Ācārya (Muni) Nemicandra's
Dravyasaṃgraha

With Authentic Explanatory Notes

• Thoroughly Revised Second Edition •

आचार्य (मुनि) नेमिचन्द्र विरचित

द्रव्यसंग्रह

प्रामाणिक व्याख्या सहित

• आद्योपांत संशोधित द्वितीय संस्करण •

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***Ācārya* Vidyānanda *Muni* (1st Edition)**

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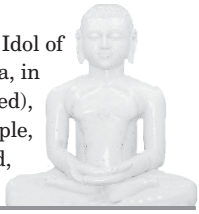

The Idol of
Lord Mahāvīra, in
padmāsana (seated),
in Jain Temple,
Gandhi Road,
Dehradun.

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ISBN: 978-93-5737-427-9
Rs. 800/-

Thoroughly Revised Second Edition, Published 2022, by:
Vijay Kumar Jain
B-13, MDDA Colony, Dalanwala, Dehradun-248001 (Uttarakhand), India

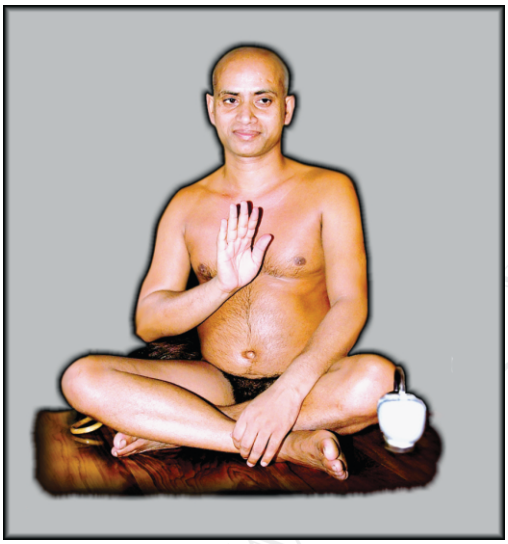
First Edition, Published 2013, by:
Vikalp Printers, Anekant Palace, 29 Rajpur Road
Dehradun-248001 (Uttarakhand) India
ISBN: 81-903639-5-6

Printed at:
Vikalp Printers
Anekant Palace, 29 Rajpur Road, Dehradun-248001 (Uttarakhand), India
E-mail: vikalp_printers@rediffmail.com

DIVINE BLESSINGS

मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य श्री विशुद्धसागर जी मुनिराज



सम्पूर्ण विश्व तत्त्वमय है, बिना तत्त्व के लोकालोक का विभाग ही नहीं बनता; लोकालोक विभाग तत्त्व से होता है। जो वस्तु का स्वभाव है वही तत्त्व है, जो कि वस्तुत्व रूप है वह सामान्य-विशेषात्मक है। सामान्य द्रव्य है, विशेष पर्याय है। वस्तु सामान्य-विशेष है तथा मूल रूप से जीव और अजीव में विभक्त है। एकेन्द्रिय से पंचेन्द्रिय तक जीव हैं, वे सभी जीव चैतन्य द्रव्य हैं। पुद्गल परमाणु से लेकर सम्पूर्ण द्रव्य अजीव हैं। इन जीव तथा अजीव द्रव्यों में संग्रह नय से विश्व के चराचर पदार्थ ग्रहण हो जाते हैं। विशेष भेद करने पर जीव संसारी-मुक्त, त्रस-स्थावर, संज्ञी-असंज्ञी आदि के भेद से अनेक प्रकार के हैं। ये सम्पूर्ण अवस्थाएँ जीवकृत कर्मों के अनुसार प्राप्त करता है। सिद्ध अवस्था कर्म-शून्य है। एक जीव द्रव्य चैतन्य, अमूर्तिक है; चार द्रव्य अचेतन, अमूर्तिक हैं; पुद्गल द्रव्य अचेतन, मूर्तिक है।

सनातन तीर्थंकरों की तीर्थ परम्परा में जीव-अजीव तत्त्वों की व्याख्या जिनवर वृषभ ने की है भव्यों के हितार्थ। सम्पूर्ण द्रव्य अहेतुक हैं, अन्य कृत नहीं, कारित नहीं, अनुमोदित नहीं; सभी द्रव्य सहज स्वभाव में हैं, न कोई कर्ता, न हर्ता, न रक्षक है। सभी द्रव्य स्वप्रतिष्ठित, स्वसंचालित, अनुपाय-युक्त, अहेतुक हैं। सम्पूर्ण लोक निश्चय से स्वप्रतिष्ठित था, है, रहेगा। व्यवहार से छः द्रव्यों का अवकाश आकाश द्रव्य है। लोकालोक का विभाग

धर्म-अधर्म द्रव्य के नियोग से है। सम्पूर्ण विश्व स्वचतुष्टय में व्यवस्थित है, अहेतुक है। यह सिद्धान्त त्रैकालिक है, परम सत्य है।

परा विद्या के स्वामी तीर्थंकर भगवन्तों ने सम्पूर्ण जगति को सत्यार्थ बोध प्रदान किया है, जो कि व्यवहार एवं परमार्थ-भूत है। तीर्थंकर भगवन्तों की भूतार्थ देशना को गणधर परमेष्ठी एवं आचार्यों ने स्वप्रज्ञा से संरक्षित कर, आगम ग्रन्थों की रचना कर विश्व धरा से अज्ञान तिमिर का क्षय किया है। श्रेष्ठ आचार्य दीर्घा में आचार्य प्रवर नेमिचन्द्र स्वामी का स्थान भी सर्वोपरि है। आचार्य प्रवर ने ऐसी महान् कृति का सृजन किया है जो कि संक्षेप में आगमों में निहित तत्त्वों का उद्योतन करने में समर्थ है। जीवादि नौ अधिकारों में सर्व तत्त्व का प्रकाश कर दिया। निश्चय एवं व्यवहार का समीकरण बैठाने वाला श्रेष्ठ ग्रन्थ **द्रव्यसंग्रह** है। जैनागम के गूढ़ रहस्य-बोधक कृति का सर्व तत्त्व लोक सम्मान करता है।

प्राकृत, संस्कृत, हिन्दी-भाषी जनों के साथ आंग्ल-भाषी लोग भी जैन सिद्धान्तों का अमृतपान कर सकें इस भावना से युक्त श्रीजिन वागीश्वरी के कुलंकर वत्स, श्रीजिन वागीश्वरी निर्ग्रन्थ गुरु के परम भक्त, श्रुताराधक, सत्यार्थ वस्तु के वस्तुत्व पर आस्थावान्, विद्वान् श्री विजय कुमार जैन (देहरादून) ने **द्रव्यसंग्रह** ग्रन्थ का आंग्ल-भाषा में विशद व्याख्यान कर हंसगामिनी के कोश को वर्धमान किया है।

वे इसी प्रकार स्व-उपयोग को समीचीन करते हुए श्री जिनशासन, नमोऽस्तुशासन को जयवन्त करें।

इत्यलम् शुभम् भूयात्।
ॐ नमः सिद्धेभ्यः।

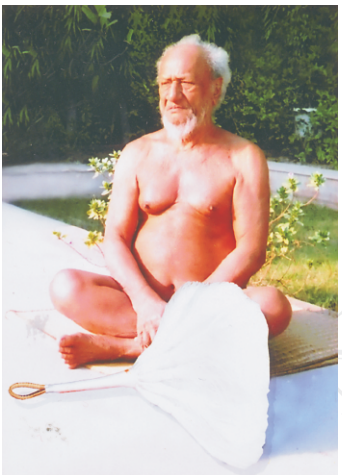
31 अक्टूबर, 2022 **श्रमणाचार्य विशुद्धसागर मुनि**
पावन वर्षायोग
रायपुर, छत्तीसगढ़ (भारत)

* * *

(From the First Edition)

FOREWORD

Ācārya Vidyanand *Muni*



पोग्गलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।
चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥8॥

Ācārya Nemicandra's ***Dravyasaṃgraha***

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

JAINISM: A SCIENTIFIC RELIGION

Jainism derives its name from the word 'Jina' or the Victor. The capacity for infinite knowledge, infinite bliss and infinite power is inherent in every soul but it is obscured by its bondages of karmas, which are made up of a very subtle kind of matter. The knowledgeable soul makes great exertion to overcome these bondages. It is no doubt a tough fight but the undaunted and unconquerable soul carries on the battle incessantly and ultimately roots out these bondages with the help of pure

concentration. It then attains Omniscience and called the 'Jina' or the Victor. Omniscience consists in infinite, all-embracing, and exact knowledge of all substances and their infinite modes. After acquiring Omniscience, the 'Jina' spends the rest of His life, till He attains liberation, in the propagation of the True Religion, beneficial to all. He does this to enable others to know the Truth and reach the *summum bonum* of life and attain the same level of spiritual perfection which He Himself has attained. Our Holy Scriptures are truly the words of the 'Jina'. Jainism, therefore, is an exact and scientific religion.

> **स त्वमेवासि निर्दोषो युक्तिशास्त्राविरोधिवाक् ।**
> **अविरोधो यदिष्टं ते प्रसिद्धेन न बाध्यते ॥6॥**
>
> *Ācārya* Samantabhadra's ***Āpta-Mīmāṃsā***

> Only you, whose words are unopposed to logic and the Scripture, are free from all faults because what is your desire is not opposed to proof.

Jainism does not demand blind faith from its followers. It encourages them to employ the intellect in order to understand and appreciate its teachings. To overcome doubts and misgivings about what has been said in the Holy Scriptures, Jainism employs that infallible searchlight called *anekānta*. If anyone wishes to get hold of the whole truth, he must first put himself in different attitudes to study things from all possible points of view. This approach gives one the many-sided, and, therefore, necessarily true, understanding of things.

Vijay K. Jain has translated into English, with authentic explanatory notes, one of the finest classical Jaina texts *Dravyasaṃgraha,* composed by His Holiness *Ācārya* Nemicandra *Siddhānta Cakravartī* (c. 10th century CE). This precious work would play a vital role in quenching the thirst for Truth of scholars as well as learners, and help them in understanding the tenets of Jainism.

I highly appreciate your work and convey my auspicious blessings to you.

आचार्य विद्यानंद

April 2013,
New Delhi

Ācārya Vidyanand *Muni*

* * *

(From the First Edition)

PREFACE

KNOW YOUR SOUL TO BE THE TRUE KING, HAVE FAITH IN IT, AND ATTEND TO IT.

After winning six divisions of earth in all directions *(digvijaya)*, humbling numerous kings, possessors of supernatural powers *(vidyādharas)*, and celestial beings *(devas)*, and acquiring nine-fold most precious treasures *(nidhi)* and fourteen jewels *(ratna)*, Emperor Bharata *Cakravartī* proceeded for his capital Ayodhyapuri with his vast ocean of army and the all-powerful, divine *cakraratna (*spinning, disk-like super weapon with serrated edges*)*. But the *cakraratna*, surprisingly, stopped on its own at the entrance of Ayodhyapuri signalling to the Emperor that there still remain individuals who have refused submission to his supreme authority. The Emperor found out that they were no one else but his own younger brothers – ninety-nine of them, all extremely virtuous, full of self-esteem, and not easy to win over. The Emperor sent them an appropriate message through an envoy. On receiving the message, highly courteous but essentially commanding them to submit before his authority, they all decided to approach, with a strong urge for world renunciation, their Father, the World Teacher *(Tīrthaṅkara)* Lord Rishabha Deva, who, after attaining Omniscience, was gloriously seated in His heavenly pavilion *(samavaśaraṇa)* erected by the celestial beings at Mount Kailasha. The World Teacher, in His divine discourse, set them firmly on the path to liberation; He preached that for anyone who had great self-esteem, magnificent body, in the prime of his youth, extreme strength, and also noble virtues, it was not commendable to be subservient to a worldly power, like a majestic elephant tamed for use as a carrier. All the brothers, realizing the transitory nature of the world and determined to salute and adore no one but Lord Rishabha Deva, who is worshipped even by the Indras, embraced the most extraordinary Jaina ordination *(Muni dīkṣā)*. They all, endowed with the final and superior bodies of extraordinary sturdiness and strength *(vajraṛṣabhanārācasaṃhanana)*, became truly independent, followed the most demanding conduct prescribed for a

Muni to the letter, and finally attained the Supreme Status that is liberation. I bow with extreme devotion to Lord Rishabha Deva and his ninety-nine Sons who knew their Souls to be the true Kings.

The Emperor's one other brother Bāhubali, also endowed with the final and superior body of extraordinary sturdiness and strength *(vajra-ṛṣabhanārācasaṃhanana)*, hurled open defiance at the Emperor and challenged him to a fight. When the two armies came face to face with each other, the ministers on both sides deliberated that the war would unnecessarily result into massacre of innocent people and that it was quite useless to proceed with the war in an ordinary way. Neither Bharata nor Bāhubali, both having the final and superior bodies, could be overwhelmed by any weapon and, therefore, let the two brothers fight out the issue by themselves in other ways. It was decided that they should settle their dispute by means of three kinds of contests, namely, eye-fight (constant staring at each other), water-fight, and wrestling. Bāhubali won all the three contests but instead of throwing Bharata down on the ground in the last fight (wrestling), he lifted him up on his shoulder and then gently placed him on the ground, out of an affectionate regard for him. Humiliated and infuriated, Bharata called for his irresistible, all-powerful and divine *cakraratna*. Instead of harming Bāhubali, it merely circled round him and came to rest in front of him. This had happened because such divine weapons lose their effectiveness when confronted with the master's close relations. While the assembled kings and courtiers were praising Bāhubali on his extraordinary prowess, he himself was contemplating upon the folly of fighting with his own brother for the sake of pride and kingdom. He quickly realized that all sense objects although look attractive in the beginning, end up giving very painful results. He begged for Bharata's pardon, gave his kingdom to son Mahabali, and worshipping the Holy Feet of his Father, Lord Rishabha Deva, entered the order of homeless, naked monks. Bāhubali performed the severest of austerities, standing motionless, and immersed in contemplation for a whole year. He attained Omniscience and finally complete release from the worldly sufferings, at Mount Kailasha.

Filled always with the spirit of world-flight Bharata ruled his kingdom with a strong sense of justice for many years, never abandoning himself to

sense-gratification. One day he discovered a white hair in his head and taking it to be the messenger and herald of old age, immediately decided to become a *Digambara Muni*. Because of the effect of his growing renunciation over the years, he destroyed his inimical karmas within an *antaramuhūrta* (less than forty-eight minutes) and attained Omniscience. He too attained to the Supreme Purity, *nirvāṇa,* at the end of his worldly life. I make obeisance humble at the Holy Feet of Lord Bāhubali and Lord Bharata, both worthy Sons of Lord Rishabha Deva.

In the same spirit as shown by the ninety-nine brothers of Emperor Bharata, Surendra Upadhye (born 22 April, 1925, in Shedbal, Karnataka), at the young age of twenty, embarked on the virtuous path of Jaina asceticism by embracing the eleventh and the last stage in the householder's path called the *uddiṣṭa tyāga pratimā* and became a *kṣullaka* on 15 April, 1945, to be known henceforth as *Kṣullaka Shri* Parshvakirti *Varṇī*. He was inducted on to this pious course by *Parama Pūjya Ācārya* 108 *Shri* Mahavirkirti *ji Mahārāja* in Tamadaddi, Karnataka. A *kṣullaka* renounces all that the world calls its own and like a *Digambara Muni*, keeps only a small whisk of the softest peacock feathers with which to remove insects from the person and books without causing them injury, a small bowl for water, and a few books on religion. The *kṣullaka* wears a loincloth *(langoṭī)* and a wrapper cloth. As regards food, a *kṣullaka* eats only once a day in the morning hours. He sits down while eating and eats only what he gets from one household without asking or beckoning for food. While calling for food he only wishes the inmates *dharma-lābha* (may you obtain spiritual merit).

Kṣullaka Shri Parshvakirti *Varṇī* realized early that the soul, from the standpoint of its substance, is eternal, and only its form, in terms of the body or encasement that it is associated with, is subject to change. The ultimate destination of all *bhavya* souls (having potential for liberation) is the supreme and everlasting state of knowledge, faith, bliss and power. Who in his senses would opt for this short life as a human being to be withered away in just acquiring, and then indulging in, the objects of sense-pleasures? A man well-versed in the knowledge of the Scriptures is aware that the ultimate goal of liberation is far away in time and the human life, although having an extremely small span of time, provides a

great opportunity to mould the future course of the soul for an exceedingly long period of time. As an instance, the minimum life span in the heaven of *Saudharma Kalpa* is a little over one *palyopama* and the maximum lifetime is little over two *sāgaropamas*. The term *palyopama* is defined in detail in Jaina Scriptures; suffice it to say here that it is an exceedingly long period of time. And a *sāgaropama* is 10^{15} times a *palyopama*! Life-spans in hells too are very long; the maximum duration of life in the seven infernal regions is one, three, seven, ten, seventeen, twenty-two, and thirty-three *sāgaropamas*, respectively. The only way to rid the soul of its associated karmic filth and thus make it suitable for pious incarnations, like celestial life or birth in the regions of enjoyment *(bhogabhūmi)*, is by cheerfully accepting the observance of vows and leading a well-regulated life. It, therefore, makes great sense to lead a seemingly difficult life of observing vows and austerities during one's incarnation as a human being.

Not content with the observance of partial vows of a *kṣullaka*, and realizing the necessity of a more rigorous life of self-denial and austerities in his spiritual advancement, *Kṣullaka Shri* Parshvakirti *Varṇī* took to the arduous path of Jaina asceticism *(Muni dīkṣā)* on 25 July 1963, in Delhi, when he was christened *Muni* 108 Vidyanand *ji* by his guru *Parama Pūjya Ācāryaratna* 108 *Shri* Deshbhushan *ji Mahārāja*. He became a *'Digambara' Muni*, free from all vestiges of clothes. The only physical objects he kept with him were a feather-whisk *(picchī)*, implement of compassion, a water-pot *(kamaṇḍalu)*, implement of purity, and scriptural treatise *(śāstra)*, implement of knowledge. He now accepted pure food free from forty-six faults *(doṣa)*, thirty-two obstructions *(antarāya)*, and fourteen contaminations *(maladoṣa)*, as far as it was possible in the present era. He discarded not only all external encumbrances, but also as much of the internal encumbrances as he could. He exerted himself in the observance of perfect vows, complete renunciation, and full control of his mind, speech and body. And this he did most willingly and cheerfully as it was the only means of acquisition of that joyous feeling of self-elevation which is dear to the heart of every aspirant on the path to liberation. He followed religiously the twenty-eight primary attributes of a *Digambara* ascetic comprising five supreme vows *(mahāvrata)*, five regulations

(samiti), five-fold control of the senses *(pañcendriya nirodha)*, six essential duties *(ṣaḍāvaśyaka)*, and seven rules or restrictions *(niyama)* which comprise not taking bath, sleeping on the ground, renouncing clothes, plucking hair on the head and face by hand, taking food only once in a day, not cleansing the teeth, and taking food in a steady, standing posture.

Muni 108 *Shri* Vidyanand *ji* adorned himself with nothing but the Three Jewels *(ratnatraya)* of right faith, right knowledge and right conduct. He engaged himself incessantly in the study of the true religion as per the Holy Scriptures. He considered study to be the sure means for control of the wanderings of the mind and senses. He became wholly acquainted with the conduct required of an ascetic and purified his daily routine accordingly. *Parama Pūjya Ācāryaratna* 108 *Shri* Deshbhushan *ji Mahārāja*, on 17 November, 1974, in Delhi, conferred the title of *Upādhyāya* (Preceptor) on him.

Upādhyāya 108 Vidyanand *ji* took further strides in his observances of faith, knowledge, conduct and austerities. He had unwavering faith that the pure Self was the only object belonging to the self and all other objects, including the karmic matter (*dravya* karma and *no*-karma) were alien. He reckoned that the pure Self had no delusion, and was distinct from attachment and aversion. He became free from all corrupting dispositions. He cheerfully undertook penances with due control of the senses. He carried out all these observances with full vigour and intensity, without concealing his true strength. He had all the essential attributes of an *Ācārya* (Chief Preceptor).

On 28 June 1987, in Delhi, the four-fold congregation of the Jainas, under the direction of *Parama Pūjya Ācāryaratna* 108 *Shri* Deshbhushan *ji Mahārāja*, conferred the title of *Ācārya* (Chief Preceptor) on him. Endowed with great wisdom and experience about the conditions of existence in the land, *Parama Pūjya Ācārya* 108 Vidyanand *ji Munirāja* became an ideal *Ācārya* to lead his congregation in all respects, including the prescription of proper penances in regard to transgressions by disciples and followers.

By this time he had mastered the nature and causes of all karmas which result into merit and demerit. He fully assimilated the knowledge

contained in *Ācārya* Kundkund's *Samayasāra*, his favourite Scripture. He undertook the task of guiding *bhavya jīvas*, ascetics and laymen, to the path to liberation. He has always been extremely keen in propagating, for the benefit of all, the teachings of Lord Jina.

We know that in every half cycle of cosmic age, the aeon of regeneration (*utsarpiṇī)* or of degeneration (*avasarpiṇī*), twenty-four *Tīrthaṅkaras* are born in this part of the universe (called the Bharata *kṣetra* of Jambudvīpa). Lord Mahavira, the twenty-fourth *Tīrthaṅkara*, graced this earth more than two and a half millenniums ago. In the absence of *Tīrthaṅkaras*, *Ācāryas* are the true light to guide us on the path that leads to true happiness here and hereafter and ultimately to liberation.

The *Munirāja* derives extreme happiness in observing both internal and external austerities. With the shield of fortitude as his protection, he lets his naked body endure, without any regret, the afflictions of extreme summer and winter. Reflecting always on the transient nature of life, like that of the evening cloud, he treads firmly on the path to liberation. Having long ago renounced his worldly family and home, and realizing that the world is a storehouse of sufferings, he derives extreme contentment in putting his feet forward on the path to liberation as shown by Lord Jina. Thinking always that there is no regime better than that expounded by Lord Jina, he dedicates himself firmly to the service of no one else but Lord Jina. With an unshakeable faith in the Teachings of Lord Jina, he incessantly meditates on the five great vows and the ten universal virtues. He has no attachments, external and internal, to sense pleasures, to karmas, or even to his own body. He has no aversions towards the objects of the environment. He has won over desires with contentment and restraint, negligence or inadvertence with study and meditation, and anger with composure and compassion. Having no conflict or disagreement with any living being, human or plants and animals, he showers his blessings on all like a mother blesses her child. He exerts with extreme care to save from injury the mobile as well as the immobile beings. He has fully grasped all realities including the soul and the non-soul, and his eyes are bright with the light of knowledge. Just in order to maintain steadiness of his body he accepts food that is pure, simple and free from faults. After all, a steady body is essential to carrying out austerities, self-restraint and meditation. He does not seek good food

nor does he relish delicacies that are considered to be agreeable to the palate. Although his body has weakened from following severe austerities, his determination to conform to the rigors of meditation has not dimmed a bit. Though physically weak, his body exhibits rare glow and piousness, just as gold gets to brightness and preciousness on being severely heated.

Having assimilated an ocean of profound knowledge that is found in the Holy Scriptures, he is today a living institution of learning. His discourses for the laymen and laywomen attract large number of Jaina as well as non-Jaina devotees, just as a magnet attracts pieces of iron irrespective of their shapes and sizes.

The *Munirāja* completes, on 25 July, 2013, fifty glorious years of his initiation *(dīkṣā)* as a *Digambara Muni*. We are truly fortunate that in our midst lives such a great *Ācārya*. His *darśana* only is capable of cutting the shackles of karmic bondages that have constrained us since long. I bow to him with extreme devotion.

Parama Pūjya Ācārya 108 Vidyanand *ji Munirāja;* your adoration has purified my speech, your contemplation has purified my mind, and making obeisance to you has purified my body. You have made me realize that, in the ultimate analysis, I need to attend only to my soul, and to no one else, in order to obtain bliss that appertains to me. I feel truly blessed.

I present to the worthy readers the English translation, with authentic explanatory notes, of the most sacred and profound treatise, *Dravyasaṃgraha,* by *Ācārya* Nemicandra *Siddhānta Cakravartī.*

April, 2013
Dehradun, India

Vijay K. Jain

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PREFACE

Ācārya Nemicandra

The Works of *Ācārya* Nemicandra

*Ā*cārya Nemicandra (circa 10th century CE) holds a highly elevated place among the Jaina ascetics who have exerted themselves in composing the canonical Jaina literature. His name is adorned by salutational suffix *'Siddhānta Cakravartī'*, meaning the Paramount Lord of the Doctrine *(siddhānta)*.

Three compositions of *Ācārya* Nemicandra are shining stars in the Jaina canonical literature: 1) ***Gommaṭasāra***, 2) ***Labdhisāra*** including ***Kṣapaṇāsāra***, and 3) ***Trilokasāra***.[1]

Some researchers believe that the present text ***Dravyasaṃgraha***, too, has been composed by the same *Ācārya* Nemicandra *Siddhānta Cakravartī*, the author of the above mentioned three texts.[2] Their plea is that the last verses of the two texts *Trilokasāra* and *Dravyasaṃgraha* have such striking similarity that it is almost impossible to draw a conclusion that the two texts were composed by different authors bearing the same name:

इदि णेमिचन्दमुणिणा अप्पसुदेणभयणंदिवच्छेण ।
रइयो तिलयसारो खमंतु तं बहुसुदाइरिया ॥१०१८॥ – त्रिलोकसार

अर्थ – अभयनन्दि सिद्धान्तचक्रवर्ती के वत्स (शिष्य) नेमिचन्द्र मुनि द्वारा यह

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1. That *Ācārya* Nemicandra is the author of these three profound compositions is mentioned in *'Bāhubalicarita'*:

सिद्धान्तामृतसागरं स्वमतिमन्थक्ष्माभृदालोड्य मध्ये
लेभेऽभीष्टफलप्रदानपि सदा देशीगणाग्रेसरः ।
श्रीमद् गोम्मट-लब्धिसार विलसत् त्रैलोक्यसारामर-
क्ष्माजश्रीसुरधेनुचिन्तितमणीन् श्रीनेमिचन्द्रो मुनिः ॥६३॥ – श्री बाहुबलिचरित

2. देखें, डॉ. नेमिचन्द्र शास्त्री (1992), **तीर्थंकर महावीर और उनकी आचार्य परम्परा, द्वितीय खण्ड,** पृ. 439.

त्रिलोकसार ग्रन्थ रचा गया है। अल्प श्रुतज्ञान के धारी मुझको बहुश्रुतधारक आचार्य क्षमा करें।

This treatise *Trilokasāra* has been composed by me, *Muni* Nemicandra, the disciple of *Siddhānta Cakravartī Ācārya* Abhayanandi. I, deficient in scriptural knowledge, seek forbearance from great sages *(Ācārya)* abound in the knowledge of the Scripture.

दव्वसंगहमिणं मुणिणाहा दोससंचयचुदा सुदपुण्णा ।
सोधयंतु तणुसुत्तधरेण णेमिचन्दमुणिणा भणियं जं ॥५८॥ – द्रव्यसंग्रह

अर्थ – अल्पज्ञान के धारक मुझ नेमिचन्द्र मुनि ने जो यह द्रव्यसंग्रह नामक ग्रन्थ कहा है, इसको दोष-रहित और शास्त्र-ज्ञान से परिपूर्ण ऐसे महान् मुनिराज शुद्ध करें।

May the great sages *(Ācārya)*, devoid of imperfections and abound in the knowledge of the Scripture, rectify any lapses in this treatise *'Dravyasaṃgraha'*, composed by me, *Muni* Nemicandra, deficient in knowledge.

All the above mentioned four texts are in Prakrit language. These are highly revered by the ascetics *(muni)* and the learned scholars; these constitute essential reading for them. All four texts are widely read by those who seek to unravel the secrets of the Reality, expounded in the Jaina Scripture.

Gommaṭasāra was so named because it was composed for the reading of his worthy disciple Cāmuṇḍa Rāya[1], also known as Gommaṭa Rāya, the famous erector of the colossal, monolithic, nude and Most Worshipful Idol of Lord Bāhubali (alias Gommaṭeśvara) at Śravaṇabelagola in Karnataka, India. (see, *Gommaṭasāra Karmakāṇḍa,* Part-2, verses 965-972.) This world-famous 57 feet standing Idol is estimated to have been established during the period 978 to 984 CE. After a detailed study and astrological

1. Commander-in Chief of the Ganga dynasty.

calculations, Sarat Chandra Ghoshal (1917)[1] has arrived at the conclusion that the Idol was finally established on the auspicious day of Sunday, the 2nd of April, 980 CE. Chakravarthi Nainar Devakumar (2018)[2], however, mentions 1981 CE as the year of establishment of the Idol. The whole of India had celebrated, with much devotion, pomp and gaiety, the 1000th year of the establishment of this great monument in the year 1981.

Gommaṭasāra has been composed based on the two commentaries *Dhavala* by *Ācārya* Vīrasena and *Jayadhavala* by *Ācārya* Vīrasena and *Ācārya* Jinasena on great scriptural texts *Ṣaṭakhaṇḍāgama* by *Ācārya* Bhūtabali and *Ācārya* Puṣpadanta, and *Kaṣāyapahuḍa* by *Ācārya* Guṇadhara, respectively.

Gommaṭasāra has a total of 1706 verses; it comprises two sections: 1) *Gommaṭasāra Jīvakāṇḍa* (734 verses), and 2) *Gommaṭasāra Karmakāṇḍa* (972 verses). The soul *(jīva)* and the non-soul *(ajīva)*, and their intermingling causing bondage *(bandha)* of karmas are the subject matter of the treatise.

Labdhisāra including ***Kṣapaṇāsāra*** is a treatise on various kinds of attainments called *'labdhi'* and subsequent process-of-destruction *(kṣapaṇā)* of the passions *(kaṣāya)*. The sense in which the word 'attainment' *(labdhi)* is used in the Jaina philosophy is 'that accomplishment which will lead to perfect conduct and, ultimately to liberation'. Attainment *(labdhi)* is of five kinds: 1) attainment of the destruction-cum-subsidence of karmas – *kṣayopaśamalabdhi*; 2) attainment of the purity of thought-activity – *viśuddhilabdhi*; 3) attainment of right discourse – *deśanālabdhi;* 4) attainment of the first right-belief – *prāyogyalabdhi;* and 5) attainment of the dispositions *(pariṇāma)* to be able to rise to the advanced spiritual stages – *karaṇalabdhi*.

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1. See, Sarat Chandra Ghoshal (1917), *Davva-Saṃgaha (Dravya-Saṃgraha) by Nemichandra Siddhānta-Chakravartī With a Commentary by Brahma-Deva,* Introduction, p. xxxvi.

2. See, Chakravarthi Nainar Devakumar (2018), *Bhagwan Shri Rishabh Dev's Son, Gommatesh Bahubali (A Monograph for International Readers),* p. 3.

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The first four kinds of attainment *(labdhi)* are possible in case of both the potential *(bhavya)* and the non-potential *(abhavya)* souls *(jīva)*. As the potential *(bhavya)* soul acquires the first four kinds of attainment *(labdhi)* it exerts to acquire the fifth kind of attainment, i.e., *karaṇalabdhi*. It embraces such dispositions *(pariṇāma)* which lead to the destruction *(kṣaya)* and subsidence *(upaśama)* of the faith-deluding *(darśana-mohaṇīya)* and the conduct-deluding *(cāritra-mohaṇīya)* karmas.

Labdhisāra including *Kṣapaṇāsāra* has a total of 653 verses; the number of verses in *Labdhisāra* is 391 and in *Kṣapaṇāsāra* 262.[1]

Trilokasāra is a famous treatise appertaining to the *karaṇānuyoga* constituent *(anuyoga)* of the Scripture which deals with subjects like the study of the universe and beyond, the time-cycle, and the stages of soul-existence. The universe-space *(lokākāśa)* is in the centre of the infinite non-universe-space *(alokākāśa)*. It, the universe-space *(lokākāśa)*, is without a creator – *akṛtrima*, without a beginning and an end – *anādinidhana*, and comprises six substances *(dravya)*. The universe-space has three parts: the lower-universe *(adholoka)*, the middle-universe *(madhyaloka)*, and the upper-universe *(ūrdhvaloka)*. Its expanse being transverse, the middle-universe *(madhyaloka)* is also called the transverse-universe *(tiryagloka)*.

Trilokasāra comprises 1018 verses, divided into six sections: 1) description of the universe *(loka)*, in general, and habitation of the infernal beings – *lokasāmānyādhikāra;* 2) description of the habitation of the residential devas – *bhavanādhikāra;* 3) description of the habitation of the peripatetic devas – *vyantaralokādhikāra;* 4) description of the habitation of the stellar devas – *jyotirlokādhikāra;* 5) description of the habitation of the heavenly devas – *vaimānikalokādhikāra;* and 6) description of the habitation of the humans, and plants and animals – *naratiryaglokādhikāra*.

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1. See, सम्पादक – पं. फूलचन्द्र सिद्धान्त शास्त्री (2013), **श्रीमन्नेमिचन्द्रसिद्धान्तचक्रवर्ती रचित लब्धिसार (क्षपणासार-गर्भित)**, श्री परमश्रुत प्रभावक मण्डल, श्रीमद् राजचन्द्र आश्रम, अगास, पंचम संस्करण.

Ācārya (Muni) Nemicandra and *'Dravyasaṃgraha'*

The most widely read commentary on *Dravyasaṃgraha* is by *Ācārya* Brahmadeva[1] [circa 16th century *Vikrama Saṃvat*[2] (VS)]. In his invocation, and commentary on the first as well as the last verses, he mentions that this Scared Text has been composed by *Śrī (Muni)* Nemicandra *'Siddāntideva';* not by *Ācārya* Nemicandra *Siddhānta Cakravartī* (circa 10th century CE). On our part, this distinction remained obscured in the first edition of the book. *Prajñāśramaṇa Muni* Amitasāgara[3] (2022) corroborates that *Śrī (Muni)* Nemicandra *'Siddāntideva'* (circa the end of 11th century CE or the first half of 12th century VS) composed *Dravyasaṃgraha* at a place called Keśorāya Pāṭana, known earlier as '*Āśrama',* situated near Kota in Rajasthan, in a temple dedicated to the twentieth *Tīrthaṅkara* Lord Munisuvratanātha.

