समर्थन -

The aggregate molecular-matter (*skandha*) is conventionally termed the 'matter' (*pudgala*) -

बादरसुहुमगदाणं खंधाणं पुग्गलो त्ति ववहारो ।  
ते होंति छप्पयारा तेलोक्कं जेहिं णिप्पण्णं ॥७६॥

बादरसौक्ष्म्यगतानां स्कंधानां पुद्गलः इति व्यवहारः ।  
ते भवन्ति षट्प्रकारास्त्रैलोक्यं यैः निष्पन्नम् ॥७६॥

अन्वयार्थ - [ बादरसौक्ष्म्यगतानां ] बादर और सूक्ष्म रूप से परिणत [ स्कंधानां ] स्कन्धों का [ पुद्गलः ] 'पुद्गल' [ इति ] ऐसा [ व्यवहारः ] व्यवहार है। [ ते ] वे [ षट्प्रकाराः भवन्ति ] छह प्रकार के हैं, [ यैः ] जिनसे [ त्रैलोक्यं ] तीन-लोक [ निष्पन्नं ] निष्पन्न (निर्मापित) है।

The aggregate molecular-matter (*skandha*), gross (*bādara*) or fine (*sūkṣma*), is conventionally termed the 'matter' (*pudgala*). The 'matter' (*pudgala*) are of six kinds and fill completely the three-worlds or the universe-space (*loka*).

#### EXPLANATORY NOTE

The term '*pudgala*' indicates the nature of increase (*pūraṇa*) and decrease (*galana*) - '*ṣaṭguṇahānivriddhi*' - rhythmic rise and fall. The term also indicates that the *pudgala* have the qualities (*guṇa*) of touch (*sparsā*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*), which exhibit the nature of increase and decrease. Since the atom (*paramāṇu*) has the power of union to turn into the aggregate molecular-matter (*skandha*), it, too, gets the name *pudgala*. Since the aggregate molecular-matter (*skandha*) comprises many *pudgala*, it is

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conventionally called the *pudgala*. Now, the *pudgala* are broadly classified as gross (*bādara*) or fine (*sūkṣma*), but have been classified further into six kinds; these fill completely the three-worlds or the universe-space (*loka*). The six kinds of *pudgala* are:

1. Extremely gross (*bādara-bādara*): wood, stone, etc., which do not unite again after being pierced;
2. Gross (*bādara*): milk, butter-milk, oil, water, juice, etc., which unite again on being pierced;
3. Gross-fine (*bādara-sūkṣma*): shadow, sunlight, darkness, moonlight, etc. – since these are recognized by the eye these are gross, and since these cannot be pierced, slit or handled these are fine too;
4. Fine-gross (*sūkṣma-bādara*): touch (*sparśa*), taste (*rasa*), smell (*gandha*) and sound (*śabda*), etc. – 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;
5. Fine (*sūkṣma*): molecules (*pudgala-skandha*) that are fit to turn into the karmas – *kārmaṇa-vargaṇā*, etc., which are fine and cannot be perceived by the senses;
6. Extremely fine (*sūkṣma-sūkṣma*): extremely minute molecules (*pudgala-skandha*), finer than the *kārmaṇa-vargaṇā*, upto the two-atom molecules.



परमाणु की व्याख्या -

The description of the atom (*paramāṇu*) -

सर्व्वेसिं खंधाणं जो अंतो तं वियाण परमाणू ।  
सो सस्सदो असदो एक्को अविभागी मुत्तिभवो ॥७७॥

सर्व्वेषां स्कंधानां योऽन्त्यस्तं विजानीहि परमाणुम् ।  
स शाश्वतोऽशब्दः एकोऽविभागी मूर्तिभवः ॥७७॥

अन्वयार्थ - [ सर्व्वेषां स्कंधानां ] सर्व्व स्कन्धों का [ यः अन्त्यः ] जो अंतिम भाग [ तं ] उसे [ परमाणुम् विजानीहि ] परमाणु जानो। [ सः ] वह [ अविभागी ] अविभागी [ एकः ] एक (एक प्रदेशी), [ शाश्वतः ] शाश्वत, [ मूर्तिभवः ] मूर्तिप्रभव (मूर्तरूप से उत्पन्न होने वाला) और [ अशब्दः ] अशब्द है।

The last limit of all molecular-matter (*skandha*) is to be known as the atom (*paramāṇu*). The atom (*paramāṇu*) is one [(*eka* – having one space-point (*pradeśa*)), eternal (*śaśvata*), corporeal (*mūrtiprabhava*), and without-sound (*aśabda*).

#### EXPLANATORY NOTE

The last, smallest part of the aforesaid six modes (*pariyāya*) of the molecular-matter (*skandha*) is the atom *paramāṇu*. There is nothing smaller than the indivisible atom (*paramāṇu*). There are no space-points (*pradeśa*) for atom (*paramāṇu*), as it is of the extent of one space-point. One space-point of space is considered without space-points as its splitting or division is not possible. The atom (*paramāṇu*) is one since there can be no division of its space-point. Since, as a substance (*dravya*), it is ever-existent in own-nature, it is eternal. It is

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corporeal (*mūrtiprabhava*) since it has the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). It is without-sound (*aśabda*); know that the sound (*śabda*) is the mode (*paryāya*) of the matter (*pudgala*).

*Ācārya Kundakunda's Niyamasāra:*

अत्तादि अत्तमज्झं अत्तंतं णेव इंदियगोज्झं ।  
अविभागी जं दव्वं परमाणू तं वियाणाहि ॥२६॥

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

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

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परमाणु भिन्न-भिन्न जाति के नहीं होते हैं -

The atoms (*paramāṇu*) are not of different classes -

आदेसमेत्तमुत्तो धातुचदुक्कस्स कारणं जो दु ।  
सो णेओ परमाणू परिणामगुणो सयमसद्दो ॥७८॥

आदेशमात्रमूर्तः धातुचतुष्कस्य कारणं यस्तु ।  
स ज्ञेयः परमाणुः परिणामगुणः स्वयमशब्दः ॥७८॥

अन्वयार्थ - [ यः तु ] जो [ आदेशमात्रमूर्तः ] आदेशमात्र (गुण-गुणी के संज्ञादि भेदों) से मूर्त है और [ धातुचतुष्कस्य कारणं ] जो (पृथिवी आदि) चार धातुओं का कारण है [ सः ] वह [ परमाणुः ज्ञेयः ] परमाणु जानना [ परिणामगुणः ] जो कि परिणामगुण (परिणमन स्वभाव) वाला है और [ स्वयम् अशब्दः ] स्वयं अशब्द है।

That which is described as corporeal (*mūrtika*), and is the cause (*kāraṇa*) of the four elements – earth (*pṛthivī*), water (*jala*), fire (*agni*), and air (*vāyu*) – is to be known as the atom (*paramāṇu*). It has the quality of modification (*pariṇāma*) and, by itself, is without-sound (*aśabda*).

#### EXPLANATORY NOTE

Both, distinction (*bheda*) and non-distinction (*abheda*), are admitted between the substance (*dravya*, *guṇī*) and the quality (*guṇa*), depending on the point-of-view. Neither the substance (*dravya*) nor the quality (*guṇa*) exists without the other; there is, thus, non-distinction (*abheda*) between these. But the two have distinction (*bheda*) from the point-of-view of designation (*saṃjñā*), mark (*lakṣaṇa*), purpose (*prayojana*), etc. The corporeal (*mūrtika*) qualities (*guṇa*) of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch

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(*sparsā*) exist in all kinds of matter; their degrees vary. The four elements, of earth (*pṛthivī*), water (*jala*), fire (*agni*), and air (*vāyu*), exhibit these qualities and are caused by the atom (*paramāṇu*).

Substance (*dravya*) does not exist without the mode (*paryāya*). The modification (*pariṇāma*) of the substance (*dravya*) is its mode (*paryāya*). As a rule, at no time does the substance (*dravya*) exist without its modification (*pariṇāma*). In addition, without the existence of the substance (*dravya*), the modifications (*pariṇāma*) cannot exist. The atom (*paramāṇu*), too, has this quality of modification (*pariṇāma*). The four elements, of earth (*pṛthivī*), water (*jala*), fire (*agni*), and air (*vāyu*), are its modifications (*pariṇāma*).

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 is the sound 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 certainly is 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*).

*Ācārya Kundakunda's Niyamasāra:*

धाउचउक्कस्स पुणो जं हेऊ कारणं ति तं णेयो ।  
खंधाणं अवसाणं णादव्वो कज्जपरमाणू ॥२५॥

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

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

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

*Ācārya Kundakunda's Pravacanasāra:*

वण्णरसगंधफासा विज्जंते पुग्गलस्स सुहुमादो ।  
पुढवीपरियंतस्स य सद्दो सो पोग्गलो चित्तो ॥२-४०॥

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

The substance (*dravya*) of matter (*pudgala*), from the minute atom (*paramāṇu*) to the gross earth (*pṛthivī*), have the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). The sound (*śabda*), which is of many kinds, is the mode (*paryāya*) of the matter (*pudgala*).

शब्द पुद्गल-स्कन्ध पर्याय है -

**Sound (*śabda*) is the mode (*paryāya*) of the molecular-matter (*skandha*) -**

सद्दो खंधप्पभवो खंधो परमाणुसंगसंघादो ।  
पुट्टेसु तेसु जायदि सद्दो उप्पादिगो णियदो ॥७९॥

शब्दः स्कंधप्रभवः स्कंधः परमाणुसंगसङ्घातः ।

स्पृष्टेषु तेषु जायते शब्द उत्पादिको नियतः ॥७९॥

अन्वयार्थ - [ शब्दः स्कंधप्रभवः ] शब्द स्कन्धजन्य है। [ स्कंधः परमाणुसंगसङ्घातः ] स्कन्ध परमाणु का सङ्घात है, [ तेषु स्पृष्टेषु ] और वे स्कन्ध स्पर्शित होने से - टकराने से [ शब्दः जायते ] शब्द उत्पन्न होता है, [ नियतः उत्पादिकः ] इस प्रकार वह (शब्द) नियतरूप से उत्पाद्य है।

The sound (*śabda*) is originated by the molecular-matter (*skandha*). The molecular-matter (*skandha*) is produced by the union (*saṃghāta*) of groups of atoms. On touching (striking) with each other, these, the molecular-matter (*skandha*), produce sound (*śabda*). Certainly, the molecular-matter (*skandha*) that is fit to turn into the sound - *bhāṣā-vargaṇā* - produces the sound (*śabda*).

#### EXPLANATORY NOTE

In this world, the sense-organ (*dravyendriya*) of hearing (*śrotra*) receives the sound that comes in contact with it. The psychic-sense (*bhāvendriya*) apprehends it. The sound, truly, is the mode (*paryāya*) of the molecular-matter (*skandha*) that consists of infinite number of atoms (*paramāṇu*).

The molecular-matter (*skandha*) should be understood as of two kinds. One, the molecular-matter (*skandha*) that is fit to turn into the sound - *bhāṣā-vargaṇā* - which is the internal (basic) cause of the

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sound (*śabda*). It is fine (*sūkṣma*) and encompasses the whole of the universe (*loka*). Two, the molecular-matter (*skandha*) which is the external cause of the sound (*śabda*). Speech through the lip-movement, ringing of the bell, thundering of the clouds, etc., are its examples. When both, the internal and the external, causes come together the molecular-matter (*skandha*) that is fit to turn into the sound – *bhāṣā-vargaṇā* – produces the sound (*śabda*). Thus the sound (*śabda*), certainly, is the product of the molecular-matter (*skandha*) that is fit to turn into the sound – *bhāṣā-vargaṇā*.

Sound is of two kinds. One that is of the nature of languages – *bhāṣātmaka* – and the other that is not of the nature of languages – *abhāṣātmaka*. The first, again, is of two kinds, sounds which are expressed (indicated) by letters – with the script, and sounds which are not expressed by letters – without the script. Languages having the script are rich in literature. The well-developed languages serve as the means of intercourse among civilized persons, and other languages among primitive peoples. The latter kind of sounds (i.e. sounds not having the script) is the means of ascertainment of the nature of superior knowledge amongst creatures with two or more senses. Both these kinds of sounds are produced by the efforts of the living beings, not by nature.

Sounds not of the nature of languages are of two kinds, causal – *prāyogika* – and natural – *vaisrasika*. Natural sounds are produced by the clouds, and so on. The causal sound is of four kinds – *tata*, *vitata*, *ghana*, and *sauṣira*. Sound produced by musical instruments covered with leather, namely the drum, the kettle-drum, etc., is ‘*tata*’. Sound produced by stringed instruments such as the lute, the lyre, the violin, and so on, is ‘*vitata*’. Sound produced by metallic instruments, such as the cymbal, the bell, etc. is ‘*ghana*’. Sound produced by wind-instruments such as the flute, the conch, etc., is ‘*sauṣira*’.<sup>1</sup>

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1 – See also Vijay K. Jain (2018), *Ācārya Umāsvāmī’s Tattvārthasūtra*, p. 207-208; also Pt. Phoolcandra Śāstrī (2010), *Ācārya Pūjyapāda’s Sarvārthasiddhi*, p. 224-225.

परमाणु के एकप्रदेशत्व का कथन -

The atom (*paramāṇu*) has just one space-point (*pradeśa*) -

णिच्चो णाणवकासो ण सावकासो पदेसदो भेत्ता ।  
खंधाणं पि य कत्ता पविहत्ता कालसंख्याणं ॥८०॥

नित्यो नानवकाशो न सावकाशः प्रदेशतो भेत्ता ।

स्कंधानामपि च कर्ता प्रविभक्ता कालसंख्यायाः ॥८०॥

अन्वयार्थ - [ प्रदेशतः ] प्रदेश द्वारा [ नित्यः ] परमाणु नित्य है, [ न अनवकाशः ] अनवकाश नहीं है, [ न सावकाशः ] सावकाश नहीं है, [ स्कंधानाम् भेत्ता ] स्कन्धों का भेदने वाला [ अपि च कर्ता ] तथा करने वाला है, और [ कालसंख्यायाः प्रविभक्ता ] काल तथा संख्या को विभाजित करने वाला है (अर्थात् काल का विभाजन करता है और संख्या का माप करता है।)

The atom (*paramāṇu*) is eternal (*nitya*) since its one space-point (*pradeśa*) is never absent. It is not that the atom (*paramāṇu*) does not provide room to others; it is not 'anavakāśa'. It is not that the atom (*paramāṇu*) provides room to others; it is not 'sāvakāśa'. It is the doer (*kartā*) and the splitter (*bhedaka*) of the molecular-matter (*skandha*). Also, it splits the time (*kāla*) (into 'samaya', etc.) and provides the measure of numbers (*saṃkhyā*).

#### EXPLANATORY NOTE

The atom (*paramāṇu*) is eternal (*nitya*) with its qualities (*guṇa*) of colour (*varṇa*), etc., and its nature of one space-point (*pradeśa*). In the same one space-point (*pradeśa*) it provides room to qualities (*guṇa*) like touch (*sparśa*), etc., which are inseparable (*abhinna*) from it;

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therefore, the atom (*paramāṇu*) is not 'anavakāśa'. Since the atom (*paramāṇu*) does not have more than one space-point (*pradeśa*), it, by itself, is the beginning, the middle and the end; in this sense, it does not provide room to others and, therefore, is not 'sāvakāśa'.

The atom (*paramāṇu*) is the cause of the fission (*bheda*) as well as the fusion (*saṁghāta*) of the molecular-matter (*skandha*). The smallest possible division of the molecule (when no further division of its spatial unit is possible) is to be known as the effect-atom (*kārya-paramāṇu*). The 'molecules', in form of the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*), are modes (*paryāya*) of the matter (*pudgala*). These molecules exhibit, as primary or secondary, the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*). The atoms (*paramāṇu*) that cause these four forms of matter are called the cause-atoms (*kāraṇa-paramāṇu*). (see 'Niyamasāra', p. 54-55).

The infinitesimal time taken by the atom (*paramāṇu*) to traverse slowly from one space-point (*pradeśa*) to the other is the mode (*paryāya*) of the substance of time (*kāla*). This infinitesimal time is called the 'samaya' – the unit of time. Thus the atom (*paramāṇu*) splits the time (*kāla*) into 'samaya', etc. It also splits the numbers (*saṁkhyā*) into one, two, etc. The atom (*paramāṇu*) comprising one space-point (*pradeśa*) is the lowest (*jaghanya*) number. The molecular-matter (*skandha*) comprising infinite atoms (*paramāṇu*) is the highest (*utkṛṣṭa*) number. The numbers are mentioned in respect of the substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*).

Ācārya Umāsvāmī's *Tattvārthasūtra*:

नाणोः ॥५-११॥

पुद्गल परमाणु के दो इत्यादि प्रदेश नहीं हैं, अर्थात् वह एक प्रदेशी है।

There are no space-points (*pradeśa*) in the indivisible atom (*paramāṇu*) – as it is of the extent of one space-point.

परमाणु द्रव्य में गुण-पर्याय का स्वरूप कथन -  
The substance of atom (*paramāṇu*) has  
qualities (*guṇa*) and modes (*pariyāya*) -

एयरसवर्णगंधं दो फासं सहकारणमसहं ।  
खंधंतरिदं द्रव्यं परमाणुं तं वियाणीहि ॥८१॥

एकरसवर्णगंधं द्विस्पर्शं शब्दकारणमशब्दम् ।  
स्कंधांतरितं द्रव्यं परमाणुं तं विजानीहि ॥८१॥

अन्वयार्थ - [ तं परमाणुं ] वह परमाणु [ एकरसवर्णगंधं ] एक रस वाला, एक वर्ण वाला, एक गंध वाला तथा [ द्विस्पर्शं ] दो स्पर्श वाला है, [ शब्दकारणम् ] शब्द का कारण है, [ अशब्दम् ] अशब्द है और [ स्कंधांतरितं ] स्कन्ध के भीतर हो तथापि [ द्रव्यं ] निश्चय से एक ही द्रव्य है, ऐसा [ विजानीहि ] जानो।

The atom (*paramāṇu*) has one taste (*rasa*), one colour (*varṇa*), one smell (*gandha*) and two (kinds of) touch (*sparśa*). It is the cause (*kāraṇa*) of the sound (*śabda*); itself without-sound (*aśabda*). It is in the molecular-matter (*skandha*) but still different from it. Know that it certainly is one substance (*dravya*).

#### EXPLANATORY NOTE

The natural-qualities (*svabhāva-guṇa*) of the matter (*pudgala*) manifest in the atom (*paramāṇu*) in form of these five: one taste (*rasa*) out of the five, one colour (*varṇa*) out of the five, one smell (*gandha*) out of the two, and two non-contradictory (kinds of) touch (*sparśa*) out of these four - cold (*thaṇḍā*) and hot (*garma*), and smooth (*snigdha*) and rough (*rūkṣa*). The other four kinds of touch (*sparśa*) - soft

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(*komala*) and hard (*kaṭhora*), heavy (*bhārī*) and light (*halkā*), being relative, are not manifested in the atom. These natural-qualities (*svabhāva-guṇa*) manifest in the modes (*paryāya*) of the atom, which are sequential. The unnatural-qualities (*vibhāva-guṇa*) of the matter (*puḍgala*) manifest in the molecular-matter (*skandha*) comprising two or more atoms (*paramāṇu*). The unnatural-qualities (*vibhāva-guṇa*) are perceivable by all the senses.

Since the atom (*paramāṇu*) has the power to get transformed into the molecular-matter (*skandha*) having the mode of the sound (*śabda*), it is the cause (*kāraṇa*) of the sound (*śabda*). Since the quality of the molecular-matter (*skandha*) having the mode of the sound (*śabda*) cannot manifest in the atom (*paramāṇu*), it is without-sound (*aśabda*). Although the atom (*paramāṇu*) subsists in the molecular-matter (*skandha*) due to its qualities of being smooth (*snigdha*) or rough (*rūkṣa*), still it does not leave its own-nature (*svabhāva*); it is certainly one substance (*dravya*).

*Ācārya Kundakunda's Niyamasāra:*

एयरसरूवगंधं दोफासं तं हवे सहावगुणं ।

विहावगुणमिदि भणिदं जिणसमये सव्वपयडत्तं ॥२७॥

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

**भावार्थ** - जो परमाणु स्कन्ध दशा से विघटित होकर एकप्रदेशीपने को प्राप्त हुआ है उसमें तीता, खट्टा, कडुआ, मीठा, कसैला - इन पाँच रसों में से कोई एक रस होता है; काला, नीला, पीला, सफेद, लाल - इन पाँच वर्णों में से कोई एक वर्ण होता है; सुगन्ध, दुर्गन्ध - इन दो गंध में से कोई एक गंध होता है; और ठंडा, गर्म में से कोई एक, तथा स्निग्ध, रूक्ष में से कोई एक - इस प्रकार दो स्पर्श होते हैं। कठोर, कोमल, हल्का और भारी - ये चार स्पर्श आपेक्षिक होने से परमाणु में विवक्षित नहीं

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हैं। इस प्रकार पाँच गुणों से युक्त परमाणु स्वभावगुण वाला कहा गया है परन्तु यही परमाणु जब स्कन्ध दशा में अनेक रस, अनेक रूप, अनेक गंध और अनेक स्पर्शों से युक्त होता है तब विभावगुण वाला कहा गया है। तात्पर्य यह है कि परमाणु स्वभाव-पुद्गल है और स्कन्ध विभाव-पुद्गल है।

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

*Ācārya Umāsvāmī's Tattvārthasūtra:*

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥५-२३॥

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

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

सर्व पुद्गल-भेदों का उपसंहार -

The several kinds of matter (*pudgala*) -

उपभोज्यमिन्द्रियैर्हि य इन्द्रियकाया मणो य कर्माणि ।

जं हवदि मुत्तमण्णं तं सव्वं पुग्गलं जाणे ॥८२॥

उपभोग्यमिन्द्रियैश्चैन्द्रियकाया मनश्च कर्माणि ।

यद्भवति मूर्तमन्यत् तत्सर्वं पुद्गलं जानीयात् ॥८२॥

अन्वयार्थ - [ इन्द्रियैः उपभोग्यम् च ] इन्द्रियों द्वारा उपभोग्य विषय,  
[ इन्द्रियकायाः ] इन्द्रिय शरीर, [ मनः ] मन, [ कर्माणि ] कर्म [ च ] और  
[ अन्यत् यत् ] अन्य जो कुछ [ मूर्तं भवति ] मूर्त हो [ तत् सर्वं ] वह सब  
[ पुद्गलं जानीयात् ] पुद्गल जानो।

The subjects (*viṣaya*) of the senses (*indriya*), the physical-senses (*dravyendriya*) and the body (*śarīra*), the mind (*mana*), the karmas (*karma*), and all that is corporeal (*mūrtika*), should be known as the matter (*pudgala*).

#### EXPLANATORY NOTE

The subjects (*viṣaya*) of the senses (*indriya*) are touch (*sparsā*), taste (*rasa*), smell (*gandha*), colour or form (*varṇa*) and sound (*śabda*). The physical-senses (*dravyendriya*) are touch (*sparsāna*), taste (*rasana*), smell (*ghrāṇa*), sight (*cakṣu*), and hearing (*śrotra*). The five kinds of bodies are the gross (*audārika*), the transformable (*vaikriyika*), the projectable (*āhāraka*), the luminous (*taijasa*) and the karmic (*kārmaṇa*). Now the mind (*mana*) is of two kinds, the physical-mind (*dravyamana*) and the psychic-mind (*bhāvamana*). The psychic-mind

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(*bhāvamāna*) is knowledge, an attribute of the soul. So it comes under the soul. As the physical-mind (*dravyamāna*) is characterized by colour (*rūpa*), etc., it is a mode (*paryāya*) of the matter (*pudgala*). The physical-mind (*dravyamāna*) is characterized by colour (*rūpa*), etc., for it is the cause or instrument of knowledge, like the sense of sight (*cakṣu*). The eight kinds of karmas, like the knowledge-obscuring (*jñānāvaranīya*) are not present in the pure-soul-substance (*śuddha ātmadravya*) but are present in its worldly state. These karmas are the forms of the matter (*pudgala*). Further, all molecular structures resulting from the union of two, numerable, innumerable or infinite atoms are the forms of the matter (*pudgala*).

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धर्मास्तिकाय तथा अधर्मास्तिकाय  
The substances of  
the medium-of-motion and the medium-of-rest

धर्मास्तिकाय के स्वरूप का कथन -

The nature of the medium-of-motion (*dharmāstikāya*) -

धम्मत्थिकायमरसं अवण्णगंधं असह्मप्फासं ।  
लोगागाढं पुट्टं पिहुलमसंखादियपदेशं ॥८३॥

धर्मास्तिकायोऽरसोऽवर्णगंधोऽशब्दोऽस्पर्शः ।

लोकावगाढः स्पृष्टः पृथुलोऽसंख्यातप्रदेशः ॥८३॥

अन्वयार्थ - [ धर्मास्तिकायः ] धर्मास्तिकाय [ अस्पर्शः ] अस्पर्श, [ अरसः ] अरस, [ अवर्ण-गंधः ] अवर्ण, अगंध और [ अशब्दः ] अशब्द है, [ लोकावगाढः ] लोकव्यापक है, [ स्पृष्टः ] अखण्ड, [ पृथुलः ] विशाल और [ असंख्यातप्रदेशः ] असंख्यातप्रदेशी है।

The substance of the medium-of-motion (*dharmāstikāya*) is without-touch (*asparśa*), without-taste (*arasa*), without-colour (*avarṇa*), without-smell (*agandha*), and without-sound (*aśabda*). It pervades the whole of the universe (*loka*), it is one, indivisible whole (*akhaṇḍa* – without parts), has vastness, and has innumerable space-points (*pradeśa*).

### EXPLANATORY NOTE

Devoid of the qualities of touch (*sparśa*), taste (*rasa*), colour (*varṇa*), and smell (*gandha*), the substance of the medium-of-motion (*dharmāstikāya*) is incorporeal (*amūrta*) and, therefore, without-sound (*aśabda*). It pervades the whole of the universe and, therefore, *lokavyāpaka*. Since all its constituents in different space-points (*pradeśa*) are inseparable (residing in the same substratum – *ayutasiddha*), it is one, indivisible whole (*akhaṇḍa* – without parts, gaps or interval). By nature, it is vast, pervading the universe-space. From the transcendental point-of-view (*nīścaya naya*), it is a single continuum (*akhaṇḍa* – without parts), however, from the empirical point-of-view (*vyavahāra naya*) it has innumerable (*asaṅkhyāta*) space-points (*pradeśa*), as the universe-space (*lokākāśa*).

धर्मास्तिकाय के ही शेष स्वरूप -

**More on the nature of the  
medium-of-motion (*dharmāstikāya*) -**

अगुरुगलघुगेहिं सया तेहिं अणंतेहिं परिणदं णिच्चं ।

गदिक्रियाजुत्ताणं कारणभूदं सयमकज्जं ॥८४॥

अगुरुकलघुकैः सदा तैः अनंतैः परिणतः नित्यः ।

गतिक्रियायुक्तानां कारणभूतः स्वयमकार्यः ॥८४॥

अन्वयार्थ - [ अनंतैः तैः अगुरुकलघुकैः ] वह ( धर्मास्तिकाय ) अनन्त ऐसे जो अगुरुलघु ( गुण, अंश ) उन-रूप [ सदा परिणतः ] सदैव परिणमित होता है, [ नित्यः ] नित्य है, [ गतिक्रियायुक्तानां ] गतिक्रियायुक्त ( द्रव्यों ) को [ कारणभूतः ] कारणभूत ( निमित्त-कारण ) है और [ स्वयम् अकार्यः ] स्वयं अकार्य है।

The substance of the medium-of-motion (*dharmāstikāya*) undergoes incessant transformations due to its infinite *agurulaghuguṇa*, it is permanent (*nitya*), it is the instrumental-cause (*kāraṇa*) of the movement (*gati*) of substances tending to move, and it, in itself, is without-movement (*akārya, niṣkriya*).

#### EXPLANATORY NOTE

In the Scripture, infinite attributes - '*agurulaghuguṇa*' - which maintain individuality of substances, are admitted. These undergo six different steps of infinitesimal changes of rhythmic rise and fall (increase and decrease), called '*ṣaṭguṇahānivr̥ddhi*'. Origination (*utpāda*) and destruction (*vyaya*) in all substances (*dravya*) are established by this internal cause. External cause also produces

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origination (*utpāda*) and destruction (*vyaya*). The medium-of-motion (*dharma*) is the cause of motion (*gati*) of the souls (*jīva*) and the matter (*pudgala*). Since the state of motion (*gati*) changes from instant to instant, the cause, i.e., the medium-of-motion (*dharma*), must also change; this way, origination (*utpāda*), etc., by external cause is attributed to the medium-of-motion (*dharma*). Thus, though ‘*niṣkriya*’ – without activity – itself, it is the instrumental-cause (*nimitta kāraṇa*) of activity (movement) of the souls and the matter. Since it never leaves its own-nature, it is permanent (*nitya*).

Ācārya Umāsvāmī’s *Tattvārthasūtra*:

निष्क्रियाणि च ॥५-७॥

और फिर यह धर्म द्रव्य, अधर्म द्रव्य और आकाश द्रव्य क्रिया रहित हैं अर्थात् ये एक स्थान से दूसरे स्थान को प्राप्त नहीं होते।

These three [the medium of motion (*dharma*), the medium of rest (*adharmā*) and the space (*ākāśa*)] are also without-movement (*niṣkriya*).

धर्मास्तिकाय के गतिहेतुत्व का दृष्टान्त -

**Illustration of assistance in movement provided by the medium-of-motion (*dharmāstikāya*) -**

उदयं जह मच्छाणं गमणाणुगहकरं हवदि लोए ।  
तह जीवपुद्गलाणं धम्मं द्रव्यं विजानीहि ॥८५॥

उदकं यथा मत्स्यानां गमनानुग्रहकरं भवति लोके ।  
तथा जीवपुद्गलानां धर्मं द्रव्यं विजानीहि ॥८५॥

अन्वयार्थ - [ यथा ] जिस प्रकार [ लोके ] जगत में [ उदकं ] पानी [ मत्स्यानां ] मछलियों को [ गमनानुग्रहकरं भवति ] गमन में अनुग्रह करता है, [ तथा ] उसी प्रकार [ धर्मं द्रव्यं ] धर्म-द्रव्य [ जीवपुद्गलानां ] जीव तथा पुद्गलों को गमन में अनुग्रह करता है (सहायक होता है), ऐसा [ विजानीहि ] जानो।

Know that in this world, just as the water facilitates movement of the fish, similarly the medium-of-motion (*dharma*) facilitates movement of the souls (*jīva*) and the matter (*pudgala*), tending to move.

#### EXPLANATORY NOTE

As the fish moves in the water, the water itself does not move, nor does it prompt the fish to move. But it facilitates, unconcernedly, the movement of the fish. It is the instrumental cause (*nimitta kāraṇa*) for the movement of the fish. Similarly, the medium-of-motion (*dharma*) renders assistance, in form of facilitating motion, to the souls (*jīva*) and the matter (*pudgala*) tending to move. Itself, the medium-of-motion (*dharma*) neither moves nor does it prompt these substances (*dravya*) to move.

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अधर्मास्तिकाय के स्वरूप का कथन -

The nature of the medium-of-rest (*adharmāstikāya*) -

जह हवदि धम्मदव्वं तह तं जाणेह दव्वमधमक्खं ।

ठिदिकिरियाजुत्ताणं कारणभूदं तु पुढवीव ॥८६॥

यथा भवति धर्मद्रव्यं तथा तज्जानीहि द्रव्यमधर्माख्यम् ।

स्थितिक्रियायुक्तानां कारणभूतं तु पृथिवीव ॥८६॥

अन्वयार्थ - [ यथा ] जिस प्रकार [ धर्मद्रव्यं भवति ] धर्मद्रव्य है [ तथा ] उसी प्रकार [ अधर्माख्यम् द्रव्यम् ] अधर्म नाम का द्रव्य भी [ जानीहि ] जानो, [ तत् तु ] परन्तु वह [ स्थितिक्रियायुक्तानाम् ] स्थिति-क्रिया-युक्त को [ पृथिवी इव ] पृथिवी की भांति [ कारणभूतम् ] कारणभूत है (अर्थात् स्थिति-क्रिया परिणत जीव-पुद्गलों को सहायक है)।

Know that similar to the substance of the medium-of-motion (*dharma dravya*), there is another substance by the name 'medium-of-rest' (*adharmā dravya*). Like the earth (*pṛthivī*), this medium-of-rest (*adharmā dravya*) renders assistance, in form of facilitating rest to the souls (*jīva*) and the matter (*pudgala*), tending to rest.

#### EXPLANATORY NOTE

As the substance of the medium-of-motion (*dharma dravya*) has been expounded, the substance of the medium-of-rest (*adharmā dravya*) should be known similarly. The difference is that while the medium-of-motion (*dharma dravya*) is the instrumental cause, like the water (*jala*) for the movement (*gati*) of the souls (*jīva*) and the matter (*pudgala*), tending to move, the medium-of-rest (*adharmā dravya*) is the instrumental cause, like the earth (*pṛthivī*) for the rest (*sthiti*) of

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the souls (*jīva*) and the matter (*pudgala*), tending to rest.

The earth (*pṛthivī*), on its own, is at rest and does not prompt others to be at rest. But it facilitates, unconcernedly, the rest (*sthiti*) of the other objects. It is only the instrumental cause for the rest of the other objects. Similarly, the medium-of-rest (*adharmā dravya*) renders assistance, in form of facilitating rest (*sthiti*) to the souls (*jīva*) and the matter (*pudgala*), tending to rest. Itself, the medium-of-rest (*adharmā dravya*), like the medium-of-motion (*dharma dravya*), is 'niṣkriya' – without activity.

धर्म और अधर्म के सद्भाव की सिद्धि के लिये हेतु -

**The media of motion (*dharma*) and of rest (*adharmā*)  
cause the division of the universe and the non-universe -**

जादो अलोगलोगो जेसिं सब्भावदो य गमणठिदी ।  
दो वि य मया विभक्ता अविभक्ता लोयमेत्ता य ॥८७॥

जातमलोकलोकं ययोः सद्भावतश्च गमनस्थिती ।

द्वावपि च मतौ विभक्तावविभक्तौ लोकमात्रौ च ॥८७॥

अन्वयार्थ - [ गमनस्थिती ] (जीव-पुद्गल की) गति और स्थिति [ च ]  
तथा [ अलोकलोकं ] अलोक और लोक का विभाग, [ ययोः सद्भावतः ]  
उन दो द्रव्यों के सद्भाव से [ जातम् ] होता है। [ च ] और [ द्वौ अपि ] ये  
दोनों [ विभक्तौ ] विभक्त, [ अविभक्तौ ] अविभक्त [ च ] और  
[ लोकमात्रौ ] लोकप्रमाण [ मतौ ] कहे गये हैं।

The movement (*gati*) and the rest (*sthiti*) of the souls (*jīva*) and the matter (*pudgala*), and the division of the universe (*loka*) and the non-universe (*aloka*) are due to

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the existence of the medium-of-motion (*dharmā dravya*) and the medium-of-rest (*adharma dravya*). These two are considered mutually separable (*bhinna, vibhakta*), also mutually inseparable (*abhinna, avibhakta*), and are of the same expanse as the universe (*loka*).

### EXPLANATORY NOTE

Without the existence of the medium-of-motion (*dharmā dravya*) and the medium-of-rest (*adharma dravya*) the division of the space (*ākāśa*) into the universe-space (*lokākāśa*) and the non-universe-space (*alokākāśa*) cannot take place. The universe-space (*lokākāśa*) is where the six substances (*dravya*), including the soul (*jīva*), exist. The non-universe-space (*alokākāśa*) is where only the pure space (*ākāśa*) exists. If the movement (*gati*) and the rest (*sthiti*) of the souls (*jīva*) and the matter (*pudgala*) are not attributed to these external causes – the medium-of-motion (*dharmā dravya*) and the medium-of-rest (*adharma dravya*) – then there would be nothing to contain the movement or the rest of the objects. These would find unbridled existence in the non-universe-space (*alokākāśa*) too. The division of the space (*ākāśa*) into the universe-space (*lokākāśa*) and the non-universe-space (*alokākāśa*) would become untenable. The medium-of-motion (*dharmā dravya*) and the medium-of-rest (*adharma dravya*) are two distinct substances with independent existence and, therefore, are mutually separable (*bhinna, vibhakta*). Since the two exist in the same universe-space (*lokākāśa*), these are inseparable (*abhinna, avibhakta*). Since the two render assistance to the souls (*jīva*) and the matter (*pudgala*) in whole of the universe-space (*lokākāśa*), these are as extensive as the universe-space (*lokākāśa*).

Ācārya Umāsvāmī's *Tattvārthasūtra*:

धर्माधर्मयोः कृत्स्ने ॥५-१३॥

.....

धर्म और अधर्म द्रव्य का अवगाह (तिल में तेल की तरह) समग्र लोकाकाश में है।

The medium-of-motion (*dharmā*) and the medium-of-rest (*adharma*) pervade the entire universe-space (*lokākāśa*).

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धर्म और अधर्म द्रव्य गति और स्थिति के हेतु होने पर भी उदासीन हैं -  
**The media of motion (*dharmā*) and of rest (*adharma*)  
are only the instrumental causes of motion and rest -**

ण य गच्छति धम्मत्थी गमणं ण करेदि अण्णदवियस्स ।  
हवदि गदिस्स य पसरु जीवाणं पुद्गलाणं च ॥८८॥

न च गच्छति धर्मास्तिको गमनं न करोत्यन्यद्रव्यस्य ।  
भवति गतेः सः प्रसरु जीवानां पुद्गलानां च ॥८८॥

अन्वयार्थ - [ धर्मास्तिकः ] धर्मास्तिकाय [ न गच्छति ] गमन नहीं करता [ च ] और [ अन्यद्रव्यस्य ] अन्य द्रव्य को [ गमनं न कारयति ] गमन नहीं कराता, [ सः ] वह [ जीवानां पुद्गलानां च ] जीवों तथा पुद्गलों को [ गतेः प्रसरः ] गति का प्रसारक [ भवति ] होता है।

The substance of the medium-of-motion (*dharmāstikāya*) itself does not move, nor does it prompt the other substances to move. It is, however, the instrumental cause for the movement of the souls (*jīva*) and the matter (*puḍgala*), tending to move.

### EXPLANATORY NOTE

The substance of the medium-of-motion (*dharmāstikāya*) is not like the wind that appears to be the cause of the fluttering of the flag. Or, it is not like the moving horse that appears to be the cause of the movement of the rider on its back. It is seen in the world that only substances with activity, such as the water, are the cause of the movement of the fish and other objects. There is no contradiction. The medium-of-motion (*dharma dravya*) simply renders help to the souls (*jīva dravya*) and the matter (*pudgala dravya*) in their movement; it does not cause the movement. Just as the eyes help in the sight of the colour, but do not notice the colour in case the mind of the person is utterly distracted, similarly, though itself without activity – *niṣkriya* – the medium of motion (*dharma dravya*) renders help in the movement (*gati*) of the souls (*jīva dravya*) and the matter (*pudgala dravya*) only if these tend to move. As inactivity is admitted in case of the medium-of-motion (*dharma dravya*), it follows that the souls (*jīva dravya*) and the matter (*pudgala dravya*) are characterized by activity (movement); these are *kriyāvāna*.

The same argument holds for the substance of the medium-of-rest (*adharmāstikāya*).

Ācārya Umāsvāmī's *Tattvārthasūtra*:

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥५-१७॥

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

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

पुनः धर्म और अधर्म द्रव्य की अत्यन्त उदासीनता का हेतु -  
**The media of motion (*dharmā*) and of rest (*adharmā*)  
do not cause the motion and rest of objects -**

विज्जदि जेसिं गमणं ठाणं पुण तेसिमेव संभवदि ।  
ते सगपरिणामेहिं दु गमणं ठाणं च कुव्वन्ति ॥८९॥

विद्यते येषां गमनं स्थानं पुनस्तेषामेव संभवति ।  
ते स्वकपरिणामैस्तु गमनं स्थानं च कुर्वन्ति ॥८९॥

अन्वयार्थ - [ येषां गमनं विद्यते ] जिनके गति होती है [ तेषाम् एव पुनः स्थानं संभवति ] उन्हीं के फिर स्थिति होती है (और जिन्हें स्थिति होती है उन्हीं को फिर गति होती है)। [ ते तु ] वे (गति-स्थितिमान पदार्थ) तो [ स्वकपरिणामैः ] अपने परिणामों से [ गमनं स्थानं च ] गति और स्थिति [ कुर्वन्ति ] करते हैं।

The same object, hitherto in the state-of-motion (*gamana*), gets to the state-of-rest (*sthiti*), and the same object, hitherto in the state-of-rest (*sthiti*), gets to the state-of-motion (*gamana*). The objects get to these states of motion or rest due to their own modifications (*pariṇāma*).

#### EXPLANATORY NOTE

This verse expounds that the medium-of-motion (*dharmā dravya*) and the medium-of-rest (*adharmā dravya*) are not the substantive-causes (*upādāna kāraṇa*) of the movement (*gamana*) or the rest (*sthiti*) of objects. Though, from the empirical point-of-view, the medium-of-motion (*dharmā dravya*) and the medium-of-rest (*adharmā dravya*) are the external-causes (*nimitta kāraṇa*) of the movement or the rest of objects, these do not prompt objects to get to the state-of-motion (*gamana*) or the state-of-rest (*sthiti*). Had these been the substantive

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causes (*upādāna kāraṇa*) of the movement (*gamana*) or the rest (*sthiti*) of objects, the moving object would have continued forever in its state-of-motion and the stationary object in its state-of-rest. Moreover, objects that were in the state-of-motion (*gamana*) are seen later in the state-of-rest (*sthiti*), and objects that were in the state-of-rest (*sthiti*) are seen later in the state-of-motion (*gamana*).

The truth is that objects, due to their own modifications (*pariṇāma*), get to the state-of-motion (*gamana*) or the state-of-rest (*sthiti*).

Ācārya Nemicandra's *Dravyasaṃgraha*:

गङ्गपरिणयाण धम्मो पुग्गलजीवाण गमणसहयारी ।  
तोयं जह मच्छाणं अच्छंता णेव सो णेई ॥१७॥

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

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

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

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

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

आकाशास्तिकाय  
The Space (*ākāśāstikāya*)

आकाश-द्रव्यास्तिकाय का व्याख्यान -

The substance-of-space (*ākāśa dravyāstikāya*) -

सर्वेसिं जीवाणं सेसाणं तह य पुग्गलाणं च ।  
जं देदि विवरमखिलं तं लोए हवदि आयासं ॥९०॥

सर्वेषां जीवानां शेषाणां तथैव पुद्गलानां च।  
यद्ददाति विवरमखिलं तल्लोके भवत्याकाशं ॥९०॥

अन्वयार्थ - [ लोके ] लोक में [ जीवानाम् ] जीवों को [ च ] और  
[ पुद्गलानाम् ] पुद्गलों को, [ तथा एव ] वैसे ही [ सर्वेषाम् शेषाणाम् ]  
शेष समस्त द्रव्यों को [ यद् ] जो [ अखिलं विवरम् ] सम्पूर्ण अवकाश  
[ ददाति ] देता है, [ तद् ] वह [ आकाशम् भवति ] आकाश है।

In the universe (*loka*), that which provides inclusive accommodation (*avagāha*, *avakāśa*) to the souls (*jīva*) and the matter (*pudgala*), besides to the remaining substances (*dravya*), is the substance-of-space (*ākāśa*).

