

Ācārya Pūjyapāda's
Samādhitantram –
Supreme Meditation

आचार्य पूज्यपाद विरचित
समाधितंत्रम्



Divine Blessings:
Ācārya 108 Vidyanand Muni

VIJAY K. JAIN

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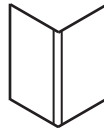
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विकल्प

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



अपाकुर्वन्ति यद्वाचः कायवाक्चित्तसम्भवम् ।

कलङ्कमङ्गिनां सोऽयं देवनन्दी नमस्यते ॥ (१-१५)

- आचार्य शुभचन्द्र, ज्ञानार्णवः

अर्थ - जिनके वचन जीवों के मन, वचन, काय - तीनों से सम्बन्धित सर्व दोषों को दूर करते हैं, उन आचार्य देवनन्दि (पूज्यपादस्वामी) को हम नमस्कार करते हैं।

जैन धर्म की आचार्य-परम्परा में आचार्य देवनन्दि पूज्यपाद का स्थान अद्भुत है। उन्होंने हमारे सर्वतोमुखी विकास हेतु मन, वचन और काय - तीनों को शुद्ध करने की कला सिखाई है। जैसे इष्टोपदेश एवं समाधितंत्र के द्वारा मनशुद्धि की कला सिखाई है, जैनेन्द्र-व्याकरण से वचनशुद्धि की कला सिखाई है और आरोग्यशास्त्र से कायशुद्धि का

भी उपाय सिखाया है।

समाधितंत्र एक महान आध्यात्मिक ग्रंथ है। इसमें आत्मशुद्धि पर बहुत बल दिया गया है। बार-बार कहा गया है कि आत्मा ही आत्मा का गुरु है, दूसरों को समझाने के चक्कर में मत पड़ो, दूसरे को समझाने और दूसरे से समझने का भाव उन्मत्तचेष्टा है - पागलपन है। सदा एक आत्मा को ही जानना चाहिए और उसी में लीन होना चाहिए।

राग-द्वेषरूप मानसिक विकल्पों का नाम आधि है, ज्वरादि शारीरिक कष्टों का नाम व्याधि है और बाहरी झंझटों का नाम उपाधि है। इन समस्त आधि, व्याधि, उपाधि से रहित दशा का नाम समाधि है। समाधितंत्र में इसी समाधि का श्रेष्ठ साधन समझाया गया है।

आचार्य कुन्दकुन्द भगवन् ने भी अपने ग्रंथों में यह उपदेश दिया है कि शुद्धात्मा ही स्वयं ज्ञान तथा सुखरूप परिणामन करता है। प्रवचनसार (गाथा 68) में उन्होंने निर्देश दिया है - 'जैसे आकाश में सूर्य आप ही अन्य कारणों के बिना तेजरूप है, उष्ण है और देवगति नामकर्म के उदय से देव पदवी को धारण करने वाला है, उसी प्रकार इस जगत में शुद्धात्मा भी ज्ञानस्वरूप है, सुखस्वरूप है और देव अर्थात् पूज्य है।' इससे यह बात सिद्ध है कि आत्मा स्वभाव से ही ज्ञान, सुख और पूज्य - इन तीनों गुणों के सहित है। आत्मा स्वयमेव स्व-पर को प्रकाशित करने में समर्थ सहज-संवेदन के साथ तादात्म्य होने से ज्ञान है, आत्मतृप्ति से उत्पन्न अनाकुल स्थिरता से सुख है और आत्मतत्त्व में सिद्धस्वरूप होने से स्तुति योग्य देव है। इन्द्रियों का जो ज्ञान व सुख है वह मूर्तिक है, वह आत्मा का ज्ञान व सुख नहीं होता। आत्मा स्वयं ही ज्ञान-सुख स्वभावरूप है। आत्मा का ज्ञान सर्वगत अर्थात् सर्वव्यापक है, अमूर्तिक है, हानिवृद्धि से रहित सुखरूप है। इसलिए जो जीव समस्त परिग्रह से रहित होता हुआ आत्मा के द्वारा आत्मा का ही ध्यान करता है वह शीघ्र ही कर्मों से रहित आत्मा को ही प्राप्त करता है। ऐसा शुद्धात्मा ही पूज्य है और भव्य जीवों के लिए साध्य है।

धर्मानुरागी श्री विजय कुमार जी जैन ने समाधितंत्र की हिन्दी व अंग्रेजी में सुंदर व्याख्या लिखकर और उसे स्तरीय ढंग से प्रकाशित कर जिनवाणी की महान सेवा की है। उन्हें मेरा बहुत-बहुत मंगल आशीर्वाद है।

कुन्दकुन्द की

अगस्त 2017

कुन्दकुन्द भारती, नई दिल्ली

आचार्य विद्यानन्द मुनि

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P R E F A C E

Important Tenets of Jaina Epistemology

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

Teachings contained in the Jaina Scripture revolve around the soul substance (*jīva dravya*), its attributes and modes, and its distinctiveness from other substances. Every statement is made from a particular point of view (*naya*) that must be ascertained to understand the true meaning of the assertion.

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

Anekāntavāda and syādvāda

A thing or object of knowledge has infinite characters (i.e., it is *anekāntātma*); each character can be analyzed and grasped individually. Each individual character 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 predications (*syādvāda*) wherein every viewpoint is able to retain its relative importance. *Syādvāda*, which literally signifies assertion of possibilities, seeks to ascertain the meaning of things 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.

Ācārya Samantabhadra’s *Svayambhūstotra*:

एकान्तदृष्टिप्रतिषेधि तत्त्वं प्रमाणसिद्धं तदतस्त्वभावम् ।

त्वया प्रणीतं सुविधे स्वधाम्ना नैतत्समालीढपदं त्वदन्यैः ॥ (९-१-४१)

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

Anekāntavāda, the doctrine of non-absolutism, is the basic understanding of the complexity of reality and the necessity of looking at it from different points of view. *Syādvāda* is the expression of *anekāntavāda* in logical and predicational form.

The particle 'syāt' 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 reality from different points of view, in different contexts or from different universes of discourse. *Syādvāda* is the expression of the pictures of 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 reality. It is anti-dogmatic and presents a synoptic picture of reality from different points of view. *Syādvāda* expresses protest against the one-sided, narrow, dogmatic and fanatical approach to the problems of reality. It affirms that there are different facets of reality and these have to be understood from various points of view by the predications of affirmation, negation and indescribability.

Ācārya Samantabhadra, in *Āptamīmāṃsā*:

स्याद्वादः सर्वथैकान्तत्यागात् किंवृत्तचिद्विधिः ।

सप्तभंगनयापेक्षो हेयादेयविशेषकः ॥ (१०४)

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

Syādvāda consists in seven vocal statements adorned by the qualifying clause 'in a way' – *syāt*. When in regard to a single entity – soul etc. – an enquiry is made relating to its attribute – existence etc. – with all-round examination, there is the possibility of seven statements, adorned with the term 'quodammodo' or 'in a way' (*syāt*). This is called the 'seven-nuance system' (*saptabhaṅgī*). When

something is stated about a substance, viewed through a flux of modifications, there would be seven modes of predication.

Ācārya Samantabhadra, in *Āptamīmāṃsā*:

कथञ्चित् ते सदेवेष्टं कथञ्चिदसदेव तत् ।

तथोभयमवाच्यं च नययोगान्न सर्वथा ॥ (१४)

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

Things are neither existent nor non-existent absolutely. Two seemingly contrary statements may be found to be both true if we take the trouble of finding out the two points of view from which the statements were made. For example, a man may be a father with reference to his son, and he may be a son with reference to his father. Now it is a fact that he can be a son and a father at one and the same time. A thing may be said to be existent in a way and non-existent in another way, and so forth. *Syādvāda* examines things from seven points of view, hence the doctrine is also called *saptabhaṅgī naya* (sevenfold method of relative comprehension). It is stated as follows:

1. स्याद् अस्ति एव (*syād-asti-eva*)

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

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

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

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

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

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

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

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

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

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

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

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

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

The primary modes of predication are three – *syād-asti*, *syād-nāsti* and *syād-avaktavya*; the other four are obtained by combining these three.

The phrase ‘in a way’ (*syāt*) declares the standpoint of expression – affirmation with regard to own substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*), and negation with regard to other substance (*dravya*), place (*kṣetra*), time (*kāla*), and being (*bhāva*). Thus, for a ‘jar’, in regard to substance (*dravya*) – earthen, it simply is; wooden, it simply is not. In regard to place (*kṣetra*) – room, it simply is; terrace, it simply is not. In regard to time (*kāla*) – summer, it simply is; winter, it simply is not. In regard to being (*bhāva*) – brown, it simply is; white, it simply is not. And the word ‘simply’ has been inserted for the purpose

of excluding a sense not approved by the 'nuance'; for avoidance of a meaning not intended. The phrase 'in a way' is used to declare that the 'jar' exists in regard to its own substance etc. and not also in regard to other substance etc. Even where the phrase is not employed, the meaning is conceived by knowers of it in all cases from the sense; just as the word *eva*, having the purpose of cutting off the non-application.

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 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 predications (*syādvāda*) establishes the Truth.

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

To the existence of an entity non-existence is indispensable; and to its non-existence the former. And the primariness or secondariness of the two depends on the standpoint or intent.

When a single entity is designated by the two attributes, existence and non-existence, applied simultaneously as primary, from the impossibility of such a word, the entity is indescribable. The pair of qualities, existence and non-existence, cannot be stated together, as one thing, by the term 'existent' because that is incompetent for the expression of non-existence. Similarly, the term 'non-existent' cannot be used because that is incompetent for the expression of existence. Nor can a single conventional term express that since it can cause presentation of things only in succession. From lack of all forms of expression the entity is indescribable, but it stands out – overpowered by simultaneous existence and non-existence, both applied as primary. It is not in every way indescribable because of the consequence that it would then be undenotable even by the word 'indescribable'. It only refers to the impossibility of finding an idea which could include both, the thesis and the antithesis, at the same time.

The remaining three are easily understood.

That the complex nature of a real object or *dravya* is amenable to description by the seven and only seven propositions is made clear by Ācārya Kundakunda in *Pañcāstikāya-Sāra*:

सिय अत्थि णत्थि उहयं अव्वत्तव्वं पुणो य तत्तिदयं ।
दव्वं खु सत्तभंगं आदेसवसेण संभवदि ॥ (१४)

According as *dravya* is viewed from different aspects of reasoning it may be described by the following propositions:

1) in a way it *is*; 2) in a way it *is not*; 3) in a way it is both *is* and *is not*; 4) in a way it *is indescribable*; 5) in a way it *is* and *is indescribable*; 6) in a way it *is not* and *is indescribable*; and 7) in a way it *is* and *is not* and *is indescribable*.

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

The viewpoints of absolute existence, oneness, permanence, and describability, and their opposites – absolute non-existence, manyness, non-permanence, and indescribability – corrupt the nature of reality while the use of the word ‘*syāt*’ (conditional, from a particular standpoint) to qualify the viewpoints makes these logically sustainable.

Ācārya Samantabhadra’s *Svayambhūstotra*:

अनवद्यः स्याद्वादस्तव दृष्टेष्टाविरोधतः स्याद्वादः ।

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

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

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

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

Ācārya Samantabhadra's *Āptamīmāṃsā*:

स्याद्वादकेवलज्ञाने सर्वतत्त्वप्रकाशने ।

भेदः साक्षादसाक्षाच्च ह्यवस्त्वन्यतमं भवेत् ॥ (१०५)

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

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

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥ (२)

I bow to *anekānta* (the doctrine of manifold points of view –

relative pluralism), the root of unmatched Jaina Scripture, that reconciles the partial viewpoints of men, born blind, about the elephant, and which removes all contradictions about the nature of substances by apprehending reality through multiplicity of viewpoints.

Pramāṇa and naya

Ācārya Samantabhadra's *Āptamīmāṃsā*:

तत्त्वज्ञानं प्रमाणं ते युगपत्सर्वभासनम् ।

क्रमभावि च यज्ज्ञानं स्याद्वादनयसंस्कृतम् ॥ (१०१)

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

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

As regard the fruit of *pramāṇa*, there is satisfaction in the attainment of knowledge. The soul, whose knowledge-nature is clouded by the foreign matter of karmas, finds satisfaction in determining the nature of substances with the help of the senses. That is spoken of as the fruit of knowledge (or of *pramāṇa*). Or the attainment of equanimity (*upekṣā*) and the destruction of ignorance (*ajñāna*) may be considered the fruit. Equanimity is freedom from attachment and aversion. Also, on the destruction of darkness, that is ignorance, the self attains the power of discrimination between what needs to be accepted and rejected.

Ācārya Samantabhadra's *Āptamīmāṃsā*:

धर्मे धर्मेऽन्य एवार्थो धर्मिणोऽनन्तधर्मणः ।

अङ्गित्वेऽन्यतमान्तस्य शेषान्तानां तदङ्गता ॥ (२२)

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

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

from a particular point of view and presents the picture of it in relation to that view; the awareness of other aspects is in the background and not ignored.

A synthesis of different viewpoints is achieved by the doctrine of conditional predications (*syādvāda*) wherein every viewpoint is able to retain its relative importance. Conditional affirmative predication (*vidhi*) and conditional negative predication (*niṣedha*) together constitute valid knowledge (*pramāṇa*). The speaker at any moment considers one particular attribute, the primary attribute, but does not deny the existence of other attributes, the secondary attributes. Partial knowledge from a particular point of view, under consideration, is the object of *naya* and it helps in accuracy of expression through illustration (*dr̥ṣṭānta*). A *naya* deals only with the particular point in view of the speaker and does not deny the remaining points of view, not under consideration at that time. *Pramāṇa* is the source or origin of *naya*. It has been said in the Scripture, “On the acquisition of knowledge of a substance derived from *pramāṇa*, ascertaining its one particular state or mode is *naya*.”

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

Ācārya Samantabhadra’s *Svayambhūstotra*:

य एव नित्यक्षणिकादयो नया मिथोऽनपेक्षाः स्वपरप्रणाशिनः ।

त एव तत्त्वं विमलस्य ते मुनेः परस्परेक्षाः स्वपरोपकारिणः ॥

(१३-१-६१)

O Unblemished Lord Vimalanātha! Those who hold the one-

sided, standalone points of view such as describing a substance absolutely permanent (*nitya*) or transient (*kṣaṇika*), harm themselves and others, but, as you had proclaimed, when the assertions are understood to have been made only from certain standpoints, these reveal the true nature of the substance, and, therefore, benefit self as well as others.

A substance (*dravya*) is an inseparable consolidation of attributes expressed through all one-sided but relative comprehensions (*naya*) and their subdivisions (*upanaya*) pertaining to the three times (the past, the present, and the future). It is one with respect to the *dravyārthika naya* and many with respect to the *paryāyārthika naya*. That which has substance (*dravya*) as the object is the standpoint of substance – *dravyārthika naya*. *Paryāya* means particular, an exception or exclusion. That which has mode (*paryāya*) as the object is the standpoint of mode – *paryāyārthika naya*. Whatever condition or form a substance takes, that condition or form is called a mode. Modes partake of the nature of substance, and are not found without the substance.

Jaina spiritual literature provides another broad classification of standpoints (*naya*): the transcendental point of view (*niścaya naya*) and the empirical point of view (*vyavahāra naya*).

***Niścaya naya* – the transcendental point of view:** 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 all the wealth of its attributes.

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

- a) ***śuddha niścaya naya*:** 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 its wealth of infinite qualities. Pure and unalloyed expression of the nature of the self is the topic of *śuddha niścaya naya* – e.g., “Omniscience (*kevalajñāna*) is the soul.”

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

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

Empirical point of view (*vyavahāra naya*), too, has two main subdivisions:

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

Sadbhūta vyavahāra naya has two subcategories:

a-1) ***anupacarita sadbhūta vyavahāra naya***: This *naya* holds the self in its pure and uncontaminated state (*nirupādhi* state) but makes distinction between the substance (*dravya*)

and its attribute (*guṇa*) – e.g., “Omniscience (*kevalajñāna*) is the attribute of the soul,” and “Right faith, knowledge and conduct constitute the path to liberation.”

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

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

Asadbhūta vyavahāra naya, too, has two subcategories:

b-1) ***anupacarita asadbhūta vyavahāra naya***: 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, “Soul is the cause of material karmas (*dravya-karma*).”

b-2) ***upacarita asadbhūta vyavahāra naya***: *Upacārita* is usage sanctified by convention but has 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 ornament as one’s own or certain individuals, son or wife, as one’s own. Identification of the self with other things is a figurative and transferred predication or *upacārita asadbhūta vyavahāra naya*.

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

Ācārya Amṛtandra, in *Puruṣārthasiddhyupāya*, expressed beautifully the indispensability of both points of view – *niścaya* and *vyavahāra* – to arrive at the Truth:

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।

अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥ (२२५)

Like a milkmaid who, while churning (to produce butter), pulls one end of the rope while loosening the other, the Jaina philosophy, using dual means – the pure, transcendental point of

view (*niścaya naya*), and the empirical point of view (*vyavahāra naya*) – deals with the nature of substances, and succeeds in arriving at the Truth.

Dravya, guṇa and paryāya

Ācārya Kundakunda's *Pravacanasāra*:

अपरिच्छत्तसहावेणुष्पादव्वयधुवत्तसंबद्धं ।

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

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

Ācārya Umāsvāmi's *Tattvārthasūtra*:

गुणपर्ययवद् द्रव्यम् ॥ (५-३८)

That which has qualities and modes is a substance.

द्रव्याश्रया निर्गुणा गुणाः ॥ (५-४१)

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

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

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

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

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

of either *dravya* or *guṇa* independent of each other.

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

General (*sāmānya*) and specific (*viśeṣa*) qualities (*guṇa*): All objects have two kinds of qualities (*guṇa*) – the general (*sāmānya*), and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanā*) is a specific (*viśeṣa*) attribute of the soul when viewed in reference to non-souls but a general (*sāmānya*) attribute when viewed in reference to other souls. In a hundred pitchers, the general quality is their jar-ness, and the specific quality is their individual size, shape or mark. Thousands of trees in a forest have tree-ness (*vrkṣatva*) as the general (*sāmānya*) attribute but each tree has specific (*viśeṣa*) attributes, distinguishing these as neem tree, oak tree or palm tree.

Ācārya Samantabhadra's *Svayambhūstotra*:

यथैकशः कारकमर्थसिद्धये समीक्ष्य शेषं स्वसहायकारकम् ।

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

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

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

expression.

Ācārya Māilladhavala's *Nayacakko*:

अत्थित्तं वत्थुत्तं दव्वत्त पमेयत्त अगुरुलहुत्तं ।

देसत्त चेदण्णिदरं मुत्तममुत्तं वियाणेह ॥ (१२)

These ten qualities: existence (*astitva*), activity or *arthakriyā* (*vastutva*), power of changing modes (*dravyatva*), power of being known (*prameyatva*), power of maintaining distinction with all other substances (*agurulaghutva*), having space-points (*pradeśavattva*), consciousness (*cetanatva*), lifelessness (*acetanatva*), corporeality – having a form (*mūrtatva*), and incorporeality – without having a form (*amūrtatva*) are general (*sāmānya*) qualities of substances.

पाणं दंसण सुह सत्ति रूवरस गंध फास गमणठिदी ।

वट्टणगाहणहेउमुत्तममुत्तं खु चेदण्णिदरं च ॥ (१३)

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

Every substance (*dravya*) has eight general (*sāmānya*) qualities; *jīva dravya* does not have qualities of lifelessness (*acetanatva*) and corporeality – having a form (*mūrtatva*) out of the ten mentioned above. Six specific (*viśeṣa*) qualities are present in *jīva dravya* – knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), incorporeality – without having a form (*amūrtatva*), and consciousness (*cetanatva*). Matter (*pudgala*) has six specific (*viśeṣa*) qualities: colouration (*rūpa*), taste (*rasa*), smell (*gandha*), touch

(*sparśa*), corporeality – having a form (*mūrtatva*), and lifelessness (*acetanatva*). *Dharma dravya* has three specific (*viśeṣa*) qualities: assistance in motion (*gatihetutva*), incorporeality – without having a form (*amūrtatva*), and lifelessness (*acetanatva*). *Adharma dravya* has three specific (*viśeṣa*) qualities: assistance in rest (*sthitihetutva*), incorporeality – without having a form (*amūrtatva*), and lifelessness (*acetanatva*). *Ākāśa dravya* has three specific (*viśeṣa*) qualities: assistance in providing accommodation (*avagāhanahetutva*), incorporeality – without having a form (*amūrtatva*), and lifelessness (*acetanatva*). *Kāla dravya* has three specific (*viśeṣa*) qualities: assistance in continuity of being through gradual changes (*vartanāhetutva*), incorporeality – without having a form (*amūrtatva*), and lifelessness (*acetanatva*).

Utpāda, vyaya and dhrauvya

Substance (*dravya*) is endowed with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), without leaving its essential character of existence (being or *sat*). Origination, destruction and permanence are simultaneous and interdependent and are not possible without the substance. Origination of new mode cannot take place without destruction of old mode, old mode cannot get destroyed without origination of new mode, origination and destruction cannot take place in the absence of permanence, and permanence is not possible without origination and destruction.