Ācārya (Muni) Nemicandra's *Dravyasaṃgraha* consists of just 58 verses. In 116 lines of 58 verses the author has described the six substances *(dravya),* five with bodily-existence *(pañcāstikāya)*, seven realities *(tattva)*, nine objects *(padārtha)*, and the path to liberation *(mokṣa),* from both the empirical *(vyavahāra)* as well as the transcendental *(niścaya)* points-of-view *(naya)*. There is brief description of the five Supreme-Beings *(pañca-parameṣṭhī)* and of meditation *(dhyāna)*.

Ācārya Brahmadeva rechristened it *'Bṛhad-Dravyasaṃgraha'* (*bṛhad* means large) on the plea that *Ācārya (Muni)* Nemicandra had first composed *'Laghu-Dravyasaṃgraha'* (*laghu* means small) comprising 26 verses and later on composed the enlarged version of 58 verses.

Further, *Ācārya* Brahmadeva segregated the 58 verses into three sections: 1) Six *dravya* and five *astikāya* – from beginning to verse 27; 2) The *tattva* and *padārtha* – from verse 28 to 38; and 3) Path to Liberation *(mokṣa)* – from verse 39 to end.

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1. (1999), **श्रीमन्नेमिचन्द्रसिद्धान्तिदेवविरचित बृहद्द्रव्यसंग्रह**, पृ. 2, 4, 188.
2. Gregorian Year 2000 CE corresponds to Year 2057 in the *Vikrama Saṃvat* (VS) calendar.
3. प्रज्ञाश्रमण मुनि अमितसागर (2022), **सरल उच्चारण पाठ संग्रह,** पृ. 68.

The Schematic of *Dravyasaṃgraha*

The 58 verses of *Dravyasaṃgraha* cover the intended topics in a systematic manner. Sequentially, the topics covered are as under:

Verse 1: Invocation – making obeisance to Lord Jina.

Verse 2: The nine characteristics that constitute the soul *(jīva)*.

Verse 3: The mark *(lakṣaṇa)* of the soul *(jīva)*, both from the empirical *(vyavahāra)* as well as the transcendental *(niścaya)* points-of-view *(naya)*.

Verse 4: The two kinds of cognition *(upayoga)* – perception-cognition *(darśanopayoga)* and knowledge-cognition *(jñānopayoga)*.

Verse 5: The eight kinds of knowledge-cognition *(jñānopayoga)* – five are right and three erroneous. Knowledge-cognition is also divided into direct *(pratyakṣa)* and indirect *(parokṣa)*.

Verse 6: The general marks of the soul from the empirical *(vyavahāra)* as well as the transcendental *(niścaya)* points-of-view *(naya)*.

Verse 7: The soul is incorporeal *(amūrtika)* from the transcendental point-of-view *(niścaya naya)* but from the empirical point-of-view *(vyavahāra naya)* it is corporeal *(mūrtika)*.

Verse 8: From the empirical point-of-view *(vyavahāra naya)* the soul is the doer of the karmic matter. From the impure transcendental point-of-view *(aśuddha niścaya naya)* it is the doer of its psychic dispositions. From the pure transcendental point-of-view *(śuddha niścaya naya)* it is the doer of own pure dispositions *(bhāva)*.

Verse 9: From the empirical point-of-view *(vyavahāra naya)* the soul is the enjoyer of the fruits of the karmas but from the transcendental point-of-view *(niścaya naya)* it experiences only own consciousness *(cetanā)*.

Verse 10: From the empirical point-of-view *(vyavahāra naya)* the soul, due to its capacity of expansion and contraction, is co-extensive with the physical body that it inhabits but from the transcendental point-of-view *(niścaya naya)* it has innumerable *(asaṃkhyāta)* space-points *(pradeśa)*.

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Verse 11: The souls are *'sthāvara'* and *'trasa'* having one, two, three, four, or five senses.

Verse 12: The five-sensed living-beings *(jīva)* are categorized as those with the mind *(saṃjñī)* and those without the mind *(asaṃjñī)*. There are a total of fourteen classes, called *'jīva-samāsa'*, of the living-beings.

Verse 13: The transmigrating souls *(saṃsārī jīva)*, from the empirical point-of-view *(vyavahāra naya),* are of fourteen kinds based on the method of inquiry into their nature *(mārgaṇāsthāna)*, also of fourteen kinds based on their stage of spiritual development *(guṇasthāna)*. From the transcendental point-of-view *(niścaya naya)*, all souls are intrinsically pure *(śuddha)*.

Verse 14: The characteristics of the liberated souls (the *Siddha*).

Verse 15: The five non-soul *(ajīva)* substances *(dravya)* – the matter *(pudgala)*, the medium of motion *(dharma)*, the medium of rest *(adharma)*, the space *(ākāśa)*, and the time *(kāla)*.

Verse 16: Sound *(śabda)*, union *(bandha)*, darkness *(tama)*, image/shadow *(chāyā)*, cool light *(udyota)*, warm light *(ātapa)*, etc., are the modes *(paryāya)* of the matter *(pudgala)*.

Verse 17: The substance *'dharma'* (medium of motion) renders assistance to the souls *(jīva)* and the matter *(pudgala)* in their state of motion.

Verse 18: The substance *'adharma'* (medium of rest) renders assistance to the souls *(jīva)* and the matter *(pudgala)* in their state of rest.

Verse 19: The substance *(dravya)* that provides accommodation to substances like the souls *(jīva)* is the substance-of-space *(ākāśa-dravya)*. It comprises two parts: the universe-space *(lokākāśa)* and the non-universe-space *(alokākāśa)*.

Verse 20: The part of the space *(ākāśa)* that accommodates the five substances *(dravya)* is the universe-space *(lokākāśa)*; beyond that is the non-universe-space *(alokākāśa)*.

Verse 21: The conventional time *(vyavahāra kāla)* is perceived by the senses through transformation and modification of substances. The

real time *(niścaya kāla)* is the cause of imperceptible, minute changes (called *vartanā*) that go on incessantly in all substances.

Verse 22: The real time *(niścaya kāla)* comprises particles or atoms of time *(kālāṇu)* pervading the entire universe-space *(lokākāśa)*.

Verse 23: Out of the six substances *(dravya)* enumerated, leaving the substance of time *(kāla)*, the remaining five are with bodily-existence *(astikāya)*.

Verse 24: These five substances *(dravya)* exist eternally, therefore, are called *'asti'* and since each has many space-points, these exhibit the characteristic of a body – *'kāya'*. Combining the two qualities, these are termed the five *astikāya (paṅcāstikāya)*.

Verse 25: The number of space-points *(pradeśa)* in different substances *(dravya)* is mentioned. The time *(kāla)* has just one space-point and, therefore, it has not been recognised as a 'body' *(kāya)*.

Verse 26: An infinitesimal particle *(paramāṇu)* of the matter *(pudgala)* has just one space-point *(pradeśa)*.

Verse 27: The part of the space *(ākāśa)* that is occupied by an indivisible elementary particle *(paramāṇu)* of the matter *(pudgala)* is able to accommodate all other infinite particles *(paramāṇu)*.

Verse 28: The subdivisions of the soul *(jīva)* and the non-soul *(ajīva)*, namely, influx *(āsrava)*, bondage *(bandha)*, stoppage *(saṃvara)*, gradual dissociation *(nirjarā)*, liberation *(mokṣa)*, merit *(puṇya)*, and demerit *(pāpa)* are described next.

Verse 29: The nature of the psychic (subjective) influx – *bhāvāsrava* – and the material (objective) influx – *dravyāsrava*.

Verse 30: The psychic influx *(bhāvāsrava)* is due to wrong belief *(mithyātva)*, non-abstinence *(avirati)*, negligence *(pramāda)*, activity *(yoga)*, and passions *(kaṣāya)*.

Verse 31: The influx of the particles of matter fit to turn into the eight kinds of karmas is called the material influx *(dravyāsrava)*.

Verse 32: Perverted faith actuated by passions causes psychic bondage *(bhāva bandha)*, and the inter-penetration of the karmic matter

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with the space-points *(pradeśa)* of the soul is the material bondage *(dravya bandha)*.

Verse 33: Bondage *(bandha)* is of four kinds according to its nature or species *(prakṛti bandha)*, duration *(sthiti bandha)*, intensity of fruition *(anubhāga bandha)*, and quantity of space-points *(pradeśa bandha)*.

Verse 34: The cessation of the inflow of the karmic matter as a result of the dispositions of the soul is the psychic stoppage *(bhāva saṃvara)*. After this cessation the taking-in of the karmic matter is cut off or interrupted. This should be known as the material stoppage *(dravya saṃvara)*.

Verse 35: The (five) vows *(vrata)*, the (five) kinds of carefulness *(samiti)*, the (three) controls *(gupti)*, the (ten) virtues or rules of piety *(dharma)*, the (twelve) contemplations *(anuprekṣā)*, the conquest of (twenty-two) afflictions *(parīṣaha jaya)*, and the many kinds of conduct *(cāritra)* are the means for stopping the inflow of the karmic matter – *bhāva saṃvara*.

Verse 36: Dispositions of the soul to get rid of the karmic matter already bound with it, either when it falls off by itself on fruition, or when it is annihilated through austerities *(tapa)*, constitute the subjective dissociation of the karmas *(bhāva nirjarā)*. The actual shedding of the karmic matter from the soul is the objective dissociation of the karmas *(dravya nirjarā)*.

Verse 37: Disposition of the soul that results in the destruction of all karmas is the psychic or subjective liberation *(bhāva mokṣa)*, and the actual dissociation of all karmas from the soul is the material or objective liberation *(dravya mokṣa)*.

Verse 38: The souls *(jīva)* entertaining auspicious *(śubha)* dispositions *(pariṇāma, bhāva)* are virtuous *(puṇya rūpa)*, and those entertaining inauspicious *(aśubha)* dispositions are wicked *(pāpa rūpa)*.

Verse 39: From the empirical point-of-view *(vyavahāra naya)*, right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)*, and right conduct *(samyakcāritra)*, together, are to be known as leading to

liberation *(mokṣa)*. And, from the transcendental point-of-view *(niścaya naya)* the soul itself, inherently possessing these three attributes, is the cause of liberation.

Verse 40: The 'Three Jewels' *(ratnatraya)* exist only in the soul *(ātmā)* and not in any other substance *(dravya)*. The soul *(ātmā)* itself, with the 'Three Jewels' *(ratnatraya),* is the real cause of liberation *(mokṣa)*.

Verse 41: Belief in substances, the souls *(jīva)* and the non-souls *(ajīva)*, as these actually are, is right faith *(samyagdarśana)*. The knowledge of these substances, without fallacies of doubt *(saṃśaya)*, error or perversity *(viparyaya* or *vibhrama)*, and uncertainty or indefiniteness *(anadhyavasāya* or *vimoha)*, is right knowledge *(samyagjñāna)*.

Verse 42: The right knowledge is with discernment *(vikalpa)* and is of many kinds.

Verse 43: Ascertaining the existential nature of the objects – *padārtha* – as these truly are, without going into their particularities, is termed 'faith' or 'perception' *(darśana).*

Verse 44: In souls with imperfect knowledge – *chadmastha* – the two kinds of cognition *(upayoga)*, perception *(darśana)* and knowledge *(jñāna),* do not arise simultaneously. But in the Omniscient Lords both kinds of cognition arise simultaneously.

Verse 45: Conduct *(cāritra)*, from the empirical point-of-view *(vyavahāra naya)*, consists in desisting from inauspicious or non-commendable *(aśubha, pāpa)* activities, and engaging in auspicious or commendable *(śubha, puṇya)* activities.

Verse 46: From the real point-of-view *(niścaya naya)* the supreme right-conduct *(samyakcāritra)* entails the stoppage of all activities *(kriyā)*, external and internal.

Verse 47: The ascetics, through meditation *(dhyāna)* on the empirical *(vyavahāra)* as well as the transcendental *(niścaya)* paths to liberation, as a rule, tread both these paths.

Verse 48: If you wish concentration of the mind *(citta)* for

accomplishing various kinds of meditation *(dhyāna)*, get rid of the attachment *(rāga)*, aversion *(dveṣa)* and delusion *(moha)*, in respect of the desirable *(iṣṭa)* and undesirable *(aniṣṭa)* objects of the senses.

Verse 49: Meditate on, recite or chant the sacred mantra(s) pronouncing the virtues of the five Supreme Beings *(pañca parameṣṭhī)*.

Verse 50: The pure soul of the *'Arhat'* or Lord Jina (the World Teacher) has destroyed the four inimical *(ghātī)* karmas, is possessed of infinite perception *(darśana)*, infinite bliss *(sukha)*, infinite knowledge *(jñāna)* and infinite energy *(vīrya)*, and is housed in the supremely-auspicious *(paramaudārika)* body *(deha, śarīra)*.

Verse 51: The Supreme Liberated Soul, the *Siddha*, is rid of the eight kinds of karmas. It is the knower and seer of the universe *(loka)* and the non-universe *(aloka)*, has the figure of a man's body, and stays eternally at the summit of the universe.

Verse 52: The Chief Preceptors *(Ācārya)* themselves practise the five-fold observances in regard to faith *(darśanācāra)*, knowledge *(jñānācāra)*, power *(vīryācāra)*, conduct *(cāritrācāra)* and austerities *(tapācāra)*, and guide their disciple ascetics to follow these observances.

Verse 53: The Preceptors *(Upādhyāya)* adorn the Three Jewels *(ratnatraya)* of right faith, right knowledge and right conduct, and are incessantly engaged in the preaching of the true dharma.

Verse 54: The Ascetics *(Sādhu)* abound in faith *(darśana)* and knowledge *(jñāna)*, practice incessantly laudable conduct *(cāritra)* that leads them to liberation *(mokṣa)*.

Verse 55: When an ascetic *(sādhu),* getting void of all desires, concentrates on a substance worth meditation, at that time he is surely engaged in real meditation *(dhyāna)*.

Verse 56: In order to get engrossed in own-Self, do not make bodily movements, nor utter any words, nor exercise your mind. Remaining engrossed in own-Self is the real meditation *(dhyāna)*.

Verse 57: Only the soul that practises austerities *(tapa)*, acquires

knowledge of the Scripture *(śruta)*, and observes vows *(vrata)*, becomes capable of engaging in meditation *(dhyāna)*.

Verse 58: Through this last verse *Ācārya (Muni)* Nemicandra exhibits supreme modesty – the hallmark of all learned sages.

The Path to Liberation from the Twofold Viewpoints *(naya)* – the Empirical *(vyavahāra)* and the Transcendental *(niścaya)*

In verse 47 of *Dravyasaṃgraha, Ācārya (Muni)* Nemicandra has expounded that meditation *(dhyāna)* on both, the empirical *(vyavahāra)* as well as the transcendental *(niścaya),* paths to liberation is essential to attain the ultimate goal, i.e., liberation *(mokṣa)*.

Realization of the pure-soul-substance *(śuddha ātmatattva)* is liberation *(mokṣa)*; bondage *(bandha)* is the cause of obstruction in its realization. The abode of liberated souls is full of precious jewels, including infinite-knowledge. The path to this abode consists in right-conduct *(samyakcāritra)*, rid of attachment *(rāga)* and aversion *(dveṣa)*, and equipped with right-perception *(samyagdarśana)* and right-knowledge *(samyagjñāna)*. Only those potential *(bhavya)* souls who own discerning intellect are able to tread this path.

The empirical *(vyavahāra)* path to liberation *(mokṣa)* is dependent on transformations in the self and in others. The means *(sādhana)* and the goal *(sādhya)* are different and its knowledge is acquired through empirical *(vyavahāra)* means. Just as in order to extract gold from the gold-rock – *'kanakapāṣāṇa'* – fire is the external means *(sādhana)*, similarly, the empirical *(vyavahāra)* path to liberation *(mokṣa)* is the external means for arriving at the real *(niścaya)* path to liberation *(mokṣa)*. The potential *(bhavya)* soul *(jīva)* that follows the real *(niścaya)* path to liberation *(mokṣa)* puts aside all external means *(sādhana)* and goals *(sādhya)*; it perceives, knows and experiences just the pure soul-substance *(ātmatattva)*.

The real *(niścaya)* path to liberation consists in realization of the pure soul-substance that itself is the 'indiscrete' Three Jewels *(abheda ratnatraya)* – perception *(darśana)*, knowledge *(jñāna)* and conduct *(cāritra)*. The empirical *(vyavahāra)* path to liberation consists in the

'discrete' Three Jewels *(bheda ratnatraya)*. Some put their faith only on the empirical *(vyavahāra)* path – auspicious conduct *(cāritra)* – ignoring altogether the real *(niścaya)* path. They continue to wander in worldly-existence *(saṃsāra),* albeit with some auspicious interregnums, like birth as a celestial-being *(deva)*. Some though have faith on the real *(niścaya)* path but unable to pursue it in letter and spirit, follow only the auspicious conduct *(cāritra)*. They become right-believers-with-attachment *(sarāga samyagdṛṣṭi)* and attain liberation conventionally.

Those who take recourse to the real *(niścaya)* path to liberation in an absolutist manner and not being able to establish themselves in the state of without-attachment *(vītarāga)* as required, start criticizing and undermining activities – the six essential-duties *(āvaśyaka)*, including equanimity *'sāmāyika',* of the ascetic *(śramaṇa)*, and giving-of-gift *(dāna)* and adoration *(pūjā)* of the supreme-beings, of the householder *(śrāvaka)*. Being off-track from both the paths – real *(niścaya)* and empirical *(vyavahāra)* – they get themselves bound with the karmas.

However, those who understand the real *(niścaya)* as well as the empirical *(vyavahāra)* path to liberation but are not able to follow the pure conduct as stipulated, engage themselves in auspicious activities like giving-of-gift *(dāna)* and adoration *(pūjā)* of the supreme-beings. They attain liberation conventionally.

The two points-of-view, the real *(niścaya)* and the empirical *(vyavahāra)*, are the objective *(sādhya)* and the achiever *(sādhaka)* in relation to each other. Relying on both points-of-view, the supreme-ascetic *(yogī)* reaches the stage of supreme-meditation *(parama-samādhi)* that is free from all attachment *(rāga)* and inquisitiveness *(vikalpa)*. Such supreme-meditation *(parama-samādhi)* leads to liberation *(mokṣa)*.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya:*

व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।
प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥८॥

जो वास्तविक रूप से व्यवहार नय और निश्चय नय दोनों नयों को जान कर मध्यस्थ हो जाता है अर्थात् किसी एक नय का सर्वथा एकान्ती न बन कर

अपेक्षादृष्टि से दोनों नयों को स्वीकार करता है, वह ही शिष्य उपदेश के सम्पूर्ण फल को प्राप्त करता है।

Only the disciple who, after understanding the true nature of substances from both the transcendental as well as the empirical points-of-view and becomes unbiased towards any of these, gets the full benefit of the teachings.

The Sources of 'Explanatory Note' in this Edition

Ācārya (Muni) Nemicandra's *Dravyasaṃgraha*, though extremely concise, addresses its subject matter from multitude of viewpoints *(naya)*; the hallmark of the Jaina Doctrine of *Anekāntavāda*.

We have taken recourse to several Sacred Jaina Texts so as to explain thoroughly and accurately the profound concepts embedded in each verse of *Dravyasaṃgraha:*

Ācārya Amitagati's *Yogasāra Prābhṛta*
Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*
Ācārya Brahmadeva's Sanskrit commentary on *'Dravyasaṃgraha'*
Ācārya Deśabhūṣaṇa's *(Ed.) Ṇamokāra Grantha*
Ācārya Guṇabhadra's *Ātmānuśāsana*
Ācārya Jinasena's *Harivaṃśapurāṇa*
Ācārya Kundakunda's *Bārasa Aṇuvekkhā*
Ācārya Kundakunda's *Niyamasāra*
Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha*
Ācārya Kundakunda's *Pravacanasāra*
Ācārya Kundakunda's *Samayasāra*
Ācārya Māilladhavala's *Ṇayacakko*
Ācārya Māṇikyanandi's *Parīkṣāmukha Sūtra*
Ācārya Nemicandra's *Gommaṭasāra*
Ācārya Nemicandra's *Trilokasāra*
Ācārya Pūjyapāda's *Bhakti Saṃgraha*
Ācārya Pūjyapāda's *Iṣṭopadeśa*

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Ācārya Pūjyapāda's *Samādhitaṅtram*
Ācārya Pūjyapāda's *Sarvārthasiddhi*
Ācārya Samantabhadra's *Āptamīmāṃsā*
Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*
Ācārya Samantabhadra's *Svayambhūstotra*
Ācārya Śubhacandra's *Jñānārṇava*
Ācārya Umāsvāmī's *Tattvārthasūtra*
Ācārya Yati Ṛṣabha's *Tiloyapaṇṇattī*
Jain, Champat Rai's *The Key of Knowledge*
Paṇḍita Āśādhara's *Dharmāmṛta Anagāra*
Svāmī Kārttikeya's *Kārtikeyānuprekṣā*

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?

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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)*[1]. Still, it is due to my devotion to the Scripture *(āgama, jinavāṇī)* 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-one[2] 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 *(jinavāṇī, 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

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 *(jinadīkṣā)* – 21 November, 1991.

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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 '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:*[1]

1. **संकर** – *saṃkara* – To assume that one substance can become the other substance. 'The soul is the body.'
2. **व्यतिकर** – *vyatikara* – To transmute the specific quality of one substance to the other substance. 'I've heard it with my own eyes.'
3. **विरोध** – *virodha* – To accept the quality in a substance that is opposite to its nature. 'The matter *(pudgala)* has consciousness *(cetanā)*.'
4. **वैयधिकरण** – *vaiyadhikaraṇa* – To assume that opposing attributes can persist in a substance at one and the same time. 'The water in the lake is hot and cold.'

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

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5. **अनवस्था** – *anavasthā* – To make a never-ending assumption. 'Everything must have a creator; God is the creator of the world.' Then, who is the creator of God? This goes on *ad infinitum*.
6. **संशय** – *saṃśaya* – To have doubt over the nature of the object. 'It 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)*:[1]

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 *(samyagdṛṣṭi)*, the ascetic *(mahāvratī, muni)* as well as the householder with or without the minor-vows *(aṇuvrati* and *śrāvaka)*, the 'nectar' out of all the four constituents *(anuyoga)* – *prathamānuyoga* (the study of the stories of epochal personages), *karaṇānuyoga* (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

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

(kṣayopaśama) of the knowledge-obscuring *(jñānāvaraṇīya)* karmas to draw the 'nectar' out of this free-flowing knowledge-river.

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 *(praśaṃsā)* and censure *(nindā)*, iron *(lohā)* and gold *(svarṇa)*, and life *(prāṇa-dhāraṇa)* and death *(prāṇa-tyāga)* are alike.

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.[1]

November, 2022
Dehradun, India

– Vijay K. Jain

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1. 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.

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

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

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"वागीश्वरि प्रतिदिनं मम रक्ष देवि ॥"

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Ācārya (Muni) Nemicandra's
Dravyasaṃgraha
With Authentic Explanatory Notes

SECTION-1

पढमो छद्दव्व-पंचत्थिकायाधियारो

Six *dravya* and five *astikāya*

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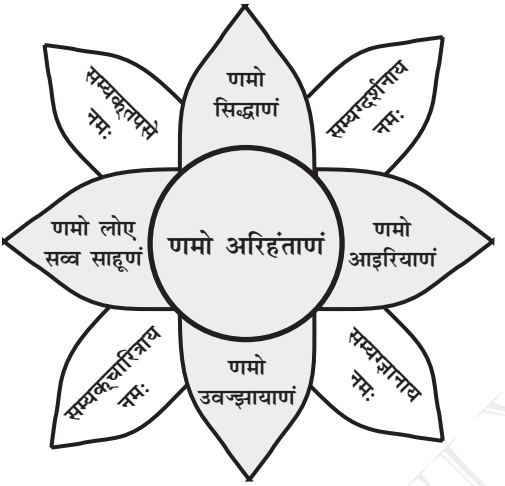

स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya (Muni) **Nemicandra's**

Dravyasaṃgraha

With Authentic Explanatory Notes

आचार्य (मुनि) नेमिचन्द्र विरचित

द्रव्यसंग्रह

प्रामाणिक व्याख्या सहित

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Ācārya Pūjyapāda's *Iṣṭopadeśa:*

जीवोऽन्यः पुद्गलश्चान्य इत्यसौ तत्त्वसंग्रहः ।
यदन्यदुच्यते किञ्चित् सोऽस्तु तस्यैव विस्तरः ॥ (50)

अर्थ – 'जीव अन्य है, पुद्गल अन्य है,' बस इतना ही तत्त्व के कथन का सार है, इसी में सब कुछ आ गया है। इसके अतिरिक्त जो कुछ भी कहा जाता है, वह सब इसी का विस्तार है।

The soul is distinct from the matter and the matter is distinct from the soul; this is the quintessence of reality. All the rest of articulation is but an elaboration of the same.

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ॐ

Śrī Nemicandra *Siddhāntideva's*

Dravyasaṃgraha

श्रीमन्नेमिचन्द्रसिद्धान्तिदेव विरचित

द्रव्यसंग्रह

पढमो छद्दव्व-पंचत्थिकायाधियारो | 1. Six *dravya* and five *astikāya*

मंगलाचरण

जीवमजीवं दव्वं जिणवरवसहेण जेण णिद्दिट्ठं ।
देविंदविंदवंदं वंदे तं सव्वदा सिरसा ॥ (1)

गाथा भावार्थ – मैं (मुनि नेमिचन्द्र) जिनवरों में प्रधान तीर्थंकर भगवान्, जिन्होंने जीव और अजीव द्रव्यों का निरूपण किया एवं जो इन्द्रों के समूह से वंदित हैं, उनको सदा मस्तक झुका कर नमस्कार करता हूँ।

INVOCATION

I (*Muni* Nemicandra) make obeisance humble, always by bowing my head, to that Supreme Lord Jina (the Victor) who has expounded the reality of substances *(dravya)* – the souls *(jīva)* and the non-souls *(ajīva)* – and who is worshipped by the congregation of the lords *(Indra)* of the celestial-beings *(deva)*.

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EXPLANATORY NOTE

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

भवणालयचालीसा विंतरदेवाण होंति बत्तीसा ।
कप्पामरचउवीसा चंदो सूरो णरो तिरिओ ॥

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

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

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

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

The Words of the 'Jina' or the *Tīrthaṅkara* unambiguously expound the nature of the substances *(dravya),* the soul *(jīvā)* and the non-soul *(ajīvā).*

That which has consciousness *(cetanatva)* as its mark *(lakṣaṇa)* is the substance of soul *(jīva)*. That which has non-consciousness or lifelessness *(acetanya)* as its mark *(lakṣaṇa)* is the substance of non-soul *(ajīva)*. The non-soul *(ajīva)* substances are five: the matter *(pudgala)*, the medium-of-motion *(dharma)*, the medium-of-rest *(adharma)*, the space *(ākāśa)*, and the time *(kāla)*. The soul *(jīva)* and the non-soul *(ajīva)* are the two fundamental substances which have their own independent existence *(astitva)* and nature *(svabhāva)*.

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जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्स सोड्ढगई ॥ **(2)**

गाथा भावार्थ – जो जीव है, उपयोगमय है, अमूर्त है, कर्ता है, स्वदेहपरिमाण (निज शरीर के बराबर) है, भोक्ता है, संसार में स्थित है, सिद्ध है और स्वभाव से ऊर्ध्वगमन करने वाला है; ये जीव के नौ अधिकार हैं।

The soul *(jīva)* is characterized by: 1) being a soul *(jīva)* , 2) with cognition *(upayoga)* [knowledge-cognition *(jñānopayoga)* and perception-cognition *(darśanopayoga)*], 3) is incorporeal *(amūrta)*, 4) a causal agent *(kartā)*, 5) coextensive with own-body, 6) enjoyer *(bhoktā)* of the fruits of the karmas, 7) having the world *(saṃsāra)* as its abode, 8) emancipated *(siddha)*, and 9) of the nature of darting upwards *(ūrdhvagamana)*.

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EXPLANATORY NOTE

A thing or object of knowledge has infinite characters (i.e., it is *anekāntātmaka*); each character can be analyzed and grasped individually. *Anekāntavāda,* the Doctrine of non-absolutism, is the basic understanding of the complexity of the Reality and the necessity for looking at it all different points-of-view. The Jaina Doctrine of conditional predication – *syādvāda* – is the expression of *anekāntavāda* in logical and predicational form. Each individual character of the object-of-knowledge is called a *naya*. A *naya* thus reveals only a part of the totality, and should not be mistaken for the whole. A synthesis of different viewpoints is achieved by the Doctrine of conditional predication *(syādvāda)* wherein every viewpoint is able to retain its relative importance. *Syādvāda,* which literally signifies assertion of possibilities, seeks to

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

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

Every object admits of a four-fold affirmative predication *(svacatuṣṭaya)* with reference to its own substance *(svadravya)*, own space *(svakṣetra)*, own time *(svakāla)*, and own nature *(svabhāva)*. Simultaneously a four-fold negative predication is implied with reference to other substance *(paradravya)*, other space *(parakṣetra)*, other time *(parakāla)*, and other nature *(parabhāva)*. The substance of an object not only implies its *svadravya* but differentiates it from *paradravya*. It becomes logically necessary to locate a negation for every affirmation and vice-versa. We must not only perceive a thing but also perceive it as distinct from other things. Without this distinction there cannot be true and clear perception of the object. When the soul, on the

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

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

The Scripture uses two broad classifications of standpoints *(naya)*: 1) in terms of the substance *(dravya)* and the mode *(paryāya)* – the *dravyārthika naya* and the *paryāyārthika naya*; and 2) in terms of

the real or transcendental *(niścaya)* and the empirical *(vyavahāra)* – the *niścayanaya* and the *vyavahāranaya*.

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

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

Though the transcendental point-of-view *(niścayanaya)* and the empirical point-of-view *(vyavahāranaya)* differ in their application and suitability, both are important to arrive at the Truth. The former is real, independent, and focuses on the whole of substance. The latter is an imitation, dependent, and focuses on the division of substance. The pure, transcendental point-of-view *(niścayanaya)* expounded by those who have actually realized the Truth about the nature of substances is certainly worth knowing. For those souls who are in their impure state (like the householder engaged in virtuous activity) the empirical point-of-view *(vyavahāranaya)* is recommended. The beginner is first trained through the empirical point-of-view *(vyavahāranaya)*. Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of the empirical point-of-view *(vyavahāranaya)*. However, the discourse is of no use if the learner knows only the empirical point-of-view *(vyavahāranaya)*; the

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transcendental point-of-view *(niścayanaya)* must never be lost sight of. Just like for the man who has not known the lion, the cat symbolizes the lion, in the same way, the man not aware of the transcendental point-of-view *(niścayanaya)* wrongly assumes the empirical point-of-view *(vyavahāranaya)* as the Truth. The learner who, after understanding the true nature of substances from both the transcendental as well as the empirical points-of-view, gets unbiased toward any of these gets the full benefit of the teachings.

Ācārya Umāsvāmī's *Tattvārthasūtra:*

उपयोगो लक्षणम् ॥ **(2-8)**

जीव का लक्षण उपयोग है।

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

That, which arises from both internal and external causes and concomitant with soul-consciousness *(caitanya)* is cognition *(upayoga)* – active or attentive consciousness. By this – cognition *(upayoga)* – the soul is distinguished from the body. Just as gold and silver, even when mixed together, remain distinct by their respective colour, etc., similarly the soul and the body, though one in bondage, maintain distinctness due to their respective marks *(lakṣaṇa)*.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 70.

According to Jaina metaphysics *jīva* or soul has the nature of consciousness or *cetanā*. When it is viewed in its pure state unlimited by extraneous conditions, it has its thought-characteristics fully and perfectly developed. This state of its

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existence represents the ideal of perfection or Siddhahood. But even in this ideal state, the nature of the self does not lose its complexity. Even in its infinite radiance, the soul does not lose its *dravya* nature or dynamic constitution. It is not distinct and separate from its own infinite qualities. It is this richness of content that marks the Jaina conception of perfection as against the nihilistic attitude of Vedanta which speaks of quality-less existence as the ultimate Reality.

Chakravarti Nayanar, A. (2009),
Ācārya Kundakunda's Paṅcāstikāya-Sāra, Introduction, p. lxix.

Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

भावा जीवादीया जीवगुणा चेदणा य उवओगो ।
सुरणरणारयतिरिया जीवस्स य पज्जया बहुगा ॥ (16)

जीवादि (द्रव्य) वे 'भाव' (द्रव्य पदार्थ) हैं, जीव के गुण चेतना तथा उपयोग हैं, और जीव की पर्यायें देव–मनुष्य–नारक–तिर्यञ्चरूप अनेक हैं।

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

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

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and fruit-of-karma-consciousness *(karmaphalacetanā)*.

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

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

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

The mode-of-substance *(dravyaparyāya)* is of two kinds: 1) *samānajātīya dravyaparyāya* – results from the union of atoms of the same class of substance, like different kinds of physical matter, and 2) *asamānajātīya dravyaparyāya* – results from the union of different classes of substances, like the humans or the celestial-beings, both result of the union of the soul and the matter.

The mode-of-qualities *(guṇaparyāya)*, too, is of two kinds: 1) *svabhāva guṇaparyāya* – as the substance of soul *(jīva)* transforms

with its intrinsic *agurulaghuguṇa*, which manifests in *ṣaṭguṇa-hānivṛddhi*, and 2) *vibhāva guṇaparyāya* – as the quality of knowledge in the substance of the soul *(jīva)* becomes less or more due to association with the matter *(pudgala)*.

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

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

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

Adapted from: Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 37-39.

Verses *(gāthā)* 27 and 28 of *Ācārya* Kundakunda's *Paṅcāstikāya-Saṃgraha,* together, are similar to the verse under discussion of *Dravyasaṃgraha*:

जीवो त्ति हवदि चेदा उवओगविसेसिदो पहू कत्ता ।
भोत्ता य देहमत्तो ण हि मुत्तो कम्मसंजुत्तो ॥ (27)

आत्मा जीव है, चेतयिता (चेतने वाला) है, उपयोग–लक्षित है (उपयोग लक्षण वाला है), प्रभु है, कर्ता है, भोक्ता है, देहप्रमाण है, अमूर्त है, और कर्मसंयुक्त है।

The soul *(jīva)* is that which has life-principles *(prāṇa)*, has

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

The characteristic of the soul *(jīva)* that it darts upwards is mentioned in the next verse:

कम्ममलविप्पमुक्को उड्ढं लोगस्स अंतमधिगंता ।
सो सव्वणाणदरिसी लहदि सुहमणिंदियमणंतं ॥ (28)

कर्ममल से मुक्त आत्मा ऊपर, लोक के अन्त को, प्राप्त करके, वह सर्वज्ञ-सर्वदर्शी अनन्त, अनिन्द्रिय (अतीन्द्रिय) सुख का अनुभव करता है।

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

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 64 & 69.

