

# Ācārya Kundakunda's ***Rayaṇasāra***

– The Quintessential Jewel

श्रीमदाचार्य कुन्दकुन्द विरचित

## रयणसार



*Divine Blessings:*

*Ācārya Viśuddhasāgara Muni*

VIJAY K. JAIN



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*Rayanasāra*  
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English Translation and Edited by:  
**Vijay K. Jain**

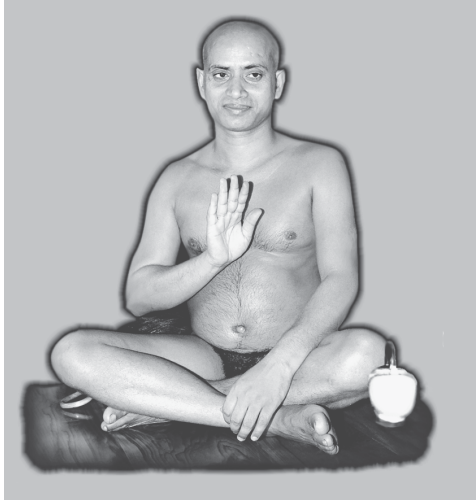
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## DIVINE BLESSINGS

### मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य श्री विशुद्धसागर जी मुनिराज



सनातन काल से भारत भूमि श्रमण-संस्कृति से शोभायमान है। अनादिकाल से यहाँ पर सत्यार्थ-बोध प्रदाता, वस्तु के वस्तुत्व ज्ञाता हुए हैं, जिन्होंने करुणा-बुद्धि से भव्य जीवों को सम्यक्-बोध प्रदान किया है। भारत भूमि तत्त्व-ज्ञानियों से कभी शून्य नहीं हुई। चौबीस तीर्थंकरों (ऋषभदेव से लेकर महावीर पर्यन्त) ने सत्यार्थ-तत्त्व-बोध प्रदान किया। भव्य जीवों को कल्याण-मार्ग दिखाया।

तीर्थंकरों के उपरान्त वीतरागी दिगम्बर श्रमण-परम्परा में अनुबद्ध-केवली परम्परा ने जिनशासन को जयवन्त किया। इसके उपरान्त श्रुतकेवली परम्परा चली। कालदोष से श्रुतज्ञान में न्यूनता प्रारम्भ हो गई। अंग-पूर्व के पूर्ण ज्ञाताओं की न्यूनता आ गई। अंश-श्रुतज्ञाता आचार्यों में आचार्य श्री गुणधर स्वामी, आचार्य श्री धरसेन स्वामी, आचार्य श्री पुष्पदन्त स्वामी, आचार्य श्री भूतबली स्वामी हुए जिन्होंने 'कषायपाहुड' तथा 'षट्खण्डागम' जैसे सिद्धान्तों से भूषित शास्त्रों का सृजन किया।

अपरवर्ती आचार्यों ने इन्हीं ग्रन्थों के आश्रय से अनेक ग्रन्थों की रचना की। द्वितीय श्रुतस्कन्ध पर लेखनी चलाने वाले महान् आचार्य-भगवन् श्री कुन्दकुन्द स्वामी हुए, जिन्होंने सिद्धान्तों के साथ अध्यात्म-विद्या पर विशिष्ट दृष्टि दी तथा एकान्तिक अध्यात्म से रक्षा कर; अनेकान्त, स्याद्वाद पद्धति का अध्यात्म परोसा।

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विश्व चमत्कारित है आचार्य श्री कुन्दकुन्द स्वामी के श्रुतज्ञान से। चौरासी ग्रन्थों के सृजेता आचार्य श्री कुन्दकुन्द स्वामी का क्षयोपशम स्तुत्य एवं अद्भुत है। सर्व विद्याओं के ज्ञाता थे आचार्य श्री कुन्दकुन्द स्वामी; जिन्होंने भक्ति-साहित्य से लेकर, आचार, न्याय, नीति आदि विद्याओं पर अपनी लेखनी चलाई और पूर्ण उत्तीर्णता प्राप्त की।

आचार्य श्री कुन्दकुन्द स्वामी का प्रभाव ऐसा था कि उनके नाम से परम्परा ही प्रवाहमान हो गई। उनकी परम्परा में हम सब अपने-आपको सौभाग्यशाली मानते हैं। आपने चौरासी पाहुड लिखकर विश्व-वसुन्धरा का महान् उपकार किया है। कुन्दकुन्द भारती में बहुचर्चित, पठनीय, अनुकरणीय ग्रन्थ है 'रयणसार'।

पंचमकाल में स्वाध्याय ही ध्यान है; इस बात का उद्घोष करने वाला ग्रन्थ 'रयणसार' है। श्रावकाचार एवं श्रमणाचार का युगपत् कथन करने वाला ग्रन्थ 'रयणसार' है। अन्तरात्मा, बहिरात्मा एवं परमात्मा के स्वरूप को बताने वाला ग्रन्थ 'रयणसार' है। पात्र एवं दान की विशिष्ट व्याख्या करने वाला ग्रन्थ 'रयणसार' है। प्रत्येक सुधी श्रावक एवं प्रतिबुद्ध साधुजनों को 'रयणसार' कण्ठहार करना चाहिए।

श्रुत-आराधक, श्रुतश्रमी, तत्त्व-अन्वेषक, मनीषी विद्वान् श्री विजय कुमार जी (देहरादून) ने ग्रन्थराज 'रयणसार' की महिमा को समझा और आंग्ल-भाषा में भाषान्तरित किया, जिससे तद्भाषा के ज्ञाता देश-विदेश में जिनागम के अमृत का पान कर आनन्दानुभूति ले सकें। श्रुत-संवेगी भाव से ओत-प्रोत, सर्व विश्व-हितार्थ, विद्वान् श्री विजय कुमार जी ने इस अनुवाद द्वारा वागीश्वरी के कोश को वर्धमान किया है। साथ-ही-साथ 'श्रीजिन नमोऽस्तु शासन' को जयवन्त किया है। आपकी श्रुताराधना तथा श्रुत-भक्ति अनुकरणीय है। दीर्घकाल तक आपके आयुर्कर्म के निषेक स्वाध्याय में पूर्ण हों। पंचमकाल में स्वाध्याय ही ध्यान है।

श्रीजिन वागीश्वरी के अनन्य भक्त श्री विजय कुमार जैन को बहुत-बहुत मंगल शुभाशीष। जब तक आपको कैवल्य प्राप्ति न हो तब-तक आप सर्व विश्व को श्रुत-सम्पत्ति की भेंट प्रदान करते रहें; यही मंगल भावना।

ॐ नमः सिद्धेभ्यः।

28 सितम्बर 2023

पावन वर्षायोग

बड़ौत ( बागपत ), उत्तर-प्रदेश, भारत

श्रमणाचार्य विशुद्धसागर मुनि





## P R E F A C E

मंगलं भगवान्बीरो मंगलं गौतमो गणी ।  
मंगलं कुन्दकुन्दार्यो जैनधर्मोऽस्तु मंगलम् ॥

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

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

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

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

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

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

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

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

It is generally accepted by the Digambara sect of Jainas that the comprehensive knowledge contained in the ‘*āgama*’ – *aṅga* and *pūva* – 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*).

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

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

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

वारसअंगवियाणं चउदसपुव्वंगविउलवित्थरणं ।  
सुयणाणिभद्दबाहू गमयगुरु भयवओ जयओ ॥६१॥

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

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

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

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

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

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

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

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण ।

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

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

Ācārya Kundakunda is known by four other names: Padmanandī, Vakragrīvācārya, Elācārya and Ṛḍhrapicchācārya.<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.

1. 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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1. As per the Jaina cosmology, there are five Meru and five Videha in the human region. Each Videha is divided into four regions formed due to division by rivers Sitā and Sītodā. In five Meru of Videha there are twenty regions; if one *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* or *Samayaprābhṛta*
3. *Pravacanasāra*
4. *Niyamasāra*
5. *Bārasa Aṇuvekkhā*
6. *Rayasāra*<sup>1</sup>
7. *Aṣṭapāhuḍa* or *Aṣṭhapāhuḍa*
  - i) *Daśaṇapāhuḍa* 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*)

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1. The authorship of ‘*Rayasāra*’ is generally attributed to Ācārya Kundakunda. However, as its several extant versions contain different number and order of verses (*gāthā*) with content-variation too, some scholars are indecisive about attributing its authorship to Ācārya Kundakunda.

- vii) *Liṅgapāhuḍa* (22 *gāthā*)  
 viii) *Śīlapāhuḍa* (40 *gāthā*)

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

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



## ‘*Rayaṇasāra*’ of *Ācārya* Kundakunda

### **The Three-Jewels (*ratnatraya*) and the Glory of Right-faith (*samyagdarśana*) in the Jaina Doctrine**

The Three Jewels (*ratnatraya*) of right-faith, right-knowledge, and right-conduct, together, constitute the path to liberation. Belief in substances, ascertained as these are, is right-faith (*samyagdarśana*). With the addition of the adjective ‘*samyak*’, faith becomes ‘right’ or ‘laudable’; faith that is knowledge-based is right-faith (*samyagdarśana*). Knowledge of substances, the soul (*jīva*) and the others, as these are, is right-knowledge (*samyagjñāna*). The use of the adjective ‘*samyak*’ with knowledge wards off faults in knowledge due to delusion (*vimoha* or *anadhyavasāya*), doubt (*saṃśaya*) and error (*viparyaya*). The knowledgeable man who is keen to demolish the causes of worldly existence, i.e., transmigration, sheds activity that engenders karmic influx; this shedding of activity is right-conduct (*samyakcāritra*). The adjective ‘*samyak*’ with conduct rules out the conduct not based on right

knowledge. [see, Vijay K. Jain (2018), *Ācārya Umāsvāmī's Tattvārthasūtra, sūtra 1-1*, p. 4.]

Omniscience (*kevalajñāna*) is attained on destruction of the deluding (*mohanīya*), the knowledge-obscuring (*jñānāvaraṇīya*), the perception-obscuring (*darśanāvaraṇīya*) and the obstructive (*antarāya*) karmas. As long as the deluding karmas are very powerful, spiritual progress is very slow, if not impossible. How are the deluding karmas destroyed? The potential soul becomes a right-believer (*samyagdṛṣṭi*) and with growing purity of thought activity starts its journey of spiritual progress.

From the empirical point of view, the souls are divided into fourteen classes or spiritual stages (*guṇasthāna*). It is clear that the real spiritual progress starts only after the acquisition of right-faith. Right-faith arises from innate disposition or by acquisition of knowledge. In both instances of right-faith the internal cause is the same, namely the subsidence, destruction, or destruction-cum-subsidence of the faith-deluding karmas. Right-faith is characterized by eight qualities: freedom from doubt (*niḥśaṅkītatva*), freedom from worldly desire (*niḥkāṅkṣitā*), freedom from revulsion (*nirvicikitsitvatva*), freedom from superstitions (*amūḍhadṛṣṭitā*), development of one's spiritual capacity (*upabṛñhana*), ensuring steadiness of right-faith and conduct (*sthitikaraṇa*), joy and affection towards those following the path (*vātsalya*), and propagation of the true path (*prabhāvanā*).

The Three-Jewels (*ratnatraya*) of right-faith, knowledge, and conduct certainly lead to liberation, and not to any other state of existence. However, due to the Self getting involved in virtuous dispositions (*śubhopayoga*) bondage of virtuous karmas takes place leading to birth in auspicious abodes including the heavens.

Only those who are born in the middle world in the regions of labour attain liberation, as liberation is possible only in this terrestrial world of human effort. In the lands of paradise and in celestial regions, the desires are fulfilled instantaneously without any effort. Hence there is no room for observing the right-conduct, one of the three prerequisites to attain liberation.

Persons with right-faith, till they finally attain liberation, are destined to superior states of existence thereby getting reborn in



auspicious environments only. It is said in the Scripture that persons with right faith will be reborn among the fourth order of devas – heavenly (*vaimānika*) devas – and not among the three lower orders, namely the residential (*bhavanavāsī*), the peripatetic (*vyantara*), and the stellar (*jyotiṣka*) devas. Those persons who are characterized by right belief and practice restraint with attachment, and restraint-cum-non-restraint, will also be reborn in the higher heavens of *Saudharma kalpa* and so on and not among the three lower orders of celestial beings.

*Adapted from: Jain, S.A. (1960), “Reality: English Translation of Shri Pujyapada’s Sarvārthasiddhi”, Vira Sasana Sangha, Calcutta-37, sūtra 6-21, p. 183.*

Ācārya Samantabhadra in *Ratnakaraṇḍaka-śrāvakācāra* highlights the propitious outcomes of being endowed with the right-faith:

अष्टगुणपुष्टितुष्टा दृष्टिविशिष्टाः प्रकृष्टशोभाजुष्टाः ।

अमराप्सरसां परिषदि चिरं रमन्ते जिनेन्द्रभक्ताः स्वर्गे ॥३७॥

Devout followers of Lord Jina possessing right-faith are reborn as heavenly beings (*devas*) with extraordinary splendour and enjoy millions of millenniums in the company of other *devas* and *devis* (celestial nymphs). Due to their eight divine accomplishments such as the ability to contract their body to a miniscule size, and physical grandeur, they remain extremely contented.

देवेन्द्रचक्रमहिमानममेयमानम्

राजेन्द्रचक्रमवनीन्द्रशिरोर्चनीयम् ।

धर्मेन्द्रचक्रमधरीकृतसर्वलोकम्

लब्ध्वा शिवं च जिनभक्तिरूपैति भव्यः ॥४१॥

The *bhavya* (having the inherent capacity to attain liberation, and equipped with right-faith) devotee of Lord Jina attains the supreme glory and knowledge appertaining to the congregation of the lords of the *devas*, the divine *cakraratna* of the king-of-kings (i.e., *cakravartī*) in front of whom the crowned kings must bow down, the divine wheel of *dharma* (*dharmacakra*) of the *Tirthaṅkara*, and finally, liberation (*mokṣa*).

The soul with capacity for attaining emancipation, on attaining birth with the five senses, the mind, and complete-development (*paryāptaka*) gradually becomes pure in thought. Assisted by other factors such as the favourable-time (*kālalabdhi*), it attains the first right-faith (*samyaktva*). The person with the first right-faith (*samyaktva*) is called a right-believer – *samyagdr̥ṣṭi*.

Those with right-belief (*samyagdr̥ṣṭi*) consider worldly happiness as counterfeit happiness and sense-pleasures as happiness only by convention (*vyavahāra*). They believe that only the sense-independent (*atīndriya*) happiness, born on destruction of inimical (*ghātī*) karmas, of the Omniscient is the real (*niścaya*) happiness, as it accompanies no anxiety. Those with false-belief (*mithyādr̥ṣṭi*) can never enjoy the supreme happiness of the Omniscient; mistaking sense-pleasures for real happiness, they keep on chasing sense-pleasures, as the deer chases a mirage. The sense-objects that the world portrays as sources of happiness do not provide happiness to the soul; the soul, by its own nature, is happiness.

Ācārya Kundakunda in *Pravacanasāra* makes an important distinction between those who rely on the impure soul-nature and the Pure Self:

जे पज्जयेसु णिरदा जीवा परसमइग त्ति णिद्दिट्ठा ।  
आदसहावम्मि ठिदा ते सगसमया मुणेदव्वा ॥२-२॥

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

Ācārya Kundakunda further avers in *Pravacanasāra* that only the ascetic (*śramaṇa*) who is established in the Three-Jewels (*ratnatraya*) is said to have attained concentration (*ekāgratā*):

दंसणणाणचरित्तिसु तीसु जुगवं समुट्टिदो जो दु ।  
 एयग्गदो त्ति मदो सामण्णं तस्स पडिपुण्णं ॥३-४२॥

The ascetic (*muni, śramaṇa*), who is well-established in the trio of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*), simultaneously, is said to have attained concentration (*ekāgratā*). And, only such an ascetic follows perfect asceticism.

### **The Right-faith (*samyagdarśana*) is the Quintessential Jewel or the ‘*Rayaṇasāra*’**

Ācārya Kundakunda’s *Rayaṇasāra* makes it clear that the right-faith (*samyagdarśana*) is the beginning as well as the culmination of the path to liberation – *mokṣa-mārga*. The householder (*śrāvaka*) must first acquire the right-faith – the Quintessential Jewel (*Rayaṇasāra*) – to be able to establish his Self on to the path to liberation. As he acquires the right-faith he begins to appreciate the reality of the world and the worldly-existence. He then exerts to acquire the true knowledge (*jñāna*) as expounded in the Doctrine (*siddhānta*), and adopts the laudable conduct (*cāritra*) by becoming a *digambara*-ascetic (*nirgrantha muni*). He ascends the spiritual-stages (*guṇasthāna*) and ultimately, through pure-meditation (*śukla-dhyāna*), attains the ineffable and eternal bliss appertaining to liberation (*mokṣa*).

Ācārya Kundakunda, all through this Holy Scripture *Rayaṇasāra*, underscores the importance of the right-faith (*samyagdarśana*) for the householder (*śrāvaka*) as well as the ascetic (*muni, śramaṇa*). Some salient assertions that the Ācārya makes in this regard are given below.

### **The external mark of the right-believer (*samyagdr̥ṣṭi*)**

The one who veritably utters only the original Words of Lord Jina, as expounded by His apostles (chief-disciples, *gaṇadhara*) and obtained subsequently through the sequential convention of the ancient-preceptors (*pūrvācārya*) is the right-believer (*samyagdr̥ṣṭi*). (verse-2)

### Right-faith is the quintessence of all jewels

The right-faith (*samyaktva*) is the quintessence of all jewels; it is the root of the grand tree that is liberation (*mokṣa*). This right-faith (*samyaktva*) should be known as comprising two kinds, real (*niścaya*) and empirical (*vyavahāra*). (verse-4)

### The marks of right-faith

The soul with the purity of right-faith (*samyaktva*) – the right-believer (*samyagdr̥ṣṭi*) – is free from the (seven kinds of) fear (*bhaya*), the (seven kinds of) addictions (*vyasana*), and the (twenty-five kinds of) contaminations (*mala*). It is detached from the world, the body and the pleasures of the senses. It is equipped with the eight limbs (of right-faith) and is endowed with devotion to the five Supreme-Beings. (verse-5)

### The right-believer is not an extroverted soul

The knowledgeable (*jñānī*) right-believer (*samyagdr̥ṣṭi*) is incessantly engaged in own pure-soul, remains disenchanted with the state appertaining to the extroverted-soul (*bahirātma*), puts his faith (and devotion) on Lord Jina, the (*digambara*, free from attachment-to-possessions) ascetic and the dharma, and is rid of miseries. (verse-6)

### The right-believer is free from these imperfections

Those free from the following forty-four imperfections (*doṣa*) are the right-believers (*samyagdr̥ṣṭi*): eight kinds of pride (*mada*); three kinds of follies (*mūḍhatā*); six kinds of denigrating-abodes (*anāyatana*); eight kinds of imperfections like doubt (*śaṅkā*); seven kinds of addictions (*vyasana*); seven kinds of fear (*bhaya*); and five kinds of transgressions (*aticāra*). (verse-7)

### Seventy-seven attributes of the householder right-believer

These seventy-seven attributes (*guṇa*) have been said in regard to the right-believer (*samyagdr̥ṣṭi*) householder (*śrāvaka*): he is endowed with these two attributes: eight primary vows and twelve secondary vows;

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he is free from the following (forty-four) imperfections (*doṣa*): seven kinds of addictions (*vyasana*), seven kinds of fear (*bhaya*), twenty-five kinds of contaminations (*maladoṣa*), and five kinds of transgressions (*aticāra*); he is endowed with twelve contemplations (*bhāvanā*) that strengthen worldly-detachment (*vairāgya*), and (one) incessant devotion (*bhakti*). (verse-8)

### **Absence of right-faith only extends worldly-existence**

For the soul endowed with the right-faith (*samyagdarśana*) the giving-of-gift (*dāna*), worship (*pūjā*), celibacy (*śīla*), fasting (*upavāsa*) and many kinds of activities (like vows) aimed at the destruction of the karmas result in the bliss appertaining to liberation (*mokṣa*); in the absence of right-faith, the same result only in the extension of worldly-existence (*saṃsāra*). (verse-10)

### **The right-believer is set on the path to liberation**

The one who, according to own-strength, worships Lord Jina and gives gift (*dāna*) to the ascetics is the right-believer (*samyagdṛṣṭi*) engaged in the dharma of the householder (*śrāvaka*) and is set on the path to liberation (*mokṣa*). (verse-13)

### **The men without right-faith lack discrimination**

The one who does not know what is worth doing and not worth doing, beneficial and harmful, merit (*puṇya*) and demerit (*pāpa*), reality (*tattva*) and non-reality (*atattva*), and dharma and evil (*adharmā*), certainly is devoid of the right-faith (*samyaktva*). The one who does not know what is worthy (*yogyā*) and unworthy (*ayogyā*), permanent (*nityā*) and transient (*anityā*), worth-discarding (*heya*) and worth-accepting (*upādeya*), truth (*satya*) and untruth (*asatya*), and potential (*bhavyā* – capable of attaining liberation) and non-potential (*abhavyā* – incapable of attaining liberation) is devoid of the right-faith (*samyaktva*). (verses-40-41)

### **The nature of the man rid of the right-faith**

The one who is wrathful, carries intense passions (*kaṣāya*), is vicious, is

wicked, listens to false scriptures, is foul-mouthed, is filled with false pride, and commits contravention of the soul-dharma or else acts against the directives of the Deity-Scripture-Preceptor, such a man is rid of the right-faith (*samyagdarśana*). The one who is mean-spirited, cruel, enraged, belittling backbiter, haughty, and jealous; further, who engages in singing and playing music, is a suppliant, causes strife, and subjects others to calumny – such a man is rid of the right-faith (*samyagdarśana*). (verses-43-44)

### **The preeminence of right-faith among the Three-Jewels**

As a rule, right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*) do not exist without right-faith (*samyagdarśana*); therefore, the quality of right-faith (*samyagdarśana*) gets preeminence among the Three-Jewels (*ratnatraya*), this has been promulgated by Lord Jina. (verse-46)

### **Only the right-believer knows truly the dharma, etc.**

Can the true nature of the deity (*āpta* or *deva*), the preceptor (*guru*), the dharma (*dharma*), the virtues (*guṇa*), the conduct (*cāritra*), the observances in regard to austerities (*tapācāra*) and the Word of Lord Jina or the Scripture (*jinavāṇī* or *āgama*) be seen and known without being a right-believer (*samyagdṛṣṭi*)? (No, it is not possible.) (verse-49)

### **The thought-activity arising from subsidence causes stoppage and destruction of the karmas**

The disposition or thought-activity (*bhāva*) arising from the subsidence (*upaśama*) causes the destruction (*kṣaya*) of the earlier-bound karmas, does not allow entry to the fresh karmas – *saṃvara* – and, as a result, provides the soul preeminence in this world and hereafter. (verse-52)

### **During this fifth-era, there is scarcity of those having the right-faith**

In the Bharata region (*kṣetra*), during the present fifth-era (*pañcama-kāla*) of descending-half-cycle (*avasarpinī*), there is an abundance of

those [souls (*jīva*)] having the wrong-belief (*mithyātva*) – i.e., of the wrong-believers (*mithyādṛṣṭi*) – but there is a scarcity of those, both among the householders (*sāgāra, gṛhastha*) and the (homeless) ascetics (*anagāra, muni*), having the right-faith (*samyaktva*) – i.e., of the right-believers (*samyagdṛṣṭi*). (verse-55)

### **During this fifth-era, virtuous-meditation without negligence does happen**

In the Bharata region (*kṣetra*), during the present descending-half-cycle (*avasarpinī*), virtuous-meditation (*dharmya-dhyāna*) that is rid of negligence (*pramāda*) does happen, this has been proclaimed by Lord Jina; the one who does not accept this fact is certainly a wrong-believer (*mithyādṛṣṭi*). (verse-56)

### **Right-faith causes a laudable state-of-existence**

As a rule, the attribute of right-faith (*samyaktva*) causes a laudable state-of-existence – *sugati* – and wrong-belief (*mithyātva*) a wretched state-of-existence – *durgati*. Know this; there is no need to elaborate further. Do what pleases you. (verse-62)

### **Right-faith, knowledge, detachment, etc., are great medicines**

The snake, howsoever poisonous, in form of greed, including for the land, the woman and the gold, can be subjugated by the medicine or the mantra in form of the right-faith (*samyaktva*), the knowledge (*jñāna*), and the detachment (*vairāgya*); this has been proclaimed by Lord Jina. (verse-75)

### **No destruction of the karmas without right-faith**

The ascetic who is devoid of the right-faith (*samyaktva*) and is ignorant of the Supreme or the Pure-soul (*paramātmā*), does not attain the destruction of the karmas. Such a soul fails to mend its present as well as the future (state-of-existence). What does he do after adopting (just) the external insignia (*liṅga*, the nude form of the ascetic)? (verse-83)

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### **No accomplishment of the right-faith without accomplishing the own-soul-substance**

As a rule, without accomplishing the own soul substance, the right-faith (*samyaktva*) cannot be accomplished. As a rule, without accomplishing the right-faith (*samyaktva*), the liberation (*nirvāṇa*) cannot be attained. (verse-86)

### **During the present fifth-era, the study (of the Scripture) is meditation**

Study (of the Scripture), indeed, is meditation (*dhyāna*); it results in the subjugation of the five-senses (*pañcendriya*) as well as of the passions (*kaṣāya*). Therefore, in the (present) fifth era (of the descending half-cycle – *avasarpinī*) the essence of the Doctrine – the Scripture – should constantly be studied. (verse-90)

### **Without right-faith, even knowledge and austerity are the seeds of worldly-existence**

Of what use are the knowledge (*jñāna*) of all the objects of the reality (*tattva*) and the observation of many kinds of austerities (*tapa*)? Know that without purity of the right-faith (*samyaktva*), the knowledge and the austerities are but the seeds of worldly-existence. (verse-120)

### **Without right-faith, even vows, etc., are the causes of worldly-existence**

The vows (*vrata*), the virtues (*guṇa*), the supplementary-vows (*śīla*), the conquest of (twenty-two) afflictions (*parīśaha-jaya*), the conduct (*cāritra*), the austerities (*tapa*), the six essential duties (*ṣaṭ-āvaśyaka*), the meditation (*dhyāna*) and the study (*adhyayana*) – know that all these without the right-faith (*samyaktva*) are but the seeds of worldly-existence (*saṃsāra*). (verse-121)

### **The right-believer enjoys sensual-pleasures with a sense of detachment**

The man who is a right-believer (*samyagdr̥ṣṭi*) and knowledgeable (*jñānī*) enjoys the sensual-pleasures with a sense of detachment; it is



akin to not discontinuing the intake of medicine (by the patient) for the sake of curing the disease. (verse-135)