EXPLANATORY NOTE

In the universe (*loka*) comprising six substances (*dravya*), the substance-of-space (*ākāśa dravya*) is the instrumental-cause (*nimitta kāraṇa*) of providing inclusive accommodation to the remaining five substances.

A doubt is raised. In the universe (*loka*), there are infinite-times-infinite souls (*jīva*). The matter (*pudgala*) are infinite times the

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number of souls (*jīva*). How is it possible for the space (*ākāśa*), of innumerable (*asaṅkhyāta*) space-points (*pradeśa*), to provide room to all the souls (*jīva*) and the matter (*pudgala*)? The answer is that even the material (*mūrta*) objects have the nature of getting accommodated and of getting transformed into subtle forms. As the lights from many lamps in a room intermingle without causing obstruction to each other, in the same manner, the material (*mūrta*) objects can get accommodated in the same space at the same time. It should be understood in this manner from the authority of the Scripture also: “The universe is densely (without inter-space) filled with variety of infinite-times-infinite forms of matter (*pudgala*) of subtle (*sūkṣma*) and gross (*sthūla*) nature in all directions.”

*Ācārya Umāsvāmī's Tattvārthasūtra:*

लोकाकाशेऽवगाहः ॥५-१२॥

उपरोक्त समस्त द्रव्यों का अवगाह (स्थान) लोकाकाश में है।

These substances – the media of motion and of rest, the souls, and the forms of matter – are located in the universe-space (*lokākāśa*).

लोक से बाहर अंतरहित अलोकाकाश है -

**There is infinite non-universe-space (*alokākāśa*) beyond the universe-space (*lokākāśa*) -**

जीवापुगलकाया धर्माधर्मा य लोगदोणणा ।

ततो अणणमण्णं आयासं अंतवदिरित्तं ॥९१॥

जीवाः पुद्गलकायाः धर्माधर्मौ च लोकतोऽनन्ये ।

ततोऽनन्यदन्यदाकाशमंतव्यतिरिक्तं ॥९१॥

अन्वयार्थ - [ जीवाः पुद्गलकायाः धर्माधर्मौ च ] जीव, पुद्गलकाय, धर्म, अधर्म (तथा काल) [ लोकतः अनन्ये ] लोक से अनन्य हैं, [ अंतव्यतिरिक्तम् आकाशम् ] अंतरहित ऐसा आकाश [ ततः ] उससे (लोक से) [ अनन्यत् अन्यत् ] अनन्य तथा अन्य है।

The substances (*dravya*) – the souls (*jīva*), the matter (*puḍgala*), the medium-of-motion (*dharmā*), the medium-of-rest (*adharmā*), and the time (*kāla*) – are indistinct (*ananya*) from the universe-space (*lokākāśa*). The infinite space (*ākāśa*) is indistinct (*ananya*) as well as distinct (*anya*) from the universe-space (*lokākāśa*).

#### EXPLANATORY NOTE

This verse expounds that the space (*ākāśa*) is infinite and endless; it exists beyond the universe-space (*lokākāśa*). The five substances – the souls (*jīva*), the matter (*puḍgala*), the medium-of-motion (*dharmā*), the medium-of-rest (*adharmā*), and the time (*kāla*) – share their space-points (*pradeśa*) with the space-points (*pradeśa*) of the universe-space (*lokākāśa*). Still, each substance maintains its own nature. These substances do not become one with the other; if this

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were to happen, the fault called ‘*saṃkara*’ would arise. Also, these substances do not transmute their specific qualities to another; if this were to happen, the fault called ‘*vyatikara*’ would arise. (see also verse 7, p. 17-18, *ante*).

Space (*ākāśa*) is divided into two parts, the universe-space (*lokākāśa*) and the non-universe-space (*alokākāśa*). Space in the universe is the universe-space (*lokākāśa*). And beyond it is the infinite non-universe-space (*alokākāśa*). The distinction between the universe (*loka*) and the non-universe (*aloka*) should be known by the presence or absence of the media of motion and of rest. In the universe-space (*lokākāśa*) there is the presence of the media of motion and of rest. Outside this space is the infinite non-universe-space (*alokākāśa*). If the medium-of-motion (*dharma dravya*) did not exist in the universe-space, there would be no certain cause of movement. And then there would be no distinction of the universe and the non-universe. If the medium-of-rest (*adharmā dravya*) did not exist in the universe-space, there would be no certain cause of assisting rest. Things will not be stationary, or there will be no distinction of the universe and the non-universe. Therefore, owing to the existence of both, the media of motion and of rest, the distinction of universe (*loka*) and non-universe (*aloka*) is established.

Ācārya Nemicandra’s *Dravyasaṃgraha*:

धम्माऽधम्मा कालो पुग्गलजीवा य संति जावदिये ।

आयासे सो लोगो तत्तो परदो अलोगुत्तो ॥२०॥

धर्म, अधर्म, काल, पुद्गल और जीव – ये पाँचों द्रव्य जितने आकाश में हैं, वह तो लोकाकाश है और उस लोकाकाश के आगे अलोकाकाश है।

The part of space (*ākāśa*) which contains the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the substance of time (*kāla*), the matter (*pudgala*) and the souls (*jīva*) is the universe-space (*lokākāśa*), beyond which is the non-universe-space (*alokākāśa*).

आकाश में गतिस्थितिहेतुत्व भी होने का निषेध -

**The space (*ākāśa*) does not assist  
the motion (*gati*) and the rest (*sthiti*) -**

आगासं अवगासं गमणद्विदिकारणेहिं देदि जदि ।  
उड्ढुगदिप्पधाणा सिद्धा चिट्ठन्ति किध तत्थ ॥९२॥

आकाशमवकाशं गमनस्थितिकारणाभ्यां ददाति यदि ।  
ऊर्ध्वगतिप्रधानाः सिद्धाः तिष्ठन्ति कथं तत्र ॥९२॥

अन्वयार्थ - [ यदि आकाशम् ] यदि आकाश [ गमनस्थितिकारणाभ्याम् ]  
गति-स्थिति के कारण सहित [ अवकाशं ददाति ] अवकाश देता हो (अर्थात्  
यदि आकाश अवकाश हेतु भी हो और गति-स्थिति हेतु भी हो), तो  
[ ऊर्ध्वगतिप्रधानाः सिद्धाः ] ऊर्ध्वगति-प्रधान सिद्ध [ तत्र ] उसमें (आकाश  
में) [ कथम् ] क्यों [ तिष्ठन्ति ] स्थिर हों? (आगे गमन क्यों न करें?)

If the space (*ākāśa*) were the cause of providing not only  
accommodation (*avagaha, avakāśa*), but also of motion  
(*gati*) and rest (*sthiti*), why would the liberated souls, of  
the nature of darting upward, stop [(at the summit of the  
universe (*loka*))]?

#### EXPLANATORY NOTE

The liberated souls do not go beyond the end of the universe (*loka*) as  
no medium-of-motion (*dharma*) exists in the non-universe (*aloka*),  
beyond the universe (*loka*). Should the assistance rendered by the  
medium-of-motion (*dharma*) and the medium-of-rest (*adharmā*) not  
attributed to the space (*ākāśa*) which is all-pervasive (*sarvagata*)? No,  
the space (*ākāśa*) has another function; it gives room to all substances  
including the medium-of-motion (*dharma*) and the medium-of-rest

.....

(*adharmā*). As there is no medium-of-motion (*dharma dravya*), which aids movement, in the non-universe (*aloka*), the liberated souls do not go beyond the universe (*loka*). Otherwise there would be no distinction between the universe (*loka*) and the non-universe (*aloka*). If we attribute the functions of motion (*gati*) and rest (*sthiti*) also to the space (*ākāśa*), then there would be no distinction between the universe (*loka*) and the non-universe (*aloka*).

सिद्धों का लोक के अग्रभाग में तिष्ठना कहा है -

**The liberated-souls (*Siddha*) stay forever  
at the summit of the universe (*loka*) -**

जम्हा उवरिद्धाणं सिद्धाणं जिणवरैहिं पण्णत्तं ।  
तम्हा गमणद्धाणं आयासे जाण णत्थि त्ति ॥९३॥

यस्मादुपरिस्थानं सिद्धानां जिनवरैः प्रज्ञप्तं ।  
तस्माद्गमनस्थानमाकाशे जानीहि नास्तीति ॥९३॥

अन्वयार्थ - [ यस्मात् ] चूँकि [ जिनवरैः ] जिनवरों ने ( वीतराग सर्वज्ञ देवों ने ) [ सिद्धानाम् ] सिद्धों की [ उपरिस्थानं ] लोक के ऊपर स्थिति [ प्रज्ञप्तम् ] कही है [ तस्मात् ] इसलिये [ गमनस्थानम् आकाशे न अस्ति ] गति-स्थिति ( हेतुपना, निमित्तगुण ) आकाश द्रव्य में नहीं होता, [ इति जानीहि ] ऐसा जानो।

As (Lords) Jina have proclaimed, the liberated-souls (*Siddha*) stay forever at the top of the universe (*loka*), therefore, know that the space (*ākāśa*) does not assist objects in their motion (*gati*) and rest (*sthiti*).

.....

EXPLANATORY NOTE

Since the liberated-souls (*Siddha*) stay forever at the top of the universe (*loka*), therefore, it is certain that the space (*ākāśa*) does not assist objects in their motion (*gati*) and rest (*sthiti*). The medium-of-motion (*dharma dravya*) is the cause that assists objects in their motion (*gati*), and the medium-of-rest (*adharma dravya*) is the cause that assists objects in their rest (*sthiti*).

आकाश में गतिस्थितिहेतुत्व के अभाव का हेतु -  
**The reason why space (*ākāśa*) does not assist  
the motion (*gati*) and the rest (*sthiti*) -**

जदि हवदि गमणहेदू आगासं ठाणकारणं तेसिं ।  
पसजदि अलोगहाणी लोगस्स य अंतपरिवुद्धी ॥१४॥

यदि भवति गमनहेतुराकाशं स्थानकारणं तेषां ।  
प्रसजत्यलोकहानिलोकस्य चांतपरिवृद्धिः ॥१४॥

अन्वयार्थ - [ यदि ] यदि [ आकाशं ] आकाश [ तेषाम् ] जीव-पुद्गलों को [ गमनहेतुः ] गतिहेतु और [ स्थानकारणं ] स्थितिहेतु [ भवति ] होता तो [ अलोकहानिः ] अलोक (अलोकाकाश) की हानि का [ च ] और [ लोकस्य अंतपरिवृद्धिः ] लोक (लोकाकाश) के अन्त की वृद्धि का [ प्रसजति ] प्रसंग आये।

If the space (*ākāśa*) be the cause of motion (*gati*) and of rest (*sthiti*) of objects [the souls (*jīva*) and the matter (*puḍgala*)], it would entail the contraction of the non-universe (*aloka*) and also the expansion of the universe (*loka*).

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EXPLANATORY NOTE

Only by accepting that the space (*ākāśa*) is not the cause of motion (*gati*) and of rest (*sthiti*), the boundary between the universe (*loka*) and the non-universe (*aloka*) can exist. If the space (*ākāśa*) be assumed as the cause of motion (*gati*) and of rest (*sthiti*) of objects and since the space (*ākāśa*) has existence everywhere, it will not be possible to draw a limit in the space (*ākāśa*) up to which the souls (*jīva*) and the matter (*pudgala*) could exist. This would entail the loss of the non-universe-space (*alokākāśa*) every moment and, as a result, the universe-space (*lokākāśa*) would expand, till it becomes infinite. Therefore, the space (*ākāśa*) is not the cause of motion (*gati*) and of rest (*sthiti*).

आकाश में गतिस्थितिहेतुत्व के अभाव का उपसंहार -

**The conclusion that the space (*ākāśa*) does not assist the motion (*gati*) and the rest (*sthiti*) -**

तम्हा धम्माधम्मा गमणट्टिदिकारणाणि णागासं ।  
इदि जिणवरेहिं भणिदं लोगसहावं सुणंताणं ॥९५॥

तसमाद्धर्माधर्मौ गमनस्थितिकारणे नाकाशम् ।  
इति जिनवरैः भणितं लोकस्वभावं शृण्वताम् ॥९५॥

अन्वयार्थ - [ तस्मात् ] इसलिये [ गमनस्थितिकारणे ] गति और स्थिति के (निमित्त) कारण [ धर्माधर्मौ ] धर्म और अधर्म (द्रव्य) हैं, [ न आकाशम् ] आकाश (द्रव्य) नहीं है। [ इति ] ऐसा [ लोकस्वभावं शृण्वताम् ] लोकस्वभाव के श्रोताओं को [ जिनवरैः भणितम् ] जिनवरों ने कहा है।

This establishes that the causes of motion (*gati*) and of rest (*sthiti*) are the medium-of-motion (*dharma dravya*)

.....

and the medium-of-rest (*adharmā dravya*), respectively, and not the space (*ākāśa*). This has been expounded by Lords Jina for the potential (*bhavya*) listeners of the nature of the universe (*loka*).

### EXPLANATORY NOTE

This is the conclusion of the nature of the universe (*loka*); it expounds that the causes of motion (*gati*) and of rest (*sthiti*) of objects are the medium-of-motion (*dharma dravya*) and the medium-of-rest (*adharmā dravya*), respectively. The space (*ākāśa*) does not attribute to the motion (*gati*) and rest (*sthiti*) of objects.

धर्म, अधर्म और आकाश में अवगाह की दृष्टि से एकत्व -

**The medium-of-motion, the medium-of-rest and the universe-space have oneness in respect of their extension -**

धम्माधम्मागासा अपुधब्भूदा समाणपरिमाणा ।  
पुधगुवलब्धिविसेसा करेन्ति एगत्तमण्णत्तं ॥९६॥

धर्माधर्माकाशान्यपृथग्भूतानि समानपरिमाणानि ।  
पृथगुपलब्धिविशेषाणि कुर्वत्येकत्वमन्यत्वं ॥९६॥

अन्वयार्थ - [ धर्माधर्माकाशानि ] धर्म, अधर्म और आकाश (लोकाकाश)  
[ समानपरिमाणानि ] समान परिमाण वाले [ अपृथग्भूतानि ] अपृथग्भूत होने  
से तथा [ पृथगुपलब्धिविशेषाणि ] पृथक् उपलब्धि (भिन्न-भिन्न सिद्ध)  
विशेष वाले होने से [ एकत्वम् अन्यत्वम् ] एकत्व तथा अन्यत्व को  
[ कुर्वति ] करते हैं (प्राप्त होते हैं)।

.....



The universe-space (*lokākāśa*), the medium-of-motion (*dharma dravya*) and the medium-of-rest (*adharma dravya*) have the same extension (*parimāṇa*). Hence these are inseparable (*apṛthagbhūta*) and since each has own special-qualities (*viśeṣa guṇa*), these exhibit oneness (*ekatva*) as well as separateness (*anyatva*).

### EXPLANATORY NOTE

All three – the universe-space (*lokākāśa*), the medium-of-motion (*dharma dravya*) and the medium-of-rest (*adharma dravya*) – have the same extension (*parimāṇa*), i.e., all three have innumerable (*asaṃkhyāta*) space-points (*pradeśa*) and co-exist in the same space. In this respect, from the empirical (*vyavahāra*) point-of-view – *upacarita asadbhūta vyavahāra naya* – these are inseparable (*apṛthagbhūta*) and exhibit oneness (*ekatva*).

However, from the *anupacarita sadbhūta vyavahāra naya*<sup>1</sup>, these substances do not ever lose their respective special (*viśeṣa*) marks (*lakṣaṇa*), such as assistance-in-motion (*gatihetutva*) for the medium-of-motion (*dharma*). Also, from the real point-of-view – *niścaya naya* – the three have their separate existence as individual substances (*dravya*) with own-nature. On both counts, these exhibit separateness (*anyatva*).

Ācārya Kundakunda's *Pravacanasāra*:

लोगालोगेसु णभो धम्माधम्मेहि आददो लोगो ।

सेसे पडुच्च कालो जीवा पुण पोगला सेसा ॥२-४४॥

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

लोक और अलोक में आकाश-द्रव्य रहता है। धर्म-द्रव्य और अधर्म-द्रव्य से लोकाकाश व्याप्त है, अर्थात् धर्म और अधर्म ये दोनों द्रव्य लोकाकाश में फैल रहे हैं। जीव और पुद्गल द्रव्य की प्रतीति से काल-द्रव्य तिष्ठ रहा है। बाकी रहे जीव-द्रव्य और 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 (*puḍgala*), the substance of time (*kāla dravya*), together with the substances of the soul (*jīva dravya*) and the matter (*puḍgala dravya*), are in the universe-space (*lokākāśa*).

द्रव्यों का मूर्त-अमूर्तपना और चेतन-अचेतनपना -

**The corporeal and incorporeal nature and  
conscious and non-conscious nature of substances -**

आगासकालजीवा धम्माधम्मा य मुत्तिपरिहीणा ।

मुत्तं पुग्गलद्व्वं जीवो खलु चेदणो तेसु ॥९७॥

आकाशकालजीवा धर्माधर्मो च मूर्तिपरिहीनाः ।

मूर्तं पुद्गलद्रव्यं जीवः खलु चेतनस्तेषु ॥९७॥

अन्वयार्थ - [ आकाशकालजीवाः ] आकाश, काल, जीव, [ धर्माधर्मो च ] धर्म और अधर्म [ मूर्तिपरिहीनाः ] अमूर्त हैं, [ पुद्गलद्रव्यं मूर्तं ] पुद्गलद्रव्य मूर्त है। [ तेषु ] उनमें [ जीवः ] जीव [ खलु ] वास्तव में [ चेतनः ] चेतन है।

.....

The substances of space (*ākāśa*), the time (*kāla*), the soul (*jīva*), the medium-of-motion (*dharma*) and the medium-of-rest (*adharma*) are incorporeal (*amūrta*); the substance of matter (*pudgala dravya*) is corporeal (*mūrta*). Out of these, the substance of soul (*jīva*) is with-consciousness (*cetana*).

#### EXPLANATORY NOTE

The substances with which the qualities (*guṇa*) of touch (*sparśa*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*) associate are corporeal (*mūrta*). The substances with which these qualities (*guṇa*) do not associate are incorporeal (*amūrta*). The substance that has consciousness (*cetanatva*) is conscious (*cetana*). The substance that has no consciousness (*cetanatva*) is non-conscious (*acetana*). Now, the substances of the space (*ākāśa*) and the time (*kāla*) are incorporeal (*amūrta*). The soul (*jīva*), by own-nature (*svabhāva*), is incorporeal (*amūrta*), but due to its association with the corporeal matter (*pudgala*) in form of the karmas, it is said to be corporeal (*mūrta*) also. The substances of the medium-of-motion (*dharma*) and the medium-of-rest (*adharma*) are incorporeal (*amūrta*). Only the substance of matter (*pudgala*) is corporeal (*mūrta*). The substances of the space (*ākāśa*), the time (*kāla*), the medium-of-motion (*dharma*) and the medium-of-rest (*adharma*) are non-conscious (*acetana*). Only the substance of the soul (*jīva*) is conscious (*cetana*).

द्रव्यों का सक्रियपना और निष्क्रियपना -

**The with-activity and without-activity nature  
of substances -**

जीवा पुग्गलकाया सह सक्क्रिया हवन्ति ण य सेसा ।  
पुग्गलकरणा जीवा खंधा खलु कालकरणा दु ॥१८॥

जीवाः पुद्गलकायाः सह सक्रिया भवन्ति न च शेषाः ।  
पुद्गलकरणा जीवाः स्कंधाः खलु कालकरणास्तु ॥१८॥

अन्वयार्थ - [ सह जीवाः पुद्गलकायाः ] बाह्यकरण सहित स्थित जीव और पुद्गल [ सक्रियाः भवन्ति ] सक्रिय हैं, [ न च शेषाः ] शेष द्रव्य सक्रिय नहीं हैं। [ जीवाः ] जीव [ पुद्गलकरणाः ] पुद्गलकरण वाले (जिन्हें सक्रियपने में पुद्गल बहिरंग साधन हो ऐसे) हैं [ स्कन्धाः खलु कालकरणाः तु ] और स्कन्ध अर्थात् पुद्गल तो कालकरण वाले (जिन्हें सक्रियपने में काल बहिरंग साधन हो ऐसे) हैं।

Due to the presence of the external causes, the soul (*jīva*) and the matter (*pudgala*) are with-activity (*kriyāvāna*). The remaining substances are without-activity (*niṣkriya*). The (worldly) soul (*jīva*) is with-activity (*kriyāvāna*) due to the external cause of the matter (*pudgala*), and the matter (*pudgala*) is with-activity (*kriyāvāna*) due to the external cause of the time (*kāla*).

#### 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*) – the medium-of-motion (*dharmā*), the medium-of-rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) – exhibit only the nature-of-being (*bhāvavanta*). Movement is the 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*). The substance of time (*kāla*) is the external cause of activity (*kriyā*) in the matter (*pudgala*). 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*). The substance of matter (*pudgala*) is the external cause of activity (*kriyā*) in the soul (*jīva*). The soul (*jīva*) that is rid completely of the karmic-matter (*pudgala karma*) – the liberated soul (*Siddha*) – is without-activity (*niṣkriyā*). But since the substance of time (*kāla*) is eternal, the matter (*pudgala*) is never without-activity (*niṣkriyā*).

Thus, 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 (*dharmā*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) – are only of the nature-of-being (*bhāvavanta*).<sup>1</sup>

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1 – See also Vijay K. Jain (2018), *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 164-165.

मूर्त और अमूर्त द्रव्यों के लक्षण का कथन -

**The marks of the corporeal (*mūrta*) and incorporeal (*amūrta*) substances -**

जे खलु इन्द्रियगेज्झा विसया जीवेहिं होति ते मुत्ता ।

सेसं हवदि अमुत्तं चित्तं उभयं समादियदि ॥९९॥

ये खलु इन्द्रियग्राह्या विषया जीवैर्भवन्ति ते मूर्ताः ।

शेषं भवत्यमूर्तं चित्तमुभयं समाददाति ॥९९॥

अन्वयार्थ - [ ये खलु ] जो पदार्थ [ जीवैः इन्द्रियग्राह्याः विषयाः ] जीवों के इन्द्रियग्राह्य विषय हैं [ ते मूर्ताः भवन्ति ] वे मूर्त हैं और [ शेषं ] शेष पदार्थसमूह [ अमूर्तं भवति ] अमूर्त हैं। [ चित्तम् ] चित्त (मन) [ उभयं ] उन दोनों को (मूर्त तथा अमूर्त को) [ समाददाति ] ग्रहण करता है (जानता है)।

The substances that are the subjects (*viṣaya*) of the senses (*indriya*) are corporeal (*mūrta*) and the remaining substances are incorporeal (*amūrta*). Both kinds of substances - corporeal (*mūrta*) and incorporeal (*amūrta*) - are the subject of the mind (*mana*).

#### EXPLANATORY NOTE

Touch (*sparsā*), taste (*rasa*), smell (*gandha*), colour or form (*varṇa*) and sound (*śabda*) are the objects of the senses (*indriya*). Touching is touch. Tasting is taste. Smelling is smell. Seeing is colour. Sounding is sound. Since the mind is variable, it is not admitted to be a sense. But, it does assist cognition (*upayoga*). Without the mind the senses cannot function in their province. Sensory-knowledge, therefore, is the province of both, the senses (*indriya*) and the mind (*mana*).

The corporeal (*mūrtika*) qualities are recognized by the senses

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(*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 incorporeal (*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*).

The object of scriptural knowledge (*śrutajñāna*) is the 'śruta' – the knowledge in comprehensible form or the Scripture. It is the province of the mind (*mana*). With the help of the mind (*mana*), the soul (*jīva*) with destruction-cum-subsidence (*kṣayopaśama*) of scriptural-knowledge-obscuring (*śrutajñānāvaraṇīya*) karma, engages in attainment of the knowledge contained in the Scripture. Or, scriptural-knowledge is the Scripture. It is the object of the mind. The mind is capable of accomplishing it independently, without the help of the senses. The senses are the instrumental cause of scriptural-knowledge by convention (*paramparā*) only.

Ācārya Umāsvāmī's *Tattvārthasūtra*:

स्पर्शरसगन्धवर्णशब्दास्तदर्थाः ॥२-२०॥

स्पर्श, रस, गन्ध, वर्ण (रंग], शब्द – ये पाँच क्रमशः उपरोक्त पाँच इन्द्रियों के विषय हैं अर्थात् उपरोक्त पाँच इन्द्रियाँ उन-उन विषयों को जानती हैं।

Touch (*sparsā*), taste (*rasa*), smell (*gandha*), colour or form (*varṇa*) and sound (*śabda*) are the objects of the senses.

श्रुतमनिन्द्रियस्य ॥२-२१॥

मन का विषय श्रुतज्ञानगोचर पदार्थ हैं अथवा मन का प्रयोजन श्रुतज्ञान है।

Scriptural knowledge (*śrutajñāna*) is the province of the mind (*mana*).

व्यवहार-काल और निश्चय-काल का स्वरूप -

**The nature of the empirical time (*vyavahāra kāla*) and the substance-of-time (*dravya kāla, niścaya kāla*) -**

कालो परिणामभवो परिणामो द्रव्यकालसंभूदो ।  
दोणहं एस सहावो कालो खणभंगुरो णियदो ॥१००॥

कालः परिणामभवः परिणामो द्रव्यकालसंभूतः ।  
द्वयोरेष स्वभावः कालः क्षणभंगुरो नियतः ॥१००॥

अन्वयार्थ - [ कालः परिणामभवः ] काल परिणाम से उत्पन्न होता है (अर्थात् व्यवहारकाल का माप जीव-पुद्गलों के परिणाम द्वारा होता है)। [ परिणामः द्रव्यकालसंभूतः ] परिणाम द्रव्यकाल से उत्पन्न होता है। [ द्वयोः एषः स्वभावः ] यह दोनों का स्वभाव है। [ कालः क्षणभंगुरः नियतः ] काल क्षणभंगुर तथा नित्य है।

The empirical time (*vyavahāra kāla*) originates from modifications (*pariṇāma*) [of the soul (*jīva*) and the matter (*pudgala*)]. The modifications (*pariṇāma*) originate from the substance-of-time (*dravya kāla*). This is the nature of two kinds of the time (*kāla*). The empirical time (*vyavahāra kāla*) is transient (*kṣaṇabhāṅgura*) and the substance-of-time (*dravya kāla*) is permanent (*nitya*).

#### EXPLANATORY NOTE

There are two kinds of time (*kāla*): 1) the substance-of-time or the real-time (*dravya kāla* or *mukhya kāla* or *paramārtha kāla* or *niścaya kāla*), and 2) the empirical-time or conventional-time (*vyavahāra kāla*). The mode (*paryāya*) of time (*kāla*), called 'samaya', is the

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empirical time (*vyavahāra kāla*), and the underlying substance is the substance-of-time (*dravya kāla*).

The empirical time (*vyavahāra kāla*), a mode (*paryāya*) of the substance-of-time (*dravya kāla*), is recognized by modifications (*pariṇāma*) in the soul (*jīva*) and the matter (*pudgala*). Modifications (*pariṇāma*) in the soul (*jīva*) and the matter (*pudgala*), therefore, are conventionally spoken as the originators of the empirical time (*vyavahāra kāla*).

The substance-of-time (*dravya kāla*) has its mark (*lakṣaṇa*) as continuity of being (*vartanā*). The empirical-time (*vyavahāra kāla*) is determined (recognized) by modification in other substances, which are ascertained by others. It is threefold, the past (*bhūta*), the present (*vartamāna*) and the future (*bhaviṣyata*). The substance-of-time (*dravya kāla*), however, is the underlying substance (*dravya*); the idea of the past, the present and the future is secondary.

The empirical-time (*vyavahāra kāla*) is transient since it is the mode (*paryāya*) of the substance-of-time (*dravya kāla*) and has existence for a period denoted by 'samaya'. The substance-of-time (*dravya kāla*) is permanent (*nitya*) since it exists eternally in own-nature (*svabhāva*), with its qualities (*guṇa*) and modes (*paryāya*).

Ācārya Kundakunda's *Pravacanasāra*:

उप्यादो पद्धंसो विज्जदि जदि जस्स एगसमयम्मि ।  
समयस्स सो वि समओ सभावसमवट्ठिदो हवदि ॥२-५०॥

जिस कालाणुरूप द्रव्य समय का एक ही अति सूक्ष्मकाल समय में यदि उत्पन्न होना, विनाश होना प्रवर्तता है तो वह भी काल-पदार्थ अविनाशी स्वभाव में स्थिररूप 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*).

काल के नित्य और क्षणिक, ऐसे दो विभाग -  
**The time (*kāla*) is permanent (*nitya*)  
as well as transient (*kṣaṇika*) -**

कालो त्ति य ववदेसो सब्भावपरूवगो हवदि णिच्चो ।  
उप्पण्णप्पद्धंसी अवरो दीहंतरट्ठाई ॥१०१॥

काल इति च व्यपदेशः सद्भावप्ररूपको भवति नित्यः ।  
उत्पन्नप्रध्वंस्यपरो दीर्घांतरस्थायी ॥१०१॥

अन्वयार्थ - [ कालः इति च व्यपदेशः ] 'काल' ऐसा व्यपदेश  
[ सद्भावप्ररूपकः ] सद्भाव का प्ररूपक है इसलिये [ नित्यः भवति ]  
(निश्चयकाल) नित्य है। [ उत्पन्नप्रध्वंसी अपरः ] दूसरा अर्थात् व्यवहारकाल  
उपजता है और विनशता है तथा [ दीर्घांतरस्थायी ] (प्रवाह-अपेक्षा से) दीर्घ  
स्थिति वाला भी है (अर्थात् 'समयों' की परम्परा से बहुत स्थिरतारूप भी  
कहा जाता है)।

The expression 'time' (*kāla*) indicates the existence (*sattā*) of the substance-of-time (*dravya kāla, niścaya kāla*); it is, therefore, permanent (*nitya*). The other, the empirical-time (*vyavahāra kāla*), originates and gets destroyed incessantly; collectively, it is enduring.

#### EXPLANATORY NOTE

The verse highlights the two divisions of 'time'; one is permanent (*nitya*), and the other is transient (*kṣaṇika*).

The term 'time' (*kāla*) indicates the existence (*sattā*) of the substance-of-time (*dravya kāla, niścaya kāla*). The expression itself indicates that there is a substance called 'time' (*kāla*), which is permanent

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(*nitya*). That which originates and gets destroyed immediately thereafter is, in fact, the mode (*paryāya*) of the same ‘time’ (*kāla*). Itself transient, it continues in form of a series; therefore, ‘time’ (*kāla*) is also enduring. Thus, the empirical-time (*vyavahāra kāla*), with ‘*samaya*’ as its basic unit, is also known by *āvalī*, *palyopama*, *sāgaropama*, etc., which indicate different durations of time.

The difference between the substance-of-time (*dravya kāla*, *niścaya kāla*) and the empirical-time (*vyavahāra kāla*) is expressed in another way. The substance-of-time (*dravya kāla*, *niścaya kāla*) is without-beginning and without-end – *anādi-ananta* – and is not expressed by intervals of conventional time, like ‘*samaya*’. Not being a subject of the senses (*indriya*), it is incorporeal (*amūrta*). It comprises innumerable (*asaṃkhyāta*) time-atoms (*kālāṇu*) inhabiting the entire universe-space (*lokākāśa*). Each time-atom (*kālāṇu*) has single space-point (*pradeśa*); it is thus without space-points – *apradeśī*. The time-atom (*kālāṇu*) transforms into the mode (*paryāya*) that is the empirical-time (*vyavahāra kāla*) manifested in form of duration or ‘*samaya*’.



काल के द्रव्यपना है, कायपना नहीं है -

**The time (*kāla*) is a substance (*dravya*) but without the attribute of 'body' (*kāya*) -**

एते कालागासा धम्माधम्मा य पुद्गला जीवा ।  
लभन्ति द्रव्यसंज्ञां कालस्य तु णत्थि कायत्तं ॥१०२॥

एते कालाकाशे धर्माधर्मौ च पुद्गला जीवाः ।  
लभन्ते द्रव्यसंज्ञां कालस्य तु नास्ति कायत्वम् ॥१०२॥

अन्वयार्थ - [ एते ] यह [ कालाकाशे ] काल, आकाश [ धर्माधर्मौ ] धर्म, अधर्म [ पुद्गलाः ] पुद्गल [ च ] और [ जीवाः ] जीव (सब) [ द्रव्यसंज्ञां लभन्ते ] 'द्रव्य' संज्ञा को प्राप्त करते हैं, [ कालस्य तु ] परन्तु काल को [ कायत्वम् ] कायपना [ न अस्ति ] नहीं है।

These – the time (*kāla*), the space (*ākāśa*), the medium-of-motion (*dharmā*), the medium-of-rest (*adharma*), the matter (*pudgala*), and the souls (*jīva*) – are designated as substance (*dravya*), but the substance of time (*kāla*) does not have the attributes of 'body' (*kāya*).

#### EXPLANATORY NOTE

The time (*kāla*) is a substance (*dravya*) because it has the characteristic attributes of a substance. Substance has been defined in two ways. Existence is with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). And, that which has qualities (*guṇa*) and modes (*pariyāya*) is a substance (*dravya*). Both these definitions apply to the time (*kāla*). It is explained as follows. The time (*kāla*) exhibits permanence (*dhrauvya*) based on its internal cause – *svanimittaka* – because it persists in own nature (*svabhāva*). Origination (*utpāda*) and

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destruction (*vyaya*) in the time (*kāla*) are based on external causes – *paranimittaka* – and also due to internal causes – *svanimittaka* – in view of the rhythmic rise and fall, ‘*agurulaghuguṇa*’. Further, the time (*kāla*) also has two kinds of attributes (*guṇa*), general (*sāmānya* or *sādhāraṇa*) and particular (*viśeṣa* or *asādhāraṇa*). The particular (*viśeṣa* or *asādhāraṇa*) attribute (*guṇa*) of the time (*kāla*) is assisting substances in their continuity of being through gradual changes – *vartanā* – and the general attributes include lifelessness (*acetanatva*), without having a form (*amūrtatva*), minuteness (*sūkṣmatva*) and power of maintaining distinction with all other substances (*agurulaghutva*). The modes (*paryāya*) of the time (*kāla*), characterized by origination (*utpāda*) and destruction (*vyaya*), must be similarly established. Since both the definitions of the substance (*dravya*) apply to the time (*kāla*), it is established as an independent substance, like the space (*ākāśa*).

The time (*kāla*) has been mentioned separately because it lacks the plurality of space-points (*pradeśa*). We cannot attribute multitude of space-points (*pradeśa*) to the time, neither from the real (*niścaya*) nor from the figurative or conventional (*vyavahāra*) point-of-view. The time (*kāla*) is not a ‘*kāya*’ or ‘*body*’.

With regard to the medium-of-motion (*dharma*), etc., multitude of space-points has been mentioned from the real (*niścaya*) point of view. For instance, it has been mentioned that there are innumerable (*asaṃkhyāta*) space-points (*pradeśa*) in the medium-of-motion (*dharma*), the medium-of rest (*adharmā*) and in each individual soul (*jīva*). Similarly, multitude of space-points is attributed to the atom with a single space-point, figuratively, from a certain point of view, called *pūrvottarabhāva prajñāpana naya*. But for the time (*kāla*) there is no multitude of space-points from either point of view, real and figurative. Therefore, the time (*kāla*) has no spatiality (*kāyatva*).

The existence of a substance is characterized by simultaneousness of origination (*utpāda*), destruction (*vyaya*), and permanence (*dhrauvya*). Without the space-points (*pradeśa*) of the substance (*dravya*), its 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-space (*lokākāśa*), rather than as innumerable atoms of time (*kālāṇu*) filling up the universe-space? 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 the 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-space (*lokākāśa*), as the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly from one space-point (*pradeśa*) to the other, the mode (*paryāya*) of the 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 the 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 the time 'samaya' in all space-points (*pradeśa*). There will be no difference of the time, that is, the 'samaya'. The mode of the 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

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(*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 the 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*).<sup>1</sup>

Ācārya Umāsvāmī's *Tattvārthasūtra*:

कालश्च ॥५-३९॥

काल भी द्रव्य है।

The time (*kāla*) also is a substance (*dravya*).

सोऽनन्तसमयः ॥५-४०॥

वह काल द्रव्य अनन्त 'समय' वाला है। 'समय' काल की पर्याय है। यद्यपि वर्तमानकाल एक समयमात्र ही है तथापि भूत-भविष्य की अपेक्षा से उसके अनन्त 'समय' हैं।

It (the conventional time) consists of infinite (*ananta*) instants (*samaya*).

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1 – See also Vijay K. Jain (2018), *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 187-188.

पंचास्तिकाय के अवबोध का फल -

**The fruit of knowing the group of five substances with bodily-existence (*pañcāstikāya*) -**

एवं पवयणसारं पंचत्थियसंग्रहं वियाणित्ता ।  
जो मुयदि रागदोसे सो गाहदि दुक्खपरिमोक्खं ॥१०३॥

एवं प्रवचनसारं पञ्चास्तिकायसंग्रहं विज्ञाय ।  
यो मुञ्चति रागद्वेषौ स गाहते दुःखपरिमोक्षम् ॥१०३॥

अन्वयार्थ - [ एवम् ] इस प्रकार [ प्रवचनसारं ] प्रवचन के सारभूत [ पञ्चास्तिकायसंग्रहं ] 'पंचास्तिकाय-संग्रह' को [ विज्ञाय ] जानकर [ यः ] जो [ रागद्वेषौ ] राग-द्वेष को [ मुञ्चति ] छोड़ता है, [ सः ] वह [ दुःखपरिमोक्षम् गाहते ] दुःख से परिमुक्त होता है।

This way, if a man, after knowing the group of five substances with bodily-existence (*pañcāstikāya-saṃgraha*) – the essence of the Doctrine – gets rid of attachment (*rāga*) and aversion (*dveṣa*), he realizes freedom from misery (*duḥkha*).

#### EXPLANATORY NOTE

This treatise is known as '*pañcāstikāya-saṃgraha*'. It is a discourse on five *astikāya* and six *dravya*. It expounds the Reality of substances. The man who understands, with a view to benefit himself, the essence of this discourse and then applies the knowledge to know own soul – that is utterly pure by nature but bound with the karmas from beginningless time – gets rid of the bondage of existing karmas, does not get bound with fresh karmas, and thus realizes freedom from misery (*duḥkha*).

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दुःख से विमुक्त होने के क्रम का कथन -

The sequence of getting rid of misery (*duḥkha*) -

मुणिऊण एतददुं तदणुगमणुज्जदो णिहदमोहो ।  
पसमियरागद्वेषो हवदि हदपरावरो जीवो ॥१०४॥

ज्ञात्वैतदर्थं तदनुगमनोद्यतो निहतमोहः ।

प्रशमितरागद्वेषो भवति हतपरापरो जीवः ॥१०४॥

अन्वयार्थ - [ जीवः ] जीव [ एतद् अर्थं ज्ञात्वा ] इस अर्थ को जानकर, [ तदनुगमनोद्यतः ] उसके अनुसरण का उद्यम करता हुआ, [ निहतमोहः ] हतमोह होकर (दर्शनमोह का क्षय कर), [ प्रशमितरागद्वेषः ] राग-द्वेष को प्रशमित (निवृत्त) करके, [ हतपरापरः भवति ] उत्तर और पूर्व बंध का जिसके नाश हुआ है, ऐसा होता है।

When, after knowing the essence of the Doctrine expounded herein, the soul (*jīva*) makes effort as per the discourse, it gets rid of wrong-belief (*darśanamoha*), subdues attachment (*rāga*) and aversion (*dveṣa*), and destroys the upcoming as well as the previously-bound karmas.

#### EXPLANATORY NOTE

This verse details the sequence of realizing freedom from misery (*duḥkha*). The soul (*jīva*) first gets to know the pure-soul that has consciousness (*cetanā*) as its nature (*svabhāva*). It makes effort to follow the pure-soul and, consequently, gets rid of wrong-belief (*darśanamoha*). Due to the right understanding of own-nature, the light of knowledge appears in the soul. The result is that attachment (*rāga*) and aversion (*dveṣa*) get subdued. Without attachment (*rāga*)

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and aversion (*dveṣa*), the upcoming as well as the previously-bound karmas are vanquished. With no remaining cause of bondage in operation, the soul attains, forever, its own-glory.

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इस प्रकार आचार्य कुन्दकुन्द विरचित पंचास्तिकाय-संग्रह ग्रन्थराज का  
षडद्रव्य-पंचास्तिकाय  
का वर्णन करने वाला प्रथम महा-अधिकार समाप्त हुआ।

This completes the first mega-chapter of  
*Ācārya Kundakunda's Pañcāstikāya-saṃgraha* outlining the  
six substances (*dravya*) including  
the five-with-bodily-existence (*pañcāstikāya*).



*My obeisance humble  
at the Worshipful Feet of Ācārya Kundakunda,  
the author of this Scripture.*

*My worshipful reverence to  
Ācārya Amṛtacandra and Ācārya Jayasena  
whose commentaries  
have made it possible for me to apprehend the profound  
Doctrine expounded in this Scripture.*

॥ श्री स्याद्वादविद्यायै नमः<sup>1</sup> ॥

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1- श्री प्रभाचन्द्राचार्यविरचितः 'प्रमेयकमलमार्तण्डः' - मंगलाचरण से

MEGA-CHAPTER – 2

नव पदार्थ मोक्षमार्ग प्ररूपक  
**The Nine Objects (*padārtha*) –  
and the  
Path to Liberation**



\* मंगलाचरण और प्रतिज्ञावाक्य \*

अभिवंदिरुण शिरसा अपुणर्भवकारणं महावीरं ।  
तेसिं पयत्थभंगं मग्गं मोक्खस्स वोच्छामि ॥१०५॥

अभिवंद्य शिरसा अपुनर्भवकारणं महावीरम् ।  
तेषां पदार्थभङ्गं मार्गं मोक्षस्य वक्ष्यामि ॥१०५॥

अन्वयार्थ – [ अपुनर्भवकारणं ] अपुनर्भव के (मोक्ष के) कारणभूत  
[ महावीरम् ] श्री महावीर स्वामी को [ शिरसा अभिवंद्य ] शिर से वंदन  
करके, [ तेषां पदार्थभङ्गं ] उन षड्द्रव्यों के (नव) पदार्थरूप भेद तथा  
[ मोक्षस्य मार्गं ] मोक्ष का मार्ग [ वक्ष्यामि ] कहूँगा।

INVOCATION

After making obeisance humble, by bowing my head, to Lord Mahāvīra, the cause of freedom from rebirth, I shall expound the derivatives of the six substances (*dravya*) – the nine objects (*padārtha*) – and the path to liberation (*mokṣa*).



EXPLANATORY NOTE

At the beginning of this mega-chapter, Ācārya Kundakunda makes obeisance to Lord Mahāvīra, the ‘āpta’ or the Supreme Lord, and declares the subject-matter of his discourse.

In the present era, Lord Mahāvīra, the twenty-fourth *Tīrthāṅkara*, is the last revealer of the true ‘dharma’ that guides the potential souls. He is the cause of freedom from rebirth or of liberation (*mokṣa*); by following the path shown by Lord Mahāvīra, one gets to the supreme state of liberation.