Ācārya Samantabhadra's Āptamīmāṃsā:

घटमौलिसुवर्णार्थी नाशोत्पादस्थितिष्वयम् ।

शोकप्रमोदमाध्यस्थं जनो याति सहेतुकम् ॥ (५९)

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

destruction and permanence) are the causes of different responses.

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

Ācārya Kundakunda's Pravacanasāra:

उप्पाददिठदिभंगा विज्जंते पज्जएसु पज्जाया ।

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

Origination (*utpāda*), permanence (*dhrauvya*) and destruction (*vyaya*) take place in modes (*paryāya*); modes are possible only in substance (*dravya*), and, therefore, substance (*dravya*) forms the base for all of these.

Although modes (*paryāya*) of a substance (*dravya*) undergo change in the form of origination (*utpāda*) and destruction (*vyaya*), the substance (*dravya*) itself does not give up its essential characteristic of existence (being or *sat*). There is no origination (*utpāda*) and destruction (*vyaya*) of the substance (*dravya*) itself. As an illustration, the seed (*bīja*), the sprout (*aṅkura*), and the tree-ness (*vṛkṣatva*) are parts (*aṅśa*) of the whole (*aṅśī*), that is, the tree (*vṛkṣa*). These three parts (*aṅśa*) are subject to origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) – destruction of the seed entails origination of the sprout while tree-ness remains permanent. In other words, origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) are the three parts (*aṅśa*) pertaining to the modes (*paryāya*) of the whole (*aṅśī*), that is, the substance (*dravya*). If it be imagined that origination (*utpāda*), destruction (*vyaya*) and

permanence (*dhrauvya*) take place in the substance (*dravya*) itself then everything gets shattered. If destruction (*vyaya*) is imagined to take place in the substance (*dravya*), the substance – existence or *sat* – vanishes. If origination (*utpāda*) is imagined to take place in the substance (*dravya*), there will be creation of infinite substances from nowhere – creation of *asat*. If permanence (*dhrauvya*) is imagined to take place in the substance (*dravya*), there can be no modes (*paryāya*) and without existence of successive modes the substance itself cannot exist. Therefore, origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) are dependent on modes (*paryāya*), not on substance (*dravya*). Modes (*paryāya*) witness origination (*utpāda*) and destruction (*vyaya*); also permanence (*dhrauvya*) with respect to substance. Modes (*paryāya*) are not aloof; these are parts of substance (*dravya*). There can certainly be no origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) in a fictional entity like the ‘horns of a hare’ (*kharaviṣāṇa*). To the uninitiated, above statements may sound confounding but one needs to appreciate that different points of view make the bases of these statements.

Ācārya Pūjyapāda – Master Composer of the Jaina Doctrine

Ācārya Pūjyapāda’s compositions have been enlightening, since last fifteen centuries, learned ascetics, scholars and the laity, on complex issues including the reality of substances and the path to liberation. He wrote in Sanskrit, in prose as well as verse forms. Over time, the language of his compositions may have lost its mass appeal but the subject matter continues to remain utterly relevant. His expositions reflect a divine understanding of the spiritual subjects and of the objects that are beyond sense-perception. Unmatched brilliance and lucidity mark his writings.

Three other names of *Ācārya Pūjyapāda* find mention in Jaina literature: Deva, Devanandi, and Jinendrabuddhi.

Ācārya Pūjyapāda was a *Digambara* ascetic of a high order, abounding in faith, knowledge, and conduct, the cornerstones of the path leading to liberation. He was a master grammarian and an authority on secular subjects including linguistics, poetics and *Āyurveda*.

Ācārya Pūjyapāda was born in a Brahmin family of Karnataka. His parents were Mādhavabhaṭṭa and Śrīdevī. Kanakagiri, a Jaina heritage centre situated at a distance of about 50 km from Mysore, Karnataka, was his abode. He lived around 5th century CE. He was a renowned Preceptor of the Nandi Sangha, a part of the lineage of *Ācārya* Kundakunda (circa 1st century BCE to 1st century CE).

His writings reveal both the transcendental and the empirical points of view, and are helpful to the ascetics as well as the laity. He has expounded on the writings of *Ācārya* Kundakunda and *Ācārya* Umāsvāmi (alias *Ācārya* Umāswati). Deep influence of *Ācārya* Samantabhadra is conspicuous in his works.

That *Ācārya* Pūjyapāda was held in great esteem by the subsequent Jaina pontiffs is evident from the following two excerpts from the writings of learned Jaina *Ācāryas*:

Ācārya Jinasena in *Ādipurāṇa*:

कवीनां तीर्थकृद्देवः किंतरां तत्र वर्ण्यते ।

विदुषां वाङ्मलध्वंसि तीर्थं यस्य वचोमयम् ॥ (१-५२)

How can one portray *Ācārya* Devanandi (alias *Ācārya* Pūjyapāda) who is like a ford-maker (*Tīrthaṅkara*, the ‘World Teacher’) among the poets and whose sacred articulation removes the faults of verbal expression of the scholars?

Ācārya Śubhacandra in *Jñānārṇavaḥ*:

अपाकुर्वन्ति यद्वाचः कायवाक्चित्तसम्भवम् ।

कलङ्कमङ्गिनां सोऽयं देवनन्दी नमस्यते ॥ (१-१५)

We make obeisance to *Ācārya* Devanandi (alias *Ācārya* Pūjyapāda) whose expressions wash away all dirt due to the

activities of the body, the speech, and the mind.

It is mentioned in Jaina inscriptions and literature that *Ācārya* Pūjyapāda had the supernatural power to visit the Videha *kṣhetra* to make obeisance to the *Tīrthaṅkara* Lord Seemandharasvāmi. It is believed that on account of his vast scholarship and deep renunciation, his feet were worshipped by the *devas* and, therefore, the name Pūjyapāda. The sacred water that anointed his feet could transform iron into gold. He used to visit holy places in celestial carriages and during one such occasion he lost his eyesight. He then composed *Śāntyaṣṭaka* and regained his sight. But after this incident, he took to *samādhi* and courted voluntary, pious and passionless death by relinquishing his body.

Ācārya Pūjyapāda composed several important Jaina texts:

Jainendra Vyākaraṇa – a comprehensive work on Sanskrit grammar, considered to be an essential reading for the student of Jaina literature.

Sarvārthasiddhi – an authoritative commentary on *Tattvārthasūtra* by *Ācārya* Umāsvāmi, a compendium of Jaina metaphysics and cosmology.

Samādhitantram (also known as *Samādhiśataka*) – a spiritual work consisting of 105 verses outlining the path to liberation for an inspired soul.

Living beings have three kinds of soul – the extroverted-soul (*bahirātmā*), the introverted-soul (*antarātmā*), and the pure-soul (*paramātmā*). The one who mistakes the body and the like for the soul is the extroverted-soul (*bahirātmā*). The extroverted-soul spends his entire life in delusion and suffers throughout. The one who entertains no delusion about psychic dispositions – imperfections like attachment and aversion, and soul-nature – is the introverted-soul (*antarātmā*). The knowledgeable introverted-soul (*antarātmā*) disconnects the body, including the senses, from the soul. The one who is

utterly pure and rid of all karmic dirt is the pure-soul (*paramātmā*). *Samādhitantram* expounds the method of realizing the pure-soul (*paramātmā*), the light of supreme knowledge, and infinite bliss. Realization of the pure-soul is contingent upon discriminatory knowledge of the soul and the non-soul, and meditating incessantly on the pure-soul, rejecting everything that is non-soul. *Samādhitantram* answers the vexed question, 'Who am I?' in forceful and outrightly logical manner, in plain words. No one, the ascetic or the householder, can afford not to realize the Truth contained in the treatise, comprehend it through and through, and change his conduct accordingly.

Iṣṭopadeśa – a concise work of 51 didactic verses leading the reader from the empirical to the transcendental, from the mundane to the sublime, through an experiential process of self-realization, rather than through a metaphysical study of the soul-nature. *Iṣṭopadeśa* unambiguously establishes the glory of the Self. It is an essential reading for the ascetic. The householder too who ventures to study it stands to benefit much as the work establishes the futility of worldly objects and pursuits, and strengthens right faith, the basis for all that is good and virtuous.

Daśabhakti – a collection of the adoration of the essentials that help the soul in acquiring merit. The essentials include the Supreme Beings, the Scripture, the Perfect Conduct, and the sacred places like the *Nandīśvara Dvīpa*.

Some other works, including *Śāntyaṣṭaka* (hymn in praise of Lord Śāntinātha), *Sārasaṅgraha*, *Cikitsāśāstra* and *Jainābhiṣeka*, are also believed to have been authored by *Ācārya Pūjyapāda*.

Lucid style, precise expression and masterly exposition of the subject accord all his compositions highly revered place in Jaina literature. What *Ācārya Pūjyapāda* has expounded is the word of the Omniscient Lord; his compositions are the never-setting sun that will

continue to illumine the ten directions for eternity.

My introverted-soul makes obeisance humble at the holy feet of *Ācārya Pūjyapāda*, whose pure soul mastered the ocean that is the Scripture.

Ācārya Vidyānanda – On Path to Attaining the Pure-soul



Pic by Vijay K. Jain (25 July 2017)

Surendra Upādhye (b. 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 – the *uddiṣṭa tyāga pratimā* – in the householder’s path and became a *kṣullaka* on 15 April 1945, to be known henceforth as *kṣullaka Pārśvakīrti varṇī*. He was inducted on to this pious course by *Ācārya Mahāvīrkīrti* 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. He wears a loincloth (*langoṭī*) and a wrapper cloth. As regards food, the *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 Pārśvakīrti *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. Supreme and everlasting state of knowledge, faith, bliss and power is our destination. Who in his senses would opt for this short life as a human being withered away in just acquiring, and then indulging in, the objects of sense-pleasures? It 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* Pārśvakīrti *varṇī* took to the arduous path of Jaina asceticism (*muni dīkṣā*) on 25 July 1963, in Delhi, when he was christened *Muni Vidyānanda* by his Preceptor *Ācārya* Deshabhūṣaṇa. He was now 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 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 to the observance of perfect vows, complete renunciation, and 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 that is dear to the heart of every aspirant on path to liberation. He followed religiously the twenty-eight primary attributes of a *Digambara* ascetic comprising five supreme vows (*mahāvratā*), 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 the face by hand, taking food only once in a day, not cleansing the teeth, and taking food in a steady, standing posture.

The Three Jewels (*ratnatraya*) of right faith, right knowledge and right conduct became his prized possessions. He studied incessantly the Holy Scripture – sure means for control of wandering of the mind and the senses. *Ācārya* Deshabhūṣhaṇa conferred on him the title of *Upādhyāya* (Preceptor) on 17 November 1974, in Delhi.

Upādhyāya Vidyānanda took further strides in observance 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 (*dravyakarma* and *no karma*), were alien. He reckoned that the pure Self had no delusion (*moha*), and was distinct from attachment (*rāga*) and aversion (*dveṣa*). He cheerfully undertook penances with due control of the senses. He carried out all observances with full vigour and intensity, without concealing his true strength. On 28 June 1987, in Delhi, the four-fold congregation of the Jainas, under the direction of *Ācārya* Deshabhūṣhaṇa, conferred the title of *Ācārya* (Chief Preceptor) on him. Endowed with great wisdom and experience about the conditions of existence on land, *Ācārya* Vidyānanda became an ideal *guru* to lead his congregation in all respects, including prescription of proper penances for transgressions by disciples and followers.

By this time, he had mastered the nature and causes of all karmas that 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, on to the path to liberation. He keenly propagated, for the benefit of all, the teachings of Lord Jina.

Ācārya Vidyānanda observes immaculately both the internal as well as the external austerities. With the shield of fortitude, he lets his naked body endure afflictions of extreme weather. 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 treading the path 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. He has no attachment to sense pleasures, to karmas, or even to his body. He has no aversion towards the objects of 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, as a mother blesses her child. He exerts, with extreme care, to save from injury the mobile (*trasa*) as well as the immobile (*sthāvāra*) beings. He has fully grasped all realities including the soul and the non-soul, and his eyes are bright with the light of knowledge. In order to maintain steadiness of his body he accepts food that is pure, simple and free from faults.

Although his body has weakened and frame shrunk due to severe austerities and age, his determination to conform to the rigors of meditation has not dimmed. His frail body exhibits rare glow and piousness, just as gold gets to brightness and preciousness on being severely heated.

Having assimilated the ocean of profound knowledge contained in the Holy Scripture, he is today a living institution of learning.

This year (2017) *Ācārya* Vidyānanda has entered the seventy-third year of initiation (*dīkṣā*) as a *kṣullaka* and fifty-fifth year of initiation as a *Digambara muni*. We are truly blessed to have such a pious soul in our midst. Only the *darśana* of his pious frame is capable of cutting the shackles of karmic bonds that have constrained us since long.

Turning his soul inwards and avoiding all outward concerns, *Ācārya* Vidyānanda has established himself firmly in own nature. Engaged incessantly in Self-realization, he has no time or inclination to interact with external environment. External objects generally remain unnoticed by him, as he pays no attention to these. His

interaction with people is minimal and without passion. For the few people he has to interact with occasionally, he engenders no lasting emotions of attachment or aversion. A *yogī* of few words, he chooses words that are sweet, positive and helpful. As soon as his interaction with outside world is over, he presents himself again to the service of the pure Self. I bow to him with extreme devotion.

Your adoration has purified my speech, your contemplation has purified my mind, and bowing to you has purified my body. You have made me realize that I need to attend only to my soul, and to no one else.

Gratitude

Among all publications on the holy text *Samādhitantram* by *Ācārya Pūjyapāda* that I could lay my hands on, I found the one by *Paṇḍit Jugalkishore Mukhtar* the most authentic. Hindi meaning of the verses given therein is precise translation of the original work in Sanskrit by *Ācārya Prabhācandra*. I have almost unhesitatingly excerpted the Hindi meaning of the verses from this publication.

Author of several books on Jainism and distinguished scholar Prof. (Dr.) Veer Sagar Jain, Head, Department of Jaina Philosophy (*Jaina Darśana*), Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha (Deemed University), New Delhi, has willingly, joyfully and swiftly proofread the non-English portion of this work. His deep knowledge of the language as well as the subject matter has led to the removal of many flaws and infelicities attributable to my inadequacy and inadvertence. My utmost gratitude for his contribution.

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Dehradun, India

Vijay K. Jain

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VIJAY K. JAIN – BIOGRAPHICAL NOTE

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

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

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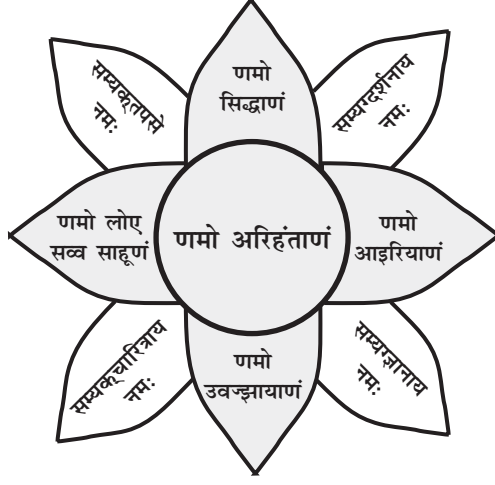
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Mr. Jain is the proprietor of Vikalp Printers, a high-end printing and publishing firm, based in Dehradun, India.



स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Pūjyapāda's
Samādhitañtram –
Supreme Meditation

आचार्य पूज्यपाद विरचित
समाधितंत्रम्

Ācārya Kundakunda's Rayasāra:

अङ्गयणमेव ज्ञाणं पंचेंदियणिग्गहं कसायं पि ।

तत्तो पंचमयाले पवयणसारब्भासमेव कुज्जाह ॥१५॥

(अङ्गयणमेव) अध्ययन ही (ज्ञाणं) ध्यान है [इस ध्यान से]
(पंचेंदियणिग्गहं) पंचेन्द्रियों का निग्रह तथा (कसायं पि)
कषाय का भी [निग्रह होता है] (तत्तो) इसलिये (पंचमयाले)
[वर्तमान] पंचमकाल में (पवयण-सारब्भासमेव) प्रवचन-सार -
जिनागम अथवा जिनवाणी - का अभ्यास (कुज्जाह) करना
चाहिये।

Study (of the Scripture), indeed, bears the fruit of meditation and that of subjugation of senses and passions; so in the present fifth era (of the descending half-cycle – *avasarpinī*) the essence of the Jaina Doctrine – the Jaina Scripture – should be studied.

मंगलाचरण

येनात्माऽबुद्ध्यतात्मैव परत्वेनैव चापरम् ।

अक्षयानन्तबोधाय तस्मै सिद्धात्मने नमः ॥१॥

अन्वयार्थ - (येन) जिसके द्वारा (आत्मा) आत्मा (आत्मा एव) आत्मा रूप से ही (अबुद्ध्यत) जाना गया है (च) और (अपरं) अन्य को - कर्मजनित मनुष्यादि-पर्यायरूप पुद्गल को - (परत्वेन एव) पररूप से ही [अबुद्ध्यत] जाना गया है (तस्मै) उस (अक्षयानन्तबोधाय) अविनाशी अनन्तज्ञान स्वरूप (सिद्धात्मने) सिद्धात्मा को (नमः) नमस्कार हो।

INVOCATION

I make obeisance to the *Siddha* (the liberated soul), characterized by indestructible and infinite knowledge, who has known the (substance of) soul (*ātmā, jīva*) as nothing but the soul, and the non-soul (like the matter - *anātmā, ajīva*) as utterly distinct from the soul.

जयन्ति यस्यावदतोऽपि भारती

विभूतयस्तीर्थकृतोप्यनीहितुः ।

शिवाय धात्रे सुगताय विष्णवे

जिनाय तस्मै सकलात्मने नमः ॥२॥

अन्वयार्थ - (यस्य) जिस (अनीहितुः अपि) इच्छा से भी रहित (तीर्थकृतः) तीर्थकर की (अवदतः अपि) न बोलते हुए भी - तालु-ओष्ठ आदि के द्वारा शब्दों का उच्चारण न करते हुए भी (भारती विभूतयः) वाणीरूपी विभूतियाँ - अथवा वाणी और छत्र-त्रयादिक विभूतियाँ (जयन्ति) जय को प्राप्त होती हैं (तस्मै) उस (शिवाय) शिवरूप - परम-कल्याण अथवा परम सौख्यरूप (धात्रे) विधाता अथवा ब्रह्मरूप-सन्मार्ग के उपदेश द्वारा लोक के उद्धारक (सुगताय) सुगतरूप - सद्बुद्धि एवं सद्गति को प्राप्त (विष्णवे) विष्णुरूप - केवलज्ञान के द्वारा समस्त चराचर पदार्थों में व्याप्त होने वाले (जिनाय) जिनरूप - संसार परिभ्रमण के कारणभूत कर्मशत्रुओं को जीतने वाले (सकलात्मने) सकलात्मा को - सशरीर शुद्धात्मा अर्थात् जीवन्मुक्त अरिहन्त परमात्मा को (नमः) नमस्कार हो।

The divine voice (*divyadhvani*) of the ford-maker (*Arhat, Arihanta, Tirthankara*) issues forth without any urge whatsoever, with no signs of vocalization like movement of the lips or the jaw, and is accompanied with divine splendours; victory to its grandeur. Obeisance to the *Arhat* - the Omniscient soul, still associated with the most auspicious body - who is known variously as Śiva - supremely propitious; *Dhātra* - *Vidhātā* or *Brahmā*, supporter of the world by promulgating the right path; Sugata - having attained excellent intellect and state of existence; Viṣṇu - knower of the whole range of objects of

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knowledge simultaneously; *Jina* – the Victor, destroyer of the inimical (*ghāti*) karmas.

EXPLANATORY NOTE

The ‘World Teacher’ – the *Tīrthaṅkara*

The self-enlightened (*svayambhū*) saviour of all living beings, destroys the four inimical varieties of karmas (*ghāti* karmas) – deluding (*mohanīya*), knowledge-obscuring (*jñānāvarṇīya*), perception-obscuring (*darśanāvarṇīya*), and obstructive (*antarāya*) – through pure concentration and attains the all-embracing, supreme and standalone knowledge known as omniscience (*kevalajñāna*). As the soul attains omniscience, the other four kinds of knowledge – sensory knowledge (*matijñāna*), scriptural knowledge (*śrutajñāna*), clairvoyance (*avadhijñāna*), and telepathy (*manaḥparyayajñāna*) – which know the object of knowledge partially and in succession become redundant and their role vanishes. Lord Vardhamāna, thus became the ‘World Teacher’ or ‘*Arhat*’ or ‘*Āpta*’ or ‘*Jina*’ – the true guide to put us on the right path and worthy to be venerated and worshipped by the lords of the world.