**The torchbearers of the path to liberation know the soul by its substance, qualities and modes**

He only knows the own soul (*ātmā*) who knows the distinction between the soul that is the Real Self (*svasamaya*) and the soul that is the impure-self (*parasamaya*), and knows the soul with regard to its substance (*dravya*), qualities (*guṇa*), and modes (*paryāya*); he is the torchbearer of the path to liberation (*mokṣa-mārga*). (verse-139)

**The naked insignia, too, is essential in the path to liberation**

The supreme-ascetic (*yogī, munirāja*) who adorns the naked-insignia (*jinaliṅga, digambaratva*), who is endowed with detachment (*vairāgya*) and right-faith (*samyaktva*), who is knowledgeable (*jñānī*), and who has the disposition of supreme equanimity (*upekṣā*) – is the torchbearer of the path to liberation (*mokṣa-mārga*). (verse-144)

**The ascetic remains ever engaged in the practice and observance of right-faith**

The right-faith (*samyaktva*) which causes the destruction of the (re)birth, the old-age, the death, the evil and poisonous snake in the form of misery, and bestows the bliss appertaining to liberation (*mokṣa*), the ascetic (*sādhu*) only contemplates on it, hears about it and practices it. (verse-146)

**Only the right-faith is worshipped by the whole world**

O worthy soul! Why to go on and on? Know that the worship of the Supreme Lord (*paramātmā*) [or else, the Pure-soul] by the lords of the devas – *Devendra, Nāgendra* and *Narendra* – besides by the lords of the apostles (chief-disciples, *gaṇadhara*) is to be attributed primarily to His quality of right-faith (*samyaktva*). (verse-147)

**Due to the faulty-nature of the descending-half-cycle, the right-faith gets smeared again and again**

Due to the faulty-nature of the present [the fifth-era (*pañcama-kāla*)]

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descending-half-cycle (*avasarpinī*) and due to the strong leanings toward the wrong-belief (*mithyātva*), the subsidential belief (*aupaśamika samyaktva*) of the souls gets destroyed and the passions (*kaṣāya*) re-emerge. (verse-148)

**Conventionally, the study of the Scripture leads to liberation**

Through knowledge (*jñāna*) is accomplished meditation (*dhyāna*), through meditation (*dhyāna*) is accomplished the destruction (*nirjarā*) of all the karmas, and the fruit of the destruction of the karmas is liberation (*mokṣa*). Therefore, the practice of the study (of the Scripture) – *jñānābhyaśa* – is recommended. (verse-150)

**Right-faith leads to happiness**

For sure, as this soul acquires the right-faith (*samyagdarśana*) soon it attains happiness; for sure, as this soul does not acquire the right-faith (*samyagdarśana*) soon it attains misery. (verse-153)

**Right-faith is the cause of the destruction of the karmas**

As the sun destroys the pitch-darkness, the wind destroys the cloud, the fire destroys the expansive forest, and the thunderbolt (mythical weapon of Indra) destroys the mountain, similarly the right-faith (*samyagdarśana*) destroys the karmas. (verse-159)

**Right-faith is like the lamp that illumines the three worlds**

The one (worthy ascetic) who, having got rid of the darkness of the wrong-belief (*mithyātva*), lights in his heart the assemblage of lamps in form of the jewel that is the right-faith (*samyaktva*), is able to see the true nature of the three-worlds; this has been proclaimed by the ‘Jinendra-deva’. (verse-160)

**Constant study of the Scripture leads to the bliss appertaining to liberation**

Constant study of the essence of the Doctrine (of Lord Jina) – *pravacansāra* or *jināgama* or *śruta* – is the cause of the meditation (*dhyāna*) on the Supreme-soul (*paramātmā*); the meditation on the

Supreme-soul is the cause of the destruction of the karmas and the destruction of the karmas, for sure, leads to the bliss appertaining to liberation (*mokṣa*). (verse-161)

### Right-faith is the bestower of excellent happiness

Know that as the lucky man who has access to the cow-of-plenty (*kāmadhenu*), the miraculous wish-fulfilling-tree (*kalpataru*), the magical-gem (*cintāmaṇi*) or the elixir-of-life (*rasāyana*) gets to enjoy excellent worldly happiness, in the same way, the possessor of the right-faith (*samyagdarśana*) gets to enjoy the best of happiness. (verse-164)



## A Submission

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

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

अक्षरमात्रपदस्वरहीनं व्यञ्जनसन्धिविवर्जितरेफम् ।

साधुभिरत्र मम् क्षमितव्यं को न विमुह्यति शास्त्रसमुद्रे ॥

(‘तत्त्वार्थसूत्र’ के समापन पर प्रचलित ज्ञप्ति)

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

As any number divided by infinity gives a result that approaches naught, my partial, indirect, dependent and graded knowledge comes to naught when viewed in reference to the infinite, direct, self-generated, and

simultaneous (without gradation) knowledge appertaining to the omniscience (*kevalajñāna*)<sup>1</sup>. Still, it is due to my devotion to the Scripture (*āgama, jīnavāṇī*) and my hope that the outcome will help in propagation of the true Doctrine, so scarce in modern-day literature, that I have embarked on this project. The Doctrine expounded here, excerpted from the most profound texts by the Ancient-Preceptors (*pūrvācārya*), is worth assimilation by all for self-development and self-realization.



## Ācārya Viśuddhasāgara

A *digambara* ascetic (*nirgrantha muni*) since the last thirty-two<sup>2</sup> years, Ācārya Viśuddhasāgara (born 18 December, 1971) performs four major activities: 1) to dwell in own-soul through the fire of concentration (*ekāgratā, dhyāna*), 2) to study the Scripture (*jīnavāṇī, āgama*), 3) to deliver discourses (*pravacana*) on the nature of the Reality (*tattva, vastutva, vastu-svabhāva*), and 4) to compose sacred texts, in prose and verse, strictly in accordance with the Jaina Doctrine expounded in the Scripture, for the benefit of the inquisitive readers who by themselves find it difficult to comprehend the complexities of the nature of the Reality.

Ācārya Viśuddhasāgara meditates on the pure, effulgent soul through the medium of his soul imbued with the ‘Three-Jewels’ (*ratnatraya*). The ‘Three-Jewels’, both discrete (*bheda*) and indiscrete (*abheda*), constitute the path to liberation (*mokṣa-mārga*). He reckons that no substance other than the soul is potent enough to either assist or obstruct the functioning of the soul. By thus renouncing attachment (*rāga*) and aversion (*dveṣa*), he has built a shield around his soul to protect it from extraneous influence. Conventionally, concentration is to establish the soul in the

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1. 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. (see, *sūtra* 10 : 1; Ācārya Umāsvāmī’s *Tattvārthasūtra*.)

2. *Digambara* Jina-ordination (*jīnadikṣā*) – 21 November, 1991.

‘Three-Jewels’ (*ratnatraya*), or the three limbs (*aṅga*) of the soul. From the real point-of-view, however, the soul is one whole (*aṅgī*), comprising indiscrete ‘Three-Jewels’ – *abheda ratnatraya*. Concentration is the means to savour the nectar present in own-soul.

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

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

His discourses are rid of these eight faults associated with the absolutist (*ekānta*) views – *durnaya*:<sup>1</sup>

1. संकर – *saṅkara* – 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*.

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

6. संशय – *saṃśaya* – To have doubt over the nature of the object. ‘It 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 of the mark (*lakṣaṇa*) that is employed to define the object (*lakṣya*):<sup>1</sup>

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.’

An ardent propagator of the Jaina Doctrine, Ācārya Viśuddhasāgara is ever-ready to whole-heartedly gift every potential (*bhavya*) right-believer (*samyagdr̥ṣṭi*), the ascetic (*mahāvratī*, *muni*) as well as the householder with or without the minor-vows (*aṇuvratī* and *śrāvaka*), the ‘nectar’ out of all the four constituents (*anuyoga*) – *prathamānuyoga* (the study of the stories of epochal personages), *karuṇānuyoga* (the study of the universe and beyond, the time-cycle, and the stages of soul-existence), *caraṇānuyoga* (the foundation for origination, growth and protection of conduct for the householder and the ascetic), and *dravyānuyoga* (the study of the objects of the Reality) – of the Holy Scripture. It rests entirely on our own interest, intellect, effort, and subsidence-cum-destruction (*kṣayopaśama*) of the knowledge-obscuring (*jñānāvaraṇīya*) karmas to draw the ‘nectar’ out of this free-flowing knowledge-river.

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1. See, Ācārya Abhinavadharmabhūṣaṇayati’s *Nyāyadīpikā*, p. 143.

An epitome of laudable conduct (*cāritra*), Ācārya Viśuddhasāgara has renounced, for life, the intake of salt, sugar, 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 (*bandhu-varga*), 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.



I make worshipful obeisance not only to Ācārya Viśuddhasāgara but to each of the 8,99,99,997 supreme-ascetics (*bhāvaliṅgī-muni*), from the sixth (*pramatta-saṃyata*) to the fourteenth (*ayogakevalī*) stage-of-spiritual-development (*guṇasthāna*), present in the human-world (*manuṣya-loka*) comprising the two-and-a-half continents, starting from Jambūdvīpa and up to the mountain range of Mānuṣottara in the centre of Puṣkaradvīpa.<sup>2</sup>

October, 2023  
Dehradun, Bharat

– Vijay K. Jain



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1. See, Ācārya Kundakunda's *Pravacanasāra*, verse 3-41, p. 300-301.

2. See, Ācārya Nemicandra's *Gommaṭasāra Jīvakāṇḍa*, Part-2, p. 869-870.

## VIJAY K. JAIN – BIOGRAPHICAL NOTE

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

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



“वागीश्वरि प्रतिदिनं मम रक्ष देवि ॥”

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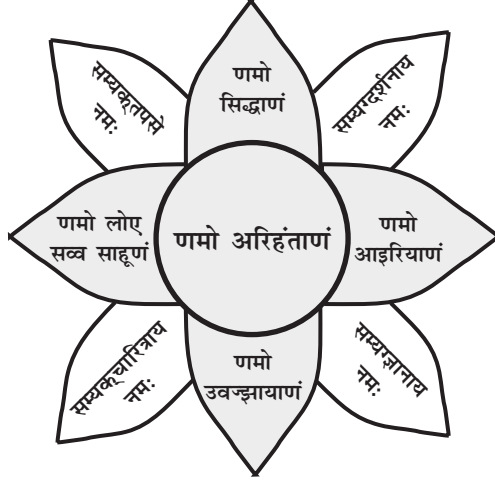
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स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Kundakunda's  
***Rayaṇasāra***  
– The Quintessential Jewel

आचार्य कुन्दकुन्द विरचित

रणसार

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

कारणकार्यविधानं समकालं जायमानयोरपि हि ।  
दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥३४॥

समान काल में अर्थात् एक काल में उत्पन्न हुए भी सम्यग्दर्शन और सम्यग्ज्ञान में कारण-कार्य भाव, दीप और प्रकाश के समान भले प्रकार घटित होता है।

Surely right-faith (*samyagdarśana*) and right-knowledge (*samyagjñāna*) arise in the soul simultaneously, still there exists sound relationship of the cause (*kāraṇa*) and the effect (*kārya*) between the two, as between the lamp and the light.

ॐ

Ācārya Kundakunda's  
***Rayaṇasāra***  
**The Quintessential Jewel**

आचार्य कुन्दकुन्द विरचित  
रयणसार

अह मंगलायरणं

णमिरुण वड्डमाणं परमप्पाणं जिणं तिसुद्धेण ।  
वोच्छामि रयणसारं सायारणयार धम्मीणं ॥१॥

अन्वयार्थ - [ परमप्पाणं ] परमात्मा [ वड्डमाणं ] वर्धमान [ जिणं ]  
जिन-तीर्थकर को [ तिसुद्धेण ] (मन-वचन-काय की) त्रिशुद्धि के साथ  
[ णमिरुण ] नमस्कार करके [ सायारणयार ] सागार (गृहस्थ) व अनगार  
(श्रमण, मुनि अथवा साधु) [ धम्मीणं ] धर्मयुक्त [ रयणसारं ] रयणसार  
अथवा रत्नसार (ग्रन्थ) को [ वोच्छामि ] कहूँगा।

INVOCATION

Making obeisance to the Supreme-soul (*Paramātmā*) of (Lord) Vardhamāna – the 'Jina' (the *Tīrthāṅkara*) – with the three-fold purity (of the mind, the speech and the body), I shall articulate the ***Rayaṇasāra*** (**The Quintessential Jewel**) that expounds the dharma for the householder (*sāgāra, grhastha*) and the (homeless) ascetic (*anagāra, śramaṇa, muni, sādhu*).

.....

EXPLANATORY NOTE**The Supreme-soul (the Tīrthaṅkara, Arhanta, Āpta, Paramātmā)**

The genuine (trustworthy) Supreme-soul (the Tīrthaṅkara, Arhanta, Āpta, Paramātmā) is free from the eighteen imperfections (*doṣa*).

Ācārya Kundakunda's Niyamasāra:

छुहतण्हभीरुरोसो रागो मोहो चिंता जरा रुजा मिच्चू ।

सेदं खेद मदो रइ विम्हिय णिद्दा जणुव्वेगो ॥६॥

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

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

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

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

With total absence of the deluding (*mohanīya*) karmas and in presence of the ocean of pleasant-feeling (*sātāvedanīya*) karmas, the insignificant unpleasant-feeling (*asātāvedanīya*) karmas are unable

to cause imperfections of hunger (*kṣudhā*) and thirst (*tṛṣā*). The Lord does not take morsels-of-food (*kavalāhāra*). The most auspicious atomic particles of the matter (*pudgala*), fit to turn into the physical-body – *nokarma* – help incessantly in maintaining the body.

The supremely auspicious body – *paramaudārika śarīra* – of the Lord does not have the imperfections of old-age (*jarā*), sickness (*roga*) and perspiration (*sveda*). Without the dispositions (*bhāva*), auspicious and inauspicious that cause the soul to wander in worldly existence, the Lord is free from rebirth (*janma*). And since there is no rebirth (*janma*), the final separation of the body from the soul is not termed death; the Lord is, thus, free from death (*maraṇa*). [see also, Vijay K. Jain (2016), *Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra*, verse 6, p.21.]

गिस्सेसदोसरहिओ केवलणाणाइपरमविभवजुदो ।

सो परमप्या उच्चइ तव्विवरीओ ण परमप्या ॥७॥

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

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

The *Arhanta* or the Sect-founder (*Āpta*) or the Supreme-soul (*Paramātmā*) is free from all eighteen imperfections. He is rid of the four inimical (*ghātī*) karmas – deluding (*mohanīya*), knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*darśanāvaraṇīya*), and obstructive (*antarāya*). On destruction of these karmas manifest the following four infinitudes (*ananta catuṣṭaya*):

1. *anantasukha* – infinite bliss;
2. *anantajñāna* – infinite knowledge;

3. *anantadarśana* – infinite perception; and
4. *anantavīrya* – infinite energy.

*Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:*

आप्तेनोच्छिन्नदोषेण सर्वज्ञेनागमेशिना ।

भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥५॥

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

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

*Ācārya Kundakunda's Pravacanasāra:*

पक्खीणघादिकम्मो अणंतवरवीरिओ अहियतेजो ।

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

वह स्वयंभू भगवान् आत्मा अतीन्द्रिय - इन्द्रिय ज्ञान से परे - होता हुआ अपने और पर के प्रकाशने (जानने) वाला ज्ञान तथा आकुलता रहित अपना सुख, इन दोनों स्वभावरूप परिणमता है। कैसा है भगवान्? सर्वथा नाश किये हैं चार घातिया कर्म जिसने अर्थात् जब तक घातिया कर्म सहित था तब तक क्षायोपशमिक मत्यादि ज्ञान तथा चक्षुरादि दर्शन सहित था। घातिया कर्मों के नाश होते ही अतीन्द्रिय हुआ। फिर कैसा है? मर्यादा रहित है उत्कृष्ट बल जिसके अर्थात् अंतराय के दूर होने से अनन्तबल सहित है। फिर कैसा है? अनन्त है ज्ञानदर्शन-रूप प्रकाश जिसके अर्थात् ज्ञानावरण दर्शनावरण कर्म के जाने से अनन्तज्ञान, अनन्तदर्शनमयी है। और समस्त मोहनीय कर्म के नाश से स्थिर अपने स्वभाव को प्राप्त हो गया है।



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

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

---

सम्यग्दृष्टि का बाह्य चिह्न -

The external mark of the right-believer -

पुव्वं जिणेहि भणियं जहट्टियं गणहरेहि वित्थरियं ।

पुव्वाइरियक्कमजं तं बोल्लइ जो हु सद्धिटी ॥२॥

अन्वयार्थ - [ जो ] जो [ पुव्वं ] पूर्वकाल में [ जिणेहि ] जिनदेव के द्वारा [ भणियं ] कहे गए, [ गणहरेहि ] गणधरों के द्वारा [ वित्थरियं ] विस्तृत किये गए और [ पुव्वा इरियक्कमजं ] पूर्वाचार्यों की क्रमिक परम्परा से प्राप्त [ तं ] उसी (सत्य) को [ जहट्टियं ] ज्यों का त्यों (वास्तविक) [ बोल्लइ ] बोलता है (कहता है), [ हु ] निश्चय से (वह) [ सद्धिटी ] सम्यग्दृष्टि है।

The one who veritably utters only the original Words of Lord Jina, as expounded by His apostles (chief-disciples, *gaṇadhara*) and obtained subsequently through the sequential convention of the ancient-preceptors (*pūrvācārya*) is certainly the right-believer (*samyagdr̥ṣṭi*).

### EXPLANATORY NOTE

#### **Unshakeable devotion to the Words of Lord Jina**

The right-believer (*samyagdr̥ṣṭi*) has absolute devotion to the Words of Lord Jina. He utters the following verse in his daily prayer:

अरहंतभासियत्थं गणहरदेवेहिं गंथियं सम्मं ।

पणमामि भत्तिजुत्तो सुदणाणमहोवहिं सिरसा ॥२॥ ( लघुश्रुतभक्तिः )

अर्हन्तदेव के द्वारा कथित और गणधरदेव के द्वारा समीचीन ग्रंथ रूप से गुंथित हुआ, ऐसे श्रुतज्ञान रूप महासमुद्र को मैं भक्ति से युक्त हुआ, मस्तक झुकाकर नमस्कार करता हूँ।

I adore, with devotion and by bowing down my head, the great ocean in form of the scriptural-knowledge (*śrutajñāna*) that has been promulgated by Lord Jina (the *Arhanta*) and composed veritably (in form of the Scripture) by the Supreme Apostles (*gaṇadhara deva*).

The right-believer (*samyagdṛṣṭi*) knows that only the true Scripture (*āgama*) is able to expound the nature of the substances – *tattvārtha* – and that it (the Scripture) contains the Words emanating from the mouth of Lord Jina.

*Ācārya Kundakunda's Niyamasāra:*

तस्स मुहुग्गदवयणं पुव्वावरदोसविरहियं सुद्धं ।  
आगममिदि परिकहियं तेण दु कहिया हवन्ति तच्चत्था ॥८॥

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

Words emanating from the mouth of the Supreme-soul or Lord Jina (*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*.

मिथ्यादृष्टि का बाह्य चिह्न -

The external mark of the wrong-believer -

मदिसुदणाणबलेण दु सच्छंदं बोल्लइ जिणुद्धिं ।

जो सो होइ कुद्धिं ण होइ जिणमगगलगरवो ॥३॥

अन्वयार्थ - [ जो ] जो (जीव) [ जिणुद्धिं ] जिनदेव के द्वारा कथित तत्त्व को [ मदि-सुद-णाण-बलेण ] मतिज्ञान और श्रुतज्ञान के बल से [ सच्छंदं ] स्वच्छन्द (स्वेच्छानुसार) [ बोल्लइ ] बोलता है [ सो दु ] वह तो [ कुद्धिं ] मिथ्यादृष्टि [ होइ ] होता है; (उसका कथन) [ जिण-मग-लगरवो ] जिन-मार्ग में संलग्न जीव का कथन [ ण होइ ] नहीं होता है।

The one who makes whimsical statements about the nature of the Reality expounded by Lord Jina on the strength of his own sensory (*mati*) and scriptural (*śruta*) knowledge is the wrong-believer (*mithyādarśī*); the one treading the path to liberation as shown by Lord Jina does not make such statements.

#### EXPLANATORY NOTE

#### **Sensory knowledge and scriptural knowledge can be erroneous**

The sensory knowledge and scriptural knowledge can be erroneous when these co-exist in the soul with wrong belief (*mithyādarśana*).

*Ācārya Umāsvāmī's Tattvārthasūtra:*

मतिश्रुतावधयो विपर्ययश्च ॥१-३१॥

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

.....

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

सदसतोरविशेषाद्यदृच्छोपलब्धेरुन्मत्तवत् ॥१-३२॥

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

Owing to lack of discernment between the real (*sat* – that exists) and the unreal (*asat* – that does not exist), wrong knowledge is whimsical as that of the lunatic.

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

सम्यक्त्व सब रत्नों का सार है -

**Right-faith is the quintessence of all jewels -**

सम्मत्त-रयणसारं मोक्खमहारुक्खमूलमिदि भणियं ।

तं जाणिज्जइ णिच्छय-ववहार-सरूव-दोभेयं ॥४॥

अन्वयार्थ - [ सम्मत्त-रयणसारं ] सम्यक्त्व सब रत्नों का सार है और [ मोक्खमहारुक्खमूलम् ] मोक्ष रूपी महान् वृक्ष का मूल है, [ इदि भणियं ] ऐसा कहा गया है। [ तं ] वह ( सम्यक्त्व ) [ णिच्छय-ववहार-सरूव ] निश्चय और व्यवहार रूप से [ दोभेयं ] दो भेदों वाला [ जाणिज्जइ ] जानना चाहिये।

It has been said that right-faith (*samyaktva*) is the quintessence of all jewels; it is the root of the grand tree that is liberation (*mokṣa*). This right-faith (*samyaktva*) should be known as comprising two kinds, real (*niścaya*) and empirical (*vyavahāra*).

### EXPLANATORY NOTE

#### **The grandeur of right-faith (*samyaktva*)**

The Scripture gives utmost importance to the acquisition of right-faith (*samyaktva*) for the worthy soul treading the path to liberation.

*Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:*

दर्शनं ज्ञानचारित्रात्साधिमानमुपाश्नुते ।

दर्शनं कर्णधारं तन्मोक्षमार्गे प्रचक्ष्यते ॥३१॥

सम्यग्दर्शन जिस कारण से ज्ञान और चारित्र की अपेक्षा श्रेष्ठता या उत्कृष्टता को प्राप्त होता है उस कारण से सम्यग्दर्शन को मोक्षमार्ग के विषय में कर्णधार अथवा खेवटिया कहते हैं।

There is reason why right-faith is entitled to preeminence over knowledge and conduct; for the same reason it is called the helmsman that steers the ship sailing in the path to liberation.

विद्यावृत्तस्य सम्भूतिस्थितिवृद्धिफलोदयाः ।

न सन्त्यसति सम्यक्त्वे बीजाभावे तरोरिव ॥३२॥

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

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

न सम्यक्त्वसमं किञ्चित्काल्ये त्रिजगत्यपि ।

श्रेयोऽश्रेयश्च मिथ्यात्वसमं नान्यत्तनूभृताम् ॥३४॥

प्राणियों के तीनों कालों में और तीनों लोकों में भी सम्यग्दर्शन के समान कल्याण-रूप, और मिथ्यादर्शन के समान अकल्याण-रूप दूसरा कोई नहीं है।

For the living beings there is nothing in the three worlds and the three times that brings about more propitiousness than right-faith; there is nothing that brings about more unpropitiousness than wrong-faith.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।

ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥३३॥

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

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

Ācārya Guṇabhadra's *Ātmānuśāsana*:

शमबोधवृत्ततपसां पाषाणस्येव गौरवं पुंसः ।

पूज्यं महामणेरिव तदेव सम्यक्त्वसंयुक्तम् ॥१५॥

पुरुष के सम्यक्त्व से रहित शान्ति (शम), ज्ञान, चारित्र और तप इनका महत्त्व (गौरव) पत्थर के भारीपन के समान व्यर्थ है। परन्तु वही महत्त्व (गौरव) यदि ये सम्यक्त्व से सहित हैं तो महामणि के समान मूल्यवान्, पूजनीय हो जाता है।

In the man without right-faith (*samyagdarśana*), these – calmness (*śama*), knowledge (*jñāna*), conduct (*cāritra*) and austerity (*tapa*) – do not have much value, like the heavy stone; in the man with right-faith, these become adorable (valuable), like the precious gem.

### The real (*nīścaya*) and the empirical (*vyavahāra*) points-of-view (*naya*)

Ācārya Kundakunda's *Samayasāra*:

ववहारेणुवदिस्सदि णाणिस्स चरित्तं दंसणं णाणं ।

ण वि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥१-७-७॥

ज्ञानी के चारित्र, दर्शन, ज्ञान ये तीन भाव व्यवहार नय से कहे गये हैं। निश्चय नय से न ही ज्ञान है, न चारित्र है, न दर्शन है। वह तो शुद्ध ज्ञायक भाव है।

Conduct (*cāritra*), faith (*darśana*), and knowledge (*jñāna*) have been said to be the attributes of the knowing Self from the empirical (*vyavahāra*) point-of-view (*naya*). From the real (*nīścaya*) point-of-view (*naya*), there is no knowledge, conduct or faith; there is just the disposition of the pure knower (*jñāyaka*).



सम्यक्त्व के लक्षण -

The marks of right-faith -

भयवसणमलविवज्जिय संसारसरीरभोगणिव्विण्णो ।

अट्टगुणंगसमग्गो दंसणसुद्धो हु पंचगुरुभत्तो ॥५॥

अन्वयार्थ - [ दंसणसुद्धो ] सम्यग्दर्शन से शुद्ध जीव अर्थात् सम्यग्दृष्टि [ हु ] वस्तुतः [ भय-वसण-मल-विवज्जिय ] (सात) भयों, (सात) व्यसनों और (पच्चीस) मलों से रहित होता है। [ संसार-सरीर-भोग-णिव्विण्णो ] संसार, शरीर और भोगों से विरक्त होता है। [ अट्टगुणंग-समग्गो ] अष्टांग गुणों से परिपूर्ण तथा [ पंचगुरुभत्तो ] पंचगुरु अर्थात् पंच-परमेष्ठी का भक्त होता है।

The soul with the purity of right-faith (*samyaktva*) – the right-believer (*samyagdr̥ṣṭi*) – is free from the (seven kinds of) fear (*bhaya*), the (seven kinds of) addictions (*vyasana*), and the (twenty-five kinds of) contaminations (*mala*). It is detached from the world, the body and the pleasures of the senses. It is equipped with the eight limbs (of right-faith) and is endowed with devotion to the five Supreme-Beings.