As has already been elucidated, the five substances with bodily-existence (*pañcāstikāya*) together with the substance of time (*kāla*), constitute the six substances (*dravya*). These six substances give effect to nine objects (*padārtha*), the subject-matter of this discourse. Comprehension, without doubt, delusion or misapprehension of the nine objects (*padārtha*), leads to right-perception (*samyagdarśana*) and right-knowledge (*samyagjñāna*), the two main constituents of the empirical (*vyavahāra*) path to liberation. The empirical (*vyavahāra*) path to liberation, by convention, leads to the real (*niścaya*) path to liberation. The real (*niścaya*) path to liberation consists in realizing the pure-soul-substance (*śuddha ātmatattva*) through undivided interest (*ruci*), clear observation (*pratīti*) and unwavering experience (*anubhūti*).



मोक्षमार्ग का संक्षेप कथन -

Briefly, the path to liberation -

सम्मत्तणाणजुत्तं चारित्तं रागदोसपरिहीणं ।  
मोक्खस्स हवदि मग्गो भव्वाणं लब्धबुद्धीणं ॥१०६॥

सम्यक्त्वज्ञानयुक्तं चारित्रं रागद्वेषपरिहीणम् ।  
मोक्षस्य भवति मार्गो भव्यानां लब्धबुद्धीनाम् ॥१०६॥

अन्वयार्थ - [ सम्यक्त्वज्ञानयुक्तं ] सम्यक्त्व और ज्ञान से संयुक्त,  
[ रागद्वेषपरिहीणम् ] राग-द्वेष से रहित [ चारित्रं ] चारित्र, [ लब्धबुद्धीनाम् ]  
लब्धबुद्धि (भेद विज्ञानी) [ भव्यानां ] भव्य-जीवों को [ मोक्षस्य मार्गः ] मोक्ष  
का मार्ग [ भवति ] होता है।

For the potential (*bhavya*) souls with discerning intellect,  
the path to liberation consists in following conduct  
(*cāritra*) that is rid of attachment (*rāga*) and aversion  
(*dveṣa*), and equipped with right-perception  
(*samyagdarśana*) and right-knowledge (*samyagjñāna*).

#### EXPLANATORY NOTE

Realization of the pure-soul-substance (*śuddha ātmatattva*) is liberation (*mokṣa*); bondage (*bandha*) is the cause of obstruction in its realization. The abode of liberated souls is full of precious jewels, including infinite-knowledge. The path to this abode consists in right-conduct (*samyakcāritra*), rid of attachment (*rāga*) and aversion (*dveṣa*), and equipped with right-perception (*samyagdarśana*) and right-knowledge (*samyagjñāna*). Only those potential (*bhavya*) souls who own discerning intellect are able to tread this path. The non-potential (*abhavya*) souls, and even the potential (*bhavya*) souls who

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engender wrong-belief (*mithyādarśana*) and are ever engaged, due to attachment, etc., in pleasures of the senses, do not tread this worthy path to liberation.

Here, let us understand the concepts of association (*anvaya*) and distinction (*vyatireka*). That in whose presence the effect (*kārya*) takes place is association (*anvaya*). That in whose absence the effect (*kārya*) does not take place is distinction (*vyatireka*). This is explained further: The middle-term (*hetu*) has both – association (*anvaya*) and distinction (*vyatireka*) – with the major-term (*sādhya*). Association (*anvaya*) establishes the homogeneousness (*sādharmya*), and distinction (*vyatireka*) the heterogeneousness (*vaidharmya*) with the major-term (*sādhya*). Association (*anvaya*) establishes the logical connection (*vyāpti*) by positivity: “The hill is full of fire (major-term) because it is full of smoke (middle-term), as a kitchen,” – the presence of the major-term (*sādhya*) is attended by the presence of the middle-term (*hetu* or *sādhana*) – presence-in-homologue (*sādharmya*). Distinction (*vyatireka*) establishes the logical connection by contrariety: “The hill has no smoke (major-term) because it has no fire (middle-term), as a lake,” – the absence of the major-term (*sādhya*) is attended by the absence of the middle-term (*hetu* or *sādhana*) – absence-in-heterologue (*vaidharmya*).

Homogeneousness (*sādharmya*) and heterogeneousness (*vaidharmya*) are relative to each other and always go together. The middle-term (*hetu*) is qualified by both – homogeneousness (*sādharmya*) and heterogeneousness (*vaidharmya*).

Smoke has invariable togetherness (*avinābhāva*) with fire: smoke means existence of fire, and there is no smoke without fire. Fire, on the other hand, has no invariable togetherness (*avinābhāva*) with smoke as there can be fire without smoke. It cannot be said that fire must have smoke, and that without smoke there is no fire.

But existence and non-existence have mutual (*ubhaya*) invariable togetherness (*avinābhāva*); non-existence is always accompanied by existence and existence is always accompanied by non-existence. This is because existence and non-existence, both, are qualifying attributes

(*viśeṣaṇa*) of the same substratum, i.e., the entity (*dharmī*).<sup>1</sup>

The association (*anvaya*), or the presence of, these eight attributes leads one to the path to liberation: 1) right-perception (*samyagdarśana*) and right-knowledge (*samyagjñāna*), 2) right-conduct (*samyakcāritra*), 3) rid of attachment (*rāga*) and aversion (*dveṣa*), 4) disposition (*bhāva*) of liberation, 5) right path (*mārga*), 6) potentiality (*bhavyatā*), 7) right intellect (*buddhi*), and 8) rid of passions (*kaṣāya*).

The distinction (*vyatireka*), or the absence of, these eight attributes does not lead one to the path to liberation.

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सम्यग्दर्शन-ज्ञान-चारित्र का स्वरूप -

Right perception, knowledge and conduct -

सम्मतं सद्वहणं भावाणं तेसिमधिगमो णाणं ।  
चारित्तं समभावो विसयेसु विरूढमग्गाणं ॥१०७॥

सम्यक्त्वं श्रद्धानं भावानां तेषामधिगमो ज्ञानम् ।  
चारित्रं समभावो विषयेषु विरूढमार्गाणाम् ॥१०७॥

अन्वयार्थ - [ भावानां ] भावों का (नव पदार्थों का) [ श्रद्धानं ] श्रद्धान [ सम्यक्त्वं ] सम्यक्त्व है, [ तेषाम् अधिगमः ] उनका अवबोध [ ज्ञानम् ] ज्ञान है, [ विरूढमार्गाणाम् ] मार्ग पर आरूढ को [ विषयेषु ] (इष्ट-अनिष्ट इन्द्रिय) विषयों के प्रति [ समभावः ] समताभाव धारण करना [ चारित्रम् ] चारित्र है।

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1 - See also Vijay K. Jain (2016), *Ācārya Samantabhadra's Āptamīmaṃsā - Deep Reflection On The Omniscient Lord*, p. 36-37.

Belief in the objects – the nine *padārtha* – is right-perception (*samyaktva, samyagdarśana*), cognizance of these objects as these are is right-knowledge (*samyagjñāna*), and, for those treading the path to liberation, to have disposition of equanimity – *samabhāva* – toward the objects of the senses is right-conduct (*samyakcāritra*).

### EXPLANATORY NOTE

There are nine objects (*padārtha*), also called ‘*bhāva*’. The five substances with bodily-existence (*pañcāstikāya*), together with the substance of time (*kāla*), are the six substances (*dravya*). These constitute two objects (*padārtha*), the soul (*jīva*) and the non-soul (*ajīva*). Due to the intermingling of the souls (*jīva*) and the matter (*pudgala*), the other seven objects (*padārtha*) originate.

The acquisition of right-belief in the nine objects (*padārtha*), as these truly are, is right-perception (*samyaktva, samyagdarśana*). On destruction of wrong-belief (*mithyātva, mithyādarśana*) emerges right-perception (*samyaktva, samyagdarśana*). When the soul (*jīva*) is enveloped by wrong-belief (*mithyātva, mithyādarśana*), the nature of the nine objects (*padārtha*) appears to be perverted. Right-perception (*samyaktva, samyagdarśana*) is the seed that grows into unshakeable belief in the pure soul-substance that has consciousness (*cetanatva*) as its nature.

On acquisition of right-perception (*samyaktva, samyagdarśana*), the soul (*jīva*) starts cognizing the nine objects (*padārtha*) without doubt (*saṃśaya*), indefiniteness (*vimoha* or *anadhyavasāya*), and perversity (*viparyaya* or *vibhrama*). Such cognizance of the nine objects (*padārtha*) is right-knowledge (*samyagjñāna*). (see also p. 5, *ante*.)

On acquisition of both, right-perception (*samyaktva, samyagdarśana*) and right-knowledge (*samyagjñāna*), the soul (*jīva*) sets aside all misleading paths and starts treading the right path to liberation. Rid

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of attachment (*rāga*) and aversion (*dveṣa*), it adopts the disposition of equanimity – *samabhāva* – toward the objects of the senses. This uncontaminated, knowledge-based disposition of the soul is right-conduct (*samyakcāritra*). Right-conduct (*samyakcāritra*) is delightful not only for the present but also for the future; it is the seed of the ineffable bliss of freedom from rebirth, i.e., liberation.

Ācārya Kundakunda's *Samayasāra*:

जीवादीसद्दहणं सम्मत्तं तेसिमधिगमो णाणं ।

रागादीपरिहरणं चरणं एसो दु मोंक्खपहो ॥४-११-१५५॥

जीवादिक नौ पदार्थों का श्रद्धान करना सम्यग्दर्शन है। उन्हीं पदार्थों का संशय, विमोह और विभ्रम से रहित ज्ञान सम्यग्ज्ञान है। रागादिक का परित्याग सम्यक्चारित्र है। यही मोक्ष का मार्ग है।

Belief in the nine objects (*padārtha*) as these are is right faith (*samyagdarśana*). Knowledge of these objects without doubt (*saṃśaya*), indefiniteness (*vimoha*), and perversity (*vibhrama*), is right knowledge (*samyagjñāna*). Being free from attachment, etc., is right conduct (*samyakcāritra*). These three, together, constitute the path to liberation.

नव पदार्थों का नाम तथा संक्षेप स्वरूप -

**The nine objects (*padārtha*) and their nature -**

जीवाजीवा भावा पुण्यं पावं च आसवं तेषिं ।  
संवरणिज्जरबंधो मोक्षो य हवन्ति ते अट्टा ॥१०८॥

जीवाजीवौ भावौ पुण्यं पापं चास्रवस्तयोः ।  
संवरनिर्जरबंधा मोक्षश्च भवन्ति ते अर्थाः ॥१०८॥

अन्वयार्थ - [ जीवाजीवौ भावौ ] जीव और अजीव - ये दो भाव (अर्थात् मूल पदार्थ) तथा [ तयोः ] उन दो के [ पुण्यं ] पुण्य, [ पापं च ] पाप और [ आस्रवः ] आस्रव, [ संवरनिर्जरबंधाः ] संवर, निर्जरा, बंध [ च ] और [ मोक्षः ] मोक्ष, [ ते अर्थाः भवन्ति ] वे (नव) पदार्थ (भाव, अर्थ) होते हैं।

The two (main) objects (*padārtha, bhāva*) are the soul (*jīva*) and the non-soul (*ajīva*), and due to these are the (seven) objects - merit (*puṇya*), demerit (*pāpa*), influx (*āsrava*), stoppage (*saṃvara*), dissociation (*nirjarā*), bondage (*bandha*), and liberation (*mokṣa*); these are the nine objects (*padārtha, bhāva*).

#### EXPLANATORY NOTE

The nine objects (*padārtha, bhāva*) are the soul (*jīva*), the non-soul (*ajīva*), merit (*puṇya*), demerit (*pāpa*), influx (*āsrava*), stoppage (*saṃvara*), dissociation (*nirjarā*), bondage (*bandha*), and liberation (*mokṣa*).

As has already been expounded (see verse 16, *ante*), that which has consciousness (*cetanatva*) as its mark (*lakṣaṇa*), is the substance of soul (*jīva*). That which has non-consciousness or lifelessness (*acetanya*) as its mark (*lakṣaṇa*) is the substance of non-soul (*ajīva*).

.....

The non-soul (*ajīva*) substances are five: the matter (*pudgala*), the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*). The soul (*jīva*) and the non-soul (*ajīva*) are the two fundamental substances which have their own independent existence (*astitva*) and nature (*svabhāva*).

The other seven objects (*padārtha*, *bhāva*) are due to the intermingling (*saṃyoga*) of the soul (*jīva*) and the matter (*pudgala*).

The auspicious (*śubha*) dispositions (*bhāva*) of the soul (*jīva*), like giving of gifts (*dāna*) or worship of Lord Jina, constitute psychic-merit (*bhāva-puṇya*); the resulting bondage of the soul (*jīva*) with pleasant-feeling (*sātāvedanīya*) karmas is material-merit (*dravya-puṇya*).

The inauspicious (*aśubha*) dispositions (*bhāva*) of the soul (*jīva*), like attachment (*rāga*) and aversion (*dveṣa*), constitute psychic-demerit (*bhāva-pāpa*); the resulting bondage of the soul (*jīva*) with unpleasant-feeling (*asātāvedanīya*) karmas is material-demerit (*dravya-pāpa*).

The dispositions (*bhāva*) of the soul (*jīva*), tinged with delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), constitute psychic-influx (*bhāvāsrava*); the resulting influx (*āsrava*) of the karmas into the soul (*jīva*) is material-influx (*dravyāsrava*).

The stoppage of dispositions (*bhāva*) of the soul (*jīva*), tinged with delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), constitutes psychic-stoppage (*bhāvasaṃvara*); the resulting stoppage (*saṃvara*) of influx of new karmas into the soul (*jīva*) is material-stoppage (*dravyasaṃvara*).

With increasing purity, the soul (*jīva*) engages in the twelve kinds of austerities (*tapa*) to subdue the power of and attain dissociation of the already-bound karmas; this is psychic-dissociation (*bhāvanirjarā*). The actual dissociation of the karmas is material-dissociation (*dravyanirjarā*).

The dispositions (*bhāva*), resulting from delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), which impart greasiness (*snigdhatā*) to the soul (*jīva*) is the psychic-bondage (*bhāvabandha*). Due to the psychic-bondage (*bhāvabandha*), the soul (*jīva*) and the karmas get bound with each other – as the particles of dust stick onto the oily body

of a man. This intermingling (*saṃyoga*) of the soul (*jīva*) and the material-karmas (*dravyakarma*) in the same space-points (*pradeśa*) is the material-bondage (*dravyabandha*).

The dispositions (*bhāva*) of the soul (*jīva*) that have the power to dissociate it completely from all karmas and thus transform it into its pure state constitute the psychic-liberation (*bhāvamokṣa*). The state of the soul (*jīva*) that is completely rid of all karmas is the material-liberation (*dravyamokṣa*).

जीव-पदार्थ का व्याख्यान -

**The object that is the soul (*jīva-padārtha*) -**

जीवा संसारस्था णिष्वादा चेदणप्पगा दुविहा ।  
उवओगलक्खणा वि य देहादेहप्पवीचारा ॥१०९॥

जीवाः संसारस्था निर्वृत्ताः चेतनात्मका द्विविधाः ।  
उपयोगलक्षणा अपि च देहादेहप्रवीचाराः ॥१०९॥

अन्वयार्थ - [ जीवाः द्विविधाः ] जीव दो प्रकार के हैं - [ संसारस्थाः निर्वृत्ताः ] संसारी और सिद्ध। [ चेतनात्मकाः ] वे चेतनात्मक [ अपि च ] तथा [ उपयोगलक्षणाः ] उपयोग लक्षण वाले हैं। [ देहादेहप्रवीचाराः ] संसारी जीव देह में वर्तने वाले अर्थात् देहसहित हैं और सिद्ध जीव देह में न वर्तने वाले अर्थात् देहरहित हैं।

The souls (*jīva*) are of two kinds: transmigrating (*saṃsārī*) and liberated (*mukta, Siddha*). These have the marks (*lakṣaṇa*) of consciousness (*cetanā*) and cognition

(*upayoga*). The transmigrating (*saṃsārī*) souls (*jīva*) are with body (*śarīra*) and the liberated (*mukta, Siddha*) souls (*jīva*) are without body (*śarīra*).

### EXPLANATORY NOTE

The two kinds of souls (*jīva*) are: 1) transmigrating (*saṃsārī*), meaning impure (*aśuddha*); and 2) liberated (*mukta, Siddha*), meaning pure (*śuddha*). Both kinds of souls (*jīva*) have the nature of consciousness (*cetanā*). Consciousness (*cetanā*) can be either pure (*śuddha*) or impure (*aśuddha*). Pure-consciousness (*śuddha cetanā*) comprises knowledge-consciousness (*jñānacetanā*). Impure-consciousness (*aśuddha cetanā*) comprises karma-consciousness (*karmacetanā* or *bhāvakarma*) and fruit-of-karma-consciousness (*karmaphalacetanā*).

Consciousness (*cetanā*) manifests in cognition (*upayoga*). The liberated (*mukta, Siddha*) souls (*jīva*) have pure (*śuddha*) knowledge- and perception-cognition. The transmigrating (*saṃsārī*) souls have impure (*aśuddha*) knowledge- and perception-cognition in form of sensory-knowledge, etc.

The transmigrating (*saṃsārī*) souls are marked by association with physical body (*śarīra*). The liberated (*mukta, Siddha*) souls have no physical body.

पृथिवीकायिकादि जीविकाय -

**Five particular kinds of souls,  
like the earth-bodied (*pṛthivīkāyika*) -**

पृथ्वी य उदगमगणी वाउवणप्फदि जीवसंसिदा काया ।  
दंति खलु मोहबहुलं फासं बहुगा वि ते तेसिं ॥११०॥

पृथिवी चोदकमग्निर्वायुर्वनस्पतिः जीवसंश्रिताः कायाः ।  
ददति खलु मोहबहुलं स्पर्शं बहुका अपि ते तेषाम् ॥११०॥

अन्वयार्थ - [ पृथिवी ] पृथिवीकाय, [ उदकम् ] अप्काय (जलकाय)  
[ अग्निः ] अग्निकाय, [ वायुः ] वायुकाय [ च ] और [ वनस्पतिः ]  
वनस्पतिकाय [ कायाः ] ये कार्ये [ जीवसंश्रिताः ] जीवसहित हैं। [ बहुकाः  
अपि ते ] (अवान्तर जातियों की अपेक्षा से) उनकी भारी संख्या होने पर भी  
वे सभी [ तेषाम् ] उनमें रहने वाले जीवों को [ खलु ] वास्तव में  
[ मोहबहुलं ] अत्यन्त मोह से संयुक्त [ स्पर्शं ददति ] स्पर्श देती हैं (अर्थात्  
स्पर्श-ज्ञान में निमित्त होती हैं)।

Earth-bodied (*pṛthivīkāyika*), water-bodied (*jalakāyika*),  
fire-bodied (*agnikāyika*), air-bodied (*vāyukāyika*), and  
plant-bodied (*vanaspatikāyika*) – these are bodies with  
the soul (*jīva*). Of numerous kinds, these soul-bodies  
(*jīvanikāya*) are endowed with the sense-of-touch  
(*sparsāna*) that is marred with excessive delusion (*moha*).

#### EXPLANATORY NOTE

Earth-bodied (*pṛthivīkāyika*), water-bodied (*jalakāyika*), fire-bodied  
(*agnikāyika*), air-bodied (*vāyukāyika*), and plant-bodied (*vanaspati-  
kāyika*), are modifications (*pariṇāma*) of the matter (*pudgala*) that are

.....

associated with the soul (*jīva*). These modifications are of numerous kinds. Due to the destruction-cum-subsidence (*kṣayopaśama*) of the sense-of-touch-obscuring karmas (*sparśanendriyāvaraṇa*) of their associated soul, these beings are endowed with the organ of the sense-of-touch (*sparśana-indriya*). Since the natural tendency of pure-consciousness of these soul-bodies is deeply marred by delusion (*moha*), these experience only the fruit-of-karma-consciousness (*karmaphalacetanā*) in form of either pleasant-feeling (*sātāvedanīya*) or unpleasant-feeling (*asātāvedanīya*).

पृथिवीकायिकादि एकेन्द्रियजाति के जीव हैं -

The earth-bodied (*pr̥thivīkāyika*), etc., are souls (*jīva*) with one sense (*indriya*) -

ति त्थावरतणुजोगा अणिलाणलकाइया य तेसु तसा ।

मणपरिणामविरहिदा जीवा एइंदिया णेया ॥१११॥

त्रयः स्थावरतनुयोगा अनिलानलकायिकाश्च तेषु त्रसाः ।

मनः परिणामविरहिता जीवा एकेन्द्रिया ज्ञेयाः ॥१११॥

अन्वयार्थ - [ तेषु ] उनमें [ त्रयः ] तीन (पृथिवीकायिक, अप्कायिक और वनस्पतिकायिक) जीव [ स्थावरतनुयोगाः ] स्थावर शरीर के संयोग वाले हैं [ च ] तथा [ अनिलानलकायिकाः ] वायुकायिक और अग्निकायिक जीव [ त्रसाः ] त्रस हैं, [ मनः परिणामविरहिताः ] वे सब मन-परिणाम-रहित [ एकेन्द्रियाः जीवाः ] एकेन्द्रिय जीव [ ज्ञेयाः ] जानना।

Out of these, three kinds of soul-bodies – earth-bodied

(*ṛthivīkāyika*), water-bodied (*jalakāyika*), and plant-bodied (*vanaspatikāyika*) – are stationary, or ‘*sthāvara*’; the remaining two kinds – air-bodied (*vāyukāyika*) and fire-bodied (*agnikāyika*) – are moving, or ‘*trasa*’. All these are without-mind (*asainī*) and possess just one sense (*indriya*).

### EXPLANATORY NOTE

It is worth noting that all these five kinds of soul-bodies are different divisions of the ‘*sthāvara*’ name-karma. Still, empirically, the soul-bodies with tendency to remain stationary are called ‘*sthāvara*’, and those with tendency to move are called ‘*trasa*’. From this viewpoint, air-bodied (*vāyukāyika*) and fire-bodied (*agnikāyika*) soul-bodies have been called ‘*trasa*’ in the verse.<sup>1</sup>

Ācārya Umāsvāmī’s *Tattvārthasūtra*:

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥२-१३॥

पृथिवीकायिक, जलकायिक, अग्निकायिक, वायुकायिक और वनस्पतिकायिक – ये पाँच प्रकार के स्थावर जीव हैं। (इन जीवों के मात्र एक स्पर्शन इन्द्रिय होती है।)

Earth-bodied – *ṛthivīkāyika*, water-bodied – *jalakāyika*, fire-bodied – *agnikāyika*, air-bodied – *vāyukāyika*, and plant-bodied – *vanaspatikāyika*, are *sthāvara* beings.

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1 – From the two-sensed beings up to the Omniscient-without-activity (*ayogakevalī*) are designated ‘*trasa*’ in the Scripture. The distinction is not based on movability or immovability, but on fruition of ‘*trasa*’ and ‘*sthāvara*’ name-karma (*nāmakarma*). (see ‘*Sarvārthasiddhi*’, p. 124.)



पृथिवीकायिकादि का एकेन्द्रियपने का नियम है -

The earth-bodied (*pr̥thivīkāyika*), etc., as a rule,  
have one sense (*indriya*) only -

एते जीवणिकाया पंचविहा पुढविकाइयादीया ।  
मणपरिणामविरहिदा जीवा एगेदिया भणिया ॥११२॥

एते जीवणिकायाः पंचविधाः पृथिवीकायिकाद्याः ।  
मनःपरिणामविरहिता जीवा एकेन्द्रिया भणिताः ॥११२॥

अन्वयार्थ - [ एते ] इन [ पृथिवीकायिकाद्याः ] पृथिवीकायिक आदि  
[ पञ्चविधाः ] पाँच प्रकार के [ जीवणिकायाः ] जीवणिकायों को  
[ मनःपरिणामविरहिताः ] मन-परिणाम रहित [ एकेन्द्रियाः जीवाः ] एकेन्द्रिय  
जीव [ भणिताः ] (सर्वज्ञ ने) कहा है।

The Omniscient Lord has expounded that these five kinds of soul-bodies (*jīvanikāya*) – earth-bodied (*pr̥thivīkāyika*), etc. – are without mental-transformations (i.e., without-mind) and one-sensed (*ekendriya*).

#### EXPLANATORY NOTE

Due to the destruction-cum-subsidence (*kṣayopaśama*) of the sense-of-touch-obscuring karmas (*sparsānendriyāvaraṇa*) and rise of the obscuring karmas of the remaining four senses as well as the mind, these five kinds of soul-bodies (*jīvanikāya*) are endowed with just the organ of the sense-of-touch (*sparsāna-indriya*) and are without-mind. These possess four life-principles (*prāṇa*) due to: the sense-organ of touch (*sparsānendriya-prāṇa*), strength-of-body (*kāyabala-prāṇa*), respiration (*ucchvāsa-niḥśvāsa-prāṇa*) and life-duration (*āyuh-prāṇa*).

एकेन्द्रिय में जीव होने का दृष्टान्त -

The one-sensed (*ekendriya*) are living-beings (*jīva*) -

अंडेसु पवड्ढंता गल्भत्था माणुसा य मुच्छगया ।  
जारिसया तारिसया जीवा एगेंदिया णेया ॥११३॥

अंडेषु प्रवर्धमाना गर्भस्था मानुषाश्च मूर्च्छा गताः ।  
यादृशास्तादृशा जीवा एकेन्द्रिया ज्ञेयाः ॥११३॥

अन्वयार्थ - [ अंडेषु प्रवर्धमानाः ] अंडे में वृद्धि पाने वाले प्राणी,  
[ गर्भस्थाः ] गर्भ में रहे हुए प्राणी [ च ] और [ मूर्च्छा गताः मानुषाः ]  
मूर्च्छा प्राप्त मनुष्य [ यादृशाः ] जैसे (बुद्धिपूर्वक व्यापार रहित होते हुये भी)  
जीव हैं, [ तादृशाः ] वैसे ही [ एकेन्द्रियाः जीवाः ] एकेन्द्रिय भी जीव  
[ ज्ञेयाः ] जानना।

Just as those that are developing in the egg, or growing in the uterus, or the man in a trance, although not able to use their mind, nevertheless, are living-beings, similarly, know that the one-sensed (*ekendriya*) beings, too, are souls (*jīva*).

#### EXPLANATORY NOTE

This verse expounds that the one-sensed (*ekendriya*) beings have consciousness (*cetanā*) and, therefore, are souls (*jīva*). The living-beings, that are developing in the egg, or growing in the uterus, or even a stupefied man, do not have discretion. Still, these exhibit consciousness (*cetanā*). Same is the case with the one-sensed (*ekendriya*) beings; these do not have discretion but exhibit consciousness (*cetanā*).

द्वीन्द्रिय जीवों के भेद -

The two-sensed (*dvīndriya*) living-beings (*jīva*) -

संबुक्कमादुवाहा संखा सिप्पी अपादगा य किमी ।

जाणंति रसं फासं जे ते बेइंदिया जीवा ॥११४॥

शंबूकमातृवाहाः शङ्खः शुक्तयोऽपादकाः च कृमयः ।

जानन्ति रसं स्पर्शं ये ते द्वीन्द्रियाः जीवाः ॥११४॥

अन्वयार्थ - [ शंबूकमातृवाहाः ] शंबूकघोघा, मातृवाह, [ शङ्खः ] शंख, [ शुक्तयः ] सीप [ च ] और [ अपादकाः कृमयः ] पग रहित कृमि [ ये ] जो कि [ रसं स्पर्शं ] रस और स्पर्श को [ जानन्ति ] जानते हैं, [ ते ] वे [ द्वीन्द्रियाः जीवाः ] द्वीन्द्रिय जीव हैं।

The sea-snail, the shellfish, the conch-shell, and the footless-worm are the two-sensed (*dvīndriya*) souls (*jīva*) that have the senses of touch (*sparśa*) and taste (*rasa*).

#### EXPLANATORY NOTE

Due to the destruction-cum-subsidence (*kṣayopaśama*) of the sense-of-touch-obscuring karmas (*sparśanendriyāvaraṇa*) and the sense-of-taste-obscuring karmas (*rasanendriyāvaraṇa*), and due to the rise of the obscuring karmas of the remaining three senses as well as the mind, the two-sensed souls (*jīva*) are endowed with the organs of the sense-of-touch (*sparśana-indriya*) and the sense-of-taste (*rasana-indriya*) and are without-mind (*mana*).

The two-sensed (*dvīndriya*) beings have six life-principles (*prāṇa*) due to: the sense-organ of taste (*rasanendriya-prāṇa*) and the strength-of-speech (*vacana-prāṇa*), in addition to the four possessed by the *sthāvāra* beings.

त्रीन्द्रिय जीवों के भेद -

**The three-sensed (*trīndriya*) living-beings (*jīva*) -**

जूगागुंभीमक्कणपिपीलिया विच्छयादिया कीडा ।

जाणन्ति रसं फासं गंधं तेइंदिया जीवा ॥११५॥

यूकाकुंभीमत्कुणपिपीलिका वृश्चिकादयाः कीटाः ।

जानन्ति रसं स्पर्शं गंधं त्रीन्द्रियाः जीवाः ॥११५॥

अन्वयार्थ - [ यूकाकुंभीमत्कुणपिपीलिकाः ] जूँ, कुंभी, खटमल, चींटी और [ वृश्चिकादयः ] बिच्छू आदि [ कीटाः ] जन्तु [ रसं स्पर्शं गंधं ] रस, स्पर्श और गंध को [ जानन्ति ] जानते हैं, [ त्रीन्द्रियाः जीवाः ] वे त्रीन्द्रिय जीव हैं।

The louse, the bug, the ant, the scorpion and such insects are the three-sensed (*trīndriya*) souls (*jīva*) that have the senses of touch (*sparśa*), taste (*rasa*) and smell (*gandha*).

#### EXPLANATORY NOTE

Due to the destruction-cum-subsidence (*kṣayopaśama*) of the sense-of-touch-obscuring karmas (*sparśanendriyāvaraṇa*), the sense-of-taste-obscuring karmas (*rasanendriyāvaraṇa*) and the sense-of-smell-obscuring karmas (*ghrāṇendriyāvaraṇa*), and due to the rise of the obscuring karmas of the remaining two senses as well as the mind, the three-sensed souls (*jīva*) are endowed with the organs of the sense-of-touch (*sparśana-indriya*), the sense-of-taste (*rasana-indriya*), the sense-of-smell (*ghrāṇa-indriya*) and are without-mind (*mana*).

The three-sensed (*trīndriya*) beings have seven life-principles (*prāṇa*) due to: the sense-organ of smell (*ghrāṇendriya-prāṇa*), in addition to the six mentioned in case of the two-sensed beings.

चतुरिन्द्रिय जीवों के भेद -

The four-sensed (*caturingdriya*) living-beings (*jīva*) -

उद्दंसमसयमक्खियमधुकरभमरा पतंगमादीया ।

रूपं रसं च गंधं फासं पुण ते विजाणंति ॥११६॥

उद्दंसमशकमक्षिकामधुकरीभ्रमराः पतङ्गाद्याः ।

रूपं रसं च गंधं स्पर्शं पुनस्ते विजानन्ति ॥११६॥

अन्वयार्थ - [ पुनः ] पुनश्च [ उद्दंसमशकमक्षिकामधुकरीभ्रमराः ] डांस, मच्छर, मक्खी, मधुमक्खी, भंवरा और [ पतङ्गाद्याः ते ] पतंगे आदि जीव [ रूपं ] रूप, [ रसं ] रस, [ गंधं ] गंध [ च ] और [ स्पर्शं ] स्पर्श को [ विजानन्ति ] जानते हैं (वे चतुरिन्द्रिय जीव हैं)।

Further, the gadfly, the mosquito, the fly, the honeybee, the beetle, the moth, locust or grasshopper, etc., are the four-sensed (*caturingdriya*) souls (*jīva*) that have the senses of touch (*sparsā*), taste (*rasa*), smell (*gandha*) and sight (*rūpa, cakṣu*).

#### EXPLANATORY NOTE

Due to the destruction-cum-subsidence (*kṣayopasāma*) of the sense-of-touch-obscuring karmas (*sparsānendriyāvaraṇa*), the sense-of-taste-obscuring karmas (*rasānendriyāvaraṇa*), the sense-of-smell-obscuring karmas (*ghrāṇendriyāvaraṇa*) and the sense-of-sight-obscuring karmas (*cakṣurindriyāvaraṇa*), and due to the rise of the obscuring karmas of the remaining one sense as well as the mind, the four-sensed souls (*jīva*) are endowed with the organs of the sense-of-touch (*sparsāna-indriya*), the sense-of-taste (*rasāna-indriya*), the

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sense-of-smell (*ghrāṇa-indriya*), the sense-of-sight (*cakṣu-indriya*) and are without-mind (*mana*).

The four-sensed (*caturindriya*) beings have eight life-principles (*prāṇa*) due to: the sense-organ of sight (*cakṣurindriya-prāṇa*), in addition to the seven mentioned in case of the three-sensed beings.

पंचेन्द्रिय जीवों के भेद -

The five-sensed (*pañcendriya*) living-beings (*jīva*) -

सुरणरणारयतिरिया वण्णरसप्फासगंधसद्दण्हू ।

जलचरथलचरखचरा बलिया पंचेदिया जीवा ॥११७॥

सुरनरनारकतिर्यञ्चो वर्णरसस्पर्शगंधशब्दज्ञाः ।

जलचरस्थलचरखचरा बलिनः पंचेन्द्रिया जीवाः ॥११७॥

अन्वयार्थ - [ वर्णरसस्पर्शगंधशब्दज्ञाः ] वर्ण, रस, स्पर्श, गंध और शब्द को जानने वाले [ सुरनरनारकतिर्यञ्चः ] देव, मनुष्य, नारक, तिर्यञ्च - [ जलचरस्थलचरखचराः ] जो जलचर, स्थलचर, खेचर (आकाशगामी) होते हैं - वे [ बलिनः पंचेन्द्रियाः जीवाः ] बलवान पंचेन्द्रिय जीव हैं।

The celestial-beings (*deva*), the human-beings (*manuṣya*), the infernal-beings (*nāraka*) and the animals (*tiryāṅca*) living in water, on earth, or in air, are the strong, five-sensed (*pañcendriya*) souls (*jīva*) that have the senses of touch (*sparśa*), taste (*rasa*), smell (*gandha*), sight (*rūpa*, *cakṣu*) and hearing (*śrotra*).

### EXPLANATORY NOTE

Due to the destruction-cum-subsidence (*kṣayopaśama*) of the sense-of-touch-obscuring karmas (*sparsānendriyāvaraṇa*), the sense-of-taste-obscuring karmas (*rasānendriyāvaraṇa*), the sense-of-smell-obscuring karmas (*ghrāṇendriyāvaraṇa*), the sense-of-sight-obscuring karmas (*cakṣurindriyāvaraṇa*), and the sense-of-hearing-obscuring karmas (*śrotrendriyāvaraṇa*), and due to the rise of the obscuring karmas of the the mind (*mana*), the five-sensed souls (*jīva*) are endowed with the organs of the sense-of-touch (*sparsāna-indriya*), the sense-of-taste (*rasāna-indriya*), the sense-of-smell (*ghrāṇa-indriya*), the sense-of-sight (*cakṣu-indriya*), the sense of hearing (*śrotra-indriya*) and are without-mind. Further, on destruction-cum-subsidence (*kṣayopaśama*) also of the obscuring karmas of the mind (*mana*), the five-sensed souls (*jīva*) are endowed with the mind (*mana*).

The celestial-beings (*deva*), the human-beings (*manuṣya*) and the infernal-beings (*nāraka*) are always with-mind (*mana*). The animals (*tiryāṅca*) can be with- or without-mind.

The five-sensed (*pañcendriya*) beings, without-mind, of the animal world – *asaṃjñī tiryāṅca* – have nine life-principles with the addition of the sense-of-hearing (*śrotrendriya-prāṇa*) to the eight mentioned in case of the four-sensed beings.

The five-sensed (*pañcendriya*) beings, with-mind (*saṃjñī*), have ten life-principles with the addition of the strength-of-mind (*manobala-prāṇa*).

संसारी जीवों की चार गति -

**The four states-of-existence (*gati*)  
of the living-beings (*jīva*) -**

देवा चउण्णिकाया मणुया पुण कम्मभोगभूमिया ।  
तिरिया बहुप्पयारा णेरइया पुढविभेयगदा ॥११८॥

देवाश्चतुर्णिकायाः मनुजाः पुनः कर्मभोगभूमिजाः ।  
तिर्यञ्चः बहुप्रकाराः नारकाः पृथिवीभेदगताः ॥११८॥

अन्वयार्थ - [ देवाः चतुर्णिकायाः ] देवों के चार निकाय हैं, [ मनुजाः कर्मभोगभूमिजाः ] मनुष्य कर्मभूमिज और भोगभूमिज ऐसे दो प्रकार के हैं, [ तिर्यञ्चः बहुप्रकाराः ] तिर्यञ्च अनेक प्रकार के हैं, [ पुनः ] और [ नारकाः पृथिवीभेदगताः ] नारकों के भेद उनकी पृथिवियों के भेद जितने हैं।

The celestial-beings (*deva*) are of four classes (*nikāya*), the human-beings (*manuṣya*) are those born in the regions-of-labour (*karmabhūmija*) and those born in the regions-of-enjoyment (*bhogabhūmija*), the plants-and-animals (*tiryāṅca*) are of numerous kinds, and the infernal-beings (*nāraka*) are classified according to their abode – the earth (*pr̥thivī*) or the infernal-region.

#### EXPLANATORY NOTE

The celestial beings (*deva*) get this status on the rise of the name-karma (*nāmakarma*) – *devagati* – leading to the celestial state, with a period of life determined by the life-determining (*āyuh*) karma. There are four classes of celestial beings – the residential (*bhāvanavāsī*), the peripatetic (*vyantara*), the stellar (*jyotiṣka*) and the heavenly (*vaimānika*).

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The human-beings (*manuṣya*) get this status on the rise of the name-karma (*nāmakarma*) – *manuṣyagati* – leading to the human state, with a period of life determined by the life-determining (*āyuh*) karma. The human-beings (*manuṣya*) have two classes: those born in the regions-of-labour (*karmabhūmija*) and those born in the regions-of-enjoyment (*bhogabhūmija*).

The plants-and-animals (*tiryāṅca*) get this status on the rise of the name-karma (*nāmakarma*) – *tiryāṅca* – leading to the plants-and-animals state, with a period of life determined by the life-determining (*āyuh*) karma. These are of numerous kinds, including the earth-bodied, the conch-shell, the ant, the honeybee, and the four-legged animals.

The infernal-beings (*nāraka*) get this status on the rise of the name-karma (*nāmakarma*) – *nārakagati* – leading to the infernal state, with a period of life determined by the life-determining (*āyuh*) karma. The infernal-beings (*nāraka*) are of seven classes according to their abode in one of the seven earths – Ratnaprabhā, Śarkarāprabhā, Vālukāprabhā, Paṅkaprabhā, Dhūmaprabhā, Tamaḥprabhā and Mahā-tamaḥprabhā.

The celestial-beings (*deva*), the human-beings (*manuṣya*) and the infernal-beings (*nāraka*) are the five-sensed beings. The plants-and-animals (*tiryāṅca*) can be from the one-sensed (*ekendriya*) to the five-sensed (*pañcendriya*).

गति-नाम-कर्म और आयु-कर्म के उदय से प्राप्त  
देवादि गति अनात्मस्वभावभूत हैं -

**The four states-of-existence (*gati*)  
are not the own-nature (*svabhāva*) of the soul (*jīva*) -**

खीणे पुव्वणिबद्धे गदिणामे आउसे य ते वि खलु ।  
पापुण्णांति य अण्णं गदिमाउस्सं सलेस्सवसा ॥११९॥

क्षीणे पूर्वनिबद्धे गतिनाम्नि आयुषि च तेऽपि खलु ।  
प्राप्नुवन्ति चान्यां गतिमायुष्कं स्वलेश्यावशात् ॥११९॥

अन्वयार्थ - [ पूर्वनिबद्धे ] पूर्वबद्ध (पूर्वकाल में बांधा हुआ) [ गतिनाम्नि  
आयुषि च ] गति-नाम-कर्म और आयुष-कर्म [ क्षीणे ] क्षीण होने से [ ते  
अपि ] वे ही जीव [ स्वलेश्यावशात् ] अपनी लेश्या के वश से [ खलु ]  
वास्तव में [ अन्यां गतिम् आयुष्कं च ] अन्य गति और आयुष [ प्राप्नुवन्ति ]  
प्राप्त करते हैं।

When the earlier-bound name-karma of state-of-existence (*gati-nāma-karma*) and life-determining karma (*āyuh-karma*) of the living-beings are exhausted, the same souls (*jīva*), certainly, according to their thought-complexion (*leśyā*), adopt another state-of-existence (*gati*) and life (*ayuh*).

#### EXPLANATORY NOTE

The particular name-karma of the state-of-existence (*gati-nāma-karma*) and the particular life-determining karma (*āyuh-karma*) that any soul (*jīva*) enjoys must exhaust as per the duration of the karmas. Depending on its thought-complexion (*leśyā*), the soul (*jīva*) is bound, once again, with another name-karma of the state-of-existence (*gati*-

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*nāma-karma*) and life-determining karma (*āyuh-karma*).

Now, what is meant by thought-complexion (*leśyā*)?

Thought-complexion (*leśyā*) is the source or cause of vibratory activity (*yoga*) of the soul (*jīva*) coloured by the passions (*kaṣāya*):

कषायोदयानुरंजिता योगप्रवृत्तिः लेश्या ।

It is of six kinds, namely black (*kṛṣṇa*), blue (*nīla*), dove-grey (*kāpota*), colour of the flame – yellow (*pīta*), colour of the lotus – pink (*padma*), and white (*śukla*). The first three are resultants of evil and the last three of good emotions. The Jaina literature gives the example of six travellers in a forest. They see a tree full of fruits. The man with black *leśyā* would intend to uproot the tree, the one with blue *leśyā* to cut the trunk, the one with grey *leśyā* to cut the branches, the one with yellow *leśyā* to take the twigs, the one with pink *leśyā* to pluck the fruits, and the one with white *leśyā* would be content to take whatever fruits have fallen on the ground.

The purity of thought-complexion is called *leśyāviśuddhi*. The first, i.e., black (*kṛṣṇa*) is extremely impure, and the last, i.e., white (*śukla*) is extremely pure.

In this manner, the soul (*jīva*) continues to get a new state-of-existence (*gati*) and life (*ayuh*) till it makes effort to rid itself of the thought-complexion (*leśyā*) that results in the bondage of karmas.

जीवों के भेद का वर्णन -

The classes of souls (*jīva*) -

एते जीवणिकाया देहप्पविचारमस्सिदा भणिदा ।  
देहविहूणा सिद्धा भव्वा संसारिणो अभव्वा य ॥१२०॥

एते जीवनिकाया देहप्रतीचारमाश्रिताः भणिताः ।  
देहविहीनाः सिद्धाः भव्याः संसारिणोऽभव्याश्च ॥१२०॥

अन्वयार्थ - [ एते जीवनिकायाः ] यह (पूर्वोक्त चतुर्गति संबंधी) जीवनिकाय [ देहप्रतीचारमाश्रिताः ] देह में वर्तने वाले अर्थात् देहसहित [ भणिताः ] कहे गये हैं, [ देहविहीनाः सिद्धाः ] देहरहित ऐसे सिद्ध हैं। [ संसारिणः ] संसारी जीव [ भव्याः अभव्याः च ] भव्य और अभव्य ऐसे दो प्रकार के हैं।

The classes of souls (*jīva*), just described, are associated with the body (*deha*, *śarīra*). The souls without the body are the liberated-souls (*Siddha*). The transmigrating (*saṃsārī*) souls are of two kinds: with-potential for liberation - *bhavya*, and without-potential for liberation - *abhavya*.