The *Tīrthaṅkara* is worshipped by the lords of the *devas* and the men during the five most auspicious events (*pañca kalyāṇaka*) that must take place in His life:

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



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

The auspicious body (*paramaudārika śarīra*) of the World Teacher or Lord *Jina* acquires most splendid attributes, free from eighteen imperfections. He is possessed of forty-six distinctive and divine attributes. Peace and plenty must prevail wherever He goes. Naturally hostile animals become friends in His presence, and flowers and fruits bloom out of season. The divine attributes and splendours of the *Arhat* are described thus in the Scripture:

The *Arhat* is free from these eighteen imperfections:

1. *janma* – (re)birth;
2. *zarā* – old-age;
3. *tṛṣā* – thirst;
4. *kṣudhā* – hunger;
5. *vismaya* – astonishment;
6. *arati* – displeasure;
7. *kheda* – regret;
8. *roga* – sickness;
9. *viṣāda* or *śoka* – grief;
10. *mada* – pride;
11. *moha* – delusion;
12. *bhaya* – fear;
13. *nidrā* – sleep;
14. *cintā* – anxiety;
15. *sveda* – perspiration;
16. *rāga* – attachment;
17. *dveṣa* – aversion; and
18. *maraṇa* – death.

Forty-six divine attributes of the *Arhat* comprise four

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infinitudes (*ananta catuṣṭaya*), thirty-four miraculous happenings (*atiśaya*), and eight splendours (*prātihārya*).

The four infinitudes (*ananta catuṣṭaya*) are:

1. *ananta jñāna* – infinite knowledge;
2. *ananta darśana* – infinite perception;
3. *ananta sukha* – infinite bliss; and
4. *ananta vīrya* – infinite energy.

Of the thirty-four miraculous happenings (*atiśaya*), ten appear naturally at the time of birth, ten on attainment of infinite knowledge (*kevalajñāna*), and the remaining fourteen are fashioned by the celestial *devas*.

The eight splendours (*prātihārya*) are:

1. *aśoka vṛkṣa* – the *Aśoka* tree;
2. *siṃhāsana* – bejeweled throne;
3. *chatra* – three-tier canopy;
4. *bhāmaṇḍala* – halo of unmatched luminance;
5. *divya dhvani* – divine voice of the Lord without lip movement;
6. *puṣpa-varṣā* – shower of fragrant flowers;
7. *cāmara* – waving of sixty-four majestic flywhisks; and
8. *duṇḍubhi* – dulcet sound of kettle-drums and other musical instruments.

For the Lord's divine discourse the *devas* erect a heavenly Pavilion (*samavasaraṇa*) befitting His glory, and there the World Teacher sits, facing the East, a few inches above the huge golden lotus placed on a throne of heavenly gems. The Lord appears to be looking in all the four directions. His voice is without the movements of the glottis or lips, and is, therefore, termed *anakṣarī* (without letters). The Lord's divine voice, as a result of one of the eight splendours (*prātihārya*), is heard and enjoyed by all present in



their respective tongue (*ardhamāgadhī bhāṣā*). The World Teacher is the sun that blossoms the soul-lotus of the worldly beings. His divine discourse is the rain of nectar-water that washes away the dirt of ignorance from all souls. He is the wish-fulfilling tree (*kalpavṛkṣa*) for all those aspiring for liberation.

Excerpted from:
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Ācārya Samantabhadra’s Ratnakaraṇḍaka-śrāvakācāra:

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

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

Ācārya Samantabhadra’s Svayambhūstotra:

कायवाक्यमनसां प्रवृत्तयो नाभवंस्तव मुनेश्चिकीर्षया ।
नासमीक्ष्य भवतः प्रवृत्तयो धीर तावकमचिन्त्यमीहितम् ॥
(१५-४-७४)

O Embodiment of Knowledge! There were no desires involved behind the activities of your body, speech and mind. Also, these activities did not take place without any consideration. O Lord Resolute! Your ways are inconceivable.

श्रुतेन लिंगेन यथात्मशक्ति समाहितान्तःकरणेन सम्यक् ।
समीक्ष्य कैवल्यसुखस्पृहाणां विविक्तमात्मानमथाभिधास्ये ॥३॥

अन्वयार्थ - (अथ) परमात्मा को नमस्कार करने के अनंतर मैं (विविक्तम् आत्मानम्) कर्ममल रहित आत्मा के शुद्ध स्वरूप को (श्रुतेन) शास्त्र के द्वारा (लिंगेन) अनुमान व हेतु के द्वारा (समाहित अन्तःकरणेन) एकाग्र मन के द्वारा (सम्यक् समीक्ष्य) भली प्रकार अनुभव करके (कैवल्यसुखस्पृहाणां) कैवल्यपद-विषयक अथवा निर्मल अतीन्द्रिय सुख की इच्छा रखने वालों के लिए (यथात्मशक्ति) अपनी शक्ति के अनुसार (अभिधास्ये) कहूँगा।

Having bowed to the Supreme Lord, I shall now articulate – with the help of the Holy Scripture, inference using the mark or the middle term (*liṅga, hetu, sādhana*), and careful investigation through deep reflection – the nature of the pure soul (rid of all karmic dirt) for the benefit of those longing to attain perfect happiness – self-born, stainless and sense-independent – appertaining to the liberated souls, to my potential.

EXPLANATORY NOTE

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

आप्तोपज्ञमनुल्लङ्घ्यमदृष्टेष्टविरोधकम् ।

तत्त्वोपदेशकृत्सार्वं शास्त्रं कापथघट्टनम् ॥

(९)

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

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Scripture (*āgama*) and inference (*anumāna*)

Omniscience (*kevalajñāna*) – self-born, perfect, pure, and non-sequential super-sensuous, direct (*pratyakṣa*) knowledge – embraces knowledge of all objects and their infinite modes, making its possessor the Omniscient (*sarvajña*, *Arhat* or *Āpta*).

Objects that are minute (like atoms), past (like Lord Rama), and distant (like Mount Meru), being objects-of-inference (*anumeya*) and, therefore, also objects-of-knowledge (*prameya*), must be perceivable directly by someone; like the fire on the hill is an object of inference for a distant person but is perceived directly by the one who is in its proximity. The one who perceives directly objects of knowledge that are minute, past, and distant is the Omniscient (*sarvajña*). In *Aṣṭasahasrī*, *Ācārya* Vidyānanda employs *anumeya* and *prameya* as synonymous terms; all objects-of-inference (*anumeya*) are objects-of-knowledge (*prameya*). It follows that minute, past, and distant objects are perceived directly (*pratyakṣa*) by the Omniscient, because these are *anumeya*.

Sensory knowledge ascertains, in stages, nature of an object through use of the senses. The past and the future modes of the object remain beyond the scope of such knowledge as these do not reach the senses. Besides, minute objects like the atoms, distant objects like the heaven and Mount Meru, and non-material objects like the soul, virtue and vice, also remain beyond the scope of sensory knowledge. Only gross objects like the pot and the board are known by senses and, therefore, sensory knowledge is indirect (*parokṣa*), inadequate, and fit to be discarded. Those possessing sensory knowledge, to whatever degree, cannot be called the Omniscient (*sarvajña*).

One source of valid-knowledge (*pramāṇa*), though indirect (*parokṣa*), is the Scripture (*āgama*), the word of the Omniscient and, therefore, inviolable. Scriptural knowledge is not opposed to the two kinds of valid knowledge – direct (*pratyakṣa*) and indirect

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(*parokṣa*) and reveals the true nature of Reality.

Other source of valid-knowledge is inference (*anumāna*) wherein knowledge is obtained of the *sādhya* (major term) – that which is to be proved – through the use of the *sādhana* (middle term) – statement of reason.

The minor term, locus or abode (*pakṣa*) is that with which the reason or the middle term (*hetu*) is connected, and whose connection with the major term (*sādhya*) is to be proved. The minor term (*pakṣa*) is related to the major term (*sādhya*) through their common relation to the middle term (*hetu*). In a proposition (*pratijñā*) the subject is the minor term (*pakṣa*), and the predicate the major term (*sādhya* or *liṅgī*).

In an inference for the sake of others, the minor term (*pakṣa*), etc., must be explicitly set forth. Following is an inference for the sake of others:

1. This hill (minor term) is full of fire (major term). –
pratijñā : proposition; statement of that which is to be proved.
2. Because it is full of smoke (middle term). – *hetu* :
statement of reason.
3. Whatever is full of smoke is full of fire, as a kitchen. –
drṣṭānta or *udāharaṇa* : statement of a general rule supported by an example.
4. So is this hill full of smoke. *upanaya* : application of the rule to this case.
5. Therefore the hill is full of fire. *nigamana* : conclusion.

The *hetu* or the reason consists in the statement of the mark or the sign (*liṅga*) which being present in the subject or the minor term (*pakṣa*) suggests that the latter possesses a certain property predicated of it. It is the assertion of the middle term (*hetu*) by which the relation or not of the minor term (*pakṣa*) to the major

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term (*sādhyā*) is known. While the *pratijñā* is a proposition of two terms, the *hetu* is a one-term proposition.

The middle term (*hetu*) has both, the association (*anvaya*) and the distinction (*vyatireka*), with the major term (*sādhyā*). Association (*anvaya*) establishes the homogeneousness (*sādharmya*), and distinction (*vyatireka*) the heterogeneousness (*vaidharmya*) with the major term (*sādhyā*).

Association (*anvaya*) establishes logical connection (*vyāpti*) by positivity: “The hill is full of fire (major term) because it is full of smoke (middle term), as a kitchen,” – presence of the major term (*sādhyā*) is attended by presence of the middle term (*hetu* or *sādhana*) – presence-in-homologue (*sādharmya*).

Distinction (*vyatireka*) establishes logical connection by contrariety: “The hill has no smoke (major term) because it has no fire (middle term), as a lake,” – absence of the major term (*sādhyā*) is attended by absence of the middle term (*hetu* or *sādhana*) – absence-in-heterologue (*vaidharmya*).

Smoke has invariable togetherness (*avinābhāva*) with fire: smoke means existence of fire, and there is no smoke without fire. Fire, on the other hand, has no invariable togetherness (*avinābhāva*) with smoke as there can be fire without smoke. It cannot be said that fire must have smoke, and that without smoke there is no fire.



बहिरन्तः परश्चेति त्रिधात्मा सर्वदेहिषु ।
उपेयात्तत्र परमं मध्योपायाद्बहिस्त्यजेत् ॥४॥

अन्वयार्थ - (सर्वदेहिषु) सर्व प्राणियों में (बहिः) बहिरात्मा (अन्तः) अन्तरात्मा (च परः) और परमात्मा (इति) इस प्रकार (त्रिधा) तीन प्रकार की (आत्मा) आत्मा है। (तत्र) आत्मा के उन तीन भेदों में से (मध्योपायात्) अन्तरात्मा के उपाय द्वारा (परमं) परमात्मा को (उपेयात्) अंगीकार करें - साधन करें - और (बहिः) बहिरात्मा का (त्यजेत्) त्याग करें।

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

EXPLANATORY NOTE

Ācārya Kundakunda's Rāyaṇasāra:

विसयविरत्तो मुंचइ विसयासत्तो ण मुंचए जोई ।

बहिरंतरपरमप्पाभेयं जाणेह किं बहुणा ॥ (१३१)

The *yogī* detached from sense-pleasures gets rid of karmas and the *yogī* attached to sense-pleasures gets bound with karmas, therefore, understand the distinction between the extroverted-soul (*bahirātmā*), the introverted-soul (*antarātmā*), and the pure-soul (*paramātmā*). What more is there to say?

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Ācārya Kundakunda's Aṭṭhapāhuḍa:

तिपयारो सो अप्पा परभितरबाहिरो दु हेऊणं ।

तत्थ परो झाइज्जइ अंतोवायेण चयहि बहिरप्पा ॥

(६-४)

Living beings have three kinds of souls – the extroverted-soul (*bahirātmā*), the introverted-soul (*antarātmā*), and the pure-soul (*paramātmā*). Taking refuge in the introverted-soul (*antarātmā*) and getting rid of the extroverted-soul (*bahirātmā*), one should meditate on the pure-soul (*paramātmā*).

आरुहवि अंतरप्पा बहिरप्पा छंडिऊण तिविहेण ।

झाइज्जइ परमप्पा उवइट्टुं जिणवरिंदेहिं ॥

(६-७)

The Omniscient Lord has expounded that one should get rid of, in all activities of the mind, the speech and the body, the extroverted-soul (*bahirātmā*), take refuge in the introverted-soul (*antarātmā*), and meditate on the pure-soul (*paramātmā*).



बहिरात्मा शरीरादौ जातात्मभ्रान्तिरान्तरः ।

चित्तदोषात्मविभ्रान्तिः परमात्माऽतिनिर्मलः ॥५॥

अन्वयार्थ - (शरीरादौ जातात्मभ्रान्तिः बहिरात्मा) शरीरादिक में आत्मभ्रान्ति को धरने वाला - उन्हें भ्रम से आत्मा समझने वाला - बहिरात्मा है; (चित्तदोषात्मविभ्रान्तिः आन्तरः) चित्त के, रागद्वेषादिक दोषों के और आत्मा के विषय में अभ्रान्त रहने वाला - उनका ठीक विवेक रखने वाला अर्थात् चित्त को चित्तरूप से, दोषों को दोषरूप से और आत्मा को आत्मरूप से अनुभव करने वाला - अन्तरात्मा है; (अतिनिर्मलः परमात्मा) जो अतिशुद्ध व सर्व कर्ममल रहित अत्यन्त निर्मल है वह परमात्मा है।

The one who entertains delusion that the body and the like are but the soul is the extroverted-soul (*bahirātmā*), the one who entertains no delusion about mental states – imperfections like attachment and aversion, and the soul-nature – is the introverted-soul (*antarātmā*), and the one who is utterly pure and rid of all karmic dirt is the pure-soul (*paramātmā*).

EXPLANATORY NOTE

Ācārya Kundakunda's At̥thapāhuḍa:

अक्खाणि बाहिरप्पा अंतरप्पा हु अप्पसंकप्पो ।

कम्मकलंकविमुक्को परमप्पा भण्णए देवो ॥

(६-५)

Senses, like the tactile sense – the indirect (*parokṣa*) sources of external knowledge – are termed the extroverted-soul (*bahirātmā*), internal dispositions and inclinations are termed the introverted-soul (*antarātmā*), and the soul rid of karmic dirt is termed the pure-soul (*paramātmā*). The pure-soul (*paramātmā*) is the Supreme Being.



निर्मलः केवलः शुद्धो विविक्तः प्रभुरव्ययः ।

परमेष्ठी परात्मेति परमात्मेश्वरो जिनः ॥६॥

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

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

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha:

णिक्वक्त्वा अद्गुणा किंचूणा चरमदेहदो सिद्धा ।

लोगगठिदा णिच्चा उप्पादवयेहिं संजुत्ता ॥

(१४)

The liberated souls (*Siddha*) are rid of eight kinds of karmas, possessed of eight qualities, have a form slightly less than that of the last body, reside eternally at the summit of the universe, and characterized by origination (*utpāda*) and destruction (*vyaya*).

णट्टुक्कम्मदेहो लोयालोयस्स जाणओ दट्टा ।

पुरिसायारो अप्पा सिद्धो ज्झाएह लोयसिहरत्थो ॥ (५१)

You must meditate on the Soul that is *Siddha*, rid of the eight kinds of karmas and the five kinds of bodies¹, knower of the universe (*loka*) and the non-universe (*aloka*), having the figure of a man's body, and staying eternally at the summit of the universe.

Ācārya Kundakunda's Aṭṭhapāhuḍa:

मलरहिओ कलचत्तो अणिदिओ केवलो विसुद्धप्पा ।

परमेट्ठी परमजिणो सिवंकरो सासओ सिद्धो ॥ (६-६)

The pure-soul (*paramātmā*) is rid of all karmic dirt, body and physical senses, is pristine, and with infinite knowledge. He is worshipped by the lords of the *devas*, victor of karma-enemies, benefactor for all worldly souls, imperishable, and established in the supreme state of liberation.

The liberated soul (*Siddha*)

The liberated soul (*Siddha*) is rid of eight kinds of karmas, possessed of eight supreme qualities, has a form slightly less than

¹ The five kinds of bodies are: the gross physical body (*audārika śarīra*) peculiar to men and animals, the transformable body (*vaikriyika śarīra*) made up of fine matter capable of modification in form and stature, the projectable or assimilative body (*āhāraka śarīra*), the luminous body (*taijasa śarīra*), and the karmic body (*kārmaṇa śarīra*).

that of the last body, resides at the summit of the universe, and is characterized by permanence (*dhrauvya*), origination (*utpāda*) and destruction (*vyaya*).

When the life-determining (*āyuh*) karma of the Omniscient Lord (*sayogakevalī*) is within one *muhūrta* (48 minutes), he embraces the highest order of pure concentration and annihilates the four non-destructive (*aghāti*) karmas – feeling producing (*vedanīya*), life-determining (*āyuh*), name-determining (*nāma*), and status-determining (*gotra*) – achieving the ultimate goal that the soul may aspire to reach, i.e., liberation (*nirvāṇa*). Liberation signifies that there is nothing left to strive for or look forward to. His soul is purged of all karmic impurities and becomes pristine like pure gold, free from dirt and alloys. He crosses the worldly ocean of transmigration. His soul darts up to the summit of the universe to remain there for eternity as a ‘*Siddha*’ with eight supreme qualities:

1. *kṣāyika-samyaktva* – infinite faith or belief in the *tattvas* or essential principles of Reality. It is manifested on the destruction of the faith-deluding (*darśana mohanīya*) karma.
2. *kevalajñāna* – infinite knowledge, manifested on the destruction of the knowledge-obscuring (*jñānāvaraṇīya*) karma.
3. *kevaladarśana* – infinite perception, manifested on the destruction of the perception-obscuring (*darśanāvaraṇīya*) karma.
4. *anantavīrya* – literally, infinite power; it is the absence of fatigue in having knowledge of infinite substances. It is manifested on the destruction of the obstructive (*antarāya*) karma.
5. *sūkṣmatva* – literally, fineness; it means that the liberated soul is beyond sense-perception and its knowledge of the substances is direct, without the use of the senses and the mind.



It is manifested on the destruction of the name-determining (*nāma*) karma.

6. *avagāhana* – inter-penetrability; it means that the liberated soul does not hinder the existence of other such souls in the same space. It is manifested on the destruction of the life-determining (*āyuh*) karma.

7. *agurulaghutva* – literally, neither heavy nor light. Due to this quality of *agurulaghutva*, the soul continues to manifest through its form, complete and perfect. This supreme quality is manifested on the destruction of the status-determining (*gotra*) karma.

8. *avyābādha* – it is undisturbed, infinite bliss, manifested on the destruction of the feeling-producing (*vedanīya*) karma.

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

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

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

In the middle of this earth is the *Siddha kṣetra* (*Siddha śilā*) in the form of a canopy (*chatra*), white like silver and with

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diameter equal to that of the human region (45,00,000 *yojana* long and as many broad). It is eight *yojana* thick in the middle and decreases towards the margins like that of a bowl kept upright. In the upper layer of rarefied air (*tanuvātavalaya*) of this *Siddha kṣetra* reside the liberated pure souls, *Siddhas*, endowed with eight supreme qualities. The whole of the region below this abode of the pure souls is the region of transmigration, known as *saṃsāra*, which is to be crossed with the aid of the Supreme Teacher.

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

Adapted from:
Jain, Vijay K. (2016), “*Ācārya Samantabhadra’s*
Ratnakaraṇḍaka-śrāvakācāra”, Vikalp Printers, p. 7-10.

बहिरात्मेन्द्रियद्वारैरात्मज्ञानपराङ्मुखः ।

स्फुरितः स्वात्मनो देहमात्मत्वेनाध्यवस्यति ॥७॥

अन्वयार्थ - [यतः] चूँकि (बहिरात्मा) बहिरात्मा (इन्द्रियद्वारैः) इन्द्रिय-द्वारों से (स्फुरितः) बाह्य-पदार्थों के ग्रहण करने में प्रवृत्त हुआ (आत्मज्ञानपराङ्मुखः) आत्मज्ञान से पराङ्मुख [भवति ततः] होता है इसलिए (स्वात्मनः देहं) अपने शरीर को (आत्मत्वेन अध्यवस्यति) आत्मरूप से निश्चय करता है - अपना आत्मा समझता है।

The extroverted-soul (*bahirātmā*) is turned away from the knowledge of the Self, and endeavours, through the faculty of his senses, to reach out to only the external, material objects. He, therefore, assumes his body to be his soul.

EXPLANATORY NOTE

Ācārya Kundakunda's Aṭṭhapāhuḍa:

बहिरत्थे फुरियमणो इंदियदारेण णियसरूवचुओ ।

णियदेहं अप्पाणं अज्झवसदि मूढदिट्ठीओ ॥

(६-८)

The extroverted-soul (*bahirātmā*) is deluded; his mind is continually engaged in external objects and beings. He is not able to see his soul-nature due to activities of his senses, and mistakes his body for the soul.