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तिक्काले चदुपाणा इंदियबलमाउआणपाणो य ।
ववहारा सो जीवो णिच्छयणयदो दु चेदणा जस्स ॥ (3)

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

From the empirical or phenomenal point-of-view *(vyavahāra naya)*, that which continues to live in the three times (the past, the present, and the future) through its four life-principles *(prāṇa)* – strength *(bala prāṇa)*, senses *(indriya prāṇa)*, duration of age *(āyuḥ prāṇa)*, and respiration *(ucchvāsa-niḥśvāsa prāṇa)* – is the soul *(jīva)*. From the transcendental or noumenal point-of-view *(niścaya naya)*, that which has (in the three times) consciousness *(cetanā)* is the soul *(jīva)*.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

पाणेहिं चदुहिं जीवदि जीविस्सदि जो हु जीविदो पुव्वं ।
सो जीवो पाणा पुण बलमिंदियमाउ उस्सासो ॥ (30)

जो चार प्राणों से जीता है, जियेगा और पूर्वकाल में जीता था, वह जीव है; और वह प्राण इन्द्रिय, बल, आयु तथा श्वासोच्छवास है।

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

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

1. *bala-prāṇa* or channels of activity:
   (a) *manobala* or strength of mind.
   (b) *vāgbala* or strength of speech.
   (c) *kāyabala* or strength of body.
2. *indriya-prāṇa* are the senses:
   (a) *sparśa* or contact sense through the skin.
   (b) *rasa* or taste through the tongue.
   (c) *ghrāṇa* or smell through the nose.
   (d) *śabda* or sound through the ears.
   (e) *cakṣu* or vision through the eyes.
3. *āyuḥ-prāṇa* – the duration of age.
4. *ucchvāsa-niḥśvāsa-prāṇa* – respiration.

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

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

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effect of material karmas and, therefore, are material in nature, as against the non-material nature of the pure soul. So long as the soul does not give up attachment towards external objects, own body being the foremost, it keeps on possessing these material life-principles.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 73-74.

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उवओगो दुवियप्पो दंसणणाणं च दंसणं चदुधा ।
चक्खु अचक्खू ओही दंसणमध केवलं णेयं ॥ (4)

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

Cognition *(upayoga)* is of two kinds – perception-cognition *(darśanopayoga)*, and knowledge-cognition *(jñānopayoga)*. Out of these, the perception-cognition is of four kinds – (1) ocular *(cakṣu)* perception-cognition, (2) non-ocular *(acakṣu)* perception-cognition, (3) clairvoyant *(avadhi)* perception-cognition, and (4) infinite or perfect *(kevala)* perception-cognition.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

उवओगो खलु दुविहो णाणेण य दंसणेण संजुत्तो ।
जीवस्स सव्वकालं अणण्णभूदं वियाणीहि ॥ (40)

ज्ञान और दर्शन से संयुक्त ऐसा वास्तव में दो प्रकार का उपयोग जीव को सर्वकाल अनन्यरूप से जानो।

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

That which arises from both internal and external causes and concomitant with soul-consciousness *(caitanya)* is cognition

(upayoga) – active or attentive consciousness. The soul *(jīva)* is of the nature of consciousness *(cetanā)* that manifests in form of cognition *(upayoga)*.

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

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

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 90-91.

Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

दंसणमवि चक्खुजुदं अचक्खुजुदमवि य ओहिणा सहियं ।
अणिधणमणंतविसयं केवलियं चावि पण्णत्तं ॥ (42)

दर्शन भी चक्षुदर्शन, अचक्षुदर्शन, अवधिदर्शन और अनन्त जिसका विषय है ऐसा अन्तरहित–अविनाशी केवलदर्शन – ऐसे चार भेद वाला कहा है।

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

The soul *(ātmā)* is one indivisible whole with pure perception but

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being bound, from beginningless time, with the perception-obscuring *(darśanāvaraṇīya)* karmas, its pure perception is overshadowed and takes different forms. Due to destruction-cum-subsidence *(kṣayopaśama)* of the perception-covering *(darśanāvaraṇīya)* karmas of different kinds, ocular-perception *(cakṣudarśana)*, non-ocular-perception *(acakṣudarśana)*, and clairvoyant-perception *(avadhidarśana)* are manifested. Ocular-perception *(cakṣudarśana)* perceives, partially and generally, the corporeal *(mūrta)* substances *(dravya)* with the help of the sense-of-sight *(cakṣu-indriya)*. Non-ocular-perception *(acakṣudarśana)* perceives, partially and generally, the corporeal *(mūrta)* and the incorporeal *(amūrta)* substances *(dravya)* with the help of the four senses (other than the sense-of-sight), and the mind *(mana)*. Clairvoyant-perception *(avadhidarśana)* perceives, partially and generally, but directly – without the help of the senses *(indriya)* and the mind *(mana)* – the corporeal *(mūrta)* substances *(dravya)*. Perfect-perception *(kevaladarśana, kṣāyika darśana)* manifests on total destruction of the perception-obscuring karmas. It is all-perceiving and indestructible.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 94-95.

Ācārya Kundakunda's *Niyamasāra:*

जीवो उवओगमओ उवओगो णाणदंसणो होइ ।
णाणुवओगो दुविहो सहावणाणं विहावणाणं ति ॥ **(10)**

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

The soul *(jīva)* has cognition *(upayoga)* as its mark *(lakṣaṇa)*. Cognition *(upayoga)* is of two kinds: knowledge-cognition

(jñānopayoga) and perception-cognition *(darśanopayoga)*. Knowledge-cognition *(jñānopayoga)* is further divided into two kinds: natural-knowledge *(svabhāvajñāna)* cognition and unnatural-knowledge *(vibhāvajñāna)* cognition.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Niyamasāra, p. 27.

Ācārya Umāsvāmī's *Tattvārthasūtra:*

स द्विविधोऽष्टचतुर्भेदः ॥ **(2-9)**

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

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

Cognition *(upayoga)* is of two kinds: knowledge-cognition *(jñānopayoga)* and perception-cognition *(darśanopayoga)*.
Perception-cognition *(darśanopayoga)* is of four kinds: (1) ocular perception – *cakṣudarśana*, (2) non-ocular perception – *acakṣudarśana*, (3) clairvoyant perception – *avadhidarśana*, and (4) omniscient perception – *kevaladarśana*.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 70.

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णाणं अट्ठवियप्पं मदिसुदिओही अणाणणाणाणि ।
मणपज्जवकेवलमवि पच्चक्खपरोक्खभेयं च ॥ **(5)**

गाथा भावार्थ – कुमतिज्ञान, कुश्रुतज्ञान, कुअवधिज्ञान, मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मन:पर्ययज्ञान और केवलज्ञान, ऐसे आठ प्रकार का ज्ञानोपयोग है। इनमें कुअवधि, अवधि, मन:पर्यय तथा केवल ये चार प्रत्यक्ष हैं, और शेष चार परोक्ष हैं।

Knowledge-cognition *(jñānopayoga)* is of eight kinds: (1) of sensory-knowledge *(matijñāna)*, (2) of scriptural-knowledge *(śrutajñāna)*, (3) of clairvoyance *(avadhijñāna)*, (4 - 6) the cognition of the above three kinds of knowledge (sensory-knowledge, scriptural-knowledge, and clairvoyance) may also be of erroneous type – *kumati, kuśruti* and *vibhaṅga-avadhi* – when these coexist in the soul with wrong-belief *(mithyādarśana)*, (7) telepathy *(manaḥparyayajñāna)*, and (8) omniscience *(kevala-jñāna)*. Knowledge-cognition can also be divided into direct *(pratyakṣa)* and indirect *(parokṣa)* knowledge.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

मतिश्रुतावधिमन:पर्ययकेवलानि ज्ञानम् ॥ **(1-9)**

मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मन:पर्ययज्ञान और केवलज्ञान – ये पाँच ज्ञान हैं।

Knowledge is of five kinds – sensory-knowledge – *matijñāna*, scriptural-knowledge – *śrutajñāna*, clairvoyance – *avadhijñāna*, telepathy – *manaḥparyayajñāna*, and omniscience – *kevalajñāna*.

That which reflects on the objects-of-knowledge through the senses and the mind, or that through which the objects-of-knowledge are reflected upon, or just reflection, is sensory knowledge – *matijñāna*. Owing to the destruction-cum-subsidence *(kṣayopaśama)* of karmas which obscure scriptural-knowledge, that, which hears, or through which the ascertained objects are heard, or just hearing, is scriptural knowledge – *śrutajñāna*.
The next kind of knowledge is called clairvoyance *(avadhijñāna)* as it ascertains matter in downward range or knows objects within limits. Ascertaining the objects located in another's mind *(mana)* is telepathy – *manaḥparyayajñāna*.
That for the sake of which the seekers pursue the path of external and internal austerities *(tapa)* is pure and perfect-knowledge *(kevalajñāna)*. It also means 'without the help of anything else'. Perfect-knowledge *(kevalajñāna)* is mentioned last as it is attained at the end.

तत्प्रमाणे ॥ **(1-10)**

उपरोक्त पाँच प्रकार के ज्ञान ही (दो प्रकार के) प्रमाण हैं।

These (five kinds of knowledge) are the two types of *pramāṇa* (valid knowledge).

What is the purport of *'tad'* – 'that'? It is intended to preclude any other *pramāṇa* invented by others. Some consider the connection with objects as *pramāṇa*. Some others consider the senses as *pramāṇa*. The word 'that' is used in order to preclude these. Only the five kinds of knowledge *(jñāna)* – sensory knowledge, etc. – constitute *pramāṇa*, not any other.

आद्ये परोक्षम् ॥ **(1-11)**

प्रारम्भ के दो अर्थात् मतिज्ञान और श्रुतज्ञान परोक्ष प्रमाण हैं।

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The first two kinds of knowledge are indirect *(parokṣa)* knowledge *(jñāna)*.

'Ādi' means the first; *'ādya'* means that which arises from the first. How can two be considered first? It is by the real and the figurative points-of-view. Sensory knowledge *(matijñāna)* is the first from the real point-of-view. Being next to it, scriptural knowledge *(śrutajñāna)* is also considered the first, figuratively. By the use of the dual number, the secondary one is also taken. These two are indirect *(parokṣa) pramāṇa* or knowledge *(jñāna)*. How are these indirect? These are dependent on 'others'. It is mentioned later that sensory knowledge is acquired through the senses and the mind, and that scriptural knowledge is acquired through the mind. 'Others' means the senses, the mind, the light, the teaching, and such other external causes. On the destruction-cum-subsidence *(kṣayopaśama)* of the concerned karmas, sensory knowledge and scriptural knowledge arise in the soul through the senses, the mind, and other external causes. Hence these two kinds of knowledge are called indirect *(parokṣa)*. Analogy, verbal testimony, etc., are included in these.

प्रत्यक्षमन्यत् ॥ **(1-12)**

शेष तीन अर्थात् अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान प्रत्यक्ष प्रमाण हैं।

The remaining (three) constitute direct *(pratyakṣa)* knowledge *(jñāna)*.

That which manifests itself only in the soul on the destruction-cum-subsidence *(kṣayopaśama)* or destruction *(kṣaya)* of karmas, without the help of the senses *(indriya)*, is direct *(pratyakṣa)* knowledge. Now clairvoyant perception *(avadhidarśana)* and omniscient perception *(kevaladarśana)* also arise only in the soul. So these would also be included. No. Here the discussion is on

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'knowledge', therefore, perception is excluded. Still, wrong *(vibhaṅga)* clairvoyance *(avadhijñāna)* arises only in the soul, that would be included. No, that is excluded as this is the section dealing with right knowledge. The term 'right' is supplied and knowledge is distinguished by it. Wrong clairvoyance is excluded since it ascertains objects not as these really are, owing to the rise of wrong faith. It is not right knowledge.

Now it is argued that knowledge arising from the operation of the senses is direct and that arising without the functioning of the senses is indirect. These definitions which are not open to disagreement must be accepted. It is improper to say so. If such a view be accepted, the Omniscient *(āpta)* would cease to have direct *(pratykṣa)* knowledge. If knowledge arising from the operation of the senses be considered direct, there can be no direct knowledge in case of the Omniscient for he does not attain knowledge through the senses. If the Omniscient is considered to derive knowledge only through the senses, he would not remain 'all-knowing'. If it is contended that he derives direct knowledge through the mind, that knowledge is certainly not omniscience, as it is derived through the application of the mind. And it cannot be said that omniscience is attained through the knowledge of the Scripture, for the Scripture presupposes the existence of the Omniscient

See, Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 18-25.

Direct *(pratyakṣa)* and Indirect *(parokṣa)* Knowledge

The basic principle of knowing process of the *Jīva* or the *Ātmā*, and the variations in the knowing process of a particular *Jīva* are due to associated conditions. An ordinary living being has access to the environmental objects through sense-perception. Sense perception is through the medium of sense-organs of the body. Since they are parts of the body, physical and physiological, the sensory-organs are distinctly material in nature and thus distinct

from the nature of *Jīva* or the *Ātmā*. Sense-perception therefore according to Jaina epistemology is the knowledge which the *Ātman* acquires of the environment through the intermediary of material sense organs. Since it is through the intermediary of physiological organs of sense, perceptual knowledge cannot be considered to be immediate access of the soul to the environment-objects. Hence sense-perception becomes mediate and not immediate. Direct contact of *Jīva* with the object is what is called *pratyakṣa* by the Jaina thinkers. Since the sense-perception is conditioned by physical sense-organs, it is not immediate. Sense-perception becomes *parokṣa*, mediate knowledge, according to Jaina epistemology. In this respect the terms *pratyakṣa* and *parokṣa* are completely reversed in Jaina epistemology. What is directly in contact with the soul is *pratyakṣa* and what the soul acquires through the intermediary agent is *parokṣa*. Hence the sense-perception is a *parokṣa* knowledge and not *pratyakṣa* as described by the other Indian systems. But Jaina epistemology recognizes two kinds of supersensory knowledge, (1) awareness of objects in distant places and times, and (2) contact with thought present in other individual beings. The former is called *Avadhijñāna* which may be translated as clairvoyant knowledge, and the latter is called *Manaḥparyayajñāna* which means telepathy in the language of modern psychology. These two features of supersensory knowledge, *Avadhi* and *Manaḥ-paryayajñāna*, clairvoyance and telepathy, are recognized to be knowledge of immediate type or *pratyakṣa*, since they do not depend upon any intermediary of sensory-organs. Of course, the real *pratyakṣa* knowledge is the supreme knowledge of *Paramātmā* when he gets rid of karmic bondage and when he attains *Kevalajñāna* – the knowledge par excellence. This knowledge is infinite and unlimited by spatial and temporal conditions.

Chakravarti, A. (Prof.),
Ācārya Kundakunda's Samayasāra, Introduction, p. 152-153.

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Ācārya Umāsvāmī's *Tattvārthasūtra:*

मतिश्रुतावधयो विपर्ययश्च ॥ **(1-31)**

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

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

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

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 50.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

आभिणिसुदोधिमणकेवलाणि णाणाणि पंचभेयाणि ।
कुमदिसुदविभंगाणि य तिण्णि वि णाणेहिं संजुत्ते ॥ **(41)**

आभिनिबोधिक (मति), श्रुत, अवधि, मनःपर्यय और केवल – इस प्रकार ज्ञान के पाँच भेद हैं। और कुमति, कुश्रुत या विभंग – ये तीन (अज्ञान)

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भी (पाँच) ज्ञान के साथ संयुक्त किये गए हैं। (इस प्रकार ज्ञानोपयोग के आठ भेद हैं।)

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

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

That which reflects on the objects-of-knowledge through the senses and the mind, or that through which the objects-of-knowledge are reflected upon, or just reflection, is sensory-knowledge *(matijñāna)*. Owing to the destruction-cum-subsidence *(kṣayopaśama)* of karmas which obscure scriptural-knowledge, that which hears, or through which the ascertained objects are heard, or just hearing, is scriptural-knowledge *(śrutajñāna)*. The next kind of knowledge is called clairvoyance *(avadhi)* as it ascertains matter in downward range or knows objects within limits. Ascertaining the objects located in another's mind *(mana)* is telepathy *(manaḥparyaya)*. Telepathy *(manaḥparyaya)* works on the strength of destruction-cum-subsidence *(kṣayopaśama)* of karmas of that kind. That for the sake of which the seekers pursue the path of external and internal austerities *(tapa)* is pure and perfect-knowledge *(kevalajñāna)*. It also means 'without the help of anything else'. Perfect-knowledge extends to all substances *(dravya)* and all their modes *(paryāya)*, simultaneously. These are the five kinds of (right) knowledge.

Erroneous-sensory *(kumati)*, erroneous-scriptural *(kuśruta)*, and

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erroneous-clairvoyance *(vibhaṅga)* co-exist in the soul with wrong-belief *(mithyādarśana)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 92-94.

Ācārya Kundakunda's *Niyamasāra:*

केवलमिंदियरहियं असहायं तं सहावणाणं ति ।
सण्णाणिदरवियप्पे विहावणाणं हवे दुविहं ॥ **(11)**

सण्णाणं चउभेयं मदिसुदओही तहेव मणपज्जं ।
अण्णाणं तिवियप्पं मदियाई भेददो चेव ॥ **(12)**

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

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

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

Jain, Vijay K. (2020),
Ācārya Kundakunda's Niyamasāra, p. 29.

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अट्ठचदुणाणदंसण सामण्णं जीवलक्खणं भणियं ।
ववहारा सुद्धणया सुद्धं पुण दंसणं णाणं ॥ (6)

गाथा भावार्थ – व्यवहारनय से आठ प्रकार के ज्ञान और चार प्रकार के दर्शन का जो धारक है, यह जीव का सामान्य लक्षण है। और शुद्ध निश्चयनय से जो शुद्ध ज्ञान व दर्शन है वह जीव का लक्षण कहा गया है।

From the empirical point-of-view *(vyavahāra naya)*, eight kinds of knowledge *(jñāna)* and four kinds of perception *(darśana)* are said to be the general marks *(lakṣaṇa)* of the soul. And from the pure transcendental point-of-view *(śuddha niścaya naya)*, soul's distinctive mark is pure knowledge and perception.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

गुणपर्ययवद् द्रव्यम् ॥ (5-38)

गुण और पर्याय वाला द्रव्य है।

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

The one which has qualities *(guṇa)* and modes *(paryāya)* is said to be one with qualities and modes. That in which qualities *(guṇa)* and modes *(paryāya)* exist is a substance *(dravya)*. It has already been explained (*sūtra* 5-30) that from the point-of-view of modes – *paryāyārthika naya* – three is difference between the attributes and the substance *(dravya)*. From the point-of-view of the substance – *dravyārthika naya* – three is no difference. Hence it is appropriate to consider these – qualities *(guṇa)* and modes

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

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(paryāya). This is explained thus: if the aggregate of mutually different qualities be considered one and the same as qualities, the aggregate itself would become non-existent, as these are mutually different. The form (colour) is different from the taste, etc. If the aggregate is same as the colour, and the colour being different from the taste, etc., the aggregate is bound to be different from the taste, etc. Therefore, the conclusion would be that colour alone is the aggregate. But one colour is not fit to become an aggregate or a collection. Hence it leads to the negation of the aggregate. And, with negation of the aggregate, its constituents too are negated. It would lead to negation of the substance *(dravya)* and the qualities *(guṇa)*. Similarly, it must be considered in case of taste, etc. Therefore, the aggregate of qualities must be admitted to be somehow – from particular point-of-view – same as the qualities.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 222-224.

Ācārya Kundakunda's *Pravacanasāra:*

अप्पा उवओगप्पा उवओगो णाणदंसणं भणिदो ।
सो हि सुहो असुहो वा उवओगो अप्पणो हवदि ॥ **(2-63)**

जीव–द्रव्य उपयोग स्वरूप है, वह चेतना परिणाम जानना–देखना स्वरूप दो भेदकर कहा गया है। वह ही ज्ञान–दर्शन रूप दो प्रकार आत्मा का उपयोग – चैतन्य परिणाम – निश्चय से शुभ–रूप अथवा अशुभ–रूप होता है।

The soul-substance *(jīva dravya)* is marked by cognition *(upayoga)* that manifests in knowledge-cognition *(jñānopayoga)* and perception-cognition *(darśanopayoga)*. Certainly, the two kinds of cognition *(upayoga)* of the soul *(jīva)* are in form of either auspicious-cognition *(śubhopayoga)* or inauspicious-cognition *(aśubhopayoga)*.

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The consciousness *(cetanā)* of the soul *(jīva)*, which is in impure *(aśuddha)* state, manifests in form of cognition *(upayoga)* – knowledge-cognition *(jñānopayoga)* and perception-cognition *(darśanopayoga)*.

General-consciousness *(sāmānya cetanā)* is perception *(darśana)*, and specific-consciousness *(viśeṣa cetanā)* is knowledge *(jñāna)*. The cognition *(upayoga)* is classified into pure-cognition *(śuddhopayoga)* and impure-cognition *(aśuddhopayoga)*. The cognition that is rid of all attachment – *vītarāga upayoga* – is pure-cognition *(śuddhopayoga)* and the cognition with attachment – *sarāga upayoga* – is impure-cognition *(aśuddhopayoga)*.

The impure-cognition *(aśuddhopayoga)* is further classified into two kinds: that steered by virtuous *(viśuddha)* passions – *mańdakaṣāya* – and that steered by wicked *(saṃkleśa)* passions – *tīvrakaṣāya*. The first, steered by *mańdakaṣāya*, is the auspicious-cognition *(śubhopayoga)*, and the second, steered by *tīvrakaṣāya*, is the inauspicious-cognition *(aśubhopayoga)*.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, p. 199-200.

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वण्ण रस पंच गंधा दो फासा अट्ठ णिच्छया जीवे ।
णो संति अमुत्ति तदो ववहारा मुत्ति बंधादो ॥ (7)

गाथा भावार्थ – निश्चयनय से जीव में पाँच वर्ण, पाँच रस, दो गन्ध, और आठ स्पर्श नहीं हैं, इसलिए जीव अमूर्तिक है। और व्यवहारनय से कर्मबन्ध की अपेक्षा से जीव मूर्तिक है।

As per the transcendental point-of-view *(niścaya naya)*, the soul is devoid of five kinds of colour *(varṇa)*, five kinds of taste *(raasa)*, two kinds of smell *(gandha)* and eight kinds of touch *(sparśa)*, and, therefore, it is said to be incorporeal *(amūrtika)*. When it is sullied with the karmic dirt, only then, from the empirical point-of-view *(vyavahāra naya)*, the soul is said to be corporeal *(mūrtika)*.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Samayasāra:*

ववहारणओ भासदि जीवो देहो य हवदि खलु एॅक्को।
ण दु णिच्छयस्स जीवो देहो य कदा वि एॅक्कट्ठो॥ (1-27-27)

(शिष्य का समाधान करते हुए आचार्य कहते हैं–) व्यवहार नय कहता है कि जीव और देह वस्तुतः एक हैं और निश्चय नय के अभिप्राय के अनुसार तो जीव और देह कभी एक पदार्थ नहीं हैं।

(The *Ācārya* responds–) The empirical point-of-view *(vyavahāra naya)* indeed holds that the soul and the body are the same; however, from the transcendental point-of-view *(niścaya naya)* the soul and the body are never the same (as these are altogether different substances).

Ācārya Kundakunda's *Pravacanasāra:*

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं ।
जाण अलिंगग्गहणं जीवमणिद्दिट्ठसंठाणं ।। **(2-80)**

हे भव्य! तू शुद्ध-स्वरूप आत्मा को पाँच प्रकार के रस से रहित, पाँच वर्णों से रहित, दो प्रकार के गंध-गुण रहित, अप्रगट (आठ प्रकार के स्पर्श-गुण रहित), शब्द-पर्याय से रहित स्वभाव वाला, पुद्गल के चिह्न से ग्रहण नहीं होने वाला, सब आकारों से रहित - निराकार स्वभावयुक्त - और ज्ञान-दर्शन चेतनागुण वाला, ऐसा शुद्ध निर्विकार द्रव्य जानना।

O *bhavya* soul! Know that the (pure) soul *(jīva)* does not have the qualities of taste *(rasa)*, colour *(varṇa)*, smell *(gandha)*, touch *(sparśa)*, and sound *(śabda)*, which is the mode *(paryāya)* of the matter *(pudgala)*. It cannot be comprehended through any mark typical of the matter *(pudgala)* – *aliṅgagrahaṇa*. Its shape cannot be defined, and it has this quality of consciousness *(cetanā)*.

The soul *(jīva)* is without form *(amūrta)* and does not possess the qualities of taste *(rasa)*, colour *(varṇa)*, smell *(gandha)* and touch *(sparśa)* and the mode *(paryāya)*, i.e., sound *(śabda)*, that the matter *(pudgala)* – with form *(mūrta)* – exhibits. Being of the nature of consciousness *(cetanā)*, the soul *(jīva)* is different from other substances *(dravya)* that are without form – the medium of motion *(dharma)*, the medium of rest *(adharma)*, the space *(ākāśa)*, and the time *(kāla)*. Existing in its own nature, it is different from other souls *(jīva)*. That the soul *(jīva)* cannot be comprehended through any mark typical of the matter *(pudgala)* – *aliṅgagrahaṇa* – is elaborated as under. The soul *(jīva)* cannot be perceived through the senses *(indriya)*. It knows the objects without the help of the senses *(indriya)*. The other souls *(jīva)* too cannot perceive this soul through the senses *(indriya)*; it is perceived by the self through the self. The soul *(jīva)* knows other

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objects directly, without employing the indirect method of inference – like the fire through the smoke. The inferences that the senses *(indriya)* employ to ascertain objects of knowledge do not perceive the soul *(jīva)*. These are some interpretations of *aliṅgagrahaṇa*.

The pure soul can only be experienced by the self through the self; it cannot be explained in words. The pure soul is perceived through self-knowledge. "Only those with experience can taste the supreme tranquility of the soul *(jīva)*," is just an empirical *(vyavahāra)* expression that points at the bliss appertaining to the soul *(jīva)*. The soul *(jīva)*, on availability of appropriate causes, must, by itself, experience own-nature *(svarūpa)*. The pure-soul-substance *(śuddhajīva-dravya)* is beyond expression; it can only be experienced.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, p. 218-219.

Ācārya Pūjyapāda's *Sarvārthasiddhi:*

Since the soul is non-material, how are the dispositions of subsidence etc. applicable to the non-material soul? These dispositions have reference to bondage of karmas. How can there be bondage of karmic matter with the incorporeal soul? It is possible because of the manifold nature of the soul. The soul is non-material in a non-absolutistic sense only. It is not true that the soul is only non-material. From the point-of-view of the modes in bondage, owing to the influence of karmas, the soul is corporeal in the embodied state. From the point-of-view of its pure nature the soul is incorporeal. Again it is contended that, if the soul becomes one with body because of the influence of karma, then it cannot be considered separate from the body. But it is not so. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics. It has been said so in

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the scripture. "From the point-of-view of bondage, the soul is one with the body. Still it is different from the body because of its distinguishing characteristics. Hence the incorporeal nature of the soul is predicated in a non-absolutistic or relativistic sense only. From one point-of-view it is incorporeal. But from another point-of-view it is not incorporeal."

Jain, S.A. (1960), *Reality,* p. 54-55.

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पुग्गलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।
चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥ (8)

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

From the empirical point-of-view *(vyavahāra naya)*, the soul is said to be the doer of the karmic matter (like knowledge-obscuring karma); from the impure transcendental point-of-view *(aśuddha niścaya naya)*, the soul is the doer of its psychic dispositions (like attachment and aversion). From the pure transcendental point-of-view *(śuddha niścaya naya)*, however, the soul is the doer of own pure dispositions *(bhāva)* – pure perception *(darśana)* and knowledge *(jñāna)*, etc.

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EXPLANATORY NOTE

The Transcendental *(niścaya)* and the Empirical *(vyavahāra)* Standpoints *(naya)*

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

The latter classification is now elaborated.

Niścayanaya – It represents the true and complete point-of-view. There is no distinction between the substance *(dravya)* and its qualities *(guṇa)* and there is no figurative *(upacarita)* suggestion

in the statement. The soul is one with the wealth of its attributes.

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

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

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

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

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

a) ***sadbhūta vyavahāranaya:*** The term *sadbhūta* implies the intrinsic nature of the thing. Though essentially inseparable, this *naya* makes distinction between the substance *(dravya)* and its subdivisions like qualities *(guṇa)*,

modes *(paryāya)*, nature *(svabhāva)* and agent *(kāraka)*. This *naya* envisages distinction in an indivisible whole.

Sadbhūta vyavahāranaya has two subcategories:

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

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

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

Asadbhūta vyavahāranaya, too, has two subcategories:

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

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

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

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view, gets unbiased toward any of these gets the full benefit of the teachings.

Attainment of the state of without-attachment *(vītarāga)* is possible only by relying on both points-of-view, the real *(niścaya)* and the empirical *(vyavahāra)*. When applied in relation to each other, these two points-of-view become the goal *(sādhya)* and the means *(sādhaka)* of each other. Absolutistic reliance on any of these cannot provide liberation. [see, Vijay K. Jain (2020), *Pañcāstikāya-saṃgraha,* explanatory note on verse 172, p. 327-328.]

Jain, Vijay K. (2022),
Ācārya Kundakunda's Samayasāra, Second Edition, Preface, p. xxviii-xxxi.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

कुव्वं सगं सहावं अत्ता कत्ता सगस्स भावस्स ।
ण हि पोग्गलकम्माणं इदि जिणवयणं मुणेयव्वं ॥ (61)

अपने स्वभाव को (परिणाम को) करता हुआ आत्मा वास्तव में अपने भाव का कर्ता है, पुद्गलकर्मों का नहीं, ऐसा जिन-वचन (जिनेन्द्र भगवान् की वाणी) जानना।

Verily, getting transformed in own-nature *(svabhāva)*, the soul *(jīva)* itself is the doer *(kartā)* of own dispositions *(bhāva)*; the soul *(jīva)* is not the doer *(kartā)* of the material-karmas *(dravyakarma, pudgala-karma)*. This is the Word of the Omniscient Lord.

From the impure transcendental point-of-view *(aśuddha niścaya naya)*, imperfections, like attachment *(rāga)*, in the soul *(jīva)* are its own impure transformations. It is, therefore, appropriate to call the soul *(jīva)* as the doer *(kartā)* of such impure transformations. From the same point-of-view, the soul *(jīva)*, certainly, cannot be called the doer *(kartā)* of the material-karmas

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(dravyakarma, pudgala-karma). This has been expounded by Lord Jina.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 126-127.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya:*

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।
स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥ (12)

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

As a consequence of the rise of passions like attachment in the soul, physical matter gets bonded with the soul, transforming itself into karmic matter like knowledge-obscuring karma.

Jain, Vijay K. (2012),
Ācārya Amṛtacandra's Puruṣārthasiddhyupāya, p. 10-11.

Ācārya Pūjyapāda's *Iṣṭopadeśa:*

एकोऽहं निर्ममः शुद्धो ज्ञानी योगीन्द्रगोचरः ।
बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥ (27)

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

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

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ववहारा सुहदुक्खं पुग्गलकम्मप्फलं पभुंजेदि ।
आदा णिच्छयणयदो चेदणभावं खु आदस्स ॥ (9)

गाथा भावार्थ – आत्मा व्यवहारनय से सुख–दु:ख रूप पुद्गल कर्मों के फल को भोगता है और निश्चयनय से आत्मा चेतन स्वभाव (शुद्ध ज्ञान व दर्शन) को भोगता है।

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

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Ācārya Kundakunda's *Samayasāra:*

अण्णाणी कम्मफलं पयडिसहावट्ठिदो दु वेदेदि ।
णाणी पुण कम्मफलं जाणदि उदिदं ण वेदेदि ॥ (10-9-316)

अज्ञानी प्रकृति के स्वभाव में स्थित हुआ (हर्ष, विषाद से तन्मय हुआ) कर्म के फल को भोगता है और ज्ञानी उदय में आए हुए कर्म के फल को जानता है, भोगता नहीं है।

The ignorant *(ajñānī)*, engrossed in the nature of various species-of-karmas, enjoys the fruits of the karmas (in form of pleasure and pain), and the knowledgeable *(jñānī)* is aware of the fruits of the karmas but does not enjoy these.

Ācārya Kundakunda's *Samayasāra:*

जह सिप्पिओ दु चेंट्ठं कुव्वदि हवदि य तहा अणण्णो सो ।
तह जीवो वि य कम्मं कुव्वदि हवदि य अणण्णो सो ॥ (10-47-354)

जह चेंट्ठं कुव्वंतो दु सिप्पिओ णिच्चदुक्खिदो होदि ।
तत्तो सिया अणण्णो तह चेंट्ठंतो दुही जीवो ॥ (10-48-355)

जैसे स्वर्णकारादि शिल्पी (कुण्डलादि ऐसा बनाऊँगा, इस प्रकार मन में) चेष्टा करता है तथा उस चेष्टा से वह तन्मय हो जाता है। उसी प्रकार जीव भी रागादि भावकर्म करता है और वह उस भावकर्म से तन्मय हो जाता है।
जैसे स्वर्णकारादि शिल्पी चेष्टा करता हुआ नित्य दु:खी होता है और उस दु:ख से अनन्य (तन्मय) होता है, उसी प्रकार जीव हर्ष-विषाद रूप चेष्टा करता हुआ दु:खी होता है (और उस दु:ख से वह अनन्य है)।

Just as an artisan (a goldsmith, for example) makes his mind up to undertake the task (of making earrings, etc.), and becomes one with the task, similarly, the Self also does the psychic-karmas *(bhāva-karma)*, like attachment *(rāga)*, and becomes one with the psychic-karmas.
Just as an artisan (a goldsmith, for example), while performing the task, suffers all the time as he becomes one with that suffering, similarly, the Self, performing activities that result in pleasure *(sukha)* or pain *(duḥkha)* suffers all the time (as it becomes one with the suffering).