#### EXPLANATORY NOTE

From the pure transcendental point-of-view (*śuddha niścaya naya*), all souls (*jīva*) live with their life-principles (*prāṇa*) of existence (*sattā*) and consciousness (*jīvatva*, *cetanā*), etc. From the empirical point-of-view (*vyavahāra naya*), however, the transmigrating (*saṃsārī*) souls (*jīva*) live with their four life-principles (*prāṇa*) - *dravyapṛāṇa*. The worldly souls have been going round the cycle of rebirths since eternity. The cause of transmigration is their association with the karmas. The souls (*jīva*) rid completely of the karmas are the pure-

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souls (*śuddha jīva*, *Siddha*). These are established, forever, in their pure-soul-nature (*śuddha ātmasvabhāva*).

The transmigrating (*saṃsārī*) souls (*jīva*) have been classified as those with-potential for liberation – *bhavya*, and those without-potential for liberation – *abhavya*.

The distinction between ‘*bhavya*’ and ‘*abhavya*’ is not based on the presence or absence of the capacities. In that case how is the distinction made? The distinction is made on the basis whether there would be manifestation or not of these capacities. That individual is a ‘*bhavya*’ in whom there will be manifestation of right faith, right knowledge and right conduct. He, in whom there will be no such manifestation, is an ‘*abhavya*’. Illustration is given of ‘*kanakapāṣāṇa*’ and ‘*andhapāṣāṇa*’. Both inherently have gold; from the former it is possible to extract gold through processing but from the latter it is not possible to do so. (see ‘*Sarvārthasiddhi*’, p. 298.)

Ācārya Samantabhadra has provided another illustration: “These, purity (*śuddhi*) and impurity (*aśuddhi*), are two kinds of power akin to the cookability (*pākya*) or the non-cookability (*apākya*) of a cereal (viz. beans like *uḍada* and *mūṅga*). The manifestation of purity (in a soul) has a beginning while the manifestation of impurity is beginningless. And, being (the soul’s) own-nature (*svabhāva*), it is not open to logical argument (*tarka*).” (see ‘*Āptamīmāṃsā*’, verse 100.)



व्यवहार जीवत्व के एकान्त मत का खंडन -

**The soul (*jīva*) is not the senses or the body -**

ण हि इन्द्रियाणि जीवा काया पुण छप्पयार पण्णत्ता ।  
जं हवदि तेसु णाणं जीवो त्ति य तं परूवेत्ति ॥१२१॥

न हीन्द्रियाणि जीवाः कायाः पुनः षट्प्रकाराः प्रज्ञप्ताः ।  
यद्भवति तेषु ज्ञानं जीव इति च तत्प्ररूपयन्ति ॥१२१॥

अन्वयार्थ - [ न हि इन्द्रियाणि जीवाः ] इन्द्रियाँ जीव नहीं हैं और [ षट्प्रकाराः प्रज्ञप्ताः कायाः पुनः ] छह प्रकार की शास्त्रोक्त कार्यों भी जीव नहीं हैं, [ तेषु ] उनमें [ यद् ज्ञानं भवति ] जो ज्ञान है [ तत् जीवः ] वह जीव है, [ इति च प्ररूपयन्ति ] ऐसी प्ररूपणा (ज्ञानी) ज्ञानी करते हैं।

It has been expounded thus in the Scripture: the senses (*indriya*) are not the soul (*jīva*); also the six kinds of bodies (*kāya*), certainly, are not the soul (*jīva*). The knowledge in these is the soul (*jīva*).

#### EXPLANATORY NOTE

From the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – the five senses (*indriya*) are the soul (*jīva*). From the impure transcendental point-of-view (*aśuddha niścaya naya*), the psychic-senses (*bhāvendriya*), consisting of attainment (*labdhi*) and cognition (*upayoga*), are the soul (*jīva*). From the empirical point-of-view (*vyavahāra naya*), the ‘*sthāvara*’ [earth-bodied (*prthivīkāyika*), etc.], and the ‘*trasa*’ [having two, three, four, and five senses (*indriya*)] are the soul (*jīva*). However, from the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) lives with its life-principles (*prāṇa*) of existence (*sattā*), soul-principle (*jīvatva*) and infinite-knowledge (*kevalajñāna*), etc. Neither the senses (*indriya*) nor the bodies (*kāya*) are the soul (*jīva*).

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जानना-देखना आदि कार्य जीव में ही संभव होते हैं -

The soul (*jīva*) does the work like knowing and seeing -

जाणदि पस्सदि सव्वं इच्छदि सुक्खं बिभेदि दुक्खादो ।  
कुव्वदि हिदमहिदं वा भुंजदि जीवो फलं तेसिं ॥१२२॥

जानाति पश्यति सर्वमिच्छति सौख्यं बिभेति दुःखात् ।  
करोति हितमहितं वा भुंक्ते जीवः फलं तयोः ॥१२२॥

अन्वयार्थ - [ जीवः ] जीव [ सर्व जानाति पश्यति ] सब जानता है और देखता है, [ सौख्यम् इच्छति ] सुख की इच्छा करता है, [ दुःखात् बिभेति ] दुःख से डरता है, [ हितम् अहितम् करोति ] हित-अहित को (शुभ-अशुभ भावों को) करता है [ वा ] और [ तयोः फलं भुंक्ते ] उनके (शुभ-अशुभ भाव के) फल को भोगता है।

The (worldly) soul (*jīva*) knows and sees all objects (*padārtha*), longs for happiness (*sukha*), is afraid of misery (*duḥkha*), entertains favourable (auspicious) and unfavourable (inauspicious) dispositions (*bhāva*), and enjoys the fruit of these dispositions.

#### EXPLANATORY NOTE

Only the soul (*jīva*), not the matter (*puḍgala*), is the doer (*kartā*) of the activity of knowing and seeing the objects (*padārtha*) of the world. The soul (*jīva*) is the doer (*kartā*) of the activity of longing for happiness (*sukha*) that is caused by the karmas (*karma*) and quasi-karmas (*nokarma*). The soul (*jīva*) is the doer (*kartā*) of the activity of being afraid of misery (*duḥkha*). The soul (*jīva*) is the doer (*kartā*) of the activity of favourable (auspicious) as well as unfavourable (inauspicious) dispositions (*bhāva*). The soul (*jīva*) is the doer (*kartā*)

.....

of the activity of enjoying the fruit of these favourable (auspicious) and unfavourable (inauspicious) dispositions (*bhāva*). All these activities indicate the presence of the chief-operator, i.e., the soul (*jīva*) in all worldly-beings.

There is another way to explain what has been mentioned above. From the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – the soul (*jīva*) is the doer (*kartā*) of the material-karmas (*dravyakarma*), like knowledge-obscuring (*jñānāvaraṇīya*) and quasi-karmas (*nokarma*). From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the doer (*kartā*) of the dispositions of attachment (*rāga*) and aversion (*dveṣa*), etc. From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) is the doer (*kartā*) of its own dispositions of pure knowledge, etc.

In the same manner, the soul (*jīva*) is the enjoyer (*bhoktā*) from different points-of view. From the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – the soul (*jīva*) is the enjoyer (*bhoktā*) of the agreeable and disagreeable external objects of the senses. From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the enjoyer (*bhoktā*) of the happiness and misery appertaining to the senses (*indriya*). From the pure transcendental point-of-view (*śuddha niścaya naya*), the soul (*jīva*) is the enjoyer (*bhoktā*) of the pure and supreme happiness appertaining to the soul itself.





जीव-व्याख्यान का संकोच और अजीवाधिकार का प्रारम्भ -  
**Conclusion of the description of the soul (*jīva*) and  
 start of the description of the non-soul (*ajīva*) -**

एवमभिगम्य जीवं अणोहिं वि पञ्जएहिं बहुगेहिं ।  
 अभिगच्छदु अज्जीवं णाणंतरिदेहिं लिंगेहिं ॥१२३॥

एवमभिगम्य जीवमन्यैरपि पर्यायैर्बहुकैः ।  
 अभिगच्छत्वजीवं ज्ञानांतरितैर्लिङ्गैः ॥१२३॥

अन्वयार्थ - [ एवम् ] इस प्रकार [ अन्यैः अपि बहुकैः पर्यायैः ] अन्य भी बहुत-सी पर्यायों द्वारा [ जीवम् अभिगम्य ] जीव को जानकर [ ज्ञानांतरितैः लिङ्गैः ] ज्ञान से अन्य ऐसे (जड़) लिंगों द्वारा [ अजीवम् अभिगच्छतु ] अजीव को जानो।

In the aforesaid manner, and also from its numerous other modes (*paryāya*), understand the nature of the soul (*jīva*). Thereafter, understand the nature of the non-soul (*ajīva*) that is characterized by the absence-of-knowledge and other such inanimate (*jaḍa*) marks (*liṅga*).

#### EXPLANATORY NOTE

From what has been expounded, know the soul (*jīva*) from its various modes (*paryāya*). The knowledge comprises different points-of-view:

- 1) From the empirical point-of-view (*vyavahāra naya*): As the doctrine of the karmas expounds, the soul (*jīva*) should be understood from its variegated modes (*paryāya*), like the stage of its biological development (*jīvasthāna*), the method of inquiry into its nature (*mārgaṇāsthāna*), and the stage of its spiritual development (*guṇasthāna*);

.....

- 2) From the impure transcendental point-of-view (*aśuddha niścaya naya*): When the soul (*jīva*) is in its impure mode (*paryāya*) due to contamination with impurities, like attachment (*rāga*) and aversion (*dveṣa*); and
- 3) From the pure transcendental point-of-view (*śuddha niścaya naya*): When the soul (*jīva*) is in its pure mode (*paryāya*) that is rid of all impurities and endowed with its natural splendour of infinite-knowledge (*kevalajñāna*), etc.

After knowing the soul (*jīva*), understand the nature of the non-soul (*ajīva*) which is characterized by attributes like the absence-of-knowledge, and non-consciousness or lifelessness (*acetanatva*). The non-soul (*ajīva*) can be associated or unassociated with the soul (*jīva*). The non-soul (*ajīva*) shall be explained now.

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### अजीव पदार्थ The Non-soul (*ajīva*)

आकाशादि अजीव पदार्थ का व्याख्यान -

**Description of the non-soul (*ajīva*) like the space (*ākāśa*) -**

आगासकालपुद्गलधर्माधर्मेषु णत्थि जीवगुणा ।  
तेसिं अचेदणत्तं भणितं जीवस्स चेदणदा ॥१२४॥

आकाशकालपुद्गलधर्माधर्मेषु न सन्ति जीवगुणाः ।  
तेषामचेतनत्वं भणितं जीवस्य चेतनता ॥१२४॥

अन्वयार्थ - [ आकाशकालपुद्गलधर्माधर्मेषु ] आकाश, काल, पुद्गल, धर्म और अधर्म में [ जीवगुणाः न सन्ति ] जीव के गुण नहीं हैं, (क्योंकि) [ तेषाम् अचेतनत्वं भणितम् ] उनके अचेतनपना कहा है, [ जीवस्य चेतनता ] जीव के चेतना कही है।

The space (*ākāśa*), the time (*kāla*), the matter (*pudgala*), the medium-of-motion (*dharma*), and the medium-of-rest (*adharmā*) do not possess the qualities (*guṇa*) of the soul (*jīva*). These have been said to possess non-consciousness or lifelessness (*acetanatva*); the soul (*jīva*) possesses consciousness (*cetanatva*).

#### EXPLANATORY NOTE

The space (*ākāśa*), the time (*kāla*), the matter (*pudgala*), the medium-of-motion (*dharma*), and the medium-of-rest (*adharmā*) do not possess the qualities (*guṇa*) of the soul (*jīva*).

All objects have two kinds of qualities (*guṇa*) – the general (*sāmānya*) and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanatva*) is a specific (*viśeṣa*) attribute of the soul (*jīva*) when viewed in reference to non-souls but a general (*sāmānya*) attribute when viewed in reference to other souls.

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. He reckons, “I am not the substance of *dharma*, *adharmā*, *ākāśa*, *kāla* or *pudgala*; not even the other soul (*jīva*). 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.

आकाशादि में निश्चय से अचेतनत्व-सामान्य -

**The non-soul (*ajīva*), like the space (*ākāśa*), do not possess consciousness (*cetanatva*) -**

सुखदुःखजाणणा वा हिदपरियम्मं च अहिदभीरुत्तं ।  
जस्स ण विज्जदि णिच्चं तं समणा विंति अज्जीवं ॥१२५॥

सुखदुःखज्ञानं वा हिपरिकर्म चाहितभीरुत्वम् ।  
यस्य न विद्यते नित्यं तं श्रमणा विंदंत्यजीवम् ॥१२५॥

अन्वयार्थ - [ सुखदुःखज्ञानं वा ] सुख-दुःख का ज्ञान, [ हितपरिकर्म ] हित का उद्यम [ चः ] और [ अहितभीरुत्वम् ] अहित का भय - [ यस्य नित्यं न विद्यते ] ये जिसके कभी नहीं होते, [ तम् ] उसको [ श्रमणाः ] श्रमण [ अजीवम् विंदंति ] अजीव कहते हैं।

The ascetics (*śramaṇa*) call it the non-soul (*ajīva*) which does not have the knowledge of happiness (*sukha*) and misery (*duḥkha*), does not engage in activities considered favourable, and does not engender fear for activities considered unfavourable.

#### EXPLANATORY NOTE

The non-soul (*ajīva*) substances (*dravya*), like the space (*ākāśa*), do not ever attain these qualities associated with consciousness (*cetanatva*): the knowledge of happiness (*sukha*) and misery (*duḥkha*), the ability to engage in activities considered favourable, and to fear activities considered unfavourable. This establishes that, being altogether rid of these qualities associated with consciousness (*cetanatva*), the non-souls (*ajīva*) are without consciousness.

जीव-पुद्गल संयोग में भी उनके भेद के कारणभूत स्वरूप का कथन -  
The soul (*jīva*) and the matter (*pudgala*) have altogether  
different own-nature (*svabhāva*) -

संठाणा संघादा वण्णरसप्फासगंधसद्दा य ।  
पोग्गलदव्वप्पभवा होति गुणा पज्जया य बहू ॥१२६॥  
अरसमरूपमगंधं अव्वत्तं चेदणागुणमसद्दं ।  
जाण अलिंगगहणं जीवमणिद्धिसंठाणं ॥१२७॥

संस्थानानि संघाताः वर्णरसस्पर्शगंधशब्दाश्च ।  
पुद्गलद्रव्यप्रभवा भवन्ति गुणाः पर्यायाश्च बहवः ॥१२६॥

अरसमरूपमगंधमव्यक्तं चेतनागुणमशब्दम् ।  
जानीह्यलिङ्गग्रहणं जीवमनिर्दिष्टसंस्थानम् ॥१२७॥

अन्वयार्थ - [ संस्थानानि ] (समचतुरस्रादि) संस्थान, [ संघाताः ] संघात,  
[ वर्णरसस्पर्शगंधशब्दाः च ] वर्ण, रस, स्पर्श, गंध और शब्द - [ बहवः  
गुणाः पर्यायाः च ] ऐसे जो बहु-गुण और पर्यायें हैं, [ पुद्गलद्रव्यप्रभवाः  
भवन्ति ] वे पुद्गलद्रव्य से उत्पन्न (निष्पन्न) हैं।

[ अरसम् अरूपम् अंगधम् ] जो अरस, अरूप तथा अंगध है, [ अव्यक्तम् ]  
अव्यक्त है, [ अशब्दम् ] अशब्द है, [ अनिर्दिष्टसंस्थानम् ] अनिर्दिष्ट-संस्थान  
है (अर्थात् जिसका कोई संस्थान नहीं कहा, ऐसा है), [ चेतनागुणम् ]  
चेतना-गुण वाला है और [ अलिङ्गग्रहणम् ] इन्द्रियों द्वारा अग्राह्य है, [ जीवं  
जानीहि ] उसे जीव जानो।

The bodily-structure (*saṁsthāna*), the bodily-molecular  
interfusion (*saṁghāta*), colour (*varṇa*), taste (*rasa*), touch  
(*sparśa*), smell (*gandha*), and sound (*śabda*) - these  
qualities (*guṇa*) and modes (*paryāya*) - are derived from

the substance-of-matter (*pudgaladravya*).

Know that the soul (*jīva*) does not have the qualities of taste (*rasa*), colour (*varṇa*) and smell (*gandha*). It is beyond-expression (*avyakta*) and without-sound (*aśabda*). Its structure cannot be defined – *anirdiṣṭa-saṃsthāna*. It has the quality (*guṇa*) of consciousness (*cetanā*). It cannot be comprehended through the senses (*indriya*) – *aliṅgagrahaṇa*.

### EXPLANATORY NOTE

The two verses highlight the differences between the body (*śarīra*) and the possessor-of-the-body (*śarīrī*).

Colour (*varṇa*), taste (*rasa*), touch (*sparśa*), and smell (*gandha*) are the qualities (*guṇa*), and the sound (*śabda*) is the mode (*pariyāya*) of the substance-of-matter (*pudgaladravya*). The bodily-structure (*saṃsthāna*) and the bodily-molecular interfusion (*saṅghāta*), too, are the modes (*pariyāya*) of the substance-of-matter (*pudgaladravya*). These qualities (*guṇa*) and modes (*pariyāya*) of the substance-of-matter (*pudgaladravya*) are utterly different from the pure soul-substance that is rid of all imperfections due to association with the matter (*pudgala*) and endowed with supreme attributes, like infinite-knowledge (*kevalajñāna*).

From the transcendental point-of-view (*nīścaya naya*), the soul (*jīva*), without assistance from any external entity, has the ability to know directly the self and the others. The knowledge through the senses (*indriya*) is indirect and such knowledge manifests when the soul is in its impure state, bound with the karmas. The soul (*jīva*), thus, is not of the nature of either the psychic-sense (*bhāvendriya*) or the physical-sense (*dravyendriya*) of taste (*rasa*), colour (*varṇa*), etc. Thus, it should be known that the soul (*jīva*) does not have the qualities (*guṇa*) of colour (*varṇa*), taste (*rasa*), touch (*sparśa*), and smell (*gandha*).

.....

The pure-soul-substance is beyond expression; it is ‘avyakta’. The passions (*kaṣāya*) of anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*) – attributes of the impure soul – get reflected in the person possessing that soul. But there is no way the attributes of the pure soul could get reflected. Therefore, it is ‘avyakta’. The pure soul can only be experienced by the self through the self; it cannot be expressed in words. It is perceived only through self-knowledge. The statement, “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 pure soul (*jīva*). The soul (*jīva*), on availability of appropriate causes, must, by itself, experience own-nature (*svabhāva*).

The soul is one whole (*akhaṇḍa*), without any physical body. That on rise of which the structure of the body, such as the physical body, is accomplished is called the name-karma of structure – *saṁsthāna*. Rid of the name-karma (*nāmakarma*), the pure soul does not have these six kinds of bodily-structure (*saṁsthāna*): the perfectly symmetrical body (*samacaturasra saṁsthāna*), the upper part alone symmetrical (*nyagrodha parimaṇḍala saṁsthāna*), the lower part alone symmetrical (*svāsti saṁsthāna*), the hunchbacked body (*kubjaka saṁsthāna*), the dwarfish body (*vāmana saṁsthāna*), and the entirely unsymmetrical or deformed body (*huṇḍaka saṁsthāna*).

The pure soul has the quality (*guṇa*) of consciousness (*cetanā*) that manifests in form of infinite-knowledge (*kevalajñāna*) that knows all objects of the three worlds and the three times.

That the soul (*jīva*) cannot be comprehended through the senses (*indriya*) – ‘*aliṅgagrahaṇa*’ – is elaborated as under. The soul knows the objects-of-knowledge 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 the objects-of-knowledge do not

perceive the soul (*jīva*). These are some interpretations of ‘*aliṅgagrahaṇa*’.

*Ācārya Kundakunda's Pravacanasāra:*

फासो रसो य गंधो वण्णो सद्दो य पोग्गला होंति ।  
अक्खाणं ते अक्खा जुगवं ते णेव गेण्हंति ॥१-५६॥

पाँचों इन्द्रियों के स्पर्श, रस और गंध, रूप तथा शब्द – ये पाँच विषय पुद्गलमयी हैं अर्थात् पाँच इन्द्रियाँ उक्त स्पर्शादि पाँचों विषयों को जानती हैं, परन्तु वे इन्द्रियाँ उन पाँचों विषयों को एक ही साथ 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.

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं ।

जाण अलिङ्गगहणं जीवमणिद्धिद्वसंठाणं ॥२-८०॥

हे भव्य! तू शुद्ध-स्वरूप आत्मा को पाँच प्रकार के रस से रहित, पाँच वर्णों से रहित, दो प्रकार के गंध-गुण रहित, अप्रगट – आठ प्रकार के स्पर्श-गुण रहित, शब्द-पर्याय से रहित स्वभाव वाला, पुद्गल के चिह्न से ग्रहण नहीं होने वाला, सब आकारों से रहित – निराकार स्वभावयुक्त और ज्ञान-दर्शन चेतनागुण वाला, ऐसा शुद्ध निर्विकार द्रव्य जानना।

O *bhavya* soul! Know that the (pure) soul (*jīva*) does not have the qualities of taste (*rasa*), colour (*varṇa*), smell (*gandha*), touch (*sparsā*), and sound (*śabda*), which is the mode (*pariyāya*) of the matter (*pudgala*). It cannot be comprehended through any mark typical of the matter (*pudgala*) – *aliṅgagrahaṇa*. It has no fixed structure (*saṁsthāna*), and it has this quality of consciousness (*cetanā*).



जीव-पुद्गल का संयोग ही अन्य सात पदार्थों का बीज है -

**Intermingling of the soul (*jīva*) and the matter (*pudgala*)  
is the seed for the rest of seven objects (*padārtha*) -**

जो खलु संसारत्थो जीवो तत्तो दु होदि परिणामो ।  
परिणामादो कम्मं कम्मादो होदि गदिसु गदी ॥१२८॥

गदिमधिगदस्स देहो देहादो इंदियाणि जायंते ।  
तेहिं दु विसयग्रहणं तत्तो रागो व दोसो वा ॥१२९॥

जायदि जीवस्सेवं भावो संसारचक्कवालमि ।  
इदि जिणवरेहिं भणिदो अणादिणिधणो सणिधणो वा ॥१३०॥

यः खलुसंसारस्थो जीवस्ततस्तु भवति परिणामः ।  
परिणामात्कर्म कर्मणो भवति गतिषु गतिः ॥१२८॥

गतिमधिगतस्य देहो देहादिन्द्रियाणि जायंते ।  
तैस्तु विषयग्रहणं ततो रागो वा द्वेषो वा ॥१२९॥

जायते जीवस्यैवं भावः संसारचक्रवाले ।  
इति जिनवरैर्भणितोऽनादिनिधिनः सनिधनो वा ॥१३०॥

अन्वयार्थ - [ यः ] जो [ खलु ] वास्तव में [ संसारस्थः जीवः ]  
संसार-स्थित जीव हैं, [ ततः तु परिणामः भवति ] उस (संसार-स्थिति) से  
परिणाम होता है (अर्थात् उससे रागादिरूप स्निग्ध परिणाम होता है),  
[ परिणामात् कर्म ] परिणाम से कर्म और [ कर्मणः ] कर्म से [ गतिषुः  
गतिः भवति ] गतियों में गमन होता है।

[ गतिम् अधिगतस्य देहः ] गति-प्राप्त को देह होती है, [ देहात् इन्द्रियाणि  
जायंते ] देह से इन्द्रियाँ होती हैं, [ तैः तु विषयग्रहणं ] इन्द्रियों से

.....

विषय-ग्रहण और [ ततः रागः वा द्वेषः वा ] विषय-ग्रहण से राग अथवा द्वेष होता है।

[ एवं भावः ] ऐसे भाव, [ संसारचक्रवाले ] संसार-चक्र में [ जीवस्य ] जीव को [ अनादिनिधनः सनिधनः वा ] अनादि-अनंत अथवा अनादि-सांत [ जायते ] होते रहते हैं - [ इति जिनवरैः भणितम् ] ऐसा जिनवरों ने कहा है।

Certainly, the worldly souls (*jīva*) undergo modifications (*pariṇāma*) [of greasiness (*snigdhatā*) due to attachment (*rāga*), etc.]. Due to the modifications (*pariṇāma*) the karmas are bound, and due to the karmas, transmigration in different states-of-existence (*gati*) takes place.

On getting the states-of-existence (*gati*), the physical-body (*deha*, *śarīra*) is obtained. The physical-body (*deha*, *śarīra*) is accompanied by the senses (*indriya*). The senses (*indriya*) are the cause of interest in the objects of the senses. Interest in the objects of the senses is the cause of attachment (*rāga*) or aversion (*dveṣa*).

The Omniscient Lords Jina have proclaimed that such dispositions (*bhāva*) [of attachment (*rāga*) or aversion (*dveṣa*)] are responsible for transmigration of the soul in the worldly cycle of existence which may be without-beginning-and-end (*anādi-ananta*) or without-beginning-but-with-end (*anādi-sānta*).

#### EXPLANATORY NOTE

The soul (*jīva*), from the pure transcendental point-of-view (*śuddha niścaya naya*), is of the nature of infinite knowledge and perception.

.....

However, in its worldly state, due to bondage with with the karmas, from the empirical point-of-view (*vyavahāra naya*), it undergoes modifications (*pariṇāma*) resulting in impure dispositions (*bhāva*), experienced by itself. Such impure dispositions (*bhāva*) cause the bondage of material-karmas (*dravyakarma*), like the knowledge-obscuring (*jñānāvaraṇīya*). The fruition of these karmas is the cause of transmigration of the soul (*jīva*) in four states-of-existence (*gati*) – celestial-being (*deva*), human-being (*manuṣya*), infernal-being (*nāraka*), and plant-and-animal (*tiryaka*). In all these worldly states-of-existence (*gati*) the soul (*jīva*) is associated with the physical-body (*deha, śarīra*). The physical-body is accompanied by the senses (*indriya*). The senses are the cause of interest in the objects of the senses. Interest in the objects of the senses is the cause of dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*). Such dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*) impart greasiness (*snigdhatā*) to the soul (*jīva*) due to which fresh karmas get bound with it. In other words, the soul (*jīva*) gets ‘greasy’ due to its own impure dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*). And, as the soul gets ‘greasy’ the coexisting matter-molecules (*pudgala-skandha*), fit to turn into the karmas, transform themselves into the material-karmas (*dravyakarma*). There is thus reciprocal (*anyonya*) bondage of the matter-molecules (*pudgala-skandha*) with the soul (*ātmā*). The dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*) and the bondage of the karmas exhibit a reciprocal cause-and-effect (*kāraṇa-kārya*) relationship; one becomes the cause of the other. This relationship can only be snapped by getting the soul (*jīva*) rid of the dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*).

Ācārya Samantabhadra’s *Āptamīṇāmsā*:

कामादिप्रभवश्चित्रः कर्मबन्धानुरूपतः ।

तच्च कर्म स्वहेतुभ्यो जीवास्ते शुद्ध्यशुद्धितः ॥१९॥

इच्छा आदि भावसंसार-रूप कार्यों की उत्पत्ति विचित्र है और वह कर्मबन्ध के

अनुसार होती है तथा कर्मबन्ध अपने कारणों के अनुरूप होता है। जिन्हें कर्मबन्ध होता है वे जीव शुद्धि और अशुद्धि के भेद से दो प्रकार के (भव्य और अभव्य) होते हैं।

The origination of dispositions, like attachment or desire, is variegated (*vicitra*) according to the type of karmic bondage (*karmabandha*), and this karmic bondage originates from its own appropriate causes. The souls subject to karmic bondage are of two types – those possessing spiritual purity (*śuddhi*) [and destined to attain liberation (*mokṣa*) – *bhavya jīva*], and those possessing spiritual impurity (*aśuddhi*) [and destined not to attain liberation (*mokṣa*) – *abhavya jīva*].

पुण्य-पाप के योग्य भावों का स्वरूप -

**The nature of auspicious (*śubha*) and inauspicious (*aśubha*) modifications in the soul (*jīva*) -**

मोहो रागो दोसो चित्तपसादो य जस्स भावम्मि ।  
विज्जदि तस्स सुहो वा असुहो वा होदि परिणामो ॥१३१॥

मोहो रागो द्वेषश्चित्तप्रसादः वा यस्य भावे ।  
विद्यते तस्य शुभो वा अशुभो वा भवति परिणामः ॥१३१॥

अन्वयार्थ - [ यस्य भावे ] जिसके भाव में [ मोहः ] मोह, [ रागः ] राग, [ द्वेषः ] द्वेष [ वा ] अथवा [ चित्तप्रसादः ] चित्त-प्रसन्नता [ विद्यते ] है, [ तस्य ] उसके [ शुभः वा अशुभः वा ] शुभ अथवा अशुभ [ परिणामः ] परिणाम [ भवति ] होते हैं।

The soul (*jīva*) which engenders dispositions of delusion (*moha*), attachment (*rāga*), aversion (*dveṣa*), and mental-

elation (*cittaprasāda*) undergoes auspicious (*śubha*) and inauspicious (*aśubha*) modifications (*pariṇāma*).

### EXPLANATORY NOTE

On rise of the perception-deluding (*darśanamohanīya*) karmas, inauspicious modifications (*pariṇāma*) take place in the soul (*jīva*). These are called delusion or 'moha'. The soul under the spell of delusion (*moha*) lacks interest in knowing the true nature of the Reality.

On rise of variegated conduct-deluding (*cāritramohanīya*) karmas, modifications (*pariṇāma*) take place in the soul (*jīva*) in form of attachment and aversion; attachment is called 'rāga' and aversion is called 'dveṣa'.

On rise of mild (*maṇḍa*) conduct-deluding (*cāritramohanīya*) karmas, auspicious modifications (*pariṇāma*) take place in the soul (*jīva*) in form of mental-elation. This mental-elation is called 'cittaprasāda'. The soul that engenders these dispositions (*bhāva*) of delusion (*moha*), attachment (*rāga*), aversion (*dveṣa*), and mental-elation (*cittaprasāda*) undergoes either auspicious (*śubha*) or inauspicious (*aśubha*) modifications (*pariṇāma*). Commendable (*praśasta*) attachment (*rāga*) and mental-elation (*cittaprasāda*) result in auspicious (*śubha*) modifications (*pariṇāma*) of the soul (*jīva*). Delusion (*moha*), lamentable (*apraśasta*) attachment (*rāga*), and aversion (*dveṣa*) result in inauspicious (*aśubha*) modifications (*pariṇāma*) of the soul (*jīva*).

Ācārya Kundakunda's *Pravacanasāra*:

परिणमदि जदा अप्या सुहम्मि असुहम्मि रागदोसजुदो ।  
तं पविसदि कम्मरयं णाणावरणादिभावेहिं ॥२-१५॥

जिस समय यह आत्मा राग-द्वेष भावों सहित हुआ शुभ-अशुभ भावों में परिणमन करता है, उसी समय ज्ञानावरणादि आठ कर्मरूप होकर वह कर्मरूपी धूलि 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.

पुण्य-पाप कर्मों के स्वरूप का कथन -  
The nature of auspicious (*śubha*) and  
inauspicious (*aśubha*) karmas -

सुहपरिणामो पुण्यं असुहो पावं ति हवदि जीवस्स ।  
दोहं पोग्गलमेत्तो भावो कम्मत्तणं पत्तो ॥१३२॥

शुभपरिणामः पुण्यमशुभः पापमिति भवति जीवस्य ।  
द्वयोः पुद्गलमात्रो भावः कर्मत्वं प्राप्तः ॥१३२॥

अन्वयार्थ - [ जीवस्य ] जीव के [ शुभपरिणामः ] शुभ परिणाम [ पुण्यम् ]  
पुण्य हैं और [ अशुभः ] अशुभ परिणाम [ पापम् इति भवति ] पाप हैं,  
[ द्वयोः ] उन दोनों के द्वारा [ पुद्गलमात्रः भावः ] पुद्गलमात्र भाव  
(द्रव्यपिण्डरूप ज्ञानावरणादि) [ कर्मत्वं प्राप्तः ] कर्मपने को प्राप्त होते हैं।

The auspicious (*śubha*) modifications (*pariṇāma*) of the soul (*jīva*) are merit (*puṇya*) and the inauspicious (*aśubha*) modifications (*pariṇāma*) of the soul (*jīva*) are demerit (*pāpa*). Through these modifications (*pariṇāma*) the matter (*pudgala*) gets transformed into the material-

karmas (*dravyakarma*).

### EXPLANATORY NOTE

From the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is the substantive-cause (*upādāna kāraṇa*) of its auspicious (*śubha*) or the inauspicious (*aśubha*) modifications (*pariṇāma*). From the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – these modifications (*pariṇāma*) are the instrumental cause (*nimitta kāraṇa*) of the fresh material-merit (*dravya-puṇya*) and material-demerit (*dravya-pāpa*). For the same reason these modifications (*pariṇāma*) are termed as psychic-merit (*bhāva-puṇya*) and psychic-demerit (*bhāva-pāpa*). Again, from the transcendental point-of-view (*niścaya naya*), the material-merit (*dravya-puṇya*) and material-demerit (*dravya-pāpa*) are caused by the karmic-molecules (*kārmaṇa vargaṇā*) fit to turn into the karmas. But from the empirical point-of-view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya* – these are caused by the auspicious (*śubha*) or the inauspicious (*aśubha*) modifications (*pariṇāma*) of the soul (*jīva*). The material-karmas that result in pleasant-feeling (*sātāvedanīya*), etc., are material-merit (*dravya-puṇya*) and those that result in unpleasant-feeling (*asātāvedanīya*), etc., are material-demerit (*dravya-pāpa*).

*Ācārya Samantabhadra's Āptamīṇāmsā:*

विशुद्धिसंक्लेशाङ्गं चेत् स्वपरस्थं सुखासुखम् ।

पुण्यपापास्रवौ युक्तौ न चेद्व्यर्थस्तवार्हतः ॥१५॥

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

.....

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

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1– auspicious kind of disposition (*viśuddhi*) – due to virtuous (*dharmya*) and pure (*śukla*) kinds of concentration. There are three limbs (*aṅga*) of the auspicious kind of disposition – its cause (*kāraṇa*), its effect (*kārya*), and its own-nature (*svabhāva*).

2– inauspicious kind of disposition (*saṃkleśa*) – due to sorrowful (*ārta*) and cruel (*raudra*) kinds of concentration. This also has three limbs (*aṅga*) – its cause (*kāraṇa*), its effect (*kārya*), and its own-nature (*svabhāva*).



इन कर्मों में मूर्तीकपना है -

These karmas are corporeal in nature -

जम्हा कम्मस्स फलं विसयं फासेहिं भुंजदे णियदं ।  
जीवेण सुहं दुक्खं तम्हा कम्माणि मुत्ताणि ॥१३३॥

यस्मात्कर्मणः फलं विषयः स्पर्शैर्भुज्यते नियतम् ।  
जीवेन सुखं दुःखं तस्मात्कर्माणि मूर्तानि ॥१३३॥

अन्वयार्थ - [ यस्मात् ] क्योंकि [ कर्मणः फलं ] कर्म का फल [ विषयः ] जो (मूर्त) विषय वे [ नियतम् ] नियम से [ स्पर्शैः ] (मूर्त ऐसी) स्पर्शनादि इन्द्रियों से [ जीवेन ] जीव द्वारा [ सुखं दुःखं ] सुख-रूप से अथवा दुःख-रूप से [ भुज्यते ] भोगे जाते हैं, [ तस्मात् ] इसलिये [ कर्माणि ] कर्म [ मूर्तानि ] मूर्त हैं।

Since the fruit of the karmas that the soul (*jīva*) enjoys in form of happiness (*sukha*) and misery (*duḥkha*) are the subjects of the corporeal (*mūrta*) senses (*indriya*), like that of touch (*sparśana*), therefore, the karmas too are corporeal in nature.

#### EXPLANATORY NOTE

Happiness (*sukha*) and misery (*duḥkha*) are the fruit of the karmas. The objects that result in happiness (*sukha*) and misery (*duḥkha*) are the subjects of the corporeal senses (*indriya*). The soul (*jīva*), from the pure transcendental point-of-view (*śuddha niścaya naya*), is eternally pure and incorporeal (*amūrta*). But from the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul (*jīva*) is corporeal (*mūrta*) and enjoys, in form of happiness (*sukha*) and misery (*duḥkha*), the subjects of the five senses (*indriya*) which are corporeal (*mūrta*). Since the cause (*kāraṇa*) and the effect (*kārya*) must exhibit similarity, it is inferred that the karmas too are corporeal (*mūrta*).

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मूर्त कर्मों के साथ नए मूर्त कर्मों का और  
अमूर्त जीव के साथ में मूर्त कर्मों का बन्धप्रकार -  
**Bondage of corporeal karmas with already existing  
karmas and with the non-corporeal soul (*jīva*) -**

मुत्तो फासदि मुत्तं मुत्तो मुत्तेण बंधमणुहवदि ।  
जीवो मुत्तिविरहिदो गाहदि ते तेहिं उग्गहदि ॥१३४॥

मूर्तः स्पृशति मूर्तं मूर्तो मूर्तेन बंधमनुभवति ।  
जीवो मूर्तिविरहितो गाहति तानि तैरवगाह्यते ॥१३४॥

अन्वयार्थ - [ मूर्तः मूर्तं स्पृशति ] मूर्त मूर्त का स्पर्श करता है, [ मूर्तः मूर्तेन ] मूर्त मूर्त के साथ [ बंधम् अनुभवति ] बंध को प्राप्त होता है, [ मूर्तिविरहितः जीवः ] मूर्तत्व-रहित जीव [ तानि गाहति ] मूर्त-कर्मों को अवगाह देता है और [ तैः अवगाह्यते ] मूर्त-कर्म जीव को अवगाह देते हैं (अर्थात् दोनों एक दूसरे में प्रवेशानुप्रवेश को प्राप्त करते हैं)।

The corporeal (*mūrta*) touches the corporeal (*mūrta*). The corporeal (*mūrta*) gets into bondage (*bandha*) with the corporeal (*mūrta*). The otherwise incorporeal (*amūrta*) soul (*jīva*) provides room to the corporeal (*mūrta*) karmas. The corporeal (*mūrta*) karmas provide room to such a soul (*jīva*).

#### EXPLANATORY NOTE

The soul (*jīva*) is bound with the karmas from beginningless (*anādi*) time. These corporeal (*mūrta*) karmas exist in the same space-points as the soul. These corporeal (*mūrta*) karmas, which have the qualities of touch (*sparsā*), etc., touch the fresh corporeal (*mūrta*) karmic-matter which comes in contact with the soul (*jīva*) due to its

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modifications (*pariṇāma*) in form of delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*). By virtue of the substantive cause (*upādāna kāraṇa*) of their own greasiness (*snigdhatva*) and roughness (*rūkṣatva*) these – the already existing and the fresh karmic-matter – get bound together.

Now how do these karmas get bound with the impure, i.e., corporeal (*mūrta*) soul? The impure, i.e., corporeal (*mūrta*) soul, due to its modifications (*pariṇāma*) in form of delusion (*moha*), attachment (*rāga*), and aversion (*dveṣa*), provides room to the material-karmas (*dravyakarma*) in its space-points (*pradeśa*). The material-karmas (*dravyakarma*), too, provide room to the corporeal (*mūrta*) soul in their space-points. This way, the material-karmas (*dravyakarma*) and the soul (*jīva*) get into reciprocal (*anyonya*) bondage. This is what the bondage of the soul (*jīva*) with the karmas means.

From the point-of-view of karmic-bondage, the soul (*jīva*) and the matter (*pudgala*) intermingle with each other. From the point-of-view of their respective marks (*lakṣaṇa*), the two are different. The soul (*jīva*) is not absolutely incorporeal (*amūrta*).

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आस्रव पदार्थ  
**The Influx (*āsrava*)**

पुण्यास्रव के स्वरूप का कथन -

**Description of the influx (*āsrava*) of merit (*puṇya*) -**

रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो ।  
चित्तमिह णत्थि कलुसं पुण्णं जीवस्स आसवदि ॥१३५॥

रागो यस्य प्रशस्तोऽनुकम्पासंश्रितश्च परिणामः ।  
चित्ते नास्ति कालुष्यं पुण्यं जीवस्यास्रवति ॥१३५॥

.....

अन्वयार्थ - [ यस्य ] जिस जीव को [ प्रशस्तः रागः ] प्रशस्त राग है, [ अनुकम्पासंश्रितः परिणामः ] अनुकम्पा-युक्त परिणाम है [ च ] और [ चित्ते कालुष्यं न अस्ति ] चित्त में कलुषता का अभाव है, [ जीवस्य ] उस जीव को [ पुण्यम् आस्रवति ] पुण्य का आस्रव होता है।

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

### EXPLANATORY NOTE

The verse details the causes of influx-of-merit (*puṇyāsrava*). Three causes – commendable (*praśasta*) attachment (*rāga*), compassion (*anukampā*), and absence-of-evil-inclinations (*citta-akaluṣatā*) – are mentioned; these are elaborated in the following verses.

The auspicious (*śubha*) dispositions (*bhāva*) of the soul are the primary cause of influx-of-merit – *bhāva-puṇyāsrava*. On the availability of the primary cause – *bhāva-puṇyāsrava* – influx of the karmic matter of merit – *dravya-puṇyāsrava* – takes place.

प्रशस्त-राग के स्वरूप का कथन -

**Description of the commendable attachment (*rāga*) -**

अरहंतं सिद्धसाहुसु भक्ती धम्मम्मि जा य खलु चेद्वा ।  
अणुगमणं पि गुरूणं पसत्थरागो त्ति वुच्चंति ॥१३६॥

अर्हत्सिद्धसाधुषु भक्तिर्धर्मे या च खलु चेष्टा ।  
अनुगमनमपि गुरूणां प्रशस्तराग इति ब्रुवन्ति ॥१३६॥

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अन्वयार्थ - [ अर्हत्सिद्धसाधुषु भक्तिः ] अर्हत-सिद्ध-साधुओं के प्रति भक्ति, [ धर्मे या च खलु चेष्टा ] धर्म में यथार्थतया चेष्टा [ अपि गुरुणाम् अनुगमनम् ] और गुरुओं का अनुगमन, [ प्रशस्तरागः इति ब्रुवन्ति ] वह 'प्रशस्त राग' कहलाता है।

Commendable-attachment (*praśasta-rāga*) entails:

1) devotion (*bhakti*) towards the 'Arhat' (Supreme Lords Jina), the 'Siddha' (the liberated souls), and the 'Sādhu' (the ascetics), 2) involvement, with dedication, in pious activities, and 3) following the 'Masters' (*guru*).

#### EXPLANATORY NOTE

Three characteristics that comprise commendable-attachment – (*praśasta-rāga*) – are mentioned.

- 1) Devotion (*bhakti*) towards the 'Arhat' (Supreme Lords Jina), the 'Siddha' (the liberated souls), and the 'Sādhu' (the ascetics).
- 2) Involvement, with dedication, in pious activities – keen enthusiasm for auspicious activities that are part of the 'dharma'.
- 3) Following the 'Masters' (*guru*) – to have great devotion for the chief-preceptors (*ācārya*), the preceptors (*upādhyāya*) and the ascetics (*muni, śramaṇa*).

By and large, commendable-attachment (*praśasta-rāga*) is based on devotion (*bhakti*). It occurs to those who are in the initial stages of spiritual development and with wrong-knowledge – *ajñānī*. Even those who are in advanced stages of spiritual development and with right-knowledge – *jñānī* – occasionally, take recourse to commendable-attachment (*praśasta-rāga*) in order to vanquish inauspicious attachment (*aśubha rāga*) for sensual-pleasures (*viśaya*) or passions (*kaṣāya*).