#### EXPLANATORY NOTE

**The seven kinds of fear (*bhaya*)**

*Ācārya Kundakunda's Samayasāra:*

सम्मादिट्ठी जीवा णिस्संका होंति णिब्भया तेण ।

सत्तभयविप्पमुक्का जम्हा तम्हा दु णिस्संका ॥७-३६-२२८॥

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

.....

The right-believer (*samyagdṛṣṭi*) living-beings (*jīva*) are free-from-doubt (*niḥśaiṅka*) and, therefore, they are free-from-fear (*nirbhaya*). Since they are free from the seven kinds of fear, they certainly are free-from-doubt.

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

### The seven kinds of addictions (*vyasana*)

Ācārya Vasunandi's Śrāvaka-cāra:

जूयं मज्जं मंसं वेसा-पारब्धि-चोर-परयारं ।

दुगण्ड-गमणस्सेणादि हेउभूदाणि पावाणि ॥५९॥

जुआ खेलना, मदिरापान, मांस खाना, वेश्या-सेवन, शिकार खेलना, चोरी करना, परदार-सेवन; ये सब दुर्गति गमन के कारणभूत पाप हैं।

These (seven) addictions – 1) gambling, 2) drinking alcohol, 3) eating flesh, 4) sexual intercourse with a harlot, 5) hunting, 6) stealing, and 7) sexual intercourse with wife of another – are the evils (*pāpa*) that cause the soul fall into the degraded states-of-existence.

### The twenty-five kinds of contamination (*mala*)

Nineteen contaminations are enumerated in the following verse by Ācārya Samantabhadra:

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvaka-cāra:

श्रद्धानं परमार्थानामाप्तागमतपोभृताम् ।

त्रिमूढापौढमष्टाङ्गं सम्यग्दर्शनमस्मयम् ॥१-४॥

.....

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

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

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

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

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

- 1) freedom from doubt (*niḥśaṅkita*),
- 2) freedom from worldly desire (*niḥkāṅkṣita*),
- 3) freedom from revulsion (*nirvicikitsā*),
- 4) freedom from superstitions (*amūḍhadṛṣṭi*),
- 5) charitable forbearance and concealment of defects in others (*upagūhana*),
- 6) ensuring steadfastness of right faith and conduct so as not to swerve from the path to liberation (*sthitikaraṇa*),
- 7) propagation of the true path (*prabhāvanā*),
- 8) joy and affection towards the right path and its followers (*vātsalya*).

The absence of these eight limbs of right-faith are the eight contaminations.

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

- 1) pride of knowledge (*jñāna mada*),

.....

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

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

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

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

The eight limbs of right-faith have already been described in the above description.

### Devotion to the five Supreme-Beings

Ācārya Pūjyapāda's *Bhakti Saṃgraha*:

अर्हत्सिद्धाचार्योपाध्यायाः सर्वसाधवः ।

कुर्वन्तु मङ्गलाः सर्वे निर्वाण परमश्रियम् ॥८॥ ( श्री पञ्चमहागुरु भक्ति )

अर्हन्त, सिद्ध, आचार्य, उपाध्याय तथा सर्व साधु, ये (पाँचों परमेष्ठी) मंगल-रूप हैं; ये सभी मेरे लिए निर्वाण अर्थात् मोक्ष-रूपी परम-लक्ष्मी को (प्रदान) करें।

The *Arhanta* (the embodied perfect souls), the *Siddha* (the liberated souls), the *Ācārya* (the masters of ascetics), the *Upādhyāya* (the teachers of ascetics), and all the *Sādhu* (the ascetics) are embodiments of propitiousness. May they engender me the splendor of liberation (*mokṣa, nirvāṇa*)!

पान्तु श्रीपादपद्मानि पञ्चानां परमेष्ठिनां ।

लालितानि सुराधीश चूडामणि मरीचिभिः ॥१०॥

( श्री पञ्चमहागुरु भक्ति )

जो इन्द्रों के मुकुटों में लगे हुए चूडामणि रत्न की किरणों से अत्यन्त सुशोभित हो रहे हैं, ऐसे पाँचों परमेष्ठियों के श्रीचरण-कमल मेरी रक्षा करें।

Those that are glowing magnificently by the rays emanating from the crest-jewels in the diadems of the Indras, may such Lotus-Feet of the five (*pañca*) Supreme-Beings (*parameṣṭhī*) keep me secure!

सम्यग्दृष्टि जीव बहिरात्मा नहीं होता है -

The right-believer is not an extroverted soul -

णियसुद्धप्पणुरत्तो बहिरप्पावत्थ-वज्जिओ णाणी ।

जिण-मुणि-धम्मं मण्णइ गय-दुक्खो होइ सद्दिट्ठी ॥६॥

अन्वयार्थ - [ णाणी ] ज्ञानी [ सद्दिट्ठी ] सम्यग्दृष्टि [ णिय-सुद्धप्पणुरत्तो ] निज-शुद्धात्मा में अनुरक्त रहता है, [ बहिरप्पावत्थ ] बहिरात्मा की अवस्था से [ वज्जिओ ] पराङ्मुख होता है, [ जिण-मुणि-धम्मं ] जिनेन्द्र देव, (दिगम्बर, परिग्रह-रहित) मुनि और धर्म को [ मण्णइ ] मानता है (भक्ति करता है), और [ गय-दुक्खो ] दुःखों से रहित [ होइ ] होता है।

The knowledgeable (*jñānī*) right-believer (*samyagdr̥ṣṭi*) is incessantly engaged in own pure-soul, remains disenchanted with the state appertaining to the extroverted-soul (*bahirātmā*), puts his faith (and devotion) on Lord Jina, the (*digambara*, free from attachment-to-possessions) ascetic and the dharma, and is rid of miseries.

#### EXPLANATORY NOTE

**Let go of the extroverted-soul (*bahirātmā*)**

*Ācārya Pūjyapāda's Samādhitaṅtram:*

बहिरन्तः परश्चेति त्रिधात्मा सर्वदेहिषु ।

उपेयात्तत्र परमं मध्योपायाद्बहिस्त्यजेत् ॥४॥

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

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

### The glory of right-faith (*samyagdarśana*)

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

ओजेस्तेजोविद्यावीर्य्यशोवृद्धिविजयविभवसनाथाः ।

माहाकुला महार्था मानवतिलका भवन्ति दर्शनपूताः ॥३६॥

सम्यग्दर्शन से पवित्र जीव उत्साह, प्रताप-कान्ति, विद्या, बल-पराक्रम, यश-कीर्ति, वृद्धि-उन्नति, विजय और वैभव-सम्पत्ति के स्वामी, उच्चकुलोत्पन्न और (धर्म-अर्थ-काम-मोक्ष रूप) पुरुषार्थ से सहित, मनुष्यों में श्रेष्ठ होते हैं।

Persons whose souls are purified with right-faith (*samyagdarśana*) are endowed with vigour, lustre, learning, strength, glory and renown, growth and advancement, success, grandeur, high caste, and right human-effort [for the sake of righteousness (*dharma*), wealth (*artha*), enjoyment (*kāma*), and liberation (*mokṣa*)]. They are the best of human beings.

सम्यग्दृष्टि जीव इन दोषों से मुक्त होता है -

**The right-believer is free from these imperfections -**

मयमूढमणायदणं संकाइवसण भयमईयारं ।

जेसिं चउदालेदो ण संति ते होंति सद्दिट्ठी ॥७॥

अन्वयार्थ - [ जेसिं ] जिनके [ मय-मूढमणायदणं ] (आठ) मद, (तीन) मूढता, (छः) अनायतन, [ संकाइवसण ] (आठ) शंका आदि दोष, (सात) व्यसन, [ भयम् अईयारं ] (सात) भय, (पाँच) अतिचार - ये [ चउदालेदो ] चौवालीस (दोष) [ ण संति ] नहीं होते [ ते ] वे [ सद्दिट्ठी ] सम्यग्दृष्टि [ होंति ] होते हैं।

Those free from the following forty-four imperfections (*doṣa*) are the right-believers (*samyagdṛṣṭi*):

- 1) eight kinds of pride (*mada*);
- 2) three kinds of follies (*mūḍhatā*);
- 3) six kinds of denigrating-abodes (*anāyatana*);
- 4) eight kinds of imperfections like doubt (*śaṅkā*);
- 5) seven kinds of addictions (*vyasana*);
- 6) seven kinds of fear (*bhaya*); and
- 7) five kinds of transgressions (*aticāra*).

#### EXPLANATORY NOTE

Sr. Nos. 1 to 6 have been described under the Explanatory Note to verse 5 (see, pp. 15-18, *ante*). The five kinds of transgressions (*aticāra*) are now described.

#### **The five kinds of transgressions (*aticāra*)**

The five kinds of transgressions (*aticāra*) that vitiate partially the

.....



right-faith (*samyagdarśana*) are:

- a) Doubt (*saṃśaya* or *śaṅkā*). It is vacillation in mind, due to the rise of the perception-obscuring (*darśana-mohanīya*) karma, about the true nature of a substance. Example: ‘Whether it is a rope or a snake?’
- b) Worldly desire (*kāṅkṣā*). It is to engender wish for worldly happiness and enjoyment. Example: ‘My devotion to Lord Jina will bestow on me the happiness of the heavens.’
- c) Revulsion (*vicikitsā*). It is to have a sense of revulsion for objects that seem to be impure and disagreeable. Example: ‘The body of the saint is filthy.’
- d) Praise of other’s viewpoint (*paradṛṣṭi praśaṃsā*). It is to praise someone else’s absolutistic (*ekāntika*) viewpoint. Example: ‘The doctrine that all world is transitory makes great sense.’
- e) Adoration of the six denigrating-abodes (*anāyatana sevā*). It is to adore/worship the six denigrating-abodes (as mentioned on p. 18, *ante*). Example: ‘To worship the so-called deity decorated with clothes, ornaments and weapons.’

(see, Pt. Āśādharma’s *Dharmāmṛta Anagāra*, p. 166-174.)

सम्यग्दृष्टि श्रावक के सतहत्तर गुण -

Seventy-seven attributes of the householder right-believer -

उहयगुण-वसण-भय-मल-वेरग्गाइचार-भत्तिऽविग्घं वा ।

एदे सत्तत्तरिया दंसण-सावय-गुणा भणिया ॥८॥

अन्वयार्थ - [ एदे ] ये [ सत्तत्तरिया गुणा ] सतहत्तर गुण [ दंसण-सावय ]  
दार्शनिक (सम्यग्दृष्टि) श्रावक के [ भणिया ] कहे गये हैं-

[ उहयगुण ] उभय (दो) प्रकार के गुण (आठ मूलगुण और बारह  
उत्तरगुण से युक्त);

(वह इन दोषों से रहित होता है-) [ वसण ] (सात) व्यसन,  
[ भय ] (सात) भय, [ मल ] (पच्चीस) मलदोष, [ अइचार ]  
(पाँच) अतिचार;

(वह इनसे युक्त होता है-) [ वेरग्ग ] (बारह) वैराग्य भावनाएँ  
[ वा ] और [ भत्तिऽविग्घं ] निर्विघ्न भक्ति-भावना।

These seventy-seven attributes (*guṇa*) have been said in regard  
to the right-believer (*samyagdṛṣṭi*) householder (*śrāvaka*):

He is endowed with these two attributes: **eight** primary  
vows and **twelve** secondary vows;

He is free from the following (forty-four) imperfections  
(*doṣa*): **seven** kinds of addictions (*vyasana*), **seven** kinds  
of fear (*bhaya*), **twenty-five** kinds of contaminations  
(*maladoṣa*), and **five** kinds of transgressions (*aticāra*);

He is endowed with **twelve** contemplations (*bhāvanā*) that  
strengthen worldly-detachment (*vairāgya*), and **(one)**  
incessant devotion (*bhakti*).

## EXPLANATORY NOTE

### Observance of the eight primary vows

The right-believer (*samyagdṛṣṭi*) householder (*śrāvaka*) observes the eight primary vows.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

मद्यं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन ।  
हिंसाव्युपरतिकामैर्मोक्तव्यानि प्रथममेव ॥६१॥

हिंसा को छोड़ने की इच्छा करने वाले पुरुषों को सबसे पहले प्रयत्नपूर्वक अथवा सावधानी के साथ मदिरा, मांस, मधु और पाँच उदुम्बर फलों – गूलर (ऊमर), कटूमर (अंजीर), पाकर, बड़ और पीपल – को छोड़ देना चाहिये।

Those who wish to renounce *hiṃsā* must, first of all, make effort to assiduously give up the consumption of wine, flesh, honey, and the five *udumbara* fruits – *gūlara* (*ūmara*), *kaṭhūmara* (*anjira*), *pākara*, *baḍa*, and *pīpala* (all belonging to the fig class).

### Observance of the twelve secondary vows

The right-believer (*samyagdṛṣṭi*) householder (*śrāvaka*) observes the twelve secondary vows comprising five minor-vows (*aṇuvrata*) and seven supplementary vows – three '*guṇavrata*' and four '*śikṣāvrata*'.

*Ācārya Umāsvāmī's Tattvārthasūtra:*

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥७-१॥

हिंसा, असत्य, चोरी, मैथुन और परिग्रह (अर्थात् पदार्थों के प्रति ममत्वरूप परिणमन) – इन पाँच पापों से (बुद्धिपूर्वक) निवृत्त होना सो व्रत है।

Desisting (*virati*) from injury (*hiṃsā*), falsehood (*anṛta*), stealing (*steya*), unchastity (*abrahma*) and attachment-to-possessions (*parigraha*) is the (fivefold) vow (*vrata*).

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोग-  
परिभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥७-२१॥

और फिर वह दिग्ब्रत, देशब्रत तथा अनर्थदण्डब्रत (ये तीन गुणब्रत), सामायिक, प्रोषधोपवास, उपभोग-परिभोग परिमाण तथा अतिथिसंविभागब्रत (ये चार शिक्षाब्रत) सहित भी होता है, अर्थात् ब्रतधारी श्रावक पाँच अणुब्रत, तीन गुणब्रत और चार शिक्षाब्रत - इन बारह ब्रतों सहित होता है।

The householder with minor-vows (*aṇuvrata*) is also equipped with these supplementary vows: withdrawing from activity with regard to the direction – *digvirati*, withdrawing from activity with regard to the country – *deśavirati*, withdrawing from purposeless sin – *anartha-daṇḍavirati*, periodic concentration – *sāmāyikavrata*, fasting at regular intervals – *proṣadhopavāsavrata*, limiting consumable and non-consumable things – *upabhogaparibhogapaimāṇavrata*, and partaking of one's food after feeding the ascetic – *atithisaṇvibhāgavrata*.

The first three are called 'guṇavrata' and the remaining four are called 'śikṣāvrata'.

### Freedom from the forty-four imperfections

As mentioned in verse 7 (see, p. 22, *ante*) the right-believer (*samyag-dṛṣṭi*) householder (*śrāvaka*) is free from the following forty-four imperfections (*doṣa*):

Seven kinds of addictions (*vyasana*), seven kinds of fear (*bhaya*), twenty-five kinds of contaminations (*maladoṣa*), and five kinds of transgressions (*aticāra*). These have already been explained (see, Explanatory Notes under verses 5 and 7, *ante*).

### Observance of the twelve contemplations (*bhāvanā*)

in order to strengthen worldly-detachment (*vairāgya*), the right-believer (*samyagdr̥ṣṭi*) householder (*śrāvaka*) observes the twelve contemplations (*bhāvanā*). The two major Jaina texts, *Bārasa Aṇuvekkhā* of Ācārya Kundakunda and *Tattvārthasūtra* of Ācārya Umāsvāmī, enumerate the twelve contemplations as under:

No.	<i>Bārasa Aṇuvekkhā</i>	<i>Tattvārthasūtra</i>
1.	<i>adhruva</i> – transitoriness	<i>anitya</i> – transitoriness
2.	<i>aśaraṇa</i> – helplessness	<i>aśaraṇa</i> – helplessness
3.	<i>ekatva</i> – solitariness	<i>saṃsāra</i> – transmigration
4.	<i>anyatva</i> – distinctness	<i>ekatva</i> – solitariness
5.	<i>saṃsāra</i> – transmigration	<i>anyatva</i> – distinctness
6.	<i>loka</i> – the universe	<i>aśucitva</i> – impurity
7.	<i>aśucitva</i> – impurity	<i>āsrava</i> – influx
8.	<i>āsrava</i> – influx	<i>saṃvara</i> – stoppage
9.	<i>saṃvara</i> – stoppage	<i>nirjarā</i> – dissociation
10.	<i>nirjarā</i> – dissociation	<i>loka</i> – the universe
11.	<i>dharmasvākhyātava</i> – dharma (the truth proclaimed by religion)	<i>bodhidurlabha</i> – rarity of enlightenment
12.	<i>bodhidurlabha</i> – rarity of enlightenment	<i>dharmasvākhyātava</i> – dharma (the truth proclaimed by religion)

### The (one) attribute of incessant devotion (*bhakti*)

The right-believer (*samyagdr̥ṣṭi*) householder (*śrāvaka*) is incessantly engaged in devotion (*bhakti*) to the five (*pañca*) Supreme-Beings (*parameṣṭhī*).

शिव ( मोक्ष ) सुख की प्राप्ति के पात्र मनुष्य -  
The men who attain the bliss of liberation -

देव-गुरु-समय-भक्ता संसार-सरीर-भोग-परिचत्ता ।  
रयणत्तयसंजुत्ता ते मणुया सिवसुहं पत्ता ॥९॥

अन्वयार्थ - जो [ देव-गुरु-समय-भक्ता ] देव ( आप्त ), गुरु और शास्त्र ( आगम ) के [ भक्ता ] भक्त होते हैं, [ संसार-सरीर-भोग ] संसार, शरीर और भोगों के [ परिचत्ता ] परित्यागी होते हैं, और [ रयणत्तय-संजुत्ता ] रत्नत्रय से [ संजुत्ता ] संयुक्त होते हैं, [ ते मणुया ] वे मनुष्य [ सिवसुहं ] शिवसुख अर्थात् मोक्षसुख को [ पत्ता ] प्राप्त करते हैं।

Those who have devotion to the Deva (*Arhanta, Āpta*), the Preceptor (*guru*), and the Scripture (*śāstra, āgama*); who renounce attachment for the worldly-existence (*saṃsāra*), the body (*śarīra*), and the sensory-pleasures (*bhoga*); and who are equipped with the Three-Jewels (*ratnatraya*) – such men attain the bliss appertaining to liberation (*mokṣa*).

### EXPLANATORY NOTE

#### **The Three-Jewels (*ratnatraya*)**

The Three-Jewels (*ratnatraya*) of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyakcāritra*), together, constitute the path to liberation. Belief in the seven realities (*tattva*), as these are, is right-faith. Knowledge of substances without doubt (*saṃśaya*), indefiniteness (*vimoha* or *anadhyavasāya*) and perversity (*viparyaya* or *vibhrama*) is right-knowledge. Being free from delusion (*moha*) and passions (*kaṣāya*) is right-conduct.

सम्यक्त्व के अभाव में दीर्घ संसार -

**Absence of right-faith only extends worldly-existence -**

दाणं पूया सीलं उववासं बहुविहंपि खवणं पि ।

सम्मजुदं मोक्खसुहं सम्मविणा दीहसंसारं ॥१०॥

अन्वयार्थ - [ सम्मजुदं ] सम्यग्दर्शन से युक्त [ दाणं पूया सीलं उववासं ] दान, पूजा, शील (ब्रह्मचर्य), उपवास तथा [ बहुविहंपि ] अनेक प्रकार की [ खवणं पि ] कर्मक्षय की क्रियाएँ (व्रत आदि) [ मोक्खसुहं ] मोक्ष-सुख के कारण हैं, (और) [ सम्मविणा ] सम्यग्दर्शन के बिना (वे ही) [ दीहसंसारं ] दीर्घ संसार के कारण हैं।

For the soul endowed with the right-faith (*samyagdarśana*) the giving-of-gift (*dāna*), worship (*pūjā*), celibacy (*śīla*), fasting (*upavāsa*) and many kinds of activities (like vows) aimed at the destruction of the karmas result in the bliss appertaining to liberation (*mokṣa*); in the absence of right-faith, the same result only in the extension of worldly-existence (*saṃsāra*).

### EXPLANATORY NOTE

Ācārya Kundakunda's *Samayasāra*:

परमट्टम्मि दु अठिदो जो कुणदि तवं वदं च धारयदि।

तं सव्वं बालतवं बालवदं विंति सव्वण्हू ॥४-८-१५२॥

जो परमार्थ में तो स्थित नहीं है, किन्तु तप करता है और व्रत धारण करता है, उसके उस समस्त तप और व्रत को सर्वज्ञदेव बालतप और बालव्रत कहते हैं।

Anyone who has not positioned himself in the divine state of the soul, but performs austerities and observes vows, the

Omniscient Lords call his austerities and observance of vows as childish-austerities (*bālatapa*) and childish-observance-of-vows (*bālavrata*).

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।  
तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति ॥२०॥

इस प्रकार सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र स्वरूप मोक्ष का मार्ग सदा उस उपदेश ग्रहण करने वाले पात्र को भी अपनी शक्ति के अनुसार सेवन करने योग्य होता है।

So, a recipient of spiritual discourse should try to incessantly, and as per his capacity, follow the threefold path to liberation, consisting of right-faith (*samyagdarśana*), right-knowledge (*samyagjñāna*), and right-conduct (*samyakcāritra*).

तत्रादौ सम्यक्त्वं समुपाश्रयणीयमखिलयत्नेन ।  
तस्मिन् सत्येव यतो भवति ज्ञानं चरित्रं च ॥२१॥

उन तीनों में पहले सम्पूर्ण प्रयत्नों से सम्यग्दर्शन भले प्रकार प्राप्त करना चाहिए क्योंकि उस सम्यग्दर्शन के होने पर ही सम्यग्ज्ञान और सम्यक्चारित्र होता है।

Out of the three constituents of the path to liberation mentioned above, sincere efforts should be made to first acquire right-faith (*samyagdarśana*). Only on the acquisition of right-faith can knowledge and conduct become right-knowledge (*samyagjñāna*) and right-conduct (*samyakcāritra*).



श्रावक और मुनि धर्म के मुख्य अंग -

The essentials for the laity and the ascetic -

दाणं पूया मुखं सावयधम्मे ण सावया तेण विणा ।

झाणाज्झयणं मुखं जइधम्मे तं विणा तहा सो वि ॥११॥

अन्वयार्थ - [ सावयधम्मे ] श्रावक-धर्म में [ दाणं पूया ] दान और पूजा [ मुखं ] मुख्य (कर्तव्य) हैं, [ तेण विणा ] उसके बिना वह [ सावया ] श्रावक (धर्म) [ ण ] नहीं होता है। [ झाणाज्झयणं ] ध्यान और अध्ययन [ जइधम्मे ] यति-धर्म में [ मुखं ] मुख्य (कर्तव्य) हैं, [ तं विणा ] उसके बिना [ सो वि ] वह (यति-धर्म) भी [ तहा ] वैसा ही (अयथार्थ) है।

As regard the dharma of the householder (*śrāvaka*), the giving-of-gift (*dāna*) and worship (*pūjā*) are its main constituents; without these (the dharma of) the householder does not exist. As regard the dharma of the ascetic (*yati*), the meditation (*dhyāna*) and study (*svādhyāya*) are its main constituents; without these (the dharma of) the ascetic, likewise, does not exist.

#### EXPLANATORY NOTE

#### **The giving-of-gift (*dāna*)**

*Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:*

आहारौषधयोरप्युपकरणावासयोश्च दानेन ।

वैयावृत्यं ब्रुवते चतुरात्मत्वेन चतुरस्राः ॥११७॥

विद्वज्जन आहार, औषध और उपकरण तथा आवास के भी दान से वैयावृत्य को चार प्रकार का कहते हैं।

The learned ascetics say that the vow of serving the noble ones – *vaiyāvṛtya* – comprises four kinds of gift (*dāna*) : giving of food (*āhāra*), medicine (*auśadha*), implements<sup>1</sup> (*upakaraṇa*), and shelter (*āvāsa*).

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

रागद्वेषासंयममददुःखभयादिकं न यत्कुरुते ।

द्रव्यं तदेव देयं सुतपःस्वाध्यायवृद्धिकरं ॥१७०॥

जो राग, द्वेष, असंयम, मद, दुःख, भय आदि को नहीं करता है, सुतप करने में, स्वाध्याय करने में जो वृद्धि करने वाला हो वही द्रव्य देने योग्य है।

Objects that do not cause arousal of the passions of attachment and aversion, do not bring about non-restraint, pride, pain and fear, etc., and result in advancement of austerities and study, are worth giving.

हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।

तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥१७२॥

कारण कि लोभ हिंसा का ही पर्याय है अर्थात् हिंसारूप ही है। वह लोभ इस दान को देने में दूर किया जाता है, इसलिये अतिथि को दान देना हिंसा का त्याग ही सिद्ध हो जाता है।

Giving-of-gift (*dāna*) wipes out greed (*lobha*) which is a form of injury (*hiṃsā*); therefore, giving-of-gift to a worthy-recipient has been said to be the renunciation of *hiṃsā*.

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1. The *digambara* ascetic is without possessions and does not require any worldly implements; his only companions are three implements (*upakaraṇa*): the feather-whisk (*picchī*) – implement of compassion, the water-pot (*kamaṇḍalu*) – implement of purity, and the Scripture (*śāstra*) – implement of knowledge.

### The laudable ascetic (*yati*)

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।

ज्ञानध्यानतपोरक्तस्तपस्वी<sup>1</sup> सः प्रशंस्यते ॥१०॥

जो विषयों की आशा के वश से रहित हो, आरम्भ रहित हो, परिग्रह रहित हो और ज्ञान, ध्यान तथा तप रूपी रत्नों से सहित हो अर्थात् इन तीनों में लवलीन हो, वह तपस्वी अर्थात् गुरु प्रशंसनीय है।

That preceptor or *guru* is laudable who is not controlled by the desires of the senses, who has renounced all worldly occupations, is without attachment to possessions, and is ever engaged in the trio of knowledge-acquisition (*jñāna*), meditation (*dhyāna*) and austerity (*tapa*).