Ācārya Kundakunda's *Samayasāra:*

वेदंतो कम्मफलं अप्पाणं जो दु कुणदि कम्मफलं ।
सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ (10-80-387)

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वेदंतो कम्मफलं मये कदं जो दु मुणदि कम्मफलं ।
सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ (10-81-388)

वेदंतो कम्मफलं सुहिदो दुहिदो य हवदि जो चेदा ।
सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ (10-82-389)

कर्म के फल का वेदन करता हुआ जो आत्मा कर्म के फल को निजरूप करता है (मानता है), वह दु:ख के बीज आठ प्रकार के कर्म को फिर भी बाँधता है।

कर्म के फल का वेदन करता हुआ जो आत्मा 'कर्म का फल मैंने किया' ऐसा मानता है, वह दु:ख के बीज आठ प्रकार के कर्म को फिर भी बाँधता है।

कर्म के फल का वेदन करता हुआ जो आत्मा सुखी और दु:खी होता है, वह दु:ख के बीज आठ प्रकार के कर्म को फिर भी बाँधता है।

Experiencing the fruits of the karmas, the soul *(ātmā)* which identifies itself with those fruits of the karmas, binds itself again with eight kinds of the karmas[1], the seeds of misery *(duḥkha)*.

Experiencing the fruits of the karmas, the soul *(ātmā)* which believes that it is the 'doer' of those fruits of the karmas, binds itself again with eight kinds of the karmas, the seeds of misery *(duḥkha)*.

Experiencing the fruits of the karmas, the soul *(ātmā)* which gets happy or miserable with those fruits of the karmas, binds itself again with eight kinds of the karmas, the seeds of misery *(duḥkha)*.

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1. "The nature-bondage *(prakṛtibandha)* is of eight kinds: knowledge-obscuring – *jñānāvaraṇa*, perception-obscuring – *darśanāvaraṇa*, feeling-producing – *vedanīya*, deluding – *mohanīya*, life-determining – *āyuḥ*, name-determining or physique-making – *nāma*, status-determining – *gotra*, and obstructive – *antarāya*." – *Ācārya* Umāsvāmī's *Tattvārthasūtra, sūtra* 8-4, p. 313.

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Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

जीवा पुग्गलकाया अण्णोण्णागाढगहणपडिबद्धा ।
काले विजुज्जमाणा सुहदुक्खं दिंति भुंजंति ॥ (67)

जीव और पुद्गलकाय (विशिष्ट प्रकार से) अन्योन्य–अवगाह के ग्रहण द्वारा (परस्पर) बद्ध हैं, काल से पृथक् होने पर (उदयकाल अवस्था में) सुख–दु:ख (साता–असाता) देते हैं और भोगते हैं। (अर्थात् पुद्गलकाय सुख–दु:ख देते हैं और जीव भोगते हैं।)

The soul *(jīva)* and the karmic-matter-bodies *(pudgalakāya, dravyakarma)* are bound together reciprocally and deeply. The bond separates with time, on fruition. At this time, the karmas result in happiness *(sukha)* or misery *(duḥkha)*, and the soul *(jīva)* enjoys these.

The soul *(ātmā)* adopts the attribute of greasiness *(snigdha)* due to its impure dispositions *(bhāva)* comprising attachment *(rāga)* and aversion *(dveṣa)*. The physical-matter *(pudgala-skandha)* inherently has the attribute of greasiness *(snigdha)*. Like union between two atoms or molecules of the physical-matter *(pudgala-skandha)* takes place due to their respective greasiness *(snigdha)*, the soul *(ātmā)* and the physical-matter *(pudgala-skandha)*, too, get into bondage due to their respective greasiness *(snigdha)*. When these two separate on fruition, the shedding of the physical-matter *(pudgala-skandha)* takes place. At the time of separation, from the transcendental point-of-view *(niścaya naya)*, the dispositions *(bhāva)* of either happiness *(sukha)* or misery *(duḥkha)* are enjoyed by the soul *(ātmā)*. From the empirical point-of-view *(vyavahāra naya)*, however, at the time of separation the soul *(ātmā)* enjoys happiness *(sukha)* or misery *(duḥkha)* in form of worldly (sense-driven) pleasures or pain.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 135-136.

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एवं छब्भेयमिदं जीवाजीवप्पभेददो दव्वं ।
उत्तं कालविजुत्तं णादव्वा पंच अत्थिकाया दु ॥ (23)

गाथा भावार्थ – इस प्रकार एक जीव द्रव्य और पाँच अजीव द्रव्य ऐसे छः प्रकार के द्रव्यों का निरूपण किया। इन छहों द्रव्यों में से एक काल के अलावा शेष पाँच अस्तिकाय जानने चाहिए।

Thus, six substances *(dravya)* have been enumerated: one, the soul substance *(jīva)*, and five, the non-soul substances *(ajīva)*. Out of these six substances, five, leaving the substance of time *(kāla)*, are with bodily-existence *(astikāya)*.

संति जदो तेणेदे अत्थीत्ति भणंति जिणवरा जम्हा ।
काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥ (24)

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

The aforesaid five substances *(dravya)* – the soul *(jīva)*, the matter *(pudgala)*, the medium of motion *(dharma)*, the medium of rest *(adharma)*, and the space *(ākāśa)* – exist eternally, therefore, these are called *'asti'* by Lord Jina; since each has many space-points, these exhibit the characteristic of a body – *'kāya'*. Combining the two qualities [existence *(asti)* and body *(kāya)*], these are termed the five *astikāya (paṅcāstikāya)*.

EXPLANATORY NOTE

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

जीवा पुग्गलकाया धम्माधम्मा तहेव आगासं ।
अत्थित्तम्हि य णियदा अणण्णमइया अणुमहंता ॥ (4)

जीव, पुद्गलकाय, धर्म, अधर्म, तथा आकाश अस्तित्व में नियत, (अस्तित्व से) अनन्यमय (अभिन्न) और अणुमहान् (प्रदेश में बड़े) हैं।

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

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

Existence *(sattā)* is of two kinds: the general-existence *(sattā-samānya* or *mahasattā),* that is the attribute of all substances, and specific-existence *(sattāviśeṣa* or *avāntarasattā),* that is the attribute of the individual substance. All these five substances are one with their aforementioned two kinds of existence. It is like this: the form, etc., in the pot is one with the pot; the hands, etc., in the body are one with the body. In each case, there is no question of either the supporter *(ādhāra)* or the supported *(ādheya)*.

The atom *(aṇu)* connotes a single space-point *(pradeśa)*. All these five substances occupy multiple space-points and therefore are said to be *'aṇumahān'*. For this reason, these five substances have the characteristic of the body *(kāya)*. The matter *(pudgala)* comprising a single atom *(aṇu)* is empirically said to have the characteristic of the body *(kāya)* since the atoms of the matter,

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with their qualities of greasiness *(snigdha)* or roughness *(rūkṣa)*, have the power to combine to form the molecular-matter *(skandha)*. The time-atom *(kālāṇu)*, being non-corporeal *(amūrtīka)*, has no qualities of greasiness *(snigdha)* or roughness *(rūkṣa)* and does not have the power to combine with other time-atoms. The substance-of-time *(kāla dravya)*, therefore, does not possess the characteristic of the body *(kāya)*, even empirically.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

जेसिं अत्थि सहाओ गुणेहिं सह पज्जएहिं विविहेहिं ।
ते होंति अत्थिकाया णिप्पण्णं जेहिं तइलुक्कं ॥ **(5)**

जिन्हें विविध गुणों और पर्यायों के साथ अपनत्व है, वे अस्तिकाय हैं कि जिनसे तीन लोक निष्पन्न हैं।

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

The five substances with bodily-existence – *pañcāstikāya* – exhibit oneness with their various qualities *(guṇa)* and modes *(paryāya)*. Those characteristics which exhibit association *(anvaya)* with the substance are qualities *(guṇa)*. Those characteristics which exhibit distinction or exclusion *(vyatireka)* – logical discontinuity, 'when the pot is not, the clay is,' – are modes *(paryāya)*. The substance *(dravya)* possesses both. Although distinction is made between the substance *(dravya)* and its qualities and modes from the points-of-view including designation *(saṃjñā)*, mark *(lakṣaṇa)* and purpose *(prayojana)*, from the point-of-view of existence *(sattā)*, these are integral to the substance, occupying the same space-points *(pradeśa)*. That which makes distinction between one

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substance and another is called the quality *(guṇa)*, and the modification of the substance is called its mode *(paryāya)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 11-14.

Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

एदे कालागासा धम्माधम्मा य पुग्गला जीवा ।
लब्भंति दव्वसण्णं कालस्स दु णत्थि कायत्तं ॥ (102)

ये काल, आकाश, धर्म, अधर्म, पुद्गल और जीव (सब) 'द्रव्य' संज्ञा को प्राप्त करते हैं, परन्तु काल को कायपना नहीं है।

These – the time *(kāla)*, the space *(ākāśa)*, the medium-of-motion *(dharma)*, the medium-of-rest *(adharma)*, the matter *(pudgala)*, and the souls *(jīva)* – are designated as substance *(dravya)*, but the substance of time *(kāla)* does not have the attributes of 'body' *(kāya)*.

The time *(kāla)* is a substance *(dravya)* because it has the characteristic attributes of a substance. Substance has been defined in two ways. Existence is with origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)*. And, that which has qualities *(guṇa)* and modes *(paryāya)* is a substance *(dravya)*. Both these definitions apply to the time *(kāla)*. It is explained as follows. The time *(kāla)* exhibits permanence *(dhrauvya)* based on its internal cause – *svanimittaka* – because it persists in own nature *(svabhāva)*. Origination *(utpāda)* and destruction *(vyaya)* in the time *(kāla)* are based on external causes – *paranimittaka* – and also due to internal causes – *svanimittaka* – in view of the rhythmic rise and fall, *'agurulaghuguṇa'*. Further, the time *(kāla)* also has two kinds of attributes *(guṇa)*, general *(sāmānya* or *sādhāraṇa)* and particular *(viśeṣa* or *asādhāraṇa)*. The particular

(viśeṣa or *asādhāraṇa)* attribute *(guṇa)* of the time *(kāla)* is assisting substances in their continuity of being through gradual changes – *vartanā* – and the general attributes include lifelessness *(acetanatva)*, without having a form *(amūrtatva)*, minuteness *(sūkṣmatva)* and power of maintaining distinction with all other substances *(agurulaghutva)*. The modes *(paryāya)* of the time *(kāla)*, characterized by origination *(utpāda)* and destruction *(vyaya)*, must be similarly established. Since both the definitions of the substance *(dravya)* apply to the time *(kāla)*, it is established as an independent substance, like the space *(ākāśa)*.

The time *(kāla)* has been mentioned separately because it lacks the plurality of space-points *(pradeśa)*. We cannot attribute multitude of space-points *(pradeśa)* to the time, neither from the real *(niścaya)* nor from the figurative or conventional *(vyavahāra)* point-of-view. The time *(kāla)* is not a *'kāya'* or 'body'.

With regard to the medium-of-motion *(dharma)*, etc., multitude of space-points has been mentioned from the real *(niścaya)* point of view. For instance, it has been mentioned that there are innumerable *(asaṃkhyāta)* space-points *(pradeśa)* in the medium-of-motion *(dharma)*, the medium-of rest *(adharma)* and in each individual soul *(jīva)*. Similarly, multitude of space-points is attributed to the atom with a single space-point, figuratively, from a certain point of view, called *pūrvottarabhāva prajñāpana naya*. But for the time *(kāla)* there is no multitude of space-points from either point of view, real and figurative. Therefore, the time *(kāla)* has no spatiality *(kāyatva)*.

The existence of a substance is characterized by simultaneousness of origination *(utpāda)*, destruction *(vyaya)*, and permanence *(dhrauvya)*. Without the space-points *(pradeśa)* of the substance *(dravya)*, its existence cannot be maintained. If not even one space-point *(pradeśa)* is attributed to the substance of time *(kāla)*, the root of its existence will vanish. One may argue, why not accept just the mode of *'samaya'* without the existence of the atom of time *(kālāṇu)*? The answer is that the mode of *'samaya'* cannot sustain

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itself without the associated permanence *(dhrauvya)* of the substance *(dravya)* that is the atom of time *(kālāṇu)*. The support of the mode of *'samaya'* is the atom of time *(kālāṇu)* having just one space-point *(pradeśa)*. With this scheme, the origination *(utpāda)*, the destruction *(vyaya)*, and the permanence *(dhrauvya)* in the substance of time *(kāla dravya)* can occur simultaneously. Someone else may argue, why not consider the substance of time *(kāla dravya)* as one indivisible whole occupying the whole of the universe-space *(lokākāśa)*, rather than as innumerable atoms of time *(kālāṇu)* filling up the universe-space? The answer is that if the substance of time *(kāla dravya)* is one indivisible whole, the mode of *'samaya'* cannot be established; only when the indivisible atom of matter *(pudgala-paramāṇu)* traverses slowly from one space-point *(pradeśa)* to the other, the mode *(paryāya)* of the time *'samaya'* appears as the time-atoms *(kālāṇu)* are different in the two space-points.

One may argue next that if the substance of time *(kāla dravya)* is considered to be an indivisible whole comprising innumerable space-points *(pradeśa)* filling up the universe-space *(lokākāśa)*, as the indivisible atom of matter *(pudgala-paramāṇu)* traverses slowly from one space-point *(pradeśa)* to the other, the mode *(paryāya)* of the time *'samaya'* can be established. This argument entails great fault. If the substance of time *(kāla dravya)* is considered to be an indivisible whole, there can be no difference of mode *(paryāya)* of the time *'samaya'*. As the indivisible atom of matter *(pudgala-paramāṇu)* would traverse from one space-point *(pradeśa)* to another, it will encounter the same mode of the time *'samaya'* in all space-points *(pradeśa)*. There will be no difference of the time, that is, the *'samaya'*. The mode of the time *'samaya'* can only be established when the time-atoms *(kālāṇu)* are different in different space-points *(pradeśa)* of the space *(ākāśa)*. The argument has another fault. The substance of time *(kāla dravya)* does not exhibit the oblique-collection *(tiryakpracaya)*; it exhibits only the upward-collection *(ūrdhvapracaya)*. If the

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substance of time *(kāla dravya)* is considered to be an indivisible whole comprising innumerable space-points *(pradeśa)* filling up the universe *(loka)*, it must exhibit the oblique-collection *(tiryakpracaya)*. And then the oblique-collection *(tiryakpracaya)* must become the upward-collection *(ūrdhvapracaya)*. This is not tenable. The mode of the time *'samaya'* can only be established when the substance of time *(kāla dravya)* is considered as comprising the atoms of time *(kālāṇu)*, each occupying one space-point *(pradeśa)*.[1]

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 196-199.

Ācārya Kundakunda's *Niyamasāra:*

एदे छद्दव्वाणि य कालं मोत्तूण अत्थिकाय त्ति ।
णिद्दिट्ठा जिणसमये काया हु बहुप्पदेसत्तं ॥ (34)

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

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

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1. See also Vijay K. Jain (2018), *Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine*, p. 187-188.

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

Jain, Vijay K. (2019),
Ācārya Kundakunda's Niyamasāra, p. 77.

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होंति असंखा जीवे धम्माधम्मे अणंत आयासे ।
मुत्ते तिविह पदेसा कालस्सेगो ण तेण सो काओ ॥ (25)

गाथा भावार्थ – एक जीव, धर्म तथा अधर्म द्रव्य में असंख्यात प्रदेश हैं और आकाश में अनन्त प्रदेश हैं। पुद्गल द्रव्य में संख्यात, असंख्यात तथा अनन्त प्रदेश हैं और काल के एक ही प्रदेश है, इसलिए काल को 'काय' नहीं माना गया है।

There are innumerable *(asaṃkhyāta)* space-points *(pradeśa)* in a soul *(jīva)*, the medium of motion *(dharma)*, and the medium of rest *(adharma)*. The space *(ākāśa)* has infinite *(ananta)* space-points. Matter *(pudgala)* has numerable *(saṃkhyāta)*, innumerable *(asaṃkhyāta)* and infinite *(ananta)* space-points. The time *(kāla)* has just one space-point and, therefore, it has not been recognised as a 'body' *(kāya)*.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

असंख्येयाः प्रदेशा धर्माधर्मैकजीवानाम् ॥ (5-8)

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

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

That which is uncountable is innumerable *(asaṃkhyāta)*. Innumerable is of three kinds, the minimum, the maximum, and that which is neither the minimum nor the maximum (i.e., midway

between the two). Here the third variety of innumerable is implied. A space-point *(pradeśa)* is said to be the space occupied by an indivisible elementary particle *(paramāṇu)*. The medium of motion *(dharma)*, the medium of rest *(adharma)* and each individual soul *(jīva)* have the same innumerable *(asaṃkhyāta)* space-points *(pradeśa)*. The media of motion and of rest are *'niṣkriya'* – without activity – and co-extensive with the universe *(loka)*. Though the soul has the same number of space-points as these two, still it is capable of contraction and expansion. So it occupies either a small body or a big one as determined by the karmas. But, when, at the time of *kevali-samudghāta*[1], the soul expands, filling up the entire universe, the central eight space-points of the soul remain at the centre of the *citrā pṛthivī*[2] below Mount Meru and the remaining space-points spread filling up the entire universe in all directions.

आकाशस्यानन्ताः ॥ **(5-9)**

आकाश के अनन्त प्रदेश हैं।

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

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1. *Kevali-samudghāta* – the Omniscient emanates from his body the spatial units of his soul, without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructivc karmas to that of the age *(ayuḥ)* karma.
2. The upper strata *(kharabhāga)* of the Ratnaprabhā earth *(pṛthivī)* is 16,000 *yojana* in depth. The uppermost layer, 1,000 *yojana* in depth, of *kharabhāga* is called the *citrā pṛthivī*. (see *'Tiloyapaṇṇattī-1'*, verses 2-9 to 2-14). Above the *citrā pṛthivī*, in between the *trasnali*, is the *manuṣyaloka*, round, with the expanse of 45 *lakh yojana*. (see, *'Tiloyapaṇṇattī-2'*, verse 4-2).

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

The extent of space-points *(pradeśa)* of non-material *(amūrta)* substances has been mentioned. Now the space-points of material *(mūrta)* substance – the matter – must be ascertained.

संख्येयासंख्येयाश्च पुद्गलानाम् ॥ **(5-10)**

पुद्गलों के संख्यात, असंख्यात और अनन्त प्रदेश हैं।

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

The particle *'ca'* in the *sūtra* includes infinite *(ananta)* also. Some molecules of matter have numerable *(saṃkhyāta)* space-points *(pradeśa)*, some others innumerable *(asaṃkhyāta)* and yet others infinite *(ananta)*. It is contended that infinite-times-infinite *(anantānanta)* should be mentioned in the *sūtra*. It is not required since 'infinte' is used in a general sense. Infinite is of three kinds, *parītānanta*, *yuktānanta* and *anantānanta*. All these are included in 'infinte' when used in a general sense. A contention arises. It is admitted that the universe is of innumerable *(asaṃkhyāta)* space-points. How, then, can the universe accommodate molecules of infinite (*ananta)* and infinite-times-infinite (*anantānanta*) space-points? It seems contradictory; the space-points *(pradeśa)* of the matter *(pudgala)* cannot be infinite *(ananta)*. No, there is no inconsistency here. The indivisible particles of matter are capable of taking subtle forms, and in such subtle forms even infinite particles of matter can find accommodation in one space-point of

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the space *(ākāśa)*. Moreover, the space *(ākāśa)* has amazing power of accommodation *(avagāhana)*.

In the previous *sūtra* the forms of matter *(pudgala)* are mentioned in general. Hence the space-points mentioned will apply also to the indivisible atom *(paramāṇu)*. The next *sūtra* is intended to exclude the indivisible particle of matter.

नाणोः ॥ **(5-11)**

पुद्गल परमाणु के दो इत्यादि प्रदेश नहीं हैं अर्थात् वह एक प्रदेशी है।

There are no (multiple) space-points *(pradeśa)* in the indivisible atom *(paramāṇu)*.

There are no space-points *(pradeśa)* for the indivisible unit of matter *(paramāṇu)*, as it is of the extent of one space-point. One space-point of space is considered without space-points as its splitting or division is not possible. Similarly, the indivisible unit of matter *(paramāṇu)* has one space-point, and there can be no further division of its spatial unit. Further, there is nothing smaller than the indivisible atom *(paramāṇu)*. So there can be no division of its space-point.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 186-189.

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एयपदेसो वि अणू णाणाखंधप्पदेसदो होदि ।
बहुदेसो उवयारा तेण य काओ भणंति सव्वण्हु ॥ (26)

गाथा भावार्थ – एक प्रदेश का धारक पुद्गल–परमाणु भी नाना स्कन्ध–रूप होने की योग्यता के कारण बहुप्रदेशी होता है, इस कारण सर्वज्ञदेव उपचार से पुद्गल–परमाणु को 'काय' कहते हैं।

An infinitesimal particle *(paramāṇu)* of the matter *(pudgala)* has one space-point *(pradeśa)* only, but since it gets transformed into molecules *(skandha)* it is said to be having multiple space-points. Therefore, Lord Jina has empirically called the particle of matter *(pudgala)* a 'body' *(kāya)*.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥ (5-14)

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

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

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

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

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 192-193.

Ācārya Umāsvāmī's *Tattvārthasūtra:*

अणवः स्कन्धाश्च ॥ **(5-25)**

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

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

That which occupies one space-point *(pradeśa)* and possesses the capacity to produce the modes of touch, taste, etc., is called the atom *(aṇu)*. Since the atom *(aṇu)* occupies just one space-point

(pradeśa), it is the smallest unit of the matter *(pudgala)*; hence the name *'aṇu'*. Because of its minuteness, it is the beginning, the middle and the end. It has been said in the Scripture, "The atom is itself the beginning, the middle and the end. That indivisible substance *(dravya)* which cannot be perceived by the senses is the atom *(aṇu, paramāṇu)*."

The collections of atoms which, in their gross state, can be taken by the hand and handled are the molecules *(skandha)*. Conventionally, if action is present in a few instances, by synecdoche it can be extended to other versions too. Hence, the word 'molecule' *(skandha)* also applies to molecules consisting of two or more atoms, which cannot be so handled. Though the matter *(pudgala)* has infinite subclasses, still it is divided into two main classes, atoms *(aṇu)* and molecules *(skandha)*. The plural is used in the *sūtra* to indicate the infinite subclasses of matter that subsist on these two main classes. In this *sūtra* the two terms *'aṇu'* and *'skandha'* are mentioned separately, without being combined into a compound, to indicate their connection with the two previous *sūtra*. The atoms are characterized by touch *(sparśa)*, taste *(rasa)*, smell *(gandha)* and colour *(varṇa)*. Molecules, however, are characterized by sound *(śabda)*, union *(bandha)*, fineness *(sukṣmatva)*, grossness *(sthūlatva)*, shape *(saṃsthāna)*, division *(bheda)*, darkness *(andhakāra)*, image/shadow *(chāyā)*, warm light *(ātapa)* and cool light *(udyota)*, besides, of course, by touch, taste, smell and colour.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 192-193.

Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

सव्वेसिं खंधाणं जो अंतो तं वियाण परमाणू ।
सो सस्सदो असद्दो एक्को अविभागी मुत्तिभवो ॥ (77)

सर्व स्कन्धों का जो अन्तिम भाग है, उसे परमाणु जानो। वह अविभागी एक (एक प्रदेशी), शाश्वत, मूर्तिप्रभव (मूर्तरूप से उत्पन्न होने वाला) और अशब्द है।

The last limit of all molecular-matter *(skandha)* is to be known as the atom *(paramāṇu)*. The atom *(paramāṇu)* is one [*(eka* – having one space-point *(pradeśa)*], eternal *(śaśvata)*, corporeal *(mūrtiprabhava)*, and without-sound *(aśabda)*.

The last, smallest part of the aforesaid six modes *(paryāya)* of the molecular-matter *(skandha)* is the atom *paramāṇu*. There is nothing smaller than the indivisible atom *(paramāṇu)*. There are no space-points *(pradeśa)* for atom *(paramāṇu)*, as it is of the extent of one space-point. One space-point of space is considered without space-points as its splitting or division is not possible. The atom *(paramāṇu)* is one since there can be no division of its space-point. Since, as a substance *(dravya)*, it is ever-existent in own-nature, it is eternal. It is corporeal *(mūrtiprabhava)* since it has the qualities of colour *(varṇa)*, taste *(rasa)*, smell *(gandha)* and touch *(sparśa)*. It is without-sound *(aśabda)*; know that the sound *(śabda)* is the mode *(paryāya)* of the matter *(pudgala)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 151-152.

Ācārya Kundakunda's *Niyamasāra:*

अत्तादि अत्तमज्झं अत्तंतं णेव इंदियग्गेज्झं ।
अविभागी जं दव्वं परमाणू तं वियाणाहि ॥ **(26)**

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

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

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

Jain, Vijay K. (2019),
Ācārya Kundakunda's Niyamasāra, p. 56.

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जावदियं आयासं अविभागीपुग्गलाणुउट्ठद्धं ।
तं खु पदेसं जाणे सव्वाणुट्ठाणदाणरिहं ॥ (27)

गाथा भावार्थ – जितना आकाश अविभागी पुद्गल परमाणु से रोका जाता है उसको निश्चय से सब परमाणुओं को स्थान देने में समर्थ प्रदेश जानो।

Know with certainty that the part of the space *(ākāśa)* that is occupied by an indivisible elementary particle *(paramāṇu)* of the matter *(pudgala)* [meaning thereby, a space-point *(pradeśa)*], is able to accommodate all other infinite particles *(paramāṇu)*.

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EXPLANATORY NOTE

Ācārya Pūjyapāda's *Sarvārthasiddhi:*

The universe-space *(lokākāśa)* is divided into innumerable *(asaṃkhyāta)* parts. Each part is one of innumerable *(asaṃkhyāta)* parts. This part is the starting point. The souls occupy from a single such part to innumerable *(asaṃkhyāta)* parts. For instance, one soul inhabits one unit of space. Similarly, one soul can permeate two, three, four units of space up to the extent of the entire universe. But all the souls taken together permeate the entire universe. Now a contention arises. If one soul occupies one unit of space, how can infinite-times-infinite souls with their several bodies find room in the universe-space, which is only of the extent of innumerable *(asaṃkhyāta)* units of space? It should be understood that the souls dwell in subtle *(sūkṣma)* and gross *(sthūla)* forms. The gross ones possess bodies which offer obstruction. But even infinite-times-infinite souls in the subtle state (the lowest category of souls with one sense only) along with

their subtle bodies dwell even in the space occupied by a single one-sensed *nigoda jīva*. There is no obstruction among themselves and between them and the gross ones. So there is no contradiction in the statement that infinite-times-infinite souls reside in the innumerable space-points *(pradeśa)* of the universe.

See, Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* explanation to *sūtra* 5-15. p. 193-194.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

सव्वेसिं जीवाणं सेसाणं तह य पुग्गलाणं च ।
जं देदि विवरमखिलं तं लोए हवदि आयासं ॥ (90)

लोक में जीवों को और पुद्गलों को, वैसे ही शेष समस्त द्रव्यों को जो सम्पूर्ण अवकाश देता है, वह आकाश है।

In the universe *(loka)*, that which provides inclusive accommodation *(avagāha, avakāśa)* to the souls *(jīva)* and the matter *(pudgala)*, besides to the remaining substances *(dravya)*, is the substance-of-space *(ākāśa)*.

In the universe *(loka)* comprising six substances *(dravya)*, the substance-of-space *(ākāśa dravya)* is the instrumental-cause *(nimitta kāraṇa)* of providing inclusive accommodation to the remaining five substances.

A doubt is raised. In the universe *(loka)*, there are infinite-times-infinite souls *(jīva)*. The matter *(pudgala)* are infinite times the number of souls *(jīva)*. How is it possible for the space *(ākāśa)*, of innumerable *(asaṃkhyāta)* space-points *(pradeśa)*, to provide room to all the souls *(jīva)* and the matter *(pudgala)*? The answer is that even the material *(mūrta)* objects have the nature of getting

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accommodated and of getting transformed into subtle forms. As the lights from many lamps in a room intermingle without causing obstruction to each other, in the same manner, the material *(mūrta)* objects can get accommodated in the same space at the same time. It should be understood in this manner from the authority of the Scripture also: "The universe is densely (without inter-space) filled with variety of infinite-times-infinite forms of matter *(pudgala)* of subtle *(sūkṣma)* and gross *(sthūla)* nature in all directions."

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 176-177.

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इदि पढमो छद्दव्व-पंचत्थिकायाधियारो समत्तो

This concludes the First Section on six substances *(dravya)* including five with bodily-existence *(pañcāstikāya)*.

आसव-बन्धण-संवर-णिज्जर-मोक्खो सपुण्णपावा जे ।
जीवाजीवविसेसा ते वि समासेण पभणामो ॥ (28)

गाथा भावार्थ – अब जो आस्रव, बन्ध, संवर, निर्जरा, मोक्ष, पुण्य तथा पाप ऐसे सात पदार्थ, जो जीव तथा अजीव के ही भेदरूप हैं, इनको भी संक्षेप से कहते हैं।

The subdivisions of the soul *(jīva)* and the non-soul *(ajīva)*, namely, influx *(āsrava)*, bondage *(bandha)*, stoppage *(saṃvara)*, gradual dissociation *(nirjarā)*, liberation *(mokṣa)*, merit *(puṇya)*, and demerit *(pāpa)* are described, in brief, next.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

जीवाजीवा भावा पुण्णं पावं च आसवं तेसिं ।
संवरणिज्जरबंधो मोक्खो य हवंति ते अट्ठा ॥ (108)

जीव और अजीव – ये दो भाव (अर्थात् मूल पदार्थ) तथा उन दो के पुण्य, पाप और आस्रव, संवर, निर्जरा, बंध और मोक्ष, वे (नव) पदार्थ (भाव, अर्थ) होते हैं।

The two (main) objects *(padārtha, bhāva)* are the soul *(jīva)* and the non-soul *(ajīva)*, and due to these are the (seven) objects – merit *(puṇya)*, demerit *(pāpa)*, influx *(āsrava)*, stoppage *(saṃvara)*, dissociation *(nirjarā)*, bondage *(bandha)*, and liberation *(mokṣa)*; these are the nine objects *(padārtha, bhāva)*.

The nine objects *(padārtha, bhāva)* are the soul *(jīva)*, the non-soul *(ajīva)*, merit *(puṇya)*, demerit *(pāpa)*, influx *(āsrava)*, stoppage *(saṃvara)*, dissociation *(nirjarā)*, bondage *(bandha)*, and liberation *(mokṣa)*.

That which has consciousness *(cetanatva)* as its mark *(lakṣaṇa)* is the substance of soul *(jīva)*. That which has non-consciousness or lifelessness *(acetanya)* as its mark *(lakṣaṇa)* is the substance of non-soul *(ajīva)*. The non-soul *(ajīva)* substances are five: the matter *(pudgala)*, the medium-of-motion *(dharma)*, the medium-of-rest *(adharma)*, the space *(ākāśa)*, and the time *(kāla)*. The soul *(jīva)* and the non-soul *(ajīva)* are the two fundamental substances which have their own independent existence *(astitva)* and nature *(svabhāva)*.

The other seven objects *(padārtha, bhāva)* are due to the intermingling *(saṃyoga)* of the soul *(jīva)* and the matter *(pudgala)*.

The auspicious *(śubha)* dispositions *(bhāva)* of the soul *(jīva)*, like giving of gifts *(dāna)* or worship of Lord Jina, constitute psychic-merit *(bhāva-puṇya)*; the resulting bondage of the soul *(jīva)* with pleasant-feeling *(sātāvedanīya)* karmas is material-merit *(dravya-puṇya)*.

The inauspicious *(aśubha)* dispositions *(bhāva)* of the soul *(jīva)*, like attachment *(rāga)* and aversion *(dveṣa)*, constitute psychic-demerit *(bhāva-pāpa)*; the resulting bondage of the soul *(jīva)* with unpleasant-feeling *(asātāvedanīya)* karmas is material-demerit *(dravya-pāpa)*.

The dispositions *(bhāva)* of the soul *(jīva)*, tinged with delusion *(moha)*, attachment *(rāga)* and aversion *(dveṣa)*, constitute psychic-influx *(bhāvāsrava)*; the resulting influx *(āsrava)* of the karmas into the soul *(jīva)* is material-influx *(dravyāsrava)*.

The stoppage of dispositions *(bhāva)* of the soul *(jīva)*, tinged with delusion *(moha)*, attachment *(rāga)* and aversion *(dveṣa)*, constitutes psychic-stoppage *(bhāvasaṃvara)*; the resulting stoppage *(saṃvara)* of influx of new karmas into the soul *(jīva)* is material-stoppage *(dravyasaṃvara)*.

With increasing purity, the soul *(jīva)* engages in the twelve kinds of austerities *(tapa)* to subdue the power of and attain dissociation of the already-bound karmas; this is psychic-dissociation *(bhāva-nirjarā)*. The actual dissociation of the karmas is material-dissociation *(dravyanirjarā)*.

The dispositions *(bhāva)*, resulting from delusion *(moha)*, attachment *(rāga)* and aversion *(dveṣa)*, which impart greasiness *(snigdhatā)* to the soul *(jīva)* is the psychic-bondage *(bhāva-bandha)*. Due to the psychic-bondage *(bhāvabandha)*, the soul *(jīva)* and the karmas get bound with each other – as the particles of dust stick onto the oily body of a man. This intermingling *(saṃyoga)* of the soul *(jīva)* and the material-karmas *(dravya-karma)* in the same space-points *(pradeśa)* is the material-bondage *(dravyabandha)*.

The dispositions *(bhāva)* of the soul *(jīva)* that have the power to dissociate it completely from all karmas and thus transform it into its pure state constitute the psychic-liberation *(bhāvamokṣa)*. The state of the soul *(jīva)* that is completely rid of all karmas is the material-liberation *(dravyamokṣa)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 210-212.

Ācārya Umāsvāmī's *Tattvārthasūtra:*

जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥ **(1-4)**

जीव, अजीव, आस्रव, बन्ध, संवर, निर्जरा और मोक्ष – ये सात तत्त्व हैं।

The soul – *jīva*, the non-soul – *ajīva*, influx – *āsrava*, bondage – *bandha*, stoppage – *saṃvara*, gradual dissociation – *nirjarā*, and liberation – *mokṣa*, constitute the reality *(tattva)*.