अनुकम्पा के स्वरूप का कथन -

**The nature of compassion (*anukampā*) -**

तिसिदं बुभुक्खिदं वा दुहिदं दट्ठूण जो दु दुहिदमणो ।  
पडिवज्जदि तं किवया तस्सेसा होदि अणुकंपा ॥१३७॥

तृषितं बुभुक्षितं वा दुःखितं दृष्ट्वा यस्तु दुःखितमनाः ।  
प्रतिपद्यते तं कृपया तस्यैषा भवत्यनुकम्पा ॥१३७॥

अन्वयार्थ - [ तृषितं ] तृषातुर, [ बुभुक्षितं ] क्षुधातुर [ वा ] अथवा  
[ दुःखितं ] दुःखी को [ दृष्ट्वा ] देखकर [ यः तु ] जो जीव  
[ दुःखितमनाः ] मन में दुःख पाता हुआ [ तं कृपया प्रतिपद्यते ] उसके  
प्रति करुणा से वर्तता है, [ तस्या एषा अनुकम्पा भवति ] उसकी वह  
अनुकम्पा है।

The soul (*jīva*) that is grieved at the sight of the thirsty, the hungry and the miserable, and provides succour for them, is with compassion (*anukampā*).

#### EXPLANATORY NOTE

To get moved by the sight of those suffering from thirst, etc., and to provide succour for them is compassion (*anukampā*). It occurs in the initial stages of spiritual development to those with wrong-knowledge – *ajñānī*. The compassion (*anukampā*) of those with right-knowledge – *jñānī* – entails dispositions (*bhāva*) of fright at the misery of worldly-existence – *saṃvega* – and detachment for worldly-existence – *vairāgya*.

चित्त की कलुषता के स्वरूप का कथन -

The nature of evil-inclinations (*kaluṣatā*) -

क्रोधो व जदा माणो माया लोभो व चित्तमासेज्ज ।  
जीवस्स कृणदि खोहं कलुसो त्ति य तं बुधा वेत्ति ॥१३८॥

क्रोधो वा यदा मानो माया लोभो वा चित्तमासाद्य ।

जीवस्य करोति क्षोभं कालुष्यमिति च तं बुधा वदन्ति ॥१३८॥

अन्वयार्थ - [ यदा ] जब [ क्रोधः वा ] क्रोध, [ मानः ] मान, [ माया ] माया [ वा ] अथवा [ लोभः ] लोभ [ चित्तम् आसाद्य ] चित्त का आश्रय पाकर [ जीवस्य ] जीव को [ क्षोभं करोति ] क्षोभ करते हैं, तब [ तं ] उसे [ बुधाः ] ज्ञानी [ कालुष्यम् इति च वदन्ति ] 'कलुषता' कहते हैं।

When these - anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*) - overwhelm the heart and cause agitation (*kṣobha*), the knowledgeable call it evil-inclinations (*kaluṣatā*) in the soul (*jīva*).

#### EXPLANATORY NOTE

Agitation (*kṣobha*) in the heart (*citta*) due to excessive rise of passions of anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*) is evil-inclination (*kaluṣatā*). When the rise of these passions is mild (*manda*), it results in absence-of-evil-inclinations (*akaluṣatā*). Such absence-of-evil-inclinations (*akaluṣatā*) occurs occasionally in the person with wrong-knowledge - *ajñānī* - on destruction-cum-subsidence (*kṣayopaśama*) of particular kinds of passions (*kaṣāya*). The absence-of-evil-inclinations (*akaluṣatā*) also occurs occasionally in the person with knowledge - *jñānī* - who is in the middle stages of spiritual development - *guṇasthāna* - and who has partially disengaged his cognition (*upayoga*) from chasing the passions (*kaṣāya*).

पापास्रव के स्वरूप का कथन -

**The nature of the influx-of-demerit (*pāpāsra*) -**

चरिया प्रमादबहुला कालुस्सं लोलदा य विसयेसु ।  
परपरितावपवादो पावस्स य आसवं कुणदि ॥१३९॥

चर्या प्रमादबहुला कालुष्यं लोलता च विषयेषु ।  
परपरितापापवादः पापस्य चास्रवं करोति ॥१३९॥

अन्वयार्थ - [ प्रमादबहुला चर्या ] बहुत प्रमादवाली चर्या, [ कालुष्यं ] कलुषता [ विषयेषु च लोलता ] विषयों के प्रति लोलुपता, [ परपरितापापवादः ] पर को परिताप करना तथा पर के अपवाद बोलना, वह [ पापस्य च आस्रवं करोति ] पाप का आस्रव करता है।

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

#### EXPLANATORY NOTE

Negligence (*pramāda*) connotes the state of the soul tinged with passions (*kaṣāya*). It involves misinterpretation of the Scripture and the injunctions contained therein, and indifference to observe the injunctions. The dispositions (*bhāva*) that cause agitation (*kṣobha*) in

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



the heart (*citta*) are evil-inclinations (*kaluṣatā*). Penchant for the pleasures of the senses is hankering after sensual-pleasures (*viṣaya-lolupatā*). The dispositions (*bhāva*) of tormenting others are referred to as causing anguish to others (*para-paritāpa*). The dispositions (*bhāva*) of censuring others are referred to as slandering others (*para-apavāda*).

The above inauspicious (*aśubha*) dispositions (*bhāva*) of the soul are the primary cause of the influx-of-demerit (*bhāva-pāpāsrava*). On the availability of the primary cause – *bhāva-pāpāsrava* – the influx of the karmic matter of demerit – *dravya-pāpāsrava* – takes place.

पापास्त्रव का कथन विस्तार से -

**The influx-of-demerit (*pāpāsrava*), in detail -**

सण्णाओ य तिलेस्सा इंदियवसदा य अत्तरुद्दाणि<sup>1</sup> ।

णाणं च दुप्पउत्तं मोहो पापप्पदा होंति ॥१४०॥

संज्ञाश्च त्रिलेश्या इन्द्रियवशता चार्तरौद्रे ।

ज्ञानं च दुःप्रयुक्तं मोहः पापप्रदा भवन्ति ॥१४०॥

अन्वयार्थ - [ संज्ञाः च ] (चारों) संज्ञाएँ, [ त्रिलेश्या ] तीन अशुभ लेश्याएँ, [ इन्द्रियवशता च ] इन्द्रियवशता, [ आर्तरौद्रे ] आर्त-रौद्रध्यान, [ दुःप्रयुक्तं ज्ञानं ] दुःप्रयुक्त ज्ञान (दुष्ट-रूप से अशुभ कार्य में लगा हुआ ज्ञान) [ च ] और [ मोहः ] मोह - [ पापप्रदाः भवन्ति ] (ये भाव) पापप्रद हैं।

The four instincts (*saṃjñā*), the three (inauspicious) thought-complexions (*leśyā*), sense-domination, sorrowful

1- पाठान्तर - अट्टरुद्दाणि

(*ārta*) and cruel (*raudra*) meditation (*dhyāna*), knowledge-application in deplorable activities, and delusion (*moha*), are dispositions (*bhāva*) that cause demerit (*pāpa*).

### EXPLANATORY NOTE

Severe delusion (*moha*) is the cause of the four instincts (*saṃjñā*): 1) food (*āhāra*), 2) fear (*bhaya*), 3) copulation (*maithuna*), and 4) attachment to possessions (*parigraha*).

The activities (*yoga*) stained with severe passions (*kaṣāya*) cause the three inauspicious (*aśubha*) thought-complexions (*leśyā*): 1) black (*kṛṣṇa*), 2) blue (*nīla*), and 3) dove-grey (*kāpota*).

The rise of excessive attachment (*rāga*) and aversion (*dveṣa*) results in sense-domination.

These, attachment (*rāga*) and aversion (*dveṣa*), result also in four types of sorrowful (*ārta*) meditation (*dhyāna*): 1) relating to removal of disagreeable (*amanojñya*) objects, 2) relating to gain of agreeable (*manojñya*) objects, 3) relating to removal of pain (*vedanā*), and 4) wish for enjoyment (*nidāna*). Passions (*kaṣāya*) result in four types of cruel (*raudra*) meditation (*dhyāna*): 1) relating to injury (*hiṃsā*), 2) relating to untruth (*asatya*), 3) relating to stealing (*steya*), and 4) relating to safeguarding of possessions (*viṣayasaṃrakṣaṇa*).

Knowledge-application in deplorable activities means getting involved in purposeless and inauspicious activities.

Delusion (*moha*) means obscuration of the ability to distinguish between what is desirable and what is not. The rise of the perception-deluding (*darśanamohanīya*) and conduct-deluding (*cāritra-mohanīya*) karmas are the causes of delusion (*moha*).

The above dispositions (*bhāva*) cause the influx-of-demerit – *bhāva-pāpāsrava*. This *bhāva-pāpāsrava* turns into influx of the karmic matter of demerit – *dravya-pāpāsrava*.

संवर पदार्थ  
The Stoppage (*saṁvara*)

पाप के संवर का यह कथन है -

Stoppage (*saṁvara*) is shutting the door of demerit (*pāpa*) -

इन्द्रियकषायसंज्ञा णिग्गहिदा जेहिं सुट्ठुमग्गम्मि ।  
जावत्तावत्तेहिं पिहियं पावासवच्छिद्दं ॥१४१॥

इन्द्रियकषायसंज्ञा निगृहीता यैः सुष्ठु मार्गैः ।  
यावत्तावत्तेषां पिहितं पापास्रवच्छिद्रम् ॥१४१॥

अन्वयार्थ - [ यैः ] जो [ सुष्ठु मार्गैः ] सम्यग् मार्ग में (संवर-मार्ग में) रहकर [ इन्द्रियकषायसंज्ञाः ] इन्द्रियों, कषाय और संज्ञाओं का [ यावत् निगृहीताः ] जितना (जिस समय) निग्रह करते हैं, [ तावत् ] उतना (उस समय) [ पापास्रवच्छिद्रम् ] पापास्रव का छिद्र [ तेषाम् ] उनके [ पिहितम् ] बन्द (आच्छादित) होता है।

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

EXPLANATORY NOTE

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

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Ācārya Umāsvāmī's Tattvārthasūtra:

आस्रवनिरोधः संवरः ॥९-१॥

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

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

It has been expounded in the Scripture that there are 148 karma-classes (*karma-prakṛti*):

knowledge-obscuring – <i>jñānāvaraṇa</i>	5,
perception-obscuring – <i>darśanāvaraṇa</i>	9,
feeling-producing – <i>vedanīya</i>	2,
deluding – <i>mohanīya</i>	28,
life-determining – <i>āyuh</i>	4,
name-determining or physique-making – <i>nāma</i>	93,
status-determining – <i>gotra</i>	2,
obstructive – <i>antarāya</i>	5.

For the purpose of bondage (*bandha*), certain karmas need to be looked from the perspective of non-distinction (*abheda*):

Perception-deluding (*darśanamohanīya*) karma is of three kinds, subsidential-right-belief (*samyaktva*), wrong-belief (*mithyātva*), and mixed-right-and-wrong-belief (*samyagmithyātva*). Although these are three from the perspective of rising (*udaya*) and existence (*sattā*), from the perspective of bondage, these are taken as one. [Mixed-right-and-wrong-belief (*samyagmithyātva*) arises (*udaya*) in the third stage of spiritual-development (*guṇasthāna*). Subsidential-right-belief (*samyaktva*) arises (*udaya*) from the fourth to seventh stage of spiritual-development (*guṇasthāna*)] So, for the purpose of bondage (*bandha*), deduct 2 from the 148 karma-classes (*karma-prakṛti*). (see 'Gommaṭasāra Karmakāṇḍa', Part 1, p. 25.)

Five kinds of binding (*bandhana*) and five kinds of molecular-

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interfusion (*saṃghāta*), both, are taken to be included in the five kinds of body (*śarīra*) name-karma (*nāmakarma*). So, from the perspective of non-distinction (*abheda*), 10 must be deducted from 148.

Out of 8 kinds of name-karma of touch (*sparsā*), from the perspective of non-distinction (*abheda*), only 1 is taken. So, 7 must be deducted from 148.

Out of 5 kinds of name-karma of taste (*rasa*), from the perspective of non-distinction (*abheda*), only 1 is taken. So, 4 must be deducted from 148.

Out of 2 kinds of name-karma of odour (*gandha*), from the perspective of non-distinction (*abheda*), only 1 is taken. So, 1 must be deducted from 148.

Out of 5 kinds of name-karma of colour (*varṇa*), from the perspective of non-distinction (*abheda*), only 1 is taken. So, 4 must be deducted from 148. (see ‘*Gommaṭasāra Karmakāṇḍa*’, Part 1, p. 34.)

Thus, for the purpose of bondage (*bandha*) there remain 120 karma-classes (*karma-prakṛti*). [148 – (2 + 10 + 7 + 4 + 1 + 4) = 120]

The non-rise (*anudaya*) or stoppage (*saṃvara*) of particular karmas, out of 120, takes place as the soul (*jīva*) ascends the stages of spiritual-development (*guṇasthāna*). (see ‘*Sarvārthasiddhi*’, p. 318-320.)

1) 16 karma-classes get to non-rise (*anudaya*) – stoppage (*saṃvara*) – ahead of the first ‘*mithyādr̥ṣṭi*’ stage of spiritual-development (*guṇasthāna*).

The self that is subjugated by the karma which causes false belief is the ‘misbeliever’ or ‘deluded’ – *mithyādr̥ṣṭi*. Those karma-classes which flow into the soul chiefly on account of wrong-belief (*mithyādarśana*) are cut off in case of those in higher *guṇasthāna*. Hence stoppage of these karma-classes prevails in the beings from the second stage of spiritual development, namely, ‘downfall’ – *sāsādanasamyagd̥r̥ṣṭi* – onwards:

wrong-belief – *mithyātva*,  
 neuter-sex – *napuṃsakaveda*,  
 infernal-lifetime – *narakāyuh*,

infernal state of existence – *narakagati*,  
birth as a one-sensed being – *ekendriya jāti*,  
birth as a two-sensed being – *dvīndriya jāti*,  
birth as a three-sensed being – *trīndriya jāti*,  
birth as a four-sensed being – *caturindriya jāti*,  
unsymmetrical body – *hunḍa saṃsthāna*,  
extremely weak joint – *asamprāptāṣṭpāṭikā saṃhanana*,  
transmigrating force tending to infernal state of existence –  
*narakagatiprāyogyānupūrvī*,  
emitting warm light – *ātapa*,  
the body possessing one sense only – *sthāvara*,  
the subtle body – *sūkṣma*,  
the undeveloped body – *aprayāptaka*, and  
the collective body – *sādhāraṇa śarīra*.

2) 25 karma-classes get to non-rise (*anudaya*) ahead of the second ‘*sāsādanasamyagdṛṣṭi*’ stage of spiritual-development (*guṇasthāna*). Non-restraint (*asaṃyama*) is of three kinds – the rise of passions (*kaṣāya*) leading to endless mundane existence – *anantānubandhī*, the rise of passions hindering partial restraint – *apratyākhyāna*, and the rise of passions hindering complete self-discipline – *pratyākhyāna*. The influx of karmas caused by these passions is stopped in their absence. Ahead of the second ‘*sāsādanasamyagdṛṣṭi*’ stage of spiritual-development (*guṇasthāna*), there is the stoppage of these twenty-five karmas which are caused due to the rise of *anantānubandhī* passions (*kaṣāya*):

deep-sleep – *nidrā-nidrā*,  
heavy-drowsiness – *pracalā-pracalā*,  
somniaambulism – *styānagrddhi*,  
*anantānubandhī* anger – *krodha*,  
*anantānubandhī* pride – *māna*,  
*anantānubandhī* deceitfulness – *māyā*,  
*anantānubandhī* greed – *lobha*,

female-sex-passion – *strīveda*,  
 animal age – *tiryāṅcāyuh*,  
 animal state of existence – *tiryāṅcagati*,  
 the middle four (4) types of structure of the body – *saṁsthāna*,  
 the middle four (4) types of joints – *saṁhanana*,  
 the transmigrating force tending to the animal state of existence  
 – *tiryaggaṭiprāyogyānupūrvī*,  
 cold light – *udyota*,  
 awkward motion – *aprasāsta vihāyogati*,  
 bad-tempered – *durbhaga*,  
 harsh voice – *duḥsvara*,  
 lustreless body – *anādeya*, and  
 low family – *nīcagotra*.

These karmas, the influx of which is caused by non-restraint (*asaṁyama*) arising from the *anantānubandhī* passions (*kaṣāya*), bind one-sensed beings, etc., only up to the end of the second stage ‘downfall’ of spiritual development – *sāsādanasamyagdr̥ṣṭi*.

3) No fresh karma-classes get to non-rise (*anudaya*) in the third ‘*samyagmithyādr̥ṣṭi*’ stage – ‘mixed right and wrong believer’ – of spiritual-development (*guṇasthāna*).

4) 10 karma-classes get to non-rise (*anudaya*) ahead of the fourth ‘*asaṁyatasamyagdr̥ṣṭi*’ stage of spiritual-development (*guṇasthāna*). Ten karmas flow into the soul primarily on account of non-restraint (*asaṁyama*) caused by the rise of passions hindering partial restraint – *apratyākhyānāvaraṇa*. These are:

*apratyākhyānāvaraṇa* anger – *krodha*,  
*apratyākhyānāvaraṇa* pride – *māna*,  
*apratyākhyānāvaraṇa* deceitfulness – *māyā*,  
*apratyākhyānāvaraṇa* greed – *lobha*,  
 human age – *manuṣyāyuh*,  
 human state of existence – *manuṣyagati*,

.....

gross body – *audārika śarīra*,  
the chief and secondary parts of the physical body – *audārika śarīra aṅgopāṅga*,  
excellent joining – *vajraṣabhanārāca saṃhanana*, and  
transmigrating force tending to human birth –  
*nanuṣyagatiprāyogyānupūrvī*.

These karmas bind from one-sensed beings up to the end of the fourth stage of spiritual development, namely, ‘vowless right believer’ – *asaṃyatasamyagdr̥ṣṭi*.

5) 4 karma-classes get to non-rise (*anudaya*) ahead of the fifth ‘*saṃyatāsaṃyata*’ stage of spiritual-development (*guṇasthāna*).

Owing to the absence of passions hindering partial restraint – *apratyākhyānāvaraṇa* – there is stoppage of these karmas in the higher stages. In the third stage of mixed belief – *samyagmithyātva* – there is no binding of age-determining (*āyuh*) karma. That is a peculiarity. On account of non-restraint (*asaṃyama*) caused by the rise of passions that prevent complete self-control – *pratyākhyānāvaraṇa* – these four karmas get to non-rise:

*pratyākhyānāvaraṇa* anger – *krodha*,  
*pratyākhyānāvaraṇa* pride – *māna*,  
*pratyākhyānāvaraṇa* deceitfulness – *māyā*, and  
*pratyākhyānāvaraṇa* greed – *lobha*.

These bind from one-sensed beings up to the end of the fifth stage of ‘partial vows’ – *saṃyatāsaṃyata*. There is stoppage of these karmas in higher stages.

6) 6 karma-classes get to non-rise (*anudaya*) ahead of the sixth ‘*pramattasaṃyata*’ stage of spiritual-development (*guṇasthāna*).

The influx of karmas caused by negligence (*pramāda*) is stopped in the absence of negligence. From the stage higher up the sixth stage of ‘imperfect vows’ – *pramattasaṃyata* – there is stoppage of the six karmas whose influx is caused by negligence, as there is no negligence



in those stages. These are:

- unpleasant-feeling – *asātāvedanīya*,
- disliking – *arati*,
- sorrow – *śoka*,
- infirm frame – *asthira*,
- unattractiveness of form – *aśubha*, and
- obscurity – *ayaśaḥkīrti*.

7) 1 karma-class gets to non-rise (*anudaya*) ahead of the seventh ‘*apramattasaṃyata*’ stage of spiritual-development (*guṇasthāna*).

The commencement of the binding of celestial age – *devāyuh* – is caused generally by negligence (*pramāda*) and also by the absence of negligence in the seventh stage of ‘perfect vows’ – *apramattasaṃyata*. Owing to the absence of negligence (*pramāda*), there is stoppage of this binding of celestial age in the higher stages, i.e., after the seventh stage of ‘perfect vows’ – *apramattasaṃyata*.

8) 36 karma-classes get to non-rise (*anudaya*) ahead of the eighth ‘*apūrvakarāṇa*’ stage of spiritual-development (*guṇasthāna*).

The passions (*kaṣāya*) bereft of negligence (*pramāda*), etc., are stopped as the passions are controlled. Such passions are of three degrees, namely, intense (*tīvra*), moderate (*madhyama*) and minute (*jaghanya*). These three degrees of passions (*kaṣāya*) remain in the next three stages (8th, 9th and 10th).

In the eighth stage of ‘unprecedented purity’ – *apūrvakarāṇa* – these 36 karmas bind:

- sleep – *nidrā*,
- slumber – *pracalā*,
- celestial state of existence – *devagati*,
- birth as a being with five senses – *pañcedriya jāti*,
- transformable body – *vaikriyika śarīra*,
- projectable body – *āhāraka śarīra*,
- luminous body – *taijasa śarīra*,

karmic body – *kārmaṇa śarīra*,  
symmetrical build – *samacaturasra saṃsthāna*,  
the chief and secondary parts of the transformable body –  
*vaikriyika śarīra āṅgopāṅga*,  
the chief and secondary parts of the projectable body – *āhāraka*  
*śarīra āṅgopāṅga*,  
colour – *varṇa*,  
odour – *gandha*,  
taste – *rasa*,  
touch – *sparśa*,  
transmigrating force tending to celestial state –  
*devagatiprāyogyānupūrvī*,  
neither heavy nor light – *agurulaghu*,  
self-annihilation – *upaghāta*,  
destruction caused by others – *paraghāta*,  
respiration – *ucchvāsa*,  
graceful movement – *praśasta vihāyogati*,  
movable body – *trasa*,  
gross body – *bādara*,  
complete development – *paryāpta*,  
individual body – *pratyeka śarīra*,  
firmness of the body – *sthira*,  
attractiveness of form – *śubha*,  
good-tempered – *subhaga*,  
melodious voice – *susvara*,  
lustrous body – *ādeya*,  
sturdy formation – *nirmāṇa*,  
the status of the *Tīrthaṅkara*,  
laughter – *hāsya*,  
liking – *rati*,  
fear – *bhaya*, and  
disgust – *jugupsā*.

The influx (*āsrava*) of these karmas is owing to intense passions; as the passions get progressively less in the higher stages, stoppage (*saṃvara*) takes place.

9) 5 karma-classes get to non-rise (*anudaya*) ahead of the ninth ‘*anivṛttibādarasāmparāya*’ stage of spiritual-development (*guṇasthāna*).

In the next stage of ‘checking of gross-passions’ – *anivṛttibādara-sāmparāya* – five karmas bind:

- male-sex-passion – *puṇveda*,
- gleaming (*saṃjvalana*) anger – *krodha*,
- gleaming (*saṃjvalana*) pride – *māna*,
- gleaming (*saṃjvalana*) deceitfulness – *māyā*, and
- gleaming (*saṃjvalana*) greed – *lobha*.

The influx of these karmas is caused by moderate passions (*kaṣāya*). And owing to the progressive absence of moderate passions, there is stoppage of these karmas in the higher stages.

10) 16 karma-classes get to non-rise (*anudaya*) ahead of the tenth ‘*sūkṣmasāmparāya*’ stage of spiritual-development (*guṇasthāna*).

In the next stage of ‘checking of even minute passions’ – *sūkṣmasāmparāya*, the following sixteen karmas bind:

- five kinds of knowledge-covering – *jñānāvaraṇa*,
- four kinds of perception-covering – *darśanāvaraṇa*,
- glory and renown – *yaśaḥkīrti*,
- high family – *uccagotra*, and
- five kinds of obstructive karmas – *antarāya*.

There is stoppage (*saṃvara*) of these karmas in the higher stages owing to the absence of minute passions.

11, 12 & 13) 1 karma-class gets to non-rise (*anudaya*) ahead of the eleventh ‘*upaśānta-kaṣāya*’, the twelfth ‘*kṣīṇakaṣāya*’ and the thirteenth ‘*sayogakevalī*’ stages of spiritual-development (*guṇasthāna*).

In the next three stages – eleventh of ‘subsided delusion’ – *upaśānta-kaṣāya*, twelfth of ‘destroyed delusion’ – *kṣīṇakaṣāya*, and thirteenth of ‘Omniscient-with-vibration’ – *sayogakevalī*, there is the bondage of karmas causing pleasant-feeling – *sātāvedanīya*, owing to the presence of mere vibrations or activity (*yoga*). In the absence of activity (*yoga*) in case of the ‘Omniscient-without-activity’ – *ayogakevalī*, there is non-rise (*anudaya*) of the karma causing pleasant-feeling – *sātāvedanīya*.

Thus, as the soul (*jīva*) ascends the stages of spiritual-development (*guṇasthāna*) stoppage (*saṃvara*) takes place of the 120 karma-classes (*karma-prakṛti*):  $16+25+10+4+6+1+36+5+16+1=120$ .

Ācārya Māilladhavala’s *Ṇayacakko*:

रुंधिय छिहसहस्मे जलजाणे जह जलं तु णासवदि ।  
मिच्छत्ताइअभावे तह जीवे संवरो होई ॥१५५॥

जैसे जलयान (नाव) के हजारों छिद्रों को बन्द कर देने पर उसमें पानी नहीं आता, वैसे ही मिथ्यात्व आदि के अभाव होने पर जीव में संवर होता है।

Just as the water cannot enter the boat after the thousands of holes in it have been plugged, in the same way, stoppage (*saṃvara*) (of karmas) takes place in the soul (*jīva*) after faults, like wrong-belief (*mithyātva*), have been eliminated.

सामान्य से पुण्य और पाप के संवर का स्वरूप -

The nature of stoppage (*saṃvara*), in general -

जस्स ण विज्जदि रागो दोसो मोहो व सव्वदव्वेसु ।  
णासवदि सुहं असुहं समसुहदुक्खस्स भिक्खुस्स ॥१४२॥

यस्य न विद्यते रागो द्वेषो मोहो वा सर्वद्रव्येषु ।  
नास्त्रवति शुभमशुभं समसुखदुःखस्य भिक्षोः ॥१४२॥

अन्वयार्थ - [ यस्य ] जिसे [ सर्वद्रव्येषु ] सर्व द्रव्यों के प्रति [ रागः ] राग, [ द्वेषः ] द्वेष [ वा ] या [ मोहः ] मोह [ न विद्यते ] नहीं है, [ समसुखदुःखस्य भिक्षोः ] उस सम-सुख-दुःख भिक्षु को (सुख-दुःख के प्रति समभाव वाले मुनि को) [ शुभम् अशुभम् न आस्त्रवति ] शुभरूप अथवा अशुभरूप (पापरूप) कर्म आस्त्रवित नहीं होते।

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

#### EXPLANATORY NOTE

The ascetic (*śramaṇa*, *muni*) who is established in 'dharma' maintains equanimity in happiness (*sukha*) and misery (*duḥkha*). Dispositions like mine and his, pleasure and pain, propitious and unpropitious, favourable and unfavourable, and life and death, do not occur to the ascetic rid of delusion (*moha*). Such an ascetic experiences incessantly the pure-soul, of the nature of knowledge (*jñāna*) and perception (*darśana*).

.....

When the soul (*jīva*) is not sullied with attachment (*rāga*) or aversion (*dveṣa*) that result in auspicious (*śubha*) or inauspicious (*aśubha*) dispositions, stoppage (*saṃvara*) takes place. No more can the karmic matter get transformed into the karmas that bind with the soul.

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

*Ācārya Nemicandra's Dravyasaṃgraha:*

चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेऊ ।

सो भावसंवरो खलु दव्वसवरोहणे अण्णो ॥३४॥

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

The cessation of the inflow of karmic matter as a result of dispositions of the soul is psychic stoppage (*bhāva saṃvara*). After this cessation the taking-in of karmic matter is cut off or interrupted. This should be known as material stoppage (*dravya saṃvara*).

विशेष ( पूर्णरूप ) से संवर का स्वरूप -

**The nature of complete stoppage (*saṃvara*) -**

जस्स जदा खलु पुण्णं जोगे पावं च णत्थि विरदस्स ।

संवरणं तस्स तदा सुहासुहकदस्स कम्मस्स ॥१४३॥

.....

यस्य यदा खलु पुण्यं योगे पापं च नास्ति विरतस्य ।  
संवरणं तस्य तदा शुभाशुभकृतस्य कर्मणः ॥१४३॥

अन्वयार्थ - [ यस्य ] जिस [ विरतस्य ] विरत (मुनि) के [ योगे ] योग में [ पुण्यं पापं च ] पुण्य और पाप [ यदा ] जब [ खलु ] वास्तव में [ न अस्ति ] नहीं होते, [ तदा ] तब [ तस्य ] उसके [ शुभाशुभकृतस्य कर्मणः ] शुभाशुभ-भावकृत कर्म का [ संवरणम् ] संवर होता है।

When the activities (*yoga*) of the detached (*virata*) ascetic (*śramaṇa, muni*) do not constitute either merit (*punya*) or demerit (*pāpa*), then, certainly, stoppage (*saṁvara*) of karmas arising from auspicious (*śubha*) or inauspicious (*aśubha*) dispositions takes place in him.

#### EXPLANATORY NOTE

When the ascetic (*śramaṇa, muni*) becomes detached (*virata*), his activities (*yoga*) of the mind (*mana*), the speech (*vacana*) and the body (*kāya*) get rid of both, merit (*punya*) due to auspicious (*śubha*) dispositions and demerit (*pāpa*) due to inauspicious (*aśubha*) dispositions. The stoppage (*saṁvara*) of fresh material-karmas (*dravyakarma*) takes place since the real cause of the influx of such karmas is either auspicious (*śubha*) or inauspicious (*aśubha*) dispositions.

The stoppage (*saṁvara*) of auspicious (*śubha*) or inauspicious (*aśubha*) dispositions is the cause of psychic-stoppage (*bhāva saṁvara*) of merit (*punya*) and demerit (*pāpa*). The psychic-stoppage (*bhāva saṁvara*) of merit (*punya*) and demerit (*pāpa*) results in material-stoppage (*dravya saṁvara*).

निर्जरा पदार्थ

The Dissociation or Shedding (*nirjarā*)

निर्जरा पदार्थ का व्याख्यान -

The description of dissociation or shedding (*nirjarā*) -

संवरजोगेहिं जुदो तवेहिं जो चिद्वदे बहुविहेहिं ।  
कम्माणं णिज्जरणं बहुगाणं कुणदि सो णियदं ॥१४४॥

संवरयोगाभ्यां युक्तस्तपोभिर्यश्चेष्टते बहुविधैः ।

कर्मणां निर्जरणं बहुकानां करोति स नियतम् ॥१४४॥

अन्वयार्थ - [ संवरयोगाभ्याम् युक्तः ] संवर और योग से (शुद्धोपयोग से) युक्त ऐसा [ यः ] जो जीव [ बहुविधैः तपोभिः चेष्टते ] बहुविध तपों सहित वर्तता है, [ सः ] वह [ नियतम् ] नियम से [ बहुकानाम् कर्मणाम् ] अनेक कर्मों की [ निर्जरणं करोति ] निर्जरा करता है।

The soul (*jīva*) which is equipped with stoppage (*saṃvara*) and 'yoga', i.e., pure-cognition (*śuddhopayoga*), and which engages in various kinds of austerities (*tapa*), as a rule, causes the dissociation or shedding (*nirjarā*) of numerous karmas.

EXPLANATORY NOTE

Stoppage (*saṃvara*) is getting rid of the auspicious (*śubha*) or the inauspicious (*aśubha*) dispositions. 'Yoga' means pure-cognition (*śuddhopayoga*). When the man equipped with both these attributes performs external (*bāhya*) as well as internal (*ābhyantara*) austerities (*tapa*), he causes the dissociation (*nirjarā*) of numerous karmas.

The six kinds of external (*bāhya*) austerities (*tapa*) are fasting -

.....



*anaśana*, reduced diet – *avamaudarya*, special restrictions while seeking food – *vṛttiparisaṅkhyāna*, giving up stimulating and delicious food – *rasaparityāga*, lonely habitation – *viviktaśayyāsana*, and mortification of the body – *kāyakleśa*.

The six kinds of internal (*ābhyantara*) austerities (*tapa*) are expiation – *prāyaścitta*, reverence – *vinaya*, service – *vaiyāvṛtṭya*, study – *svādhyāya*, renunciation – *vyutsarga*, and meditation – *dhyāna*.

Stoppage (*saṁvara*) weakens the power of the karmas. Pure-cognition (*śuddhopayoga*) thrives on external (*bāhya*) as well as internal (*ābhyantara*) austerities (*tapa*). It constitutes psychic-dissociation (*bhāva nirjarā*). Due to the effect of psychic-dissociation (*bhāva nirjarā*), dissociation of the previously bound and already weakened material-karmas takes place and that is called material-dissociation (*dravya nirjarā*).

Ācārya Nemicandra's *Dravyasaṁgraha*:

जहकालेण तवेण य भुत्तरसं कम्मपुगलं जेण ।

भावेण सड्दि णेया तस्सड्ढणं चेदि णिज्जरा दुविहा ॥३६॥

जिस आत्मा के परिणामरूप भाव से कर्मरूपी पुद्गल फल देकर नष्ट होते हैं वह तो भाव-निर्जरा है और सविपाक निर्जरा की अपेक्षा से यथाकाल अर्थात् काल-लब्धिरूप काल से तथा अविपाक निर्जरा की अपेक्षा से तप से, जो कर्मरूप पुद्गलों का नष्ट होना है सो द्रव्य-निर्जरा है।

Dispositions of the soul to get rid of the karmic matter already bound with it constitute the subjective shedding of the karmas (*bhāva nirjarā*). The actual dissociation of the karmic matter from the soul, either when it falls off by itself on fruition – *savipāka*, *akāma* – or when it is annihilated through austerities (*tapa*) – *avipāka*, *sakāma* – is the objective shedding of the karmas (*dravya nirjarā*). Thus *nirjarā* should be known as of two kinds.

निर्जरा के मुख्य कारण का कथन -

The main cause of dissociation or shedding (*nirjarā*) -

जो संवरेण जुत्तो अप्पट्ठपसाधगो हि अप्पाणं ।  
मुणिऊण झादि णियदं णाणं सो संधुणोदि कम्मरयं ॥१४५॥

यः संवरेण युक्तः आत्मार्थप्रसाधको ह्यात्मानम् ।  
ज्ञात्वा ध्यायति नियतं ज्ञानं स संधुनोति कर्मरजः ॥१४५॥

अन्वयार्थ - [ संवरेण युक्तः ] संवर से युक्त ऐसा [ यः ] जो जीव,  
[ आत्मार्थप्रसाधकः हि ] वास्तव में आत्मार्थ का प्रसाधक (स्वप्रयोजन का प्रकृष्ट साधक) वर्तता हुआ, [ आत्मानम् ज्ञात्वा ] आत्मा को जानकर (अनुभव करके) [ ज्ञानं नियतं ध्यायति ] ज्ञान को निश्चलरूप से ध्याता है, [ सः ] वह [ कर्मरजः ] कर्मरज को [ संधुनोति ] खिरा देता है।

That soul (*jīva*) which, fortified with stoppage (*saṃvara*), gets genuinely immersed in the soul-nature and, after knowing the soul, meditates, without wavering, on soul-knowledge, sheds the dirt of the karmas.

#### EXPLANATORY NOTE

For dissociation of the karmas, the soul (*jīva*) must first be fortified with stoppage (*saṃvara*). The soul (*jīva*) fortified with stoppage (*saṃvara*) is freed from the auspicious (*śubha*) or the inauspicious (*aśubha*) dispositions. Next, the soul acquires knowledge of the nature (*svabhāva*) of the objects (*vastu*) to know what needs to be accepted (*upādeya*) and what needs to be rejected (*heya*). The soul gets detached from everything that does not belong to it and gets engrossed in that which is favourable to it.

The ascetic (*śramaṇa*, *muni*) gets immersed in own-soul (*ātmā*); he

.....

experiences nothing but own-soul (*ātmā*). When the distinction between the quality (*guṇa*) and the possessor-of-quality (*guṇī*) vanishes, he experiences, without wavering, the soul-knowledge through own-soul (*ātmā*). This is the supreme meditation (*dhyāna*). Such meditation on the pure-soul results in dissociation of the previously bound karmas.

In essence, meditation (*dhyāna*) is the cause of dissociation (*nirjarā*) of the karmas.

ध्यान के स्वरूप का कथन -

The nature of meditation (*dhyāna*) -

जस्स ण विज्जदि रागो दोसो मोहो व जोगपरिकम्मो ।  
तस्स सुहासुहडहणो ज्ञाणमओ जायए अगणी ॥१४६॥

यस्य न विद्यते रागो द्वेषो मोहो वा योगपरिकर्म ।  
तस्य शुभाशुभदहनो ध्यानमयो जायते अग्निः ॥१४६॥

अन्वयार्थ - [ यस्य ] जिसे [ मोहः रागः द्वेषः ] मोह, राग और द्वेष [ न विद्यते ] नहीं हैं [ वा ] तथा [ योगपरिकर्म ] योगों का सेवन नहीं है (अर्थात् मन-वचन-काय के प्रति उपेक्षा है) [ तस्य ] उसके [ शुभाशुभदहनः ] शुभाशुभ को जलाने वाली [ ध्यानमयः अग्निः ] ध्यानमय अग्नि [ जायते ] प्रगट होती है।

In the ascetic (*śramaṇa, muni*) who is rid of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), and free from the activities (*yoga*) – of the mind (*mana*), the speech (*vacana*) and the body (*kāya*) – flames forth the

fire of meditation (*dhyāna*) that burns down the karmas, auspicious (*śubha*) and inauspicious (*aśubha*).

### EXPLANATORY NOTE

The verse expounds the nature of meditation (*dhyāna*). Consciousness (*cetanā*) when engaged, without wavering, on pure soul-nature is meditation (*dhyāna*). How is meditation (*dhyāna*) attained?

The ‘*yogī*’ – advanced ascetic – gets detached from all external objects, including the body, the result of the rise of the perception-deluding (*darśanamohanīya*) and the conduct-deluding (*cāritramohanīya*) karmas. He reckons that the experience of the pure-soul is possible only when the soul is rid of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). ‘*Yoga*’ means the activities of the mind (*mana*), the speech (*vacana*) and the body (*kāya*). The ‘*yogī*’ who entertains dispositions neither of delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*), nor of ‘*yoga*’ is fit for meditation (*dhyāna*).

Meditation (*dhyāna*) is the fire that burns down the fuel of karmas. Just as even a small blaze has the power to burn down a huge stock of fuel, similarly, the fire of meditation, when aided by the strong wind of the soul rid of wrong-belief (*mithyādarśana*) and passions (*kaṣāya*) and by the fuel – in form of ‘*ghee*’ or clarified-butter that the supreme and amazing happiness of the soul provides – has the power to burn down the heap of karmas, with all their primary (*mūla*) and secondary (*uttara*) classes (*prakṛti*), in no time.

For those born in this ‘*kali*’ age (the fifth aeon, called ‘*duṣamā*’) it has been said, “The Scripture is without a shore, the life is short, and the intellect is dim; study only that which is able to put an end to life’s decay and death.”

बन्ध पदार्थ  
The Bondage (*bandha*)

बन्ध पदार्थ का व्याख्यान -

The description of bondage (*bandha*) -

जं सुहमसुहमुदिण्णं भावं रत्तो करेदि जदि अप्पा ।  
सो तेण हवदि बद्धो पोग्गलकम्मेण विविहेण ॥१४७॥

यं शुभमशुभमुदीर्णं भावं रक्तः करोति यद्यात्मा ।  
स तेन भवति बद्धः पुद्गलकर्मणा विविधेन ॥१४७॥

अन्वयार्थ - [ यदि ] यदि [ आत्मा ] आत्मा [ रक्तः ] रक्त (विकारी-रागी) वर्तता हुआ [ उदीर्ण ] उदित, प्रकट हुये [ यत् शुभम् अशुभम् भावम् ] शुभ या अशुभ भाव को [ करोति ] करता है, तो [ सः ] वह आत्मा [ तेन ] उस भाव द्वारा [ विविधेन पुद्गलकर्मणा ] विविध पुद्गलकर्मों से [ बद्धः भवति ] बद्ध होता है।

If the soul (*ātmā*), sullied with dispositions (*bhāva*) of attachment (*rāga*), etc., due to being bound with karmas, engages in auspicious (*śubha*) and inauspicious (*aśubha*) activities on rise of such dispositions (*bhāva*), then, it gets into bondage (*bandha*) with material-karmas (*pudgala karma*).

EXPLANATORY NOTE

The (worldly) soul (*ātmā*), from beginningless time, is sullied with bound karmas. When the bound karmas come to fruition, these give rise to dispositions (*bhāva*) of attachment (*rāga*), etc. The soul (*ātmā*) falls prey to such dispositions (*bhāva*) and engages further in

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activities, auspicious (*śubha*) and inauspicious (*aśubha*). Due to the instrumental cause of dispositions (*bhāva*) of attachment (*rāga*), etc., the soul gets into bondage (*bandha*) with fresh material-karmas (*pudgala karma*). It means that the soul (*ātmā*) gets into a state of greasiness (*snigdhatā*) due to dispositions of attachment (*rāga*), etc., and engenders, in itself, auspicious (*śubha*) and inauspicious (*aśubha*) transformation. This is psychic-bondage (*bhāvabandha*). As the matter-molecules (*pudgala*), turned into auspicious (*śubha*) and inauspicious (*aśubha*) karmas, get into reciprocal (*anyonya*) bondage with the soul (*ātmā*), the material-bondage (*dravyabandha*) takes place.

The soul (*ātmā*) that is rid of dispositions (*bhāva*) of attachment (*rāga*) and aversion (*dveṣa*) does not get bound with new material-karmas (*dravyakarma*). This establishes the fact that the cause of material-bondage (*dravyabandha*) is psychic-bondage (*bhāvabandha*).

Impure-cognition (*aśuddhopayoga*) of the soul (*jīva*) in form of attachment (*rāga*) is the real bondage – psychic-bondage (*bhāvabandha*); material-bondage (*dravyabandha*) is conventional bondage. In real sense, the karmic matter, by its own nature, is the doer (*kartā*) of various kinds of material-karmas; the soul (*jīva*) is not the doer (*kartā*) of the material-karmas.

*Ācārya Kundakunda's Pravacanasāra:*

उपयोगो यदि हि शुभः पुण्यं जीवस्य संचयं याति ।

अशुभो वा तथा पापं तयोरभावे न चयोऽस्ति ॥२-६४॥

आत्मा के जो निश्चयकर दान-पूजा-क्रियादि रूप चैतन्य-विकारमय अशुद्ध परिणाम – शुभोपयोग – होता है उस समय साता को उत्पन्न करने वाला पुण्य-रूप पुद्गल-वर्गणा पिण्ड इकट्टा होकर आत्मा के प्रदेशों में बंधने को प्राप्त होता है अथवा उसी प्रकार जिस समय आत्मा के मिथ्यात्व-विषय-कषायादि रूप अशुभोपयोग होता है तो असाता को करने वाला पाप-रूप पुद्गल-वर्गणा पिण्ड आकर बंधता है। उन शुभोपयोग और अशुभोपयोग परिणामों के नाश होने पर परद्रव्य का संचय-रूप बंध 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.