नरदेहस्थमात्मानमविद्वान् मन्यते नरम् ।

तिर्यञ्चं तिर्यगङ्गस्थं सुराङ्गस्थं सुरं तथा ॥८॥

नारकं नारकाङ्गस्थं न स्वयं तत्त्वतस्तथा ।

अनन्तानन्तधीशक्तिः स्वसंवेद्योऽचलस्थितिः ॥९॥

अन्वयार्थ - (अविद्वान्) मूढ बहिरात्मा (नरदेहस्थम्) मनुष्य देह में स्थित (आत्मानम्) आत्मा को (नरम्) मनुष्य, (तिर्यगङ्गस्थं) तिर्यञ्च शरीर में स्थित आत्मा को (तिर्यञ्चं) तिर्यञ्च, (सुराङ्गस्थं) देव शरीर में स्थित आत्मा को (सुरं) देव (तथा) और (नारकाङ्गस्थं) नारक शरीर में स्थित आत्मा को (नारकं) नारक (मन्यते) मानता है। किन्तु (तत्त्वतः) वास्तव में - शुद्ध निश्चयनय की दृष्टि से (स्वयं) कर्मोपाधि से रहित स्वयं आत्मा (तथा न) मनुष्य, तिर्यञ्च, देव और नारक रूप नहीं है। [तत्त्वतस्तु] निश्चयनय से तो यह आत्मा (अनन्तानन्तधीशक्तिः) अनन्तानन्त ज्ञान और अनन्तानन्त शक्तिरूप वीर्य का धारक है। (स्वसंवेद्यः) स्वानुभवगम्य है - अपने द्वारा आप अनुभव किए जाने योग्य है और (अचलस्थितिः) अपने उक्त स्वभाव से कभी च्युत न होने वाला - उसमें सदा स्थिर रहने वाला - है।

The ignorant, extroverted-soul (*bahirātma*) assumes that the soul in the body of a human being is human, in the body of a plant or animal is plant or animal, in the body of a celestial being is celestial, and in the body of an infernal being is infernal. But in reality, from the pure point of view, the soul itself is not human being, plant or animal, celestial being, or infernal being. From the same point of view, the soul has infinite knowledge and infinite strength, to be experienced by the Self, and it maintains eternally its pure nature.

स्वदेहसदृशं दृष्ट्वा परदेहमचेतनम् ।
परात्माधिष्ठितं मूढः परत्वेनाध्यवस्यति ॥१०॥

अन्वयार्थ - (मूढः) अज्ञानी बहिरात्मा (परात्माधिष्ठितं) अन्य की आत्मा सहित (अचेतनम्) चेतना रहित (परदेहम्) दूसरे के शरीर को (स्वदेहसदृशं) अपने शरीर के समान इन्द्रिय-व्यापार तथा वचनादि व्यवहार करता हुआ (दृष्ट्वा) देख कर (परत्वेन) पर का आत्मा (अध्यवस्यति) मान लेता है।

The dim-witted extroverted-soul (*bahirātmā*), as he sees the other person's inanimate body – the dwelling of that person's soul – perform activities of the senses and the speech like he himself performs through own body, mistakes that person's body for his soul.

स्वपराध्यवसायेन देहेष्वविदितात्मनाम् ।

वर्तते विभ्रमः पुंसां पुत्रभार्यादिगोचरः ॥११॥

अन्वयार्थ - (अविदितात्मनाम् पुंसां) आत्मा के स्वरूप को नहीं समझने वाले मनुष्यों के (देहेषु) शरीरों में (स्वपराध्यवसायेन) अपनी और दूसरों की आत्ममान्यता से (पुत्रभार्यादिगोचरः) पुत्र, स्त्री आदि के सम्बन्ध में (विभ्रमः वर्तते) विभ्रम विद्यमान होता है।

The men who do not understand the real nature of the soul mistake their bodies for their souls and, as a result, carry misapprehension about worldly relations like the son and the wife.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

वपुर्गृहं धनं दाराः पुत्रा मित्राणि शत्रवः ।

सर्वथान्यस्वभावानि मूढः स्वानि प्रपद्यते ॥ (८)

Entities, like the body, the house, the wealth, the wife, the son, the friend, and the foe, have attributes which are distinct from the soul; still, a deluded person considers these as his own.

दिग्देशेभ्यः खगा एत्य संवसन्ति नगे नगे ।

स्वस्वकार्यवशाद्यान्ति देशे दिक्षु प्रगे प्रगे ॥ (९)

At dusk, birds from different directions and regions get themselves perched on trees, but at the break of the day, fly off, in their pursuits, to different directions and destinations.

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Ācārya Kundakunda's Samayasāra:

अहमेदं एदमहं अहमेदस्सेव होमि मम एदं ।
अण्णं जं परदव्वं सच्चित्ताचित्तमिस्सं वा ॥ (१-२०-२०)

आसि मम पुव्वमेदं अहमेदं चावि पुव्वकालमिह ।
होहिदि पुणो वि मज्झं अहमेदं चावि होस्सामि ॥ (१-२१-२१)

एवं तु असंभूदं आदवियप्पं करेदि संमूढो ।
भूदत्थं जाणंतो ण करेदि दु तं असंमूढो ॥ (१-२२-२२)

One who erroneously considers any alien objects such as an animate being (wife, son), an inanimate thing (riches such as gold and silver), and mixed animate-inanimate object (land, cattle) as 'I am this substance,' or 'It is I,' or 'I am its,' or 'It is mine,' or 'It was mine in the past,' or 'I was identical to it in the past,' or 'It shall be mine in future also,' and 'I shall also be like it in future,' has only superficial awareness (*bahirātmā*). But one who understands the real nature of the Self does not entertain such erroneous notions and, therefore, possesses intimate knowledge (*antarātmā*).

अण्णाणमोहिदमदी मज्झमिणं भणदि पोंगलं दव्वं ।
बद्धमबद्धं च तहा जीवो बहुभावसंजुत्तो ॥ (१-२३-२३)

सव्वण्हुणाणदिट्ठो जीवो उवओगलक्खणो णिच्चं ।
किह सो पोंगलदव्वीभूदो जं भणसि मज्झमिणं ॥ (१-२४-२४)

जदि सो पोंगलदव्वीभूदो जीवत्तमागदं इदरं ।
तो सक्का वोंत्तु जे मज्झमिणं पोंगलं दव्वं ॥ (१-२५-२५)

The Self, deluded with wrong knowledge and influenced by wrong belief and passions, declares that physical objects like the ones

.....

intimately bound to him (the body) and the ones not so bound to him (the wife, the son), belong to him. The Omniscient Lord has declared that consciousness is soul's distinctive characteristic. How can such an entity be regarded as physical matter? How can one say that a particular physical matter belongs to him? If it were possible for the soul to become a physical matter and for the physical matter to become the soul (having consciousness), then only it would have been right to say that a particular physical object belongs to the soul.

The soul and the body

The soul (*jīva*) is eternal. It is incorporeal and formless (*amūrta*). It is different from the body or the sense organs. But it is coextensive with the body it occupies. The term *jīva* represents a living being. It denotes a spiritual entity. Its essential nature is *cetanā* or consciousness. It has lived in the past, lives in the present and will continue to live in the future. Thus it is beginningless and has an unending continuous existence of a spiritual nature. The soul that lives in the concrete world of biological kingdom, associated with a gross body as well as the subtle karmic body, is the *saṃsārī jīva*. The soul that has transcended the cycle of *saṃsāra* and has attained its nature of intrinsic purity as a result of destruction of the associated karmic mire is the liberated soul, the *Siddha jīva*. This conception of *jīva* may be said to be the central doctrine of the Jaina philosophy.

All *saṃsārī jīvas* are embodied according to their individual spiritual status, and are subject to the cycle of births and deaths. The body, associated with each soul, is subject to growth, old age, decay and death. Death entails that the soul must quit the existing body to acquire a fresh body consistent with and determined by the record of the karmic conditions, of which the soul itself is a



repository.

One of the most contentious issues in metaphysics is the relationship between the soul and the body. The Jaina metaphysics holds that the two are entirely different entities but live together for a certain period of time and then depart.

The forms of physical matter are characterized by touch, taste, smell and colour. The soul of a *saṃsārī jīva* is associated with bodies – gross and subtle – fashioned by the karmic matter which is essentially physical in nature. Owing to the presence of internal causes due to karmas, and with the instrumentality of external causes that are seen in the external world, the feelings of delight or anguish, amenity or affliction, pleasure or pain, are produced. The soul and the physical karmic matter are so intricately woven that we fail to distinguish between the functions or attributes of the two. The soul is non-material from 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. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics. The corporeal nature of the soul is predicated in the non-absolutistic or relativistic sense only. From one point of view the soul is incorporeal, but from another point of view it is corporeal.

A person is deluded when he identifies an animate object, soul (*jīva*), as inanimate, and an inanimate object, non-soul (*ajīva*), as animate. The consciousness of different classes of *jīvas* manifests in different degrees. Earth, water, fire, air, and plants have the lowest level of consciousness – only tactual sensation. Their consciousness level is so low that to many these beings may seem to be lifeless. The Omniscients and the liberated souls possess the highest degree of consciousness. In between these two extremes,



there are *jīvas* having senses from two to five, such as the worm, the ant, the bee, and the man, each manifesting successively higher degree of consciousness.

The deluded person breeds attachment to the body which is intimately bound to him, and with persons or objects like friends, clothes, houses, riches and geographical territories, which are not so bound to him. He desires their possession, ownership and company, and their separation brings about grief to him. He spends his whole life acquiring and then protecting these, and their inevitable separation causes him unbearable misery.

Excerpted from:
Jain, Vijay K. (2014), “*Ācārya Pūjyapāda’s*
Iṣṭopadeśa”, Vikalp Printers, p. 28-31.

अविद्यासंज्ञितस्तस्मात्संस्कारो जायते दृढः ।
येन लोकोऽङ्गमेव स्वं पुनरप्यभिमन्यते ॥१२॥

अन्वयार्थ - (तस्मात्) उक्त विभ्रम से (अविद्यासंज्ञितः) अविद्या नाम का संस्कार (दृढः) दृढ़ - मजबूत या गाढ़ा (जायते) हो जाता है (येन) जिसके कारण (लोकः) अज्ञानी जीव (पुनरपि) जन्मान्तर में भी (अङ्गमेव) शरीर को ही (स्वं अभिमन्यते) आत्मा मानता है।

As a result of the above mentioned misapprehension, the impression of what is termed as illusion (*avidyā*) that the worldly man carries with him gets deeper; he then keeps on believing, for many births, that the body only is the soul.

देहे स्वबुद्धिरात्मानं युनक्त्येतेन निश्चयात् ।
स्वात्मन्येवात्मधीस्तस्माद्वियोजयति देहिनम् ॥१३॥

अन्वयार्थ - (देहे स्वबुद्धिः) शरीर में आत्मबुद्धि रखने वाला बहिरात्मा (निश्चयात्) निश्चय से (आत्मानं) अपनी आत्मा को (एतेन) शरीर के साथ (युनक्ति) जोड़ता/बाँधता है। किन्तु (स्वात्मनि एव आत्मधीः) अपनी आत्मा में ही आत्मबुद्धि रखने वाला अन्तरात्मा (देहिनम्) अपनी आत्मा को (तस्मात्) शरीर के सम्बन्ध से (वियोजयति) पृथक् मानता/समझता है।

The extroverted-soul (*bahirātmā*) who mistakes the body for the soul, for sure, mingles his soul with his body. However, the introverted-soul (*antarātmā*) whose focus is only on the soul discriminates between the soul and the body.

EXPLANATORY NOTE

Ācārya Amitagati's Yogasāra Prābhṛta:

दृश्यते ज्ञायते किञ्चिद् यदक्षैरनुभूयते ।
तत्सर्वमात्मनो बाह्यं विनश्वरमचेतनम् ॥ (२-४४)

Whatever is seen, known, and experienced through the senses is external to the soul, perishable, and without consciousness.

देहेष्वात्मधिया जाताः पुत्रभार्यादिकल्पनाः ।
सम्पत्तिमात्मनस्ताभिर्मन्यते हा हतं जगत् ॥१४॥

अन्वयार्थ - (देहेषु) शरीरों में (आत्मधिया) आत्मबुद्धि होने से (पुत्रभार्यादिकल्पनाः) 'मेरा पुत्र', 'मेरी स्त्री' आदि कल्पनाएँ (जाताः) उत्पन्न होती हैं। (हा) दुःख की बात है कि (जगत्) बहिरात्म-स्वरूप जगत् (ताभिः) उन कल्पनाओं के कारण (सम्पत्तिः) उन पुत्र-स्त्री आदि सम्पदा को (आत्मनः) अपनी सम्पदा (मन्यते) मानता है और इस प्रकार यह जगत् (हतं) नष्ट हो रहा है।

Due to misapprehension that bodies constitute souls, notions like 'my son', 'my wife' are formed. Alas! Such notions generate sense of ownership (with son, wife and the like) and, as a result, the world is getting ruined.

EXPLANATORY NOTE

Ācārya Samantabhadra's Svayambhūstotra:

अचेतने तत्कृतबन्धजेऽपि च ममेदमित्याभिनिवेशिकग्रहात् ।
प्रभङ्गुरे स्थावरनिश्चयेन च क्षतं जगत्तत्त्वमजिग्रहद्भवान् ॥

(४-२-१७)

Man falls when he considers transient objects as permanent; karmas are bound due to association of animate soul with inanimate and transient objects like the body, and consequent enjoyment of pleasure and pain, with psychic dispositions of attachment and aversion towards such objects. You had thus expounded the reality of substances, for the redemption of mankind.

.....

क्षुदादिदुःखप्रतिकारतः स्थितिर्न चेन्द्रियार्थप्रभवाल्पसौख्यतः ।

ततो गुणो नास्ति च देहदेहिनोरितीदमित्थं भगवान् व्यजिज्ञपत् ॥

(४-३-१८)

By constantly feeding the body to subdue inflictions like hunger, and by indulging in transient pleasures of the senses, neither the body nor the soul remains unscathed. Such deeds thus benefit neither the body nor the soul; O Lord Abhinandanātha, you had thus expounded the true nature of reality.

मूलं संसारदुःखस्य देह एवात्मधीस्ततः ।
 त्यक्त्वैनां प्रविशेदन्तर्बहिरव्यापृतेन्द्रियः ॥१५॥

अन्वयार्थ - (देहे) इस जड़ शरीर में (आत्मधीः एव) आत्मबुद्धि का होना ही (संसारदुःखस्य) संसार के दुःखों का (मूलं) कारण है। (ततः) इसलिए (एनां) शरीर में आत्मत्व की मिथ्या कल्पना को (त्यक्त्वा) छोड़कर (बहिरव्यापृतेन्द्रियः) बाह्य विषयों में इन्द्रियों की प्रवृत्ति को रोकता हुआ (अन्तः) अन्तरंग में अर्थात् आत्मा में ही (प्रविशेत्) प्रवेश करे।

Mistaking inanimate body for the soul is the cause of worldly suffering. Therefore, leaving aside the notion that the body is the soul and withdrawing from indulgence in external sense objects, one should enter into the soul within.

EXPLANATORY NOTE

Ācārya Samantabhadra's Svayambhūstotra:

अजङ्गमं जङ्गमनेययन्त्रं यथा तथा जीवधृतं शरीरम् ।
 बीभत्सु पूति क्षयि तापकं च स्नेहो वृथात्रेति हितं त्वमाख्यः ॥

(७-२-३२)

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

.....

तृष्णार्चिषः परिदहन्ति न शान्तिरासा-
मिष्टेन्द्रियार्थविभवैः परिवृद्धिरेव ।
स्थित्यैव कायपरितापहरं निमित्त-
मित्यात्मवान् विषयसौख्यपराङ्मुखोऽभूत् ॥

(१७-२-८२)

The fire of lust burns the worldly beings from all sides. Indulgence in sensual pleasures does not calm down the lust but, as is the nature of the senses, intensifies it. Such indulgence is only an external palliative. O Lord! Knowing this, you became averse to the pleasures appertaining to the senses.

मत्तश्च्युत्वेन्द्रियद्वारैः पतितो विषयेष्वहम् ।

तान् प्रपद्याऽहमिति मां पुरा वेद न तत्त्वतः ॥१६॥

अन्वयार्थ - (अहं) मैं (पुरा) अनादिकाल से (मत्तः) आत्मस्वरूप से (च्युत्वा) च्युत होकर (इन्द्रियद्वारैः) इन्द्रियों के द्वारा (विषयेषु) विषयों में (पतितः) पतित हुआ हूँ - अत्यासक्ति से प्रवृत्त हुआ हूँ (ततः) इस कारण (तान्) उन विषयों को (प्रपद्य) उपकारी समझ कर मैंने (तत्त्वतः) वास्तव में (मां) आत्मा को (अहं इति) मैं ही आत्मा हूँ, इस रूप से (न वेद) नहीं जाना - अर्थात् उस समय शरीर को ही आत्मा समझने के कारण मुझे आत्मा के यथार्थ स्वरूप का परिज्ञान नहीं हुआ।

From infinite time past, not realizing the true nature of the soul, I have fallen into excessive indulgence in sense objects; believing such indulgence to be beneficial, I have not been able to fathom that 'I am the soul'.

एवं त्यक्त्वा बहिर्वाचं त्यजेदन्तरशेषतः ।

एष योगः समासेन प्रदीपः परमात्मनः ॥१७॥

अन्वयार्थ - (एवं) आगे कहे जाने वाली रीति के अनुसार (बहिर्वाचं) बाह्यार्थ-वाचक वचन प्रवृत्ति को (त्यक्त्वा) त्याग कर (अन्तः) अन्तरंग वचन प्रवृत्ति को भी (अशेषतः) पूर्णतया (त्यजेत्) छोड़ देना चाहिये। (एष) यह - बाह्याभ्यन्तर रूप से जल्पत्याग लक्षण वाला (योगः) योग - स्वरूप में चित्त-निरोध लक्षणात्मक समाधि ही (समासेन) संक्षेप में (परमात्मनः) परमात्मा के स्वरूप का (प्रदीपः) प्रकाशक है।

As explained subsequently, first shun all talk with external entities, then completely shun internal communication (mental deliberation). This *yoga* (getting rid of all external and internal communication) is, in essence, the illuminator of the pure-soul (*paramātmā*).

यन्मया दृश्यते रूपं तन्न जानाति सर्वथा ।
जानन्न दृश्यते रूपं ततः केन ब्रवीम्यहम् ॥१८॥

अन्वयार्थ - (मया) मुझे (यत्) जो (रूपं) शरीरादिक रूपी पदार्थ (दृश्यते) दिखाई देता है (तत्) वह अचेतन होने से (सर्वथा) कुछ भी (न जानाति) नहीं जानता और (जानन् रूपं) जो पदार्थों को जानने वाला चैतन्य-रूप है वह (न दृश्यते) मुझे दिखाई नहीं देता। (ततः अहं) इसलिए मैं (केन) किसके साथ (ब्रवीमि) 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?

EXPLANATORY NOTE

Ācārya Kundakunda's Aṭṭhapāhuḍa:

जं मया दिस्सदे रूवं तण्ण जाणादि सव्वहा ।
जाणगं दिस्सदे णं तं तम्हा जंपेमि केण हं ॥ (६-२९)

Inanimate objects with form that I see do not apprehend anything; I (the soul), who knows, am without form, hence not visible to others. How can conversation take place between the two? (It is better to keep quiet.)

यत्परैः प्रतिपाद्योऽहं यत्परान् प्रतिपादये ।

उन्मत्तचेष्टितं तन्मे यदहं निर्विकल्पकः ॥१९॥

अन्वयार्थ - (अहं) मैं (परैः) दूसरों के द्वारा अर्थात् उपाध्याय आदिकों से (यत् प्रतिपाद्यः) जो कुछ प्रतिपादित किया जाता हूँ और (परान्) दूसरों को अर्थात् शिष्यादिकों को (यत् प्रतिपादये) जो मैं प्रतिपादन करता हूँ (तत्) वह सब (मे) मेरी (उन्मत्तचेष्टितं) उन्मत्त चेष्टाएं हैं (यदहं) क्योंकि मैं (निर्विकल्पकः) विकल्प रहित हूँ - वास्तव में इन सभी वचन-विकल्पों से अग्राह्य हूँ।

Getting elucidation from others and giving elucidation to others about the 'Self' are my insane actions; the 'Self' is one whole (with the wealth of infinite, inseparable attributes), beyond description in words.

यदग्राह्यं न गृह्णाति गृहीतं नापि मुञ्चति ।
जानाति सर्वथा सर्वं तत्स्वसंवेद्यमस्म्यहम् ॥२०॥

अन्वयार्थ - (यत्) जो शुद्धात्मा (अग्राह्यं) ग्रहण न करने योग्य को (न गृह्णाति) ग्रहण नहीं करता है और (गृहीतं अपि) ग्रहण किए गए अनन्तज्ञानादि गुणों को (न मुञ्चति) नहीं छोड़ता है तथा (सर्व) सम्पूर्ण पदार्थों को (सर्वथा) सब प्रकार से (जानाति) जानता है (तत्) वही (स्वसंवेद्यं) अपने द्वारा ही अनुभव में आने योग्य चैतन्य-द्रव्य (अहं) मैं (अस्मि) 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.