The soul *(jīva)* is characterized by consciousness *(cetanā)*.

Consciousness has knowledge *(jñāna),* etc., as its signs. The non-soul *(ajīva)* has characteristics opposite to the soul *(jīva)*. The inflow of auspicious *(śubha)* and inauspicious *(aśubha)* karmic matter into the soul is influx *(āsrava)*. The intermingling in the same space-points *(pradeśa)* of the soul and the karmas is bondage *(bandha)*. The blockage of influx *(āsrava)* of karmic matter into the soul is stoppage *(saṃvara)*. Separation or falling off of a part of karmic matter from the soul is dissociation *(nirjarā)*. The complete annihilation of all karmic matter bound with the soul is liberation *(mokṣa)*. These are described in detail later on. The soul *(jīva)* is mentioned first in the *sūtra* as all fruits are experienced by it. The non-soul *(ajīva)* is mentioned next as it is of service to the soul *(jīva)*. Influx *(āsrava)* is mentioned next as it concerns both the soul *(jīva)* and the non-soul *(ajīva)*. Bondage *(bandha)* comes next as it follows influx *(āsrava)*. As there is no bondage for one who is well shielded, hence stoppage *(saṃvara)* is the opposite of bondage *(bandha)*; stoppage, therefore, is mentioned next to bondage. Dissociation *(nirjarā)* takes place after stoppage *(saṃvara)* and hence it is mentioned next. As liberation *(mokṣa)* is the final outcome, it is mentioned last.

Merit *(puṇya)* and demerit *(pāpa)* must be included in the *sūtra* as some learned commentators have spoken of nine categories. No, it is not necessary; these – merit *(puṇya)* and demerit *(pāpa)* – are implied in influx *(āsrava)* and bondage *(bandha)*. But then the mention of influx *(āsrava),* etc., is also unnecessary as these are included in the soul *(jīva)* and the non-soul *(ajīva)*. No, it is not unnecessary. Liberation *(mokṣa)* is the main theme of the work so these must be mentioned. Liberation *(mokṣa)* is preceded by the cycle of births and deaths and influx *(āsrava)* and bondage *(bandha)* are the main causes of transmigration. Stoppage *(saṃvara)* and dissociation *(nirjarā)* are the chief causes of liberation. Hence these are mentioned severally.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 8-10.

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Ācārya Kundakunda's *Samayasāra:*

भूदत्थेणाभिगदा जीवाजीवा य पुण्णपावं च ।
आसवसंवरणिज्जरबंधो मोक्खो य सम्मत्तं ॥ **(1-13-13)**

शुद्ध निश्चयनय से जाने हुए जीव, अजीव, पुण्य, पाप, आस्रव, संवर, निर्जरा, बन्ध और मोक्ष ये नवतत्त्व सम्यक्त्व हैं। (अभेदोपचार से सम्यक्त्व का विषय और कारण होने से सम्यक्त्व हैं अथवा शुद्धनय से नवतत्त्वों को जानने से आत्मा की अनुभूति होती है, अतः सम्यक्त्व हैं।)

Comprehension of the nine objects-of-the-reality *(nava-tattva)* – soul *(jīva)*, non-soul *(ajīva)*, merit *(puṇya)*, demerit *(pāpa)*, influx *(āsrava)*, stoppage *(saṃvara)*, dissociation *(nirjarā)*, bondage *(bandha)*, and liberation *(mokṣa)* – constitutes right-belief *(samyaktva)* from the pure *niścaya naya*. (Being the focal point of right belief these nine objects, indiscretely, are said to constitute right belief; or else, from the point-of-view of pure *niścaya naya*, since the knowledge of these nine objects results in the realization of the Real Self, these constitute right belief.)

Jain, Vijay K. (2022),
Ācārya Kundakunda's Samayasāra, Second Edition, p. 16.

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आसवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ ।
भावासवो जिणुत्तो कम्मासवणं परो होदि ॥ (29)

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

Lord Jina has expounded that the transformations *(pariṇāma)* in the soul that are instrumental in causing the influx *(āsrava)* of the karmas is to be known as the psychic (subjective) influx – *bhāvāsrava*. The actual influx of the material-karmas, like the knowledge-obscuring *(jñānāvaraṇīya)*, is to be known as the material (objective) influx – *dravyāsrava*.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

कायवाङ्मनःकर्म योगः ॥ (6-1)

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

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

स आस्रवः ॥ (6-2)

वह योग आस्रव है।

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

शुभः पुण्यस्याशुभः पापस्य ॥ **(6-3)**

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

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

What is auspicious activity – *śubhayoga* – and what is inauspicious activity – *aśubhayoga*? Killing, stealing, copulation, etc., are inauspicious bodily-activities. Falsehood, harsh and uncivil language, etc., are inauspicious speech-activities. Thoughts of violence, envy, calumny, etc., are inauspicious thought-activities. The opposite of these are auspicious bodily-activities, speech-activities and thought-activities. How is activity classified into auspicious or inauspicious? That activity *(yoga)* which is the consequence of virtuous disposition *(pariṇāma)* is auspicious *(śubha)* activity. That activity *(yoga)* which is the consequence of wicked disposition *(pariṇāma)* is inauspicious *(aśubha)* activity. The distinction is not based on whether the activity is the cause of engendering either the auspicious *(śubha)* or the inauspicious *(aśubha)* karmas. If it were so, there would be no virtuous activity as bondage of any kind of karmas is undesirable and even virtuous activities are admitted to be the cause of bondage of karmas, like the knowledge-obscuring karmas. Therefore the purity or impurity of the disposition behind the activity, as mentioned above, is the appropriate mark *(lakṣaṇa)* of the auspicious or inauspicious activity. That which purifies the soul or by which the soul is purified is merit *(puṇya)*; merit is the cause of happy-feeling

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(sātā-vedanīya), etc. That which sullies the soul is demerit *(pāpa)*; demerit is the cause of unhappy-feeling *(asātā-vedanīya)*, etc.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 231-235.

Ācārya Kundakunda's *Pravacanasāra:*

परिणमदि जदा अप्पा सुहम्मि असुहम्मि रागदोसजुदो ।
तं पविसदि कम्मरयं णाणावरणादिभावेहिं ॥ **(2-95)**

जिस समय यह आत्मा राग–द्वेष भावों सहित हुआ शुभ–अशुभ भावों में परिणमन करता है, उसी समय ज्ञानावरणादि आठ कर्मरूप होकर वह कर्मरूपी धूलि इस आत्मा में उसके योगों द्वारा प्रवेश करती है।

When the soul *(jīva)* is engaged in dispositions of attachment *(rāga)* and aversion *(dveṣa)* and thereby undertakes auspicious *(śubha)* or inauspicious *(aśubha)* activities, at the same time, the dust of karmic matter enters into the soul *(jīva)* in form of karmas, like the knowledge-obscuring *(jñānāvaraṇīya)* karma.

During the rainy season when the earth is awash, physical matter of various kinds present in the soil, with the instrumentality of rain-water but due to own power, gets itself transformed into newborn green grass and small green-yellow sprouts and leaves. Similarly, when the soul *(jīva)* is sullied by attachment *(rāga)* or aversion *(dveṣa)* resulting in auspicious *(śubha)* or inauspicious *(aśubha)* activities, with the instrumentality of the soul's auspicious *(śubha)* or inauspicious *(aśubha)* activities but due to own power, the karmic matter gets itself transformed into karmas, like the knowledge-obscuring *(jñānāvaraṇiya)* karma. This establishes the fact that the karmic matter, by its own nature, is the doer

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(kartā) of various kinds of karmas; the soul *(jīva)* is not the doer of karmas.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, p. 127-128.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

सुहपरिणामो पुण्णं असुहो पावं ति हवदि जीवस्स ।
दोह्णं पोग्गलमेत्तो भावो कम्मत्तणं पत्तो ॥ **(132)**

जीव के शुभ परिणाम पुण्य हैं और अशुभ परिणाम पाप हैं, उन दोनों के द्वारा पुद्गलमात्र भाव (द्रव्यपिण्डरूप ज्ञानावरणादि) कर्मपने को प्राप्त होते हैं।

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

From the impure transcendental point-of-view *(aśuddha niścaya naya)*, the soul *(jīva)* is the substantive-cause *(upādāna kāraṇa)* of its auspicious *(śubha)* or the inauspicious *(aśubha)* modifications *(pariṇāma)*. From the empirical point-of-view *(vyavahāra naya)* – *anupacarita asadbhūta vyavahāra naya* – these modifications *(pariṇāma)* are the instrumental cause *(nimitta kāraṇa)* of the fresh material-merit *(dravya-puṇya)* and material-demerit *(dravya-pāpa)*. For the same reason these modifications *(pariṇāma)* are termed as psychic-merit *(bhāva-puṇya)* and psychic-demerit *(bhāva-pāpa)*. Again, from the transcendental point-of-view *(niścaya naya)*, the material-merit *(dravya-puṇya)* and material-demerit *(dravya-pāpa)* are caused by the karmic-

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molecules *(kārmaṇa vargaṇā)* fit to turn into the karmas. But from the empirical point-of-view *(vyavahāra naya)* – *anupacarita asadbhūta vyavahāra naya* – these are caused by the auspicious *(śubha)* or the inauspicious *(aśubha)* modifications *(pariṇāma)* of the soul *(jīva)*. The material-karmas that result in pleasant-feeling *(sātā-vedanīya)*, etc., are material-merit *(dravya-puṇya)* and those that result in unpleasant-feeling *(asātā-vedanīya)*, etc., are material-demerit *(dravya-pāpa)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 246-247.

Ācārya Samantabhadra's *Āptamīmāṃsā:*

विशुद्धिसंक्लेशाङ्गं चेत् स्वपरस्थं सुखासुखम् ।
पुण्यपापास्त्रवौ युक्तौ न चेद्व्यर्थस्तवार्हतः ॥ (95)

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

When pleasure and pain in oneself and in others are due to the limbs *(aṅga)* of the auspicious kind of disposition *(viśuddhi)*[1], these are causes of the influx of meritorious-karmas *(puṇya)*. When pleasure and pain in oneself and in others are due to the limbs of the inauspicious kind of

1. The auspicious kind of disposition *(viśuddhi)* is due to the virtuous *(dharmya)* and pure *(śukla)* kinds of concentration *(dhyāna)*. There are three limbs *(aṅga)* of the auspicious kind of disposition – its cause *(kāraṇa)*, its effect *(kārya)*, and its own-nature *(svabhāva)*.

disposition *(saṃkleśa)*[1], these are causes of the influx of demeritorious-karmas *(pāpa)*. O Lord! In your view, if pleasure and pain in oneself and in others are not due to the auspicious or inauspicious kinds of dispositions then there cannot be influx of either meritorious or demeritorious karmas; these do not yield any fruit.

Jain, Vijay K. (2016),
Ācārya Samantabhadra's Āptamīmāṃsā, p. 148.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो ।
चित्तम्हि णत्थि कलुसं पुण्णं जीवस्स आसवदि ॥ (135)

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

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

अरहंत सिद्धसाहुसु भत्ती धम्मम्मि जा य खलु चेट्ठा ।
अणुगमणं पि गुरूणं पसत्थरागो त्ति वुच्चंति ॥ (136)

अर्हंत–सिद्ध–साधुओं के प्रति भक्ति, धर्म में यथार्थतया चेष्टा और गुरुओं का अनुगमन, वह 'प्रशस्त राग' कहलाता है।

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1. The inauspicious kind of disposition *(saṃkleśa)* is due to the sorrowful *(ārta)* and cruel *(raudra)* kinds of concentration *(dhyāna)*. This too has three limbs *(aṅga)* – its cause *(kāraṇa)*, its effect *(kārya)*, and its own-nature *(svabhāva)*.

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Commendable-attachment *(praśasta-rāga)* entails:
1) devotion *(bhakti)* towards the *'Arhat'* (Supreme Lords Jina), the *'Siddha'* (the liberated souls), and the *'Sādhu'* (the ascetics), 2) involvement, with dedication, in pious activities, and 3) following the 'Masters' *(guru)*.

तिसिदं बुभुक्खिदं वा दुहिदं दट्ठूण जो दु दुहिदमणो ।
पडिवज्जदि तं किवया तस्सेसा होदि अणुकंपा ॥ (137)

तृषातुर, क्षुधातुर अथवा दु:खी को देखकर जो जीव मन में दु:ख पाता हुआ उसके प्रति करुणा से वर्तता है, उसकी वह अनुकम्पा है।

The soul *(jīva)* that is grieved at the sight of the thirsty, the hungry and the miserable, and provides succour for them, is with compassion *(anukampā)*.

कोधो व जदा माणो माया लोभो व चित्तमासेज्ज ।
जीवस्स कुणदि खोहं कलुसो त्ति य तं बुधा वेंति ॥ (138)

जब क्रोध, मान, माया अथवा लोभ चित्त का आश्रय पाकर जीव को क्षोभ करते हैं, तब उसे ज्ञानी 'कलुषता' कहते हैं।

When these – anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)* – overwhelm the heart and cause agitation *(kṣobha)*, the knowledgeable call it evil-inclinations *(kaluṣatā)* in the soul *(jīva)*.

चरिया पमादबहुला कालुस्सं लोलदा य विसयेसु ।
परपरितावपवादो पावस्स य आसवं कुणदि ॥ (139)

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

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

सण्णाओ य तिलेस्सा इंदियवसदा य अत्तरुद्दाणि ।
णाणं च दुप्पउत्तं मोहो पापप्पदा होंति ॥ (140)

(चारों) संज्ञाएँ, तीन अशुभ लेश्याएँ, इन्द्रियवशता, आर्त–रौद्रध्यान, दु:प्रयुक्त ज्ञान (दुष्ट–रूप से अशुभ कार्य में लगा हुआ ज्ञान) और मोह – (ये भाव) पापप्रद हैं।

The four instincts *(saṃjñā)*, the three (inauspicious) thought-complexions *(leśyā)*, sense-domination, sorrowful *(ārta)* and cruel *(raudra)* meditation *(dhyāna)*, knowledge-application in deplorable activities, and delusion *(moha)*, are dispositions *(bhāva)* that cause demerit *(pāpa)*.

Severe delusion *(moha)* is the cause of the four instincts *(saṃjñā)*: 1) food *(āhāra)*, 2) fear *(bhaya)*, 3) copulation *(maithuna)*, and 4) attachment to possessions *(parigraha)*.

The activities *(yoga)* stained with severe passions *(kaṣāya)* cause the three inauspicious *(aśubha)* thought-complexions *(leśyā)*: 1) black *(kṛṣṇa)*, 2) blue *(nīla)*, and 3) dove-grey *(kāpota)*.

The rise of excessive attachment *(rāga)* and aversion *(dveṣa)* results in sense-domination.

These, attachment *(rāga)* and aversion *(dveṣa)*, result also in four types of sorrowful *(ārta)* meditation *(dhyāna)*: 1) relating to removal of disagreeable *(amanojñya)* objects, 2) relating to gain of agreeable *(manojñya)* objects, 3) relating to removal of pain *(vedanā)*, and 4) wish for enjoyment *(nidāna)*. Passions *(kaṣāya)* result in four types of cruel *(raudra)* meditation *(dhyāna)*: 1) relating to injury *(hiṃsā)*, 2) relating to untruth *(asatya)*, 3)

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relating to stealing *(steya)*, and 4) relating to safeguarding of possessions *(viṣayasaṃrakṣaṇa)*.

Knowledge-application in deplorable activities means getting involved in purposeless and inauspicious activities.

Delusion *(moha)* means obscuration of the ability to distinguish between what is desirable and what is not. The rise of the perception-deluding *(darśana-mohanīya)* and conduct-deluding *(cāritra-mohanīya)* karmas are the causes of delusion *(moha)*.

The above dispositions *(bhāva)* cause the influx-of-demerit – *bhāva-pāpāsrava*. This *bhāva-pāpāsrava* turns into influx of the karmic matter of demerit – *dravya-pāpāsrava*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 251-258.

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मिच्छत्ताविरदिपमादजोगकोहादओऽथ विण्णेया ।
पण पण पणदस तिय चदु कमसो भेदा दु पुव्वस्स ॥ (30)

गाथा भावार्थ – अब प्रथम जो भावास्रव है उसके मिथ्यात्व, अविरति, प्रमाद, योग और क्रोध आदि कषाय, ऐसे पाँच भेद जानने चाहिए और मिथ्यात्व आदि के क्रम से पाँच, पाँच, पन्द्रह, तीन, और चार भेद समझने चाहिए। अर्थात् मिथ्यात्व के पाँच भेद, अविरति के पाँच भेद, प्रमाद के पन्द्रह भेद, योग के तीन भेद और क्रोध आदि कषायों के चार भेद जानने चाहिए।

The first of these, the psychic influx *(bhāvāsrava)*, as an antecedent to bondage, is due to the five reasons: wrong belief *(mithyātva)*, non-abstinence *(avirati)*, negligence *(pramāda)*, activity *(yoga)*, and passions *(kaṣāya)*. These are of five, five, fifteen, three, and four kinds, respectively.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ (9-1)

मिथ्यादर्शन, अविरति, प्रमाद, कषाय और योग – ये पाँच बन्ध के हेतु (कारण) हैं।

Wrong-belief *(mithyādarśana)*, non-abstinence *(avirati)*, negligence *(pramāda)*, passions *(kaṣāya)* and activities *(yoga)* are the causes of bondage *(bandha)*.

Wrong-belief *(mithyādarśana)* has been explained in *sūtra* 1-2: 'Belief in substances ascertained as these are is right faith

(samyagdarśana)'. And, wrong-belief *(mithyādarśana)* is just the opposite of right faith *(samyagdarśana)*. Also, in context of influx *(āsrava)*, while describing the twenty-five activities, *mithyātva* or wrong-belief *(mithyādarśana)* has been described (see *sūtra* 6-5). Abstinence *(virati)* has been described. Non-abstinence *(avirati)* must he understood to be the opposite of abstinence. Negligence *(pramāda)*[1] involves misinterpretation of the Scripture and the injunctions contained therein, and indifference to observe the injunctions (see *sūtra* 6-5). It is indifference to laudable activities. The passions *(kaṣāya)* – anger, pride, deceitfulness and greed – with their subdivisions have been explained (see *sūtra* 6-5). Activities *(yoga)* have been explained as three, namely, bodily activity, mental activity and speech activity (see *sūtra* 6-1).

Wrong belief *(mithyādarśana)* is of two kinds, natural – *naisargika,* and derived from teaching – *paropadeśapūrvaka*. On the rise of the karma leading to wrong belief *(mithyādarśana)*, the manifestation of wrong belief, without teaching by others, in the true nature of reality is the first variety – *naisargika*. The second variety is derived from teaching by others – *paropadeśapūrvaka*. It is of four kinds, namely *kriyāvādi, akriyāvādi, ajñānika* and *vainayika*. Or it is of five kinds – absolutistic *(ekānta)*, contrary *(viparyaya)*, scepticism *(saṃśaya)*, non-discriminating or superficial *(vainayika)* and ignorant *(ajñānika)*. The identification of a thing and its attribute as 'this alone' or 'thus only' is absolutistic *(ekānta) mithyādarśana*. Examples of absolutistic *(ekānta) mithyādarśana* are to believe that supreme being alone is everything (the whole universe), or everything is permanent, or everything is momentary. The following are examples of contrary

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

(viparyaya) mithyādarśana: 'an ascetic with material possessions is a passionless saint,' 'the Omniscient Lord takes morsels of food,' and 'women attain liberation'. The indecisive view, 'whether the three gems of right faith, right knowledge and right conduct lead to emancipation or not,' is an example of scepticism *(saṃśaya) mithyādarśana*. 'All gods are one,' and 'all religions are the same,' are examples of non-discriminating or superficial *(vainayika) mithyādarśana*. Incapacity to examine what is good and what is not good to oneself is ignorant *(ajñānika) mithyādarśana*. To quote from the Scripture: "There are one hundred and eighty kinds of *kriyāvādī*, eighty-four kinds of *akriyāvādī*, sixty-seven kinds of *ajñānika* and thirty-two kinds of *vainayika*." (see *'Gommaṭasāra-karmakāṇḍa'*, verse 876.)

Non-abstinence *(avirati)* is of twelve kinds, relating to the six classes of embodied souls or beings and the six senses, mind included. The six types of living beings are the five kinds of immobile beings, namely earth, water, fire, air and plants, and the mobile beings. The sixteen passions and the nine quasi-passions, together, make up twenty-five passions *(kaṣāya)*. There is slight difference between the passions *(kaṣāya)* and the quasi-passions *(nokaṣāya)*. But the difference is not relevant here, so these are grouped together. Activities *(yoga)* are of thirteen kinds. Mental activities *(manoyoga)* are four, namely true, false, both true and false, and neither true nor false. Speech-activities *(vacanayoga)* also are four. Bodily activities *(kāyayoga)* are five. These make up thirteen. Activities *(yoga)* are also of fifteen kinds as it is possible for the accomplished ascetic in *pramattasaṃyata guṇasthāna* to attain the two activities of the *āhārakakāyayoga* and the *āhārakamiśrakāyayoga*. Negligence *(pramāda)* is of several kinds. It is with regard to the fivefold regulation of activities, threefold self-control, eight kinds of purity, ten kinds of moral virtues, and so on.

These – wrong-belief *(mithyādarśana)*, non-abstinence *(avirati)*, etc. – are the five causes of bondage, whether concurrently or

severally. In case of the wrong-believer *(mithyādṛṣṭi)* all the five causes operate. In case of those in the second *(sāsādana-samyagdṛṣṭi)*, the third *(samyagmithyādṛṣṭi)* and the fourth *(asaṃyatasamyagdṛṣṭi) guṇasthāna*, the four causes commencing from non-abstinence *(avirati)* operate. In case of those in the fifth *(saṃyatāsaṃyata) guṇasthāna*, combination of non-abstinence *(avirati)* and abstinence *(virati)*, negligence *(pramāda)*, passions *(kaṣāya)* and activities *(yoga)* operate. In case of the ascetic in the sixth *(pramattasaṃyata) guṇasthāna*, the three, negligence *(pramāda)*, passions *(kaṣāya)* and activities *(yoga)* operate. In case of the ascetic in the seventh *(apramattasaṃyata)*, the eighth *(apūrvakaraṇa)*, the ninth *(anivṛttibādarasāmparāya)* and the tenth *(sūkṣmasāmparāya) guṇasthāna*, only two, activities *(yoga)* and passions *(kaṣāya),* operate. In case of the ascetic in the eleventh *(upaśāntakaṣāya)*, twelfth *(kṣīṇakaṣāya)* and thirteenth *(sayogakevalī) guṇasthāna*, only one, activities *(yoga)*, operate. In the last stage – *ayogakevalī* – there is no cause for bondage.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 307-309.

Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

हेदू चदुव्वियप्पो अट्ठवियप्पस्स कारणं भणिदं ।
तेसिं पि य रागादी तेसिमभावे ण बज्झंति ॥ (149)

(द्रव्यमिथ्यात्वादि) चार प्रकार के हेतु आठ प्रकार के कर्मों के कारण कहे गए हैं, उनके भी (जीव के) रागादिभाव कारण हैं, रागादिभावों के अभाव में (जीव से कर्म) नही बंधते हैं।

Four causes have been mentioned for bondage of the eight kinds of karmas. These four causes are due to the soul's dispositions of attachment, etc. Without such dispositions, the soul does not get into bondage *(bandha)*.

The Scripture outlines four causes – wrong-belief *(mithyādarśana)*, non-abstinence *(avirati)*, passions *(kaṣāya)* and activities *(yoga)* – for bondage *(bandha)* of the eight kinds of karmas. Now, these four causes arise due to the soul's dispositions of attachment, etc. Without such dispositions, the soul does not get into bondage with the karmas. Mere presence of the karmic-molecules *(pudgala)* of wrong-belief *(mithyādarśana)*, non-abstinence *(avirati)*, passions *(kaṣāya)* and activities *(yoga)*, does not result in bondage of the soul. The soul's dispositions of attachment, etc., are the real cause of bondage *(bandha)*.

Belief in substances ascertained as these are is right faith *(samyagdarśana)*. Wrong-belief *(mithyādarśana)* is the opposite of right faith *(samyagdarśana)*.

Abstinence *(virati)* is desisting from injury *(hiṃsā)*. Non-abstinence *(avirati)* must he understood to be the opposite of abstinence. Non-abstinence *(avirati)* is of twelve kinds, relating to the six classes of embodied souls or beings, and the six senses, mind included. The six types of living beings are the five kinds of immobile beings, namely, earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied, and the mobile beings.

There are four primary passions *(kaṣāya)* – anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)*. These become sixteen after accounting for their subdivisions. The sixteen passions *(kaṣāya)* and the nine quasi-passions *(nokaṣāya)*, together, constitute twenty-five passions.

Activities *(yoga)* are three: bodily activity *(kāyayoga)*, mental activity *(manoyoga)* and speech activity *(vacanayoga)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 283-284.

Ācārya Kundakunda's *Pravacanasāra:*

रत्तो बंधदि कम्मं मुच्चदि कम्मेहिं रागरहिदप्पा ।
एसो बंधसमासो जीवाणं जाण णिच्छयदो ॥ **(2-87)**

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

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

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, p. 226-227.

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णाणावरणादीणं जोग्गं जं पुग्गलं समासवदि ।
दव्वासवो स णेओ अणेयभेओ जिणक्खादो ॥ (31)

गाथा भावार्थ – ज्ञानावरण आदि आठ कर्मों के योग्य जो पुद्गल आता है उसको द्रव्यास्त्रव जानना चाहिए और वह अनेक भेदों सहित है; ऐसा श्रीजिनेन्द्र देव ने कहा है।

The influx of the particles of matter fit to turn into the eight kinds of karmas, like the knowledge-obscuring *(jñānāvaraṇīya)* karma, is called the material influx *(dravyāsrava)* by Lord Jina; these eight kinds of karmas, again, are of many kinds.

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Ācārya Kundakunda's *Samayasāra:*

अट्ठविहं पि य कम्मं सव्वं पोग्गलमयं जिणा विंति ।
जस्स फलं तं वुच्चदि दुक्खं ति विपच्चमाणस्स ॥ (2-7-45)

आठों प्रकार के समस्त कर्म पुद्गलमय हैं, ऐसा जिनेन्द्रदेव कहते हैं। पक कर उदय में आने वाले जिस कर्म का फल प्रसिद्ध दु:ख है, ऐसा कहा है।

As promulgated by the Omniscient Lord Jina, all the eight kinds of karmas are subtle material particles, and the fruition of these karmas results in the suffering that everyone recognizes.

Jain, Vijay K. (2022),
Ācārya Kundakunda's Samayasāra, Second Edition, p. 31.

Ācārya Umāsvāmī's *Tattvārthasūtra:*

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ॥ (8-4)

पहला अर्थात् प्रकृतिबन्ध ज्ञानावरण, दर्शनावरण, वेदनीय, मोहनीय, आयु, नाम, गोत्र और अन्तराय - इन आठ प्रकार का है।

The nature-bondage *(prakṛtibandha)* is of eight kinds: knowledge-obscuring – *jñānāvaraṇa*, perception-obscuring – *darśanāvaraṇa*, feeling-producing – *vedanīya*, deluding – *mohanīya*, life-determining – *āyuḥ*, name-determining or physique-making – *nāma*, status-determining – *gotra*, and obstructive – *antarāya*.

The first, nature-bondage *(prakṛtibandha)*, must be understood to be of eight kinds. 'Covers' or 'is covered by' is covering *(āvaraṇa)*. This is added to the first two karmas – knowledge-covering *(jñānāvaraṇa)* and perception-covering *(darśanāvaraṇa)*. 'Feels' or 'is felt by' is by the feeling-producing *(vedanīya)* karma. 'Deludes' or 'is deluded by' is by the deluding *(mohanīya)* karma. That by which one takes the mode or life as a hell-being, and so on, is life-determining *(āyuḥ)* karma. 'Name' is that by which the soul is designated, i.e., name-determining *(nāma)* karma. That by which one is called high or low is the status-determining *(gotra)* karma. That which comes between the host and the guest, the giving of gift, and so on, is obstructive *(antarāya)* karma. As the food taken once gets transformed into various things like blood and other fluids, similarly, the karmic-matter taken in by the soul gets transformed into various kinds of karmas, like the knowledge-covering *(jñānāvaraṇa)*, due to the modifications of the soul.

Is there any logic behind the particular sequence given to the eight karmas? Yes, there is. The worldly soul sees, acquires knowledge, and develops belief, in that order. Thus, faith *(darśana)*,

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knowledge *(jñāna)* and right-belief *(samyaktva)* are inherent attributes *(guṇa)* of the soul. These three attributes are complemented by energy *(vīrya)*. Four karmas, called the destructive *(ghāti)* karmas – perception-obscuring *(darśanā-varaṇa)*, knowledge-obscuring *(jñānāvaraṇa)*, deluding *(mohanīya)*, and obstructive *(antarāya)* – are responsible for causing obstruction to these attributes *(guṇa)* of the soul. Although faith *(darśana)* occurs first in the soul of a worldly being, still, for him, knowledge *(jñāna)* is considered more venerable *(pūjya)*. Therefore, knowledge-obscuring *(jñānāvaraṇa)* karma gets precedence over perception-obscuring *(darśanāvaraṇa)* karma. Then deluding *(mohanīya)* karma and obstructive *(antarāya)* karma should be mentioned. Although feeling-producing *(vedanīya)* karma is non-destructive *(aghāti)*, still, in presence of deluding *(mohanīya)* karma that generates attachment and aversion through the senses, it acts like a destructive *(ghāti)* karma and, therefore, placed in midst of destructive *(ghāti)* karmas, before deluding *(mohanīya)* karma. On acquisition of the life-span (*āyuḥ*) in a particular mode *(paryāya)* of existence, the soul acquires body, etc., and status is determined. Thus the sequence of karmas is life-determining (*āyuḥ*), name-determining *(nāma)*, and status-determining *(gotra)*. Obstructive *(antarāya)* karma, although designated as a destructive *(ghāti)* karma, cannot destroy completely the energy *(vīrya)* attribute of the soul, but functions only with the support of life-determining (*āyuḥ*), name-determining *(nāma)*, and status-determining *(gotra)* karmas. Hence, it is placed last in the sequence. (see *'Gommaṭasāra Karmakāṇḍa'*, part-1, p. 9-10, and *'Ṇayacakko'*, verse 83, p. 47).

The main divisions of bondage have been described. The subdivisions are to be described now.

पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदा यथाक्रमम् ॥ (8-5)

उपरोक्त ज्ञानावरणादि आठ कर्मों के अनुक्रम से पाँच, नौ, दो, अट्ठाईस, चार, ब्यालीस, दो और पाँच भेद हैं।

The subdivisions of eight main divisions of bondage are five, nine, two, twenty-eight, four, forty-two, two and five, respectively.

Knowledge-covering *(jñānāvaraṇa)* is of five kinds, perception-covering *(darśanāvaraṇa)* is of nine kinds, feeling-producing *(vedanīya)* is of two kinds, deluding *(mohanīya)* is of twenty-eight kinds, life-determining *(āyuḥ)* is of four kinds, name-determining or physique-making *(nāma)* is of forty-two kinds, status-determining *(gotra)* is of two kinds, and obstructive *(antarāya)* is of five kinds.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 313-315.

The Nature of Influx (*āsrava)*

To begin with *āsrava,* the first thing to grasp is that there can be no bondage of pure mental abstractions, or purely wordy concepts; the word signifies some kind of real fetters, not, indeed, consisting in chains of iron, but of some very subtle and fine kind of matter. It is well to know that nothing but force, in some form or other, is capable of exercising restraint or of holding living beings in the condition of captivity, and that no kind of force is conceivable apart from a substance of some kind or other. The bondage of soul must, therefore, be the bondage of matter, the only substance which is known to enter into interaction with souls, and the obtainment of freedom must consequently imply the removal of the particles of

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this foreign material from the constitution of the ego.

As for the principle of interaction between spirit and matter, observation shows that the soul is liable to be affected, agreeably or otherwise, by all kinds of actions, mental, physical and those concerned with speech. But before the soul can be affected by them it is necessary that they should produce a modification of its substance, that is, a characteristic change in the stage of its feeling-consciousness. But, since no modification of the feeling-consciousness is possible or conceivable in the absence of a material agent reaching and making a deep impression on it, it is certain that matter must be flowing towards the soul with every thought, word and deed, modifying its condition and affecting its states. For it is obvious that apart from matter there is no other substance to enter into interaction with spirit, whence it follows that matter flows towards the soul with every action of the mind and body, including the articulation of sounds and words, i.e., speech.

The first great law of interaction between spirit and matter, accordingly, may be laid down as follows: ***all actions of embodied living beings, whether mental, or physical, including speech, are accompanied by an influx of matter towards the soul.***

Jain, Champat Rai (1975), *The Key of Knowledge,* Fourth Edition, p. 621.

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बज्झदि कम्मं जेण दु चेदणभावेण भावबंधो सो ।
कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ॥ (32)

गाथा भावार्थ – जिन चेतन परिणामों से कर्म बँधता है वह तो भावबन्ध है, और कर्म तथा आत्मा के प्रदेशों का एकमेव होना अर्थात् आत्मा द्वारा पुद्गल कर्मों का ग्रहण करना द्रव्यबन्ध है।

Dispositions of the soul *(ātmā)*, like perverted faith actuated by passions, cause psychic bondage *(bhāva bandha)*, and the inter-penetration of the karmic matter with the space-points *(pradeśa)* of the soul is termed the material bondage *(dravya bandha)*.

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Ācārya Umāsvāmī's *Tattvārthasūtra:*

सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥ (8-2)

जीव कषायसहित होने से कर्म के योग्य पुद्गल परमाणुओं को ग्रहण करता है, वह बन्ध है।

The living being – *jīva,* the soul – actuated by passions *(kaṣāya)*, retains particles of matter *(pudgala)* fit to turn into karmas. This is bondage *(bandha)*.