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1. पाठान्तर : ज्ञानध्यानतपोरत्नस्तपस्वी

बहिरात्मा की दुर्गति -

The deplorable state of the extroverted-soul -

दाणु ण धम्मु ण चागु ण भोगु ण बहिरप्प जो पयंगो सो ।  
लोह-कसायग्गि-मुहे पडियो मरियो ण संदेहो ॥१२॥

अन्वयार्थ - [ जो ] जो ( श्रावक ) [ दाणु ण धम्मु ण चागु ण भोगु ण ] दान नहीं देता, धर्म नहीं करता, त्याग नहीं करता, और ( नीतिपूर्वक ) भोग नहीं करता, [ सो ] वह [ बहिरप्प ] बहिरात्मा [ पयंगो ] पतंगा ( जैसा ) है। ( वह ) [ लोह-कसायग्गि-मुहे ] लोभ-कषाय रूपी अग्नि के मुख में [ पडियो ] पड़ कर [ मरियो ] मर जाता है, [ संदेहो ] इसमें सन्देह [ ण ] नहीं है।

The one [householder (*śrāvaka*)] who does not engage himself in the giving-of-gift (*dāna*), the dharma (*dharma*), the renunciation (*tyāga*), and (restraint in) the enjoyment of sensual-pleasures (*bhoga*) is an extroverted-soul (*bahirātmā*), akin to a moth (*pataṅgā*). It (the moth) kills itself by falling into the mouth of the fire of the greed-passion (*lobha-kaṣāya*); there is no doubt about this.

#### EXPLANATORY NOTE

#### **Dharma is the key to happiness**

Ācārya Guṇabhadra's *Ātmānuśāsana*:

सुखितस्य दुःखितस्य च संसारे धर्म एव तव कार्यः ।

सुखितस्य तदभिवृद्ध्यै दुःखभुजस्तदुपघाताय ॥१८॥

हे जीव! तू चाहे सुख का अनुभव कर रहा हो और चाहे दुःख का, किन्तु संसार में इन दोनों ही अवस्थाओं में तेरा एकमात्र कार्य धर्म ही होना चाहिये।

कारण यह है कि यदि तू सुख का अनुभव कर रहा है तो वह धर्म तेरे उस सुख की वृद्धि का कारण होगा, और यदि तू दुःख का अनुभव कर रहा है तो वह धर्म तेरे उस दुःख के विनाश का कारण होगा।

O soul! In this world, whether you are happy or miserable, *dharmā*<sup>1</sup> should be your only pursuit. If you are happy, *dharmā* will increase your happiness; if you are miserable, it will remove your misery.

### Observe restraint while indulging in sensual-pleasures

कृत्वा धर्मविधातं विषयसुखान्यनुभवन्ति ये मोहात् ।  
आच्छिद्य तरून् मूलात् फलानि गृह्णन्ति ते पापाः ॥२४॥

जो प्राणी मोह से (अज्ञानतापूर्वक) धर्म को नष्ट करके विषयसुखों का अनुभव करते हैं वे पापी वृक्षों को जड़ से उखाड़ कर फलों को ग्रहण करना चाहते हैं।

The men who, out of delusion (*moha*), wipe out *dharmā* while indulging in sensual-pleasures are like those vicious men who uproot the tree for the sake of fruits.

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1. *Dharma* implies piety or laudable conduct. In real sense, however, *dharmā* is the disposition of equanimity (*sāmya*). And, equanimity is the soul's nature when it is rid of delusion (*moha*) and agitation (*kṣobha*). (see, Vijay K. Jain (2018), *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, verse 1-7, p. 9.)

सम्यग्दृष्टि ( श्रावक ) मोक्षमार्ग में रत है -

The right-believer is set on the path to liberation -

जिणपूया मुणिदाणं करेइ जो देइ सत्तिरूवेण ।

सम्माइट्ठी सावयधम्मी सो होइ मोक्खमग्गरओ ॥१३॥

अन्वयार्थ - [ जो ] जो ( श्रावक ) [ सत्तिरूवेण ] शक्ति के अनुसार [ जिणपूया करेइ ] जिनदेव की पूजा करता है, [ मुणिदाणं देइ ] मुनियों को दान देता है, [ सो ] वह [ सम्माइट्ठी ] सम्यग्दृष्टि [ सावयधम्मी ] श्रावक-धर्म का पालन करने वाला [ मोक्खमग्गरओ ] मोक्ष-मार्ग में रत [ होइ ] होता है।

The one who, according to own-strength, worships Lord Jina and gives gift (*dāna*) to the ascetics is the right-believer (*samyagdṛṣṭi*) engaged in the dharma of the householder (*śrāvaka*) and is set on the path to liberation (*mokṣa*).

### EXPLANATORY NOTE

#### **Worship daily the Holy Feet of Lord Jina**

*Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:*

देवाधिदेवचरणे परिचरणं सर्वदुःखनिर्हरणम् ।

कामदुहि कामदाहिनि परिचिनुयादादृतो नित्यम् ॥१११॥

श्रावक को आदर से युक्त होकर प्रतिदिन मनोरथों को पूर्ण करने वाले और काम को भस्म करने वाले अरिहन्त देव के चरणों में समस्त दुःखों को दूर करने वाली पूजा करना चाहिए।

In order to get rid of all kinds of distress, a householder should, with great reverence, worship daily the Holy Feet of the *Tīrthankara* - wish-fulfilling, and destroyers of lustful cravings.

*Kavi Bhūpāla's Jinacaturviṃśatikā Stotra:*

सुप्तोत्थितेन सुमुखेन सुमङ्गलाय  
द्रष्टव्यमस्ति यदि मङ्गलमेव वस्तु ।  
अन्येन किं तदिह नाथ! तवैव वक्त्रम्  
त्रैलोक्यमङ्गलनिकेतनमीक्षणीयम् ॥१९॥<sup>1</sup>

हे स्वामिन्! सोकर उठे हुए सुन्दर मुख वाले पुरुष के द्वारा कल्याण की प्राप्ति के लिए यदि मंगलरूप ही वस्तु देखी जानी चाहिए तो और से क्या? तीनों लोकों के मंगलों के घर स्वरूप आपका मुख ही देखना चाहिए।

O Lord Jina! If there is anything that is worth looking at first after getting up in the morning by the noble householder seeking blessedness, he should only look at your pious face, the storehouse of all propitiousness that exists in the three worlds. Is there need for any other object?

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1. देखें, अनुवादकर्ता - पं. पन्नालाल साहित्याचार्य, अनुवादिका - श्री स्याद्वादमती माताजी (2004), **पञ्चस्तोत्र संग्रह**, भारतवर्षीय अनेकान्त विद्वत् परिषद्, पृ. 186-187.

पूजा व दान का फल -

The fruits of worship and giving-of-gift -

पूयफलेण तिलोक्के सुरपुज्जो हवइ सुद्धमणो ।  
दाणफलेण तिलोए सारसुहं भुंजए णियदं ॥१४॥

अन्वयार्थ - [ सुद्धमणो ] शुद्ध मन वाला ( श्रावक ) [ णियदं ] निश्चय से [ पूयफलेण ] पूजा के फल से [ तिलोक्के ] तीनों लोकों में [ सुरपुज्जो ] देवों से पूज्य [ हवइ ] होता है। ( और ) [ दाणफलेण ] दान के फल से [ तिलोए ] तीन लोक में [ सारसुहं ] सारभूत सुखों को [ भुंजए ] भोगता है।

As the fruit of worship (*pūjā*), with pure heart, the householder (*śrāvaka*) certainly gets adored by the devas of the three worlds. And, as the fruit of giving-of-gift (*dāna*) he enjoys the most meaningful of all happiness in the three worlds.

#### EXPLANATORY NOTE

**Giving-of-gift (*dāna*) yields results of great magnitude**

*Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:*

उच्चैर्गोत्रं प्रणतेर्भोगो दानादुपासनात्पूजा ।

भक्तेः सुन्दररूपं स्तवनात्कीर्तिस्तपोनिधिषु ॥१५॥

तप के भंडार स्वरूप मुनियों को प्रणाम-नमस्कार करने से उच्च गोत्र, आहारादि दान देने से भोग, प्रतिग्रहण (पढ़गाहना आदि) करने से सम्मान, भक्ति करने से सुन्दर रूप और स्तुति करने से कीर्ति-सुयश प्राप्त किया जाता है।

The act of saluting the holy ascetics, repository of austerity, leads to birth in high or noble family, of giving food to prosperity



and fullness, of attending upon them to respect and honour, of offering them devotion to beauty of person, and of praising their virtues to glory and renown.

क्षितिगतमिव वटबीजं पात्रगतं दानमल्पमपि काले ।

फलति छायाविभवं बहुफलमिष्टं शरीरभृताम् ॥११६॥

उचित समय में योग्य पात्र के लिये दिया हुआ थोड़ा भी दान उत्तम पृथ्वी में पड़े हुए वटवृक्ष के बीज के समान प्राणियों के लिये माहात्म्य ओर वैभव से युक्त, पक्ष में छाया की प्रचुरता से सहित, बहुत भारी अभिलषित फल को फलता है - देता है।

Just as the seed of Indian fig-tree (*vaṭa-vṛkṣa*), lying in good soil, produces, in fullness of time, a magnificent and lofty tree that provides to living beings soothing shadow and fruits, the act of giving, at a proper time, even a small charity (*dāna*) to a worthy-recipient (*pātra*) yields desirable results of great magnitude.

साधु की दिगम्बर-मुद्रा को देखने मात्र से आहार-दान दें -

Offer the gift-of-food just on seeing the *digambara* figure of the ascetic -

दाणं भोयणमेत्तं दिण्णइ धण्णो हवेइ सायारो ।

पत्तापत्त-विसेसं सहंसणे किं वियारेण ॥१५॥

अन्वयार्थ - [ सायारो ] श्रावक [ भोयणमेत्तं ] भोजन-मात्र [ दाणं ] दान [ दिण्णइ ] देता है तो वह [ धण्णो ] धन्य [ हवेइ ] हो जाता है। [ सहंसणे ] प्रशस्त-दर्शन पाकर (दिगम्बर-मुद्रा को देखकर) [ पत्तापत्त-विसेसं ] पात्र-अपात्र विशेष के [ वियारेण ] विचार/विकल्प से [ किं ] क्या करना?

By giving the gift (*dāna*) of just the food, the householder (*śrāvaka*) gets blessed. After seeing the (pious) figure of the *digambara* ascetic, why to think about the worthiness or non-worthiness of the recipient?

सुपात्र दान का फल -

The fruit of giving gift to the worthy-recipient -

दिण्णइ सुपत्तदाणं विसेसदो होइ भोगसग्गमही ।

णिब्वाणसुहं कमसो णिद्धिदं जिणवरिंदेहिं ।१६॥

अन्वयार्थ - [ जिणवरिंदेहिं ] जिनेन्द्र-देव ने [ णिद्धिदं ] बताया है कि [ सुपत्तदाणं ] सुपात्र-दान [ दिण्णइ ] दिया जाता है तो [ विसेसदो ] विशेष रूप से [ भोगसग्गमही ] भोगभूमि व स्वर्ग (फल-रूप) [ होइ ] (प्राप्त) होता है, और [ कमसो ] क्रमशः [ णिब्वाणसुहं ] निर्वाण-सुख (प्राप्त) होता है।

The 'Jinendra-deva' has expounded that the fruit of giving gift (*dāna*) to the worthy-recipient (*pātra*) is, in particular, the abodes of the land-of-enjoyment (*bhogabhūmi*) and of the heavens (*svarga*); subsequently, the fruit is the bliss of liberation (*nirvāṇa, mokṣa*).

सुपात्र दान की विशेषता -

The speciality of giving gift to the worthy-recipient -

खेत्त-विसेसे काले वविय सुवीयं फलं जहा विउलं ।

होइ तहा तं जाणह पत्त-विसेसेसु दाणफलं ॥१७॥

अन्वयार्थ - [ जहा ] जिस प्रकार [ खेत्त-विसेसे ] विशेष अथवा उत्तम क्षेत्र और [ काले ] (विशेष-योग्य) काल में [ वविय ] बोया गया [ सुवीयं ] उत्तम बीज [ विउलं ] विपुल [ फलं ] फल वाला [ होइ ] होता है, [ तहा ] उसी प्रकार [ पत्त-विसेसेसु ] पात्र-विशेष में (उत्तम पात्र को) दिये गए [ तं ] उस [ दाणफलं ] दान के फल को [ जाणह ] जानो।

Just as the excellent seed sown in the appropriate land and at the appropriate time yields fruits in abundance, know similarly that the gift (*dāna*) given to the specially deserving recipient (*pātra*) yields fruits (in abundance).

### EXPLANATORY NOTE

#### **Specialities in the giving-of-gift (*dāna*)**

*Ācārya Umāsvāmī's Tattvārthasūtra:*

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥७-३९॥

विधि, द्रव्य, दातृ और पात्र की विशेषता से दान में विशेषता होती है।

The effect of giving of the gift (*dāna*) has distinctions based on the specific manner in which it is given - *vidhiviśeṣa*, the specific thing given - *dravyaviśeṣa*, the specific nature of the giver - *dātṛviśeṣa*, and the specific nature of the recipient - *pātraviśeṣa*.

दान के लिए सात विशेष क्षेत्र -

The seven places for the giving-of-gift -

इह णियसुवित्तवीयं जो ववइ जिणुत्तसत्तखेत्तेसु ।  
सो तिहुवणरज्जफलं भुंजदि कल्लाणपंचफलं ॥१८॥

अन्वयार्थ - [ जो ] जो (पुरुष) [ जिणुत्त ] जिनेन्द्रदेव द्वारा कहे गए [ सत्तखेत्तेसु ] सात विशेष क्षेत्रों में [ णियसुवित्तवीयं ] अपने समीचीन (न्यायोपार्जित) धन-रूपी बीज को [ ववइ ] बोता है [ सो ] वह [ इह ] इस लोक में [ तहुवण-रज्ज-फलं ] त्रिभुवन के राज्य रूपी फल को और [ कल्लाण-पंच-फलं ] पंचकल्याणक रूपी फल को [ भुंजदि ] भोगता है।

The one (the man) who sows the seed in form of his wealth that has been earned through just means in the seven places as mentioned by the 'Jinendra-deva' enjoys the fruit of sovereignty over the three worlds and of celebration of the five most auspicious events - *pañca-kalyāṇaka* - in this world.

#### EXPLANATORY NOTE

#### **The five most auspicious events - *pañca-kalyāṇaka***

The following five most auspicious events (*pañca-kalyāṇaka*) must take place in the life of the *Tīrthaṅkara*:

1. *garbha kalyāṇaka*: when the soul of the *Tīrthaṅkara* enters the Mother's womb.
2. *janma kalyāṇaka*: on the birth of the *Tīrthaṅkara*.
3. *dīkṣā kalyāṇaka* (or *tapa-kalyāṇaka*): when the *Tīrthaṅkara* renounces all worldly possessions and becomes an ascetic.
4. *jñāna kalyāṇaka*: when the *Tīrthaṅkara* attains omniscience (*kevalajñāna*).

5. *mokṣa-kalyāṇaka* (or *nirvāṇa-kalyāṇaka*): when the *Tīrthaṅkara* finally attains liberation (*mokṣa* or *nirvāṇa*) and becomes the *Siddha*.

### The seven places worthy for the giving-of-gift (*dāna*)

जिनबिम्बं जिनागारं जिनयात्रा महोत्सवं ।

जिनतीर्थं जिनागमं जिनायतनानि सप्तधा ॥१

- 1) जिनबिम्ब, 2) जिनमन्दिर, 3) जिनयात्रा, 4) पंच-कल्याणक महोत्सव, 5) जिन तीर्थोद्धार, 6) जिनागम प्रकाशन आदि, और 7) जिन आयतन - ये सात दान के योग्य क्षेत्र हैं।

आयतन - सम्यग्दर्शनादि गुणों के आधार/आश्रय/निमित्त।

The seven places worthy for the giving-of-gift (*dāna*) are: 1) the idol of Lord Jina, 2) the temple of Lord Jina, 3) the pilgrimage to Holy places, 4) the celebration of the five most auspicious events (*pañca-kalyāṇaka*), 5) the renovation or refurbishing of the Holy places, 6) the preservation and publication of the Scripture, and 7) the abodes (*āyatana*) of the dharma (right-faith, etc.).

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1. देखें, अनुवादिका - गणिनी आर्यिका स्याद्वादमती माताजी (2015), सिरि कुन्दकुन्दाइरिय विरइयं रयणसार, भारतवर्षीय अनेकान्त विद्वत् परिषद्, चतुर्थ संस्करण, पृ. 11.

सुपात्र-दान से सांसारिक सुख -

The worldly-happiness is due to the giving-of-gift -

मादु-पिदु-पुत्त-मित्तं कलत्त-धण-धण्ण-वत्थु-वाहणं-विहवं ।  
संसारसारसोक्खं सव्वं जाणउ सुपत्तदाणफलं ॥१९॥

अन्वयार्थ - [ मादु ] माता, [ पिदु ] पिता, [ पुत्त ] पुत्र, [ मित्तं ] मित्र, [ कलत्त ] स्त्री/धर्मपत्नी, [ धण ] गाय आदि पशु, [ धण्ण ] धान्य/अनाज, [ वत्थु ] वास्तु/मकान, [ वाहणं ] वाहन, [ विहवं ] वैभव (सोना-चाँदी आदि) और [ संसारसारसोक्खं ] संसार के उत्तम सुख - [ सव्वं ] ये सब [ सुपत्तदाणफलं ] सुपात्र-दान का फल [ जाणउ ] जानो।

The mother, the father, the son, the friend, the wife, the cattle (cow, etc.), the corn (staple food), the land and house, the vehicle, the objects of prosperity (gold and silver, etc.), and the best of worldly happiness - know that all these are the fruit of the giving-of-gift (*dāna*) to the worthy-recipient (*pātra*).

सुपात्र-दान से चक्रवर्ती के वैभव की प्राप्ति -

One becomes the king-of-kings due to the giving-of-gift -

सत्तंगरज्ज-णवणिहि-भंडार संडंगबल-चउहसरयणं ।

छणवदि सहस्सिथी विहवं जाणह सुपत्तदाणफलं ॥२०॥

अन्वयार्थ - [ सत्तंग-रज्ज ] सप्तांग (सात अंगों से समृद्ध) राज्य, [ णवणिहि-भंडार ] नव-निधियों का भण्डार, [ संडंगबल ] छः प्रकार की सेना, [ चउहस-रयणं ] चौदह रत्न, [ छणवदि सहस्सिथी ] छियानवे हजार रानियाँ, और [ विहवं ] (अन्य) वैभव - (ये सब) [ सुपत्तदाणफलं ] सुपात्र-दान का फल [ जाणह ] जानो।

The seven-fold kingship, the treasure (*nidhi*) of nine kinds, the armed forces of six divisions, the fourteen jewels (*ratna*), the ninety-six thousand queens, and the (other) grandeurs - know that all these are the fruit of the giving-of-gift (*dāna*) to the worthy-recipient (*pātra*).

### EXPLANATORY NOTE

The seven-fold kingship comprises: the king, the ministers, the friends, the treasure, the nation, the fort, and the army.<sup>1</sup>

### **The grandeur of the king-of-kings (*cakravartī*)**

The king-of-kings (*cakravartī*) has unparalleled grandeur among all human beings.

1. देखें, अनुवादिका - गणिनी आर्यिका स्याद्वादमती माताजी (2015), सिरि कुन्दकुन्दाइरिय विरइयं रयणसार, भारतवर्षीय अनेकान्त विद्वत् परिषद्, चतुर्थ संस्करण, पृ. 13.



According to *Trilokasāra*<sup>1</sup>, the *cakravartī* possesses:

84,00,000 elephants;

84,00,000 chariots;

18,00,00,000 horses;

Nine divine treasures (*nidhi*) called *kāla*, *mahākāla*, *pāṇḍu*,  
*māṇavaka*, *śaṅkha*, *naisarpa*, *padma*, *piṅgala* and  
*nānāratna*;

Fourteen jewels (*ratna*) – seven of these are inanimate  
possessions: *cakra*, *asi*, *chatra*, *daṇḍa*, *maṇi*, *carma*, and  
*kākiṇī*;

– other seven are animate possessions: *gṛahapati*, *senāpati*,  
*hāthī*, *aśva*, *śilpī*, *strī*, and *purohita*;

96,000 queens.

The *cakravartī* rules over 32,000 crowned kings.

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1. Ācārya Nemicandra's *Trilokasāra*, verse 682, p. 555.

सुपात्र-दान से सकल सुखों की प्राप्ति -

All kinds of happiness are attained by the giving-of-gift -

सुकुल-सुरूव-सुलक्खण-सुमइ-सुसिक्खा सुसील-सुगुण-सुचरित्तं ।

सयलं सुहाणुहवणं विहवं जाणह सुपत्तदाणफलं ॥२१॥

अन्वयार्थ - [ सुकुल ] उत्तम कुल, [ सुरूव ] उत्तम रूप, [ सुलक्खण ] शुभ लक्षण, [ सुमइ ] श्रेष्ठ बुद्धि, [ सुसिक्खा ] उत्तम शिक्षा, [ सुसील ] उत्तम शील, [ सुगुण ] उत्कृष्ट गुण, [ सुचरित्तं ] उत्तम आचरण, [ सयलं सुहाणुहवणं ] समस्त सुखों की अनुभूति, और [ विहवं ] वैभव - (ये सब) [ सुपत्तदाणफलं ] सुपात्र-दान का फल [ जाणह ] जानो।

The excellent lineage (*kula*), the excellent appearance (*rūpa*), the excellent marks (*lakṣaṇa*), the excellent intellect (*buddhi*), the excellent education (*śikṣā*), the excellent disposition (*śīla*), the excellent qualities (*guṇa*), the excellent conduct (*ācāraṇa*), the realisation of all kinds of happiness (*sukha*), and the grandeur (*vaibhava*) – know that all these are the fruit of the giving-of-gift (*dāna*) to the worthy-recipient (*pātra*).

आहार-दान के अवशिष्ट अन्नादि की महत्ता -

The importance of the residual food after the gift-of-food -

जो मुणिभुत्तवसेसं भुंजइ सो भुंजए जिणुद्धिं ।

संसारसारसोक्खं कमसो णिव्वाणवरसोक्खं ॥२२॥

अन्वयार्थ - [ जो ] जो ( भव्यात्मा ) [ मुणि-भुत्तवसेसं ] मुनि के आहार के पश्चात् अवशिष्ट ( अन्नादि ) को [ भुंजइ ] ग्रहण करता है, [ सो ] वह [ संसारसारसोक्खं ] संसार के सारभूत सुखों को, और [ कमसो ] क्रमशः [ णिव्वाणवरसोक्खं ] निर्वाण ( मोक्ष ) के उत्तम सुख को [ भुंजए ] भोगता है - ( ऐसा ) [ जिणुद्धिं ] जिनेन्द्र-देव ने कहा है।

The one (worthy being) who, after giving the gift-of-food (*āhāra-dāna*) to the ascetic (*muni*), consumes the residual food enjoys the best of worldly happiness and, subsequently, enjoys the excellent bliss appertaining to the state of liberation (*nirvāṇa*, *mokṣa*); this has been proclaimed by the 'Jinendra-deva'.

आहार-दान में विवेक -

Discretion while giving the gift-of-food -

सीदुण्ह-वाउ-पिउलं सिलेसिम्मं तह परिसमं वाहिं ।

कायकिलेसुववासं जाणिज्जा दिण्णए दाणं ॥२३॥

अन्वयार्थ - [ सीदुण्ह ] शीत या उष्णकाल [ वाउ-पिउलं सिलेसिम्मं ] वात, पित्त और कफ प्रधान प्रकृति [ तह ] तथा [ परिसमं ] परिश्रम (विहार आदि), [ वाहिं ] व्याधि, [ कायकिलेसुववासं ] कायक्लेश (तप) और उपवास - (इन सब को) [ जाणिज्जा ] जानकर (सम्यक् विचार करने के उपरान्त) [ दाणं ] दान [ दिण्णए ] देना चाहिए।

The gift-of-food (*āhāra-dāna*) should be made after due consideration of the following elements: the cold or hot season, the primary nature of the food in terms of its wind (*vāta*), bile (*pitta*) and phlegm (*kapha*) tendencies, the exertion (*pariśrama*) of the ascetic (*muni*), the ailment (*vyādhi*) that he may be suffering from, his austerity regarding bodily-mortification (*kāyakleśa tapa*), and his vow of fasting (*upavāsa*).

बाह्यलिंग मोक्ष का कारण नहीं है -

**The external insignia does not result in liberation -**

धरियउ बाहिरलिंगं परिहरियउ बाहिरक्खसोक्खं हि ।

करियउ किरियाकम्मं मरियउ जम्मियउ बहिरप्प जीवो ॥६४॥

अन्वयार्थ - [ बहिरप्प जीवो ] बहिरात्मा जीव [ बाहिरलिंगं ] बाह्यलिंग अर्थात् बाह्यवेष (मात्र) को [ धरियउ ] धारण कर [ बाहिरक्खसोक्खं ] इन्द्रिय-जन्य बाह्यसुख का [ परिहरियउ ] परित्याग कर तथा [ किरिया कम्मं ] क्रियाकाण्ड अर्थात् व्रत आदि के आचरण को [ करियउ ] करता हुआ [ हि ] भी [ मरियउ जम्मियउ ] मरता है और जन्मता है अर्थात् संसार से मुक्त नहीं होता है।

The extroverted-soul (*bahirātmā*) adopts the external insignia (*liṅga*), abandons external pleasures due to the senses, and engages in various activities (like adoption of the vows), but still continues to die and take birth, i.e., it does not attain liberation.

#### EXPLANATORY NOTE

*Ācārya Kundakunda's Samayasāra:*

पासंडियलिंगाणि य गिहिलिंगाणि व बहुप्पयाराणि ।

घेत्तुं वंदति मूढा लिंगमिणं मोंक्खमग्गो त्ति ॥१०-१०१-४०८॥

ण दु होदि मोंक्खमग्गो लिंगं जं देहणिम्ममा अरिहा ।

लिंगं मुइत्तु दंसणणाणचरित्ताणि सेवंति ॥१०-१०२-४०९॥

अनेक प्रकार के साधु-वेष और गृहस्थ-वेष धारण करके अज्ञानी जन यह कहते हैं कि वेष ही मोक्ष का मार्ग है।

किन्तु द्रव्यलिंग मोक्ष का मार्ग नहीं है; क्योंकि अर्हन्तदेव देह से ममत्वहीन हुए (बाह्य) लिंग को छोड़कर दर्शन, ज्ञान, चारित्र का सेवन करते हैं।

Ignorant persons adopt various kinds of external insignia (*liṅga*) of the monks and the householders and claim that adoption of these insignias is the path to liberation.

But adoption of the external insignia cannot be the path to liberation as the Omniscient Lords, discarding all external symbols, and giving up attachment even to the body, get immersed only in the faith (*darśana*), knowledge (*jñāna*), and conduct (*cāritra*).