*Ācārya Nemicandra's Dravyasaṃgraha:*

बद्धिदि कम्मं जेण तु चेदणभावेण भावबंधो सो ।  
कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ॥३२॥

जिन चेतन परिणामों से कर्म बंधता है वह तो भावबन्ध है, और कर्म तथा आत्मा के प्रदेशों का एकमेव होना अर्थात् आत्मा द्वारा पुद्गल कर्मों का ग्रहण करना द्रव्यबन्ध है।

Dispositions of the soul, like perverted faith actuated by passions, cause psychic bondage (*bhāvabandha*), and the interpenetration of the karmic matter with the space-points of the soul is termed as material bondage (*dravyabandha*).

बन्ध के बहिरंग और अंतरंग कारण -

The external and internal causes of bondage (*bandha*) -

जोगणिमित्तं ग्रहणं जोगो मणवयणकायसंभूदो ।  
भावणिमित्तो बंधो भावो रदिरागदोसमोहजुदो ॥१४८॥

योगनिमित्तं ग्रहणं योगो मनोवचनकायसंभूतः ।  
भावनिमित्तो बन्धो भावो रतिरागद्वेषमोहयुतः ॥१४८॥

अन्वयार्थ - [ योगनिमित्तं ग्रहणम् ] ग्रहण का (कर्मग्रहण का) निमित्त योग है, [ योगः मनोवचनकायसंभूतः ] योग मन-वचन-काय जनित (आत्मप्रदेश परिस्पंद-रूप) है। [ भावनिमित्तः बंधः ] बंध का निमित्त भाव है, [ भावः रतिरागद्वेषमोहयुतः ] भाव रति-राग-द्वेष-मोह से युक्त (आत्मपरिणाम) है।

The external-instrumental-cause (*bahiraṅga-nimitta*) of taking in of material-karmas is the activity (*yoga*). The activities of the mind (*mana*), the speech (*vacana*), and the body (*kāya*) constitute 'yoga'; the activities cause vibrations in the space-points (*pradeśa*) of the soul (*ātmā*). The dispositions (*bhāva*) of liking (*rati*), attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) that the soul (*ātmā*) engenders are the internal instrumental-cause (*aṅtaraṅga-nimitta*) of bondage (*bandha*).

#### EXPLANATORY NOTE

The taking in of material-karmas that exist in the same space-points as the soul (*ātmā*) is due to the activities - 'yoga' - of the mind (*mana*), the speech (*vacana*), and the body (*kāya*). 'Yoga' causes vibrations in

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the space-points (*pradeśa*) of the soul (*ātmā*) and makes it fit to enter into reciprocal (*anyonya*) bondage with the karmic-matter (*karma pudgala*). The activities – ‘yoga’ – are the external-instrumental-cause (*bahiraṅga-nimitta*) of bondage (*bandha*).

Due to the dispositions (*bhāva*) of enjoyment (*rati*), attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*) that the soul (*ātmā*) engenders, the matter (*pudgala*) fit to turn into karmas gets transformed into appropriate karmas. The dispositions (*bhāva*) of the soul (*ātmā*) are the internal-instrumental-cause (*āntaraṅga-nimitta*) of bondage (*bandha*).

The word ‘*rati*’ – liking – connotes the quasi-passions (*nokaṣāya*) of liking (*rati*), laughter (*hāsyā*), female-sex-passion (*strīveda*), male-sex-passion (*puṁveda*), and neuter-sex-passion (*napuṁsakaveda*).

The word ‘*rāga*’ – attachment – connotes the passions (*kaṣāya*) of deceitfulness (*māyā*) and greed (*lobha*).

The word ‘*dveṣa*’ – aversion – connotes the passions (*kaṣāya*) of anger (*krodha*) and pride (*māna*), and quasi-passions (*nokaṣāya*) of disliking (*arati*), sorrow (*śoka*), fear (*bhaya*) and disgust (*jugupsā*).

The word ‘*moha*’ – delusion – connotes wrong-belief (*darśanamoha* or *mithyādarśana*).

The activity (*yoga*) causes nature-bondage (*prakṛtibandha*) and space-bondage (*pradeśabandha*), and the passions (*kaṣāya*) cause duration-bondage (*sthitibandha*) and fruition-bondage (*anubhavabandha*).

Ācārya Umāsvāmī’s *Tattvārthasūtra*:

सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥८-२॥

जीव कषायसहित होने से कर्म के योग्य पुद्गल परमाणुओं को ग्रहण करता है, वह बन्ध है।

The living being – *jīva*, the soul – actuated by passions (*kaṣāya*), retains particles of matter (*pudgala*) fit to turn into karmas. This is bondage (*bandha*).

*Ācārya Pūjyapāda's Samādhitāntram:*

प्रयत्नादात्मनो वायुरिच्छाद्वेषप्रवर्तितात् ।

वायोः शरीरयंत्राणि वर्तन्ते स्वेषु कर्मसु ॥१०३॥

आत्मा के राग और द्वेष की प्रवृत्ति से होने वाले प्रयत्न से वायु उत्पन्न होती है – वायु का संचार होता है। वायु के संचार से शरीर-रूपी यंत्र अपने-अपने कार्य करने में प्रवृत्त होते हैं।

Due to imperfections of attachment and aversion in the soul, caused by past karmic bonds, there is tendency toward activity – of the mind, the speech and the body. Due to this tendency, there are vibrations in the space-points of the soul, and these vibrations set into motion the air in the body. Due to movement of this air, different parts of the body-machine start performing their respective functions.

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रागादि द्रव्यकर्म भी बन्ध के बहिरंग निमित्त हैं -

The dispositions of attachment (*rāga*), etc.,  
are also the causes of bondage (*bandha*) -

हेदू चदुव्वियप्पो अट्टुवियप्पस्स कारणं भणितं ।  
तेसिं पि य रागादी तेसिमभावे ण बज्झन्ति ॥१४९॥

हेतुश्चतुर्विकल्पोऽष्टविकल्पस्य कारणं भणितम् ।  
तेषामपि च रागादयस्तेषामभावे न बध्यन्ते ॥१४९॥

अन्यवार्थ - [ चतुर्विकल्पः हेतुः ] (द्रव्यमिथ्यात्वादि) चार प्रकार के हेतु [ अष्टविकल्पस्य कारणम् ] आठ प्रकार के कर्मों के कारण [ भणितम् ] कहे गये हैं, [ तेषाम् अपि च ] उनके भी [ रागादयः ] (जीव के) रागादिभाव कारण हैं, [ तेषाम् अभावे ] रागादिभावों के अभाव में [ न बध्यन्ते ] (जीव से कर्म) नहीं बंधते हैं।

Four causes have been mentioned for bondage of the eight kinds of karmas. These four causes are due to the soul's dispositions of attachment, etc. Without such dispositions, the soul does not get into bondage (*bandha*).

#### EXPLANATORY NOTE

The Scripture outlines four causes – wrong-belief (*mithyādarśana*), non-abstinence (*avirati*), passions (*kaṣāya*) and activities (*yoga*) – for bondage (*bandha*) of the eight kinds of karmas. Now, these four causes arise due to the soul's dispositions of attachment, etc. Without such dispositions, the soul does not get into bondage with the karmas. Mere presence of the karmic-molecules (*pudgala*) of wrong-belief (*mithyādarśana*), non-abstinence (*avirati*), passions (*kaṣāya*) and activities (*yoga*), does not result in bondage of the soul. The soul's dispositions of attachment, etc., are the real cause of bondage (*bandha*).

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Belief in substances ascertained as these are is right faith (*samyagdarśana*). Wrong-belief (*mithyādarśana*) is the opposite of right faith (*samyagdarśana*).

Abstinence (*virati*) is desisting from injury (*hiṃsā*). Non-abstinence (*avirati*) must be understood to be the opposite of abstinence. Non-abstinence (*avirati*) is of twelve kinds, relating to the six classes of embodied souls or beings, and the six senses, mind included. The six types of living beings are the five kinds of immobile beings, namely, earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied, and the mobile beings.

There are four primary passions (*kaṣāya*) – anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*). These become sixteen after accounting for their subdivisions. The sixteen passions (*kaṣāya*) and the nine quasi-passions (*nokaṣāya*), together, constitute twenty-five passions.

Activities (*yoga*) are three: bodily activity (*kāyayoga*), mental activity (*manoyoga*) and speech activity (*vacanayoga*).

*Ācārya Kundakunda's Pravacanasāra:*

रत्तो बंधदि कम्मं मुच्चदि कम्मेहिं रागरहिदप्पा ।

एसो बंधसमासो जीवाणं जाण णिच्छयदो ॥२-८७॥

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

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

मोक्ष पदार्थ  
The Liberation (*mokṣa*)

द्रव्यकर्ममोक्ष का हेतुभूत परम-संवर-रूप भावमोक्ष का स्वरूप -  
With no fresh bondage of material-karmas, the soul  
attains psychic-liberation (*bhāva-mokṣa*) -

हेदुमभावे णियमा जायदि णाणिस्स आसवणिरोधो ।  
आसवभावेण विणा जायदि कम्मस्स दु णिरोधो ॥१५०॥

कम्मस्साभावेण य सव्वण्हू सव्वलोगदरिसी य ।  
पावदि इंदियरहिदं अव्वाबाहं सुहमणंतं ॥१५१॥

हेत्वभावे नियमाज्जायते ज्ञानिनः आस्रवनिरोधः ।  
आस्रवभावेन विना जायते कर्मणस्तु निरोधः ॥१५०॥

कर्मणामभावेन च सर्वज्ञः सर्वलोकदर्शी च ।  
प्राप्नोतीन्द्रियरहितमव्याबाधं सुखमनन्तम् ॥१५१॥

अन्वयार्थ - [ हेत्वभावे ] (मोह-राग-द्वेषरूप) हेतु का अभाव होने से [ ज्ञानिनः ] ज्ञानी को [ नियमात् ] नियम से [ आस्रवनिरोधः जायते ] आस्रव का निरोध होता है [ तु ] और [ आस्रवभावेन विना ] आस्रव-भाव के अभाव में [ कर्मणः निरोधः जायते ] कर्म का निरोध होता है। [ च ] और [ कर्मणाम् अभावेन ] कर्मों का अभाव होने से वह [ सर्वज्ञः सर्वलोकदर्शी च ] सर्वज्ञ तथा सर्वलोकदर्शी होता हुआ [ इन्द्रियरहितम् ] इन्द्रियरहित, [ अव्याबाधम् ] अव्याबाध, [ अनन्तम् सुखम् प्राप्नोति ] अनन्त सुख को प्राप्त करता है।

In the absence of the cause (*hetu*) of bondage (*bandha*)  
[delusion (*moha*), attachment (*rāga*) and aversion

(*dveṣa*)], the knowledgeable-soul (*jñānī*), as a rule, is shielded from the influx (*āsrava*) of karmas, and in the absence of the influx (*āsrava*), (fresh) karmas do not bind with it. With the absence of karmas, the soul (*ātmā*) becomes all-knowing (*sarvajña*) and the three-worlds reflect in it. It becomes sense-independent (*atīndriya*), free-from-obstructions (*avyābādha*), and enjoys infinite-bliss (*ananta-sukha*).

### EXPLANATORY NOTE

The verse describes the psychic-liberation (*bhāva-mokṣa*), the cause of dravya-liberation (*dravya-mokṣa*).

The cause of the influx (of karmas) is the soul's disposition (*bhāva*) due to delusion (*moha*), attachment (*rāga*) and aversion (*dveṣa*). The knowledgeable-soul (*jñānī*), as a rule, is shielded from such dispositions and, therefore, from the influx (of karmas). When there is no influx, the fresh karmas do not bind with the soul. With the absence of karmas, the soul becomes all-knowing (*sarvajña*) and all-perceiving (*sarvadarśī*). It then enjoys infinite-bliss (*ananta-sukha*) that is free-from-obstructions (*avyābādha*) and sense-independent (*atīndriya*). This state of the soul (*ātmā*) is psychic-liberation (*bhāva-mokṣa*).

Knowledge-activity takes two forms: the activity of knowing – *jñāptikriyā*, and the activity of transformation-by-the-known – *jñeyārthapariṇamanakriyā*. The activity of knowing – *jñāptikriyā* – 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 – *jñāptikriyā* – does not cause the bondage of karma; the activity of transformation-by-the-known – *jñeyārthapariṇamanakriyā* – causes the bondage of karma.<sup>1</sup>

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1. see Vijay K. Jain (2018), *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 64-65.

The knowledgeable-soul (*jñānī*) sees and knows all objects-of-knowledge (*jñeya*), but neither accepts nor rejects these objects-of-knowledge; these do not cause transformations in it. It, therefore, remains free from the influx (of karmas). In the absence of the influx (*āsrava*), the (fresh) karmas do not bind with it. With the utter destruction of the deluding (*mohaniya*) karmas, the soul becomes pristine and it attains, for up to one *muhūrta*, the twelfth stage called *kṣīṇakaśāya*. Immediately after that, knowledge- and perception-covering karmas and obstructive karmas are simultaneously destroyed and it attains omniscience (*kevalajñāna*). The soul (*ātmā*) whose pure-consciousness (*ananta-caitanya*) and infinite-strength (*ananta virya*) were hitherto covered attains the state of perfect-knowledge (*kevalajñāna*), and perception of unimaginable splendour and magnificence. This explains psychic-liberation (*bhāva-moksa*).

Ācārya Umāsvāmī's *Tattvārthasūtra*:

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥१०-१॥

मोह का क्षय होने से (अन्तर्मुहूर्त पर्यन्त क्षीणकषाय नामक गुणस्थान प्राप्त करने के बाद) और ज्ञानावरण, दर्शनावरण तथा अन्तराय इन तीन कर्मों का एक साथ क्षय होने से केवलज्ञान उत्पन्न होता है।

Omniscience or perfect knowledge – *kevalajñāna* – is attained on destruction of delusion (*moha*), and on destruction of knowledge-covering (*jñānāvaraṇa*), perception-covering (*darśanāvaraṇa*) and obstructive (*antarāya*) karmas.

द्रव्यकर्ममोक्ष के हेतुभूत परम-निर्जरा-रूप ध्यान का स्वरूप -  
**Supreme meditation (*dyāna*) is the cause of  
the dissociation (*nirjarā*) of all karmas -**

दंसणणाणसमगं झाणं णो अण्णदव्वसंजुत्तं ।  
जायदि णिज्जरहेदू सभावसहितस्स साधुस्स ॥१५२॥

दर्शनज्ञानसमग्रं ध्यानं नो अन्यद्रव्यसंयुक्तम् ।  
जायते निर्जराहेतुः स्वभावसहितस्य साधोः ॥१५२॥

अन्वयार्थ - [ स्वभावसहितस्य साधोः ] स्वभाव-सहित साधु को (स्वभाव परिणत केवली-भगवान् को) [ दर्शनज्ञानसमग्रं ] दर्शन-ज्ञान से सम्पूर्ण और [ नो अन्यद्रव्यसंयुक्तम् ] अन्यद्रव्य से असंयुक्त ऐसा [ ध्यानं ] ध्यान [ निर्जराहेतुः जायते ] निर्जरा का हेतु होता है।

The ascetic (*sādhu*) established in own-nature (*svabhāva*) – the Omniscient Lord (*kevalī*) – owns perfect perception (*darśana*) and knowledge (*jñāna*). His (supreme) meditation (*dhyāna*), rid of all external substances (*dravya*), is the cause of dissociation (*nirjarā*) of karmas.

#### EXPLANATORY NOTE

The Omniscient Lord (*kevalī*) is in the state of psychic-liberation (*bhāva-mokṣa*). He does not experience happiness or misery dependent on the senses (*indriya*) or the fruition of the karmas. All substances (*dravya*) and their modes (*paryāya*) reflect directly (and simultaneously) in the perfect-knowledge (*kevalajñāna*) of the Omniscient Lord. This is possible because the soul, on destruction of karmas that hinder its natural power, on its own, attains omniscience (*kevalajñāna*) – infinite, indestructible, perfect knowledge – that

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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*).

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 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*).<sup>1</sup>

The experience of the nature of own soul by own soul, utterly indifferent to all external objects, is the supreme meditation (*dhyāna*), the cause of dissociation (*nirjarā*) of karmas.

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द्रव्यकर्ममोक्ष के स्वरूप का कथन -

The nature of final liberation (*dravya-mokṣa*) -

जो संवरेण जुक्तो णिज्जरमाणोध सव्वकम्माणि ।  
ववगदवेदाउस्सो मुयदि भवं तेण सो मोक्खो ॥१५३॥

यः संवरेण युक्तो निर्जरयन्नथ सर्वकर्माणि ।  
व्यपगतवेद्यायुष्को मुञ्चति भवं तेन स मोक्षः ॥१५३॥

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1. see Vijay K. Jain (2018), *Ācārya Kundakunda's Pravacanasāra - Essence of the Doctrine*, p. 41.

अन्वयार्थ - [ यः संवरेण युक्तः ] जो संवर से युक्त है ऐसा (केवलज्ञान प्राप्त) जीव [ निर्जरयन् अथ सर्वकर्माणि ] सर्व-कर्मों की निर्जरा करता हुआ [ व्यपगतवेद्यायुष्कः ] वेदनीय और आयु रहित होकर [ भवं मुञ्चति ] भव को (नामकर्म और गोत्रकर्म को) छोड़ता है, [ तेन ] इसलिये [ सः मोक्षः ] वह मोक्ष है।

The soul (*jīva*), equipped with the stoppage (*saṃvara*), sheds all karmas. It sheds the feeling-producing (*vedanīya*) and the life-determining (*āyuh*) karmas and then frees itself from transmigration (*samsāra, bhava*) [by shedding the physique-making (*nāma*) and the status-determining (*gotra*) karmas]. This is the attainment of liberation (*mokṣa*).

#### EXPLANATORY NOTE

The soul (*jīva*) in the state of psychic-liberation (*bhāva-mokṣa*) is equipped with supreme stoppage (*saṃvara*) and as such there is the absence of the cause of bondage. Due to the supreme meditation (*dhyāna*) of such a soul, the shedding (*nirjarā*) of the still-remaining, non-destructive (*aghāti*) karmas – feeling-producing (*vedanīya*), life-determining (*āyuh*), physique-making (*nāma*) and status-determining (*gotra*) – takes place.

The ‘*Tattvārthasūtra*’, *sūtra* 9-29, mentions that the last two kinds of meditation – the virtuous (*dharmya*) and the pure (*śukla*) – are the causes of liberation. *Sūtra* 9-37, mentions that the first two types of pure meditation – *śukladhyāna* – are attained by the saints who know the Scripture – *pūrvavid* or *śrutakevalī*. *Sūtra* 9-38, mentions that the last two types of pure meditation – *śukladhyāna* – arise in the Omniscient (*kevalī*).

Ācārya Pūjyapāda in ‘*Sarvārthasiddhi*’ (p. 360-361) explains how the Omniscient (*kevalī*) embraces the last two types of pure meditation –

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*śukladhyāna:*

The pure soul of the *Tīrthan̄kara* or other Omniscient (*kevalī*) shines like the sun coming out of the clouds. It is worthy to be venerated and worshipped by the lords of the world. And now the Omniscient Lord moves from place to place preaching the Truth to the world up to a maximum period of a little less than *pūrvakoṭi* years. When the duration of his life-determining (*āyuh*) karma is within one *muhūrta*, and the feeling-producing (*vedanīya*), the body-making (*nāma*) and the status-determining (*gotra*) karmas are of the same duration, he gives up entirely the activities of the speech, the mind and the gross body. Taking help from slight bodily activity, he embraces the third type of pure meditation of subtle activity – *sūkṣmakriyāpratipāti*. In case the duration of his life-determining (*āyuh*) karma is within one *muhūrta*, but the duration of the feeling-producing (*vedanīya*), the body-making (*nāma*) and the status-determining (*gotra*) karmas is more, with remarkable exertion, he makes the duration of these three karmas same as the life-determining (*āyuh*) karma. He is endowed with the wonderful capacity by which stupendous stoppage is affected. He performs expansion of the soul which is capable of ripening the karmas very quickly and destroying or reducing these; this is called *kevalī-samudghāta*<sup>1</sup>. Here he practises comprehensive pervasion in the form of a stick (*daṇḍa*), a door (*kapāṭa*), an oblong (*pratara*), and filling up the universe (*lokapūraṇa*), in four instants and contracting to his former size immediately in another four instants. He thus makes the duration of all the four karmas equal, and through subtle bodily activity embraces the meditation of subtle activity – *sūkṣmakriyāpratipāti*. And after that he commences the meditation of

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1. '*kevalī-samudghāta*': The Omniscient emanates from his body the spatial units of his soul, without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructive karmas to that of the age-karma. The soul fills up the entire universe and contracts back to the size of the body in eight instants, just prior to attaining liberation.

complete destruction of activity – *vyuparatakriyānivarti*, also called *samucchinnakriyānivarti*. This entails complete destruction of activity as there is disappearance of respiration and movement and vibration of the spatial units of the soul, arising from activities (*yoga*) of the body, the mind and the speech-organ. In this stage of meditation there is complete annihilation of influx (*āsrava*) of all kinds of bondage (of karmas). And in the Omniscient-without-activity – *ayogakevalī*, endowed with the capacity of annihilating all karmas, there arise perfect-conduct (*yathākhyāta cāritra*), knowledge (*jñāna*), and faith (*darśana*), which are capable of destroying all kinds of cobwebs of worldly suffering, and which constitute the immediate cause of complete emancipation or final liberation. Thus, the saint in the fourteenth stage burns all karmas with the powerful fire of concentration, becomes purified like 24-carat gold, freed from dirt and other alloys, and attains eternal bliss. The two kinds of pure meditation (*śukladhyāna*) – *sūkṣmakriyāpratipāti* and *vyuparatakriyānivarti* – cause complete stoppage (*saṃvara*) of the new karmas and also dissociation (*nirjarā*) of the old karmas. (see also ‘*Tattvārthasūtra*’, p. 397-398.)

With utter destruction of all karmas, the soul gets liberated; it attains liberation (*mokṣa*). Liberation implies complete destruction of the material-karmas (*dravyakarma*), quasi-karmas (*nokarma*), and psychic-karmas (*bhāvakarma*). The worldly soul is with bondage of karmas; it is thus dependent from a certain point-of-view. The same soul, on utter destruction of all karmas, becomes independent. This explains the liberation (*mokṣa*) of the soul.

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मोक्षमार्गप्रपञ्चसूचिका चूलिका  
**Brief Explanation of  
 The Path to Liberation**

मोक्षमार्ग के स्वरूप का कथन -

**The path-to-liberation (*mokṣa-mārga*) -**

जीवसहावं गाणं अप्पडिहददंसणं अणणमयं ।  
 चरियं च तेसु णियदं अत्थित्तमणिंदियं भणियं ॥१५४॥

जीवस्वभावं ज्ञानमप्रतिहतदर्शनमनन्यमयम् ।  
 चारित्रं च तयोर्नियतमस्तित्वमनिन्दितं भणितम् ॥१५४॥

अन्वयार्थ - [ जीवस्वभावं ] जीव का स्वभाव [ अप्रतिहत ज्ञानम् ]  
 अप्रतिहत (यथार्थ) ज्ञान और [ दर्शनम् ] दर्शन है - [ अनन्यमयम् ] जो कि  
 (जीव से) अनन्यमय है। [ तयोः ] उन ज्ञान-दर्शन में [ नियतम् ] नियतरूप  
 [ अस्तित्वम् ] अस्तित्व [ अनिन्दितं ] जो कि अनिन्दित है - [ चारित्रं च  
 भणितम् ] उसे (जिनेन्द्रों ने) चारित्र कहा है।

The own-nature (*svabhāva*) of the soul (*jīva*) is perfect knowledge (*jñāna*) and perception (*darśana*); these are one (*ananya*) with the soul (*jīva*). To resolutely establish the soul in these [perfect knowledge (*jñāna*) and perception (*darśana*)], rid of imperfections like attachment (*rāga*), is conduct (*cāritra*). [This is the path (*mārga*) to liberation (*mokṣa*).]

EXPLANATORY NOTE

Conduct (*cāritra*) is to get established in the own-nature (*svabhāva*) of the soul (*jīva*). In reality, the own-nature (*svabhāva*) of the soul (*jīva*) is

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knowledge (*jñāna*) and perception (*darśana*) since these are one (*ananya*) with it. Knowledge (*jñāna*) and perception (*darśana*) are inseparable from the soul's attribute of consciousness (*cetanā*). Right conduct (*samyakcāritra*) is characterized by right faith (*samyagdarśana*) and right knowledge (*samyagjñāna*). It is rid of all imperfections due to attachment (*rāga*), etc. Such conduct is the path to liberation.

The worldly souls (*jīva*) have two kinds of conduct (*cāritra*): 1) based on the soul itself – *svacāritra* or *svasamaya*, and 2) based on the others – *paracāritra* or *parasamaya*. When established in soul's own nature of knowledge (*jñāna*) and perception (*darśana*), the conduct (*cāritra*) is based on the soul itself – *svacāritra* or *svasamaya*. When conditioned by the nature of the others, the conduct (*cāritra*) is based on the others – *paracāritra* or *parasamaya*. The conduct (*cāritra*) that is based on the soul itself – *svacāritra* or *svasamaya* – is rid of imperfections like attachment (*rāga*), and constitutes the real path to liberation (*mokṣa*).

*Ācārya Kundakunda's Samayasāra:*

जीवो चरित्तदंसणणाणठिदो तं हि ससमयं जाणे ।

पोंगलकम्मपदेसट्ठदं च तं जाण परसमयं ॥१-२-२॥

जो जीव शुद्ध दर्शन-ज्ञान-चारित्र में स्थित है, उसे निश्चय से स्वसमय जानो।

और जो जीव पौद्गलिक कर्मप्रदेशों में स्थित है, उसको परसमय जानो।

**विशेष** – जो जीव शुद्ध आत्माश्रित हैं, वे स्वसमय कहलाते हैं। अरिहन्त और सिद्ध ही स्वसमय हैं, क्षीणमोह गुणस्थान तक जीव परसमय है।

Know that the soul (*jīva*) that rests on pure faith, knowledge, and conduct, is certainly the Real Self – *svasamaya*. The soul that rests in the space-points (*pradeśa*) of the karmic matter is to be known as other than the Real Self – *parasamaya*.

**Note:** The souls that rest on the pure self are called the Real Self. Only the *Arhat* and the *Siddha* are the Real Self. All other souls, up to the spiritual stage of 'destroyed delusion' (*kṣīṇamoha*) are other than the Real Self.

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Ācārya Kundakunda's Pravaçanasāra:

संपज्जदि णिव्वाणं देवासुरमणुयरायविहवेहिं ।  
जीवस्स चरित्तादो दंसणणाणप्पहाणादो ॥१-६॥

जीव को चारित्रगुण के आचरण से मोक्ष प्राप्त होता है। कैसे चारित्र से? सम्यग्दर्शन-ज्ञान हैं मुख्य जिसमें। किन विभूतियों सहित मोक्ष पाता है? 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 deva*), other devas (*bhavanavāsī*, *vyantara* and *jyotiṣka deva*), and humans.

आत्मा के शुद्ध स्वभाव को ग्रहण करने से कर्मों का क्षय होता है -  
**Conduct based on the own-nature of the soul  
leads to the destruction of karmas -**

जीवो सहावणियदो अणियदगुणपज्जओध परसमओ ।  
जदि कुणदि सगं समयं पब्भस्सदि कम्मबंधादो ॥१५५॥

जीवः स्वभावनियतः अनियतगुणपर्यायोऽथ परसमयः ।  
यदि कुरुते स्वकं समयं प्रभ्रस्यति कर्मबन्धात् ॥१५५॥

अन्वयार्थ - [ जीवः ] जीव [ स्वभावनियतः ] (द्रव्य-अपेक्षा से)  
स्वभावनियत होने पर भी [ अनियतगुणपर्यायः अथ परसमयः ] यदि अनियत  
गुण-पर्याय वाला हो तो परसमय है। [ यदि ] यदि वह [ स्वकं समयं कुरुते ]  
(नियत गुण-पर्याय से परिणमित होकर) स्वसमय को करता है तो  
[ कर्मबन्धात् ] कर्मबन्ध से [ प्रभ्रस्यति ] छूटता है।

.....

The soul (*jīva*), from the point-of-view of the substance – *dravyārthika naya* – is established in its own-nature (*svabhāva*) [of perfect knowledge (*jñāna*) and perception (*darśana*)]. If it exhibits qualities (*guṇa*) and modes (*paryāya*) that are not in tune with its own-nature (*svabhāva*), it is ‘*parasamaya*’ – conduct (*cāritra*) based on the other. If the same soul turns to ‘*svasamaya*’ – conduct (*cāritra*) based on the soul itself – it gets freed from the karmic bondage.

#### EXPLANATORY NOTE

In this verse, the path to liberation has been shown as freeing the soul from the karmic bondage by adopting conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul – *svasamaya*. To get to this stage, conduct (*cāritra*) based on the other – *parasamaya* – has to be discarded. The worldly soul (*jīva*), from the point-of-view of the substance – *dravyārthika naya* – is established in its own-nature (*svabhāva*) of perfect knowledge (*jñāna*) and perception (*darśana*). However, due to beginningless rise of the deluding (*mohanīya*) karmas it undergoes transformations; its cognition (*upayoga*) turns into impure-cognition (*aśuddhopayoga*). It adopts conduct (*cāritra*) based on the other – *parasamaya* – and lives with unnatural (*vibhāva*) qualities (*guṇa*), like the sensory-knowledge (*matijñāna*), and modes (*paryāya*), like the human-being (*manuṣya*) and the infernal-being (*nāraka*). When the same soul (*jīva*) gets rid of transformations due to the deluding (*mohanīya*) karmas, its cognition (*upayoga*) turns into pure-cognition (*śuddhopayoga*). It then adopts conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul – *svasamaya* or *svacāritra*. Thus, when the soul (*jīva*), on getting the light of right-knowledge (*samyagjñāna*), discards conduct (*cāritra*) based on the other – *parasamaya* – and adopts conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul – *svasamaya* or *svacāritra* – it certainly gets

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freed from the karmic bondage. The conduct (*cāritra*) which establishes the soul in its own-nature (*svabhāva*) – *svasamaya* or *svacāritra* – is the real path to liberation.

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परचारित्र ग्रहण करने वाले का आचरण -  
**The conduct (*cāritra*) based on the  
others (*paracāritra* or *parasamaya*) –**

जो परदव्वम्मि सुहं असुहं रागेण कृणदि जदि भावं ।  
सो सगचरित्तभट्टो परचरियचरो हवदि जीवो ॥१५६॥

यः परद्रव्ये शुभमशुभं रागेण करोति यदि भावम् ।  
स स्वकचरित्रभ्रष्टः परचरितचरो भवति जीवः ॥१५६॥

अन्वयार्थ – [ यः ] जो [ रागेण ] राग से [ परद्रव्ये ] परद्रव्य में [ शुभम् अशुभम् भावम् ] शुभ या अशुभ भाव [ यदि करोति ] यदि करता है, [ सः जीवः ] वह जीव [ स्वकचरित्रभ्रष्टः ] स्वचारित्र से भ्रष्ट (आत्मीक शुभाचरण से रहित) ऐसा [ परचरितचरः भवति ] परचारित्र का आचरण करने वाला होता है।

The soul (*jīva*) that entertains auspicious (*śubha*) or inauspicious (*aśubha*) dispositions (*bhāva*) due to attachment (*rāga*) is devoid of the conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul – *svasamaya* or *svacāritra*. Such a soul exhibits conduct (*cāritra*) based on the others – *paracāritra* or *parasamaya*.

EXPLANATORY NOTE

When on rise of the deluding (*mohanīya*) karmas the soul adopts cognition (*upayoga*) that is tinged with attachment (*rāga*), it entertains dispositions (*bhāva*) toward other substances that are either auspicious (*śubha*) or inauspicious (*aśubha*). Such a soul is said to be devoid of the conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul – *svasamaya* or *svacāritra*. The reason is that the conduct (*cāritra*) based on the pure-soul-substance (*svadravya*) – pure-cognition (*śuddhopayoga*) – is *svasamaya* or *svacāritra*, and the conduct based on the other substance (*paradravya*) – cognition (*upayoga*) tinged with attachment (*rāga*) – is *paracāritra* or *parasamaya*.

Ācārya Pūjyapāda's *Iṣṭopadeśa*:

बध्यते मुच्यते जीवः सममो निर्ममः क्रमात् ।

तस्मात्सर्वप्रयत्नेन निर्ममत्वं विचिन्तयेत् ॥२६॥

क्रम से, ममता-सहित जीव बंधता है और ममता-रहित जीव मुक्त होता है। इसलिये हर प्रकार से, पूरे प्रयत्न के साथ, निर्ममत्व स्वरूप का ही चिन्तन करें।

The soul that entertains infatuation (*mamatva*) with the outside objects gets into bondage of karmas and the soul that entertains no such infatuation is freed from bondage. Try persistently, therefore, to renounce all infatuation.

परचारित्र बन्धहेतुभूत होने से मोक्षमार्ग नहीं है -

**The conduct based on the others  
does not constitute the path to liberation -**

आसवदि जेण पुण्णं पावं वा अप्पणोध भावेण ।  
सो तेण परचरित्तो हवदि त्ति जिणा परूवंति ॥१५७॥

आस्रवति येन पुण्यं पापं वात्मनोऽथ भावेन ।  
स तेन परचरित्रः भवतीति जिनाः प्ररूपयन्ति ॥१५७॥

अन्वयार्थ - [ येन भावेन ] जिस भाव से [ आत्मनः ] आत्मा को [ पुण्यं पापं वा ] पुण्य अथवा पाप [ अथ आस्रवति ] आस्रवित होते हैं, [ तेन ] उस भाव द्वारा [ सः ] वह (जीव) [ परचरित्रः भवति ] परचारित्र होता है - [ इति ] ऐसा [ जिनाः ] जिन (सर्वज्ञदेव) [ प्ररूपयन्ति ] प्ररूपित करते हैं।

The Omniscient Lords have expounded that the disposition (*bhāva*) that causes the influx (*āsrava*) of either merit (*puṇya*) or demerit (*pāpa*), makes the soul (*jīva*) 'paracāritra', i.e., with conduct (*cāritra*) based on the others.

#### EXPLANATORY NOTE

Certainly, the soul (*jīva*) when tinged with auspicious (*śubha*) disposition (*bhāva*) has the influx of merit (*puṇya*), and when tinged with inauspicious (*aśubha*) disposition (*bhāva*), of demerit (*pāpa*). The disposition (*bhāva*) that is the cause of the influx of merit (*puṇya*) or demerit (*pāpa*) makes the soul (*jīva*) 'paracāritra', i.e., with conduct (*cāritra*) based on the others. This has been said by the Omniscient Lords. The inference is that the conduct (*cāritra*) based on the others - *paracāritra* - is the path to bondage (*bandha*), not to liberation.

.....

स्वचारित्र ग्रहण करने वाले का स्वरूप -

**The conduct (*cāritra*) based on the own-nature of the soul (*svacāritra* or *svasamaya*) -**

जो सव्वसंगमुक्को णणमणो अप्पणं सहावेण ।  
जाणदि पस्सदि णियदं सो सगचरियं चरदि जीवो ॥१५८॥

यः सर्वसङ्गमुक्तः अनन्यमनाः आत्मानं स्वभावेन ।  
जानाति पश्यति नियतं सः स्वकचरितं चरति जीवः ॥१५८॥

अन्वयार्थ - [ यः ] जो [ सर्वसङ्गमुक्तः ] सर्वसंगमुक्त (सर्व परिग्रह से रहित) और [ अनन्यमनाः ] अनन्यमन (एकाग्रमन) से वर्तता हुआ [ आत्मानं ] आत्मा को [ स्वभावेन ] (ज्ञान-दर्शनरूप) स्वभाव द्वारा [ नियतं ] नियतरूप से (स्थिरतापूर्वक) [ जानाति पश्यति ] जानता-देखता है [ सः जीवः ] वह जीव [ स्वकचरितं ] स्वचारित्र [ चरति ] आचरता है।

The soul (*jīva*) that is rid of all attachment-to-possession, adopts concentration of the mind, and steadfastly knows and sees the nature (*svabhāva*) of own-soul (*ātmā*), has conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul - *svasamaya* or *svacāritra*.

#### EXPLANATORY NOTE

Certainly, the soul (*jīva*) with pure-cognition (*śuddhopayoga*) disengages from all possessions. The mind, being disengaged from all external substances, concentrates on own-soul (*ātmā*). It steadfastly knows and sees own-soul (*ātmā*) as of the nature of knowledge (*jñāna*) and perception (*darśana*).

Such a soul (*jīva*), certainly, is with conduct (*cāritra*) based on the own-nature (*svabhāva*) of the soul - *svasamaya* or *svacāritra*. To engage in own-soul through own-soul is 'svacāritra'.

*Ācārya Pūjyapāda's Iṣṭopadeśa:*

संयम्य करणग्राममेकाग्रत्वेन चेतसः ।

आत्मानमात्मवान् ध्यायेदात्मनैवात्मनि स्थितम् ॥२२॥

मन की एकाग्रता से इन्द्रियों को वश में कर जिसने स्वच्छन्द-वृत्ति ध्वस्त-नष्ट का दी है, ऐसा पुरुष अपने में ही स्थित आत्मा को अपने ही द्वारा ध्यावे।

The man who has overpowered his senses through the fire of concentration of the mind should, seated in his own Self, contemplate on the Self, through the medium of the Self.

*Ācārya Pūjyapāda's Samādhitaṅtram:*

एवं त्यक्त्वा बहिर्वाचं त्यजेदन्तरशेषतः ।

एष योगः समासेन प्रदीपः परमात्मनः ॥१७॥

आगे कहे जाने वाली रीति के अनुसार बाह्यार्थ-वाचक वचन प्रवृत्ति को त्याग कर अन्तरंग वचन प्रवृत्ति को भी पूर्णतया छोड़ देना चाहिये। यह - बाह्याभ्यन्तर रूप से जल्पत्याग लक्षण वाला योग - स्वरूप में चित्त-निरोध लक्षणात्मक समाधि ही संक्षेप में परमात्मा के स्वरूप का प्रकाशक है।

As explained subsequently, first shun all talk with external entities, then completely shun internal communication (mental deliberation). This *yoga* (getting rid of all external and internal communication) is, in essence, the illuminator of the pure-soul (*paramātmā*).

*Ācārya Nemicandra's Dravyasaṃgraha:*

बहिरब्भंतरकिरियारोहो भवकारणप्यणासदुं ।

णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ॥४६॥

ज्ञानी जीव के संसार के कारणों को नष्ट करने के लिए जो बाह्य और

आभ्यन्तर क्रियाओं का निरोध है, वह श्रीजिनेन्द्र देव द्वारा कहा हुआ उत्कृष्ट सम्यक्चारित्र है।

Lord Jina has proclaimed that, from the real point-of-view, stoppage of all activities, external and internal, undertaken by a knowledgeable soul to attain liberation is Right Conduct.

शुद्ध-स्वचारित्र प्रवृत्ति का स्वरूप -

**The pure-conduct (*svacāritra*) that is the own-nature of the soul -**

चरियं चरदि सगं सो जो परदव्वप्पभावरहिदप्पा ।  
दंसणणाणवियप्पं अवियप्पं चरदि अप्पादो ॥१५९॥

चरितं चरति स्वकं स यः परद्रव्यात्मभावरहितात्मा ।  
दर्शनज्ञानविकल्पमविकल्पं चरत्यात्मनः ॥१५९॥

अन्वयार्थ - [ यः ] जो [ परद्रव्यात्मभावरहितात्मा ] परद्रव्यात्मक भावों से रहित स्वरूप वाला वर्तता हुआ [ दर्शनज्ञानविकल्पम् ] (निजस्वभावभूत) दर्शन-ज्ञानरूप भेद को [ आत्मनः अविकल्पं ] आत्मा से अभेदरूप [ चरति ] आचरता है, [ सः ] वह [ स्वकं चरितं चरति ] स्वचारित्र को आचरता है।

The soul (*jīva*) that is rid of the disposition (*bhāva*) of infatuation toward all external objects and holds that these divisions – knowledge (*jñāna*) and perception (*darśana*) – are one with own-soul (*ātmā*), is with conduct (*cāritra*) that is called ‘*svacāritra*’.

.....

EXPLANATORY NOTE

The advanced-ascetic (*yogī*) is rid of the desire for the objects of the senses, and renounces infatuation toward all external objects; he does not have the dispositions of ownership (*apanatva*), acquisition (*upādeyabuddhi*), dependence (*ālambanabuddhi*) and aspiration (*dhyeyabuddhi*) toward external objects. Earlier, he used to think that he is the knower (*jñātā*) and the seer (*dr̥ṣṭā*), but now he has renounced all inquisitiveness and has become one with the soul (*ātmā*) whose nature is infinite-knowledge and bliss. Such a '*yogī*' observes conduct (*cāritra*) – called '*svacāritra*' – that is rid-of-attachment (*vitārāga*) and ever-blissful; he does not differentiate between life and death, gain and loss, happiness and misery, praise and censure, etc.

*Ācārya Kundakunda's Pravacanasāra:*

समसत्तुबंधुवगो समसुहदुक्खो पसंसणिंदसमो ।  
समलोट्टुकंचणो पुण जीविदमरणे समो समणो ॥३-४१॥

समता भाव में लीन महामुनि है वह शत्रु तथा कुटुम्ब के लोग इनमें समान भाव वाला है, सुख और दुःख उसके लिये समान हैं, बड़ाई और निन्दा-दोषकथन इन दोनों में समान है, लोहा और सोना उसके लिये समान हैं और 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 (*sāmyabhāva*)].

निश्चय मोक्षमार्ग का साधनभूत व्यवहार मोक्षमार्ग -

The empirical (*vyavahāra*) path to liberation -

धम्मादीसद्दहणं सम्मत्तं णाणमंगपुव्वगदं ।

चेट्टा तवम्हि चरिया ववहारो मोक्खमग्गो त्ति ॥१६०॥

धर्मादिश्रद्धानं सम्यक्त्वं ज्ञानमङ्गपूर्वगतम् ।

चेष्टा तपसि चर्या व्यवहारो मोक्षमार्ग इति ॥१६०॥

अन्वयार्थ - [ धर्मादिश्रद्धानं सम्यक्त्वम् ] धर्मास्तिकाय आदि का श्रद्धान सो सम्यक्त्व, [ अङ्गपूर्वगतम् ज्ञानम् ] अंग-पूर्व सम्बन्धी ज्ञान सो ज्ञान और [ तपसि चेष्टा चर्या ] तप में चेष्टा (प्रवृत्ति) सो चारित्र - [ इति ] इस प्रकार [ व्यवहारः मोक्षमार्गः ] व्यवहार-मोक्षमार्ग है।

Right-perception (*samyaktva, samyagdarśana*) is to have belief in the six substances (*dravya*), like the medium-of-motion (*dharmā*); the knowledge of the Scripture (*āgama*) comprising eleven *aṅga* and fourteen *pūrva* is right-knowledge (*samyagjñāna*); and exertion toward austerities (*tapa*) is right-conduct (*samyakcāritra*). These constitute the empirical (*vyavahāra*) path to liberation (*mokṣa*).