The soul actuated by passions *(kaṣāya)* is *'sakaṣāya'*. Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the soul retains karmas of duration *(sthiti)* and fruition *(anubhāga)* corresponding to the virulent, mild or

moderate nature of the passions *(kaṣāya)*. How does the soul which is immaterial take in karmic matter? In answer to this question the word *'jīva'* has been used in the *sūtra*. That which lives is *jīva*; the *jīva* has vitality *(prāṇa)* and life *(āyuḥ)*. The phrase *'karmaṇo yogyān'* indicates the *jīva* which is with karmas. Only the *jīva* with karmas is actuated by passions *(kaṣāya)*. The *jīva* without karmas is not actuated by passions *(kaṣāya)*. From this it follows that the association of the *jīva* with karmas is beginningless. This answers the question how the immaterial soul is bound by the material karmas. If we postulate a beginning for bondage, there can be no bondage at all as in case of the liberated souls – the *Siddha* – characterized by utter purity. The second part of the *sūtra* is that the self takes in appropriate particles of matter *(pudgala)* capable of being transformed into karmas. The mention of *'pudgala'* – matter – is intended to declare that karma is matter. By this the view that karma is the unseen potency or invisible, mystical force of the soul is refuted, as the quality of the soul cannot be the cause of transmigration or worldly existence (i.e., bondage). *'Ādatte'* is intended to indicate the relation of cause and effect. Consequently, owing to the potency of wrong-faith, etc., which make the *jīva* fit to take in matter *(pudgala)* and, further, due to its activities *(yoga)*, the *jīva* gets bound with subtle matter capable of turning into karmas and pervading the same space-points as those of the *jīva*. This is called bondage. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also matter present co-extensive with the *jīva* becomes transformed into karmic matter owing to the presence of activities *(yoga)* and passions *(kaṣāya)*. The word *'sa'* is intended to exclude any other meaning of bondage. This is the only meaning of bondage, and there is no other bondage. By this the union between the substance and its qualities is refuted.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 310-311.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

जं सुहमसुहमुदिण्णं भावं रत्तो करेदि जदि अप्पा ।
सो तेण हवदि बद्धो पोग्गलकम्मेण विविहेण ॥ (147)

यदि आत्मा रक्त (विकारी-रागी) वर्तता हुआ उदित, प्रकट हुए शुभ या अशुभ भाव को करता है, तो वह आत्मा उस भाव द्वारा विविध पुद्गलकर्मों से बद्ध होता है।

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

The (worldly) soul *(ātmā)*, from beginningless time, is sullied with bound karmas. When the bound karmas come to fruition, these give rise to dispositions *(bhāva)* of attachment *(rāga)*, etc. The soul *(ātmā)* falls prey to such dispositions *(bhāva)* and engages further in activities, auspicious *(śubha)* and inauspicious *(aśubha)*. Due to the instrumental cause of dispositions *(bhāva)* of attachment *(rāga)*, etc., the soul gets into bondage *(bandha)* with fresh material-karmas *(pudgala karma)*. It means that the soul *(ātmā)* gets into a state of greasiness *(snigdhatā)* due to dispositions of attachment *(rāga)*, etc., and engenders, in itself, auspicious *(śubha)* and inauspicious *(aśubha)* transformation. This is psychic-bondage *(bhāvabandha)*. As the matter-molecules *(pudgala)*, turned into auspicious *(śubha)* and inauspicious *(aśubha)* karmas, get into reciprocal *(anyonya)* bondage with the soul *(ātmā)*, the material-bondage *(dravyabandha)* takes place.
The soul *(ātmā)* that is rid of dispositions *(bhāva)* of attachment *(rāga)* and aversion *(dveṣa)* does not get bound with new material-karmas *(dravyakarma)*. This establishes the fact that the cause of material-bondage *(dravyabandha)* is psychic-bondage *(bhāva-bandha)*.

Impure-cognition *(aśuddhopayoga)* of the soul *(jīva)* in form of attachment *(rāga)* is the real bondage – psychic-bondage *(bhāva-bandha)*; material-bondage *(dravyabandha)* is conventional bondage. In real sense, the karmic matter, by its own nature, is the doer *(kartā)* of various kinds of material-karmas; the soul *(jīva)* is not the doer *(kartā)* of the material-karmas.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 277-278.

Ācārya Kundakunda's *Pravacanasāra:*

उपयोगो यदि हि शुभः पुण्यं जीवस्य संचयं याति ।
अशुभो वा तथा पापं तयोरभावे न चयोऽस्ति ॥ **(2-64)**

आत्मा के जो निश्चयकर दान-पूजा-क्रियादि रूप चैतन्य-विकारमय अशुद्ध परिणाम - शुभोपयोग - होता है उस समय साता को उत्पन्न करने वाला पुण्य-रूप पुद्गल-वर्गणा पिण्ड इकट्ठा होकर आत्मा के प्रदेशों में बन्धपने को प्राप्त होता है अथवा उसी प्रकार जिस समय आत्मा के मिथ्यात्व-विषय-कषायादि रूप अशुभोपयोग होता है तो असाता को करने वाला पाप-रूप पुद्गल-वर्गणा पिण्ड आकर बन्धता है। उन शुभोपयोग और अशुभोपयोग परिणामों के नाश होने पर परद्रव्य का संचय-रूप बन्ध नहीं होता है।

When the soul *(jīva)* is engaged in auspicious-cognition *(śubhopayoga)*, like giving of gifts and adoration of the Supreme Beings, there is certainly the bondage of meritorious *(puṇya)* karmas. When the soul *(jīva)* is engaged in inauspicious-cognition *(aśubhopayoga)*, like evil passions and sense-gratification, there is certainly the bondage of demeritorious *(pāpa)* karmas. When the soul *(jīva)* is not engaged in either cognition, no bondage of material karmas takes place.

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Impure-cognition *(aśuddhopayoga)* of both kinds – auspicious-cognition *(śubhopayoga)* and inauspicious-cognition *(aśubhopayoga)* – is the cause of bondage of karmas. Only when the soul *(jīva)* is engaged in pure-cognition *(śuddhopayoga)*, there is no bondage of karmas. This establishes the fact that impure-cognition *(aśuddhopayoga)* is the cause of bondage of karmas and pure-cognition *(śuddhopayoga)* is the cause of liberation *(mokṣa)*.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, p. 201.

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संसयविमोहविब्भमविवज्जियं अप्पपरसरूवस्स ।
गहणं सम्मण्णाणं सायारमणेयभेयं तु ॥ (42)

गाथा भावार्थ – आत्मस्वरूप और परपदार्थ के स्वरूप का जो संशय, विमोह (अनध्यवसाय) और विभ्रम (विपर्यय) रूप कुज्ञान से रहित जानना है वह सम्यग्ज्ञान कहलाता है। सम्यग्ज्ञान आकार (विकल्प) सहित है और अनेक भेदों का धारक है।

The knowledge *(jñāna)* of the nature of substances, the soul and the non-soul, rid of the fallacies of doubt *(saṃśaya)*, indefiniteness *(anadhyavasāya* or *vimoha)* and perversity *(viparyaya* or *vibhrama)* is right knowledge *(samyagjñāna)*. The right knowledge is with discernment *(vikalpa)* and is of many kinds.

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EXPLANATORY NOTE

Ācārya Māṇikyanandi's *Parīkṣāmukha Sūtra:*

स्वापूर्वार्थव्यवसायात्मकं ज्ञानं प्रमाणम् ॥ (1-1)

स्व अर्थात् अपने-आपके तथा जिसे किसी अन्य प्रमाण से जाना नहीं है, ऐसे पदार्थ के निश्चय करने वाले ज्ञान को प्रमाण कहते हैं।

The valid-knowledge *(pramāṇa)* is the definitive *(vyavasāyātmaka)* knowledge of the self *(sva)* and of the things not ascertained earlier *(apūrvārtha)*.

The valid-knowledge *(pramāṇa)* is the knowledge of the self *(sva)* as well as the other objects; it illumines the self *(sva)* and the other

objects-of-knowledge *(jñeya)*. The word *'apūrvārtha'* in the *sūtra* indicates that the nature of these had not been ascertained earlier. The word *'vyavasāyātmaka'* points to definiteness in the ascertainment of the objects-of-knowledge *(jñeya)*. The knowledge must be rid of the imperfections of doubt *(saṃśaya)*, indefiniteness *(vimoha* or *anadhya-vasāya)*, and perversity *(viparyaya* or *vibhrama)*.

The Doctrine expounds that the valid-knowledge *(pramāṇa)* is not the cause of knowledge but knowledge itself.

हिताहितप्राप्तिपरिहारसमर्थं हि प्रमाणं ततो ज्ञानमेव तत् ॥ (1-2)

जिस कारण से प्रमाण हित (सुख) की प्राप्ति और अहित (दु:ख) का परिहार (निराकरण) करने में समर्थ है, उस कारण से वह (प्रमाण) ज्ञान ही हो सकता है (अज्ञानरूप सन्निकर्षादिक नहीं)।

Since *pramāṇa* (valid-knowledge) enables one to acquire things favorable and relinquish things unfavorable, therefore, it can be nothing but knowledge *(jñāna)*.

Things 'favorable' are the objects-of-happiness like the garland and cloth, and the causes-of-happiness like the right-knowledge *(samyagdarśana)*. Things 'unfavorable' are the objects-of-misery like the thorn and the causes-of-misery like the false-knowledge *(mithyādarśana)*.

Now, only the knowledge has the capacity to discern between the things favorable and unfavorable. That which does not constitute knowledge, like a pot, lacks this capacity to discern. The valid-knowledge *(pramāṇa)* enables one to acquire things favorable and relinquish things unfavorable. Thus, *pramāṇa* is knowledge *(jñāna)* itself. Those who seek the favorable and relinquish the unfavorable rely on valid-knowledge *(pramāṇa)* and not on their instinct or addiction.

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The *sūtra* refutes the view that the valid-knowledge *(pramāṇa)* is the connection of the senses *(indriya)* with the external objects, termed *sannikarṣa* by the Naiyāyika. This connection, being inanimate *(acetana)*, does not have the capacity to discern between what is favorable and unfavorable or what provides happiness and misery. Only the knowledge *(jñāna),* an attribute *(guṇa)* of the animate *(cetana)* soul *(ātmā)* has the capacity to discern.

तन्निश्चयात्मकं समारोपविरुद्धत्वादनुमानवत् ॥ (1-3)

समारोप (संशय, विपर्यय और अनध्यवसाय) का विरोधी होने से वह (ज्ञान) निश्चयात्मक है; अनुमान के समान।

That [valid-knowledge *(pramāṇa)*] is opposed to the fallacies *(samāropa)* and has definiteness, like the inference *(anumāna)*.

The valid-knowledge *(pramāṇa)* must be rid of the fallacies *(samāropa)* of doubt *(saṃśaya)*, indefiniteness *(vimoha* or *anadhyava-sāya)*, and perversity *(viparyaya* or *vibhrama)*.[1]

Doubt *(saṃśaya)* means swaying of the mind, not being able to assert the true nature of a thing. After acquiring the belief that bondage of the virtuous karmas leads to birth in the heavens, entertaining skepticism about its validity is an instance of doubt *(saṃśaya)*.

Indefiniteness *(vimoha* or *anadhyavasāya)* is vacillation about the real nature of a thing due to the shrouding of the intellect. For example, when we touch something while moving, we are conscious that we have touched something but are unable to determine, with certainty, what it was, our knowledge is enshrouded in

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

indefiniteness. Not being able to appreciate that every substance has infinite attributes, i.e., it is '*anekāntātmaka*', and even opposite attributes exist in it at the same time when viewed from different points-of-view – like its substance *(dravya)*, attribute *(guṇa)* and mode *(paryāya)* – too is a case of indefiniteness.

The cognition of an object as something which is contrary to its true nature is perversity *(viparyaya* or *vibhrama)*. For example, if we perceive nacre to be silver, or a rope to be a snake, we have the knowledge vitiated by perversity.

The valid-knowledge *(pramāṇa)* is free from these three kinds of fallacies *(samāropa)*. When vitiated by these fallacies it no more remains the valid-knowledge *(pramāṇa)* but becomes fallacious-knowledge *(pramāṇābhāsa)*.

The *sūtra* mentions the inference *(anumāna)* as an illustration of the valid-knowledge *(pramāṇa)*. To acquire the knowledge of the object-to-be-proved [the major-term, the probandum (Latin), *sādhya*, *liṅgī*] through a sound means (the middle-term, *sādhana* or *hetu* or *liṅga*) is called the inference *(anumāna)*. The inference *(anumāna)* too constitutes the valid-knowledge *(pramāṇa)*, albeit indirect, as it is free from the three kinds of fallacies *(samāropa)*.

Jain, Vijay K. (2021), *Ācārya Māṇikyanandi's Parīkṣāmukha Sūtra – Essence of the Jaina Nyāya,* p. 6-10.

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra:*

अन्यूनमनतिरिक्तं यथातथ्यं विना च विपरीतात् ।
निःसन्देहं वेद यदाहुस्तज्ज्ञानमागमिनः ॥ **(42)**

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

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

Jain, Vijay K. (2016), *Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra – The Jewel-casket of Householder's Conduct,* p. 65.

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जं सामण्णं गहणं भावाणं णेव कट्टुमायारं ।
अविसेसिदूण अट्ठे दंसणमिदि भण्णए समए ॥ (43)

गाथा भावार्थ – पदार्थों का विशेष अंश ग्रहण नहीं करके अर्थात् पदार्थों का जो सामान्य से सत्तावलोकन-रूप से ग्रहण करना है, उसको परमागम में दर्शन कहा गया है।

Ascertaining the existential nature of the objects – *padārtha* – as these truly are, without going into their particularities (such as size or colour), is termed 'faith' or 'perception' *(darśana)* in the Supremely Holy Jaina Scripture.

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EXPLANATORY NOTE

Right Faith or Perception *(samyaktva, samyagdarśana)*

Faith or *'darśana'* – ascertainment of substances – is a characteristic of the soul *(ātmā)* and when faith becomes right it is called *'samyagdarśana'*. Right faith is the cause for the attainment of liberation *(mokṣa)*. Right faith is the subject only of potential *(bhavya)* souls. Right faith *(samyagdarśana)* is of two kinds – with-attachment *(sarāga)*, and without-attachment *(vītarāga)*. Right faith with-attachment *(sarāga samyagdarśana)* is characterized by signs such as tranquility – *praśama*; incessant fear of worldly existence – *saṃvega*; compassion for the worldly beings – *anukampā*; and keen intellect based on the teaching of the Scripture and the preceptor – *āstikya*. Right faith without-attachment *(vītarāga samyagdarśana)* is solely the purity of the soul. Knowledge of substances, the soul *(jīva)* and the others, as these are, is right knowledge *(samyagjñāna)*. The use of the

adjective *'samyak'* with knowledge wards off faults in knowledge due to doubt *(saṃśaya),* delusion *(vimoha* or *anadhyavasāya)*, and error *(vibhrama* or *viparyaya)*.

Alternatively, right faith *(samyagdarśana)* is the faith in the substances of Reality without these three imperfections – wavering *(cala)*, contamination *(malina)*, and quivering *(agāḍha)*. Right faith *(samyagdarśana)* is said to be wavering *(cala)* when it wavers for a short time. Due to this imperfection the right-believer *(samyagdṛṣṭi)* may perceive Lord Śāntinātha as the bestower of tranquility and Lord Pārśvanātha as the destroyer of calamities. In reality, though, there is no such difference between any of the twenty-four *Tīrthaṅkara*. Right faith *(samyagdarśana)* is said to be contaminated *(malina)* when, for a short time, it gets mired with impurities like doubt *(śaṅkā)*. Right faith *(samyagdarśana)* is said to be quivering *(agāḍha)* when, like the stick in the hand of an old man, it keeps on shaking without leaving the hand. The right-believer *(samyagdṛṣṭi)* with this imperfection may perceive particular temple or idol as his own and some other temple or idol as belonging to others.[1]

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

The external *(bāhya)* causes *(nimitta)* – instrumental causes – of right faith *(samyaktva* or *samyagdarśana)* are the Scripture and the men well-versed in it. Right faith is attained on acquisition of knowledge of substances, souls and non-souls, by reading or listening to the Scripture. The internal *(antaraṅga)* – substantive cause – is the subsidence *(upaśama)*, destruction *(kṣaya)*, or subsidence-cum-destruction *(kṣayopaśama)* of the faith-deluding *(darśanamohanīya)* karmas. When this internal cause is present,

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

right faith *(samyagdarśana)* originates without teaching by others.

Right faith *(samyaktva* or *samyagdarśana)* and right knowledge *(samyagjñāna)* are the harbingers of liberation *(mokṣa)*. However, these must be accompanied by right conduct *(samyakcāritra)* and only the trio of these, called the 'Three Jewels' – *ratnatraya* – constitutes the path to liberation.

See, Jain, Vijay K. (2019), *Ācārya Kundakunda's Niyamasāra*, p. 119-121.

Right Faith is the Seed that Blossoms into the Tree of Liberation

There are nine objects *(padārtha)*, also called *'bhāva'*. The five substances with bodily-existence *(pañcāstikāya)*, together with the substance of time *(kāla)*, are the six substances *(dravya)*. These constitute two objects *(padārtha)*, the soul *(jīva)* and the non-soul *(ajīva)*. Due to the intermingling of the souls *(jīva)* and the matter *(pudgala)*, the other seven objects *(padārtha)* originate.

The acquisition of right-belief in the nine objects *(padārtha)*, as these truly are, is right-perception *(samyaktva, samyagdarśana)*. On destruction of wrong-belief *(mithyātva, mithyādarśana)* emerges right-perception *(samyaktva, samyagdarśana)*. When the soul *(jīva)* is enveloped by wrong-belief *(mithyātva, mithyā-darśana)*, the nature of the nine objects *(padārtha)* appears to be perverted. Right-perception *(samyaktva, samyagdarśana)* is the seed that grows into unshakeable belief in the pure soul-substance that has consciousness *(cetanatva)* as its nature.

On acquisition of right-perception *(samyaktva, samyagdarśana)*, the soul *(jīva)* starts cognizing the nine objects *(padārtha)* without doubt *(saṃśaya)*, indefiniteness *(vimoha* or *anadhyavasāya)*, and perversity *(viparyaya* or *vibhrama)*. Such cognizance of the nine objects *(padārtha)* is right-knowledge *(samyagjñāna)*.

On acquisition of both, right-perception *(samyaktva, samyag-*

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darśana) and right-knowledge *(samyagjñāna)*, the soul *(jīva)* sets aside all misleading paths and starts treading the right path to liberation. Rid of attachment *(rāga)* and aversion *(dveṣa)*, it adopts the disposition of equanimity – *samabhāva* – toward the objects of the senses. This uncontaminated, knowledge-based disposition of the soul is right-conduct *(samyakcāritra)*. Right-conduct *(samyak-cāritra)* is delightful not only for the present but also for the future; it is the seed of the ineffable bliss of freedom from rebirth, i.e., liberation.

See, Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 208.

The Nature of 'Perception'

The soul is also endowed by nature with infinite perception, that is to say, the power of infinite perception is inherent in the very nature of every soul. To realise the full import of what this signifies it is only necessary to understand the nature of perception which is the most wonderful phenomenon of all. For the very moment one opens one's eyes half the visible world stands before one, glowing with light and colour! This is perception; but let us pause for a moment to ask ourselves: how is the miracle effected? Does the outer show get into our being in its entirety, in some way, to become visible to us? No, certainly not; for only some fine currents of vibrations coming from without, are known to pass through the eyes. Does, then, the individual consciousness itself pass out of the eyes to stand in the midst of the fascinating panorama? No, even this is impossible; nor would it explain perceptions if true; for by merely making the perceiving faculty stand in the midst of things we are no nearer the act of perception. Is it not the greatest wonder, then, that the soul can perceive things without moving out of its place and merely through the medium of certain very fine kind of vibrations that reach it through the eye? The fact is that perception only occurs through modification of the perceiving ego,

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and is nothing but a kind of modification (a state of consciousness) of its being. The external stimulus itself plays but a minor part in the psychological function; it merely evokes characteristic response or resonance in the conscious substance, provided the latter attend to it. For if the perceiving faculty be otherwise engaged the incoming stimulus remains quite unproductive of results. It is thus obvious that perception is an *affection* of the ego, a feeling evoked or provoked in its being, that is, a state set up in its substance, by interaction between it and the incoming excitation. Now, if the reader will realize that the interaction between the perceiving consciousness and the incoming excitation does not occur all over the surface or substance of being of the ego, but only in an infinitesimally small and microscopical spot (namely, the point where the subtle external vibrations of light, passing along the fine optic nerve and the still finer filaments of nervous matter that connect that nerve with the soul-substance, comes in contact with the soul), he will be able to form some idea of the incalculable infinity of perception that will be realized if the soul-substance become excited all over its being, at one and the same time. This is why Religion describes the emancipated soul as invested with infinite knowledge and infinite perception, among other divine attributes.

See, Jain, Champat Rai (1975), *The Key of Knowledge,* Fourth Edition, p. 95-97.

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दंसणपुव्वं णाणं छदुमत्थाणं ण दोण्णि उवउग्गा ।
जुगवं जम्हा केवलिणाहे जुगवं तु ते दोवि ॥ (44)

गाथा भावार्थ – छद्मस्थ (अल्पज्ञानी) जीवों के दर्शनपूर्वक ज्ञान होता है, क्योंकि छद्मस्थों के ज्ञान और दर्शन ये दोनों उपयोग एक समय में नहीं होते हैं। तथा जो केवली भगवान् हैं, उनके ज्ञान तथा दर्शन ये दोनों ही उपयोग एक समय में होते हैं।

In souls with imperfect knowledge – *chadmastha* – the two kinds of cognition *(upayoga),* perception *(darśana)* and knowledge *(jñāna)*, do not arise simultaneously; in such souls knowledge arises only after the acquisition of perception. But in the Omniscient Lords both kinds of cognition *(upayoga)*, perception and knowledge, arise simultaneously.

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EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya:*

कारणकार्यविधानं समकालं जायमानयोरपि हि ।
दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥ (34)

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 a relationship of cause and effect between the two, as between the lamp and the light.

Jain, Vijay K. (2012), *Ācārya Amṛtacandra's Puruṣārthasiddhyupāya*, p. 28.

Ācārya Kundakunda's *Niyamasāra:*

जुगवं वट्टइ णाणं केवलणाणिस्स दंसणं च तहा ।
दिणयरपयासतावं जह वट्टइ तह मुणेयव्वं ॥ (160)

जिस प्रकार सूर्य का प्रकाश और ताप एक साथ वर्तता है उसी प्रकार केवलज्ञानी का ज्ञान और दर्शन एक साथ वर्तता है, ऐसा जानना चाहिए। **भावार्थ** – छद्मस्थ जीवों के पहले दर्शन होता है उसके बाद ज्ञान होता है परन्तु केवली भगवान् के दर्शन और ज्ञान दोनों साथ-साथ ही होते हैं।

It should be known that just as the light and the heat manifest simultaneously in the sun, the knowledge *(jñāna)* and the perception *(darśana)* arise simultaneously in the Omniscient – *kevalajñānī*.

To say that faith *(darśana)* is attained after acquisition of knowledge *(jñāna)* is not correct as the two – faith *(darśana)* and knowledge *(jñāna)* – are attained by the soul simultaneously. When the clouds disappear the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence *(upaśama)*, destruction *(kṣaya)* or destruction-cum-subsidence *(kṣayopaśama)* of the faith-deluding *(darśanamohanīya)* karmas, right sensory-knowledge *(matijñāna)* and right scriptural-knowledge *(śrutajñāna)* are attained at the same time due to the removal of wrong sensory- and scriptural-knowledge.[1]

Jain, Vijay K. (2019),
Ācārya Kundakunda's Niyamasāra, p. 271-272.

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

असुहादो विणिवित्ती सुहे पवित्ती य जाण चारित्तं ।
वदसमिदिगुत्तिरूवं ववहारणया दु जिणभणियं ॥ (45)

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

Conduct *(cāritra)*, from the empirical point-of-view *(vyavahāra naya)*, consists in desisting from inauspicious or non-commendable *(aśubha, pāpa)* activities, and engaging in auspicious or commendable *(śubha, puṇya)* activities. Lord Jina has proclaimed that this empirical conduct is observed through the observance of five vows *(vrata)*, five regulations *(samiti)*, and three controls *(gupti)*.

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EXPLANATORY NOTE

The 'Three Jewels' from the Real *(niścaya)* and the Empirical *(vyavahāra)* Points-of-view

Correct perception of the objects-of-knoweldge *(jñeya)* and the knower *(jñāyaka)* – the soul – is right faith *(samyagdarśana)*. Knowing the objects-of-knoweldge *(jñeya)* and the knower *(jñāyaka)* – the soul – as these are, is right knowledge *(samyag-jñāna)*. And to get established in the knowledge-soul, rid of all activity, is right conduct *(samyakcāritra)*. The soul *(ātmā)* is the originator of these three dispositions. There is the unity of the originator and the dispositions. These three dispositions are the

limbs *(aṅga)* of the soul *(ātmā)*, the whole *(aṅgī)*. The disposition of equanimity *(sāmyabhāva)* or restraint *(saṃyama)* that the soul *(ātmā)* attains when established in the Three Jewels of right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)* and right conduct *(samyakcāritra)* is one whole, without parts. The drink made of mango, tamarind and other ingredients has multiplicity of taste and smell, but, on the whole, it has one taste and one smell. Similarly, the disposition of equanimity *(sāmyabhāva)* or restraint *(saṃyama)* although has the Three Jewels, it is one whole, without parts. The one whole disposition of equanimity *(sāmyabhāva)* or restraint *(saṃyama)* is rid of all external substances. It manifests in the concentration *(ekāgratā)* of the ascetic *(muni, śramaṇa)*. It is the path to liberation. The description of the path to liberation as consisting in right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)* and right conduct *(samyakcāritra)* is from the empirical-point-of-view *(vyavahāranaya)*. From the real-point-of-view *(niścayanaya)*, the path to liberation is 'one whole' disposition of equanimity *(sāmyabhāva)* or restraint *(saṃyama)*. Every substance in the world can be seen as consisting of parts and as one whole. Viewing it as consisting of parts is the empirical-point-of-view *(vyavahāranaya)*, and viewing it as one whole is the real-point-of-view *(niścayanaya)*. These two views constitute valid-knowledge *(pramāṇa)*. From the real-point-of-view *(niścayanaya)*, the path to liberation is one – the disposition of equanimity *(sāmyabhāva)* or restraint *(saṃyama)*. From the empirical-point-of-view *(vyavahāranaya)*, the path to liberation is threefold – right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)* and right conduct *(samyakcāritra)*, together. O worthy souls! Tread the path to liberation to attain infinite bliss and light in your soul.

See, Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine, p. 302-303.

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Ācārya Kundakunda's *Pravacanasāra:*

धम्मेण परिणदप्पा अप्पा जदि सुद्धसंपयोगजुदो ।
पावदि णिव्वाणसुहं सुहोवजुत्तो व सग्गसुहं ॥ **(1-11)**

जब आत्मा शुद्ध उपयोग सहित होता है तब मोक्षसुख को पाता है। और जब शुभोपयोगरूप भावों में परिणमता है तब स्वर्गों के सुख को पाता है। कैसा है यह आत्मा? धर्म से परिणमा है स्वरूप जिसका।

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

The soul has two kinds of conduct or dharma – conduct-without-attachment *(vītarāga cāritra)* and conduct-with-attachment *(sarāga cāritra)*. The soul that manifests in pure-cognition *(śuddhopayoga)* exhibits conduct-without-attachment *(vītarāga cāritra)*. When the soul is in the state of pure-cognition *(śuddhopayoga)*, karmas cannot subdue its power. It becomes capable of attaining its own pure state, the state of infinite and indestructible happiness, i.e., liberation. When the soul is in the state of auspicious-cognition *(śubhopayoga)* it exhibits conduct-with-attachment *(sarāga cāritra)*. Auspicious-cognition *(śubhopayoga)* manifests in dispositions like charity, adoration of the Supreme Beings, observance of vows, and self-restraint. When the soul is engaged in auspicious-cognition *(śubhopayoga)*, influx of the karmas of auspicious nature takes place; as a result, natural powers of the soul get subdued and it cannot attain the state of liberation *(mokṣa)*. The bondage of auspicious karmas results in attainment of happiness appertaining to the celestial beings. Auspicious-cognition *(śubhopayoga)* is a limb of conduct (*cāritra* or dharma) but as it is tinged with attachment *(rāga)* and passions

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(kaṣāya), it leads to the attainment of happiness that is sense-dependent. The happiness derived out of the senses is, in reality, suffering. Hot clarified-butter *(ghee)* put on the body must cause a burning sensation like that from fire. Hot clarified-butter *(ghee)* is not in its natural, cool state. Being the cause of bondage of karmas, auspicious-cognition *(śubhopayoga)*, like inauspicious-cognition *(aśubhopayoga)*, renders the soul wander in worldly existence *(saṃsāra)* and is not worthy to uphold. The happiness derived out of pure-cognition *(śuddhopayoga)* is real soul-happiness, rid of all anxiety, and, therefore, worthy to uphold.

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

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine, p. 14-15.

The Five Vows *(vrata)*

Ācārya Umāsvāmī's *Tattvārthasūtra:*

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ **(7-1)**

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)*.

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The Five Regulations *(samiti)*

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥ **(9-5)**

सम्यक् ईर्या, सम्यक् भाषा, सम्यक् एषणा, सम्यक् आदाननिक्षेप और सम्यक् उत्सर्ग - ये पाँच समिति हैं। (चौथे सूत्र का 'सम्यक्' शब्द इस सूत्र में भी लागू होता है।)

The fivefold regulation of activities – *samiti* – pertain to walking – *īryā*, speaking – *bhāṣā*, eating – *eṣaṇā*, lifting and laying down – *ādānanikṣepa*, and depositing waste products – *utsarga*.

The Three Controls *(Gupti)*

सम्यग्योगनिग्रहो गुप्तिः ॥ **(9-4)**

सम्यक् प्रकार से योग का निग्रह करना सो गुप्ति है।

Curbing activity *(yoga)* well is control – *gupti*.

When the threefold activity of the body, the sense-organ of speech and the mind is curbed well, there is no room for evil disposition. So there is no inflow of karma due to activity, and consequently there is stoppage *(saṃvara)* of influx. Restraint is of three kinds, control of bodily activity – *kāyagupti*, control of vocal activity – *vacanagupti*, and control of mental activity – *manogupti*.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 264 & 349-350.

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बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं ।
णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तं ॥ (46)

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

Lord Jina has proclaimed [from the real point-of-view *(niścaya naya)*] that the supreme right-conduct *(samyakcāritra)* entails the stoppage of all activities *(kriyā)*, external and internal. Such conduct results in snapping the worldly cycle of existence *(saṃsāra)* of the knowledgeable *(jñānī)* soul *(jīva)*.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Pravacanasāra:*

चारित्तं खलु धम्मो धम्मो जो सो समो त्ति णिद्दिट्ठो ।
मोहक्खोहविहीणो परिणामो अप्पणो हु समो ॥ (1-7)

निश्चयकर अपने में अपने स्वरूप का आचरणरूप जो चारित्र है वह धर्म है अर्थात् वस्तु का जो स्वभाव है वह धर्म है। इस कारण अपने स्वरूप के धारण करने से चारित्र का नाम धर्म कहा गया है। जो धर्म है वही साम्यभाव है, ऐसा श्रीवीतरागदेव ने कहा है। वह साम्यभाव क्या है? मोह-क्षोभ[1] रहित – उद्वेगपने (चंचलता) से रहित – आत्मा का जो परिणाम है वही **[साम्यम्]** साम्यभाव है।

1. **मोह** – दर्शनमोह / मिथ्यात्व, **क्षोभ** – चारित्रमोह / राग-द्वेष

For sure, to be stationed in own-nature *(svabhāva)* is conduct; this conduct is 'dharma'. The Omniscient Lord has expounded that the dharma, or conduct, is the disposition of equanimity *(sāmya)*. And, equanimity is the soul's nature when it is rid of delusion *(moha)* and agitation *(kṣobha)*.

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

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine, p. 9.

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra:*

मोहतिमिरापहरणे दर्शनलाभादवाप्तसंज्ञानः ।
रागद्वेषनिवृत्त्यै चरणं प्रतिपद्यते साधुः ॥ **(47)**

मोहरूपी अन्धकार के दूर होने पर सम्यग्दर्शन की प्राप्ति से जिसे सम्यग्ज्ञान प्राप्त हुआ है ऐसा भव्य जीव राग–द्वेष की निवृत्ति के लिए सम्यक् चारित्र को प्राप्त होता है।

The *bhavya* (having the inherent capacity to attain liberation) being who has attained right faith on the destruction of darkness of delusion and thereupon attained right knowledge, goes on to attain, to get rid of attachment and aversion, right conduct *(samyakcāritra)*.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya:*

विगलितदर्शनमोहैः समञ्जसज्ञानविदिततत्त्वार्थैः ।
नित्यमपि निःप्रकम्पैः सम्यक्चारित्रमालम्ब्यम् ॥ (37)

नष्ट हो चुका है दर्शनमोहनीय कर्म जिनका, सम्यग्ज्ञान के द्वारा जाने हैं जीव-अजीव तत्त्व जिन्होंने, जो सदा अडोल अथवा अचल रहने वाले हैं, ऐसे पुरुषों-जीवों द्वारा सम्यक्चारित्र धारण किया जाना चाहिए।

Those who have destroyed the perception-deluding *(mohanīya)* karma, understood the reality through acquisition of right knowledge *(samyagjńāna)*, and are determined to stay resolute, must take recourse to right conduct *(samyakchāritra)*.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya:*

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।
सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥ (39)

कारण कि समस्त पापयुक्त योगों के दूर करने से चारित्र होता है; वह चारित्र समस्त कषायों से रहित होता है, निर्मल होता है, राग-द्वेष रहित अर्थात् वीतराग होता है; वह चारित्र आत्मा का निज स्वरूप है।

Right conduct *(samyakchāritra)* is achieved by abjuring all sinful activities *(yoga)* of the body, the speech, and the mind. It is devoid of all passions *(kaṣāya)*, untainted *(nirmala)*, unattached to any alien substance, and the very nature of the soul *(ātmā)*.

Jain, Vijay K. (2012),
Ācārya Amṛtacandra's Puruṣārthasiddhyupāya, p. 30 & 39.