उत्पन्नपुरुषभ्रान्तेः स्थाणौ यद्वद्विचेष्टितम् ।
तद्वन्मे चेष्टितं पूर्वं देहादिष्वात्मविभ्रमात् ॥२१॥

अन्वयार्थ - (स्थाणौ) स्थाणु (वृक्ष का ढूँठ) में (उत्पन्नपुरुषभ्रान्तेः)
उत्पन्न हो गई है पुरुषपने की भ्रान्ति जिसको - ऐसे व्यक्ति की (यद्वत्) जिस
प्रकार (विचेष्टितम्) विकृत अथवा विपरीत चेष्टा होती है (तद्वत्) उसी प्रकार
की (देहादिषु) शरीरादिक परपदार्थों में (आत्मविभ्रमात्) आत्मा का भ्रम
होने से (पूर्वं) पूर्व में - आत्मज्ञान से पहले (मे) मेरी (चेष्टितं) चेष्टा थी।

My exertion in the past – when I had mistaken the soul for the
body – was misdirected like the exertion of a person who has
mistaken the tree stump for a man.

यथाऽसौ चेष्टते स्थाणौ निवृत्ते पुरुषाग्रहे ।
तथा चेष्टोऽस्मि देहादौ विनिवृत्तात्मविभ्रमः ॥२२॥

अन्वयार्थ - (असौ) वही (पुरुष) (स्थाणौ) स्थाणु (वृक्ष का टूँठ) में (पुरुषाग्रहे निवृत्ते) पुरुषपने का आग्रह नष्ट होने पर (यथा) जिस प्रकार उनसे अपने उपकारादि की कल्पना त्यागने की (चेष्टते) चेष्टा करता है उसी प्रकार (देहादौ) शरीरादिक में (विनिवृत्तात्मविभ्रमः) आत्मपने के भ्रम से मुक्त हुआ मैं भी (तथा चेष्टः अस्मि) वैसे ही शरीरादिक में अपने उपकारादि की चेष्टा को छोड़ने में प्रवृत्त हुआ हूँ।

As the efforts of a person who no more mistakes tree stump for a man get righteous, in the same way, I too, having got rid of delusion about the soul and the body turn to righteous efforts.

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

ववहारणओ भासदि जीवो देहो य हवदि खलु ँक्को ।
ण दु णिच्छयस्स जीवो देहो य कदावि ँक्कट्ठो ॥ (१-२७-२७)

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 they are made up of different substances).

Reflection on distinctness of the soul – the *anyatva bhāvanā*

To reflect that the self is distinct and separate from the body is the contemplation of distinctness or differentiation. 'Though I am one

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with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am devoid of the senses. The body is devoid of knowledge, but I am of the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies. Oh, dear! When such is the case, what relation is there between me and external objects?’

He who contemplates thus is free from attachment towards his body and other things. This leads to supreme detachment based on true knowledge, which helps the self to attain emancipation.

Excerpted from:
Jain, S.A (1960), “*Reality –*
Shri Pūjyapāda’s Sarvārthasiddhi”,
Vira Sasana Sangha, p. 247.

येनात्मनाऽनुभूयेऽहमात्मनैवात्मनाऽत्मनि ।

सोऽहं न तन्न सा नासौ नैको न द्वौ न वा बहुः ॥२३॥

अन्वयार्थ - (येन) जिस (आत्मना) चैतन्यस्वरूप से (अहं) मैं (आत्मनि) अपनी आत्मा में ही (आत्मना) अपने स्वसंवेदन ज्ञान के माध्यम से (आत्मनैव) अपनी आत्मा को आप ही (अनुभूये) अनुभव करता हूँ (सः) वही (शुद्धात्मस्वरूप) (अहं) मैं (न तत्) न तो नपुंसक हूँ, (न सा) न स्त्री हूँ, (न असौ) न पुरुष हूँ, (न एको) न एक हूँ, (न द्वौ) न दो हूँ, (वा) और (न बहुः) न बहुत हूँ। (मैं निर्विकल्प, शुद्ध चैतन्यस्वरूप होने से लिंगभेद, वचनभेद आदि से परे हूँ।)

That pure soul-consciousness which I experience in my soul through soul-knowledge in own soul is not neuter, not feminine, not masculine, not one, not two, not many. (Since I am pure consciousness, I cannot be expressed through gender or number, which essentially are attributes of the body.)

यदभावे सुषुप्तोऽहं यद्भावे व्युत्थितः पुनः ।

अतीन्द्रियमनिर्देश्यं तत्स्वसंवेद्यमस्म्यहम् ॥२४॥

अन्वयार्थ - (यत् अभावे) जिस शुद्धात्मस्वरूप के अभाव में (अहं) मैं (सुषुप्तः) अब तक गाढ़ निद्रा में पड़ा रहा हूँ - मुझे पदार्थों का यथार्थ परिज्ञान न हो सका (पुनः) और (यत् भावे) जिस शुद्धात्मस्वरूप की उपलब्धि होने पर मैं (व्युत्थितः) जागृत हुआ हूँ - यथावत् वस्तुस्वरूप को जानने लगा हूँ। (तत्) वह शुद्धात्मस्वरूप (अतीन्द्रियम्) इन्द्रियों के द्वारा ग्राह्य नहीं है (अनिर्देश्यं) वचनों के भी अगोचर है - कहा नहीं जाता। वह तो (स्वसंवेद्यम्) स्वयं के द्वारा स्वयं के अनुभव करने योग्य है। उसी शुद्धात्मस्वरूप (अहं अस्मि) मैं हूँ।

Devoid of the experience of pure soul-consciousness, I was under a spell of deep sleep – spiritual ignorance. Now I am awake to that experience. That experience of pure soul-consciousness can neither be got through the senses nor expressed in words. That must be experienced by the Self through the Self. I am pure soul-consciousness.

क्षीयन्तेऽत्रैव रागाद्यास्तत्त्वतो मां प्रपश्यतः ।
बोधात्मानं ततः कश्चिन्न मे शत्रुर्न च प्रियः ॥२५॥

अन्वयार्थ - (यतः) क्योंकि (बोधात्मानं) शुद्ध ज्ञानस्वरूप (मां) आत्मा को (तत्त्वतः प्रपश्यतः) वस्तुतः अनुभव करने वाले के (अत्र एव) इस जन्म में ही (रागाद्याः) राग-द्वेष आदि दोष (क्षीयन्ते) नष्ट हो जाते हैं (ततः) इसलिए (मे) मेरा (न कश्चित्) न कोई (शत्रुः) शत्रु है (न च) और न कोई (प्रियः) मित्र है।

Since the real experience of soul's pure knowledge-consciousness destroys imperfections like attachment and aversion in this life itself, therefore, I have no foe, no friend.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

देहा वा दविणा वा सुहदुक्खा वाध सत्तुमित्तजणा ।
जीवस्स ण संति धुवा धुवोवओगप्पगो अप्पा ॥ (२-१०१)

The body, wealth, happiness or misery brought forth by the senses, friends or enemies, are not eternal associates of the soul; the only thing eternal about the soul is the manifestation of consciousness – concomitant with knowledge and faith.

समसत्तुबंधुवग्गो समसुहदुक्खो पसंसणिंदसमो ।
समलोट्ठुकंचणो पुण जीविदमरणे समो समणो ॥ (३-४१)

For the ascetic there is no difference between the enemy and the member of the family, happiness and misery, praise and censure, a clod of earth and (a lump of) gold, and even life and death.

मामपश्यन्नयं लोको न मे शत्रुर्न च प्रियः ।

मां प्रपश्यन्नयं लोको न मे शत्रुर्न च प्रियः ॥२६॥

अन्वयार्थ - (मां) मेरे आत्मस्वरूप को (अपश्यन्) नहीं देखता हुआ (अयं लोकः) यह अज्ञ लौकिक प्राणी (न मे शत्रुः) न मेरा शत्रु है (न च प्रियः) और न मित्र है तथा (मां) मेरे आत्मस्वरूप को (प्रपश्यन्) देखता हुआ (अयं लोकः) यह प्रबुद्ध लौकिक प्राणी (न मे शत्रुः) न मेरा शत्रु है (न च प्रियः) और न मित्र है।

The ignorant worldly being who does not see my soul-nature can neither be my foe nor friend; the knowledgeable worldly being who sees my soul-nature can neither be my foe nor friend.

EXPLANATORY NOTE

Ācārya Amitagati's Yogasāra Prābhṛta:

पश्याम्यचेतनं गात्रं यतो न पुनरात्मनः ।

निग्रहानुग्रहौ तेषां ततोऽहं विदधे कथम् ॥

(५-१४)

I am able to see only the inanimate body and not the souls of others (friends and foes, relations, acquaintances); how can I have disposition of either revulsion or attraction towards them?

त्यक्त्वैवं बहिरात्मानमन्तरात्मव्यवस्थितः ।
भावयेत्परमात्मानं सर्वसंकल्पवर्जितम् ॥२७॥

अन्वयार्थ - (एवं) इस प्रकार (बहिरात्मानं) बहिरात्मपने को (त्यक्त्वा) छोड़कर (अन्तरात्मव्यवस्थितः) अन्तरात्मा में स्थित होते हुए (सर्वसंकल्पवर्जितम्) सर्व संकल्प-विकल्पों से रहित होकर (परमात्मानं) परमात्मा का (भावयेत्) ध्यान करना चाहिए।

Leaving aside the extroverted-soul (*bahirātmā*) and getting established in the introverted-soul (*antarātmā*) by renouncing all volitions, one should meditate on the pure-soul (*paramātmā*).

EXPLANATORY NOTE

Ācārya Kundakunda's Niyamasāra:

आवासएण जुत्तो समणो सो होदि अंतरंगप्पा ।
आवासयपरिहीणो समणो सो होदि बहिरप्पा ॥ (१४९)

The ascetic who observes his essential duty (*āvaśyaka karma*) – meditation on the Self – is the introverted-soul (*antarātmā*). The ascetic who fails to observe his essential duty (*āvaśyaka karma*) is the extroverted-soul (*bahirātmā*).

जो धम्मसुक्कझाणमिह परिणदो सो वि अंतरंगप्पा ।
झाणविहीणो समणो बहिरप्पा इदि विजाणीहि ॥ (१५१)

The ascetic who is competent to observe these two kinds of concentration – the virtuous (*dharmya*) and the pure (*śukla*) – is also the introverted-soul (*antarātmā*). Know that the ascetic who is devoid of (such) concentration is the extroverted-soul (*bahirātmā*).



Ācārya Pūjyapāda's Iṣṭopadeśa:

संयम्य करणग्राममेकाग्रत्वेन चेतसः ।

आत्मानमात्मवान् ध्यायेदात्मनैवात्मनि स्थितम् ॥

(२२)

The man who has overpowered his senses through the fire of concentration of the mind should, seated in his own Self, contemplate on the Self, through the medium of the Self.

Soul itself is the real knowledge

The soul is characterized by its essential attribute of knowledge, and the knowledge and the knowable have equal extension and magnitude. The soul when characterized by knowledge remains at its own place but it emanates its brilliance so as to cover the entire range of knowables. This relationship between the soul and the knowledge on the one hand, and between the knowledge and the knowable on the other, is nature-born. As an eye catches the form of an object but does not get transformed into the form of that object, in the same way, knowledge knows the knowable without getting transformed into the identity of the knowable. When perfect and full knowledge dawns in a soul as a result of the total destruction of the obstructive (*ghāti*) karmas, it continues to shine endlessly enlightening the contents of the universe – all objects of the past, the present, and the future. Such knowledge knows no obstruction and it is par excellence; it comprehends all objects directly and simultaneously and does not suffer from successive manifestation of knowledge.

The pure and conscious identity of the soul can be felt, albeit momentarily, by one who is attentive to it and has completely suspended the activity of the senses and the mind. Such a short-lived glimpse of the Ideal can be experienced by a practitioner in the course of his effort in the direction of self-realization. The ideal

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soul, free from attachment and aversion, can also be known through unblemished scriptural knowledge by those who possess such inclination and also the cognitive capacity to think about the reality. The association of attachment and aversion with the soul vitiates its purity and, therefore, the quality of knowledge. And, as a result, the purity of conduct also gets vitiated. Hence, to attain the purity of conduct in the soul, knowledge must not be contaminated with attachment and aversion and also delusion, manifested in the form of passions like anger, pride, deceitfulness and greed.

Violence, falsehood, theft, unchastity, and attachment for possessions flee away, without leaving a trace behind, from knowledge which has attained the form of the pure soul. Passions are highly inimical to the pure functioning of knowledge. Hence, elimination of passions from knowledge is a prerequisite to attain the purity of the soul. It is a grave mistake to lose interest in the spiritual purity of the soul and get allured by the outside objects of sense-gratification. Only the Three Jewels (*ratnatraya*) comprising right faith, right knowledge and right conduct, have the power to lead the soul to its final goal of emancipation.

The man who aims at realizing the purity of his soul must steadfastly remain engaged in meditating on the pure Self. Then alone will he be able to cast off the dust of karmas clung to his soul from beginningless time. Meditating on the pure Self is the only certain and unfailing means to achieve the highest aim of human life. Life in other forms is not sufficiently evolved to achieve the supreme status of self-realization.

Jain, Vijay K. (2014), “*Ācārya Pūjyapāda’s Iṣṭopadeśa*”, Vikalp Printers, p. 65-66.

सोऽहमित्यात्तसंस्कारस्तस्मिन् भावनया पुनः ।
तत्रैव दृढसंस्काराल्लभते ह्यात्मनि स्थितिम् ॥२८॥

अन्वयार्थ - (तस्मिन्) उस परमात्मपद में (भावनया) भावना करते रहने से (सः अहं) 'वह अनन्तज्ञानस्वरूप परमात्मा मैं हूँ' (इति) इस प्रकार के (आत्तसंस्कारः) संस्कार को प्राप्त हुआ ज्ञानी पुरुष (पुनः) बार-बार उस परमात्मपद आत्मस्वरूप की भावना करता हुआ (तत्रैव) उसी परमात्मस्वरूप में (दृढसंस्कारात्) संस्कार की दृढ़ता के हो जाने से (हि) निश्चय से (आत्मनि) अपने शुद्ध चैतन्यस्वरूप में (स्थितिम् लभते) स्थिरता को प्राप्त होता है।

Reflecting constantly on the pure-soul (*paramātmā*), the knowledgeable man trains himself to come to realization that 'I am the pure-soul (*paramātmā*)'; on persistent meditation, as his realization gets refined, he is sure to get established in his pure soul.

मूढात्मा यत्र विश्वस्तस्ततो नान्यद्भयास्पदम् ।
यतो भीतस्ततो नान्यदभयस्थानमात्मनः ॥२९॥

अन्वयार्थ - (मूढात्मा) अज्ञानी बहिरात्मा (यत्र) जिन देह, पत्नी, पुत्र आदि बाह्यपदार्थों में (विश्वस्तः) 'ये मेरे हैं, मैं इनका हूँ' ऐसा विश्वास करता है (ततः) उन बाह्यपदार्थों से (अन्यत्) और कोई (भयास्पदम् न) भय का स्थान नहीं है और (यतः) जिस परमात्मस्वरूप के अनुभव से (भीतः) भयभीत रहता है (ततः अन्यत्) उसके सिवाय दूसरा (आत्मनः) आत्मा के लिए (अभयस्थानं न) निर्भयता का स्थान नहीं है।

There is no source of fear for the soul other than the external objects (like the body, the relations), which the ignorant, extroverted-soul (*bahirātmā*) believes as his own; there is no source of security other than the experience of the pure soul, which the ignorant soul dreads.

सर्वेन्द्रियाणि संयम्य स्तिमितेनान्तरात्मना ।

यत्क्षणं पश्यतो भाति तत्तत्त्वं परमात्मनः ॥३०॥

अन्वयार्थ - (सर्वेन्द्रियाणि) सम्पूर्ण (पाँचों) इन्द्रियों को (संयम्य) संयमित करने पर (स्तिमितेन) स्थिर हुए (अन्तरात्मना) अन्तःकरण के द्वारा (क्षणं पश्यतः) क्षणमात्र के लिए अनुभव करने वाले जीव के (यत्) जो चिदानन्दस्वरूप (भाति) प्रतिभासित होता है (तत्) वही (परमात्मनः) परमात्मा का (तत्त्वं) स्वरूप है।

Momentary feeling (of supreme bliss) that the soul experiences in its being as it gets established in the Self after controlling all (five) senses is the true nature of the pure-soul (*paramātmā*).

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

जादं सयं समत्तं णाणमणंतत्थवित्थडं विमलं ।

रहियं तु ओग्गहादिहिं सुहं ति एगंतियं भणियं ॥

(१-५९)

The self-born knowledge that spreads over every object, stainless, and free from the stages of sensory knowledge – apprehension (*avagraha*), speculation (*īhā*), perceptual judgment (*avāya*) and retention (*dhāraṇā*) – is absolute happiness¹; the Omniscient Lord has proclaimed this.

¹ Ignorance, the result of knowledge-obscuring karmas, is misery in this world. Real happiness consists in destroying the karmas and attaining omniscience, the very nature of the soul.

यः परात्मा स एवाहं योऽहं स परमस्ततः ।

अहमेव मयोपास्यो नान्यः कश्चिदिति स्थितिः ॥३१॥

अन्वयार्थ - (यः) जो (परात्मा) परमात्मा है (स एव) वह ही (अहं) मैं हूँ और (यः) जो स्वानुभवगम्य (अहं) मैं हूँ (स) वही (परमः) परमात्मा है (ततः) इसलिए - जब परमात्मा और आत्मा में अभेद है (अहं एव) मैं ही (मया) मेरे द्वारा (उपास्यः) उपासना किये जाने के योग्य हूँ (कश्चित् अन्यः न) दूसरा कोई मेरा उपास्य नहीं है (इति स्थितिः) इस प्रकार ही आराध्य-आराधक भाव की स्थिति है।

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

प्रच्याव्य विषयेभ्योऽहं मां मयैव मयि स्थितम् ।
बोधात्मानं प्रपन्नोऽस्मि परमानन्दनिर्वृतम् ॥३२॥

अन्वयार्थ - (अहं) मैं (मयि स्थितम्) अपने ही में स्थित
(परमानन्दनिर्वृतम्) परमानन्द से परिपूर्ण (मां) अपनी आत्मा को
(विषयेभ्यः) पञ्चेन्द्रियों के विषयों से (प्रच्याव्य) छुड़ा कर (मया एव)
अपने ही द्वारा (प्रपन्नोऽस्मि) आत्म-स्वरूप को प्राप्त हुआ हूँ।

I have realized my soul-nature by establishing myself in own soul that is of the nature of supreme bliss, and by staying it clear of the pleasures of the senses.

EXPLANATORY NOTE

Ācārya Kundakunda's Rayanasāra:

णिय अप्पणाणझाणज्झयण सुहमियरसायणप्पाणं ।
मोत्तूणक्खाणसुहं जो भुंजइ सो हु बहिरप्पा ॥ (१३२)

The man who, not drinking the nectar of knowledge acquisition, concentration and study that is found in own soul but engages himself in the enjoyment of sense-pleasures is, for sure, the extroverted-soul (*bahirātmā*).

किंपायफलं पक्कं विसमिस्सिदमोदमिव चारुसुहं ।
जिब्भसुहं दिट्ठपियं जह तह जाणक्खसोक्खं वि ॥ (१३३)

Sense-pleasures are poisonous like the ripe fruit '*kiṃpāka phala*' – akin to the poison-mixed sweetmeat '*laddū*' – that is good to look at and pleasing to taste buds, but kills.

यो न वेत्ति परं देहादेवमात्मानमव्ययम् ।
लभते स न निर्वाणं तप्त्वाऽपि परमं तपः ॥३३॥

अन्वयार्थ - (एवं) उक्त प्रकार से (यः) जो (अव्ययम्) अविनाशी (आत्मानं) आत्मा को (देहात्) शरीर से (परं न वेत्ति) भिन्न नहीं जानता है (सः) वह (परमं तपः तप्त्वाऽपि) घोर तपश्चरण करके भी (निर्वाणं) मोक्ष को (न लभते) प्राप्त नहीं करता है।

As stated, the one who fails to realize that the immortal soul is utterly distinct from the body does not attain liberation even after performing severe austerity.

आत्मदेहान्तरज्ञानजनिताह्लादनिर्वृतः ।

तपसा दुष्कृतं घोरं भुञ्जानोऽपि न खिद्यते ॥३४॥

अन्वयार्थ - (आत्मदेहान्तरज्ञानजनिताह्लादनिर्वृतः) आत्मा और देह के भेद-विज्ञान से उत्पन्न हुए आनन्द में डूबा हुआ व्यक्ति (तपसा) तप के द्वारा - द्वादश प्रकार के तप द्वारा - उदय में लाये हुए (घोरं दुष्कृतं) घोर पूर्व-दुष्कर्मों के फल को (भुञ्जानोऽपि) भोगता हुआ भी (न खिद्यते) खेद को प्राप्त नहीं होता है।

The man established in delight brought about by the knowledge of discrimination between the soul and the body does not get to grief as the fruition of his dreadful evil karmas of the past takes place on observance of austerity.