मिथ्यात्व को नष्ट किए बिना मोक्ष नहीं होता -

**No liberation without first destroying the wrong-belief -**

मोक्खणिमित्तं दुक्खं वहेइ परलोयदिट्ठि तणुदंडी ।

मिच्छाभाव ण छिज्जइ किं पावइ मोक्खसोक्खं हि ॥६५॥

अन्वयार्थ - (मिथ्यादृष्टि की) [ परलोयदिट्ठि ] दृष्टि तो परलोक पर रहती है, वह [ तणुदंडी ] शरीर को क्लेश देता हुआ [ मोक्खणिमित्तं ] मोक्ष के निमित्त से [ दुक्खं वहेइ ] दुःख को सहन करता है, (किन्तु) [ मिच्छाभाव ण छिज्जइ ] मिथ्याभाव अर्थात् मिथ्यात्व का नाश नहीं करता है - (तब वह) [ मोक्खसोक्खं ] मोक्ष के सुख को [ हि ] निश्चय से [ किं पावइ ] कैसे प्राप्त कर सकता है?

The extroverted-soul (*bahirātmā*), which keeps its eye on life hereafter, subjects itself to physical hardships and endures miseries for the sake of attaining liberation; but so long as it does not destroy the wrong-belief (*mithyātva*) how can it, by any means, attain the bliss of liberation?

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कषायों को नष्ट किए बिना मोक्ष नहीं होता -

No liberation without first destroying the passions -

ण हु दंडइ कोहाइं देहं दंडेइ कहं खवइ कम्मं ।

सप्पो किं मुवइ तहा वम्मीए मारिदे लोए ॥६६॥

अन्वयार्थ - (बहिरात्मा जीव) [ कोहाइं ] क्रोधादि अर्थात् क्रोध, मान, माया, लोभ आदि कषायों को [ ण हु दंडइ ] दंडित अर्थात् क्षीण नहीं करता है, और [ देहं दंडेइ ] शरीर को दंडित अर्थात् क्षीण करता है, तो वह [ कहं ] किस प्रकार से [ कम्मं खवइ ] कर्मों का क्षय कर सकता है? [ तहा लोए ] जैसे लोक में [ वम्मीए मारिदे ] वामी अर्थात् सर्प के बिल को नष्ट करने से [ किं ] क्या [ सप्पो मुवइ ] सर्प मरता है?

[The extroverted-soul (*bahirātmā*)-] He, who does not destroy anger (*krodha*), etc. [passions (*kaṣāya*) including anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*)] but emaciates his body instead, how can he destroy the karmas? In the world, can the snake be killed by destroying the snake-hole instead?



कषायों के वशीभूत ज्ञानी आत्मा असंयमी होता है -

**The knowledgeable soul subjugated by the passions  
loses restraint -**

उवसमतवभावजुदो णाणी सो ताव संजदो होइ ।

णाणी कसायवसगो असंजदो होइ सो ताव ॥६७॥

अन्वयार्थ - (जब) [ णाणी ] ज्ञानी [ उवसम-तव-भाव-जुदो ] उपशम तथा तप भाव से युक्त है [ ताव ] तब [ सो ] वह [ संजदो होइ ] संयमी होता है। (किन्तु जब) [ णाणी ] ज्ञानी [ कसाय-वसगो ] कषाय के वश हो जाता है [ ताव ] तब [ सो ] वह [ असंजदो होइ ] असंयमी होता है।

When the knowledgeable (soul) is endowed with the disposition or thought-activity (*bhāva*) arising from the subsidence (*upaśama*)<sup>1</sup> and austerity (*tapa*), at that time it is observing restraint (*saṁyama*). But when the knowledgeable (soul) is subjugated by the passions (*kaṣāya*), at that time it is observing non-restraint (*asaṁyama*).

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1. See, verse 52 and its Explanatory Note, pp. 80-82, *ante*.

मात्र ज्ञान से कर्मों का क्षय नहीं होता -

**Knowledge alone is not able to destroy the karmas -**

णाणी खवेइ कम्मं णाणबलेणेदि बोल्लए अण्णाणी ।

वेज्जो भेसज्जमहं जाणे इदि णस्सदे वाही ॥६८॥

अन्वयार्थ - [ अण्णाणी ] अज्ञानी [ इदि बोल्लए ] इस प्रकार बोलता है, [ णाणी ] 'ज्ञानी (जीव) [ णाणबलेण ] (अपने) ज्ञान के बल से [ कम्मं खवेइ ] कर्मों का क्षय करता है'। [ अहं भेसज्जं जाणे ] 'मैं औषधि को जानता हूँ,' [ इदि ] इतने (मात्र) से क्या [ वेज्जो ] (ज्ञाता) वैद्य [ वाही ] व्याधि को [ णस्सदे ] नष्ट कर देता है?

The ignorant (man) speaks thus, "The knowledgeable (soul) destroys the karmas on the strength of its knowledge." Is the learned doctor able to cure the ailment by just speaking thus, "I know the medicine."?

( ज्ञान के अलावा ) सम्यक्त्व तथा चारित्र की आवश्यकता -  
**The necessity of right-faith and right-conduct**  
(besides knowledge) -

पुव्वं सेवइ मिच्छा मलसोहणहेउ सम्मभेसज्जं ।  
पच्छा सेवइ कम्मामयणासण चरियसम्मभेसज्जं ॥६९॥

अन्वयार्थ - (ज्ञान के पश्चात्) [ पुव्वं ] पहले [ मिच्छा ] मिथ्यात्व-रूपी [ मल-सोहण-हेउ ] मल का शोधन करने हेतु [ सम्मभेसज्जं ] सम्यक्त्व-रूपी औषध का [ सेवइ ] सेवन किया जाता है; [ पच्छा ] उसके पश्चात् [ कम्मामयणासण ] कर्म-रूपी रोग का नाश करने के लिए [ सम्म-चरिय-भेसज्जं ] सम्यक् चारित्र-रूपी औषध का [ सेवइ ] सेवन किया जाता है।

(After acquisition of knowledge-) First, to cleanse the dirt of wrong-belief (*mithyātva*), the medicine in form of right-faith (*samyaktva*) is to be taken; later on, to vanquish the ailment due to the karmas, the medicine in form of right-conduct (*samyak-cāriitra*) is to be taken.

कषायों से विरक्ति श्रेष्ठ है -

Aversion to the passions is laudable -

अण्णाणीदो विसय-विरत्तादो होइ सयसहस्सगुणो ।

णाणी कसायविरदो विसयासत्तो जिणुद्धिदुं ॥७०॥

अन्वयार्थ - [ विसय-विरत्तादो ] विषयों से विरक्त [ अण्णाणीदो ] अज्ञानी की अपेक्षा, [ णाणी ] ज्ञानी जो [ विसयासत्तो ] विषयों में आसक्त है किन्तु [ कसायविरदो ] कषायों से विरक्त है, [ सयसहस्सगुणो ] लाख गुणा (फल को) [ होइ ] प्राप्त करता है, [ जिणुद्धिदुं ] ऐसा जिनेन्द्र-देव ने कहा है।

In comparison to the ignorant (man) who observes aversion to the sensual-pleasures (*viṣaya*), the knowledgeable (man) who, although involved in the sensual-pleasures, observes aversion to the passions (*kaṣāya*) gets hundred-thousand times better fruit; this has been proclaimed by Lord Jina.

वैराग्य के बिना त्याग निरर्थक है -

**Renunciation without detachment is futile -**

विणओ भक्तिविहीणो महिलाणं रोदणं विणा णेहं ।

चागो वेरग्ग विणा एदेदो वारिआ भणिया ॥७१॥

अन्वयार्थ - [ भक्तिविहीणो ] भक्ति से विहीन [ विणओ ] विनय, [ णेहं विणा ] स्नेह के बिना [ महिलाणं रोदणं ] महिलाओं का रोना/रुदन और [ वेरग्ग विणा ] वैराग्य के बिना [ चागो ] त्याग - [ एदेदो ] ये सब [ वारिआ ] निषिद्ध अर्थात् निरर्थक [ भणिया ] कहे गए हैं।

The veneration (*vinaya*) without devotion (*bhakti*), the wailing (*rudana*) of women without affection (*sneha*), and the renunciation (*tyāga*) without detachment (*vairāgya*) – all these are said to be forbidden (or futile).

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वैराग्य-ज्ञान-संयम के बिना मुनि कुछ भी प्राप्त नहीं करते -  
**The ascetics do not attain anything without  
 detachment, knowledge and restraint -**

सुहडो सूरत्त विणा महिला सोहग्गरहिद परिसोहा ।  
 वेरग्ग-णाण-संजम हीणा खवणा ण किं पि लब्भंते ॥७२॥

अन्वयार्थ - [ सूरत्त विणा ] शूरता के बिना [ सुहडो ] सुभट अर्थात् योद्धा (शोभा को प्राप्त नहीं होता), [ सोहग्गरहिद महिला ] सौभाग्य अर्थात् सुहाग से रहित महिला का [ परिसोहा ] श्रृंगार (शोभा को प्राप्त नहीं होता), तथा [ वेरग्ग-णाण-संजम ] वैराग्य-ज्ञान-संयम [ हीणा ] के बिना [ खवणा ] क्षपण (मुनि) [ किं पि ] कुछ भी [ ण लब्भंते ] नहीं प्राप्त करते।

The warrior has no lustre if without valour; the widowed woman does not add to her beauty by applying adornments; and the ascetics (*muni*) do not attain anything if without detachment (*vairāgya*), knowledge (*jñāna*) and restraint (*saṃyama*).

विषयासक्त अज्ञानी को ( दुःख-रूप ) फल की प्राप्ति -

**The ignorant engaged in sensual-pleasures receives  
fruit in form of misery -**

वत्थुसमग्गो मूढो लोही लब्भइ फलं जहा पच्छा ।

अण्णाणी जो विसयासत्तो लहइ तहा चेव ॥७३॥

अन्वयार्थ - [ जहा ] जैसे [ वत्थु-समग्गो ] समस्त वस्तुओं से युक्त अर्थात् समृद्ध [ मूढो लोही ] मूढ़ तथा लोभी व्यक्ति [ फलं पच्छा ] (दुःखादि) फल को पीछे (बाद में) [ लब्भइ ] प्राप्त करता है, [ तहा ] उसी प्रकार [ अण्णाणी जो ] अज्ञानी जो [ विसयासत्तो ] विषयों में आसक्त है, [ चेव लहइ ] बाद में ही (दुःखादि फल को) प्राप्त करता है।

Just as the prosperous man who is stupid and greedy receives fruit (in form of misery) in due course of time, similarly, the ignorant man who indulges excessively in sensual-pleasures receives the same (fruit in form of misery) in due course of time.

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विषयों से विरक्त ज्ञानी को प्रशस्त फल की प्राप्ति -

**The knowledgeable man detached from sensual-pleasures  
receives laudable fruit -**

वत्थुसमग्गो णाणी सुपात्तदाणी फलं जहा लहइ ।

णाणसमग्गो विसयपरिचत्तो लहइ तहा चेव ॥७४॥

अन्वयार्थ - [ जहा ] जैसे [ वत्थु-समग्गो ] समस्त वस्तुओं से युक्त अर्थात् समृद्ध [ सुपात्त-दाणी ] सुपात्र को दान देने वाला [ णाणी ] ज्ञानी व्यक्ति [ फलं ] (प्रशस्त) फल को [ लहइ ] प्राप्त करता है, [ तहा ] उसी प्रकार [ विसय-परिचत्तो ] विषयों का त्याग करने वाला [ णाण-समग्गो ] ज्ञान से समृद्ध अर्थात् ज्ञानी व्यक्ति [ चेव लहइ ] वैसा ही (प्रशस्त फल को) प्राप्त करता है।

Just as the prosperous man who is knowledgeable and gives gift (*dāna*) to the worthy-recipient (*pātra*) receives (laudable) fruit, similarly, the knowledgeable man who gets detached from the sensual-pleasures is rewarded in the same way (receives laudable fruit).



सम्यक्त्व, ज्ञान, वैराग्य आदि महा औषधि -

**Right-faith, knowledge, detachment, etc., are  
great medicines -**

भू-महिला-कणयाइ लोहाहि विसहरं कहां पि हवे ।

सम्मत्त-णाण-वेरग्गोसहमंतेण जिणुद्धिट्ठं ॥७५॥

अन्वयार्थ - [ भू-महिला-कणयाइ ] पृथ्वी/भूमि, स्त्री, तथा स्वर्ण आदि का [ लोहाहि ] लोभ रूपी [ कहां पि ] कैसा भी [ विसहरं ] विषधर सर्प [ हवे ] हो, वह [ सम्मत्त-णाण-वेरग्गोसहमंतेण ] सम्यक्त्व, ज्ञान, वैराग्य रूपी औषधि या मंत्र से (वश में किया जा सकता है); ऐसा [ जिणुद्धिट्ठं ] जिनदेव के द्वारा कहा गया है।

The snake, howsoever poisonous, in form of greed, including for the land, the woman and the gold, can be subjugated by the medicine or the mantra in form of the right-faith (*samyaktva*), the knowledge (*jñāna*), and the detachment (*vairāgya*); this has been proclaimed by Lord Jina.

पाँचों इन्द्रियों तथा मन आदि को पहले वश में करना आवश्यक -  
**It is essential to first subdue the five senses  
 and the mind, etc. -**

**पुर्वं जो पंचिंदिय तणु-मण-वचि-हत्थ-पाय मुंडाओ ।  
 पच्छा सिर मुंडाओ सिवगइपहणायगो होइ ॥७६॥**

अन्वयार्थ - [ जो ] जो (मनुष्य) [ पुर्वं ] पहले [ पंचिंदिय ] पाँचों इन्द्रियों, [ तणु-मण-वचि-हत्थ-पाय ] शरीर, मन, वचन, हाथ और पाँव को [ मुंडाओ ] मुँडाता है अर्थात् प्रभावहीन (वश में) करता है, [ पच्छा ] पीछे (पश्चात्) [ सिर मुंडाओ ] सिर मुँडाता है अर्थात् केश-लुञ्चन करता है (दिगम्बर मुद्रा का बाह्य लक्षण), वह [ सिव-गइ ] मोक्षगति/मोक्षमार्ग का [ पहणायगो ] प्रधान (नेता) [ होइ ] होता है।

The man who first pulls out – meaning, controls – his five senses, the body, the mind, the speech, the hands and the feet, and then pulls out his hair on the head, i.e., adopts the external mark of the *digambara* asceticism, becomes the leader among those treading the path to liberation (*mokṣa*).

भक्ति के बिना सब व्यर्थ -

**Everything is futile without devotion -**

पदिभक्तिविहीण सदी भिच्चो जिण-समय-भक्तिहीण जइणो ।  
गुरुभक्तिहीण सिस्सो दुग्गदि-मग्गाणु-लग्गओ णियदं ॥७७॥

अन्वयार्थ - [ पदिभक्तिविहीण ] पति की भक्ति से रहित सती (सन्नारी), [ भिच्चो ] (स्वामी की भक्ति से रहित) भृत्य अर्थात् नौकर, [ जिण-समय-भक्तिहीण ] जिनदेव तथा जिन-सिद्धान्त (शास्त्र) की भक्ति से रहित [ जइणो ] जैनी, तथा [ गुरुभक्तिहीण ] गुरु की भक्ति से रहित [ सिस्सो ] शिष्य - ये सब [ णियदं ] नियम से [ दुग्गदि-मग्गाणु-लग्गओ ] दुर्गति के मार्ग में संलग्न हैं।

The wife without devotion to her husband, the servant without devotion to his master, the follower of Jainism without devotion to Lord Jina and the Doctrine (or the Scripture), and the disciple (*śiṣya*) without devotion (*bhakti*) to his guru - all of them, as a rule, are following the path that leads to the evil state of existence.

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गुरु-भक्ति विहीन शिष्य के सब अनुष्ठान निरर्थक -  
**The disciple without devotion to his guru  
 does not accomplish anything -**

गुरुभक्तिविहीणाणं सिस्साणं सव्वसंग-विरदाणं ।  
 ऊसरखेत्ते ववियं सुवीयसमं जाण सव्वणुट्ठाणं ॥७८॥

अन्वयार्थ - [ सव्वसंग-विरदाणं ] समस्त परिग्रहों से विरत, किन्तु [ गुरुभक्ति-विहीणाणं ] गुरु की भक्ति से विहीन [ सिस्साणं ] शिष्यों के [ सव्वणुट्ठाणं ] सर्व अनुष्ठान अर्थात् व्यवहार-चारित्र (तप, व्रत आदि) [ ऊसर-खेत्ते ] ऊसर भूमि में [ ववियं ] बोये गये [ सुवीयसमं ] उत्तम बीज के समान (निरर्थक) [ जाण ] जानो।

Know that the conventional (*vyavahāra*) conduct (*cāritra*) – like observance of the austerities (*tapā*) and the vows (*vrata*) – of the disciple (*śiṣya*) who although has renounced all attachment-to-possessions (*parigraha*) but is without devotion (*bhakti*) to his guru does not yield any result, just as even the excellent seed sown in the sterile land does not yield any fruit.

पुनः, गुरु-भक्ति विहीन शिष्य के सब अनुष्ठान निरर्थक -  
Again, the disciple without devotion to his guru  
does not accomplish anything -

रज्जं पहाणहीणं पदिहीणं देस-गाम-रट्ट बलं ।  
गुरुभत्तिहीण सिस्साणुट्टाणं णस्सदे सव्वं ॥७९॥

अन्वयार्थ - [ पहाण-हीणं ] प्रधान अथवा राजा से हीन [ रज्जं ] राज्य,  
[ पदिहीणं ] स्वामी अथवा शासक से हीन [ देस-गाम-रट्ट बलं ] देश, ग्राम,  
राष्ट्र, सैन्यबल, और [ गुरुभत्तिहीण ] गुरु-भक्ति से हीन [ सिस्साणुट्टाणं  
सव्वं ] शिष्य के सभी अनुष्ठान अर्थात् तप, व्रत आदि [ णस्सदे ] नाश को  
प्राप्त हो जाते हैं।

The kingdom without the king; the country, village, nation and  
army without the commander; and all kinds of conduct (*cāritra*)  
like the observance of austerities (*tapa*) and the vows (*vrata*) by  
the disciple (*śiṣya*) who is without devotion (*bhakti*) to his guru;  
all these get exterminated.

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पुनः, गुरु-भक्ति का माहात्म्य -

Again, the importance of devotion to the guru -

सम्माण विणा रुई भक्ति विणा दाणं दया विणा धम्मं ।

गुरुभक्ति विणा तव-गुण-चारित्तं णिप्फलं जाण ॥८०॥

अन्वयार्थ - [ सम्माण विणा ] सम्मान अथवा आदर के बिना [ रुई ] रुचि अथवा प्रेम, [ भक्ति विणा ] भक्ति के बिना [ दाणं ] दान, [ दया विणा ] दया अथवा अहिंसा के बिना [ धम्मं ] धर्म, और [ गुरुभक्ति विणा ] गुरु-भक्ति के बिना [ तव-गुण-चारित्तं ] तप, गुण (मुलगुण) तथा चारित्र - (ये सब) [ णिप्फलं जाण ] निष्फल जानो।

The affection without reverence; the giving-of-gift (*dāna*) without devotion (*bhakti*); the religion (piety) without compassion (*dayā*) [non-injury (*ahiṃsā*)]; and the observance of austerities (*tapa*), virtues (*guṇa*) and conduct (*cāritra*) without devotion to the guru; all these are futile.

हेय तथा उपादेय के विवेक की आवश्यकता -

**The necessity of the power of discrimination between what needs to be abandoned and accepted -**

**हाणादाण-वियार-विहीणादो बाहिरक्ख-सोक्खं हि ।**

**किं तजियं किं भजियं किं मोक्खं ण दिट्ठं जिणुद्धिं ॥८१॥**

**अन्वयार्थ -** (अज्ञानी जीव के) [ हाणादाण-वियार-विहीणादो ] हान-आदान अर्थात् त्याज्य और ग्राह्य के विवेक का अभाव होता है, (वह) [ हि ] निश्चय से [ बाहिरक्ख-सोक्खं ] बाह्य (इन्द्रिय) पदार्थों में सुख मानता है। (वह) [ ण दिट्ठं ] नहीं देखता (जानता) है कि [ किं तजियं ] क्या हेय अर्थात् त्यागने योग्य है, [ किं भजियं ] क्या उपादेय अर्थात् ग्रहण करने योग्य है, और [ किं मोक्खं ] मोक्ष क्या है - [ जिणुद्धिं ] ऐसा जिनदेव ने कहा है।

(The ignorant soul-) It lacks discrimination between things worth abandoning and worth accepting, and it certainly seeks happiness in external objects of the senses (*indriya*). It does not know what needs to be abandoned (*heya*), what needs to be accepted (*upādeya*), and the nature of the liberation (*mokṣa*). This has been proclaimed by Lord Jina.

बाह्य तप का माहात्म्य -

Importance of the external austerities -

कायकिलेसुववासं दुद्धरतवयरण-कारणं जाण ।

तं णियसुद्धप्परुई परिपुण्णं चेदि कम्मणिम्मूलं ॥८२॥

अन्वयार्थ - (बाह्य तप) [ कायकिलेसुववासं ] कायक्लेश तथा उपवास (अनशन)को [ दुद्धरतवयरण-कारणं ] दुद्धर (कठोर) तपश्चरण के कारण [ जाण ] जानो। [ तं ] वे (बाह्य तप) ही [ णियसुद्धप्परुई ] निज शुद्धात्मा में रुचि (श्रद्धा) होने पर [ परिपुण्णं ] परिपूर्ण अर्थात् समस्त [ कम्मणिम्मूलं ] कर्मों का क्षय करते हैं - [ चेदि ] ऐसा जानो।

[These external austerities (*tapā*)-] The mortification of the body - *kāyakleśa* - and fasting - *upavāsa, anaśana* - are to be understood as the causes of the observance of severe austerities (*tapāścaraṇa*). Know that when these external austerities (*tapā*) are accompanied by the inclination toward the own pure-soul (*śuddhātmā*), these result in the destruction of all the karmas.



सम्यक्त्व से रहित जीव का कर्म क्षय नहीं होता -

**No destruction of the karmas without right-faith -**

कम्मं ण खवेइ जो परबह्म ण जाणेइ सम्म-उम्मुक्को ।

अत्थ ण तत्थ ण जीवो लिंगं घेत्तूण किं करेइ ॥८३॥

अन्वयार्थ - [ जो ] जो (साधु) [ सम्म-उम्मुक्को ] सम्यक्त्व से रहित है और [ परबह्म ] परब्रह्म को अर्थात् परमात्मा को [ ण जाणेइ ] नहीं जानता है वह [ कम्मं ण खवेइ ] कर्मों का क्षय नहीं करता है। [ जीवो ] (ऐसा) जीव [ ण अत्थ ण तत्थ ] न यहाँ का है और न वहाँ का, अर्थात् अपना इहलोक और परलोक दोनों बिगाड़ता है; (वह) [ लिंगं घेत्तूण ] लिंग (नग्न-रूप मात्र) को धारण करके [ किं करेइ ] क्या करता है?

The ascetic who is devoid of the right-faith (*samyaktva*) and is ignorant of the Supreme or the Pure-soul (*paramātmā*), does not attain the destruction of the karmas. Such a soul fails to mend its present as well as the future (state-of-existence). What does he do after adopting (just) the external insignia (*liṅga*, the nude form of the ascetic)?

आत्मज्ञान से रहित केवल लिंग धारण निरर्थक है -  
**Adoption of the external insignia without  
 soul-knowledge is worthless -**

अप्याणं पि ण पेच्छइ ण मुणइ ण वि सहहइ ण भावेइ ।  
 बहुदुक्खभारमूलं लिंगं घेत्तूण किं करेइ ॥८४॥

अन्वयार्थ - जो (साधु) [ अप्याणं ] आत्मा को [ प ण पेच्छइ ] न ही देखता (प्रेक्षा करता) है, [ ण मुणइ ] न (उसका) मनन करता है, [ ण वि सहहइ ] न ही श्रद्धान करता है, और [ ण भावेइ ] न भावना भाता है, तो फिर वह [ बहुदुक्खभारमूलं ] अत्यन्त/बहुल दुःख-भार का कारण [ लिंगं घेत्तूण ] लिंग (नग्न-रूप) को धारण करके (भी) [ किं करेइ ] क्या करता है?

The ascetic who does not see the soul; who does not reflect on the soul; who does not have faith on the soul; and who does not contemplate on the soul - then what does he do after adopting the external insignia (*linga*, the nude form of the ascetic) that is the cause of great load of sufferings?

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योगी अनन्त-सुख स्वभावी आत्मा की भावना करे -

**The ascetic should contemplate on the soul that is  
of the nature of infinite bliss -**

जाव ण जाणइ अप्पा अप्पाणं दुक्खमप्पणो ताव ।

तेण अणंतसुहाणं अप्पाणं भावए जोई ॥८५॥

अन्वयार्थ - [ जाव ] जब तक [ अप्पा ] (यह) आत्मा [ अप्पाणं ] (स्वयं) आत्मा को (उसके शुद्ध स्वरूप को) [ ण ] नहीं [ जाणइ ] जानता है, [ ताव ] तब तक [ अप्पणो ] आत्मा को [ दुक्खं ] दुःख है। [ तेण ] इसलिए [ जोई ] योगी को [ अणंतसुहाणं ] अनन्त-सुख स्वरूपी [ अप्पाणं ] आत्मा की [ भावए ] भावना करना चाहिए।

So long as the soul (*ātmā*) does not know the (pure nature of the own) soul, the soul undergoes suffering. Therefore, the ascetic (*yogī*) should contemplate on the soul that is of the nature of infinite-bliss (*ananta-sukha*).

#### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Iṣṭopadeśa:*

एकोऽहं निर्ममः शुद्धो ज्ञानी योगीन्द्रगोचरः ।

बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥२७॥

मैं एक, ममत्व-रहित, शुद्ध, ज्ञानी, तथा श्रेष्ठ योगियों के द्वारा जानने योग्य हूँ। संयोगजन्य सभी पदार्थ मुझसे सर्वथा भिन्न अथवा बाह्य 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.

बिना सम्यक्त्व की उपलब्धि के निजात्म-तत्त्व की उपलब्धि नहीं -  
**No accomplishment of the right-faith without  
 accomplishing the own-soul-substance -**

णियतच्चुवलद्धि विणा सम्मत्तुवलद्धि णत्थि णियमेण ।  
 सम्मत्तुवलद्धि विणा णिव्वाणं णत्थि णियमेण ॥८६॥

अन्वयार्थ - [ णियतच्चुवलद्धि विणा ] निजात्म-तत्त्व की उपलब्धि के बिना [ णियमेण ] नियम से [ सम्मत्तुवलद्धि ] सम्यक्त्व की उपलब्धि [ णत्थि ] नहीं होती। [ सम्मत्तुवलद्धि विणा ] सम्यक्त्व की उपलब्धि के बिना [ णियमेण ] नियम से [ णिव्वाणं ] निर्वाण की [ णत्थि ] (प्राप्ति) नहीं होती।

As a rule, without accomplishing the own soul substance, the right-faith (*samyaktva*) cannot be accomplished. As a rule, without accomplishing the right-faith (*samyaktva*), the liberation (*nirvāṇa*) cannot be attained.