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Ācārya Pūjyapāda's *Iṣṭopadeśa:*

रागद्वेषद्वयीदीर्घनेत्राकर्षणकर्मणा ।
अज्ञानात् सुचिरं जीवः संसाराब्धौ भ्रमत्यसौ ॥ (11)

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

Our soul, due to nescience *(ajñāna)*, keeps on pulling either end of the long rope – one end symbolizing attachment *(rāga)* and the other aversion *(dveṣa)* – and, as a consequence, whirls round in the cycle of births and deaths *(saṃsāra)* for a very long time.

Jain, Vijay K. (2014),
Ācārya Pūjyapāda's Iṣṭopadeśa, p. 37.

Ācārya Guṇabhadra's *Ātmānuśāsana:*

शुभाशुभे पुण्यपापे सुखदुःखे च षट् त्रयम् ।
हितमाद्यमनुष्ठेयं शेषत्रयमथाहितम् ॥ (239)

शुभ और अशुभ, पुण्य और पाप तथा सुख और दुःख; इस प्रकार ये छह हुए। इन छहों के तीन युगलों में से आदि के तीन - शुभ, पुण्य और सुख - आत्मा के लिए हितकारक होने से आचरण के योग्य हैं। तथा शेष तीन - अशुभ, पाप और दुःख - अहितकारक होने से छोड़ने के योग्य हैं।

Auspicious *(śubha)* and inauspicious *(aśubha)*, merit *(puṇya)* and demerit *(pāpa)*, and happiness *(sukha)* and misery *(duḥkha)* – these are six. The first of each of these three pairs – auspicious *(śubha)*, merit *(puṇya)*, and happiness *(sukha)* – are beneficial for the soul and worth accepting.

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The remaining three – inauspicious *(aśubha)*, demerit *(pāpa)*, and misery *(duḥkha)* – are harmful for the soul and worth rejecting.

तत्राप्याद्यं परित्याज्यं शेषौ न स्तः स्वतः स्वयम् ।
शुभं च शुद्धे त्यक्त्वान्ते प्राप्नोति परमं पदम् ॥ (240)

पूर्व श्लोक में जिन तीन को – शुभ, पुण्य और सुख को – हितकारक बतलाया है उनमें भी प्रथम का (शुभ का) परित्याग करना चाहिए। ऐसा करने से शेष रहे – पुण्य और सुख – ये दोनों स्वयं ही नहीं रहेंगे। इस प्रकार शुभ को छोड़कर और शुद्ध स्वभाव में स्थित होकर जीव अन्त में उत्कृष्ट पद (मोक्ष) को प्राप्त हो जाता है।

Out of the three – auspicious *(śubha)*, merit *(puṇya)*, and happiness *(sukha)* – mentioned above as beneficial for the soul, discard the first one. By doing this, the remaining two will automatically cease to exist. Thus leaving the auspicious *(śubha)*, the soul gets established in its pure *(śuddha)* nature, and reaches ultimately the supreme state of liberation.

Jain, Vijay K. (2019),
Ācārya Guṇabhadra's Ātmānuśāsana – Precept on the Soul, p. 196-197.

Ācārya Kundakunda's *Paṅcāstikāya-Saṃgraha:*

जीवसहावं णाणं अप्पडिहददंसणं अणण्णमयं ।
चरियं च तेसु णियदं अत्थित्तमणिंदियं भणियं ॥ (154)

जीव का स्वभाव अप्रतिहत (यथार्थ) ज्ञान और दर्शन है – जो कि (जीव से) अनन्यमय है। उन ज्ञान-दर्शन में नियतरूप अस्तित्व, जो कि अनिन्दित है, उसे (जिनेन्द्रों ने) चारित्र कहा है।

The own-nature *(svabhāva)* of the soul *(jīva)* is perfect knowledge *(jñāna)* and perception *(darśana)*; these are one *(ananya)* with the soul *(jīva)*. To resolutely establish the soul in these [perfect knowledge *(jñāna)* and perception *(darśana)*], rid of imperfections like attachment *(rāga)*, is conduct *(cāritra)*. [This is the path *(mārga)* to liberation *(mokṣa)*.]

Conduct *(cāritra)* is to get established in the own-nature *(svabhāva)* of the soul *(jīva)*. In reality, the own-nature *(svabhāva)* of the soul *(jīva)* is knowledge *(jñāna)* and perception *(darśana)* since these are one *(ananya)* with it. Knowledge *(jñāna)* and perception *(darśana)* are inseparable from the soul's attribute of consciousness *(cetanā)*. Right conduct *(samyakcāritra)* is characterized by right faith *(samyagdarśana)* and right knowledge *(samyagjñāna)*. It is rid of all imperfections due to attachment *(rāga)*, etc. Such conduct is the path to liberation.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Paṅcāstikāya-Saṃgraha, p. 293-294.

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दुविहं पि मोक्खहेउं झाणे पाउणदि जं मुणी णियमा ।
तम्हा पयत्तचित्ता जूयं ज्झाणं समब्भसह ॥ (47)

गाथा भावार्थ – मुनिराज ध्यान द्वारा नियम से, निश्चय और व्यवहार, इन दोनों स्वरूप मोक्षमार्ग को पाते हैं। इस कारण से, हे भव्यों! तुम चित्त को एकाग्र करके ध्यान का अभ्यास करो।

The ascetics, through meditation *(dhyāna)* on the empirical *(vyavahāra)* as well as the transcendental *(niścaya)* paths to liberation, as a rule, tread both these paths. Therefore, O *bhavya* (potential aspirant to liberation) souls, practice meditation through concentration of the mind *(citta)*.

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EXPLANATORY NOTE

Two Kinds of Conduct *(cāritra)*

The worldly souls *(jīva)* have two kinds of conduct *(cāritra)*: 1) based on the soul itself – *svacāritra* or *svasamaya*, and 2) based on the others – *paracāritra* or *parasamaya*. When established in soul's own nature of knowledge *(jñāna)* and perception *(darśana)*, the conduct *(cāritra)* is based on the soul itself – *svacāritra* or *svasamaya*. When conditioned by the nature of the others, the conduct *(cāritra)* is based on the others – *paracāritra* or *parasamaya*. The conduct *(cāritra)* that is based on the soul itself – *svacāritra* or *svasamaya* – is rid of imperfections like attachment *(rāga)*, and constitutes the real path to liberation *(mokṣa)*.

See, Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 294.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

धम्मादीसद्दहणं सम्मत्तं णाणमंगपुव्वगदं ।
चेट्ठा तवम्हि चरिया ववहारो मोक्खमग्गो त्ति ॥ **(160)**

धर्मास्तिकाय आदि का श्रद्धान सो सम्यक्त्व, अंग–पूर्व सम्बन्धी ज्ञान सो ज्ञान और तप में चेष्टा (प्रवृत्ति) सो चारित्र – इस प्रकार व्यवहार–मोक्षमार्ग है।

Right-perception *(samyaktva, samyagdarśana)* is to have belief in the six substances *(dravya)*, like the medium-of-motion *(dharma);* the knowledge of the Scripture *(āgama)* comprising eleven *aṅga* and fourteen *pūrva* is right-knowledge *(samyagjñāna)*; and exertion toward austerities *(tapa)* is right-conduct *(samyakcāritra)*. These constitute the empirical *(vyavahāra)* path to liberation *(mokṣa)*.

Right-perception *(samyaktva, samyagdarśana)* and right-knowledge *(samyagjñāna)* are to have belief in and knowledge of, respectively, the six substances *(dravya)* and nine objects *(padārtha)* as these have been expounded by the Omniscient Lord *(sarvajña)*. These objects-of-knowledge *(jñeya)* are the subject matter of the Scripture *(āgama)* comprising eleven *aṅga* and fourteen *pūrva*. Both, the ascetic *(śramaṇa)* and the householder *(śrāvaka)*, have similar right-perception *(samyaktva, samyagdarśana)* and right-knowledge *(samyagjñāna)*. However, there is difference between the two in respect of right-conduct *(samyakcāritra)*. The Scripture, like the *'Ācārasāra'*, outlines specific and rigorous rules of conduct for the ascetic *(śramaṇa)* who may be in the sixth *(pramattasaṃyata)* or the seventh *(apramattasaṃyata)* stages of spiritual-development *(guṇasthāna)*. It comprises five major-vows *(mahāvrata)*, five regulations *(samiti)*, three controls *(gupti)* and six essentials *(āvaśyaka)*, etc. The Scripture, like the *'Upāskādhyayana'*, outlines different rules of conduct for the

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householder *(śrāvaka)* in the fifth *(saṃyatāsaṃyata)* stage of spiritual-development *(guṇasthāna)*. It has eleven stages *(pratimā)* and the rules of conduct comprise giving of gift *(dāna)*, observing minor and supplementary vows *(śilā)*, adoration *(pūjā)* of the five Supreme Beings, fasting *(upavāsa)*, etc. These are the marks of the empirical *(vyavahāra)* path to liberation *(mokṣa)*.

The empirical *(vyavahāra)* path to liberation *(mokṣa)* is dependent on transformations in the self and in others. The means *(sādhana)* and the goal *(sādhya)* are different and its knowledge is acquired through empirical *(vyavahāra)* means. Just as in order to extract gold from the gold-rock – *'kanakapāṣāṇa'* – fire is the external means *(sādhana)*, similarly, the empirical *(vyavahāra)* path to liberation *(mokṣa)* is the external means for arriving at the real *(niścaya)* path to liberation *(mokṣa)*. The potential *(bhavya)* soul *(jīva)* that follows the real *(niścaya)* path to liberation *(mokṣa)* puts aside all external means *(sādhana)* and goals *(sādhya)*; it perceives, knows and experiences just the pure soul-substance *(ātmatattva)*.

णिच्छयणयेण भणिदो तिहि तेहिं समाहिदो हु जो अप्पा ।
ण कुणदि किंचि वि अण्णं ण मुयदि सो मोक्खमग्गो त्ति ॥ (161)

जो आत्मा इन तीन द्वारा वास्तव में समाहित होता हुआ (अर्थात् सम्यग्दर्शन-ज्ञान-चारित्र द्वारा वास्तव में एकाग्र अथवा अभेद होता हुआ) अन्य कुछ भी करता नहीं है और छोड़ता नहीं है, वह निश्चयनय से 'मोक्षमार्ग' कहा गया है।

The soul *(ātmā)* that becomes one with the trio of right-perception *(samyaktva, samyagdarśana)*, right-knowledge *(samyagjñāna)*, and right-conduct *(samyakcāritra)*, which does not perform any activity and does not give up anything, is the path to liberation *(mokṣa)* from the real point-of-view *(niścaya naya)*.

From the real point-of-view *(niścaya naya)*, the soul *(ātmā)* itself, when established in the trio of right-perception *(samyaktva, samyagdarśana)*, right-knowledge *(samyagjñāna)*, and right-conduct *(samyakcāritra)*, is the real *(niścaya)* path to liberation *(mokṣa)*. It does not perform activities, like anger *(krodha)*, and does not give up what it inherently holds – knowledge *(jñāna)* and perception *(darśana)*. From the real point-of-view *(niścaya naya)*, undivided interest *(ruci)* in own-soul is right-perception *(samyaktva, samyagdarśana)*, knowledge of own-soul is right-knowledge *(samyagjñāna)*, and unwavering experience *(anubhūti)* of own-soul is right-conduct *(samyakcāritra)*. These three – the indiscrete Three-Jewels *(abheda ratnatraya)* – constitute the real *(niścaya)* path to liberation *(mokṣa)*.

The worthy *(bhavya)* soul, treading the path to liberation, first practices the empirical *(vyavahāra)* path represented by the discrete Three-Jewels *(bheda ratnatraya)*. The empirical *(vyavahāra)* path is the means *(sādhana)* to ascend the stages of spiritual-development *(guṇasthāna)* till the soul *(ātmā)* reaches the stage where it is able to attain the state of indestructible bliss. The soul *(ātmā)* gets transformed into the indiscrete Three-Jewels *(abheda ratnatraya)*. The distinction between the means *(sādhana)* and the goal *(sādhya)* vanishes and the soul *(ātmā)* becomes the path to liberation *(mokṣa)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p. 304-308.

Ācārya Kundakunda's *Niyamasāra:*

णियभावं णवि मुच्चइ परभावं णेव गेण्हए केइ ।
जाणदि पस्सदि सव्वं सो हं इदि चिंतए णाणी ॥ (97)

जो निजस्वभाव को नहीं छोड़ता है, परभाव को किंचित् भी ग्रहण नहीं करता है, (मात्र) सबको जानता–देखता है, वह मैं हूँ – इस प्रकार ज्ञानी चिंतवन करता है।

The knowing Self – *jñānī* – meditates thus: "I" am that which does not give up own-nature, does not take in even an iota of anything external, and is (just) all-knowing and all-perceiving.

Jain, Vijay K. (2019),
Ācārya Kundakunda's Niyamasāra, p. 186.

Ācārya Pūjyapāda's *Samādhitaṅtram:*

यदग्राह्यं न गृह्णाति गृहीतं नापि मुञ्चति ।
जानाति सर्वथा सर्वं तत्स्वसंवेद्यमस्म्यहम् ॥ **(20)**

जो शुद्धात्मा ग्रहण न करने योग्य को ग्रहण नहीं करता है और ग्रहण किए गए अनन्तज्ञानादि गुणों को नहीं छोड़ता है तथा सम्पूर्ण पदार्थों को सब प्रकार से जानता है, वही अपने द्वारा ही अनुभव में आने योग्य चैतन्य-द्रव्य 'मैं' हूँ।

The one who does not take in that which is not worthy to hold, does not give up that which it inherently holds, and knows completely all substances, is the real 'Self', to be experienced by the Self.

Jain, Vijay K. (2017),
Ācārya Pūjyapāda's Samādhitaṅtram, p. 39.

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मा मुज्झह मा रज्जह मा दूसह इट्ठणिट्ठअट्ठेसु ।
थिरमिच्छह जइ चित्तं विचित्तझाणप्पसिद्धीए ॥ (48)

गाथा भावार्थ – हे भव्यजीवों! यदि तुम अनेक प्रकार के ध्यान की सिद्धि के लिए चित्त को स्थिर करना चाहते हो तो इष्ट तथा अनिष्ट रूप जो इन्द्रियों के विषय हैं उनमें राग, द्वेष और मोह मत करो।

O *bhavya* souls (potential aspirants to liberation)! If you wish concentration of the mind *(citta)* for accomplishing various kinds of meditation *(dhyāna)*, get rid of the attachment *(rāga)*, aversion *(dveṣa)* and delusion *(moha)*, in respect of the desirable *(iṣṭa)* and undesirable *(aniṣṭa)* objects of the senses *(indriya)*.

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EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra:*

आज्ञाऽपायविपाकसंस्थानविचयाय धर्म्यम् ॥ (9-36)

आज्ञा, अपाय, विपाक और संस्थान – इनकी विचारणा (विचय) के लिए मन को एकाग्र करना सो धर्मध्यान है।

The application of the mind on the reality as revealed by Lord Jina – *ājñāvicaya*, misfortune or calamity – *apāyavicaya*, fruition of karmas – *vipākavicaya*, and the structure of the universe – *saṃsthānavicaya*, are the four kinds of virtuous *(dharmya)* meditation.

'Thinking again and again' is added to each of these. It is not

always possible to ascertain the objects of reality by logical analysis, owing to lack of preceptors, keen intelligence, rise of karmas, or the intricate nature of objects. Then one believes in such subtle objects of reality on the authority of the word of Lord Jina, since the *Tīrthaṅkara* do not preach untruth. Ascertaining the reality in this manner is – *ājñāvicaya dharmyadhyāna*. Or, this kind of meditation also means that after ascertaining the reality, the holy person employs logic, including *naya* and *pramāṇa*, in bringing home the truth to others in order to propagate it.

The misbelievers like the born-blind are averse to the teachings of the Omniscient Lord, and drift farther and farther away from the right path owing to ignorance. Thus the absence, loss or disappearance of the true path is deliberated upon. Or, the self deliberates on how the (vast majority of) living beings can escape from the cycle of worldly existence caused by wrong faith, knowledge and conduct. These are instances of deliberation on misfortune or calamity – *apāyavicaya dharmyadhyāna*.

The cognition of the fruits of karmas depending on the substance *(dravya)*, place *(kṣetra)*, time *(kāla)*, state-of-being *(bhava)*, and nature *(bhāva)*, is called *vipākavicaya dharmyadhyāna*.

Deliberating constantly on the shape and nature of the universe *(loka)* is *saṃsthānavicaya dharmyadhyāna*.

The ten moral virtues have already been explained. Virtuous concentration (*dharmyadhyāna)* does not swerve from the ten moral virtues. It is of four kinds based on the fourfold objects of reality contemplated upon. It occurs in case of laymen without small vows – *avirata*, laymen with partial vows – *deśavirata*, ascetics with negligence – *pramattasaṃyata*, and ascetics without negligence – *apramattasaṃyata*.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi,* p. 388-389.

Ācārya Kundakunda's *Pravacanasāra:*

मुज्झदि वा रज्जदि वा दुस्सदि वा दव्वमण्णमासेज्ज ।
जदि समणो अण्णाणी बज्झदि कम्मेहिं विविहेहिं ॥ (3-43)

जो आत्मज्ञान से रहित मुनि आत्मा से भिन्न परद्रव्य को अंगीकार कर मोह को प्राप्त होता है अथवा रागी होता है अथवा द्वेषी होता है तो वह अज्ञानी मुनि अनेक तरह के ज्ञानावरणादि कर्मों से बन्ध जाता है।

The ascetic *(muni, śramaṇa)* without soul-knowledge *(ātma-jñāna)* accepts substances other than the soul and engenders dispositions of delusion *(moha)* or attachment *(rāga)* or aversion *(dveṣa)*. As a result, he is bound with various kinds of karmas.

The ascetic *(muni, śramaṇa)* who does not meditate, with concentration, on the knowledge-soul, necessarily accepts external substances and his consequent dispositions drift him away from the knowledge-soul. The dispositions of delusion *(moha)* or attachment *(rāga)* or aversion *(dveṣa)* in such an ignorant ascetic give rise to bondage of various kinds of karmas; he does not attain liberation. Therefore, the ascetic *(muni, śramaṇa)* who is not engaged in concentration on the knowledge-soul does not tread the path to liberation.

अत्थेसु जो ण मुज्झदि ण हि रज्जदि णेव दोसमुवयादि ।
समणो जदि सो णियदं खवेदि कम्माणि विविहाणि ॥ (3-44)

जो ज्ञानस्वरूप आत्मा का जानने वाला मुनि यदि परस्वरूप पदार्थों में मोही नहीं होता, निश्चयकर रागी नहीं होता और द्वेषभाव को भी नहीं प्राप्त होता तो वह मुनि निश्चित एकाग्रताकर सहित हुआ अनेक प्रकार के ज्ञानावरणादि कर्मों को क्षय करता है।

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The ascetic *(muni, śramaṇa)* with soul-knowledge *(ātmajñāna)* does not engender dispositions of delusion *(moha)* or attachment *(rāga)* or aversion *(dveṣa)* in external substances. With resultant concentration *(ekāgratā)*, he certainly sheds various kinds of karmas.

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

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine, p. 303-305.

Ācārya Pūjyapāda's *Samādhitaṅtram:*

यदा मोहात्प्रजायेते रागद्वेषौ तपस्विनः ।
तदैव भावयेत्स्वस्थमात्मानं शाम्यतः क्षणात् ॥ **(39)**

जिस समय किसी तपस्वी अन्तरात्मा के मोहनीय कर्म के उदय से राग–द्वेषादिक उत्पन्न हो जाएँ, उसी समय वह तपस्वी अपने शुद्ध आत्म–स्वरूप की भावना करे। इससे वे राग–द्वेषादिक क्षण भर में शान्त हो जाते हैं।

Whenever the ascetic – introverted-soul *(antarātmā)* – notices that due to the fruition of deluding karmas imperfections like attachment and aversion are taking him over, he should immediately start contemplating on the pure nature of his soul. This way the imperfections die away instantly.

Fortifying the Soul

The man who distinguishes between the substance of the soul and all 'other' substances meditates on the pure, effulgent state of his soul through the instrument of his soul imbued with the Three Jewels *(ratnatraya)* of the path to liberation. He reckons that no substance other than the soul is potent to either assist or obstruct the functioning of his soul.

Our body, relations, friends, appurtenances, attachments and aversions, passions, and so many adjuncts of worldly life are but substances other than the soul. The *yogī* builds a shield around his soul to protect it from the influence of these extraneous substances. The question of deriving pleasure or pain from these substances does not arise.

If sense-gratification be the only form of enjoyment to be found in Nature, perfection in happiness cannot be thought of in connection with the soul. Fortunately, however, there is another kind of joy which is possible for living beings. This consists in the natural 'pulsation' of pure delight, which becomes an inseparable companion of the soul the moment the individual establishes himself fully in own pure Self.

The greatest obstacle in the way of spiritual progress of the soul is delusion which is due to its association with karmas. The soul's pure faculties of faith, knowledge and conduct get perverted; its understanding of what is desirable and what is not gets clouded. As soon as delusion is liquidated, the soul is fit to regain its purity. On removal of delusion, riddance of the soul from all extraneous substances becomes easy. Realization dawns that nothing but the pure soul is the truly worthy object to reflect and meditate upon.

To attain excellent meditation one should turn all his faculties inwards. To reach this stage it is necessary to check all activities of the body, the mind and the speech that bring disquietude to the soul. Clinging to the idea of self-realization, the Self meditates upon the pure Self with controlled senses to wash off the karmic

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dust. The person equips himself with *'saṃvara'*, fortification around the Self against karmas, desirable and undesirable. Instead of diverting attention to environmental objects, he fixes his thoughts on the Self. Control of the senses is necessary for reflection upon the Self. Under such circumstances, one is sure to attain the purity of the Self by completely washing off the karmic dust.

Jain, Vijay K. (2017),
Ācārya Pūjyapāda's Samādhitaṅtram, p. 61-62.

Ācārya Pūjyapāda's *Iṣṭopadeśa:*

परः परस्ततो दुःखमात्मैवात्मा ततः सुखम् ।
अत एव महात्मानस्तन्निमित्तं कृतोद्यमाः ॥ (45)

दूसरा दूसरा ही है, इसलिए उससे दुःख होता है। आत्मा आत्मा ही है, इसलिए उससे सुख होता है। इसीलिए महात्माओं ने आत्मा के लिए ही उद्यम किया है।

An alien object is always alien and is the cause of suffering; the soul is always own and is the cause of happiness. All great sages, therefore, have exerted themselves only for the sake of the soul.

The senses are the indirect means of knowledge and whatever these comprehend is partial like the perception of an elephant by several blind persons, each of whom touches only different parts of its body and forms a wrong idea of the animal. Based on the senses, the comprehension of reality by the ordinary human beings, similarly, is partial and is valid only from a particular point of view. A substance *(dravya)* is subjected to constant flux of modifications

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and while looking at its present state, we must not absolutely deny its past or future states.

The Jaina view considers the soul's journey to be a continuous process which necessarily extends beyond its present incarnation. All our actions, while impacting the present life have a bearing on our future incarnations too. If we take such a far-sighted and enduring view of life, many of our perceptions on issues like self and non-self, merit and demerit, pleasure and pain, rich and poor, friend and foe, beneficial and harmful, are bound to get reassessed and redefined.

The Yogī who has rid himself of all delusion regards everything alien, howsoever attractive it may appear in the present, as the harbinger of suffering. He relies solely on the Self to attain the everlasting bliss that essentially appertains to the Self, cannot be found anywhere else, and is, therefore, independent of all outside agencies.

Jain, Vijay K. (2014),
Ācārya Pūjyapāda's Iṣṭopadeśa, p. 114-115.

Ācārya Amitagati's *Yogasāra Prābhṛta:*

बडिशाभिषवच्छेदो दारुणो भोगशर्मणि ।
सक्तास्त्यजन्ति सद्ध्यानं धिगहो! मोहतामस् ॥ **(7-46)**

भोग सुख में बंशी संलग्न मांस की तरह दारुण छेद होता है, (फिर भी) जो भोगों के सुख में आसक्त हैं वे प्रशस्त ध्यान का त्याग करते हैं। इस मोह-अन्धकार को धिक्कार है जिसमें भोग में जो दारुण दु:ख छिपा है वह दिखाई नहीं पड़ता।

Hidden in sensual enjoyments is extremely unbearable pain like that caused to the fish by the cut of the fish-hook fitted with a piece of meat. Unfortunately, those engrossed in worldly pleasures abandon the way of right meditation

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(dhyāna). Damn the darkness of ignorance due to delusion *(moha)*!

आत्मतत्त्वमजानाना विपर्यासपरायणाः ।
हिताहितविवेकान्धाः खिद्यन्ते साम्प्रतेक्षणाः ॥ (7-47)

जो आत्म–तत्त्व को नहीं जानते, हित–अहित के विवेक में अन्धे हैं, और विपरीत आचरण में चतुर हैं, वे वर्तमान दृष्टि – मौजूदा विषयसुख – की ओर लक्ष्य रखने वाले, अन्त में खेद को प्राप्त होते हैं।

Those who do not know the nature of the soul-substance *(ātma-tattva)*, who are blind to the sense-of-discrimination between what is beneficial and what is the not and who are adept in observing despicable conduct, such persons keep on pursuing the pleasures of the present but, in the end, suffer restlessness.

Jugal Kishore Mukhtar *(Ed.)* (2009),
Ācārya Amitagati's Yogasāra Prābhṛta, Bharatiya Jnanpith, p. 152.

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पणतीससोलछप्पणचदुदुगमेगं च जवह ज्झाएह ।
परमेट्ठिवाचयाणं अण्णं च गुरूवएसेण ॥ (49)

गाथा भावार्थ – पञ्च परमेष्ठियों के वाचक जो पैंतीस, सोलह, छः, पाँच, चार, दो और एक अक्षर रूप मन्त्र-पद हैं, उनका जाप करो और ध्यान करो। इनके अलावा अन्य जो मन्त्र-पद हैं, उनको भी गुरु के उपदेशानुसार जपो और उनका ध्यान करो।

Meditate on, recite or chant the sacred *mantra(s)*, consisting of thirty-five, sixteen, six, five, four, two and one letter(s), pronouncing the virtues of the five Supreme Beings *(pañca parameṣṭhī)*. Besides, meditate on and chant other *mantra(s)* as per the teachings of the Preceptor *(guru)*.

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EXPLANATORY NOTE

Subtypes of Meditation on the Structure of the Universe *(saṃsthāna vicaya)*

Under the *dharma dhyāna,* we have a form of meditation called the structure of the universe *(saṃsthāna vicaya)*, under which finer forms of meditation are recommended for the destruction of karmas. There are four such forms, namely, (1) the *Piṇḍastha,* (2) the *Padastha,* (3) the *Rūpastha* and (4) the *Rūpātīta.*

(1) *Piṇḍastha dhyāna* is the contemplation of oneself, and comprises five special modes or forms, technically known as *dhāraṇās*, which may be described as follows:

(a) *Pārthivī dhāraṇā.* The *yogī* should imagine a vast, boundless ocean of milk, motionless and noiseless, with a huge resplendent lotus of a thousand petals, having a bright

yellow stem, like a mountain of gold, in its centre. On the top of this stem he should imagine a throne resembling the autumnal moon, and on this throne he should further imagine himself as seated, calm and tranquil and engaged in the destruction of his karmas.

(b) *Āgneyī dhāraṇā.* The *yogī* should next imagine himself seated as in the first *dhāraṇā*, and should further imagine his whole body being burnt up by the fire of internal *dhyāna* and reduced to ashes.

(c) *Mārutī (pavana) dhāraṇā.* He should next imagine powerful winds blowing away the ashes of the body from his soul, and scattering them about in all directions.

(d) *Vāruṇī dhāraṇā.* The *yogī* should further imagine a great downpour of rain washing away the ashes of the body that might still be sticking to the soul, leaving it in the condition of its natural purity as a pure Effulgent Spirit.

(e) *Tattva-rūpavatī dhāraṇā.* The *yogī* now contemplates on his soul as possessed of all divine attributes, all-knowing, free from all kinds of bonds, the conqueror of death and the object of worship and adoration on the part of *devas* and men.

(2) *Padastha dhyāna* consists in contemplation with the aid of holy *mantras* (sacred formulas), such as *ṇamo arhantāṇam*.

(3) *Rūpastha dhyāna* is contemplation of the form of the *Tīrthaṅkara*, sitting in a celestial pavilion, attended by *Indras* (rulers of *devas*), of radiant effulgent glory, and expounding *dharma*.

(4) *Rūpātīta dhyāna* consists in contemplation of the pure qualities of Perfect Souls in *nirvāṇa*, accompanied by the belief that the contemplating soul is also like Them in all essential respects.

As to the why and the wherefore of the process of *dhyāna*, it is evident that Self-contemplation is possible only in three ways, *viz:*

(1) with the aid of thought forms, (2) by means of words, and (3) by feeling the pulsation of Life in certain nervous centres in the body. These are the three *yogas* which have been already referred to; and their changing is due to their instability in all stages prior to the thirteenth, where only one of them is operative. Even this remaining *yoga* is destroyed in the fourteenth stage when there is complete separation between spirit and matter, so that the final form of pure Self-contemplation *(śukla dhyāna)* is only the functioning of pure spirit, devoid of *yogas* – mind, speech and the body of matter.

The necessity for practising *śukla dhyāna* arises because the contemplation of the soul, as separate and distinct from matter and endowed with all the divine qualities and attributes, is the only direct means of Self-realisation. In one sense, *śukla dhyāna* occupies an intermediate position between *dharma dhyāna* and actual self-realisation, so that while *dharma dhyāna* is the instrument of developing the knowledge of the Self and of engendering the spirit of *vairagya* in the soul, *śukla dhyāna* is necessary to raise that knowledge to the degree of an actual affection, or feeling, before the divinity in embryo may be expected to be transformed into a fully evolved God. The old law – as you believe, so you become – is also in operation here, since belief reaches its culminating point only when characteristic feelings are evoked. The forms of the different *dhāraṇās* and *dhyānas* are also most helpful in this respect. They not only furnish material for Self-contemplation with the aid of the two principal *yogas,* that is, the mind and speech, but, being in full agreement with nature and in no way subversive of the natural functioning of substances, actually tend to expedite the realisation of the wished for end. There is nothing in common between these scientific and natural forms of Self-contemplation and the methods of mystics and others, who spend their whole lives fruitlessly in a vain endeavour to make their minds blank, by forcing upon them all sorts of fanciful suggestions about sleep, somnolence and the like. The

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difficulty with these unscientific methods lies in the fact that no means or device can really ever succeed in defiance of nature. Hence, where a given suggestion is opposed to the real nature of a substance, it will never take effect except in so far as to distort the vision of the individual to make him perceive that which has no foundation in truth. It is, therefore, actually fraught with great harm to put such ideals before one's soul as the Inconceivable, the Absolute and the like, or to lead it to imagine that salvation can be had by such suggestions as tend to produce mental blankness and fog.

Adapted (with minor alterations) from:
Jain, Champat Rai (1975), *The Key of Knowledge,* Fourth Edition, p. 653-655.

As already mentioned, *padastha dhyāna* consists in contemplation with the aid of holy *mantra(s)* (sacred formulas). A few of these *mantras* are specified here.

One must meditate on this supreme *mantra*, of thirty-five letters, that makes obeisance to the five Supreme Beings *(pañca parameṣṭhī)*, and has the power to purge all souls of the karmic dust:

णमो अरहंताणं, णमो सिद्धाणं, णमो आइरियाणं,
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ॥

लोक के सर्व अर्हन्तों को नमस्कार हो, सिद्धों को नमस्कार हो, आचार्यों को नमस्कार हो, उपाध्यायों को नमस्कार हो, और साधुओं को नमस्कार हो।

My obeisance humble to all *Arhanta* (the embodied perfect souls), *Siddha* (the liberated souls), *Ācārya* (the masters of ascetics), *Upādhyāya* (the teachers of ascetics), and *Sādhu* (the ascetics) in the universe *(loka)*.

All deified souls in this world have attained liberation through the adoration of this *mantra* only.

By the power of this *mantra*, the soul soiled with the karmic mire gets sanitized and the wise gets rid of the worldly sufferings.

This *mantra* is a friend, like no other, in the hour of need, of all souls desirous of achieving liberation.

There are umpteen narrations in the Jaina Scripture that even animals who had earlier committed dreadful sins, including *hiṃsa* of many living beings, have achieved heavenly abodes just by listening and making obeisance to this *mantra*.

The wise who meditates on this *mantra* and recites it one hundred and eight times with due concentration, observing the purity of mind, speech and body, earns the fruit of one day's fasting.

Meditate on the supreme wisdom contained in this *mantra* of sixteen letters which too inheres the names of the five Supreme Beings *(pañca parameṣṭhī)*:

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्योः नमः ॥

One who meditates on this sixteen-letter *mantra* and recites it two hundred times with due concentration earns the fruit of one day's fasting.

This *mantra* of six letters, harbinger of virtue, has the power of providing fruit of one day's fasting to anyone who recites it three hundred times:

अरहन्त सिद्ध ॥

These *mantras* of five letters are like the nectar derived from the Holy Scripture; these are like the sun which has the power to destroy darkness of the soul caused by the karmic dirt:

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णमो सिद्धाणं ॥

अ सि आ उ सा ॥

This *mantra* of four letters provides worldly boon and, ultimately, liberation; the one who recites it four hundred times earns the fruit of one day's fasting.

अरहन्त ॥

This *mantra* of two letters is the essence of the Holy Scripture, leads to liberation after mitigating worldly sufferings:

सिद्ध ॥

The recitation of this single-letter *mantra* five hundred times with due concentration of the mind earns the fruit of one day's fasting.

अ ॥ or ॐ ॥

There are other auspicious *mantras* too. This *mantra* is able to reach one to the ultimate goal of liberation, and is a source of unbound piety:

ॐ ह्रीँ श्रीँ अर्हं नमः ॥

Signifying propitiousness, supremacy, and protection, this collection of verses is worth reciting and contemplating:

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चत्तारि मंगलं – अरहंत मंगलं, सिद्ध मंगलं, साहु मंगलं, केवलीपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा – अरहंत लोगुत्तमा, सिद्ध लोगुत्तमा, साहु लोगुत्तमा, केवलीपण्णत्तो धम्मो लोगुत्तमो ।

चत्तारि सरणं पव्वज्जामि – अरहंतसरणं पव्वज्जामि, सिद्धसरणं पव्वज्जामि, साहुसरणं पव्वज्जामि, केवलिपण्णत्तो धम्मो सरणं पव्वज्जामि ।

It should be noted that the statements made in the preceding paragraphs about the fruits of recitation of various *mantras* are made metaphorically to generate involvement and enthusiasm; the fruits actually are attainment of heavenly abodes and, ultimately, liberation.