रागद्वेषादिकल्लोलैरलोलं यन्मनो जलम् ।

स पश्यत्यात्मनस्तत्त्वं स तत्त्वं* नेतरो जनः ॥३५॥

अन्वयार्थ - (यन्मनो जलम्) जिसका मन-रूपी जल (रागद्वेषादि-कल्लोलैः) राग-द्वेष आदि लहरों से (अलोलं) चंचल नहीं होता (सः) वही व्यक्ति (आत्मनः तत्त्वं) आत्मा के यथार्थ स्वरूप - आत्मतत्त्व - को (पश्यति) देखता है - अनुभव करता है [तत्] (तत्त्वं) उस आत्मतत्त्व को (इतरो जनः न) अन्य कोई - राग-द्वेष आदि कल्लोलों से आकुलितचित्त - व्यक्ति नहीं देख सकता है।

Only the man whose mind – by way of explanation, water – is not disturbed by the waves of imperfections like attachment and aversion can see (experience) the pure soul-nature; others whose minds are disturbed by the waves of imperfections like attachment and aversion cannot see the pure soul-nature.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

रागद्वेषद्वयी दीर्घनेत्राकर्षणकर्मणा ।

अज्ञानात् सुचिरं जीवः संसाराब्धौ भ्रमत्यसौ ॥ (११)

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 around in the cycle of births and deaths (*saṃsāra*) for a very long time.

* पाठान्तर - तत् तत्त्वं

अविक्षिप्तं मनस्तत्त्वं विक्षिप्तं भ्रान्तिरात्मनः ।
धारयेत्तदविक्षिप्तं विक्षिप्तं नाश्रयेत्ततः ॥३६॥

अन्वयार्थ - (अविक्षिप्तं) अविक्षिप्त - राग-द्वेषरूप परिणति से रहित तथा देह और आत्मा को एक मानने रूप मिथ्या अभिप्राय से रहित जो स्वरूप में स्थिर है (मनः) वही मन [आत्मनः] आत्मा का (तत्त्वं) वास्तविक रूप है और (विक्षिप्तं) रागादि-रूप परिणत हुआ तथा देह और आत्मा के भेदज्ञान से शून्य मन (आत्मनः भ्रान्तिः) आत्मा का विभ्रम है - आत्मा का निजरूप नहीं है (ततः) इसलिए (तत् अविक्षिप्तं) उस राग-द्वेषादि से रहित मन को (धारयेत्) धारण करना चाहिये और (विक्षिप्तं) राग-द्वेषादि से क्षुब्ध हुए मन को (न आश्रयेत्) आश्रय नहीं देना चाहिये।

The mind that is composed - rid of attachment and aversion, and with ability to discriminate between the body and the soul - is itself the pure soul-nature. Distracted mind that is sullied with attachment and aversion and not able to discriminate between the body and the soul is an illusion of the soul-nature. Therefore, realize the mind that is tranquil and discerning, and relinquish the mind that is agitated and bewildered.

अविद्याभ्याससंस्कारैरवशं क्षिप्यते मनः ।
तदेव ज्ञानसंस्कारैः स्वतस्तत्त्वेऽवतिष्ठते ॥३७॥

अन्वयार्थ - (अविद्याभ्याससंस्कारैः) शरीरादिक को शुचि, स्थिर और आत्मीय मानने रूप जो अविद्या, अज्ञान है उसके पुनः-पुनः प्रवृत्ति-रूप अभ्यास से उत्पन्न संस्कारों के द्वारा (मनः) मन (अवशं) स्वाधीन न रहकर (क्षिप्यते) विक्षिप्त हो जाता है - रागी-द्वेषी बन जाता है और (तदेव) वही मन (ज्ञानसंस्कारैः) देह और आत्मा के भेदज्ञान के संस्कारों के द्वारा (स्वतः) स्वयं ही (तत्त्वे) आत्मस्वरूप में (अवतिष्ठते) स्थिर हो जाता है।

As a result of persistent illusive training, the mind becomes uncontrolled and gets distracted; the same mind when trained in right knowledge establishes itself in real soul-nature.

अपमानादयस्तस्य विक्षेपो यस्य चेतसः ।

नापमानादयस्तस्य न क्षेपो यस्य चेतसः ॥३८॥

अन्वयार्थ - (यस्य चेतसः) जिसके चित्त का (विक्षेपः) राग-द्वेषादि-रूप परिणमन होता है (तस्य) उसके (अपमानादयः) अपमानादिक होते हैं। (यस्य चेतसः) जिसके चित्त का (क्षेपः न) राग-द्वेषादि-रूप परिणमन नहीं होता है (तस्य) उसके (अपमानादयः न) अपमानादिक नहीं होते हैं।

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

यदा मोहात्प्रजायेते रागद्वेषौ तपस्विनः ।

तदैव भावयेत्स्वस्थमात्मानं शाम्यतः क्षणात् ॥३९॥

अन्वयार्थ - (यदा) जिस समय (तपस्विनः) किसी तपस्वी अन्तरात्मा के (मोहात्) मोहनीय कर्म के उदय से (रागद्वेषौ) राग-द्वेषादिक (प्रजायेते) उत्पन्न हो जाएं (तदा एव) उसी समय वह तपस्वी (स्वस्थम् आत्मानं) अपने शुद्ध आत्म-स्वरूप की (भावयेत्) भावना करे। इससे वे राग-द्वेषादिक (क्षणात्) क्षण भर में (शाम्यतः) शान्त हो जाते हैं।

Whenever the ascetic – introverted-soul (*antarātma*) – 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.

EXPLANATORY NOTE

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 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.



यत्र काये मुनेः प्रेम ततः प्रच्याव्य देहिनम् ।
बुद्ध्या तदुत्तमे काये योजयेत्प्रेम नश्यति ॥४०॥

अन्वयार्थ - (यत्र काये) जिस देह के प्रति (मुनेः) मुनि का - अन्तरात्मा का (प्रेम) प्रेम-स्नेह है (ततः) उससे (बुद्ध्या) भेद-विज्ञान के आधार पर (देहिनम्) आत्मा को (प्रच्याव्य) पृथक् करके (तदुत्तमे काये) उस उत्तम यानी चिदानन्दमय काय में - आत्मस्वरूप में (योजयेत्) लगावे - केन्द्रित करे। ऐसा करने से (प्रेम नश्यति) देह के प्रति उपजा प्रेम नष्ट हो जाता है।

Using his discriminating intellect, after disintegrating his body - the source of fondness - from his soul, the ascetic - the introverted-soul (*antarātmā*) - should meditate on the pure soul. This way the fondness for the body is destroyed.

EXPLANATORY NOTE

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।

ज्ञानध्यानतपोरक्तस्तपस्वी* सः प्रशस्यते ॥

(१०)

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.

* पाठान्तर - ज्ञानध्यानतपोरत्नस्तपस्वी

आत्मविभ्रमजं दुःखमात्मज्ञानात्प्रशाम्यति ।

नाऽयतास्तत्र निर्वाणं कृत्वाऽपि परमं तपः ॥४१॥

अन्वयार्थ - (आत्मविभ्रमजं) शरीरादिक में आत्मबुद्धिरूप विभ्रम से उत्पन्न होने वाला (दुःखं) दुःख-कष्ट (आत्मज्ञानात्) शरीरादि से पृथक् आत्मस्वरूप के अनुभवन करने से (प्रशाम्यति) शान्त हो जाता है। अतएव जो पुरुष (तत्र) भेद-विज्ञान के आधार पर आत्मस्वरूप की प्राप्ति करने में (अयताः) यत्नशील नहीं होते हैं वे (परमं) उत्कृष्ट एवं दुर्द्धर (तपं) तप को (कृत्वा अपि) करने पर भी (न निर्वाणं) निर्वाण को प्राप्त करने में समर्थ नहीं होते हैं।

Misery caused due to inability to discriminate between the body and the soul gets alleviated as one reflects on the soul-nature – that the soul is utterly distinct from the body. Those who do not make effort to thus realize their soul-nature do not attain liberation even after observing severe austerity.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

दुःखसंदोहभागित्वं संयोगादिह देहिनाम् ।

त्यजाम्येनं ततः सर्वं मनोवाक्कायकर्मभिः ॥

(२८)

The soul, due to its association with the non-soul body and the like, has to live through many afflictions. I, therefore, renounce all such association, along with the activities of the mind, the speech and the body.

.....

शुभं शरीरं दिव्यांश्च विषयानभिवाञ्छति ।
उत्पन्नात्ममतिर्देहे तत्त्वज्ञानी ततश्च्युतिम् ॥४२॥

अन्वयार्थ - (देहे उत्पन्नात्ममतिः) शरीर में जिसको आत्मत्वबुद्धि उत्पन्न हो गई है ऐसा बहिरात्मा तप करके (शुभं शरीरं च) सुन्दर शरीर और (दिव्यान् विषयान्) उत्तमोत्तम अथवा स्वर्ग के दिव्य-भोगों की (अभिवाञ्छति) कामना करता है और (तत्त्वज्ञानी) तत्त्वज्ञानी अन्तरात्मा (ततः) शरीर और तत्सम्बन्धी विषयों से (च्युतिम्) मुक्त होना चाहता है।

The extroverted-soul (*bahirātmā*) who mistakes the body for the soul wishes to attain, through austerity, beautiful body and divine pleasures of celestial beings. The knowledgeable, the introverted-soul (*antarātmā*), however, wishes to free himself from the body and pleasures appertaining to it.

परत्राहम्मतिः स्वस्माच्च्युतो बध्नात्यसंशयम् ।

स्वस्मिन्नहम्मतिश्च्युत्वा परस्मान्मुच्यते बुधः ॥४३॥

अन्वयार्थ - (परत्र अहम्मतिः) शरीरादिक परपदार्थों में जिसकी आत्मबुद्धि हो रही है ऐसा बहिरात्मा (स्वस्मात्) अपने आत्मस्वरूप से (च्युतः) च्युत होता हुआ (असंशयम्) निश्चित रूप से (बध्नाति) अपने को कर्मबन्धन से बद्ध करता है और (स्वस्मिन् अहम्मतिः) अपनी आत्मा के स्वरूप में ही आत्मबुद्धि रखने वाला (बुधः) अन्तरात्मा ज्ञानी (परस्मात्) शरीरादिक परपदार्थों के सम्बन्ध से (च्युतवा) च्युत होकर (मुच्यते) कर्मबन्धन से मुक्त हो जाता है।

The extroverted-soul (*bahirātmā*), mistaking his body for the soul and retreating from his soul-nature, for sure, binds himself with karmas; the knowledgeable, introverted-soul (*antarātmā*), establishing himself in his soul-nature and retreating from external objects like the body, gets released from bondage of karmas.

दृश्यमानमिदं मूढस्त्रिलिङ्गमवबुध्यते ।
इदमित्यवबुद्धस्तु निष्पन्नं शब्दवर्जितम् ॥४४॥

अन्वयार्थ - (मूढः) अज्ञानी बहिरात्मा (इदं दृश्यमानं) इस दिखाई देने वाले शरीर को (त्रिलिङ्गम् अवबुध्यते) स्त्री, पुरुष, नपुंसक के भेद से यह आत्म-तत्त्व त्रिलिंग-रूप है ऐसा मानता है, (तु) किन्तु (अवबुद्धः) आत्मज्ञानी अन्तरात्मा (इदं) इस आत्म-तत्त्व को (निष्पन्नं) परिपूर्ण - अपने गुणों से पूर्ण, अनादि संसिद्ध - तथा (शब्दवर्जितम्) नामादिक विकल्पों से रहित - शब्दों की कल्पना से रहित (इति) ऐसा समझता है।

The extroverted-soul (*bahirātmā*) classifies soul on the basis of three genders - female, male and neuter - of the body that he sees; however, the knowledgeable, the introverted-soul (*antarātmā*) sees the soul as one indivisible whole - eternally pure and perfect - and not amenable to verbal expression.

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

अरसमरूवमगंधं अब्वत्तं चेदणागुणमसहं ।

जाण अलिंगगहणं जीवमणिद्धिदुसंठाणं ॥

(२-११-४९)

The pure soul should be known as without taste, colour and smell, beyond perception though the senses, characterized by consciousness, without sound, cannot be apprehended through a symbol or a sense organ, and whose form or shape cannot be portrayed.

जानन्नप्यात्मनस्तत्त्वं विविक्तं भावयन्नपि ।

पूर्वविभ्रमसंस्काराद् भ्रान्तिं भूयोऽपि गच्छति ॥४५॥

अन्वयार्थ - अन्तरात्मा (आत्मनः तत्त्वं) अपने आत्मा के शुद्ध चैतन्य स्वरूप को (जानन् अपि) जानता हुआ भी (विविक्तं भावयन् अपि) और उसे शरीर आदि परपदार्थों से भिन्न अनुभव करता हुआ भी (पूर्वविभ्रमसंस्कारात्) पूर्व बहिरात्मावस्था में होने वाले भ्रान्ति संस्कारों के कारण (भूयोऽपि) पुनरपि - फिर भी, बाद में भी (भ्रान्तिं गच्छति) भ्रान्ति को प्राप्त हो जाता है।

The introverted-soul (*antarātmā*) though knows well the pure soul-nature and experiences it as utterly different from external objects like the body, still, at times, gets bewildered due to the effect of the long-standing faulty impressions of his earlier stage of the extroverted-soul (*bahirātmā*).

EXPLANATORY NOTE

Ācārya Kundakunda's At̥thapāhuḍa:

अप्या णारुण णरा केई सवभावभावपवभट्टा ।

हिंडंति चाउरंगं विसएसु विमोहिया मूढा ॥

(६-६७)

Many ignorant, deluded persons, although aware of the soul-nature, get away from their real-self, and, enamoured by the sense-pleasures, whirl around in the world in four states of existence.

अचेतनमिदं दृश्यमदृश्यं चेतनं ततः ।

क्व रुष्यामि क्व तुष्यामि मध्यस्थोऽहं भवाम्यतः ॥४६॥

अन्वयार्थ - अन्तरात्मा तब अपनी विचार-परिणति को इस रूप करे - (इदं दृश्यं) यह जो दृष्टिगोचर पदार्थ-समूह है वह सब (अचेतनं) अचेतन, जड़ है और जो (चेतनं) चैतन्य-रूप आत्मा है वह (अदृश्यं) अदृश्य है - इन्द्रियों के द्वारा दिखाई नहीं देता है (ततः) इसलिए मैं (क्व रुष्यामि) किस पर तो क्रोध करूँ और (क्व तुष्यामि) किस पर सन्तोष करूँ? (अतः अहं मध्यस्थः भवामि) इसलिए मैं तो अब राग-द्वेष के परित्याग-रूप मध्यस्थ भाव को धारण करता हूँ।

(When bewildered, the introverted-soul (*antarātmā*) should contemplate thus -) Objects that I am able to see are inanimate - unconscious - and the soul that has consciousness is not visible to me. Whom shall I get angry with? Whom shall I get pleased with? I, therefore, adopt equanimity - neither attachment nor aversion - towards all.

त्यागादाने बहिर्मूढः करोत्यध्यात्ममात्मवित् ।

नान्तर्बहिरुपादानं न त्यागो निष्ठितात्मनः ॥४७॥

अन्वयार्थ - (मूढः) अज्ञानी बहिरात्मा (बहिः) बाह्य पदार्थों का (त्यागादाने करोति) त्याग और ग्रहण करता है अर्थात् द्वेष के उदय से जिसे अनिष्ट समझता है उसे छोड़ देता है और राग के उदय से जिसे इष्ट समझता है उसे ग्रहण कर लेता है तथा (आत्मवित्) आत्म-स्वरूप का ज्ञाता अन्तरात्मा (अध्यात्मं) [त्यागादाने करोति] आध्यात्मिक त्याग और ग्रहण करता है - अन्तरंग राग-द्वेष को त्यागता है और सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र रूप निज भावों को ग्रहण करता है। लेकिन (निष्ठितात्मनः) शुद्ध-स्वरूप में अवस्थित जो कृतकृत्य परमात्मा है उसके (अन्तः बहिः) अन्तरंग और बहिरंग किसी भी पदार्थ का (न त्यागः) न त्याग होता है और (न उपादानं) न ग्रहण होता है।

The ignorant extroverted-soul (*bahirātmā*), due to his aversion or attachment towards external objects, rejects or accepts these; the knowledgeable introverted-soul (*antarātmā*) rejects or accepts internal dispositions, but the pure-soul (*paramātmā*), established in own soul-nature, neither rejects nor accepts external objects and internal dispositions.

युञ्जीत मनसाऽऽत्मानं वाक्कायाभ्यां वियोजयेत् ।
मनसा व्यवहारं तु त्यजेद्वाक्काययोजितम् ॥४८॥

अन्वयार्थ - (आत्मानं) आत्मा को (मनसा) मन अर्थात् चित्त के साथ (युञ्जीत) संयोजित करे - चित्त और आत्मा का अभेद रूप से अध्यवसाय करे (वाक्कायाभ्यां) वचन और काय से (वियोजयेत्) अलग करे - उन्हें आत्मा न समझे (तु) और (वाक्काययोजितम्) वचन और काय द्वारा किए गए (व्यवहारं) व्यवहार को (मनसा) चित्त से (त्यजेत्) छोड़ देवे - उनमें चित्त को न लगावे।

(To achieve this –) The soul should be inseparably united with mental disposition and separated from the speech and the body. Actions of the speech and the body should be performed with an apathetic mental disposition – detached and unabsorbed.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

ब्रुवन्नपि हि न ब्रूते गच्छन्नपि न गच्छति ।

स्थिरीकृतात्मतत्त्वस्तु पश्यन्नपि न पश्यति ॥

(४१)

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.

जगद्देहात्मदृष्टीनां विश्वास्यं रम्यमेव च ।

स्वात्मन्येवात्मदृष्टीनां क्व विश्वासः क्व वा रतिः ॥४९॥

अन्वयार्थ - (देहात्मदृष्टीनां) शरीर में आत्मदृष्टि रखने वाले मिथ्यादृष्टि बहिरात्माओं की (जगत्) यह जगत - स्त्री-पुत्र-मित्रादि का समूहरूप संसार (विश्वास्यं) विश्वास के योग्य (च) और (रम्यं एव) रमणीय ही लगता है। परन्तु (स्वात्मनि एव आत्मदृष्टीनां) अपने आत्मा में ही आत्मदृष्टि रखने वाले समयदृष्टि अन्तरात्माओं को (क्व विश्वासः) इन स्त्री-पुत्र-मित्रादि परपदार्थों में कहाँ विश्वास हो सकता है (वा) और (क्व रतिः) कहाँ आसक्ति हो सकती है?

The deluded extroverted-soul (*bahirātmā*) who mistakes the body for the soul finds the world – the wife, the son, the friends and the like – trustworthy and pleasant. How can the non-deluded introverted-soul (*antarātmā*) whose eyes are set on own soul have faith on this world – the wife, the son, the friends and the like? And, how can he have fondness for it?

EXPLANATORY NOTE

Ācārya Kundakunda's Rāyaṇasāra:

देहकलत्तं पुत्तं मित्ताइ विहावचेदणा रूवं ।

अप्पसरूवं भावइ सो चेव हवइ बहिरप्पा ॥

(१३४)

The one who mistakes external entities like the body, the wife, the son, and the friend, and aberrant tendencies, like attachment, for the nature of the soul is the extroverted-soul (*bahirātmā*).

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Ācārya Kundakunda's Aṭṭhapāhuḍa:

सपरज्झवसाएणं देहेसु य अविदिदत्थमप्पाणं ।
सुयदाराईविसए मणुयाणं वड्ढए मोहो ॥

(६-१०)

Those who have not understood the real soul-nature mistake the body for the soul and, as a result, remain deluded in regard to their worldly relations like the son and the wife.

आत्मज्ञानात्परं कार्यं न बुद्धौ धारयेच्चिरम् ।

कुर्यादर्थवशात्किंचिद्वाक्कायाभ्यामतत्परः ॥५०॥

अन्वयार्थ - अन्तरात्मा को चाहिये कि वह - (आत्मज्ञानात्परं) आत्मज्ञान से भिन्न दूसरे (कार्यं) कार्य को (चिरं) अधिक समय तक (बुद्धौ) अपनी बुद्धि में (न धारयेत्) धारण नहीं करे। यदि (अर्थवशात्) स्व-पर के उपकारादि-रूप प्रयोजन के वश (वाक्कायाभ्यां) वचन और काय से (किंचित् कुर्यात्) कुछ करना ही पड़े तो उसे (अतत्परः) अनासक्त होकर करे।

The introverted-soul (*antarātmā*) should not deliberate for long on any task that does not contribute to soul-knowledge. If due to compulsion of rendering help to self or others he must undertake some activity of speech and body, that ought to be performed with indifference.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

निशामयति निश्शेषमिन्द्रजालोपमं जगत् ।

स्पृहयत्यात्मलाभाय गत्वान्यत्रानुत्पद्यते ॥

(३९)

The whole world appears illusory to the *yogī* engaged in the process of self-realization. If ever he gets entangled in any worldly object, he expiates his transgression.

यत्पश्यामीन्द्रियैस्तन्मे नास्ति यन्नियतेन्द्रियः ।

अन्तः पश्यामि सानन्दं तदस्तु ज्योतिरुत्तमम् ॥५१॥

अन्वयार्थ - अन्तरात्मा को विचारना चाहिये कि - (यत्) जो कुछ - शरीर आदि बाह्य पदार्थ (इन्द्रियैः) इन्द्रियों के द्वारा (पश्यामि) मैं देखता हूँ - अनुभव करता हूँ (तत्) वह (मे) मेरा स्वरूप (नास्ति) नहीं है, किन्तु (नियतेन्द्रियः) इन्द्रियों को बाह्य विषयों से रोककर स्वाधीन करता हुआ (यत्) जिस (उत्तमं) उत्कृष्ट अतीन्द्रिय (सानन्दं ज्योतिः) आनन्दमय ज्ञानप्रकाश को (अन्तः) अन्तरंग में (पश्यामि) मैं देखता हूँ - अनुभव करता हूँ (तत्) वही (अस्तु) मेरा वास्तविक स्वरूप है।

(The introverted-soul (*antarātmā*) should contemplate thus -) External objects - the body etc. - that my senses see and feel do not constitute my nature; overpowering the senses, the supreme, blissful light of knowledge that I see and feel in my being is my true nature.