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ज्ञान-विहीन तप की शोभा नहीं -

**Austerities without knowledge have no lustre -**

सालविहीणो राओ दाण-दया-धम्म-रहिय गिह सोहा ।

णाणविहीण तवो वि य जीव विणा देहसोहं ण ॥८७॥

अन्वयार्थ - (जैसे कि) [ सालविहीणो राओ ] दुर्ग के बिना राजा की, [ दाण-दया-धम्म-रहिय गिह सोहा ] दान, दया तथा धर्म से रहित गृहस्थ की शोभा [ य ] और [ जीव विणा देहसोहं ] जीव के बिना देह (शरीर) की शोभा [ ण ] नहीं होती, (वैसे ही) [ णाणविहीण तवो वि ] ज्ञान के बिना तप की भी शोभा नहीं है।

Just as the king without the fort (*durga*), the householder (*grahastha*) without the (attributes of) giving-of-gift (*dāna*), compassion (*dayā*) and piety (*dharmā*), and the body (*deha*) without the soul (*jīva*) have no lustre, similarly, the austerities (*tapa*) have no lustre without (the attribute of) knowledge (*jñāna*).

### EXPLANATORY NOTE

#### **The external austerities**

*Ācārya Umāsvāmī's Tattvārthasūtra:*

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासन-  
कायक्लेशा बाह्यं तपः ॥९-१९॥

सम्यक् अनशन, सम्यक् अवमौदर्य, सम्यक् वृत्तिपरिसंख्यान, सम्यक् रसपरित्याग, सम्यक् विविक्तशय्यासन और सम्यक् कायक्लेश - ये छह प्रकार के बाह्य तप हैं।

The six kinds of external (*bāhya*) austerities (*tapa*) are fasting – *anaśana*, reduced diet – *avamaudarya*, special restrictions for begging food – *ṛttiparisamkhyāna*, giving up stimulating and delicious food – *rasaparityāga*, lonely habitation – *viviktaśayyāsana*, and mortification of the body – *kāyakleśa*.

### The internal austerities

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥९-२०॥

सम्यक् रूप से प्रायश्चित्त, विनय, वैयावृत्त्य, स्वाध्याय, व्युत्सर्ग और ध्यान – ये छह प्रकार के आभ्यन्तर तप हैं।

Expiation – *prāyaścitta*, reverence – *vinaya*, service – *vaiyāvṛtṭya*, study – *svādhyāya*, renunciation – *vyutsarga*, and meditation – *dhyāna*, are the internal (*ābhyantara*) austerities (*tapa*).

श्रमण के लिए परिग्रह दुःख का कारण -

**Attachment-to-possessions is the cause of suffering  
for the ascetic -**

मक्खी सिलिम्मि पडिओ मुवइ जहा तह परिग्गहे पडिउ ।  
लोही मूढो खवणो कायकिलेसेसु अण्णाणी ॥८८॥

अन्वयार्थ - [ जहा ] जैसे [ मक्खी ] मक्खी [ सिलिम्मि ] श्लेष्मा (कफ़) में [ पडिओ ] पड़ कर (गिर कर) [ मुवइ ] मर जाती है, [ तह ] वैसे ही [ परिग्गहे ] परिग्रह में [ पडिउ ] पड़ा हुआ [ लोही मूढो ] लोभी, मूढ़ तथा [ अण्णाणी ] अज्ञानी [ खवणो ] श्रमण [ कायकिलेसेसु ] कायक्लेश में अपना जीवन गवाँ देता है।

Just as the bee (*makkhī*) dies as it sits on and then gets stuck in the phlegm (*śleṣmā*), similarly, the greedy (*lobhī*), dumb (*mūḍha*) and ignorant (*ajñānī*) ascetic (*śramaṇa*) engrossed in the attachment-to-possessions (*parigraha*) squanders his life in mortification of the body - *kāyakleśa*.

ज्ञानाभ्यास कर्म क्षय के लिए आवश्यक है -

**Keeness to acquire knowledge is essential to  
destruction of the karmas -**

गाणाभास-विहीणो सपरं तच्चं ण जाणदे किं पि ।

झाणं तस्स ण होइ हु ताव ण कम्मं खवेइ ण हु मोक्खं ॥८९॥

अन्वयार्थ - [ गाणाभास-विहीणो ] ज्ञानाभ्यास से रहित ( जीव ) [ सपरं तच्चं ] स्व और पर तत्त्व को [ किं पि ] कुछ भी [ ण जाणदे ] नहीं जानता है। [ तस्स हु ] उसके निश्चय से [ झाणं ] ध्यान [ ण होइ ] नहीं होता है, और [ ताव ] (जब तक ध्यान नहीं होता) तब तक वह [ ण कम्मं खवेइ ] कर्मों का क्षय नहीं करता है तथा [ ण हु मोक्खं ] न ही मोक्ष होता है।

The man who lacks keeness to acquire knowledge knows nothing about the reality of the self (*sva*) and the non-self (*para*). He certainly is not able to engage himself in meditation (*dhyāna*). Till then (so long as he does not engage himself in meditation) he does not destroy the karmas and, as a result, does not attain liberation (*mokṣa*).

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इस पंचम काल में अध्ययन ही ध्यान है -

**During the present fifth-era, the study (of the Scripture)  
is meditation -**

अज्झयणमेव ज्ञाणं पंचेंदियणिग्गहं कसायं पि ।

तत्तो पंचमयाले पवयणसारब्भासमेव कुज्जाह ॥९०॥

अन्वयार्थ - [ अज्झयणमेव ] अध्ययन ही [ ज्ञाणं ] ध्यान है; (इस ध्यान से) [ पंचेंदियणिग्गहं ] पंचेन्द्रियों का निग्रह तथा [ कसायं पि ] कषायों का भी (निग्रह होता है); [ तत्तो ] इसलिये [ पंचमयाले ] (वर्तमान अवसर्पिणी के) पंचम काल में [ पवयणसारब्भासमेव कुज्जाह ] प्रवचनसार - जिनागम अथवा जिनवाणी - का अभ्यास करना ही चाहिये।

Study (of the Scripture), indeed, is meditation (*dhyāna*); it results in the subjugation of the five-senses (*pañcendriya*) as well as of the passions (*kaṣāya*). Therefore, in the (present) fifth era (of the descending half-cycle - *avasarpinī*) the essence of the Doctrine - the Scripture - should constantly be studied.

सम्यक् ज्ञान ही धर्म्यध्यान है -

**Right knowledge itself is virtuous-meditation -**

पावारंभ-णिविक्ती पुण्णारंभे पउत्तिकरणं पि ।

णाणं धम्मज्झाणं जिणभणियं सब्बजीवाणं ॥९१॥

अन्वयार्थ - [ पावारंभ-णिविक्ती ] पाप-आरम्भ (हिंसा, अनृत आदि पाँच पाप-रूपी कार्य) से निवृत्ति और [ पुण्णारंभे ] पुण्य (षट्-आवश्यक रूप) कार्य में [ पउत्तिकरणं ] प्रवृत्ति करना [ णाणं पि ] (सम्यक्) ज्ञान ही है; [ सब्ब- जीवाणं ] सभी जीवों के लिए [ धम्मज्झाणं ] (इसी ज्ञान को) धर्म्यध्यान [ जिणभणियं ] जिनदेव ने कहा है।

Desisting from (five kinds of) inauspicious or non-commendable activities [evil activities like injury (*hiṃsā*) and falsehood (*anṛta*)] and engaging in auspicious or commendable activities [like the six essential duties (*ṣaṭ-āvaśyaka*)] certainly constitute the (right) knowledge (*samyagjñāna*). For all the living-beings, Lord Jina has said that only this (right) knowledge is virtuous-meditation (*dharmya-dhyāna*).

श्रुतज्ञान अभ्यास के उपरान्त ही समीचीन तप होता है -

**Only after right ascertainment of the scriptural-knowledge  
can one observe right austerities -**

सुदणाणब्भासं जो ण कुणइ सम्मं ण होइ तवयरणं ।

कुव्वंतो मूढमई संसार-सुहाणुरत्तो सो ॥९२॥

अन्वयार्थ - [ जो ] जो (जीव) [ सुदणाणब्भासं ण कुणइ ] श्रुतज्ञान का अभ्यास नहीं करता है उसका [ तवयरणं सम्मं ण होइ ] तपश्चरण सम्यक् नहीं होता है। [ सो ] वह [ मूढमई ] मूढमति अर्थात् अज्ञानी [ कुव्वंतो ] (तपश्चरण को) करते हुए (भी) [ संसार-सुहाणुरत्तो ] संसार-सुख में अनुरक्त है।

For the one who does not acquire right knowledge by engaging himself in the study of the Scripture, his observance of austerities (*tapaścaraṇa*) is not meaningful. Such an ignorant person (while he observes severe penance) remains inclined towards the worldly pleasures.

मुनिराज निरन्तर तत्त्व का चिन्तन करते हैं -

**The supreme-ascetics contemplate constantly on the objects of the reality -**

**तच्चवियारणसीलो मोक्खपहाराहणासहावजुदो ।**

**अणवरयं धम्मकहापसंगओ होइ मुणिराओ ॥१३॥**

अन्वयार्थ - [ तच्चवियारणसीलो ] तत्त्व की विचारणा (चिन्तन) करना (जिनका) शील या स्वभाव है, [ मोक्खपहाराहणासहावजुदो ] मोक्षपथ की आराधना के स्वभाव से (जो) युक्त हैं, तथा [ अणवरयं धम्मकहापसंगओ ] अनवरत धर्मकथा के अनुराग से (जो) सहित हैं - ऐसे [ मुणिराओ ] मुनिराज [ होइ ] होते हैं।

Whose nature is to contemplate on the objects of the reality (*tattva*); who are endowed with the nature that comprises the adoration (*ārāadhanā*) of the path to liberation (*mokṣa*); and who are incessantly inclined towards the tales concerning the dharma - these are the (attributes of the) supreme-ascetics (*munirāja*).

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योगी मुनिराजों का स्वरूप -

The nature of the supreme-ascetics -

विकहादि-विष्पमुक्को आहाकम्माइ-विरहिओ णाणी ।

धम्मुद्देसणकुसलो अणुपेहा-भावणाजुदो जोई ॥९४॥

णिंदावचणंदूरो परिसह-उवसग्ग-दुक्ख सहमाणो ।

सुहझाणज्झयणरदो गयसंगो होइ मुणिराओ ॥९५॥

अवियप्पो णिदंदो णिम्मोहो णिक्कलंकओ णियदो ।

णिम्मल-सहावजुत्तो जोई सो होइ मुणिराओ ॥९६॥

अन्वयार्थ - [ जोई ] (वे) योगी (मुनिराज) [ विकहादि-विष्पमुक्को ] विकथा आदि से मुक्त होते हैं, [ आहाकम्माइ-विरहिओ ] अधःकर्म आदि (दोषपूर्ण क्रियाओं) से रहित होते हैं, [ णाणी ] (सम्यक्) ज्ञानी होते हैं, [ धम्मुद्देसणकुसलो ] धर्मोपदेश करने में कुशल होते हैं, तथा [ अणुपेहा-भावणाजुदो ] (बारह) अनुप्रेक्षाओं की भावना (चिन्तन) में अनवरत लगे रहते हैं।

[ मुणिराओ ] (वे योगी) मुनिराज [ णिंदावचणंदूरो ] परनिन्दा व वंचना (ठगना-रूप प्रवृत्ति) से दूर रहते हैं, [ परिसह-उवसग्ग-दुक्ख ] परीषह और उपसर्ग के दुःखों को [ सहमाणो ] सहन करते हैं, [ सुहझाणज्झयणरदो ] शुभ-ध्यान तथा अध्ययन में रत होते हैं, तथा [ गयसंगो होइ ] (बाह्य और अन्तरंग) परिग्रहों से रहित होते हैं।

[ सो ] वे [ जोई ] योगी [ मुणिराओ ] मुनिराज [ अवियप्पो ] विकल्प-रहित (निर्विकल्प), [ णिदंदो ] निर्द्वन्द्व, [ णिम्मोहो ] निर्मोही, [ णिक्कलंकओ ]

निष्कलंक, [ गियदो ] नियत अर्थात् स्थिर-स्वभावी, तथा [ गिम्ल-सहाव-जुत्तो ] निर्मल स्वभाव से युक्त [ होइ ] होते हैं।

The supreme-ascetics (*yogī, munirāja*) desist themselves from evil narratives (*vikathā*), are free from the imperfections of activities – *adhaḥkarma* – like those appertaining to food-preparation, are knowledgeable, are apt in giving discourses on the true dharma, and concentrate incessantly on the (twelve) contemplations (*anuprekṣā*).

The supreme-ascetics (*yogī, munirāja*) desist themselves from the acts of censuring (*nindā*) and deceiving (*vañcanā*) others, endure sufferings due to afflictions (*parīṣaha*) and calamities (*upasarga*), remain ever-engaged in pious (*śubha*) meditation (*dhyāna*) and study (*adhyayana*), and are free from all (axternal and internal) attachment-to-possession (*parigraha*).

The supreme-ascetics (*yogī, munirāja*) are free from inquisitiveness (*vikalpa*)<sup>1</sup>, are without-contradictions (*nirdvandva*), are without attachment (*nirmohī*), are without-blemish (*niṣkalaṅka*), are steady (*niyata*), and are endowed with pristine (*nirmala*) nature (*svabhāva*).

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1. Inquisitiveness (*vikalpa*) is the thought-activity based on the objects-of-knowledge (*jñeya*) and the passions (*kaṣāya*). Thoughts like, “I am feeling happy,” and “I am the king,” constitute inquisitiveness (*vikalpa*).

A word complementary to inquisitiveness (*vikalpa*) is volition (*saṅkalpa*); it is the thought-activity that assumes ‘sense-of-mine’ in external objects – animate, inanimate and mixed. Thoughts like, “I am the body,” and “The son is mine,” constitute volition (*saṅkalpa*).

मिथ्यात्व-सहित मुक्ति नहीं -

No liberation is possible in association with wrong-faith -

तिव्वं कायकिलेसं कुव्वंतो मिच्छभाव-संजुत्तो ।

सव्वणहुवदेसे सो णिव्वाणसुहं ण गच्छेइ ॥९७॥

अन्वयार्थ - ( जो ) [ तिव्वं कायकिलेसं कुव्वंतो ] तीव्र कायक्लेश करते हुए भी [ मिच्छभाव-संजुत्तो ] मिथ्यात्व-भाव से युक्त है, [ सो ] वह [ णिव्वाण-सुहं ] निर्वाण-सुख को [ ण गच्छेइ ] प्राप्त नहीं करता है - ऐसा [ सव्वणहुवदेसे ] ( सर्वज्ञ ) भगवान के उपदेश में कहा गया है।

The one who although undertakes severe bodily-mortification (*kāyakleśa*) but engages himself in thoughts based on wrong-faith (*mithyātva*) does not attain the bliss appertaining to liberation (*nirvāṇa*); this has been said by the Omniscient Lord in his discourse.

रागादि से युक्त जीवों को निज आत्म-स्वरूप का दर्शन नहीं होता -  
**The living-beings sullied with the dirt of attachment, etc.,  
 are not able to see their own pure souls -**

रायादिमलजुदाणं णियप्परूवं ण दिस्सदे किं पि ।  
 समलादरिसे रूवं ण दिस्सए जह तहा णेयं ॥१८॥

अन्वयार्थ - [ रायादि-मल-जुदाणं ] रागादि मल से युक्त (जीवों को) [ णियप्परूवं ] निज आत्मा-स्वरूप [ किं पि ] कुछ भी [ ण दिस्सदे ] दिखाई नहीं देता है। (इसको) [ तहा णेयं ] वैसे ही जानना चाहिए [ जह ] जैसे [ समलादरिसे ] मलिन दर्पण में [ रूवं ] रूप [ ण दिस्सए ] दिखाई नहीं देता है।

The living-beings who are sullied with the dirt of attachment (*rāga*), etc., are not able to see, at all, the nature of their own souls (*ātmā*). This should be understood (through a simile) as one is not able to see in a dirty mirror (the true nature of) the object (reflected).

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दीर्घसंसारी साधु का स्वरूप -

The nature of the ascetic with extended worldly-existence -

दंडत्तय सल्लत्तय मंडिदमाणो असूयगो साहू ।

भंडणजायणसीलो हिंडइ सो दीहसंसारे ॥९९॥

अन्वयार्थ - जो [ साहू ] साधु [ दंडत्तय ] तीन दण्ड (मन-वचन-काय की अशुभ क्रिया से युक्त), [ सल्लत्तय ] तीन शल्य (माया-मिथ्या-निदान से युक्त), [ मंडिदमाणो ] मान (कषाय) से मण्डित, [ असूयगो ] ईर्ष्यालु अर्थात् परकीय गुणों में दोष देखने वाला, [ भंडणजायणसीलो ] कलह के तथा याचना के स्वभाव वाला है, [ सो ] वह [ दीहसंसारे ] दीर्घसंसार में [ हिंडइ ] परिभ्रमण करता है।

The ascetic (*sādhu*) who is marked by the following attributes has extended (*dīrgha*) worldly-existence (*samsāra*): three evil activities of the mind, the speech and the body called *daṇḍa*; three karma-generated harmful dispositions called *śalya*<sup>1</sup>; is taken up with the passion (*kaṣāya*) of pride (*māna*); censures others and conceals their good qualities - *asūyā*; causes strife (*kalaha*) and solicits favours (*yācanā*).

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1. See, Explanatory Note to verses 58 & 59, p. 90, *ante*.

सम्यक्त्वहीन साधु का स्वरूप -

The nature of the ascetic without right-faith -

देहादिसु अणुरत्ता विसयासत्ता कसायसंजुत्ता ।

आदसहावे सुत्ता ते साहू सम्मपरिचत्ता ॥१००॥

अन्वयार्थ - (जो) [ देहादिसु अणुरत्ता ] शरीर आदि में अनुरक्त हैं, [ विसयासत्ता ] विषयों में आसक्त हैं, [ कसायसंजुत्ता ] कषायों से संयुक्त हैं, और [ आदसहावे सुत्ता ] आत्म-स्वभाव में सुप्त अर्थात् आत्म-स्वभाव के प्रति रुचिहीन अथवा प्रमादी हैं - [ ते ] वे [ साहू ] साधु [ सम्मपरिचत्ता ] सम्यक्त्व से रहित (ही) हैं।

Those ascetics (*sādhu*) who have fondness for their bodies, etc., who are overwhelmed by the pleasures of the senses, who carry with them the passions (*kaṣāya*)<sup>1</sup>, and who remain unconscious - uninterested and apathetic - about the (true) soul-nature (*ātma-svabhāva*), are devoid of the right-faith (*samyaktva*).

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1. The passions (*kaṣāya*) stain the soul through the influx (*āsrava*) of the karmic matter. The four basic passions (*kaṣāya*) are anger (*krodha*), pride (*māna*), deceitfulness (*māyā*) and greed (*lobha*).

जिन धर्म के विराधक साधु का स्वरूप -

**The nature of the ascetics who denigrate the dharma promulgated by Lord Jina -**

आरंभे धण-धण्णे उवयरणे कंखिया तहासूया ।

वयगुणसीलविहीणा कसाय-कलहप्पिया मुहरा ॥१०१॥

संघ-विरोहकुसीला सच्छंदा रहियगुरुकुला मूढा ।

रायादिसेवया ते जिणधम्म-विराहिया साहू ॥१०२॥

अन्वयार्थ - ( जो ) [ साहू ] साधु [ आरंभे ] आरम्भ ( व्यापार आदि ) में, [ धण-धण्णे ] धन-धान्य में, और [ उवयरणे ] उपकरणों में [ कंखिया ] आकांक्षा रखते हैं; [ तहासूया ] तथा जो ईर्ष्यालु हैं, [ वयगुणसीलविहीणा ] व्रत-गुण-शील से रहित हैं, [ कसाय-कलहप्पिया ] कषाय तथा कलह में प्रीति रखते हैं, [ मुहरा ] मुखर अर्थात् वाचाल हैं, [ संघ-विरोहकुसीला ] संघ का विरोध करने में जो कुशल हैं, [ सच्छंदा ] स्वच्छन्द ( अमर्यादित ) प्रवृत्ति वाले हैं, [ रहियगुरुकुला ] गुरुकुल से रहित हैं ( गुरु की आज्ञा बिना गुरुकुल में नहीं रहते हैं ), [ मूढा ] मूढ़ अर्थात् अज्ञानी हैं, तथा [ रायादि-सेवया ] राजा आदि की सेवा करते हैं, [ ते ] वे [ जिणधम्म-विराहिया ] जिन-धर्म की विराधना करने वाले ( साधु ) हैं।

Those ascetics (*sādhu*) who get involved in worldly occupations; who long for the cattle and corn, and for various kinds of implements; who censure others and conceal good qualities present in others; who are devoid of vows (*vrata*), virtues (*guṇa*) and supplementary-vows (*śīla*); who have fondness for the passions (*kaṣāya*) and strife (*kalaha*); who are garrulous (*mukhara*); who habitually protest against the congregation;

who prefer unrestrained living; who leave the congregation (without the guru's permission); who are dumb and ignorant; and who are ready to service the king, etc. – (such ascetics) denigrate the dharma promulgated by Lord Jina.

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PREVIEW ONLY

श्रमणों में दोष उत्पन्न करने वाले कार्य -

The occupations that bring blemish to the ascetics -

जोड़सवेज्जामंतोवजीवणं वायवस्स ववहारं ।

धण-धण्ण-परिग्गहणं समणाणं दूसणं होइ ॥१०३॥

अन्वयार्थ - [ जोड़स-वेज्जा-मंतोव-जीवणं ] ज्योतिष, वैद्यक तथा मंत्रादिं द्वारा जीविका चलाना, [ वायवस्स ववहारं ] वातविकार अर्थात् भूत-प्रेत आदि बाधाओं को दूर करने का व्यवहार (व्यापार) करना, तथा [ धण-धण्ण-परिग्गहणं ] धन-धान्य आदि परिग्रहों को ग्रहण करना - ये सब [ समणाणं दूसणं होइ ] श्रमणों के लिए दूषण होते हैं।

To earn a living through the use of one's learnings including in soothsaying (*vyotiṣa*), medicine (*vaidya*) and chanting-of-mantras; to make commercial use of skills in removing obstacles caused by the demons and evil-spirits; and to acquire objects like the cattle and corn - these occupations bring blemish to the ascetics (*śramaṇa*).

#### EXPLANATORY NOTE

*Ācārya Kundakunda's Pravacanasāra:*

णिग्गंथं पव्वइदो वट्टदि जदि एहिगेहि कम्महिं ।

सो लोगिगो त्ति भणिदो संजमतवसंपजुत्तो वि ॥३-६९॥

निर्ग्रंथ मुनिपद को धारण कर दीक्षित हुआ मुनि जो इस लोक-सम्बन्धी संसारी कर्मकर - ज्योतिष, वैद्यक, मंत्र-यंत्रादि प्रवर्ते तो वह भ्रष्ट मुनि संयम-तपस्याकर सहित हुआ भी लौकिक ऐसे नाम से कहा है।

If the ascetic who has adopted the form (*rūpa*) that is natural-by-birth (*nāgnya*, *yathājāta*) – *nirgraṅtha* – even though he may be observing restraint (*saṅyama*) and austerities (*tapa*) but gets involved in worldly occupations – like soothsaying (*jyotiṣa*), medicine (*vaidya*), chanting of prayers (*māṅtrika*), and invocation of spells (*tāṅtrika*) – he is a worldly being.

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PREVIEW ONLY

सम्यक्त्व-रहित साधु की क्रियाएँ -

The activities of the ascetic without right-faith -

जे पावारंभरदा कसायजुत्ता परिग्गहासत्ता ।

लोय-ववहारपउरा ते साहू सम्म-उम्मुक्का ॥१०४॥

अन्वयार्थ - [ जे ] जो [ पावारंभरदा ] पापारम्भों (पाप क्रियाओं) में लगे रहते हैं, [ कसायजुत्ता ] कषायों से युक्त हैं, [ परिग्गहासत्ता ] परिग्रह में आसक्त हैं, और [ लोय-ववहारपउरा ] लोक-व्यवहार में संलग्न रहते हैं - [ ते ] वे [ साहू ] साधु [ सम्म-उम्मुक्का ] सम्यक्त्व से रहित हैं।

Those who remain engaged in evil activities, who are full of the passions (*kaṣāya*), who have fondness for the external objects-of-possession (*parigraha*), and who remain engrossed in worldly occupations - such ascetics (*sādhu*) are devoid of the right-faith (*samyaktva*).

#### EXPLANATORY NOTE

#### **The (ten) external objects-of-possession (*parigraha*)**

The ten external (*bāhya*) possessions (*parigraha*) are: cultivable land and houses - *kṣetra-vāstu*, gold and silver coins and ornaments - *hiranya-suvarṇa*, cattle and corn - *dhana-dhānya*, female and male servants - *dāsī-dāsa*, and clothes and utensils - *kupya*.

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

**Note:** The fourteen internal (*ābhyāntara*) possessions (*parigraha*) are enumerated on p. 199.

पुनः, सम्यक्त्व-रहित साधु की क्रियाएँ -

Again, the activities of the ascetic without right-faith -

ण सहन्ति इदरदप्यं थुवन्ति अप्पाणमप्यमाहप्यं ।

जिब्भणिमित्तं कुणन्ति कज्जं ते साहू सम्म-उम्मुक्का ॥१०५॥

अन्वयार्थ - (जो) [ इदरदप्यं ] दूसरों के बड़प्पन को [ ण सहन्ति ] नहीं सहते हैं, [ अप्पाणमप्यमाहप्यं ] स्वयं की एवं अपने माहात्म्य की [ थुवन्ति ] स्तुति अर्थात् प्रशंसा करते हैं, और [ जिब्भणिमित्तं ] अपनी जिह्वा अर्थात् रसास्वादन के निमित्त (लिए) [ कज्जं ] कार्य [ कुणन्ति ] करते रहते हैं - [ ते ] वे [ साहू ] साधु [ सम्म-उम्मुक्का ] सम्यक्त्व से रहित हैं।

Those who have no tolerance the greatness of others, who praise themselves and own grandeur, and who keep on making efforts for the sake of their tongue (taste bud) – such ascetics (*sādhu*) are devoid of the right-faith (*samyaktva*).