#### EXPLANATORY NOTE

Right-perception (*samyaktva, samyagdarśana*) and right-knowledge (*samyagjñāna*) are to have belief in and knowledge of, respectively, the six substances (*dravya*) and nine objects (*padārtha*) as these have been expounded by the Omniscient Lord (*sarvajña*). These objects-of-knowledge (*jñeya*) are the subject matter of the Scripture (*āgama*)

.....



comprising eleven *aṅga* and fourteen *pūrva*. Both, the ascetic (*śramaṇa*) and the householder (*śrāvaka*), have similar right-perception (*samyaktva*, *samyagdarśana*) and right-knowledge (*samyagjñāna*). However, there is difference between the two in respect of right-conduct (*samyakcāritra*). The Scripture, like the ‘*Ācārasāra*’, outlines specific and rigorous rules of conduct for the ascetic (*śramaṇa*) who may be in the sixth (*pramattasaṃyata*) or the seventh (*apramattasaṃyata*) stages of spiritual-development (*guṇasthāna*). It comprises five major-vows (*mahāvraata*), five regulations (*samiti*), three controls (*gupti*) and six essentials (*āvaśyaka*), etc. The Scripture, like the ‘*Upāskādhyayana*’, outlines different rules of conduct for the householder (*śrāvaka*) in the fifth (*saṃyatāsaṃyata*) stage of spiritual-development (*guṇasthāna*). It has eleven stages (*pratimā*) and the rules of conduct comprise giving of gift (*dāna*), observing minor and supplementary vows (*śilā*), adoration (*pūjā*) of the five supreme-beings, fasting (*upavāsa*), etc. These are the marks of the empirical (*vyavahāra*) path to liberation (*mokṣa*).

The empirical (*vyavahāra*) path to liberation (*mokṣa*) is dependent on transformations in the self and in others. The means (*sādhana*) and the goal (*sādhya*) are different and its knowledge is acquired through empirical (*vyavahāra*) means. Just as in order to extract gold from the gold-rock – ‘*kanakapāṣāṇa*’ – fire is the external means (*sādhana*), similarly, the empirical (*vyavahāra*) path to liberation (*mokṣa*) is the external means for arriving at the real (*nīścaya*) path to liberation (*mokṣa*). The potential (*bhavya*) soul (*jīva*) that follows the real (*nīścaya*) path to liberation (*mokṣa*) puts aside all external means (*sādhana*) and goals (*sādhya*); it perceives, knows and experiences just the pure soul-substance (*ātmatattva*).

Ācārya Umāsvāmī’s *Tattvārthasūtra*:

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥१-१॥

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

.....

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

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥१-२॥

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

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

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

सम्यक्त्वबोधचारित्रलक्षणो मोक्षमार्ग इत्येषः ।

मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ॥२२२॥

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

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

व्यवहार मोक्षमार्ग के साध्यरूप से निश्चय मोक्षमार्ग का कथन -  
**From the empirical (*vyavahāra*) to the  
 real (*niścaya*) path to liberation -**

णिच्छयणयेण भणितो तिहि तेहिं समाहितो हु जो अप्पा ।  
 ण कुणदि किंचि वि अण्णं ण मुयदि सो मोक्खमग्गो त्ति ॥१६१॥

निश्चयनयेन भणितस्त्रिभिस्तैः समाहितः खलु यः आत्मा ।  
 न करोति किंचिदप्यन्यन्न मुञ्चति स मोक्षमार्ग इति ॥१६१॥

अन्वयार्थ - [ यः आत्मा ] जो आत्मा [ तै त्रिभिः खलु समाहितः ] इन तीन द्वारा वास्तव में समाहित होता हुआ (अर्थात् सम्यग्दर्शन-ज्ञान-चारित्र द्वारा वास्तव में एकाग्र अथवा अभेद होता हुआ) [ अन्यत् किंचित् अपि ] अन्य कुछ भी [ न करोति न मुञ्चति ] करता नहीं है और छोड़ता नहीं है, [ सः ] वह [ निश्चयनयेन ] निश्चयनय से [ मोक्षमार्गः इति भणितः ] 'मोक्षमार्ग' कहा गया है।

The soul (*ātmā*) that becomes one with the trio of right-perception (*samyaktva, samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyakcāritra*), which does not perform any activity and does not give up anything, is the path to liberation (*mokṣa*) from the real point-of-view (*niścaya naya*).

#### EXPLANATORY NOTE

From the real point-of-view (*niścaya naya*), the soul (*ātmā*) itself, when established in the trio of right-perception (*samyaktva, samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyakcāritra*), is the real (*niścaya*) path to liberation (*mokṣa*). It does not perform activities, like anger (*krodha*), and does not give up

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what it inherently holds – knowledge (*jñāna*) and perception (*darśana*). From the real point-of-view (*niścaya naya*), undivided interest (*ruci*) in own-soul is right-perception (*samyaktva, samyag-darśana*), knowledge of own-soul is right-knowledge (*samyagjñāna*), and unwavering experience (*anubhūti*) of own-soul is right-conduct (*samyakcāritra*). These three – the indiscrete Three-Jewels (*abheda ratnatraya*) – constitute the real (*niścaya*) path to liberation (*mokṣa*).

The worthy (*bhavya*) soul, treading the path to liberation, first practices the empirical (*vyavahāra*) path represented by the discrete Three-Jewels (*bheda ratnatraya*). The empirical (*vyavahāra*) path is the means (*sādhana*) to ascend the stages of spiritual-development (*guṇasthāna*) till the soul (*ātmā*) reaches the stage where it is able to attain the state of indestructible bliss. The soul (*ātmā*) gets transformed into the indiscrete Three-Jewels (*abheda ratnatraya*). The distinction between the means (*sādhana*) and the goal (*sādhya*) vanishes and the soul (*ātmā*) becomes the path to liberation (*mokṣa*).

*Ācārya Kundakunda's Niyamasāra:*

णियभावं णवि मुच्चइ परभावं णेव गेणहए केइ ।  
जाणदि पस्सदि सव्वं सो हं इदि चिंतए णाणी ॥१७॥

जो निजस्वभाव को नहीं छोड़ता है, परभाव को किंचित् भी ग्रहण नहीं करता है, (मात्र) सबको जानता-देखता है, वह मैं हूँ – इस प्रकार ज्ञानी चिंतवन करता है।

The knowing Self – *jñānī* – meditates thus: “I” am that which does not give up own-nature, does not take in even an iota of anything external, and is (just) all-knowing and all-perceiving.

*Ācārya Pūjyapāda's Samādhitaṅtram:*

यदग्राह्यं न गृह्णाति गृहीतं नापि मुञ्चति ।  
जानाति सर्वथा सर्वं तत्स्वसंवेद्यमस्म्यहम् ॥२०॥

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जो शुद्धात्मा ग्रहण न करने योग्य को ग्रहण नहीं करता है और ग्रहण किए गए अनन्तज्ञानादि गुणों को नहीं छोड़ता है तथा सम्पूर्ण पदार्थों को सब प्रकार से जानता है, वही अपने द्वारा ही अनुभव में आने योग्य चैतन्य-द्रव्य 'मैं' हूँ।

The one who does not take in that which is not worthy to hold, does not give up that which it inherently holds, and knows completely all substances, is the real 'Self', to be experienced by the Self.

*Ācārya Nemicandra's Dravyasaṃgraha:*

रयणत्तयं ण वट्टइ अप्पाणं मुयत्तु अण्णदवियम्हि ।

तम्हा तत्तियमइओ होदि हु मोक्खस्स कारणं आदा ॥४०॥

आत्मा को छोड़कर अन्य द्रव्यों में रत्नत्रय नहीं रहता है, इस कारण से रत्नत्रयमयी जो आत्मा है केवल वही निश्चयनय से मोक्ष का कारण है।

The 'Three Jewels' – *ratnatraya* – of Right Faith, Right Knowledge, and Right Conduct exist only in the soul and not in any other substance (*dravya*). Hence, the soul itself, having this attribute of *ratnatraya*, is the real cause of liberation.

आत्मा के चारित्र-ज्ञान-दर्शन का प्रकाशन -

**The soul (*ātmā*) itself is**

**conduct-knowledge-perception -**

जो चरदि णादि पेच्छदि अप्पाणं अप्पणा अणणमयं ।

सो चारित्तं णाणं दंसणमिदि णिच्छिदो होदि ॥१६२॥

यश्चरति जानाति पश्यति आत्मानमात्मनानन्यमयम् ।

स चारित्रं ज्ञानं दर्शनमिति निश्चितो भवति ॥१६२॥

अन्वयार्थ - [ यः ] जो (आत्मा) [ आत्मानम् ] आत्मा को [ आत्मना ] आत्मा से [ अनन्यमयम् ] अनन्यमय (ज्ञानादि गुणपर्यायों से अभेदरूप) [ चरति ] आचरता है, [ जानाति ] जानता है, [ पश्यति ] देखता है, [ सः ] वह (आत्मा ही) [ चारित्रं ] चारित्र है, [ ज्ञानं ] ज्ञान है, [ दर्शनम् ] दर्शन है - [ इति ] ऐसा [ निश्चितः भवति ] निश्चित है।

The soul (*ātmā*) that, through the soul, perceives the soul, knows the soul, and experiences the soul – as one (*ananya*) with the soul – that soul (*ātmā*), certainly, attains the nature of right-perception (*samyaktva*, *samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyakcāritra*).

#### EXPLANATORY NOTE

The real (*nīścaya*) path to liberation is the ‘pure’ (*śuddha*) and ‘inseparable’ (*abheda*) ‘Three Jewels’ (*ratnatraya*). The ‘Three Jewels’ (*ratnatraya*) – right-perception (*samyaktva*, *samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyakcāritra*) – are not distinguished from the soul (*ātmā*). There is inseparable oneness in terms of space-points (*pradeśa*) between the quality (*guṇa*)

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and the possessor-of-quality (*guṇī*). The soul, established in the soul, itself becomes conduct (*cāritra*), knowledge (*jñāna*) and perception (*darśana*). In other words, the soul is of the nature of conduct (*cāritra*), knowledge (*jñāna*) and perception (*darśana*).

In order to explain these three to the worthy souls treading the path to liberation, from the empirical (*vyavahāra*) point-of-view, these are separated and described individually with their marks (*lakṣaṇa*).

Ācārya Kundakunda's *Niyamasāra*:

सुहअसुहवयणरयणं रायादीभाववारणं किच्चा ।  
अप्पाणं जो झायदि तस्स दु णियमं हवे णियमा ॥१२०॥

शुभ-अशुभ वचन-रचना तथा रागादिक भावों का निवारण करके जो आत्मा को ध्याता है, उसके नियम से 'नियम' - अर्थात् 'रत्नत्रय' जो नियम से करने योग्य है - होता है।

He, who meditates on the soul (*ātmā*) renouncing all speech-activity – auspicious (*śubha*) and inauspicious (*aśubha*) – and also dispositions of attachment (*rāga*), etc., as a rule, attains the indispensable '*niyama*', or, the 'Three Jewels' (*ratnatraya*).

सर्व संसारी जीवों के मोक्षमार्ग की योग्यता का निषेध -

**Not all worldly souls are eligible to tread the path to liberation -**

जेण विजाणदि सव्वं पेच्छदि सो तेण सोक्खमणुहवदि ।  
इदि तं जाणदि भविओ अभव्वसत्तो ण सदहदि ॥१६३॥

येन विजानाति सर्वं पश्यति स तेन सौख्यमनुभवति ।  
इति तज्जानाति भव्योऽभव्यसत्त्वो न श्रद्धत्ते ॥१६३॥

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अन्वयार्थ - [ येन ] जिससे (आत्मा मुक्त होने पर) [ सर्वं विजानाति ] सर्व को जानता है और [ पश्यति ] देखता है, [ तेन ] उससे [ सः ] वह [ सौख्यम् अनुभवति ] सौख्य का अनुभव करता है - [ इति तद् ] ऐसा [ भव्यः जानाति ] भव्य जीव जानता है, [ अभव्यसत्त्वः न श्रद्धते ] अभव्य जीव श्रद्धा नहीं करता है।

The potential (*bhavya*) soul (*jīva*) knows that the omniscience (*kevalajñāna*) knows all and sees all through own-soul (*ātmā*) and, through the same soul (*ātmā*), enjoys happiness. The non-potential (*abhavya*) soul (*jīva*) does not have such faith (*śraddhā*).

#### EXPLANATORY NOTE

The verse rules out the attainment of liberation (*mokṣa*) by all souls. The real cause of happiness is the non-perversion of the own-nature (*svabhāva*) of the soul (*ātmā*). The own-nature (*svabhāva*) of the soul (*ātmā*) is knowledge (*jñāna*) and perception (*darśana*). When these are challenged, the own-nature (*svabhāva*) of the soul gets perverted. Liberation means the absence of perversion. With the absence of perversion in the state of liberation (*mokṣa*), the soul enjoys ineffable, indestructible and unwavering happiness. The potential (*bhavya*) soul (*jīva*) knows this and engenders such disposition (*bhāva*); it only is worthy of attaining liberation (*mokṣa*). The non-potential (*abhavya*) soul (*jīva*) does not engender such disposition (*bhāva*); it, therefore, is not worthy of attaining liberation (*mokṣa*). The verse expounds that not all worldly souls (*jīva*) are worthy of attaining liberation (*mokṣa*).



पराश्रित दर्शन-ज्ञान-चारित्र का कथंचित बंधहेतुपना -  
 The 'Three Jewels' cause bondage and  
 also lead to liberation -

दंसणणाणचरित्ताणि मोक्खमग्गो त्ति सेविदव्वाणि ।  
 साधूहि इदं भणितं तेहिं दु बंधो व मोक्खो वा ॥१६४॥

दर्शनज्ञानचारित्राणि मोक्षमार्ग इति सेवितव्यानि ।  
 साधुभिरिदं भणितं तैस्तु बन्धो वा मोक्षो वा ॥१६४॥

अन्वयार्थ - [ दर्शनज्ञानचारित्राणि ] दर्शन-ज्ञान-चारित्र [ मोक्षमार्गः ]  
 मोक्षमार्ग है [ इति ] इसलिये [ सेवितव्यानि ] वे सेवन-योग्य हैं - [ इदम्  
 साधुभिः भणितम् ] ऐसा साधुओं ने कहा है, [ तैः तु ] परन्तु उनसे [ बन्धः  
 वा ] बंध भी होता है, [ मोक्षः वा ] मोक्ष भी होता है।

The ascetics (*śramaṇa, sādhu*) have said that perception (*darśana*), knowledge (*jñāna*) and conduct (*cāritra*) are the path to liberation (*mokṣa*). However, these cause bondage (*bandha*), and also lead to liberation (*mokṣa*).

#### EXPLANATORY NOTE

When the 'Three Jewels' of perception (*darśana*), knowledge (*jñāna*) and conduct (*cāritra*) are in association with the conduct based on the others - *paracāritra* or *parasamaya* - these cause bondage (*bandha*). It is like the clarified butter (*ghee*), though itself cool by nature, attains the nature of burning when in association with the fire that is opposite in nature. In the same way, though the 'Three Jewels' are the cause of liberation but become the cause of bondage when tainted with auspicious (*śubha*) dispositions (*bhāva*) - '*paracāritra*'.

The clarified butter (*ghee*) regains its cool nature when separated from the fire. Similarly, the 'Three Jewels' become the direct cause of

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liberation when rid of the auspicious (*śubha*) dispositions (*bhāva*) – ‘*paracāritra*’. It is for this reason that the conduct known as ‘*svacāritra*’ – to engage in own-soul through own-soul – is the direct cause of liberation (*mokṣa*).

Ācārya Amṛtacandra’s *Puruṣārthasiddhyupāya*:

असमग्रं भावयतो रत्नत्रयमस्ति कर्मबन्धो यः ।  
स विपक्षकृतोऽवश्यं मोक्षोपायो न बन्धनोपायः ॥२११॥

एकदेश रूप रत्नत्रय को पालन करने वाले पुरुष के जो कर्मबन्ध होता है वह रत्नत्रय के विपक्षभूत राग-द्वेष का किया हुआ होता है, रत्नत्रय नियम से मोक्ष का कारणभूत है, बन्ध का कारण नहीं है।

The bondage of karmas that takes place to those who partially nurture the ‘Three Jewels’ (*ratnatraya*) of right faith, right knowledge, and right conduct is due to the obstructive passions like attachment and aversion. The ‘Three Jewels’ certainly lead to liberation, and not to bondage.

रत्नत्रयमिह हेतुर्निर्वाणस्यैव भवति नान्यस्य ।  
आस्रवति यत्तु पुण्यं शुभोपयोगोऽयमपराधः ॥२२०॥

इस लोक में रत्नत्रय निर्वाण का ही कारण होता है, और किसी का – बन्ध आदि का – नहीं। फिर जो पुण्य का आस्रव होता है, यह अपराध शुभोपयोग का है।

The ‘Three Jewels’ (*ratnatraya*) of right faith, knowledge and conduct certainly lead to liberation, and not to any other state of existence. Due to the soul’s guilt (*aparādha*) of getting involved in virtuous dispositions (*śubhopayoga*), bondage of virtuous karmas takes place.

सूक्ष्म परसमय का स्वरूप -

The soul that believes that devotion to the *Arhat*, etc., provides release from misery is '*parasamaya*' -

अण्णाणादो णाणी जदि मण्णदि सुद्धसंपओगादो ।  
हवदि त्ति दुक्खमोक्खं परसमयरदो हवदि जीवो ॥१६५॥

अज्ञानात् ज्ञानी यदि मन्यते शुद्धसंप्रयोगात् ।  
भवतीति दुःखमोक्षः परसमयरतो भवति जीवः ॥१६५॥

अन्वयार्थ - [ शुद्धसंप्रयोगाद् ] शुद्ध-संप्रयोग से (शुभ भक्तिभाव से) [ दुःखमोक्षः भवति ] दुःख-मोक्ष (दुःख से मुक्त) होता है [ इति ] ऐसा [ यदि ] यदि [ अज्ञानात् ] अज्ञान के कारण [ ज्ञानी ] ज्ञानी [ मन्यते ] माने - तो वह [ परसमयरतः जीवः ] परसमयरत जीव [ भवति ] है।

If some knowledgeable-man (*jñānī*), due to ignorance - believes that stainless devotion (to the *Arhat*, etc.) - *śuddha-saṃprayoga* - is the cause of liberation from misery (*duḥkha*), he exhibits conduct based on the others - *paracāritra* or *parasamaya*.

#### EXPLANATORY NOTE

The knowledgeable-man (*jñānī*), sometimes, due to rise of nescience, believes that devotion to the supreme souls - like the *Arhat* and the advanced ascetics (*sādhu*) - provides release from misery (*duḥkha*). His enterprise based on such belief is called '*śuddha-saṃprayoga*'. At that time he becomes '*parasamaya*'.

If the same man wishes to get established in the uncontaminated pure-soul but is unable to observe absolute equanimity and supreme restraint (*saṃyama*), to escape from impure transformations, like

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anger (*krodha*), he engages in devotion to the supreme souls, like the *Arhat* and the advanced ascetics (*sādhu*). He becomes a right-believer-with-attachment (*sarāga samyagdr̥ṣṭi*) and his conduct, at that time, is based on the others – *parasamaya*. When such a worthy and knowledgeable-man (*jñānī*) is called ‘*parasamaya*’, will the man whose conduct is tainted black by the dirt of attachment (*rāga*), etc., not be called ‘*parasamaya*’?

*Ācārya Kundakunda’s Pravacanasāra:*

अरहंतादिसु भक्ती वच्छलदा पवयणाभिजुत्तेसु ।  
विज्जदि जदि सामण्णे सा सुहजुत्ता भवे चरिया ॥३-४६॥

जो मुनि-अवस्था में अर्हंतादि पञ्चपरमेष्ठियों में अनुराग और परमागमकर युक्त शुद्धात्म स्वरूप के उपदेशक महामुनियों में प्रीति अर्थात् जिस तरह गौ अपने बछड़े में अनुरागिणी होती है, उसी तरह प्रवर्ते तो वह शुभरागकर संयुक्त आचार की प्रवृत्ति 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.

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 the 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.

शुद्ध संप्रयोग में कथंचित बंधहेतुपना -

**From a certain point-of-view, devotion to the Arhat, etc.,  
is the cause of bondage -**

अरहंतसिद्धचेदियपवयणगणणाणभक्तिसंपण्णो ।

बंधदि पुण्णं बहुसो ण हु सो कम्मक्खयं कुणदि ॥१६६॥

अर्हत्सिद्धचैत्यप्रवचनगणज्ञानभक्तिसम्पन्नः ।

बध्नाति पुण्यं बहुशो न खलु स कर्मक्षयं करोति ॥१६६॥

अन्वयार्थ - [ अर्हत्सिद्धचैत्यप्रवचनगणज्ञानभक्तिसम्पन्नः ] अर्हत, सिद्ध, चैत्य (अर्हतादि की प्रतिमा), प्रवचन (शास्त्र), मुनिगण और ज्ञान के प्रति भक्ति-सम्पन्न जीव [ बहुशः पुण्यं बध्नाति ] बहुत पुण्य बांधता है, [ न खलु सः कर्मक्षयं करोति ] परन्तु वास्तव में वह कर्म का क्षय नहीं करता।

The soul (*jīva*) with devotion to the *Arhat*, the *Siddha*, their idols (*pratimā*), the Scripture (*āgama*, *śāstra*), the congregation of ascetics (*munigaṇa*), and the knowledge (*jñāna*), gets bound with excessive merit (*punya*). The fact is that it (such devotion) does not destroy the karmas.

#### EXPLANATORY NOTE

The soul (*jīva*) with devotion to the *Arhat*, etc., although with 'śuddha-saṃprayoga', but being stained with auspicious (*śubha*) attachment (*rāga*) is with auspicious-cognition (*śubhopayoga*). It is the cause of the bondage of excessive meritorious karmas. As a corollary, it does not cause the destruction of all karmas and, hence, cannot attain liberation (*mokṣa*). Even the slightest of attachment (*rāga*), albeit auspicious (*śubha*), needs to be given up.

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Ācārya Kundakunda's *Samayasāra*:

सोवण्णियं पि णियलं बंधदि कालायसं पि जह पुरिसं ।  
बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥४-२-१४६॥

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

Just as the shackle, whether made of gold or iron, confines a man, similarly the karma, whether auspicious (*śubha*) or inauspicious (*aśubha*), binds the soul (*jīva*) – both kinds of karmas are bondage.

शुद्धात्मा की अनुपलब्धि में राग का हेतुपना -

**Attachment (*rāga*) hinders the attainment of pure soul-substance -**

जस्स ह्दयेणुमेत्तं वा परदव्वम्हि विज्जदे रागो ।  
सो ण विजाणदि समयं सगस्स सव्वागमधरो वि ॥१६७॥

यस्य हृदयेऽणुमात्रो वा परद्रव्ये विद्यते रागः ।

स न विजानाति समयं स्वकस्य सर्वागमधरोऽपि ॥१६७॥

अन्वयार्थ - [ यस्य हृदये ] जिसके हृदय में [ परद्रव्ये ] परद्रव्य के प्रति [ अणुमात्रः वा ] अणुमात्र भी (लेशमात्र भी) [ रागः ] राग [ विद्यते ] वर्तता है [ सः ] वह [ सर्वागमधरः अपि ] भले ही सर्व आगमधर हो तथापि [ स्वकस्य समयं न विजानाति ] स्वकीय समय को नहीं जानता (अनुभव नहीं करता)।

The one who engenders in his heart even an iota of attachment (*rāga*) for the other-substance (*paradravya*), although he may have known the entire Scripture, he does not know the own-soul-substance – ‘*svasamaya*’.

### EXPLANATORY NOTE

The one whose heart has even an iota of attachment (*rāga*), although he may have known the entire Scripture, does not experience the pure, own-soul-substance that is utterly without-attachment.

The logical sequence is that first the attachment (*rāga*) for the objects of the senses must be given up, then, as the ‘*yogī*’ ascends the stages of spiritual-development (*guṇasthāna*), he establishes himself in the pure-soul (*śuddhātmā*). At this stage, the attachment (*rāga*) even for the *Arhat*, etc. is given up.

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रागांशमूलक दोष-परम्परा का निरूपण -

**Attachment (*rāga*) must result in bondage of karmas -**

धरिदुं जस्स ण सक्कं चित्तुब्भामं विणा दु अप्पाणं ।  
रोधो तस्स ण विज्जदि सुहासुहकदस्स कम्मस्स ॥१६८॥

धर्तुं यस्य न शक्यम् चित्तोद्भ्रामं विना त्वात्मानम् ।  
रोधस्तस्य न विद्यते शुभाशुभकृतस्य कर्मणः ॥१६८॥

अन्वयार्थ - [ यस्य ] जो [ चित्तोद्भ्रामं विना तु ] (राग के सद्भाव के कारण) चित्त के भ्रमण बिना [ आत्मानम् ] अपने को [ धर्तुम् न शक्यम् ] नहीं रख सकता [ तस्य ] उसके [ शुभाशुभकृतस्य कर्मणः ] शुभाशुभ कर्म का [ रोधः न विद्यते ] निरोध नहीं है।

For the one who (due to attachment, etc.) cannot control the wavering of his mind it is not possible to keep own-soul in its unalloyed state. He does not keep at bay the auspicious (*śubha*) and inauspicious (*aśubha*) karmas.

### EXPLANATORY NOTE

In this world (*loka*), devotion even to the *Arhat*, etc., is not without the disposition (*bhāva*) of attachment (*rāga*), however miniscule. The soul (*ātmā*), stained with attachment (*rāga*), cannot remain aloof from mental-inquisitiveness. The auspicious (*śubha*) and inauspicious (*aśubha*) karmas cannot remain at bay from such a soul (*ātmā*). The fundamental cause of continued worldly existence is the wavering of the mind due to attachment (*rāga*), etc.

रागादि विकल्प जाल का निःशेष-नाश करें -

**Observe complete detachment and  
indifference toward everything external -**

तस्मात्तन्निवृत्तिकामो निस्सङ्गो निर्ममो य भूत्वा पुनः ।  
सिद्धेषु कृणुति भक्तिं निर्व्वानं तेन प्राप्नोति ॥१६९॥

तस्मान्निवृत्तिकामो निस्सङ्गो निर्ममश्च भूत्वा पुनः ।  
सिद्धेषु करोति भक्तिं निर्व्वानं तेन प्राप्नोति ॥१६९॥

अन्वयार्थ - [ तस्मात् ] इसलिये [ निवृत्तिकामः ] मोक्षार्थी जीव [ निस्सङ्गः ] निःसंग [ च ] और [ निर्ममः ] निर्मम [ भूत्वा पुनः ] होकर [ सिद्धेषु भक्तिं ] सिद्धों की भक्ति [ करोति ] करता है, [ तेन ] इसलिये वह [ निर्व्वानं प्राप्नोति ] निर्व्वान को प्राप्त होता है।



Therefore, the soul (*jīva*) that aims at liberation (*mokṣa*), observing detachment (*niḥsaṅga*)<sup>1</sup> and indifference (*nirmama*)<sup>2</sup> toward everything external, does devotion (*bhakti*) to the *Siddha*. This way, it attains the state of liberation (*mokṣa*).

### EXPLANATORY NOTE

Association of the soul (*jīva*) with attachment (*rāga*) causes mental-inquisitiveness; mental-inquisitiveness is the cause of bondage of karmas. Therefore, the soul (*jīva*) that aims at liberation (*mokṣa*) must completely get rid of attachment (*rāga*). With complete destruction of attachment (*rāga*), the soul is able to observe detachment (*niḥsaṅga*) and indifference (*nirmama*) toward everything external. Such a soul, through observance of holy devotion (*bhakti*) to the *Siddha*, gets established in the tranquil and pure own-soul-substance (*śuddhātma-dravya*). It becomes 'svasamaya'. As it gets completely rid of karmas, it attains liberation (*mokṣa*).

Ācārya Pūjyapāda's *Samādhitantram*:

येनात्माऽबुद्ध्यतात्मैव परत्वेनैव चापरम् ।

अक्षयानन्तबोधाय तस्मै सिद्धात्मने नमः ॥१॥

जिसके द्वारा आत्मा को आत्मा रूप से ही जाना गया है और अन्य को - कर्मजनित मनुष्यादि-पर्यायरूप पुद्गल को - पररूप से ही जाना गया है, उस अविनाशी अनन्तज्ञान स्वरूप सिद्धात्मा को नमस्कार हो।

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1. Detachment (*niḥsaṅga*) is the opposite of 'sense-of-mine' (*mamakāra*) – 'This body is mine.'

2. Indifference (*nirmama*) is the opposite of 'self-consciousness' (*ahaṅkāra*) – 'I am the king.'

I make obeisance to the *Siddha* (the liberated soul), characterized by indestructible and infinite knowledge, who has known the (substance of) soul (*ātmā, jīva*) as nothing but the soul, and the non-soul (like the matter – *anātmā, ajīva*) as utterly distinct from the soul.

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भक्तिरूप परसमय-प्रवृत्ति भी परम्परा से मोक्ष का हेतु –  
**Devotion toward the *Siddha* is the cause of liberation, conventionally –**

सपयत्थं तित्थयरं अभिगदबुद्धिस्स सुत्तरोइस्स ।  
दूरतरं णिव्वाणं संजमतवसंपओत्तस्स ॥१७०॥

सपदार्थं तीर्थकरमभिगतबुद्धेः सूत्रोचिनः ।  
दूरतरं निर्वाणं संयमतपःसम्प्रयुक्तस्य ॥१७०॥

अन्वयार्थ – [ संयमतपः सम्प्रयुक्तस्य ] संयम-तप संयुक्त होने पर भी, [ सपदार्थं तीर्थकरम् ] नव पदार्थों तथा तीर्थकर (अर्हतादि पूज्य परमेष्ठी) के प्रति [ अभिगतबुद्धेः ] जिसकी बुद्धि का झुकाव वर्तता है और [ सूत्रोचिनः ] सुत्रों के प्रति जिसे रुचि (प्रीति) वर्तती है, उस जीव को [ निर्वाणं ] निर्वाण [ दूरतरं ] दूरतर है।

The soul (*jīva*) that, although equipped with restraint (*saṃyama*) and austerities (*tapa*), has inclination toward the nine objects (*padārtha, bhāva*) and the *Tīrthaṅkara*, and interest in the aphorisms (*sūtra*) of the Scripture (*āgama*), is far away from liberation (*mokṣa*).

.....

### EXPLANATORY NOTE

The worthy ascetic (*śramaṇa, muni*) is equipped with great restraint (*saṃyama*) and observes excellent austerities (*tapa*), external and internal. However, when, due to lack of extraordinary strength of the body, he is not able to stay in the soul-nature (*ātmasvabhāva*) for long, he gets inclined toward the Scripture (*āgama*) that expounds the nine objects (*padārtha*) and contains the life-stories of exalted souls of the *Tīrthaṅkara*, and other personages (*śalākā puruṣa*). Due to great restraint (*saṃyama*) and excellent austerities (*tapa*) he certainly breaks himself away from the cycle of transmigration, but not being in possession of the body with extraordinary strength he is not able to annihilate all karmas in this life itself. He is reborn as a heavenly-being (*vaimānika deva*) with great splendour and divine accomplishments (*ṛddhi*). Not swayed by this great splendour, he spends time in attending the majestic-pavilions (*samavasaraṇa*) of the existing *Tīrthaṅkara* in the five Videha regions, and makes obeisance to the supremely knowledgeable ‘*gaṇadhara*’ devas. He does not leave the attributes of the householder (*śrāvaka*) in the fourth stage of spiritual-development (*guṇasthāna*) – ‘*asaṃyatasamyagdṛṣṭi*’. After thus spending long period of time as a celestial-being (*deva*) he is born again as a human-being (*manuṣya*) with unimaginable splendour, like that of the king-of-kings (*cakravartī*). Because of the noble observations (*bhāvanā*) of his earlier incarnation as an ascetic (*śramaṇa, muni*), he does not get attached to the newly-acquired splendours and, at an appropriate time, adopts the noblest of pursuits, the Jaina-ordination (*jinadīkṣā*). Due to observance of the supreme meditation (*samādhi*), he now attains liberation (*mokṣa*).

Ācārya Samantabhadra’s *Ratnakaraṇḍaka-śravakācāra*:

देवेन्द्रचक्रमहिमानममेयमानम्  
 राजेन्द्रचक्रमवनीन्द्रशिरोर्चनीयम् ।  
 धर्मेन्द्रचक्रमधरीकृतसर्वलोकं  
 लब्ध्वा शिवं च जिनभक्तिरूपैति भव्यः ॥४१॥

.....

जिनेन्द्रदेव का भक्त सम्यग्दृष्टि पुरुष अपरिमित प्रतिष्ठा अथवा ज्ञान से सहित इन्द्रसमूह की महिमा को, मुकुटबद्ध राजाओं के मस्तकों से पूजनीय चक्रवर्ती के चक्ररत्न को और समस्त लोक को नीचा करने वाले तीर्थंकर के धर्मचक्र को प्राप्त कर मोक्ष को प्राप्त होता है।

The worthy (*bhavya*) devotee of Lord Jina attains the supreme glory and knowledge appertaining to the lord of the devas, the divine '*cakraratna*' of the king-of-kings (*cakravartī*) in front of whom the crowned kings must bow down, the divine wheel of dharma (*dharmacakra*) of the *Tīrthaṅkara*, and finally, liberation (*mokṣa*).

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जो अर्हतादि की भक्ति में लीन है वह उसी भव से मोक्ष को नहीं पाता है -  
**Devotion to the Arhat, etc., does not lead  
to liberation in the same birth -**

अरहंतसिद्धचैदियपवयणभक्तो परेण णियमेण ।  
जो कुणदि तवोकम्मं सो सुरलोगं समादियदि ॥१७१॥

अर्हत्सिद्धचैत्यप्रवचनभक्तः परेण नियमेन ।  
यः करोति तपःकर्म स सुरलोकं समादत्ते ॥१७१॥

अन्वयार्थ - [ यः ] जो ( जीव ) [ अर्हत्सिद्धचैत्यप्रवचनभक्तः ] अर्हत, सिद्ध, चैत्य ( अर्हतादि की प्रतिमा ) और प्रवचन ( शास्त्र ) के प्रति भक्तियुक्त वर्तता हुआ, [ परेण नियमेन ] परम संयम सहित [ तपःकर्म ] तपकर्म ( तपरूप कार्य ) [ करोति ] करता है, [ सः ] वह [ सुरलोकं ] देवलोक को [ समादत्ते ] सम्प्राप्त करता है।

The soul (*jīva*) which, with devotion to the *Arhat*, the *Siddha*, their idols (*pratimā*) and the Scripture (*āgama*, *śāstra*, *jinavāṇī*), observes supreme-restraint (*parama saṁyama*) and performs austerities (*tapa*), goes to the celestial-world (*devaloka*).

#### EXPLANATORY NOTE

The verse highlights that activities like devotion to the *Arhat* are a kind of obstruction to the direct (*sākṣāt*) path to liberation. Such devotion is minute attachment (*rāga*), though auspicious (*śubha*). The soul (*jīva*) with such devotion certainly gets soiled with karmas and becomes incapable of attaining liberation (*mokṣa*) in the present life, notwithstanding the supreme-restraint (*parama saṁyama*) and the austerities (*tapa*). It attains rebirth as a celestial-being (*deva*) with abundance of the pleasures of the senses. This rebirth is an obstruction (*antarāya*) in the direct (*sākṣāt*) path to liberation (*mokṣa*). It would attain liberation (*mokṣa*) in another birth as a human-being (*manuṣya*), after getting established in the pure-soul-substance (*śuddhātmatattva*).



साक्षात् मोक्षमार्ग का सार वीतरागता है, यह इस शास्त्र का तात्पर्य है -  
**To be without-attachment (*vītarāga*) is  
the direct path to to liberation -**

तम्हा णिव्वुदिकामो रागं सव्वत्थ कुणदु मा किंचि ।  
सो तेण वीदरागो भवियो भवसायरं तरदि ॥१७२॥

तस्मान्निर्वृत्तिकामो रागं सर्वत्र करोतु मा किञ्चित् ।  
स तेन वीतरागो भव्यो भवसागरं तरति ॥१७२॥

अन्वयार्थ - [ तस्मात् ] इसलिये [ निर्वृत्तिकामः ] मोक्षाभिलाषी जीव  
[ सर्वत्र ] सर्वत्र [ किञ्चित् रागं ] किञ्चित् भी राग [ मा करोतु ] न करो,  
[ तेन ] ऐसा करने से [ भव्यः ] वह भव्य जीव [ वीतरागः ] वीतराग होकर  
[ भवसागरं तरति ] भवसागर को तरता है।

Therefore, O liberation (*mokṣa*) seeking soul! Do not entertain even the slightest of attachment (*rāga*) for any object. This way, the potential (*bhavya*) soul (*jīva*) becomes without-attachment (*vītarāga*) and crosses the ocean of worldly-existence (*saṃsāra*).

#### EXPLANATORY NOTE

This Scripture (*śāstra*) expounds the direct (*sākṣāt*) path to liberation (*mokṣa*) which consists in non-flickering light of consciousness that is utterly-untainted (*nirupādhi*) and without-attachment (*vītarāga*). Therefore, for the attainment of the infinite attributes of liberation, including infinite-knowledge (*kevalajñāna*), the potential soul (*jīva*) treading this path should become '*samayāsāra*', i.e., relying on the soul itself - *svasamaya*. It should not have attachment (*rāga*) even toward the *Arhat*. This state of without-attachment (*vītarāga*) is the

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sure means of crossing the ocean (*sāgara*) of worldly-existence (*saṃsāra*) and of attaining liberation (*mokṣa*), marked by attributes such as infinite-knowledge (*kevalajñāna*). Existence in the ocean (*sāgara*) of worldly-existence (*saṃsāra*) is just the opposite of existence in the eternal state of liberation. The ocean (*sāgara*) of worldly-existence (*saṃsāra*) is full of cruel animals in form of birth, old-age and death, it has brackish water in form of miseries (*duḥkha*), its strong waves are the desires of the pleasures of the senses and auspicious (*śubha*) and inauspicious (*aśubha*) inquisitiveness of the mind, and the oceanic-fire (*baḍavānala*) in form of cravings and anxiety causes burning from within.

Attainment of the state of without-attachment (*vītarāga*) is the essence of this Scripture (*śāstra*). This state is attained by relying on both points-of-view, the real (*niścaya*) and the empirical (*vyavahāra*). When applied in relation to each other, these two points-of-view become the goal (*sādhyā*) and the achiever (*sādḥaka*) of each other. Absolutist reliance on any of these cannot provide liberation. This is explained now.

The real (*niścaya*) path to liberation consists in realization of the pure soul-substance that itself is indiscrete Three-Jewels (*abheda ratnatraya*) – perception (*darśana*), knowledge (*jñāna*) and conduct (*cāritra*). The empirical (*vyavahāra*) path to liberation consists in the discrete Three-Jewels (*bheda ratnatraya*). Some put their faith only on the empirical (*vyavahāra*) path – auspicious conduct (*cāritra*) – ignoring altogether the real (*niścaya*) path. They continue to wander in worldly-existence (*saṃsāra*), albeit with some auspicious interregnums, like birth as a celestial-being (*deva*). Some though have faith on the real (*niścaya*) path but unable to pursue it in letter and spirit, follow only the auspicious conduct (*cāritra*). They become right-believers-with-attachment (*sarāga samyagdr̥ṣṭi*) and attain liberation conventionally.

Those who take recourse to the real (*niścaya*) path to liberation in an absolutist manner and not being able to establish themselves in the state of without-attachment (*vītarāga*) as required, start criticizing

and undermining activities – the six essential-duties (*āvaśyaka*), including equanimity '*sāmāyika*', of the ascetic (*śramaṇa*), and giving-of-gift (*dāna*) and adoration (*pūjā*) of the supreme-beings, of the householder (*śrāvaka*). Being off-track from both the paths – real (*niścaya*) and empirical (*vyavahāra*) – they get themselves bound with karmas.

However, those who understand the real (*niścaya*) as well as the empirical (*vyavahāra*) path to liberation but are not able to follow the pure conduct as stipulated, engage themselves in auspicious activities like giving-of-gift (*dāna*) and adoration (*pūjā*) of the supreme-beings. They attain liberation conventionally.

The two points-of-view, the real (*niścaya*) and the empirical (*vyavahāra*), are the objective (*sādhyā*) and the achiever (*sādhaka*) in relation to each other. Relying on both points-of-view, the supreme-ascetic (*yogī*) reaches the stage of supreme-meditation (*parama-samādhi*) that is free from all attachment (*rāga*) and inquisitiveness (*vikalpa*). Such supreme-meditation (*parama-samādhi*) leads to liberation (*mokṣa*).

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।

प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥८॥

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

Only the disciple who, after understanding the true nature of substances from both the transcendental as well as the empirical points-of-view and becomes unbiased towards any of these, gets the full benefit of the teachings.



अपनी प्रतिज्ञा की पूर्णता सूचित करने वाली इस शास्त्र की समाप्ति -  
**This indicates the accomplishment of the pledge  
 made in the beginning -**

मग्गप्पभावणट्ठं पवयणभत्तिप्पचोदिदेण मया ।  
 भणियं पवयणसारं पंचत्थियसंग्रहं सुत्तं ॥१७३॥

मार्गप्रभावनार्थं प्रवचनभक्तिप्रचोदितेन मया ।  
 भणितं प्रवचनसारं पञ्चास्तिकसंग्रहं सूत्रम् ॥१७३॥

अन्वयार्थ - [ प्रवचनभक्तिप्रचोदितेन मया ] प्रवचन की भक्ति से प्रेरित  
 ऐसे मैंने [ मार्गप्रभावानार्थं ] मार्ग की प्रभावना के हेतु [ प्रवचनसारं ] प्रवचन  
 के सारभूत [ पंचास्तिकसंग्रहं सूत्रम् ] 'पंचास्तिकाय-संग्रह' सूत्र [ भणितम् ]  
 कहा।

Moved by my devotion to the Scripture and with the aim  
 of propagation of the true path, I have composed this  
 'Pañcāstikāya-saṅgraha', the essence of the Doctrine of  
 Lord Jina.

#### EXPLANATORY NOTE

The true path to liberation really is the disinterest in the worldly-  
 existence (*saṃsāra*), the body (*śarīra*), and the objects of the senses.  
 Or, it is the experience of the pure-soul. The propagation of the true  
 path is accomplished by treading the path and also by enlightening  
 others. Therefore, moved by my devotion to the Scripture (*āgama*), I  
 have composed this 'Pañcāstikāya-saṅgraha'. In this treatise, I have  
 articulated, briefly, the nature of the objects (*vastu, padārtha, bhāva*)  
 through the five substances with bodily-existence (*astikāya*) and six  
 substances (*dravya*), etc. This treatise, therefore, is the essence of the  
 Scripture (*āgama*) that comprises twelve-parts (*dvādaśaṅga*).

.....

This '*Pañcāstikāya-saṃgraha*' has been composed for the benefit of the disciples (*śiṣya*) who are keen to know the Reality. The ascetic (*sādhu*, *śramaṇa*, *muni*) is a disciple (*śiṣya*) when he is in the process of acquiring knowledge through learning.