सुखमारब्धयोगस्य बहिर्दुःखमथात्मनि ।

बहिरेवासुखं सौख्यमध्यात्मं भावितात्मनः ॥५२॥

अन्वयार्थ - (आरब्धयोगस्य) जिसने आत्मभावना का अभ्यास करना अभी शुरु किया है उस मनुष्य को - अपने पुराने संस्कारों के कारण (बहिः) बाह्य विषयों में (सुखं) सुख मालूम होता है (अथ) प्रत्युत इसके (आत्मनि) आत्मस्वरूप की भावना में (दुःखं) दुःख प्रतीत होता है। लेकिन (भावितात्मनः) यथावत् आत्मस्वरूप को जानकर उसकी भावना के अच्छे अभ्यासी को (बहिः एव) बाह्य विषयों में ही (असुखं) दुःख जान पड़ता है और (अध्यात्मं) आत्मस्वरूप के चिन्तन में ही (सौख्यम्) सुख का अनुभव होता है।

The novice who has just begun to meditate on the soul-nature, due to his prior wrong notions, experiences happiness in external sense-objects and, on the other hand, experiences discontent in contemplation of the soul-nature. The seasoned practitioner who understands well the nature of the soul, however, experiences discontent only in external sense-objects and happiness only in contemplation of the soul-nature.

तद् ब्रूयात्तत्परान् पृच्छेत्तदिच्छेत्तत्परो भवेत् ।
 येनाऽविद्यामयं रूपं त्यक्त्वा विद्यामयं व्रजेत् ॥५३॥

अन्वयार्थ – आत्मभावना का अभ्यास करने वाला व्यक्ति – (तत् ब्रूयात्) उस आत्मस्वरूप का कथन करे (तत् परान् पृच्छेत्) उस आत्मस्वरूप के बारे में दूसरे – आत्मज्ञानियों से – पूछे (तत् इच्छेत्) उस आत्मस्वरूप की इच्छा करे – उसकी प्राप्ति को अपना इष्ट बनावे और (तत्परः भवेत्) उस आत्मस्वरूप की भावना में सावधान हुआ आदर बढ़ावे (येन) जिससे (अविद्यामयं रूपं) वह अज्ञानमय बहिरात्मरूप (त्यक्त्वा) छूटकर (विद्यामयं व्रजेत्) ज्ञानमय परात्मस्वरूप की प्राप्ति होवे।

To get rid of the unknowing extroverted-soul (*bahirātmā*) and get established in the knowing pure-soul (*paramātmā*), the practitioner of meditation (on the soul-nature) should talk – and recite – the soul-nature, put questions to others about it, long for its attainment, and reflect on it incessantly and devoutly.

शरीरे वाचि चात्मानं सन्धत्ते वाक्शरीरयोः ।

भ्रान्तोऽभ्रान्तः पुनस्तत्त्वं पृथगेषां निबुध्यते ॥५४॥

अन्वयार्थ - (वाक् शरीरयोः भ्रान्तः) वचन और शरीर में जिसकी भ्रान्ति हो रही है - जो उनके वास्तविक स्वरूप को नहीं समझता ऐसा बहिरात्मा (वाचि शरीरे च) वचन और शरीर में (आत्मानं सन्धत्ते) आत्मा का आरोपण करता है अर्थात् वचन और शरीर को आत्मा मानता है (पुनः) किन्तु (अभ्रान्तः) वचन और शरीर में आत्मा की भ्रान्ति न रखने वाला ऐसा अन्तरात्मा (एषां तत्त्वं) इन वचन और शरीर के स्वरूप को (पृथक्) आत्मा से भिन्न (निबुध्यते) जानता है।

The extroverted-soul (*bahirātmā*), not knowing the true nature of the speech and the body, mistakes these for soul; the introverted-soul (*antarātmā*), however, knowing the true nature of the speech and the body does not confound these with the soul.

EXPLANATORY NOTE

Panḍita Āśādhara's Dharmāmṛta-Anagāra:

नान्तरं वाङ्मनोऽप्यस्मि किं पुनर्बाह्यमङ्गीः ।

तत् कोऽङ्गसंगजेष्वैक्यभ्रमो मेऽङ्गाङ्गजादिषु ॥

(८-९)

Affective speech (*bhāva-vacana*) and affective mind (*bhāva-mana*) are internal substances; affective speech is manifestation of internal thought-process (*antarjalpa*) and affective mind of internal reckoning (*vikalpa*). When 'I' am not the same as affective speech and affective mind, how can 'I' be the same as material body (*dravya-śarira*) and material speech (*dravya-vacana*), both

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noticeably material substances? In this situation, how can there be any doubt that relations like son, who come into being due to union of bodies, are same as 'I'?

न तदस्तीन्द्रियार्थेषु यत्क्षेमङ्करमात्मनः ।

तथापि रमते बालस्तत्रैवाज्ञानभावनात् ॥५५॥

अन्वयार्थ - (इन्द्रियार्थेषु) पाँचों इन्द्रियों के विषय में (तत्) ऐसा कोई पदार्थ (न अस्तु) नहीं है (यत्) जो (आत्मनः) आत्मा का (क्षेमङ्कर) भला करने वाला हो (तथापि) तो भी (बालः) अज्ञानी बहिरात्मा (अज्ञानभावनात्) चिरकालीन मिथ्यात्व के संस्कारवश (तत्रैव) उन्हीं इन्द्रियों के विषयों में (रमते) आसक्त रहता है।

There is no sense-object that can do good to the soul, still the ignorant, the extroverted-soul (*bahirātmā*), due to his delusion, remains engrossed in the objects of the senses.

EXPLANATORY NOTE

Ācārya Kundakunda's Rāyaṇasāra:

इंदियविसयसुहाइसु मूढमई रमइ ण लहइ तच्चं ।

बहुदुक्खमिदि ण चिंतइ सो चेव हवेइ बहिरप्पा ॥

(१३५)

The ignorant man gets engrossed in sense-objects and sense-pleasures without realizing that these pleasures result into great misery. Not being able to arrive at the reality, he only is the extroverted-soul (*bahirātmā*).

जं जं अक्खाणसुहं तं तं तिच्चं करेइ बहुदुक्खं ।

अप्पाणमिदि ण चिंतइ सो चेव हवेइ बहिरप्पा ॥

(१३६)

All sense-pleasures result into severe misery of varied kinds for the soul. The one who does not reflect in this manner is the extroverted-soul (*bahirātmā*).

.....

जेसिं अमेज्झमज्झे उप्पण्णाणं हवेइ तत्थ रुई ।

तह बहिरप्पाणं बहिरिंदियविसएसु होइ मई ॥

(१३७)

Just as the creature born in excrement feels attracted towards excrement, similarly the extroverted-soul (*bahirātmā*) feels attracted towards external sense-objects and pleasures.

चिरं सुषुप्तास्तमसि मूढात्मानः कुयोनिषु ।

अनात्मीयात्मभूतेषु ममाहमिति जाग्रति ॥५६॥

अन्वयार्थ - (मूढात्मानः) ये मूर्ख अज्ञानी जीव (तमसि) मिथ्यात्वरूपी अंधकार के उदयवश (चिरं) अनादिकाल से (कुयोनिषु) नित्य-निगोदादिक कुयोनियों में (सुषुप्ताः) सो रहे हैं - जड़ता को प्राप्त हो रहे हैं। यदि कदाचित् संज्ञी प्राणियों में उत्पन्न होकर कुछ जागते भी हैं तो (अनात्मीयात्मभूतेषु मम अहं) अनात्मीयभूत यानी स्त्री-पुत्रादिक में 'ये मेरे हैं' - ममकार - और अनात्मभूत यानी शरीरादिकों में अपनी आत्मा से भेद न मानकर 'मैं ही इन रूप हूँ, 'मैं सुन्दर हूँ' - अहंकार (इति जाग्रति) ऐसा अध्यवसाय करने लगते हैं।

Ignorant living beings engulfed in darkness of delusion have been slumbering, since infinite time past, in undeveloped birth-forms like subtle, one-sensed *nigoda jīva*. If, on getting birth as five-sensed being with mind, one gets out of slumber but still tends to apprehend erroneously other objects or beings (the wife, the son) as one's own, "These are mine," and attributes of other objects (the body) as those of own soul, "I am beautiful."

Note: Delusion gives rise to a) sense-of-mine (*mamakāra*) in objects or things, like the body, that are not the soul but are results of fruition of karmas - 'This body is mine'; and b) self-consciousness (*ahaṁkāra*) in regard to objects or things that definitely do not belong to the soul but are considered as own in thought - 'I am the king.'

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

जो णवि जाणदि एवं परमप्पाणं सहावमासेज्ज ।

कीरदि अज्झवसाणं अहं ममेदं ति मोहादो ॥

(२-९१)

.....

He, who fails to ascertain the true nature of the soul and the non-soul, does not differentiate between the Self and the non-Self, and, overwhelmed by delusion, conceives external objects as 'I am this,' and 'This is mine.'

णाहं होमि परेसिं ण मे परे सन्ति णाणमहमेक्को ।

इदि जो झायदि झाणे सो अप्पाणं हवदि झादा ॥

(२-९९)

'I (the pure-soul) do not belong to others (the body etc.), nor do others belong to me; I am singularly knowledge (rid of all dispositions);' he, who meditates thus with due concentration, meditates on the pure-soul.



पश्येन्निरंतरं देहमात्मनोऽनात्मचेतसा ।

अपरात्मधियाऽन्येषामात्मतत्त्वे व्यवस्थितः ॥५७॥

अन्वयार्थ - अन्तरात्मा को चाहिए कि- (आत्मतत्त्वे) अपने आत्मस्वरूप में (व्यवस्थितः) स्थित होकर (आत्मनः देहं) अपने शरीर को (अनात्मचेतसा) 'यह शरीर मेरा आत्मा नहीं' ऐसी अनात्मबुद्धि से (निरंतरं पश्येत्) सदा देखे - अनुभव करे और (अन्येषां) दूसरे प्राणियों के शरीर को (अपरात्मधिया) 'यह शरीर पर का आत्मा नहीं' ऐसी अनात्मबुद्धि से [पश्येत्] सदा अवलोकन करे।

The introverted-soul (*antarātmā*) should, having established himself in the soul-nature, always visualize that his body is utterly distinct from his soul and that the bodies of others are utterly distinct from their souls.

EXPLANATORY NOTE

Ācārya Amitagati's Yogasāra Prābhṛta:

अचेतनत्वमज्ञात्वा स्वदेहपरदेहयोः ।

स्वकीय परकीयात्मबुद्धितस्तत्र वर्तते ॥

(३-१८)

Not knowing the inanimate nature of his and others' bodies, the man visualizes his soul as own body and souls of others as their bodies.

Ācārya Kundakunda's Rayasāra:

सिविणे वि ण भुंजइ विसयाइं देहाइ भिण्णभावमई ।

भुंजइ णियप्परूवो सिवसुहरत्तो दु मज्झिमप्पो सो ॥

(१३८)

.....

The one, who considers the body as utterly distinct from the soul, does not enjoy, even in a dream, sensual pleasures, experiences incessantly the soul-nature, and savours ambrosial happiness derived from the Self, is the introverted-soul (*antarātmā*).

अज्ञापितं न जानन्ति यथा मां ज्ञापितं तथा ।

मूढात्मानस्ततस्तेषां वृथा मे ज्ञापनश्रमः ॥५८॥

अन्वयार्थ - स्वात्मानुभवमग्न अन्तरात्मा विचारता है कि- (यथा) जैसे (मूढात्मानः) ये मूर्ख, अज्ञानी जीव (अज्ञापितं) बिना बताए हुए (मां) मेरे आत्मस्वरूप को (न जानन्ति) नहीं जानते हैं (तथा) वैसे ही (ज्ञापितं) बतलाये जाने पर भी नहीं जानते हैं। (ततः) इसलिये (तेषां) उन मूढ़ जीवों को (मे ज्ञापनश्रमः) मेरा बतलाने का परिश्रम (वृथा) व्यर्थ है, निष्फल है।

(The introverted-soul (*antarātmā*) thinks thus –) Deluded men, by themselves, do not comprehend my soul-nature. After I explain my soul-nature to them, still they do not comprehend it. Therefore, my effort of explaining the soul-nature to them is futile.

यद् बोधयितुमिच्छामि तन्नाहं यदहं पुनः ।
ग्राह्यं तदपि नान्यस्य तत्किमन्यस्य बोधये ॥५९॥

अन्वयार्थ - (यत्) जिस विकल्प के द्वारा आत्मस्वरूप को अथवा देहादिक को (बोधयितु) समझाने की (इच्छामि) मैं इच्छा करता हूँ (तत्) वह (अहं न) मैं नहीं हूँ - आत्मा का वास्तविक स्वरूप नहीं हूँ। (पुनः) और (यत्) जो चिदानन्दमयी स्वयं अनुभव करने योग्य आत्मस्वरूप (अहं) मैं हूँ (तदपि) वह भी (अन्यस्य) दूसरे जीवों के (ग्राह्यं न) उपदेश द्वारा ग्राह्य नहीं है - वह तो स्वसंवेदन के द्वारा अनुभव किया जाता है (तत्) इसलिये (अन्यस्य) दूसरे जीवों को (किम् बोधये) मैं क्या समझाऊँ?

Pure soul-nature that I wish to explain to others is beyond description; no words can express pure soul-nature. Soul-nature that is eternally blissful, to be experienced by the Self alone, cannot be grasped by others through dialogue. Therefore, what can I talk about?

बहिस्तुष्यति मूढात्मा पिहितज्योतिरन्तरे ।

तुष्यत्यन्तः प्रबुद्धात्मा बहिव्यावृत्तकौतुकः ॥६०॥

अन्वयार्थ - (अन्तरे पिहितज्योतिः) अन्तरङ्ग में जिसकी ज्ञानज्योति मोह से आच्छादित हो रही है - जिसे आत्मस्वरूप का विवेक नहीं - ऐसा (मूढात्मा) बहिरात्मा (बहिः) बाह्य शरीरादि परपदार्थों में ही (तुष्यति) आनन्द मानता है किन्तु (प्रबुद्धात्मा) प्रबोध को प्राप्त हो गया है आत्मा जिसका ऐसा स्वरूप-विवेकी अन्तरात्मा (बहिव्यावृत्तकौतुकः) बाह्य शरीरादि परपदार्थों में अनुराग-रहित हुआ (अन्तः) अपने अन्तरंग आत्मस्वरूप में ही (तुष्यति) आनन्दित रहता है।

The extroverted-soul (*bahirātmā*) whose inner light of knowledge is obscured by delusion seeks enjoyment in external objects like the body; the knowledgeable introverted-soul (*antarātmā*), however, gets indifferent to external objects and seeks enjoyment in own soul.

EXPLANATORY NOTE

Pandita Āśādhara's Dharmāmṛta-Anagāra

परिमुच्य करणगोचरमरीचिकामुज्झिताखिलारम्भः ।

त्याज्यं ग्रन्थमशेषं त्यक्त्वापरनिर्ममः स्वशर्म भजेत् ॥ (४-१०६)

Abandoning sense-pleasures, which are like chasing a mirage, one should also discard all worldly undertakings. Leaving external entities (the home, the wife) that are possible to discard, one must discard attachment to entities (the body) that cannot be such discarded, and enjoy happiness emanating from the soul.

.....

न जानन्ति शरीराणि सुखदुःखान्यबुद्धयः ।
निग्रहानुग्रहधियं तथाप्यत्रैव कुर्वते ॥ ६१॥

अन्वयार्थ - अन्तरात्मा विचारता है- (शरीराणि) ये शरीर (सुखदुःखानि न जानन्ति) जड़ होने से सुखों तथा दुःखों को नहीं जानते हैं (तथापि) तो भी - ये जो जीव (अत्रैव) इन शरीरों में ही (निग्रहानुग्रहधियं) उपवास आदि (दण्ड-रूप) निग्रह की और अलंकृत करने (उपकार-रूप) अनुग्रह की बुद्धि (कुर्वते) धारण करते हैं [ते] वे जीव (अबुद्धयः) मूढ़बुद्धि - बहिरात्मा हैं।

(The introverted-soul (*antarātmā*) contemplates thus -) The body and the like, being inanimate, do not know happiness and misery, therefore, those who believe in inflicting sanctions (like fasting) and furnishing favours (like adornment) to the body are dim-witted extroverted-souls (*bahirātmā*).

स्वबुद्ध्या यावद्गृहीयात् कायवाक्चेतसां त्रयम् ।
संसारस्तावदेतेषां भेदाभ्यासे तु निर्वृतिः ॥६२॥

अन्वयार्थ - (यावत्) जब तक (कायवाक्चेतसां त्रयम्) शरीर, वचन और मन इन तीनों को (स्वबुद्ध्या) आत्मपने की बुद्धि से (गृहीयात्) ग्रहण किया जाता है (तावत्) तभी तक (संसारः) संसार है (तु) और जब (एतेषां) इन शरीर, वचन और मन का (भेदाभ्यासे) आत्मा से भिन्न होने रूप अभ्यास किया जाता है तब (निर्वृतिः) मुक्ति की प्राप्ति होती है।

As long as the body, the speech, and the mind are perceived to be the soul there is whirling around in the cycle of births and deaths – *saṃsāra* – and when one practices to perceive these three to be different from the soul, liberation is achieved.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

णाणं देहो ण मणो ण चेव वाणी ण कारणं पुणो तेसिं ।

कत्ता ण ण कारयिदा अणुमंत्ता णेव कत्तीणं ॥ (२-६८)

I am none of these: the body, the mind, the speech; I am not their cause; I am not their doer – *kr̥ta*; I do not commission their activity – *kārita*; I do not approve of their activity – *anumodanā*.

देहो य मणो वाणी पोग्गलदव्वप्पग त्ति णिदिट्ठा ।

पोग्गलदव्वं हि पुणो पिंडो परमाणुदव्वाणं ॥ (२-६९)

The Omniscient Lord has proclaimed that activities (*yoga*) of the body, the mind, and the speech are material substances (*pudgala dravya*) and these material substances manifested in the form of activities (*yoga*), in turn, are modes of the atomic substance (*paramāṇu dravya*).

णाहं पोग्गलमइओ ण ते मया पोग्गला कया पिंडं ।

तम्हा हि ण देहोऽहं कत्ता वा तस्स देहस्स ॥

(२-७०)

I (consciousness) am not inanimate atomic matter (*pudgala*); I do not turn the atomic matter into its modes – material substances manifested in the form of activities (*yoga*) of the body, the mind, and the speech; therefore, surely, I am neither the body nor the doer of the body.

Ācārya Amṛtandra's Puruṣārthasiddhyupāya:

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।

सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥

(३९)

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

Ācārya Nemicandra's Dravyasaṃgraha

मा चिद्बुह मा जंपह मा चिंतह किंवि जेण होइ थिरो ।

अप्या अप्पम्मि रओ इणमेव परं हवे ज्झाणं ॥

(५६)

Do not make bodily movements, nor utter any words, nor dilute the focus of mind; remaining engrossed in your pure Self is real meditation.

.....

Ācārya Samantabhadra's Svayambhūstotra:

अपत्यवित्तोत्तरलोकतृष्णया तपस्विनः केचन कर्म कुर्वते ।
भवान् पुनर्जन्मजराजिहासया त्रयीं प्रवृत्तिं समधीरवारुणत् ॥

(१०-४-४९)

Many mendicants perform austerities with the desire for worldly gains like the son, the wealth, and the happiness in this life and beyond, but you, O Lord, with right knowledge and desire to attain freedom from births and old-age, controlled the three-fold *yoga* (activities of the mind, the speech, and the body).

घने वस्त्रे यथाऽऽत्मानं न घनं मन्यते तथा ।

घने स्वदेहेऽप्यात्मानं न घनं मन्यते बुधः ॥६३॥

अन्वयार्थ - (यथा) जिस प्रकार कोई (वस्त्रे घने) गाढ़ा - मोटा, पुष्ट - वस्त्र पहन लेने पर (आत्मानं) अपने को - अपने शरीर को (घनं) गाढ़ा - मोटा, पुष्ट (न मन्यते) नहीं मानता है (तथा) उसी प्रकार (स्वदेहेऽपि घने) अपने शरीर के भी गाढ़ा - मोटा, पुष्ट - होने पर (बुधः) बुद्धिमान पुरुष - अन्तरात्मा ज्ञानी (आत्मानं) अपने जीवात्मा को (घनं न मन्यते) पुष्ट नहीं मानता है।

(In order to strengthen perception that the body is different from the soul, the Ācārya avers -) Just as on wearing thick dress one does not consider the body to have turned stout, in the same way, as his body turns stout, the knowledgeable introverted-soul (*antarātmā*) does not consider the soul to have turned stout or robust.