पापी मनुष्य धर्मात्मा को देखकर अपशब्द बोलता है -

**The vicious person lets loose undignified words on seeing the men of virtues -**

**चमड्डि-मंस-लवलुद्धो सुणहो गज्जए मुणिं दिट्ठा ।**

**जह तह पाविट्ठो सो धम्मिट्ठं दिट्ठा सगीयट्ठो ॥१०६॥**

अन्वयार्थ - [ जह ] जैसे [ चमड्डि-मंस-लवलुद्धो ] चर्म, अस्थि और मांस के टुकड़ों का लोभी [ सुणहो ] श्वान (कुत्ता) [ मुणिं दिट्ठा ] मुनि को देख कर [ गज्जए ] भोंकता है, [ तह ] उसी प्रकार (का व्यवहार) [ पाविट्ठो ] जो पापी जीव है [ सो ] वह [ सगीयट्ठो ] स्वार्थवश (अपनी दुर्बुद्धि-वश) [ धम्मिट्ठं दिट्ठा ] धर्मात्मा को देख कर करता है अर्थात् अपशब्द बोलता है।

Just as the dog, greedy of the pieces of skin, bones and flesh, barks on seeing the (naked) ascetic (*sādhu*), in a similar manner, the vicious person, due to his own misconceptions, lets loose undignified words on seeing the men of virtues.

साधु यथालब्ध ( प्रासुक ) आहार ग्रहण करता है -

The ascetic accepts (unblemished) food as offered to him -

भुंजेइ जहालाहं लहेइ जइ णाणसंजम-णिमित्तं ।

झाण-ज्झयण-णिमित्तं अणयारो मोक्खमग्गरओ ॥१०७॥

अन्वयार्थ - जो [ जइ ] यति/साधु [ णाणसंजम-णिमित्तं ] ज्ञान और संयम के निमित्त तथा [ झाण-ज्झयण-णिमित्तं ] ध्यान और अध्ययन के निमित्त [ जहालाहं ] यथालब्ध ( जो प्राप्त हो गया ) [ भुंजेइ ] ऐसा ( प्रासुक ) आहार [ लहेइ ] ग्रहण करता है, वह [ अणयारो ] अनगार/साधु [ मोक्खमग्गरओ ] मोक्षमार्ग में रत है।

The ascetic (*yati, sādhu*) who, for the sake of knowledge (*jñāna*) acquisition and observance of restraint (*saṅgyama*) besides for the sake of meditation (*dhyāna*) and study (*adhyayana*), accepts (unblemished) food as offered to him - *yathālabdha* - is a (homeless) ascetic (*anagāra*) engaged in treading the path-to-liberation (*mokṣamārga*).

भिक्षाशुद्धि के प्रकार -

The aspects of purity in receiving the gift-of-food -

उदरग्निसमण-मक्खमक्खण-गोयार-सब्भपूरण-भमरं ।

णाऊण तप्पयारे णिच्चेवं भुंजए भिक्खू ॥१०८॥

अन्वयार्थ - [ उदरग्निसमण ] 1) उदराग्नि-प्रशमन (उदराग्नि को शांत करने के लिए आहार लेना), [ मक्खमक्खण ] 2) अक्षम्रक्षण (शरीर रूपी गाड़ी को चलाने के लिए आहार लेना), [ गोयार ] 3) गोचार अथवा गवेषणा (गौ की तरह केवल आहार का ही अवलोकन करना), [ सब्भपूरण ] 4) स्वभ्रपूरण (अन्न द्वारा पेट रूपी गड्ढे को भरना) तथा [ भमरं ] 5) भ्रमराहार अथवा भ्रामरी वृत्ति (कुशलता से भ्रमर की तरह आहार लेना) - [ तप्पयारे ] (भिक्षा के इन पाँच) प्रकारों को [ णाऊण ] जानकर [ भिक्खू ] भिक्षु/साधु [ णिच्चेवं भुंजए ] नित्य (हमेशा) आहार ग्रहण करे।

The ascetic (*bhikṣu, sādhu*) should always accept food (*āhāra*) knowing that there are the following (five) manners of accepting it: 1) *udarāgniprasāmana*, 2) *akṣamrakṣaṇa*, 3) *gocāra* or *gaveṣaṇā*, 4) *svabhṛapūraṇa*, and 5) *bhramarāhāra* or *bhrāmari vṛtti*.

(These terminologies have been elaborated in the Explanatory Note.)

#### EXPLANATORY NOTE

Ācārya Akalaṅkadeva in *Tattvārthavārtikam* has elaborated on the five kinds of purity that need to be observed by the ascetic while accepting the gift-of-food:

1. *gocāra* or *gaveṣaṇā*: As the cow does not look at the beauty of

the person offering her the fodder and of the container in which it is placed, similarly, the ascetic is unconcerned about the physical attributes of the person or of the container while accepting the gift-of-food.

2. *akṣamrakṣaṇa*: As the businessman facilitates the movement of his vehicle laden with precious goods by lubricating its parts with oil or grease, similarly, the ascetic accepts the gift-of-food thinking that it is essential for his body that is laden with precious jewels like the right-faith (*samyagdarśana*) and the right-knowledge (*samyagjñāna*).

3. *udarāgni-praśamana*: As when the storehouse catches fire it needs to be doused by pouring water, similarly, the ascetic accepts the gift-of-food to douse the fire of hunger.

4. *bhramarāhāra* or *bhrāmarī vṛtti*: As the bee takes away pollen from the flower without damaging it in any way, similarly the ascetic accepts the gift-of-food without putting the donor to any kind of unease.

5. *svabhrapūraṇa*: As a pit is filled with all kinds of objects, similarly the ascetic accepts the gift-of-food without any consideration whether the food is toothsome or otherwise.<sup>1</sup>

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1. देखें, प्रो. महेन्द्रकुमार जैन, न्यायाचार्य (1982), *भट्टाकलंकदेवविरचितम् तत्त्वार्थवार्तिकम् (राजवार्तिकम्)*, भारतीय ज्ञानपीठ, नई दिल्ली-110003, द्वितीयो भागः, आठवाँ संस्करण, सूत्र 9-6-16, पृ. 767-768.

शरीर भी धर्म-सेवन का कारण होने से साधु आहार ग्रहण करता है -  
**The ascetic accepts food as the body too is  
a facilitator for observing the dharma -**

रसरुहिरमंसमेदट्टि-सुकिलमलमुत्तपूयकिमिबहुलं ।  
दुगंधमसुइचम्ममयमणिच्चमचेयणं पडणं ॥१०९॥

बहुदुक्खभायणं कम्मकारणं भिण्णमप्पणो देहं ।  
तं देहं धम्माणुट्ठाणकारणं चेदि पोसए भिक्खू ॥११०॥

अन्वयार्थ - [ देहं ] (इस) देह (शरीर) में [ रस-रुहिर-मंस-मेदट्टि-सुकिल-मल-मुत्त-पूय-किमि-बहुलं ] रस, रुधिर, मांस, मेद, अस्थि, शुक्र, मल, मूत्र, पूय (पीव), कृमि (कीट) की बहुलता है। [ दुगंधमसुइ-चम्ममयमणिच्चमचेयणं ] (यह) दुर्गन्धमय है, अपवित्र है, चर्ममय है, अनित्य है, अचेतन है और [ पडणं ] नाशवान है। [ बहुदुक्खभायणं ] अनेक प्रकार के दुःखों का पात्र है, [ कम्मकारणं ] कर्मों (के आस्रव) का कारण है, तथा [ भिण्णमप्पणो ] आत्मा से (अत्यन्त) भिन्न है। [ तं देहं ] उस शरीर का (भी) [ धम्माणुट्ठाणकारणं ] (वह) धर्मानुष्ठान का कारण है, [ चेदि ] ऐसा जानकर [ भिक्खू ] भिक्षु/साधु [ पोसए ] (आहार द्वारा) पोषण करते हैं।

The body (*deha*, *śarīra*) mainly comprises fluid, blood, flesh, marrow, bones, semen, faeces, urine, pus, and bacterium. It is foul-smelling, impious, leathern, impermanent, inanimate and perishable. It is the receptacle for many kinds of misery, cause of (the influx of) the karmas, and is distinct from the soul. Knowing that (even) such body is a facilitator of the activities of the dharma, the ascetics (*bhikṣu*, *sādhu*) nourish it (by accepting food).

EXPLANATORY NOTE**The impure nature of the body**

The Holy Scripture considers the body extremely impure and, therefore, it is not worthy of attachment.

*Ācārya Samantabhadra's Svayambhūstotra:*

अजङ्गमं जङ्गमनेययन्त्रं यथा तथा जीवधृतं शरीरम् ।

बीभत्सु पूति क्षयि तापकं च स्नेहो वृथात्रेति हितं त्वमाख्यः ॥७-२-३२॥

जैसे बुद्धिपूर्वक न चलने वाला जड़ (गति रहित) यन्त्र (गाड़ी आदि) उसको चलाने वाले (मनुष्य) के द्वारा संचालित होता है वैसे ही यह जड़ शरीर स्वयं बुद्धिपूर्वक क्रिया नहीं कर सकता है परन्तु चेतन जीव के द्वारा संचालित होता है। फिर यह शरीर अति घिनावना है, दुर्गन्धमय है, नश्वर है और संताप का कारण है। इस शरीर से अनुराग करना निष्फल है। ऐसा हितोपदेश आपने दिया है।

As an inanimate equipment (a vehicle, for example) requires an animate being (a man) for its operation, so does the body, that the soul adopts as its encasement, require the soul for its functioning. The body is repugnant, foul-smelling, perishable, and a source of anxiety and, therefore, it is futile to have attachment towards it. O Lord Supārśvanātha, this is your benign precept.

*Ācārya Pūjyapāda's Samādhitañtram:*

मूलं संसारदुःखस्य देह एवात्मधीस्ततः ।

त्यक्तवैनां प्रविशेदन्तर्बहिरव्यापृतेन्द्रियः ॥१५॥

इस जड़ शरीर में आत्मबुद्धि का होना ही संसार के दुःखों का कारण है। इसलिए शरीर में आत्मत्व की मिथ्या कल्पना को छोड़कर बाह्य विषयों में इन्द्रियों की प्रवृत्ति को रोकता हुआ अन्तरंग में अर्थात् आत्मा में ही प्रवेश करे।

साधु नित सम्यक्त्व की ही साधना करता है -

**The ascetic remains ever engaged in the practice and observance of right-faith -**

जं जाइजरामरणं दुहदुद्ध विसाहिविसविणासयरं ।

सिवसुहजाहं सम्मं संभावइ सुणइ साहए साहू ॥१४६॥

अन्वयार्थ - [ जं ] जो [ जाइजरामरणं ] जन्म, जरा (बुढ़ापा), मृत्यु का तथा [ दुहदुद्ध विसाहिविसविणासयरं ] दुःख-रूपी दुष्ट विषधर सर्प का विनाश करने वाला है, और [ सिवसुहजाहं ] शिवसुख (मोक्षसुख) का प्रदाता है, [ साहू ] साधु [ सम्मं संभावइ ] (उसी) सम्यक्त्व की भावना करता है, [ सुणइ ] (उसी को) सुनता है, [ साहए ] (उसी की) साधना करता है।

The right-faith (*samyaktva*) which causes the destruction of the (re)birth, the old-age, the death, the evil and poisonous snake in the form of misery, and bestows the bliss appertaining to liberation (*mokṣa*), the ascetic (*sādhu*) only contemplates on it, hears about it and practices it.

सम्यक्त्व ही लोकपूज्य है -

Only the right-faith is worshipped by the whole world -

किं बहुणा हो देविंदाहिंदणरिंद-गणहरिंदेहिं ।

पुज्जा परमप्पा जे तं जाण पहाणसम्मगुणं ॥१४७॥

अन्वयार्थ - [ हो ] अहो (हे भव्यात्मा)! [ किं बहुणा ] बहुत कहने से क्या? [ जे ] जो [ परमप्पा ] परमात्मा [ देविंदाहिंदणरिंद-गणहरिंदेहिं ] देवेन्द्र, नागेन्द्र, नरेन्द्र तथा गणधरेन्द्रों से [ पुज्जा ] पूजित है [ तं ] उसमें [ पहाणसम्मगुणं ] सम्यक्त्व-गुण की ही प्रधानता [ जाण ] जानो।

O worthy soul! Why to go on and on? Know that the worship of the Supreme Lord (*paramātmā*) [or else, the Pure-soul] by the lords of the devas - *Devendra, Nāgendra* and *Narendra* - besides by the lords of the apostles (chief-disciples, *ganadhara*) is to be attributed primarily to His quality of right-faith (*samyaktva*).



अवसर्पिणी के कालदोष से सम्यक्त्व पुनः-पुनः नष्ट हो जाता है -  
**Due to the faulty-nature of the descending-half-cycle,  
 the right-faith gets smeared again and again -**

उवसमइ सम्मत्तं मिच्छत्तबलेण पेल्लए तस्स ।  
 परिवट्टंति कसाया अवसर्पिणी कालदोसेण ॥१४८॥

अन्वयार्थ - [ अवसर्पिणी कालदोसेण ] अवसर्पिणी के (इस पञ्चम) काल-दोष से [ मिच्छत्तबलेण ] मिथ्यात्व की प्रबलता के कारण [ तस्स ] उनका (उन जीवों का) [ उवसमइ सम्मत्तं ] उपशम-सम्यक्त्व [ पेल्लए ] पीड़ित होता है अर्थात् नष्ट हो जाता है, और [ कसाया परिवट्टंति ] कषाय पुनः उत्पन्न हो जाती है।

Due to the faulty-nature of the present [the fifth-era (*pañcama-kāla*)] descending-half-cycle (*avasarpinī*) and due to the strong leanings toward the wrong-belief (*mithyātva*), the subsidential belief (*aupaśamika samyaktva*) of the souls gets destroyed and the passions (*kaṣāya*) re-emerge.

श्रावक की त्रेपन क्रियाएँ -

**Fifty-three activities of the householder -**

गुण-वय-तव-सम-पडिमा-दाणं-जलगालणं-अणत्थमियं ।

दंसण-णाण-चरित्तं किरिया तेवण्ण सावया भणिया ॥१४९॥

अन्वयार्थ - [ गुण ] (आठ मूल) गुण, [ वय ] (बारह) व्रत, [ तव ] (बारह) तप, [ सम ] समता भाव, [ पडिमा ] (ग्यारह) प्रतिमा, [ दाणं ] (चार) दान, [ जलगालणं ] जलगालन अर्थात् पानी छानकर पीना, [ अणत्थमियं ] सूर्यास्त के बाद भोजन-त्याग, [ दंसण-णाण-चरित्तं ] सम्यग्दर्शन, सम्यग्ज्ञान तथा सम्यक्चारित्र - ये [ सावया ] श्रावक की [ तेवण्ण ] त्रेपन [ किरिया ] क्रियाएँ [ भणिया ] कही गई हैं।

(Eight primary) Vows or essential qualities (*guṇa*), (twelve secondary) vows (*vrata*), (twelve) austerities (*tapa*), equanimity (*samatā bhāva*), (eleven) stages (*pratimā*), (four kinds of) giving-of-gift (*dāna*), drinking only filtered water, renouncing all food after sunset, right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*) – these have been said to be the fifty-three activities of the householder (*śrāvaka*).

#### EXPLANATORY NOTE

#### **The fifty-three activities of the householder (*śrāvaka*)**

The following are the fifty-three activities of the householder (*śrāvaka*):

Primary vows or essential qualities (*guṇa*)

8

(see, p. 25, *ante*)

Secondary vows ( <i>vrata</i> ) (see, pp. 25-26, <i>ante</i> )	12
Austerities ( <i>tapā</i> ); six external and six internal (see, pp. 125-126, <i>ante</i> )	12
Equanimity ( <i>samatā bhāva</i> )	1
Stages ( <i>pratimā</i> ): The eleven stages of the householder are: 1) <i>darśanika śrāvaka</i> (first stage); 2) <i>vratika śrāvaka</i> (second stage); 3) <i>sāmayika śrāvaka</i> (third stage); 4) <i>proṣadha śrāvaka</i> (fourth stage); 5) <i>sacittatyāga śrāvaka</i> (fifth stage); 6) <i>rātribhuktivirata śrāvaka</i> (sixth stage); 7) <i>brahmcārī śrāvaka</i> (seventh stage); 8) <i>ārambhavinivṛtta</i> <i>śrāvaka</i> (eighth stage); 9) <i>parigrahavirata śrāvaka</i> (ninth stage), 10) <i>anumativirata śrāvaka</i> (tenth stage); and 11) <i>uddiṣṭavirata śrāvaka</i> (eleventh stage). [See, Vijay K. Jain (2016), <i>Ācārya Samantabhadra's</i> <i>Ratnakaraṇḍaka-śrāvakācāra</i> , Section 7, pp. 221-236.]	11
Giving-of-gift ( <i>dāna</i> ) (see, pp. 31-32, <i>ante</i> )	4
Drinking only filtered water	1
Renouncing all food after sunset	1
Right faith ( <i>samyagdarsāna</i> ), right knowledge ( <i>samyagjñāna</i> ), and right conduct ( <i>samyakcāritra</i> )	3
	<hr/> <b>Total</b> <b>53</b> <hr/>

ज्ञानाभ्यास परम्परा से मुक्ति का कारण -

Conventionally, the study of the Scripture  
leads to liberation -

णाणेण ज्ञाणसिज्झी ज्ञाणादो सव्वकम्मणिज्जरणं ।

णिज्जरणफलं मोक्खं णाणब्भासं तदो कुज्जा ॥१५०॥

अन्वयार्थ - [ णाणेण ] ज्ञान से [ ज्ञाणसिज्झी ] ध्यान की सिद्धि होती है, [ ज्ञाणादो ] ध्यान से [ सव्वकम्मणिज्जरणं ] सब कर्मों की निर्जरा होती है, और [ णिज्जरणफलं मोक्खं ] निर्जरा का फल मोक्ष है। [ तदो ] इसलिए [ णाणब्भासं ] ज्ञानाभ्यास [ कुज्जा ] करना चाहिये।

Through knowledge (*jñāna*) is accomplished meditation (*dhyāna*), through meditation (*dhyāna*) is accomplished the destruction (*nirjarā*) of all the karmas, and the fruit of the destruction of the karmas is liberation (*mokṣa*). Therefore, the practice of the study (of the Scripture) - *jñānābhyāsa* - is recommended.

श्रुत-भावना से तप, संयम और वैराग्य सिद्ध होते हैं -

**The study of the Scripture leads to the accomplishment of austerities, restraint and detachment -**

**कुसलस्स तवो णिवुणस्स संजमो समपरस्स वेरग्गो ।  
सुदभावणेण तत्तिय तम्हा सुदभावणं कुणह ॥१५१॥**

अन्वयार्थ - [ कुसलस्स ] कुशल (साधक) को [ तवो ] तप होता है, [ णिवुणस्स ] निपुण को [ संजमो ] संयम होता है, और [ समपरस्स ] समता-भावी को [ वेरग्गो ] वैराग्य होता है, किन्तु [ सुदभावणेण ] श्रुत की भावना (ज्ञानाभ्यास) से [ तत्तिय ] ये तीनों होते हैं - [ तम्हा ] इसलिए [ सुदभावणं ] श्रुत की भावना (अभ्यास) [ कुणह ] करो।

The one (the ascetic) who is adept (in enduring afflictions, etc.) accomplishes austerities (*tapa*), who is skilled (in vanquishing the senses) accomplishes restraint (*saṃyama*), and who is able to maintain composure accomplishes detachment (*vairāgya*); but all these three are accomplished through the practice of the study of the Scripture (*śruta*). Therefore, practice the study of the Scripture.

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मिथ्यात्व संसार परिभ्रमण का कारण है -

**Wrong-belief is the cause of incessant whirling-round  
in worldly-existence -**

कालमणंतं जीवो मिच्छत्तसरूवेण पंचसंसारे ।

हिंडदि ण लहइ सम्मं संसारब्भमणपारंभो ॥१५२॥

अन्वयार्थ - [ जीवो ] (यह) जीव [ मिच्छत्तसरूवेण ] मिथ्यात्व स्वरूप होने से [ अणंतं कालं ] अनन्त काल से [ पंचसंसारे ] पञ्च-परावर्तन रूप संसार में [ हिंडदि ] भ्रमण करता है। [ सम्मं ण लहइ ] सम्यक्त्व नहीं प्राप्त कर पाने से [ संसारब्भमणपारंभो ] (उसका) संसार भ्रमण होता रहता है।

Due to its (acquired) nature of wrong-belief (*mithyātva*) the soul (*jīva*), since beginningless time, has been whirling-round in worldly-existence (*saṃsāra*) that consists of five subdivisions (*pañca-parāvartana*). So long as it does not acquire right-faith (*samyaktva*) its whirling-round in worldly-existence continues.

#### EXPLANATORY NOTE

**The five subdivisions of whirling-round in worldly-existence - *pañca-parāvartana***

Transmigration (metempsychosis) is *saṃsāra*, the cycle of wandering. Those, who undergo the cycle of wandering, are the transmigrating souls. This whirling-round has five subdivisions: the cycle of matter (*dravyaparivartana*), the cycle of place (*kṣetraparivartana*), the cycle of time (*kālaparivartana*), the cycle of being (*bhavaparivartana*), and the cycle of thought-activity (*bhāvaparivartana*). [see, Vijay K. Jain (2018), *Ācārya Umāsvāmī's Tattvārthasūtra, sūtra 2-10, p. 72.*]

सम्यग्दर्शन सुख का कारण है -

**Right-faith leads to happiness -**

सम्महंसणसुद्धं जाव दु लभदे हि ताव सुही ।

सम्महंसणसुद्धं जाव ण लभदे हि ताव दुही ॥१५३॥

अन्वयार्थ - [ हि ] निश्चय से [ जाव ] जब (यह जीव) [ सुद्धं सम्महंसण ] शुद्ध सम्यग्दर्शन [ लभदे ] प्राप्त करता है [ ताव दु ] तब तक तो [ सुही ] सुखी होता है, और [ हि ] निश्चय से [ जाव ] जब (यह जीव) [ सुद्धं सम्महंसण ] शुद्ध सम्यग्दर्शन [ ण लभदे ] नहीं प्राप्त करता है [ ताव ] तब [ दुही ] दुःखी होता है।

For sure, as this soul acquires the right-faith (*samyagdarśana*) soon it attains happiness; for sure, as this soul does not acquire the right-faith (*samyagdarśana*) soon it attains misery.

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सम्यक्त्व के बिना सब दुःख ही है -

Without right-faith everything is but misery -

किं बहुणा वयवेण दु सव्वं दुक्खेव सम्मत्त विणा ।  
सम्मत्तेण वि जुत्तं सव्वं सोक्खेव जाणं खु ॥१५४॥

अन्वयार्थ - [ किं बहुणा वयवेण ] बहुत कहने से क्या? [ खु ] निश्चय से [ सम्मत्त विणा ] सम्यक्त्व के बिना [ दु सव्वं ] तो सब [ दुक्खेव ] दुःख ही है। [ सम्मत्तेण वि जुत्तं ] सम्यक्त्व से युक्त [ सव्वं ] सब [ सोक्खेव ] सुख ही [ जाणं ] जानो।

Why to keep on elaborating? For sure, without the right-faith (*samyaktva*) everything is but misery. With the right-faith (*samyaktva*) everything is but happiness.



सम्यक्त्व के बिना सब क्रियाएँ दीर्घ-संसार का कारण हैं -

All activities without right-faith extend worldly-existence -

णिक्खेव-णय-पमाणं सद्दालंकार-छंद लहियाणं ।

पाडयपुराण कम्मं सम्म विणा दीहसंसारं ॥१५५॥

अन्वयार्थ - [ णिक्खेव-णय-पमाणं ] निक्षेप-नय-प्रमाण, [ सद्दालंकार-छंद ] शब्दालंकार-छन्द, [ पाडयपुराण ] (और) नाटक-पुराण (आदि का ज्ञान) [ लहियाणं ] प्राप्त करके [ कम्मं ] सब क्रियाएँ कीं, (किन्तु) [ सम्म विणा ] सम्यक्त्व के बिना (वे) [ दीहसंसारं ] दीर्घ-संसार का ही कारण हैं।

All kinds of activities were performed after acquiring adeptness in fields including installation (*nikṣepa*), standpoint (*naya*), comprehensive-knowledge (*pramāṇa*), elegant use of the words (*śabdālaṅkāra*), metre (*chanda*), drama (*nāṭaka*), and mythology (*purāṇa*); however, without the right-faith (*samyaktva*) these only extended worldly-existence (*saṃsāra*).

### EXPLANATORY NOTE

#### **The meaning of installation (*nikṣepa*)**

Ācārya Umāsvāmi's *Tattvārthasūtra*:

नामस्थापनाद्रव्यभावतस्तन्यासः ॥१-५॥

नाम, स्थापना, द्रव्य और भाव से उन सात तत्त्वों तथा सम्यग्दर्शनादि का लोक व्यवहार होता है।

These are installed - *nyāsa* or *nikṣepa* - (in four ways) by name - *nāma*, representation - *sthāpanā*, substance and its potentiality - *dravya*, and actual state - *bhāva*.

.....

## The meaning of standpoint (*naya*) and comprehensive-knowledge (*pramāṇa*)

प्रमाणनयैरधिगमः ॥१-६॥

सम्यग्दर्शनादि रत्नत्रय और जीवादि तत्त्वों का ज्ञान प्रमाण और नयों से होता है।

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

The true nature of substances (soul, etc.) described in detail through the rule of installation (*nāma*), etc., can be ascertained through *pramāṇa* and multitude of *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(s)* are divisions of *pramāṇa*.

*Naya* is of two kinds, *dravyārthika naya* and *paryāyārthika naya*. *Paryāyārthika naya* is concerned with *bhāva nikṣepa* – the present mode (*paryāya*) or actual state (*bhāva*) of the substance. Since *bhāva nikṣepa* refers to the mode (*paryāya*) of the substance, it is specific and falls under *paryāyārthika naya*. *Dravyārthika naya* is concerned with the other three *nikṣepa* – *nāma*, *sthāpanā*, and *dravya* – which are general in nature. *Dravyārthika naya* refers to the general attributes of the substance, and *paryāyārthika naya* to the constantly changing states or modes (*paryāya*) of the substance. That which has the substance as its object is the standpoint of substance – *dravyārthika naya*. That which has the mode (*paryāya*) as its object is the standpoint of modes – *paryāyārthika naya*. Both the substance and the modes are ascertained by *pramāṇa* (comprehensive knowledge).