Adapted from:
Ācārya Śubhacandra's Jñānārṇava, Tenth Edition (2019), p. 306-309.

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जो रयणत्तयजुत्तो णिच्चं धम्मोवदेसणे णिरदो ।
सो उवज्झाओ अप्पा जदिवरवसहो णमो तस्स ॥ (53)

गाथा भावार्थ – जो सम्यग्दर्शन, ज्ञान और चारित्ररूप रत्नत्रय से सहित हैं, नित्य धर्म का उपदेश देने में तत्पर हैं, वे मुनीश्वरों में श्रेष्ठ उपाध्याय परमेष्ठी कहलाते हैं; उनको मैं नमस्कार करता हूँ।

My salutation to the Preceptors *(Upādhyāya),* who adorn the Three Jewels *(ratnatraya)* of right faith, right knowledge and right conduct, are incessantly engaged in the preaching of the true dharma, and hold an exalted position among the holy ascetics.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Niyamasāra:*

रयणत्तयसंजुत्ता जिणकहियपयत्थदेसया सूरा ।
णिक्कंखभावसहिया उवज्झाया एरिसा होंति ॥ (74)

जो रत्नत्रय (सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र) से संयुक्त हैं, जो जिनेन्द्र भगवान् के द्वारा कहे हुए पदार्थों के शूरवीर उपदेशक हैं, तथा निःकांक्ष-भाव सहित हैं, ऐसे उपाध्याय होते हैं।

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

The Preceptor *(Upādhyāya)* has twenty-five primary attributes *(mūla guṇa)* consisting in the study and preaching of the most sacred canonical Scripture *(āgama)* comprising the twelve *aṅga* (also known as the eleven *aṅga* and the fourteen *pūrva* since the twelfth *aṅga* includes the fourteen *pūrva)*. He is incessantly engaged in the study of the *āgama*, and discourses on the teachings of Lord Jina for the benefit of other members of the congregation.[1]

Jain, Vijay K. (2019), *Ācārya Kundakunda's Niyamasāra*, p. 155.

Ācārya Pūjyapāda's *Bhakti Saṃgraha:*

मिथ्यावादिमदोग्र-ध्वान्त-प्रध्वन्सि-वचन-सन्दर्भान् ।
उपदेशकान् प्रपद्ये मम दुरितारिप्रणाशाय ॥ - पञ्चमहागुरु भक्ति (4)

जिनके वचनों के सन्दर्भ (अर्थात् प्रकरण) मिथ्यावादियों के बढ़ते हुए अहंकार रूपी अंधकार का नाश करने वाले हैं, ऐसे उपाध्याय परमेष्ठियों को मैं अपने पाप रूपी शत्रुओं का नाश करने के लिए प्राप्त होता हूँ अर्थात् उनकी शरण में जाता हूँ।

The context or the subject-matter of their speech destroys the darkness of excessive conceit of the wrong-believers. In order to destroy my enemies in form of the evil-karmas, I take refuge in such Supreme-Guru, the *Upādhyāya* – the teachers of ascetics.

Jain, Vijay K. (2022), *Ācārya Pūjyapāda's Bhakti Saṃgraha*, p. 139.

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1. See, *Ācārya* Deśabhūṣaṇa *(Ed.)* (1977), *Ṇamokāra Grantha*, Tenth Edition, p. 107.

The Twelve Limbs *(aṅga)* of the Original Canon:

I bow down to the scriptural-knowledge *(śrutajñāna)* which has been expounded by Lord Jina (also called *Āpta*); which has been composed, in form of the Scripture, by the Apostles *(gaṇadhara)*; which is of two kinds and many kinds; whose two kinds – within the original canon or *aṅga,* and outside the original canon or *aṅgabāhya* – are well-known; and which has infinite substances as its subject. [See, the chapter on 'Devotion to the Scripture *(śrutabhakti)*', *Ācārya* Pūjyapāda's *Bhakti Saṃgraha.*]

I bow down to the twelve *aṅga* of the scriptural-knowledge *(śrutajñāna)*:

1) *ācarāṅga*,
2) *sūtrakṛtāṅga*,
3) *sthānāṅga*,
4) *samavāyāṅga*,
5) *vyākhyāprajñyapti aṅga*,
6) *jñātṛkathāṅga* or *jñātṛdharmakathāṅga*,
7) *upāskadhyayanāṅga* or *śrāvakādhyayanāṅga*,
8) *antakṛddaśāṅga*,
9) *anuttaropapādikadaśāṅga*,
10) *praśnavyākaraṇāṅga*,
11) *vipākasūtrāṅga*, and
12) *dṛṣṭivādāṅga*.

There are five divisions of the *dṛṣṭivādāṅga* of the scriptural-knowledge *(śrutajñāna)*: 1) *parikarma*, 2) *sūtra*, 3) *prathamānuyoga*, 4) *pūrvagata* and 5) *cūlikā*.

Out of the five divisions of the *dṛṣṭivādāṅga* of the scriptural-knowledge *(śrutajñāna)*, *pūrvagata* has fourteen subdivisions, known commonly as the fourteen *pūrva*:

1) *utpāda pūrva*,
2) *āgrāyaṇīya pūrva*,
3) *vīryānupravāda pūrva,*
4) *astināstipravāda pūrva*,

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5) *jñānapravāda pūrva*,
6) *satyapravāda pūrva*,
7) *ātmapravāda pūrva*.
8) *karmapravāda pūrva*,
9) *pratyākhyānanāmadheya pūrva*,
10) *vidyānuvāda pūrva,*
11) *kalyāṇanāmadheya pūrva*,
12) *prāṇāvāya pūrva*,
13) *kriyāviśāla pūrva,* and
14) *lokabindusāra pūrva*.

Excerpted and adapted from:
Jain, Vijay K. (2022), *Ācārya Pūjyapāda's Bhakti Saṃgraha*, p. 90-92.

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दंसणणाणसमग्गं मग्गं मोक्खस्स जो हु चारित्तं ।
साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥ (54)

गाथा भावार्थ – जो मुनि दर्शन और ज्ञान से परिपूर्ण हैं, मोक्ष का कारणभूत ऐसे चारित्र को सदा शुद्ध रीति से साधते हैं, वे मुनि साधु-परमेष्ठी हैं; उनको मेरा नमस्कार हो।

My salutation to the Ascetics *(Sādhu)* abound in faith *(darśana)* and knowledge *(jñāna)*, and who incessantly practice laudable conduct *(cāritra)* that leads them to liberation *(mokṣa)*.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Niyamasāra:*

वावारविप्पमुक्का चउव्विहाराहणासयारत्ता ।
णिग्गंथा णिम्मोहा साहू दे एरिसा होंति ॥ (75)

जो व्यापार से विमुक्त (सर्वथा रहित) हैं, चतुर्विध (दर्शन, ज्ञान, चारित्र और तप) आराधना में सदा लीन रहते हैं, निर्ग्रन्थ (परिग्रह-रहित) हैं तथा निर्मोह हैं, ऐसे साधु होते हैं।

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

Jain, Vijay K. (2019), *Ācārya Kundakunda's Niyamasāra*, p. 157.

Ācārya Kundakunda's *Pravacanasāra:*

वदसमिदिंदियरोधो लोचावस्सयमचेलमण्हाणं ।
खिदिसयणमदंतवणं ठिदिभोयणमेयभत्तं च ॥ (3-8)

एदे खलु मूलगुणा समणाणं जिणवरेहिं पण्णत्ता ।
तेसु पमत्तो समणो छेदोवट्ठावगो होदि ॥ (जुगलं) (3-9)

पाप-योग क्रिया से रहित पञ्च महाव्रत, पाँच समिति और पाँच इन्द्रियों का निरोध (रोकना), केशों का लोंच, छह आवश्यक क्रियाएँ, दिगम्बर अवस्था, अंग प्रक्षालनादि क्रिया से रहित होना, भूमि-शयन, अदंतधावन अर्थात् दतौन नहीं करना, खड़े होकर भोजन करना और एक बार भोजन (आहार), ये (अट्ठाईस) मूलगुण मुनीश्वरों के सर्वज्ञ-वीतरागदेव ने निश्चयकर कहे हैं, इन मूलगुणों से ही यतिपदवी स्थिर रहती है। उन मूलगुणों में जो किसी समय प्रमादी हुआ मुनि हो तो संयम के छेद (भंग) का फिर स्थापन करने वाला होता है।

The Omniscient Lord has expounded that five supreme vows *(mahāvrata)*, five regulations *(samiti)*, fivefold control of the senses *(pańcendriya nirodha)*, pulling out the hair on the head and the face *(keśalońca)*, six essential duties *(ṣaḍāvaśyaka)*, renouncing clothes *(nāgnya, digambaratva)*, not taking bath *(asnāna)*, sleeping on the ground *(bhūmiśayana)*, not cleansing the teeth *(adantadhāvana)*, taking food in steady, standing posture *(sthitibhojana)*, and taking food only once in a day *(ekabhukti)*, are certainly the twenty-eight primary attributes *(mūlaguṇa)* that make the ascetic *(śramaṇa)* steady in his conduct. Negligence in the practise of these primary attributes calls for their reestablishment as per the rules.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra – Essence of the Doctrine, p. 260-261.

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The Twenty-eight Primary Attributes *(mūla guṇa)* of the Ascetic *(Sādhu):*

The Ascetic *(Sādhu)* has twenty-eight primary attributes *(mūla guṇa)* comprising:

Five supreme vows *(mahāvrata)*;

Five regulations *(samiti)*;

Five-fold control of the senses *(pañcendriya nirodha)* – shedding all attachment and aversion towards the sense-objects pertaining to touch *(sparśana)*, taste *(rasana)*, smell *(ghrāṇa)*, sight *(cakṣu)*, and hearing *(śrotra)*;

Six essential duties *(ṣaḍāvaśyaka)* (see Explanatory Note under verse 52); and

Seven rules or restrictions *(niyama)* – these rules are:

(a) not taking bath *(asnāna);*
(b) sleeping on the ground *(bhūmi śayana);*
(c) renouncing clothes *(nāgnya);*
(d) plucking hair on the head and face by hand *(keśaloṅca);*
(e) taking food only once in a day *(ekabhukti);*
(f) not cleansing the teeth *(adantadhāvana);* and
(g) taking food in a steady, standing posture *(ekasthiti bhojana)*.

The Ascetic *(Sādhu)* keeps with him a feather-whisk *(picchī)* – the implement of compassion, a water-pot *(kamaṇḍalu)* – the implement of purity, and scriptural treatise *(śāstra)* – the implement of knowledge.

He accepts pure food free from forty-six faults *(doṣa)*, thirty-two obstructions *(antarāya)*, and fourteen contaminations *(maladoṣa)*. Treading on the path to liberation, he is the true Teacher.

Adapted from:
Ācārya Deśabhūṣaṇa *(Ed.)* (1977), *Ṇamokāra Grantha*, Tenth Edition, p. 115-120.

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Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra:*

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।
ज्ञानध्यानतपोरक्तस्तपस्वी सः प्रशस्यते ॥ (10)

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 or possessions, and is ever engaged in the trio of knowledge-acquisition, meditation, and austerity.

Jain, Vijay K. (2016), *Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra – The Jewel-casket of Householder's Conduct,* p. 26.

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जं किंचिवि चिंतंतो णिरीहवित्ती हवे जदा साहू ।
लद्धूणय एयत्तं तदाहु तं तस्स णिच्छयं ज्झाणं ॥ (55)

गाथा भावार्थ – जिस समय साधु निस्पृह वृत्ति धारण कर (सब प्रकार की इच्छाओं से रहित होकर), किसी भी ध्येय पदार्थ में एकाग्रचित्त होता है, उस समय उसका निश्चय ध्यान होता है; ऐसा आचार्य कहते हैं।

As proclaimed by the Supreme Ascetics *(Ācārya),* when an ascetic *(sādhu)*, getting void of all desires, concentrates on a substance worth meditation, at that time he is surely engaged in real meditation *(dhyāna)*.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Niyamasāra:*

संजमणियमतवेण दु धम्मज्झाणेण सुक्कझाणेण ।
जो झायइ अप्पाणं परमसमाही हवे तस्स ॥ (123)

जो संयम, नियम और तप से तथा धर्म्यध्यान और शुक्लध्यान के द्वारा आत्मा को ध्याता है, उसके परमसमाधि होती है।

He, who meditates on the soul *(ātmā)*, with self-restraint *(saṃyama),* self-adoration *(niyama)* and self-absorption *(tapa* or *adhyātma)*, through virtuous-meditation *(dharmya-dhyāna)* and pure-meditation *(śukladhyāna),* attains supreme-meditation *(paramasamādhi)*.

Self-restraint *(saṃyama)* is control of the senses *(indriya)*. Self-adoration *(niyama)* is to get established in right faith *(samyag-*

darśana), right knowledge *(samyagjñāna)*, and right conduct *(samyakcāritra)*. Self-absorption *(tapa* or *adhyātma)* is meditation by the soul *(ātmā)*, on the soul, through the soul. Meditation on the soul that is rid of all external activities, influences and concomitants is the real virtuous-meditation *(dharmyadhyāna)*. The real pure-meditation *(śukladhyāna)* is performed by the supreme, introverted soul that is rid of all volitions such as meditation *(dhyāna)*, object-of-meditation *(dhyeya)*, performer-of-meditation *(dhyātā)*, and fruit-of-mediation *(dhyāna-phala),* and which is firmly established in utterly blissful own-substance *(nijatattva)*.

The meditation, characterized by the above marks *(lakṣaṇa)*, is the supreme-meditation *(paramasamādhi)*.

Jain, Vijay K. (2019), *Ācārya Kundakunda's Niyamasāra*, p. 219.

In adoration to the fourth *Tīrthaṅkara*, Lord Abhinandananātha, *Ācārya* Samantabhadra had composed the following verse:

Ācārya Samantabhadra's *Svayambhūstotra:*

गुणाभिनन्दादभिनन्दनो भवान् दयावधूं क्षान्तिसखीमशिश्रियत् ।
समाधितन्त्रस्तदुपोपपत्तये द्वयेन नैर्ग्रन्थ्यगुणेन चायुजत् ॥ (4-1-16)

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

Your name 'Abhinandana' appropriately suggests your growing acclaim for the virtues. You had adopted the grand

dame Non-injury *(ahiṃsā)* who had Forbearance *(kṣamā)* as her friend. For the accomplishment of the supreme-meditation *(samādhi)* on the Self, you adorned yourself with the quality of bondlessness *(nirgrantha)* by renouncing all external and internal attachments *(parigraha)*.

Jain, Vijay K. (2015),
Ācārya Samantabhadra's Svayambhūstotra, p. 22.

Make Yourself Worthy of Meditation *(dhyāna)*

बाह्यान्तर्भूतनिःशेषसङ्गमूर्च्छा क्षयं गता ।
यदि तत्त्वोपदेशेन ध्याने चेतस्तदार्पय ॥ **(3-19)**

हे भव्य! यदि तेरे तत्त्वों के उपदेश से बाह्य और अभ्यंतर की समस्त मूर्च्छा (ममत्व परिणाम) नष्ट हो गई हो, तो तू अपने चित्त को ध्यान में ही लगा।

If upon listening to sacred discourses on the Reality *(tattva)*, your infatuation caused by attachment to possessions *(parigraha)*, internal and external, has been vanquished, then you must resort to meditation.

प्रमादविषयग्राहदन्तयन्त्राद्यदि च्युतः ।
त्वं तदा क्लेशसङ्घातघातकं ध्यानमाश्रय ॥ **(3-20)**

हे भव्य! यदि तू प्रमाद और इन्द्रियों के विषय रूपी पिशाच अथवा जलजन्तुओं के दांत रूपी यन्त्र से छूट गया है, तो क्लेशों के समूह को घात तथा नष्ट करने वाले ध्यान का आश्रय ले।

So long as negligence *(pramāda)* and sense-pleasures *(indriya-viṣaya)* appeal (look attractive) to the mind, you cannot apply yourself to meditation.

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इमेऽनन्तभ्रमासारप्रसरैकपरायणाः ।
यदि रागादयः क्षीणास्तदा ध्यातुं विचेष्ट्यताम् ॥ (3-21)

हे भव्य! अनन्त भ्रमरूप निरन्तर वृष्टि के विस्तार करने में तत्पर ऐसे ये राग–द्वेष–मोहादिक भाव तेरे क्षीण हो गए हों, तो तुझे ध्यान की चेष्टा करनी चाहिए, क्योंकि रागादिक का विस्तार रहते ध्यान में प्रवर्त्तना नहीं हो सकती।

If you have overcome thought-activities based on delusion *(moha)*, and attachment *(rāga)* and aversion *(dveṣa)*, then you must put effort on meditation.

Adapted from:
Ācārya Śubhacandra's Jñānārṇava, Tenth Edition (2019), p. 48-49.

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मा चिट्ठह मा जंपह मा चिंतह किंवि जेण होइ थिरो ।
अप्पा अप्पम्मि रओ इणमेव परं हवे ज्झाणं ॥ (56)

गाथा भावार्थ – तुम शरीर से कुछ भी चेष्टा मत करो अर्थात् काय के व्यापार को मत करो, मुँह से कुछ भी मत बोलो और मन से कुछ भी मत विचारो, जिससे आत्मा अपने में ही स्थिर हो सके। आत्मा का आत्मा में तल्लीन होना ही परमध्यान है।

In order to get engrossed in own-Self, do not make bodily movements, nor utter any words, nor exercise your mind. Remaining engrossed in own-Self is the real meditation *(dhyāna)*.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Niyamasāra:*

सुहअसुहवयणरयणं रायादीभाववारणं किच्चा ।
अप्पाणं जो झायदि तस्स दु णियमं हवे णियमा ॥ (120)

शुभ–अशुभ वचन–रचना तथा रागादिक भावों का निवारण करके जो आत्मा को ध्याता है, उसके नियम से 'नियम' – अर्थात् 'रत्नत्रय' जो नियम से करने योग्य है – होता है।

He, who meditates on the soul *(ātmā)* renouncing all speech-activity – auspicious *(śubha)* and inauspicious *(aśubha)* – and also dispositions of attachment *(rāga)*, etc., as a rule, attains the indispensable *'niyama'*, or, the 'Three Jewels' *(ratnatraya)*.

Jain, Vijay K. (2019), *Ācārya Kundakunda's Niyamasāra*, p. 215.

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha:*

जस्स ण विज्जदि रागो दोसो मोहो व जोगपरिकम्मो ।
तस्स सुहासुहडहणो झाणमओ जायए अगणी ॥ (146)

जिसे मोह, राग और द्वेष नहीं हैं तथा योगों का सेवन नहीं है (अर्थात् मन-वचन-काय के प्रति उपेक्षा है), उसके शुभाशुभ को जलाने वाली ध्यानमय अग्नि प्रगट होती है।

In the ascetic *(śramaṇa, muni)* who is rid of delusion *(moha)*, attachment *(rāga)* and aversion *(dveṣa)*, and free from the activities *(yoga)* – of the mind *(mana)*, the speech *(vacana)* and the body *(kāya)* – flames forth the fire of meditation *(dhyāna)* that burns down the karmas, auspicious *(śubha)* and inauspicious *(aśubha)*.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, p.275-276.

Ācārya Pūjyapāda's *Samādhitaṅtram:*

यन्मया दृश्यते रूपं तन्न जानाति सर्वथा ।
जानन्न दृश्यते रूपं ततः केन ब्रवीम्यहम् ॥ (18)

मुझे जो शरीरादिक रूपी पदार्थ दिखाई देता है, वह अचेतन होने से कुछ भी नहीं जानता और जो पदार्थों को जानने वाला चैतन्य-रूप है वह मुझे दिखाई नहीं देता। इसलिए मैं किसके साथ वार्तालाप करूँ?

Objects with form – like the body – that I am able to see are inanimate and utterly without knowledge; I am not able to see the knowing substance (the soul). Therefore, whom shall I talk to?

Jain, Vijay K. (2017), *Ācārya Pūjyapāda's Samādhitaṅtram*, p. 37.

Ācārya Pūjyapāda's *Iṣṭopadeśa:*

इच्छत्येकान्तसंवासं निर्जनं जनितादरः ।
निजकार्यवशात्किञ्चिदुक्त्वा विस्मरति द्रुतम् ॥ (40)

निर्जनता को चाहने वाला योगी एकान्तवास की इच्छा करता है, और निज कार्यवश यदि कुछ कहना भी हो तो उसे वह (कह करके) शीघ्र ही भुला देता है।

The Yogī longs for solitude and distances himself from interaction with men. If due to some reason he has to communicate with them, he soon puts it out of his mind.

Through gradual practice of self-concentration the Yogī excludes everything that is extraneous to the soul, bringing him nearer the goal of self-realization. He eulogizes the pure soul, and its attributes. He pays homage and respect to the pure souls that have actually attained final release from the world. This humility imparts firmness to his steps on the right path. He renounces all relation with the karmas done in the past and maturing at present, thus stopping the inflow of fresh karmic matter to the soul. He does not engage in activities relating to his body or physical well-being. He withdraws from the ways of the world, both externally and internally.

The soul gets engrossed in emotional states of attachment and aversion only due to delusion, a result of ignorance. When an individual's mind is not absorbed in the pure soul, he takes interest in objects external bringing about intemperate reactions of pleasantness and unpleasantness. Only the impure state of the soul allows the dispositions of attachment and aversion to set in.

The Yogī engaged in self-realization has no time or inclination to interact with the external environment. The external objects generally remain unnoticed by him as he pays no attention to these. His interaction with the people is minimal and without

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passions. For the few people he has to interact with occasionally, he engenders no lasting emotions of attachment or aversion.

The Yogī is a man of few words and the words he chooses are sweet, positive and helpful. As soon as his interaction with the outside world is over, he presents himself again to the service of the King, the own-Self.

ब्रुवन्नपि हि न ब्रूते गच्छन्नपि न गच्छति ।
स्थिरीकृतात्मतत्त्वस्तु पश्यन्नपि न पश्यति ॥ (41)

जिसने आत्मस्वरूप के विषय में स्थिरता प्राप्त कर ली है, ऐसा योगी बोलते हुए भी नहीं बोलता, चलते हुए भी नहीं चलता, और देखते हुए भी नहीं देखता।

The Yogī who is established firmly in self-identity does not speak while speaking, does not walk while walking, and does not see while seeing.

Jain, Vijay K. (2014),
Ācārya Pūjyapāda's Iṣṭopadeśa, p. 104-106.

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तवसुदवदवं चेदा ज्झाणरहधुरंधरो हवे जम्हा ।
तम्हा तत्तियणिरदा तल्लद्धीए सदा होह ॥ (57)

गाथा भावार्थ – क्योंकि तप, श्रुत और व्रत का धारक जो आत्मा है वही ध्यानरूपी रथ की धुरा को धारण करने में समर्थ होता है, इस कारण से तुम उस ध्यान की प्राप्ति के लिए निरन्तर तप, श्रुत और व्रत इन तीनों में तत्पर होवो।

The soul which practises austerities *(tapa)*, acquires knowledge of the Scripture *(śruta)*, and observes vows *(vrata)*, becomes capable of controlling the axle of the chariot of meditation *(dhyāna)*. Always remain engrossed in these three to attain that state of real meditation.

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EXPLANATORY NOTE

Ācārya Kundakunda's *Niyamasāra:*

जस्स सण्णिहिदो अप्पा संजमे णियमे तवे ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥ (127)

जिसका आत्मा संयम, नियम तथा तप में सन्निहित रहता है उसके सामायिक स्थायी है, ऐसा केवली भगवान् के शासन में कहा है।

The Doctrine of Lord Jina has proclaimed that he, whose soul *(ātmā)* is riveted to self-restraint *(saṃyama)*, self-adoration *(niyama)* and self-absorption *(tapa* or *adhyātma)*, attains enduring equanimity *(sāmāyika* or *samatābhāva)*.

Jain, Vijay K. (2019), *Ācārya Kundakunda's Niyamasāra*, p. 226.

Virtues That Help in Meditation

Ācārya Śubhacandra's *'Jñānārṇava'* (Ch. 4 : 6) has enumerated eight virtues required of the meditator.

He should:

1. be an aspirant after liberation, it being the ultimate object of meditation;
2. be free from worldly attachments;
3. keep his mind calm, free from all anxiety;
4. have control over wanderings of the mind;
5. have a stable body which can stay firm in postures of meditation;
6. have control over the senses as sense-pleasures and meditation lead to opposite directions.
7. observe vows *(vrata)* as these help in steadying the mind.
8. remain steadfast in the face of afflictions or hardships.

Adapted from:
Ācārya Śubhacandra's Jñānārṇava, Tenth Edition (2019), p. 52-53.

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दव्वसंगहमिणं मुणिणाहा दोससंचयचुदा सुदपुण्णा ।
सोधयंतु तणुसुत्तधरेण णेमिचन्दमुणिणा भणियं जं ॥ (58)

गाथा भावार्थ – अल्पज्ञान के धारक मुझ नेमिचन्द्र मुनि ने जो यह द्रव्यसंग्रह नामक ग्रन्थ कहा है, इसको दोष-रहित और शास्त्र-ज्ञान से परिपूर्ण ऐसे महान् मुनिराज शुद्ध करें।

May the great sages *(Ācārya)*, devoid of imperfections and abound in the knowledge of the Scripture, rectify any lapses in this treatise *'Dravyasaṃgraha'*, composed by me, *Muni* Nemicandra, deficient in knowledge.

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EXPLANATORY NOTE

Modesty and Humility – The Two Great Virtues of All Learned Sages

Muni Nemicandra, through this last verse, exhibits supreme modesty – the hallmark of all learned sages. By means of exceptional exertion such sages acquire profound knowledge of the elements of the Reality *(tattva)* and for the welfare of others, ascetics and laymen, compose sacred texts that have timeless value. In spite of acquiring great knowledge, learned sages remain supremely modest, free from all tinge of pride.

Modesty is a natural attribute of greatness. A person who has no modesty can never be great. Modesty certainly leads to humility which means bowing down, with veneration, before the virtuous. Adoration of the twenty-four *Tīrthaṅkara (caturviṅśatistava)* and making obeisance to the Perfect One *(vandanā)* are among the essential duties of all learned sages.

They reckon that they are treading the path to liberation

comprising the Three Jewels *(ratnatrya),* discrete *(bheda)* and indiscrete *(abheda).* They first destroy all traces of the inimical *(ghati)* karmas – deluding *(mohanīya)*, knowledge-obscuring *(jñānāvaraṇīya)*, perception-obscuring *(darśanāvaraṇīya)* and obstructive *(antarāya)* – to become the 'Jina' (the Victor, the Omniscient) thereby attaining the psychic-liberation *(bhāva mokṣa).* Finally, by taking recourse to pure meditation *(śukla dhyāna),* they destroy completely the still-remaining non-destructive *(aghāti)* karmas – feeling-producing *(vedanīya),* life-determining *(āyuḥ),* physique-making *(nāma)* and status-determining *(gotra)* – and attain their final goal, i.e., the material or objective liberation *(dravya mokṣa).*

इदि तिदिया मोक्खमग्गाधियारो समत्तो

This concludes the Third Section on the path to liberation *(mokṣa).*

॥ दव्वसंगहो णाम गंथो समत्तो ॥

This concludes *Śrī* Nemicandra *Siddhāntideva's Dravyasaṃgraha.*

* * *

With great devotion, I make obeisance humble
at the Worshipful Feet of *Śrī* Nemicandra *Siddhāntideva*
whose expositions illumine the reality,
as preached by the Omniscient Lord.

* * *

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At the conclusion of this worthy endeavour I adore and worship the Lotus Feet of the Lord Ajitanātha, the second *Tīrthaṅkara,* for continued propitiousness:

Ācārya Samantabhadra's *Svayambhūstotra:*

अद्यापि यस्याजितशासनस्य सतां प्रणेतुः प्रतिमङ्गलार्थम् ।
प्रगृह्यते नाम परं पवित्रं स्वसिद्धिकामेन जनेन लोके ॥ (2-2-7)

जिनका अनेकान्त शासन दूसरों (एकान्तवादियों) के द्वारा पराजित नहीं हो सकता है और जो सत्पुरुषों के प्रधान नायक हैं (भव्य जीवों को मोक्षमार्ग में प्रवर्तन कराने वाले हैं), आज भी इस लोक में अपने इष्ट प्रयोजन को सिद्ध करने की इच्छा रखने वाले जनसमूह के द्वारा उन भगवान् अजितनाथ का परम पवित्र नाम प्रत्येक मंगल के निमित्त सादर ग्रहण किया जाता है।

Lord Ajitanātha's regime, which promulgated the right path to liberation, was the principal guide for the virtuous men, and those who subscribed to the absolutistic point of view could not counter it. Even today, the most auspicious name of Lord Ajitanātha is taken as a propitious omen by all men wishing for the accomplishment of their goals.

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REFERENCES AND GRATEFUL ACKNOWLEDGMENT

संदर्भ सूची एवं कृतज्ञता ज्ञापन

All that is contained in this book has been excerpted, adapted, or translated into English from a number of authentic Jaina texts. Due care has been taken to conserve the essence of the holy Scripture composed by the ancient preceptors *(pūrvācārya)*.

Contribution of the following publications in preparation of the present volume is gratefully acknowledged:

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GUIDE TO TRANSLITERATION

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

**IAST: International Alphabet of Sanskrit Transliteration*

* * *

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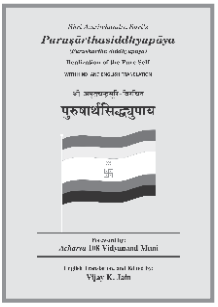
Puruṣārthasiddhyupāya



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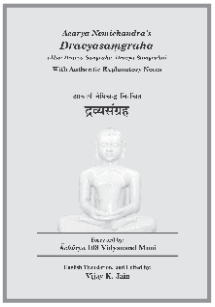

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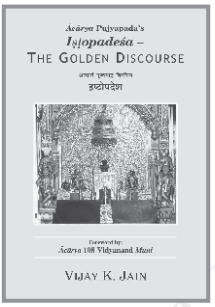

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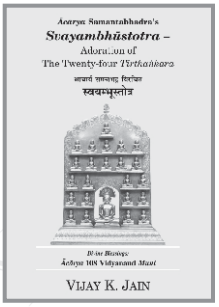

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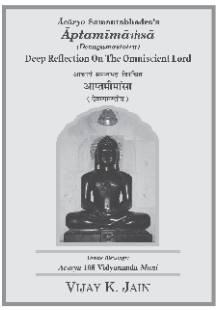

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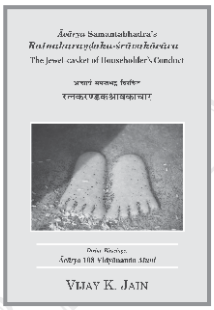

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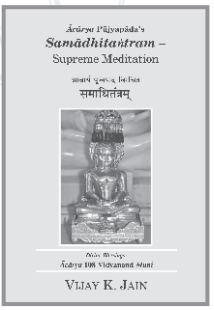

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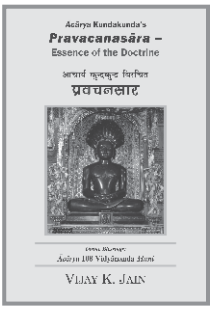

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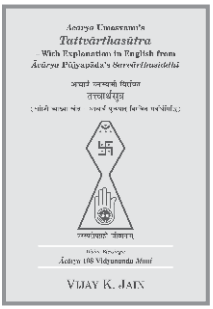

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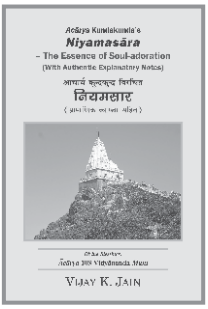

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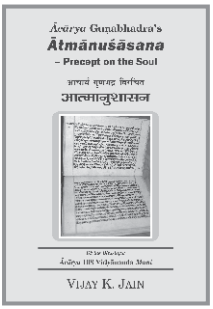

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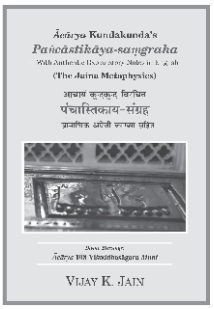

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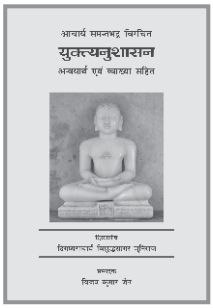

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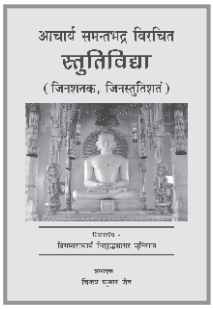

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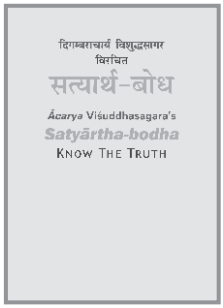

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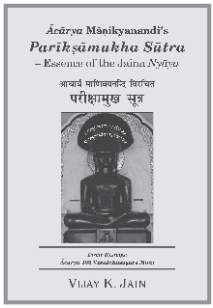

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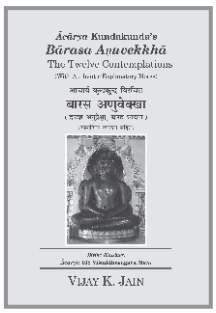

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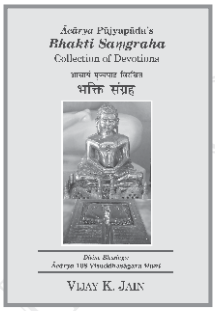

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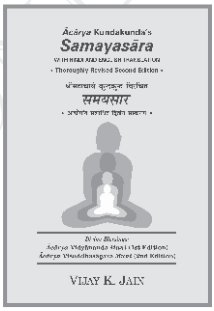

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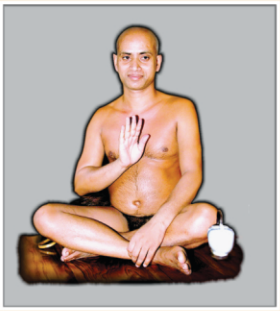

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