For the benefit of the worthy disciples (*śiṣya*), *Ācārya* Jayasena, the commentator, has outlined six stages in the life of the ascetic (*sādhu*, *śramaṇa*, *muni*):

1. दीक्षाकाल – *dīkṣā-kāla* – The time when a potential soul (*jīva*) whose worldly-existence (*saṃsāra*) is nearing end goes to a worthy Preceptor (*Ācārya*) endowed with the real (*nīścaya*) as well as the empirical (*vyavahāra*) 'Three Jewels' (*ratnatraya*), and adopts the Jaina-ordination (*jinadīkṣā*) by discarding all possessions, external and internal. This is the '*dīkṣā-kāla*'.
2. शिक्षाकाल – *śikṣā-kāla* – After the ordination, the disciple studies the nature of the real (*nīścaya*) and the empirical (*vyavahāra*) 'Three Jewels' (*ratnatraya*) through the Scripture; this period is the '*śikṣā-kāla*'.
3. गणपोषणकाल – *gaṇapoṣaṇa-kāla* – After the '*śikṣā-kāla*', the ascetic, established in the real (*nīścaya*) and the empirical (*vyavahāra*) 'Three Jewels' (*ratnatraya*), gives discourses to other potential souls on the pure-soul-substance. This is the '*gaṇapoṣaṇa-kāla*'.
4. आत्मसंस्कारकाल – *ātmasaṃskāra-kāla* – After the '*gaṇapoṣaṇa-kāla*', the ascetic discards his congregation and gets established in the pure-soul-substance; he remains immersed in own-soul. This is the '*ātmasaṃskāra-kāla*'.
5. सल्लेखनाकाल – *sallekhanā-kāla* – The ascetic gradually weakens his passions (*kaṣāya*); this is *bhāva-sallekhanā*. He also gradually emaciates his body; this is *dravya-sallekhanā*. The time involved in both these is the '*sallekhanā-kāla*'.
6. उत्तमार्थकाल – *uttamārtha-kāla* – At the end of the '*sallekhanā-kāla*' the ascetic completes his time by engaging in true

.....

adoration (*ārādhana*) of the soul-substance in four ways: a) faith, b) knowledge, c) conduct, and d) getting-rid-of-desires (*icchā nirodha*) or austerities (*tapa*). For those with the most-auspicious-body (*carama-sarīri*) these four adoration (*ārādhana*) lead to liberation in the same life; for others it may take a few more lives. This is the '*uttamārtha-kāla*'.

The ascetic may attain perfect-knowledge (*kevalajñāna*) in any of these six stages. It is not necessary that the ascetic must go through all the six stages.

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इस प्रकार आचार्य कुन्दकुन्द विरचित पंचास्तिकाय-संग्रह ग्रन्थराज का नव पदार्थ मोक्षमार्ग प्ररूपक नामक द्वितीय महा-अधिकार समाप्त हुआ।

This completes the second mega-chapter of Ācārya Kundakunda's '*Pañcāstikāya-saṃgraha*' outlining the nine objects (*padārtha*) and the path to liberation.



This concludes  
**Ācārya Kundakunda's *Pañcāstikāya-saṃgraha***  
 – With Authentic Explanatory Notes in English  
**(The Jaina Metaphysics)**

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

*I bow down at the Worshipful Feet of Ācārya Amṛtacandra and  
 Ācārya Jayasena whose commentaries on Ācārya  
 Kundakunda's '*Pañcāstikāya-saṃgraha*' instilled in me,  
 feeble in intellect, the fortitude to take up this work.*

*At the conclusion of this worthy endeavour I adore and  
worship the Lotus Feet of Lord Śīṭalanātha,  
the tenth Tīrthaṅkara, for continued propitiousness:*

*Ācārya Samantabhadra's Svayambhūstotra:*

न शीतलाश्चन्दनचन्द्ररश्मयो न गाङ्गाम्भो न च हारयष्टयः ।  
यथा मुनेस्तेऽनघवाक्यरश्मयः शाम्बुगर्भाः शिशिरा विपश्चिताम् ॥ (10-1-46)

हे भगवन् ! आप ज्ञानी (श्री शीतलनाथ भगवान्) की वीतरागमई जल से भरी हुई व पाप-रहित निर्दोष वचन रूपी किरणें भेद-ज्ञानी जीवों को जैसी शीतलता या सुख-शान्ति देने वाली होती हैं उस प्रकार संसार-ताप हरण करने वाली न चन्दन है, न चन्द्रमा की किरणें हैं, न गंगा नदी का जल है और न ही मोतियों की मालाएँ हैं।

O Lord Śīṭalanātha! The rays of your unblemished words, bathed in the cool water of passionless and ineffable peace, are more soothing to the aspirant after Truth than the paste of sandalwood, the rays of the moon, the water of the Ganges and the garland of pearls.



## INDEX OF VERSES

### गाथा अनुक्रमणिका

गाथा	--- Verse No.	Page
<b>अ</b>		
अगुरुगलघुगेहिं सया तेहिं	--- 84	166
अगुरु लहुगा अणता तेहिं	--- 31	75
अण्णाणादो णाणी जदि	--- 165	315
अण्णोण्णं पविसंता दिंता	--- 7	17
अत्ता कुणदि सभावं तत्थ	--- 65	132
अभिवंदिऊण सिरसा	--- 105	203
अरसमरूवमगंधं अब्बत्त	--- 127	237
अरहंतसिद्धचेदियपवयणगण	--- 166	317
अरहंतसिद्धचेदियपवयणभत्तो	--- 171	324
अरहंत सिद्धसाहुसु भत्ती	--- 136	252
अविभत्तमणण्णत्तं दव्वगुणाणं	--- 45	100
अंडेसु पवड्डंता गब्भत्था	--- 113	218
<b>आ</b>		
आगासकालजीवा धम्माधम्मा	--- 97	186
आगासकालपुग्गलधम्माधम्मेस	--- 124	234
आगासं अवगासं	--- 92	180
आदेसमेत्तमुत्तो धादुचदुक्कस्स	--- 78	153
आभिणिसुदोधिमणकेवलाणि	--- 41	92
आसवदि जेण पुण्णं पावं	--- 157	299
<b>इ</b>		
इंदसदवंदियाणं	--- 1	3
इंदियकसायसण्णा	--- 141	259

गाथा	--- Verse No.	Page
<b>उ</b>		
उदयं जह मच्छाणं	--- 85	168
उदयेण उवसमेण य	--- 56	118
उद्दंसमसयमक्खियमधुकरभमरा	--- 116	221
उप्पत्ती व विणासो दव्वस्स	--- 11	24
उवओगो खलु दुविहो	--- 40	90
उवभोज्जमिदिएहिं य	--- 82	163
उवसंतखीणमोहो मग्गं	--- 70	139
<b>ए</b>		
एक्को चेव महप्पा सो	--- 71	141
एदे कालागासा	--- 102	196
एदे जीवणिकाया पंचविहा	--- 112	217
एदे जीवणिकाया देहप्पविचारमस्सिदा	--- 120	228
एयरसवण्णगंधं दो फासं	--- 81	160
एवमभिगम्म जीवं अण्णेहिं	--- 123	233
एवं कत्ता भोत्ता होज्जं	--- 69	138
एवं पवयणसारं पंचत्थियसंगहं	--- 103	200
एवं भावमभावं भावाभावं	--- 21	47
एवं सदो विणासो असदो	--- 19	43
एवं सदो विणासो असदो जीवस्स	--- 54	115
<b>ओ</b>		
ओगाढगाढणिचिदो पोग्गलकायेहिं	--- 64	131
<b>क</b>		
कम्ममलविप्पमुक्को उद्धुं लोगस्स	--- 28	69
कम्मस्साभावेण य सव्वण्हू	--- 151	285

गाथा	--- Verse No.	Page
कम्मं कम्मं कुव्वदि जदि सो	--- 63	130
कम्मं पि सगं कुव्वदि सेण	--- 62	127
कम्मं वेदयमाणो जीवो भावं	--- 57	120
कम्माणं फलमेक्को एक्को	--- 38	87
कम्मेण विणा उदयं जीवस्स	--- 58	122
कालो त्ति य ववदेसो	--- 101	194
कालो परिणामभवो परिणामो	--- 100	192
कुव्वं सगं सहावं अत्ता	--- 61	126
केचित्तु अणा-वण्णा	--- 32	75
कोधो व जदा माणो माया	--- 138	255
<b>ख</b>		
खंधं सयलसमत्थं तस्स दु अद्धं	--- 75	147
खंधा य खंधदेसा खंधपदेसा	--- 74	146
खीणे पुव्वणिबद्धे गदिणामे	--- 119	226
<b>ग</b>		
गदिमधिगदस्स देहो देहादो	--- 129	241
<b>च</b>		
चरियं चरदि सगं सो जो	--- 159	302
चरिया पमादबहुला कालुस्सं	--- 139	256
<b>छ</b>		
छक्कापक्कमजुत्तो उवउत्तो	--- 72	141
<b>ज</b>		
जदि हवदि गमणहेदू	--- 94	182
जदि हवदि दव्वमण्णं गुणदो	--- 44	98

गाथा	--- Verse No.	Page
जम्हा उवरिट्ठाणं सिद्धाणं	--- 93	181
जम्हा कम्मस्स फलं विसयं	--- 133	249
जस्स जदा खलु पुण्णं जोगे	--- 143	270
जस्स ण विज्जदि रागो दोसो	--- 142	269
जस्स ण विज्जदि रागो दोसो मोहो	--- 146	275
जस्स ह्दिदयेणुमेत्तं वा	--- 167	318
जह पउमरायरयणं खित्तं खीरे	--- 33	78
जह पुग्गलदव्वाणं बहुप्पयारेहिं	--- 66	134
जह हवदि धम्मदव्वं तह त	--- 86	169
जं सुहमसुहमुदिण्णं भावं रत्तो	--- 147	277
जाणदि पस्सदि सव्वं इच्छदि	--- 122	231
जादो अलोगलोगो जेसिं	--- 87	170
जादो सयं स चेदा सव्वण्हू	--- 29	71
जायदि जीवस्सेवं भावो	--- 130	241
जीवसहावं णाणं अप्पडिहददंसणं	--- 154	293
जीवा अणाइणिहणा संता	--- 53	113
जीवाजीवा भावा पुण्णं पावं	--- 108	210
जीवा पुग्गलकाया धम्माधम्मा	--- 4	11
जीवा पुग्गलकाया आयासं	--- 22	49
जीवा पुग्गलकाया अण्णोण्णा-	--- 67	135
जीवापुग्गलकाया धम्माधम्मा	--- 91	178
जीवा पुग्गलकाया सह सक्किरिया	--- 98	188
जीवा संसारत्था णिव्वादा	--- 109	212
जीवो त्ति हवदि चेदा	--- 27	64
जीवो सहावणियदो	--- 155	295
जूगागुंभीमक्कणपिपीलिया	--- 115	220
जे खलु इंदियगेज्झा विसया	--- 99	190

.....



गाथा	--- Verse No.	Page
जेण विजाणदि सव्वं पेच्छदि	--- 163	311
जेसिं अत्थि सहाओ गुणेहिं	--- 5	13
जेसिं जीवसहावो णत्थि	--- 35	81
जो खलु संसारत्थो जीवो	--- 128	241
जोगणिमित्तं गहणं जोगो	--- 148	280
जो चरदि णादि पेच्छदि	--- 162	310
जो परदव्वम्मि सुहं असुहं	--- 156	297
जो सव्वसंगमुक्को णणमणो	--- 158	300
जो संवरेण जुत्तो अप्पट्टपसाधगो	--- 145	274
जो संवरेण जुत्तो णिज्जरमाणोध	--- 153	289
<b>ण</b>		
ण कुदोचि वि उप्पण्णो जम्हा	--- 36	83
णत्थि चिरं वा खिप्पं मत्तारहिदं	--- 26	61
ण य गच्छदि धम्मत्थी गमणं	--- 88	172
ण वियप्पदि णाणादो णाणी	--- 43	96
ण हि इंदियाणि जीवा काया	--- 121	230
ण हि सो समवायादो अत्थंतरिदो	--- 49	108
णाणं धणं च कुव्वदि धणिणं	--- 47	105
णाणावरणादीया भावा जीवेण	--- 20	45
णाणी णाणं च सदा	--- 48	106
णिच्चो णाणवकासो ण	--- 80	158
णिच्छयणयेण भणिदो तिहि	--- 161	307
णेरइयतिरियमणुआ देवा इदि	--- 55	116
<b>त</b>		
तम्हा कम्मं कत्ता भावेण	--- 68	136
तम्हा धम्माधम्मा गमणट्टिदिकारणाणि	--- 95	183

.....

गाथा	--- Verse No.	Page
तम्हा णिव्वुदिकामो णिस्संगो	--- 169	320
तम्हा णिव्वुदिकामो रागं सव्वत्थ	--- 172	326
ति त्थावरतणुजोगा अणिलाणलकाइया	--- 111	215
तिसिदं बुभुक्खिदं वा दुहिदं	--- 137	254
ते चेव अत्थिकाया	--- 6	16
<b>द</b>		
दवियदि गच्छदि ताइं ताइं	--- 9	20
दव्वं सल्लक्खणयं	--- 10	22
दव्वेण विणा ण गुणा	--- 13	28
दंसणणाणचरित्ताणि मोक्खमग्गो	--- 164	313
दंसणणाणसमग्गं ज्ञाणं णो	--- 152	288
दंसणणाणाणि तहा जीवणिबद्धाणि	--- 52	111
दंसणमवि चक्खुजुदं अचक्खुजुदमवि	--- 42	94
देवा चउण्णिकाया मणुया	--- 118	224
<b>ध</b>		
धम्मत्थिकायमरसं अवण्णगंधं	--- 83	164
धम्मादीसद्दहणं सम्मत्तं	--- 160	304
धम्माधम्मागासा अपुधब्भूदा	--- 96	184
धरिदुं जस्स ण सक्कं चित्तुब्भामं	--- 168	319
<b>प</b>		
पज्जयविजुदं दव्वं दव्वविजुत्ता	--- 12	27
पयडिड्ढिदिअणुभागप्पदेसबंधेहिं	--- 73	144
पाणेहिं चदुहिं जीवदि	--- 30	73
पुढवी य उदगमगणी वाउवणप्फदि	--- 110	214

गाथा	--- Verse No.	Page
<b>ब</b>		
बादरसुहुमगदाणं खंधाणं	--- 76	149
<b>भ</b>		
भावस्स णत्थि णासो णत्थि	--- 15	35
भावा जीवादीया जीवगुणा	--- 16	37
भावो कम्मणिमित्तो कम्मं पुण	--- 60	125
भावो जदि कम्मकदो अत्ता	--- 59	123
<b>म</b>		
मग्गप्पभावणट्ठं पवयणभत्तिप्पचोदिदेण	--- 173	329
मणुसत्तणेण णट्ठो देही	--- 17	39
मुणिऊण एतदट्ठं तदणुगमणुज्जदो	--- 104	201
मुत्तो फासदि मुत्तं मुत्तो मुत्तेण	--- 134	250
मोहो रागो दोसो चित्तपसादो	--- 131	244
<b>र</b>		
रागो जस्स पसत्थो अणुकंपासंसिदो	--- 135	251
<b>व</b>		
वण्णरसगंधफासा परमाणुरूविदा	--- 51	111
ववगदपणवण्णरसो	--- 24	52
ववदेसा संठाणा संखा	--- 46	102
विज्जदि जेसिं गमणं ठाणं	--- 89	174
<b>स</b>		
सण्णाओ य तिलेस्सा इंदियवसदा	--- 140	257
सत्ता सव्वपयत्था सविस्सरूवा	--- 8	18
सद्दो खंधप्पभवो खंधो	--- 79	156

गाथा	--- Verse No.	Page
सपयत्थं तित्थयरं अभिगदबुद्धिस्स	--- 170	322
सब्भावसभावाणं जीवाणं	--- 23	50
समओ णिमिसो कट्ठा कला	--- 25	56
समणमुहुग्गदमट्ठं चदुग्गदिणिवारणं	--- 2	7
समवत्ती समवाओ अपुधब्भूदो	--- 50	109
समवाओ पंचणहं समउ	--- 3	9
सम्मत्तणाणजुत्तं चारित्तं	--- 106	205
सम्मत्तं सद्वहणं भावाणं	--- 107	207
सव्वत्थ अत्थि जीवो ण य	--- 34	79
सव्वे खलु कम्मफलं थावरकाया	--- 39	89
सव्वेसिं खंधाणं जो अंतो	--- 77	151
सव्वेसिं जीवाणं सेसाणं	--- 90	176
सस्सदमध उच्छेदं भव्वमभव्व	--- 37	85
संठाणा संघादा वण्णरसप्फासगंधसद्दा	--- 126	237
संबुक्कमादुवाहा संखा सिप्पी	--- 114	219
संवरजोगेहिं जुदो तवेहिं जो	--- 144	272
सिय अत्थि णत्थि उहयं	--- 14	29
सुरणरणारयत्तिरिया	--- 117	222
सुहदुक्खजाणणा वा हिदपरियम्मं	--- 125	236
सुहपरिणामो पुण्णं असुहो	--- 132	246
सो चेव जादि मरणं जादि	--- 18	41
	ह	
हेदुमभावे णियमा जायदि	--- 150	285
हेदू चदुव्वियप्पो अट्टवियप्पस्स	--- 149	283



## INDEX OF SCRIPTURAL EXCERPTS

### शास्त्रोद्धरण अनुक्रमणिका

<i>Name of the Scripture</i>	कारिका/श्लोक/गाथा	क्रमांक	<i>Page</i>
<b>Ācārya Amṛtacandra's Puruṣārtha- siddhyupāya</b>	--- जीवकृतं परिणामं	( १२ )	121
	--- एवमयं कर्मकृतैर्भावैर-	( १४ )	139
	--- सम्यक्त्वबोधचारित्रलक्षणो	( २२२ )	306
	--- असमग्रं भावयतो रत्नत्रय	( २११ )	314
	--- रत्नत्रयमिह हेतुनिर्वाणस्यैव	( २२० )	314
	--- व्यवहारनिश्चयो यः प्रबुध्य	( ८ )	328
<b>Ācārya Guṇabhadra's Ātmānuśāsana</b>	--- करोतु न चिरं घोरं तपः	( २१२ )	2
<b>Ācārya Kundakunda's Niyamasāra</b>	--- तस्स मुहग्गदवयणं	( ८ )	8
	--- समयावलिभेदेण दु	( ३१ )	57
	--- णट्टट्टकम्मबंधा	( ७२ )	70
	--- अत्तादि अत्तमज्झं अत्तंतं	( २६ )	152
	--- धाउचउक्कस्स पुणो जं	( २५ )	154
	--- एयरसरूवगंधं दोफासं	( २७ )	161
	--- णियभावं णवि मुच्चइ	( ९७ )	308
	--- सुहअसुहवयणरयणं	( १२० )	311
<b>Ācārya Kundakunda's Pravacanasāra</b>	--- उप्पादो य विणासो	( १-१८ )	25
	--- अत्थि त्ति य णत्थि त्ति	( २-२३ )	33
	--- ण भवो भंगविहीणो	( २-८ )	36
	--- वदिवददो तं देसं तस्सम	( २-४७ )	52
	--- समओ दु अप्पदेसो	( २-४६ )	57
	--- सपरं बाधासहिदं	( १-७६ )	72
	--- जादं सयं समत्तं	( १-५९ )	72

.....

<i>Name of the Scripture</i>	कारिका/श्लोक/गाथा	क्रमांक	<i>Page</i>
<b>Ācārya Kundakunda's Pravacanasāra (contd.)</b>	--- पाणं अथवियप्पो कम्मं	( २-३२ )	88
	--- आदा पाणपमाणं पाणं	( १-२३ )	97
	--- लिंगोहिं जेहिं दव्वं	( २-३८ )	99
	--- आदा कम्ममलिमसो	( २-२९ )	133
	--- वण्णरसगंधफासा विज्जते	( २-४० )	155
	--- लोगालोगेसु णभो	( २-४४ )	185
	--- उप्पादो पद्धंसो विज्जदि	( २-५० )	193
	--- फासो रसो य गंधो	( १-५६ )	240
	--- अरसमरूवमगंधं	( २-८० )	240
	--- परिणमदि जदा अप्पा	( २-९५ )	245
	--- उपयोगो यदि हि शुभः	( २-६४ )	278
	--- रत्तो बंधदि कम्मं मुच्चदि	( २-८७ )	284
	--- संपज्जदि णिव्वाणं	( १-६ )	295
	--- समसत्तुबंधुवग्गो	( ३-४१ )	303
	--- अरहंतादिसु भत्ती	( ३-४६ )	314
<b>Ācārya Kundakunda's Samayasāra</b>	--- एदेहि य संबंधो जहेव	( २-१९-५७ )	80
	--- जीवादीसहहणं सम्मत्तं	( ४-११-१५५ )	209
	--- जीवो चरित्तदंसणणाण-	( १-२-२ )	294
	--- सोवण्णिणयं पि णियलं	( ४-२-१४६ )	318
<b>Ācārya Māilladhavala's Nayacakko</b>	--- रुंधिय छिद्दसहस्से	( १५५ )	268
<b>Ācārya Nemicandra's Dravyasaṃgraha</b>	--- दव्वपरिवट्टरूवो जो	( २१ )	62
	--- लोयायासपदेसे इक्कक्के	( २२ )	63
	--- तिक्काले चदुपाणा	( ३ )	65
	--- पोंगलकम्मादीणं कत्ता	( ८ )	66

.....

Index of Scriptural Excerpts

Name of the Scripture	कारिका/श्लोक/गाथा	क्रमांक	Page
<b>Ācārya Nemicandra's Dravyasaṃgraha (Contd.)</b>	--- ववहारा सुहदुक्खं	( ९ )	67
	--- अणुगुरुदेहपमाणो	( १० )	68
	--- उवओगो दुवियप्पो	( ४ )	92
	--- गइपरिणयाण धम्मो	( १७ )	175
	--- ठाणजुदाण अधम्मो	( १८ )	175
	--- धम्माऽधम्मा कालो	( २० )	179
	--- चेदणपरिणामो जो	( ३४ )	270
	--- जहकालेण तवेण य	( ३६ )	273
	--- बञ्जदि कम्मं जेण दु	( ३२ )	279
	--- बहिरब्भंतरकिरियारोहो	( ४६ )	301
---	रयणत्तयं ण वट्टइ अप्पाणं	( ४० )	309
<b>Ācārya Pūjyapāda's Iṣṭopadeśa</b>	--- एकोऽहं निर्ममः शुद्धो	( २७ )	47
	--- बध्यते मुच्यते जीवः	( २६ )	298
	--- संयम्य करणग्राममेकाग्रत्वेन	( २२ )	301
<b>Ācārya Pūjyapāda's Samādhitaṅtram</b>	--- आत्मन्येवात्मधीरन्यां	( ७७ )	42
	--- प्रयत्नादात्मनो	( १०३ )	282
	--- एवं त्यक्त्वा बहिर्वाचं	( १७ )	301
	--- यदग्राह्यं न गृह्णाति	( २० )	308
	--- येनात्माऽबुद्ध्यतात्मैव	( १ )	321
<b>Ācārya Samantabhadra's Āptamīmāṃsā</b>	--- घटमौलिसुवर्णार्थी	( ५९ )	25
	--- कथञ्चित् ते सदेवेष्टं	( १४ )	33
	--- स्याद्वादः सर्वथैकान्तत्यागात्	( १०४ )	34
	--- धर्मे धर्मेऽन्य एवार्थो	( २२ )	48
	--- कामादिप्रभवश्चित्रः	( ९९ )	243
	--- विशुद्धिसंक्लेशाङ्गं	( ९५ )	247

.....

<i>Name of the Scripture</i>	कारिका/श्लोक/गाथा	क्रमांक	<i>Page</i>
<i>Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra</i>	--- अनात्मार्थं विना रागैः	( ८ )	6
	--- देवेन्द्रचक्रमहिमा-	( ४१ )	323
<i>Ācārya Samantabhadra's Svayambhūstotra</i>	--- विधिर्निषेधश्च	( ५-५-२५ )	44
	--- न शीतलाश्चन्दनचन्द्ररश्मयो	( १०-१-४६ )	332

<i>Name of the Scripture</i>	सूत्र	क्रमांक	<i>Page</i>
<i>Ācārya Umāsvāmi's Tattvārthasūtra</i>	--- गुणपर्ययवद् द्रव्यम्	( ५-३८ )	14
	--- सदद्रव्यलक्षणम्	( ५-२९ )	23
	--- उत्पादव्ययध्रौव्ययुक्तं सत्	( ५-३० )	24
	--- वर्तनापरिणामक्रियाः	( ५-२२ )	53
	--- संसारिणो मुक्ताश्च	( २-१० )	77
	--- उपयोगो लक्षणम्	( २-८ )	91
	--- द्रव्याश्रया निर्गुणा गुणाः	( ५-४१ )	107
	--- औपशमिकक्षायिकौ भावौ	( २-१ )	119
	--- द्विन्वाष्टादशैकविंशति-	( २-२ )	120
	--- नाणोः	( ५-११ )	159
	--- स्पर्शरसगन्धवर्णवन्तः	( ५-२३ )	162
	--- निष्क्रियाणि च	( ५-७ )	167
	--- धर्माधर्मयोः कृत्स्ने	( ५-१३ )	171
	--- गतिस्थित्युपग्रहौ	( ५-१७ )	173
	--- लोकाकाशेऽवगाहः	( ५-१२ )	177
	--- स्पर्शरसगन्धवर्ण-	( २-२० )	191
	--- श्रुतमनिन्द्रियस्य	( २-२१ )	191
	--- कालश्च	( ५-३९ )	199



*Index of Scriptural Excerpts*

<i>Name of the Scripture</i>	सूत्र	क्रमांक	Page
<b>Ācārya Umāsvāmi's Tattvārthasūtra (Contd.)</b>	--- सोऽनन्तसमयः	( ५-४० )	199
	--- पृथिव्यप्तेजोवायु-	( २-१३ )	216
	--- सकषायत्वाज्जीवः कर्मणो	( ८-२ )	281
	--- मोहक्षयाज्ज्ञानदर्शना-	( १०-१ )	287
	--- सम्यग्दर्शनज्ञानचारित्राणि	( १-१ )	305
	--- तत्त्वार्थश्रद्धानं	( १-२ )	306



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>

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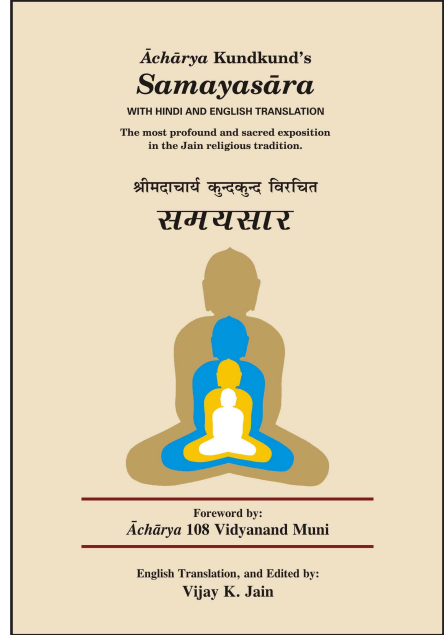
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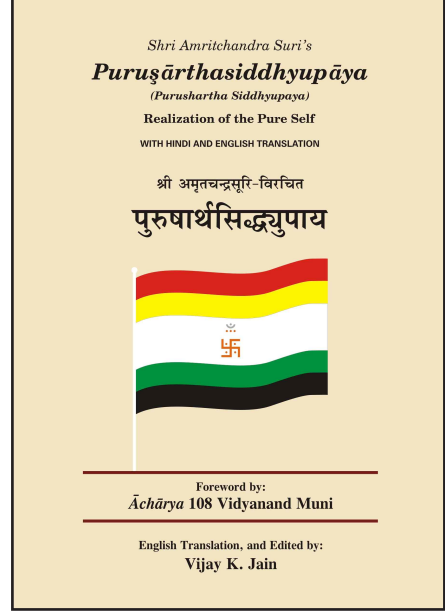
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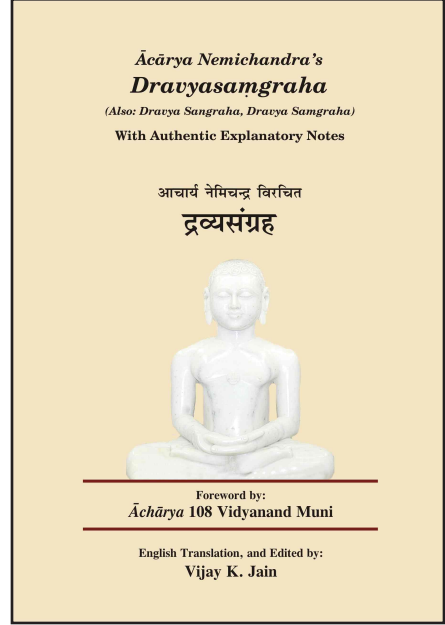
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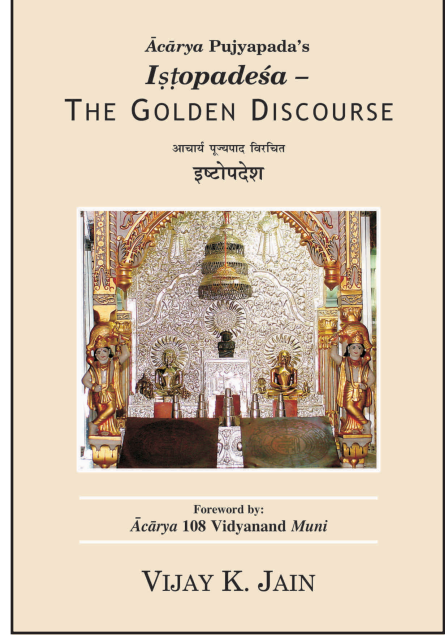
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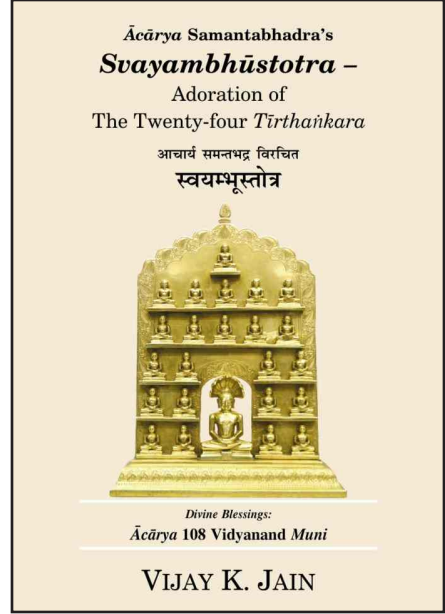
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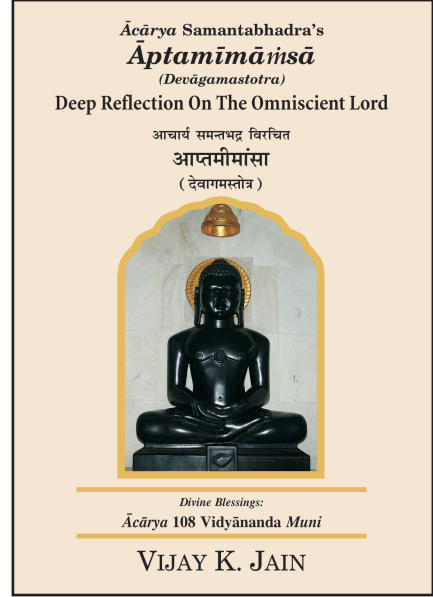
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.....



Ācārya Samantabhadra's  
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The Jewel-casket of Householder's Conduct

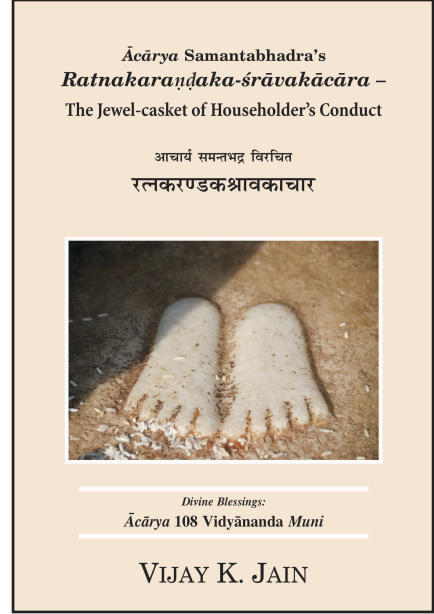
आचार्य समन्तभद्र विरचित  
रत्नकरण्डकश्रावकाचार

• Sanskrit • Hindi • English

*Divine Blessings:*  
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By:  
**Vijay K. Jain**

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Ācārya Samantabhadra's (circa 2nd century CE) *Ratnakaraṇḍaka-śrāvakācāra*, comprising 150 verses, is a celebrated and perhaps the earliest Digambara work dealing with the excellent path of dharma that every householder (*śrāvaka*) must follow. All his efforts should be directed towards the acquisition and safekeeping of the Three Jewels (*ratnatraya*), comprising right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), which lead to releasing him from worldly sufferings and establishing him in the state of supreme happiness.

Giving up of the body in a manner that upholds righteousness on the occurrence of a calamity, famine, senescence, or disease, from which there is no escape, is called the vow of *sallekhanā*. All persons with right faith, the ascetic as well as the householder, look forward to attaining voluntary, passionless death at the appropriate time. The treatise finally describes the eleven stages (*pratimā*) of the householder's conduct.

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Ācārya Pūjyapāda's  
***Samādhitañtram*** –  
Supreme Meditation

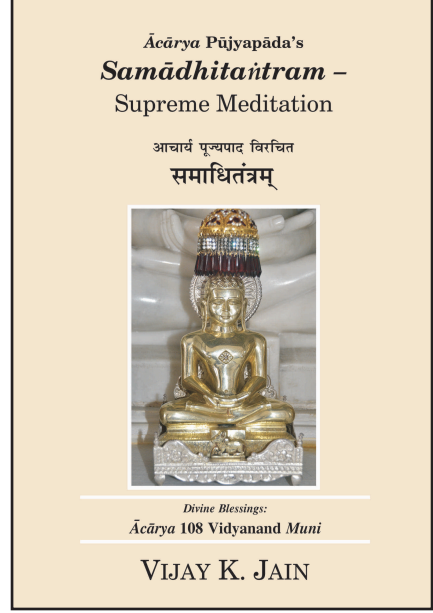
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Ācārya Pūjyapāda's (circa 5th century CE) *Samādhitañtram* is a spiritual work consisting of 105 verses outlining the path to liberation for the inspired soul.

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.

.....

Ācārya Kundakunda's  
**Pravacanasāra –**  
Essence of the Doctrine

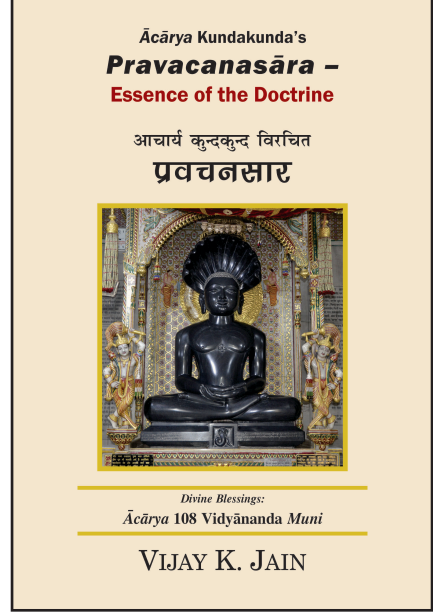
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Ācārya Kundakunda's (circa 1st century BCE) 'Pravacanasāra' is among the most popular Jaina Scriptures that are studied with great reverence by the ascetics as well as the laymen. Consciousness manifests in form of cognition (*upayoga*) – pure-cognition (*śuddhopayoga*), auspicious-cognition (*śubhopayoga*) and inauspicious-cognition (*aśubhopayoga*). Pure-cognition represents conduct without-attachment (*vītarāga cāritra*). Perfect-knowledge or omniscience (*kevalajñāna*) is the fruit of pure-cognition (*śuddhopayoga*). The soul engaged in pure-cognition (*śuddhopayoga*) enjoys supreme happiness engendered by the soul itself; this happiness is beyond the five senses. Omniscience (*kevalajñāna*) is real happiness; there is no difference between knowledge and happiness. Delusion (*moha*), the contrary and ignorant view of the soul about substances, is the cause of misery. The soul with attachment (*rāga*) toward external objects makes bonds with karmas and the soul without attachment toward external objects frees itself from the bonds of karmas.

.....

**Ācārya Umāsvāmī's Tattvārthasūtra**  
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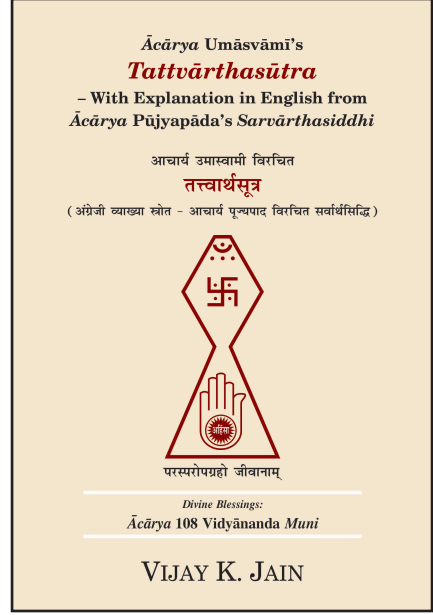
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Ācārya Umāsvāmī's (circa 1st century CE) *Tattvārthasūtra*, also known as *Mokṣaśāstra*, is the most widely read Jaina Scripture. It expounds the Jaina Doctrine, the nature of the Reality, in form of aphorisms (*sūtra*), in Sanskrit. Brief and to-the-point, *Tattvārthasūtra* delineates beautifully the essentials of all objects-of-knowledge (*jñeya*). *Sarvārthasiddhi* by Ācārya Pūjyapāda (circa 5th century CE) is the first and foremost extant commentary on *Tattvārthasūtra*. *Sarvārthasiddhi* is an exposition of the Reality – the true nature of substances, soul and non-soul – the knowledge of which equips one to tread the path to liberation, as expounded in *Tattvārthasūtra*. There is beginningless intermingling of the soul (*jīva*) and the non-soul (*ajīva*) karmic matter. Our activities (*yoga*) are responsible for the influx (*āsrava*) of the karmic matter into the soul. Actuated by passions (*kaṣāya*) the soul takes in the particles of karmic matter; this is bondage (*bandha*). Obstructing fresh inflow of the karmic matter into the soul – *saṃvara* – and its subsequent separation from the soul – *nirjarā* – are two important steps in attaining the infallible, utterly pristine, sense-independent and infinitely blissful state of the soul, called liberation (*mokṣa*).

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

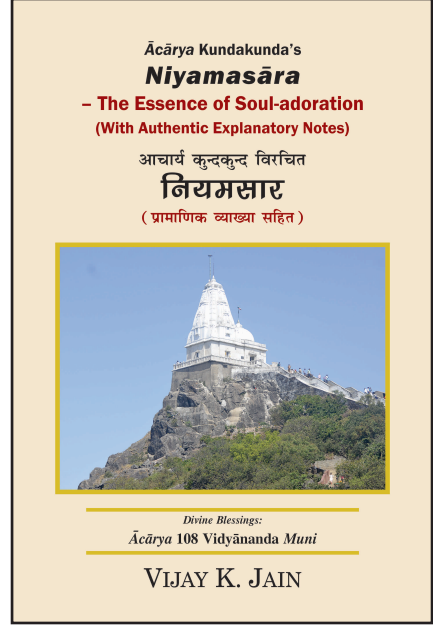
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नियमसार  
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**Rs. 600/-**

'Niyamasāra' by Ācārya Kundakunda (circa 1st century BC) is among the finest spiritual texts that we are able to lay our hands on in the present era. The treatise expounds, with authority, the nature of the soul (*ātmā*) from the real, transcendental point-of-view (*niścayanaya*). It expounds the essence of the objects of knowledge, and, by the word '*niyama*', the path to liberation. '*Niyamasāra*' is the Word of the Omniscient Lord. It has the power to bestow ineffable happiness of liberation that is utterly rid of attachment, without obstruction, eternal, and sense-independent. This happiness is attained by meditating on the perfect-soul-substance which is pristine, and endowed with four qualities of infinite-knowledge, imperishable, indestructible, and indivisible. Worthy men aspiring for supreme happiness who comprehend this Scripture without contradiction of the empirical (*vyavahāra*) and the transcendental (*niścaya*) points-of-view are able to adopt conduct that leads their souls to the desired goal. By concentrating on the pure (*śuddha*) and inseparable (*abheda*) 'Three Jewels' (*ratnatraya*), eternal happiness appertaining to the perfect-soul-substance is attained. '*Niyamasāra*' discourses right exertion for the soul and its fruit, the supreme liberation.

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Ācārya Guṇabhadra's  
Ātmānuśāsana  
– Precept on the Soul

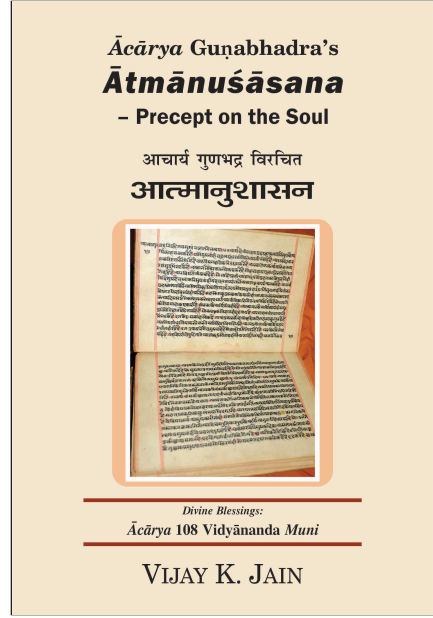
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आत्मानुशासन

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- **Size:** 17 × 24 cm



Ātmānuśāsana (commonly spelled as *Atmanushasan*) by Ācārya Guṇabhadra presents profound concepts of the Jaina Doctrine in a form that is easily understood. Remarkable for its poetry and meaning, it expounds that right faith (*samyagdarśana*) is the cause of merit, and wrong faith of demerit. To have belief in the true nature of substances is right faith. *Dharma* is the man's most excellent possession. The conduct that leads to merit is *dharma* and it results in happiness after destroying misery. Whether happy or miserable, *dharma* should be the only pursuit of man. True happiness is not the momentary sprinkling of the pleasures of the senses. Long-life, wealth and sound body are obtained from the previously earned merit (*puṇya*). Excellent men with discrimination work hard, incessantly and cheerfully, for the sake of their future lives. The happiness attained through austerity (*tapa*) can never be attained by craving for wealth. No dust of disgrace ever touches the feet of the man fortified by austerity. The ascetic goes on to perform austerity while protecting his body, for a very long time. Through the power of austerity he vanquishes his natural enemies, like the passions of anger, etc. In the after-life, he automatically and speedily attains liberation as the culmination of his human effort.



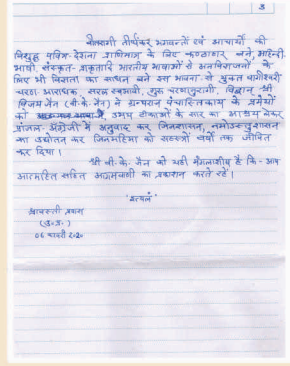
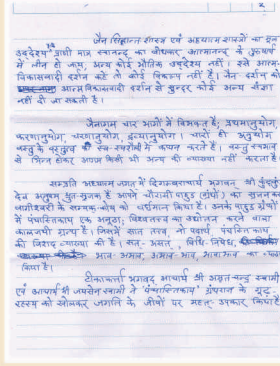
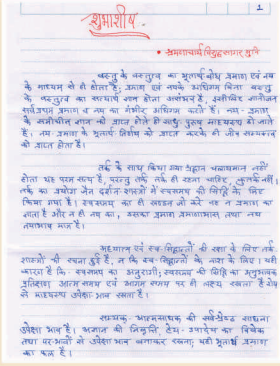












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