बाह्य पदार्थों में ममकार तथा अप्रशस्त ध्यान में सुख नहीं है -  
**The sense-of-mine in external objects and  
 inauspicious meditation do not bestow happiness -**

वसदिपडिमोवयरणे गणगच्छे समयसंघजाइकुले ।  
 सिस्सपडिसिस्सछत्ते सुयजादे कप्पडे पुत्थे ॥१५६॥

पिच्छे संथरणे इच्छासु लोहेण कुणइ ममयारं ।  
 यावच्च अट्टरुहं ताव ण मुंचेदि ण हु सोक्खं ॥१५७॥

अन्वयार्थ - (जो श्रमण) [ वसदि-पडिमोवयरणे ] वसतिका (निवास-स्थान) में तथा प्रतिमोपकरण (जिन-बिम्ब के छत्र, चमर, सिंहासन आदि उपकरणों) में, [ गणगच्छे ] गण व गच्छ<sup>1</sup> में, [ समयसंघजाइकुले ] शास्त्र, संघ, जाति, कुल में, [ सिस्स-पडिसिस्स-छत्ते ] शिष्य, प्रतिशिष्य तथा छात्र में, [ सुयजादे ] पुत्र तथा प्रपुत्र में, [ कप्पडे ] कपड़े में, [ पुत्थे ] पुस्तक में, [ पिच्छे ] पिच्छी में, [ संथरणे ] संस्तर (चटाई आदि) में, और [ इच्छासु ] इच्छाओं में, [ लोहेण ] लोभ से [ ममयारं कुणइ ] ममकार करता है, और [ यावच्च ] जब तक (उसे) [ अट्टरुहं ] आर्त या रौद्रध्यान रहता है, [ ताव ] तब तक वह [ मुंचेदि ण ] मुक्त नहीं होता है और [ ण हु सोक्खं ] न ही उसे सुख प्राप्त होता है।

The ascetic who, out of greed (*lobha*), carries the sense-of mine (*mamakāra*) with the following - his dwelling (*vasatikā*) and the implements (*upakaraṇa*) that adorn the idols (*pratimā*) of Lord

1. गण - तीन (मुनि आदि) का समूह; गच्छ - उससे अधिक संख्या का समूह। [देखें, टीकाकार - आचार्य विरागसागर, सम्पादन एवं हिन्दी अनुवाद - प्रो. डॉ. दामोदर शास्त्री (2017), श्रीमद्-भगवत्कृन्दकुन्दाचार्य-विरचित रयणसार, भारतीय ज्ञानपीठ, नई दिल्ली, प्रथम संस्करण, उत्तरार्द्ध, पृ. 1099.]

Jina; the minor and major assemblages of ascetics (*gaṇa* and *gaccha*); the scriptural-texts (*śāstra*), the congregation (*saṅgha*), the caste (*jāti*) and the lineage (*kula*); the disciple (*śiṣya*), the secondary disciple (*prastīśiṣya*) and the student (*chātra*); the son (*putra*) and the grandson (*praputra*); the clothes (*kapāḍe*); the books (*pustaka*); the feather-whisk (*picchī*); the mat (*saṃstara*); and the various desires (*icchā*) – and so long as he indulges in sorrowful (*ārta*) and cruel (*raudra*) meditation (*dhyāna*), he neither attains liberation nor does he become happy.

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रत्नत्रय युक्त निर्मल आत्मा ही 'समय' है -

The pristine soul with the Three-Jewels is the 'samaya' -

रयणत्तयमेव गणं गच्छं गमणस्स मोक्खमग्गस्स ।

संघो गुणसंघादो समओ खलु णिम्मलो अप्पा ॥१५८॥

अन्वयार्थ - [ रयणत्तयमेव ] रत्नत्रय ही [ गणं ] गण है, [ मोक्खमग्गस्स ] मोक्षमार्ग में [ गमणस्स ] गमन ही [ गच्छं ] गच्छ है, [ गुणसंघादो ] गुणों का समूह ही [ संघो ] संघ है, और [ खलु ] निश्चय से [ णिम्मलो अप्पा ] निर्मल आत्मा ही [ समओ ] 'समय' है।

(यहाँ आचार्य द्वारा श्रमण के लिए गण, गच्छ तथा संघ से ममकार को दूर कर केवल निर्मल, निज आत्मा को अपनाने का उपदेश दिया गया है।)

(For the ascetic-) The Three-Jewels constitute the 'gaṇa'; treading the path to liberation constitutes the 'gaccha'; the assemblage of the virtues (guṇa) constitutes the congregation (saṅgha); and, for certain, the pristine soul is the 'samaya'.

(In this verse the Ācārya preaches that the ascetic must shed the sense-of mine (mama-kāra) even with his 'gaṇa', 'gaccha' and 'saṅgha', and strive for own, pristine soul.)

#### EXPLANATORY NOTE

The nature of the pure soul (ātmā) - when the karmic dirt has been destroyed - is the cause-soul (kāraṇa samaya). The destruction of karmas takes place by meditating on such a pure soul (ātmā); hence, the cause-soul (kāraṇa samaya) is worth meditating on.<sup>1</sup>

1 - देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित णयचक्को (नयचक्र), भारतीय ज्ञानपीठ, नई दिल्ली-110003, पाँचवाँ संस्करण, पृ. 183.

सम्यग्दर्शन कर्मक्षय का हेतु है -

**Right-faith is the cause of the destruction of the karmas -**

मिहरो महंधयारं मरुदो मेहं महावणं दाहो ।

वज्जो गिरि जहा विणसिज्जइ सम्मं तहा कम्मं ॥१५९॥

अन्वयार्थ - [ जहा ] जैसे [ मिहरो ] सूर्य [ महंधयारं ] अत्यन्त घने अन्धकार को, [ मरुदो ] वायु [ मेहं ] मेघ को, [ दाहो ] अग्नि [ महावणं ] महावन को तथा [ वज्जो ] वज्र (इन्द्र का अस्त्र) [ गिरि ] पर्वत को [ विणसिज्जइ ] नष्ट कर देते हैं - [ तहा ] उसी प्रकार [ सम्मं ] सम्यग्दर्शन [ कम्मं ] कर्मों को (नष्ट कर देता है)।

As the sun destroys the pitch-darkness, the wind destroys the cloud, the fire destroys the expansive forest, and the thunderbolt (mythical weapon of Indra) destroys the mountain, similarly the right-faith (*samyagdarśana*) destroys the karmas.

सम्यग्दर्शन तीनों लोकों के प्रकाशक दीपक के तुल्य है -

**Right-faith is like the lamp that illumines the three worlds -**

मिच्छंधयार-रहियं हियमज्झं सम्म-रयण-दीव-कलावं ।

जो पज्जलइ स दीसइ सम्मं लोयतयं जिणुद्दिट्ठं ॥१६०॥

अन्वयार्थ - [ जो ] जो ( भव्य-साधु ) [ मिच्छंधयार-रहियं ] मिथ्यात्व-रूपी अन्धकार से रहित हुआ [ हियमज्झं ] ( अपने ) हृदय में [ सम्म-रयण-दीव-कलावं ] सम्यक्त्व-रत्न रूपी दीप-समूह को [ पज्जलइ ] प्रज्वलित करता है, [ स ] वह [ लोयतयं ] तीनों लोकों को [ सम्मं ] समीचीन प्रकार से [ दीसइ ] देखता है - ( ऐसा ) [ जिणुद्दिट्ठं ] जिनेन्द्र-देव ने कहा है।

The one (worthy ascetic) who, having got rid of the darkness of the wrong-belief (*mithyātvā*), lights in his heart the assemblage of lamps in form of the jewel that is the right-faith (*samyaktva*), is able to see the true nature of the three-worlds; this has been proclaimed by the 'Jinendra-deva'.

जिनागम का अभ्यास मोक्ष-सुख का हेतु है -

Constant study of the Scripture leads to the bliss appertaining to liberation -

पवयणसारब्भासं परमप्पज्झाणकारणं जाण ।

कम्मक्खवणनिमित्तं कम्मक्खवणे हि मोक्खसुहं ॥१६१॥

अन्वयार्थ - [ पवयणसारब्भासं ] प्रवचन के सारभूत जिनागम अर्थात् श्रुत के अभ्यास को [ परमप्पज्झाणकारणं ] परमात्मा अर्थात् शुद्ध आत्म-स्वरूप के ध्यान का कारण [ जाण ] जानो। परमात्मा का ध्यान [ कम्मक्खवणनिमित्तं ] कर्मक्षय का निमित्त है (तथा) [ कम्मक्खवणे ] कर्मों का क्षय होने पर [ हि ] निश्चय से [ मोक्खसुहं ] मोक्षसुख की प्राप्ति होती है।

Constant study of the essence of the Doctrine (of Lord Jina) - *pravacansāra* or *jināgama* or *śruta* - is the cause of the meditation (*dhyāna*) on the Supreme-soul (*paramātmā*); the meditation on the Supreme-soul is the cause of the destruction of the karmas and the destruction of the karmas, for sure, leads to the bliss appertaining to liberation (*mokṣa*).



धर्म्यध्यान के अभ्यास से कर्मक्षय होता है -

**Virtuous-meditation leads to destruction of the karmas -**

धम्मज्झाणब्भासं करेइ तिविहेण भाव सुद्धेण ।

परमप्पझाणचेट्टो तेणेव खवेइ कम्माणि ॥१६२॥

अन्वयार्थ - (साधक जब) [ तिविहेण भाव सुद्धेण ] त्रिविध (मन-वचन-काय की) भाव-शुद्धि के साथ [ धम्मज्झाणब्भासं ] धर्म्यध्यान का अभ्यास [ करेइ ] करता है, और [ परमप्पझाणचेट्टो ] परमात्मा के ध्यान में स्थित होता है - [ तेणेव ] उसी से (वह) [ कम्माणि ] कर्मों का [ खवेइ ] क्षय कर देता है।

As the ascetic practices with the three-fold purity (of the mind, the speech and the body) the virtuous-meditation (*dharmya-dhyāna*) and then stations own Self in the meditation (*dhyāna*) on the Supreme-soul (*paramātmā*)- by doing this, he causes the destruction of the karmas.

काललब्धि का महत्त्व -

Importance of the attainment of favourable-time -

अदिसोहण-जोएणं सुद्धं हेमं हवेइ जह तह य ।

कालाईलब्धीए अप्पा परमप्पओ हवदि ॥१६३॥

अन्वयार्थ - [ जह ] जिस प्रकार [ अदिसोहण-जोएणं ] अति-शोधन क्रिया द्वारा [ हेमं सुद्धं हवेइ ] स्वर्ण शुद्ध हो जाता है, [ तह य ] उसी प्रकार [ कालाईलब्धीए ] काललब्धि आदि के द्वारा [ अप्पा ] आत्मा [ परमप्पओ ] परमात्मा [ हवदि ] हो जाता है।

As the gold-ore is refined into pure gold by the process of repetitive heating, in the same way, the soul (*ātmā*) becomes the Supreme-soul (*paramātmā*) through means like the attainment of favourable-time (*kālalabdhi*).

#### EXPLANATORY NOTE

#### **The attainment of favourable-time (*kālalabdhi*)**

How can karmas subside in case of the eternal misbeliever who is subject to passions (*kaṣāya*) arising from karmas? It is on the basis of the attainment of favourable-time (*kālalabdhi*), etc. The first *kālalabdhi* is with regard to time. The potential soul (with capacity for liberation) bound by the karmas becomes capable of attaining the first stage of right belief (*prathama samyaktva*) when there is the residue of time known as half-time of whirling-round matter (*ardhapudgala parivartana*). When the residue of time is more than this, that soul is not capable of attaining the first stage of right belief (*prathama samyaktva*). The second *kālalabdhi* is with regard to the duration of the karmas. The first stage of right belief is not attained when the duration of the karmas is either at the maximum or at the minimum. If

so, when is it attained? The suitability for the first stage of right belief arises when the karmas of less than *koṭākoṭi sāgaropama* duration are bound, and when, owing to the purification of the soul, the existing karmas also are of duration of *koṭākoṭi sāgaropama* less numerable thousand *sāgaropama*. The third *kālalabdhi* is with regard to birth (*bhava*). The worthy soul endowed with the five senses and the mind (*saṃjñī*), fully developed (*paryāptaka*) and purified (*sarvaviśuddha*), attains the first stage of right faith – subsidential belief (*aupaśamika samyaktva*). Besides, recollection of the previous births is also among the causes. [see, Vijay K. Jain (2018), *Ācārya Umāsvāmī's Tattvārthasūtra*, *sūtra* 2-3, pp. 61-62.]

### **The five kinds of attainment (*labdhi*)**

...Attainment (*labdhi*) are of various kinds: attainment of favourable-time (*kālalabdhi*), access to right discourse (*deśanālabdhi*), purity of thought-activity with destruction-cum-subsidence of the karmas (*viśuddhilabdhi*), ability to attain the first right-belief (*prāyogyalabdhi*), and ability to rise to advanced spiritual stages (*karaṇalabdhi*). [see, Vijay K. Jain (2019), *Ācārya Kundakunda's Niyamasāra*, Explanatory Note to verse 156, p.265.]

सम्यग्दर्शन उत्तम सुख का प्रदाता है -

**Right-faith is the bestower of excellent happiness -**

कामदुहिं कप्पतरुं चिंतारयणं रसायणं परमं ।

लद्धो भुंजइ सोक्खं जहच्छिदं जाण तह सम्मं ॥१६४॥

अन्वयार्थ - [ जह ] जिस प्रकार ( भाग्यवान् पुरुष ) [ कामदुहिं ] कामधेनु, [ कप्पतरुं ] कल्पतरु, [ चिंतारयणं ] चिंतामणि रत्न तथा [ रसायणं ] रसायन को [ लद्धो ] प्राप्त करके [ परमं सोक्खं भुंजइ ] ( संसार के ) उत्कृष्ट सुखों को भोगता है, [ तह ] उसी प्रकार [ सम्मं ] सम्यग्दृष्टि ( सम्यग्दर्शन को प्राप्त करने वाला जीव ) [ इच्छदं ] यथेच्छित सौख्य प्राप्त करता है, [ जाण ] ऐसा जानो।

Know that as the lucky man who has access to the cow-of-plenty (*kāmadhenu*), the miraculous wish-fulfilling-tree (*kalpataru*), the magical-gem (*cintāmaṇi*) or the elixir-of-life (*rasāyana*) gets to enjoy excellent worldly happiness, in the same way, the possessor of the right-faith (*samyagdarśana*) gets to enjoy the best of happiness.

‘रयणसार’ ग्रन्थ का माहात्म्य -

The glory of the Scripture ‘*Rayanasāra*’ -

सम्म णाणं वेरग्ग-तवोभावं णिरीहवित्ति-चारित्तं ।

गुण-सील-सहावं तह उप्पजइ रयणसारमिणं ॥१६५॥

अन्वयार्थ - [ इणं रयणसारं ] यह रयणसार ग्रन्थ [ सम्म ] सम्यग्दर्शन, [ णाणं ] ज्ञान, [ वेरग्ग-तवोभावं ] वैराग्य, तपोभाव, [ णिरीहवित्ति-चारित्तं ] निरीह-वृत्ति (निष्काम प्रवृत्ति), चारित्र, [ तह ] तथा [ गुण-सील-सहावं ] गुण, शील और आत्मस्वभाव को [ उप्पजइ ] उत्पन्न करता है।

This Scripture ‘*Rayanasāra*’ causes the arousal of the following attributes: right-faith (*samyagdarśana*), knowledge (*jñāna*), worldly-detachment (*vairāgya*), observance of austerities (*tapobhāva*), absence of lustful cravings (*nirīha vṛtti*), conduct (*cāritra*), and further, excellent qualities (*guṇa*), celibacy (*śīla*) and inclination toward the soul-nature (*ātmasvabhāva*).

इस ग्रन्थ पर श्रद्धान न करने वाला मिथ्यादृष्टि है -

**The one who does not have faith on this Scripture  
is a wrong-believer -**

गंथमिणं जिणदिट्ठं ण हु मण्णइ ण हु सुणेइ ण हु पढइ ।  
ण हु चिंतइ ण हु भावइ सो चेव हवेइ कुद्धिटी ॥१६६॥

अन्वयार्थ - [ जिणदिट्ठं ] जिनदेव कथित [ इणं गंथं ] इस (रयणसार) ग्रन्थ को जो (व्यक्ति) [ ण हु मण्णइ ] न मानता है, [ ण हु सुणेइ ] न सुनता है, [ ण हु पढइ ] न पढ़ता है, [ ण हु चिंतइ ] न (इसका) चिन्तन करता है और [ ण हु भावइ ] न (इसकी) भावना करता है, [ सो चेव ] वह ही [ कुद्धिटी ] मिथ्यादृष्टि [ हवेइ ] होता है।

The person who does not accept, does not listen to, does not read, does not reflect on, and does not think about this Scripture (*Rayaṇasāra*) – promulgated by Lord Jina – is, for sure, a wrong-believer (*mithyādr̥ṣṭi*).

इस ग्रन्थ का उपसंहार -

The concluding remark on this Scripture -

इदि सज्जनपुज्जं रयणसारं गंथं णिरालसो णिच्चं ।

जो पढइ सुणइ भावइ सो पावइ सासयं ठाणं ॥१६७॥

अन्वयार्थ - [ इदि ] इस प्रकार [ सज्जनपुज्जं ] सज्जनों के द्वारा पूज्य (इस) [ रयणसारं गंथं ] रयणसार ग्रन्थ को [ णिच्चं ] नित्य [ णिरालसो ] आलस्य रहित होकर [ जो ] जो (व्यक्ति) [ पढइ ] पढ़ता है, [ सुणइ ] सुनता है, [ भावइ ] भावना करता है, [ सो ] वह [ सासयं ठाणं ] शाश्वत (मोक्ष) स्थान को [ पावइ ] प्राप्त करता है।

This way, the person who, daily and without sloth, reads, listens to, and thinks about this Scripture '*Rayaṇasāra*' that is worshipped by the nobility attains the eternal state of liberation (*mokṣa*).

---

इदि सिरिकुन्दकुन्दाइरियपणीदं रयणसारं

\* \* \*

This concludes  
**Ācārya Kundakunda's *Rayaṇasāra***  
- **The Quintessential Jewel**

\* \* \*

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

At the conclusion of this worthy endeavour I plead Lord Jina for the attainment of the following attributes till I attain liberation:

Ācārya Pūjyapāda's "Śrī Samādhi Bhakti":

शास्त्राभ्यासो जिनपतिनुतिः संगति सर्वदार्यैः,  
सद्वृत्तानां गुणगणकथा दोषवादे च मौनम् ।  
सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे,  
सम्पद्यन्तां मम भवभवे यावदेतेऽपवर्गः ॥२॥

-श्री समाधि भक्ति

अर्थ - हे प्रभो! जब तक मुझे मोक्ष की प्राप्ति न हो तब तक मेरे जन्म-जन्मान्तर में ये चीजें मुझे प्राप्त होती रहें- 1) जिनेन्द्रदेव के द्वारा कहे गए शास्त्रों का अभ्यास बना रहे; 2) जिनेन्द्रदेव की स्तुति करता रहूँ; 3) आर्य-पुरुषों (सज्जन, श्रेष्ठ पुरुषों) की संगति में रहूँ; 4) संयमियों अथवा चारित्रधारियों की कथा में लीन रहूँ; 5) किसी के भी दोष कहने में मेरा मौनव्रत हो; 6) सबके साथ बोलते हुए मेरे मुख से प्रिय और हितकर वचन निकलें; और 7) मेरी भावना सदा आत्मतत्त्व में बनी रहे।

O Lord! In this life and in all future lives, till I attain liberation, may I be endowed with the following attributes: 1) study of the Scripture expounded by Lord Jina; 2) adoration of Lord Jina; 3) company of the noble and virtuous men; 4) engagement in the stories of men with excellent restraint and conduct; 5) observing the vow of silence (*mauna*) when it comes to censuring others; 6) speaking only words that are appealing and favourable to others; and 7) thinking only of own soul-substance (*ātmatattva*).





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### संदर्भ सूची एवं कृतज्ञता ज्ञापन

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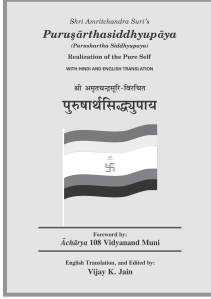
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अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
आ	<i>ā</i>	ङ	<i>ṅa</i>	फ	<i>pha</i>
इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
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>m̐</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

\*IAST: *International Alphabet of Sanskrit Transliteration*



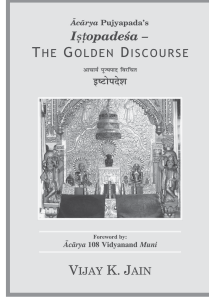
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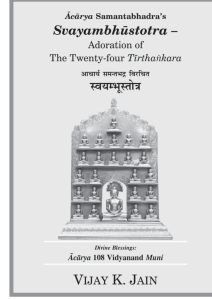
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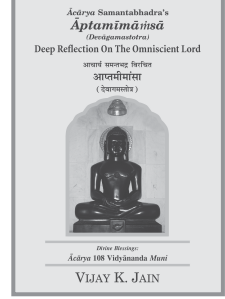
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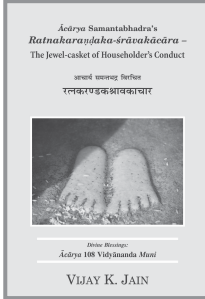
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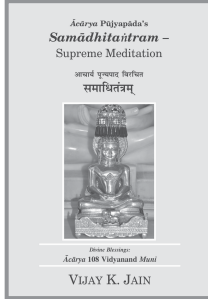
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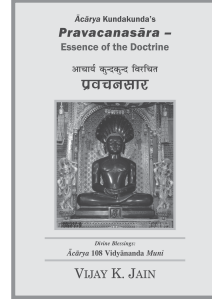
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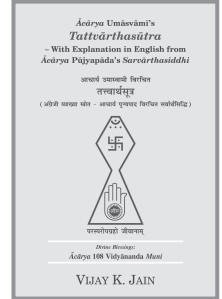
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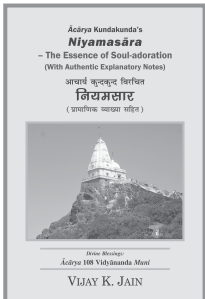
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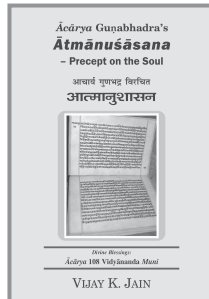
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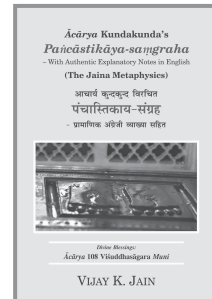
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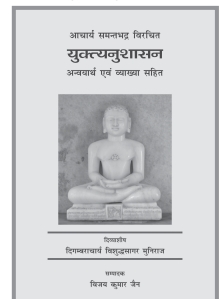
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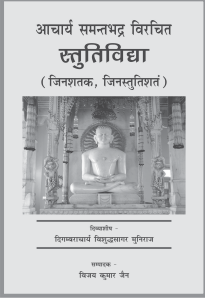
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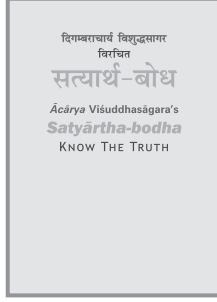
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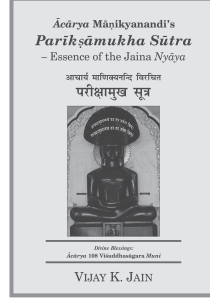
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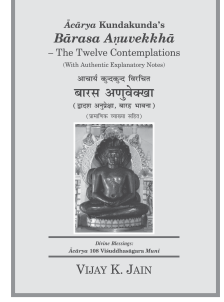
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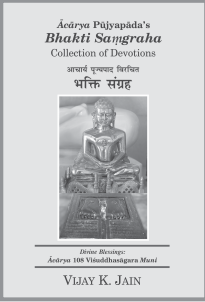
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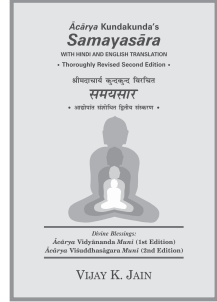
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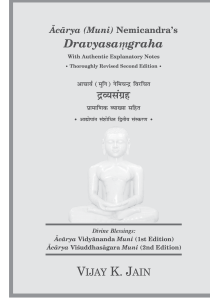
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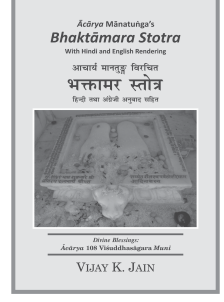
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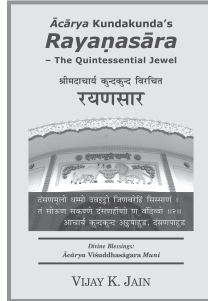
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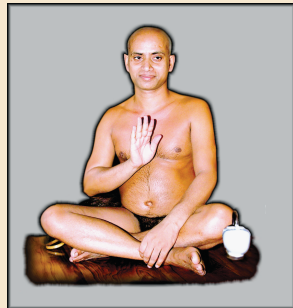
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...पंचमकाल में स्वाध्याय ही ध्यान है; इस बात का उद्घोष करने वाला ग्रन्थ 'रयणसार' है। श्रावकाचार एवं श्रमणाचार का युगपत कथन करने वाला ग्रन्थ 'रयणसार' है। अन्तरात्मा, बहिरात्मा एवं परमात्मा के स्वरूप को बताने वाला ग्रन्थ 'रयणसार' है। पात्र एवं दान की विशिष्ट व्याख्या करने वाला ग्रन्थ 'रयणसार' है। प्रत्येक सुधी श्रावक एवं प्रतिबुद्ध साधुजनों को 'रयणसार' कण्ठहार करना चाहिए।



श्रुत-आराधक, श्रुतश्रमी, तत्त्व-अन्वेषक, मनीषी विद्वान् श्री विजय कुमार जी (देहरादून) ने ग्रन्थराज 'रयणसार' की महिमा को समझा और आंग्ल-भाषा में भाषान्तरित किया, जिससे तद्भाषा के ज्ञाता देश-विदेश में जिनागम के अमृत का पान कर आनन्दानुभूति ले सकें। श्रुत-संवेगी भाव से ओत-प्रोत, सर्व विश्व-हितार्थ, विद्वान् श्री विजय कुमार जी ने इस अनुवाद द्वारा वागीश्वरी के कोश को वर्धमान किया है। साथ-ही-साथ 'श्रीजिन नमोऽस्तु शासन' को जयवन्त किया है। आपकी श्रुताराधना तथा श्रुत-भक्ति अनुकरणीय है। दीर्घकाल तक आपके आयुर्कर्म के निषेक स्वाध्याय में पूर्ण हों। पंचमकाल में स्वाध्याय ही ध्यान है।

श्रीजिन वागीश्वरी के अनन्य भक्त श्री विजय कुमार जैन को बहुत-बहुत मंगल शुभाशीष। जब तक आपको कैवल्य प्राप्ति न हो तब-तक आप सर्व विश्व को श्रुत-सम्पत्ति की भेंट प्रदान करते रहें; यही मंगल भावना।

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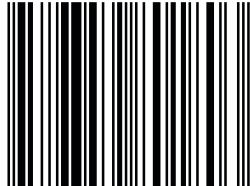
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