जीर्णे वस्त्रे यथाऽऽत्मानं न जीर्णं मन्यते तथा ।

जीर्णे स्वदेहेऽप्यात्मानं न जीर्णं मन्यते बुधः ॥६४॥

अन्वयार्थ - (यथा) जिस प्रकार कोई (वस्त्रे जीर्णे) पहने हुए वस्त्र के जीर्ण - बोदा - होने पर (आत्मानं) अपने को - अपने शरीर को (जीर्ण) जीर्ण (न मन्यते) नहीं मानता है (तथा) उसी प्रकार (स्वदेहेऽपि जीर्ण) अपने शरीर के भी जीर्ण होने पर (बुधः) बुद्धिमान पुरुष - अन्तरात्मा ज्ञानी (आत्मानं) अपने जीवात्मा को (जीर्णं न मन्यते) जीर्ण नहीं मानता है।

Just as when the dress gets old and worn out one does not consider the body to have become old and worn out, in the same way, as his body gets old and worn out, the knowledgeable introverted-soul (*antarātmā*) does not consider the soul to have become old and worn-out.

नष्टे वस्त्रे यथाऽऽत्मानं न नष्टं मन्यते तथा ।

नष्टे स्वदेहेऽप्यात्मानं न नष्टं मन्यते बुधः ॥६५॥

अन्वयार्थ - (यथा) जिस प्रकार कोई (वस्त्रे नष्टे) पहने हुए वस्त्र के नष्ट होने पर (आत्मानं) अपने को - अपने शरीर को (नष्टं) नष्ट हुआ (न मन्यते) नहीं मानता है (तथा) उसी प्रकार (स्वदेहेऽपि नष्टे) अपने शरीर के भी नष्ट होने पर (बुधः) बुद्धिमान पुरुष - अन्तरात्मा ज्ञानी (आत्मानं) अपने जीवात्मा को (नष्टं न मन्यते) नष्ट हुआ नहीं मानता है।

Just as on destruction of the dress one does not consider the body to have been destroyed, in the same way, on destruction of his body, the knowledgeable introverted-soul (*antarātmā*) does not consider the soul to have been destroyed (died).

रक्ते वस्त्रे यथाऽऽत्मानं न रक्तं मन्यते तथा ।

रक्ते स्वदेहेऽप्यात्मानं न नष्टं मन्यते बुधः ॥६६॥

अन्वयार्थ - (यथा) जिस प्रकार कोई (वस्त्रे रक्ते) पहना हुआ वस्त्र लाल होने पर (आत्मानं) अपने को - अपने शरीर को (रक्तं) लाल हुआ (न मन्यते) नहीं मानता है (तथा) उसी प्रकार (स्वदेहेऽपि रक्ते) अपने शरीर के भी लाल होने पर (बुधः) बुद्धिमान पुरुष - अन्तरात्मा ज्ञानी (आत्मानं) अपने जीवात्मा को (रक्तं न मन्यते) लाल हुआ नहीं मानता है।

Just as on wearing red dress one does not consider the body to be red, in the same way, on seeing red colour of his body, the knowledgeable introverted-soul (*antarātmā*) does not consider the soul to be red.

यस्य सस्पन्दमाभाति निःस्पन्देन समं जगत् ।
अप्रज्ञमक्रियाभोगं स शमं याति नेतरः ॥६७॥

अन्वयार्थ - (यस्य) जिस ज्ञानी जीव को (सस्पन्दं जगत्) अनेक क्रियाओं और चेष्टाओं को करता हुआ शरीरादि रूप यह संसार (निःस्पन्देन समं) निष्चेष्ट, काष्ठ-पाषाणादि के समान (अप्रज्ञं) चेतना-रहित जड़ और (अक्रियाभोगं) क्रिया और सुखादि अनुभवरूप भोग से रहित (आभाति) प्रतीत होने लगता है (सः) वह जीव (शमं याति) परम-वीतरागतामय उस शान्ति-सुख का अनुभव करता है जिसमें मन-वचन-काय का व्यापार तथा इन्द्रिय-द्वारों से विषय का भोग नहीं किया जाता है (इतरः न) उससे भिन्न जीव - दूसरा बहिरात्मा जीव - उस शान्ति-सुख का अनुभव नहीं करता है।

The knowledgeable man, when he starts perceiving this throbbing world as listless - inanimate, unmoving and unpleasant - experiences in his being tranquility characterized by supreme equanimity independent of activities of the mind, the speech and the body, and pleasures of the senses. Others cannot experience such tranquility.

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha

बहिरब्धंतरकिरियारोहो भवकारणप्पणासट्ठं ।
णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ॥ (४६)

Lord *Jina* has proclaimed, from the real point of view, that stoppage of all activities, external and internal, undertaken by the knowledgeable soul to attain liberation is Right Conduct.

शरीरकञ्चुकेनात्मा संवृतज्ञानविग्रहः ।

नात्मानं बुध्यते तस्माद्भ्रमत्यतिचिरं भवे ॥६८॥

अन्वयार्थ - (शरीरकञ्चुकेन) कार्माण-शरीर रूपी कांचली से (संवृतज्ञानविग्रहः आत्मा) ढका हुआ है ज्ञान-रूपी शरीर जिसका ऐसा बहिरात्मा (आत्मानं) आत्मा के यथार्थ स्वरूप को (न बुध्यते) नहीं जानता है और (तस्मात्) उसी अज्ञान के फलस्वरूप (अतिचिरं) बहुत काल तक (भवे) संसार में (भ्रमति) भ्रमण करता है।

The extroverted-soul (*bahirātmā*) whose karma-body envelops the knowledge-body does not realize the true soul-nature and, as a result, whirls around in the world for a very long time.

प्रविशद्गलतां व्यूहे देहेऽणूनां समाकृतौ ।
स्थितिभ्रान्त्या प्रपद्यन्ते तमात्मानमबुद्ध्यः ॥६९॥

अन्वयार्थ - (अबुद्ध्यः) अज्ञानी बहिरात्मा जीव (प्रविशद्गलतां अणूनां व्यूहे देहे) परमाणुओं के समूहरूप के शरीर में प्रवेश करते रहने और बाहर निकलते रहने पर (समाकृतौ) शरीर की आकृति समान रूप से बने रहने पर (स्थितिभ्रान्त्या) कालान्तर-स्थायित्व तथा एकक्षेत्र में स्थिति होने के कारण शरीर और आत्मा को एक समझने के रूप जो भ्रान्ति होती है उससे (तम्) उस शरीर को ही (आत्मानं) आत्मा (प्रपद्यन्ते) समझ लेते हैं।

In state of worldly existence the body and the soul occupy the same space-points and particles of physical matter fit for transformation into quasi-karmic (*nokarma*) and karmic (*kārmāṇa*) bodies are taken in – and cast off – incessantly. However, since the ignorant extroverted-souls (*bahirātmā*) fail to perceive (in the short run) these changes in the gross body, they mistake the body for the soul.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

ओरालिओ य देहो देहो वेउव्विओ य तेजइओ ।

आहारय कम्मइओ पुगलदव्वप्पगा सव्वे ॥

(२-७९)

The gross body (*audārika śarira* of humans, plants and animals), the transformable body (*vaikriyika śarira* of celestial and infernal beings), the luminous body (*taijasa śarira*), the projectable or assimilative body (*āhāraka śarira*), and the karmic body (*kārmaṇa śarira*) are all formed of matter (*pudgala*). (Therefore, these are different from the soul.)

.....

गेण्हदि णेव ण मुंचदि करेदि ण हि पोगगलाणि कम्माणि ।

जीवो पुगलमज्झे वट्टण्णवि सव्वकालेसु ॥

(२-९३)

The soul, though stationed, all the time, in the midst of matter (*pudgala*), it neither accepts nor abandons material karmas. Surely, it is also not the doer of material karmas.

गौरः स्थूलः कृशो वाऽहमित्यङ्गेनाविशेषयन् ।
आत्मानं धारयेन्नित्यं केवलज्ञप्तिविग्रहम् ॥७०॥

अन्वयार्थ - (अहं) मैं (गौरः) गौरा हूँ (स्थूलः) मोटा हूँ (वा कृशः)
अथवा पतला हूँ (इति) इस प्रकार (अङ्गेन) शरीर के साथ (अविशेषयन्)
एकरूप न करते हुए (नित्यं) सदैव (आत्मानं) अपने आत्मा को
(केवलज्ञप्तिविग्रहम्) केवलज्ञानस्वरूप अथवा रूपादि-रहित एवं
उपयोग-सहित (धारयेत्) अपने चित्त में धारण करें।

Shunning thoughts such as, 'I am fair-skinned,' 'I am stout,' and
'I am skinny,' one should disconnect the body and the soul, and
reflect incessantly on the nature of the pure soul, characterized
by infinite knowledge and perception.

मुक्तिरेकान्तिकी तस्य चित्ते यस्याचला धृतिः ।

तस्य नैकान्तिकी मुक्तिर्यस्य नास्त्यचला धृतिः ॥७१॥

अन्वयार्थ - (यस्य) जिस पुरुष के (चित्ते) चित्त में (अचला) आत्मस्वरूप की निश्चल (धृतिः) धारणा है (तस्य) उसकी (एकान्तिकी मुक्तिः) अनिवार्यतः - नियम से - मुक्ति होती है। (यस्य) जिस पुरुष की (अचला धृतिः नास्ति) आत्मस्वरूप में निश्चल ऐसी धारणा नहीं है (तस्य) उसकी (एकान्तिकी मुक्तिः न) अनिवार्यतः - नियम से - मुक्ति नहीं होती है।

The man who has unwavering faith on the real soul-nature must, as a rule, attain liberation; the man who does not have unwavering faith on the real soul-nature cannot, as a rule, attain liberation.

EXPLANATORY NOTE

Ācārya Amitagati's Yogasāra Prābhṛta:

आत्मावबोधतो नूनमात्मा शुद्ध्यति नान्यतः ।

अन्यतः शुद्धिमिच्छन्तो विपरीतदृशोऽखिलाः ॥

(६-२८)

Undoubtedly, the soul is purified by the knowledge of the soul. Those who wish to purify the soul by other objects or means suffer from delusion and are wrong believers.

जनेभ्यो वाक् ततः स्पन्दो मनसश्चित्तविभ्रमाः ।
भवन्ति तस्मात्संसर्ग जनैर्योगी ततस्त्यजेत् ॥७२॥

अन्वयार्थ - (जनेभ्यो) लोगों के संसर्ग से (वाक्) वचन की प्रवृत्ति होती है (ततः) उससे (स्पन्दः मनसः) चित्त चलायमान होता है और (तस्मात्) चित्त की चंचलता से (चित्तविभ्रमाः भवन्ति) चित्त में नाना प्रकार के विकल्प होने लगते हैं - मन क्षुब्ध हो जाता है (ततः) इसलिये (योगी) योगी - योग में संलग्न अन्तरात्मा साधु - को चाहिए कि वह (जनैः संसर्ग त्यजेत्) लौकिक जनों के संसर्ग का परित्याग करे - ऐसे स्थान पर योगाभ्यास न करे जहाँ पर लौकिक जनों का आवागमन बना रहता हो।

Interaction with people leads to the activity of speech, activity of speech stimulates mind, and stirred-up mind gets perplexed and deluded. Therefore, the *yogī* - the introverted-soul (*antarātmā*) established in the soul-nature - must shun interaction with people.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

अभवच्चित्तविक्षेप एकान्ते तत्त्वसंस्थितः ।

अभ्यस्येदभियोगेन योगी तत्त्वं निजात्मनः ॥

(३६)

The *yogī* whose mind is without perturbation and is established in the knowledge of the Self should diligently practice meditation on the nature of the soul, in solitude.

इच्छत्येकान्तसंवासं निर्जनं जनितादरः ।

निजकार्यवशात्किञ्चिदुक्त्वा विस्मरति द्रुतम् ॥

(४०)

.....

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.

Ācārya Amitagati's *Yogasāra Prābhṛta*:

उत्साहो निश्चयो धैर्यं संतोषस्तत्त्वदर्शनम् ।

जनपदात्ययः षोढा सामग्रीयं बहिर्भवा ॥

(७-४१)

For getting established in the soul-nature, these six external essentials are required: enthusiasm, determination, perseverance, contentment, right faith, and seclusion.

Place and posture for meditation

Environmental disturbances can generate disquiet in the mind of the *yogī* and, therefore, solitude is recommended. The Masters have stipulated full control of the mind, the speech, and the body for real self-contemplation.

Ācārya Jinasena in *Ādipurāṇa* has recommended that the physical environment as well as the posture of the *yogī* should be conducive for meditation:

The *yogī*, well-versed in the Scripture, chooses for meditation a place that is not a thoroughfare and free from disturbances. A vacant house, a burial ground, a thin forest, the bank of a river, a hilltop, a cave, the hollow of a tree, or any other place which is pious and pleasant like a temple, can be chosen. The place should be free from excessive sunlight, heat or cold, strong wind, persistent rain, small creatures, and waterfall. Gentle breeze is a help.

Seated on an even ground in the *paryāṅka āsana* (also known as *padmāsana*), the *yogī* keeps his body relaxed and still during

.....

the course of meditation. In the sitting posture of *paryāñka āsana*, the legs are interlocked, with the right one placed on the left thigh and the left on the right. The open right hand is placed on the open left hand and the palms face upwards. Keeping the eyes just about open and fixed on the nose, breathing softly, and aligning the lower jaw with the upper jaw, the *yogī* controls the rambling of the mind. As per his convenience and training, he may fix his mind on the heart, top of the head, forehead, navel, or any other place. He remains unmoved by the afflictions or sufferings and, with a tranquil mind, concentrates on the nature of substances, the souls and the non-souls, as revealed in the Scripture.

The *yogī* should get himself perched on an even ground which allows the body to remain steady and the mind to concentrate on the desired object. The sitting posture, the *paryāñka āsana*, is recommended. The standing posture, the *kāyotsarga āsana*, is also recommended. In this *āsana*, the *yogī* stands upright with feet firmly planted on the ground, at a distance of about two inches from each other. The arms, with open hands, hang naturally by the sides maintaining a slender distance from the body. Both these postures are most conducive to bodily steadiness and firmness.

Adapted from:
 “*Ācārya Jinasena’s Ādipurāṇa*”, Bharatiya Jnanpith,
 Tenth Edition (2004), p. 480-481.

ग्रामोऽरण्यमिति द्वेधा निवासोऽनात्मदर्शिनाम् ।

दृष्टात्मनां निवासस्तु विविक्तात्मैव निश्चलः ॥७३॥

अन्वयार्थ - (अनात्मदर्शिनाम्) जिन्हें आत्मा की उपलब्धि - उसका दर्शन अथवा अनुभव नहीं हुआ है उन्हें (ग्रामः अरण्यं) यह गाँव है और यह जंगल है (इति द्वेधा निवासः) इन दो प्रकार के निवासों के विकल्प होते हैं (तु) किन्तु (दृष्टात्मनां) जिन्हें आत्मस्वरूप का अनुभव हो गया है ऐसे ज्ञानी पुरुषों के लिए (विविक्त) रागादि-रहित विशुद्ध और (निश्चलः) निश्चल - चित्त की आकुलता रहित, स्वरूप में स्थित - (आत्मा एव) आत्मा ही (निवासः) रहने का स्थान है।

Those who have not yet envisioned the soul reckon their dwelling as either a village or a forest. However, those who have envisioned the soul reckon that only the pure soul - rid of attachment and aversion, and steady - established in own nature - is their dwelling.

देहान्तरगतेर्बीजं देहेऽस्मिन्नात्मभावना ।

बीजं विदेहनिष्पत्तेरात्मन्येवात्मभावना ॥७४॥

अन्वयार्थ - (अस्मिन् देहे) कर्मोदयवश ग्रहण किये हुए इस शरीर में (आत्मभावना) आत्मा की जो भावना है - शरीर को ही आत्मा मानना है - वही (देहान्तरगतेः) भवान्तर में भी शरीर के प्राप्त होते रहने का (बीजं) मूल कारण है और (आत्मनि एव) अपनी आत्मा में ही (आत्मभावना) आत्मा की जो भावना है - आत्मा को ही आत्मा मानना है - वह (विदेहनिष्पत्तेः) शरीर के सर्वथा त्यागरूप मुक्ति का (बीजं) मूल कारण है।

The belief that this karma-generated body is nothing but the soul is the cause of assuming a new karma-generated body on culmination of life, i.e., such belief leads to wandering in the world. To develop belief on the pure soul through contemplation on own soul is the source of getting rid of the karma-generated body i.e., such belief leads to eschewing the karma-generated body forever and thereby attaining liberation.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

आदा कम्ममलिमसो धरेदि पाणे पुणो पुणो अण्णे ।

ण चयदि जाव ममत्तं देहपधाणेसु विसयेसु ॥

(२-५८)

So long as the soul tainted with karmas does not give up infatuation towards external sense-objects, the foremost of which is the body, it acquires life-essentials (*prāṇa*) again and again.

.....

Ācārya Kundakunda's Rāyaṇasāra:

चउगइसंसारगमणकारणभूयाणि दुक्खहेऊणी ।
ताणि हवे बहिरप्पा वत्थुसरूवाणि भावाणि ॥ (१४२)

Dispositions of the extroverted-soul (*bahirātmā*) regarding the nature of reality lead to rebirths in four states of existence, and to suffering.

Ācārya Amitagati's Yogasāra Prābhṛta:

देहात्मनोः सदा भेदो भिन्नज्ञानोपलम्भतः ।
इन्द्रियैर्ज्ञायते देहो नूनमात्मा स्वसंविदा ॥ (९-४८)

There is always a difference between the body and the soul as even the knowledge about the two is obtained from different sources; the body is known with the help of the senses and the soul is known by self-awareness, that is, by the soul itself.

Ācārya Pūjyapāda's Iṣṭopadeśa:

अविद्वान् पुद्गलद्रव्यं योऽभिनन्दति तस्य तत् ।
न जातु जन्तोः सामीप्यं चतुर्गतिषु मुञ्चति ॥ (४६)

Believing matter to be soul, the ignorant gets attached to it and, as a result, matter does not leave the soul in its four states of existence (*caturgati*).

नयत्यात्मानमात्मैव जन्म निर्वाणमेव च ।

गुरुरात्मात्मनस्तस्मान्नान्योऽस्ति परमार्थतः ॥७५॥

अन्वयार्थ - (आत्मा एव) आत्मा ही (आत्मानं) आत्मा को (जन्म नयति) देहादिक में मूढ़ आत्मभावना के कारण जन्म-मरण-रूप संसार में भ्रमण कराता है (च) और (निर्वाणमेव नयति) आत्मा में ही आत्मबुद्धि के प्रकर्षवश मोक्ष प्राप्त कराता है। (तस्मात्) इसलिए (परमार्थतः) निश्चय से (आत्मनः गुरुः) आत्मा का गुरु (आत्मा एव) आत्मा ही है (अन्यः न अस्ति) दूसरा कोई नहीं है।

The soul itself (due to wrong belief that the body is nothing but the soul) is the cause of its wandering in the world. The soul itself (when established in own nature) is the cause of its liberation. Therefore, from the transcendental (pure) point of view, the soul is its own preceptor.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

स्वस्मिन् सदभिलाषित्वाद्भीष्टज्ञापकत्वतः ।

स्वयं हितप्रयोक्तृत्वादात्मैव गुरुरात्मनः ॥ (३४)

As the soul longs for own well-being (liberation), promulgates the path that leads to it, and engages in its realization, therefore, it is its own preceptor.

The soul is its own preceptor

In the true sense, the soul indeed is the real path to liberation. Well established in itself, it neither perceives alien objects as its own, nor

.....

gives up its intrinsic nature. Faith, knowledge and conduct, together, constitute the intrinsic nature of the soul. As the object and its qualities are not distinct, the soul is described as identical with the constitutive elements of faith, knowledge and conduct. These elements also constitute the path to liberation. Hence the intrinsic nature of the soul is the real path to liberation; it does not stand in need of an outside preceptor to either know the truth or the path to be followed. The perfected soul becomes all-knowing and all-perceiving.

Right understanding of the pure soul is attained by the soul itself, not by any other means. Those who expect the purity of the soul to come from anything outside entertain perverted vision. The soul is absolutely not touched or purified by other substances howsoever propitious these may seem. It is in this context that the practice of renunciation of all external concomitances of the soul is considered so worthwhile.

We all experience knowledge in our souls. There is no distinction between knowledge and the owner of knowledge. The soul is known by itself and not by the indirect, sensory knowledge as the senses do not constitute knowledge. Persons with vitiated intellect know the knowable but not the knower. How can a lamp not be perceived by the light it emits? Knowledge and soul are indistinguishably identical to one another as heat to the sun. It is the nature of the soul to enlighten the Self as well as the outside objects simultaneously. All learning of the Scripture leads to this one conclusion: meditation on the Self is the only sure means to achieve the goal of self-realization.

Excerpted from:
Jain, Vijay K. (2014), “*Ācārya Pūjyapāda’s*
Iṣṭopadeśa”, Vikalp Printers, p. 93-94.

दृढात्मबुद्धिर्देहादावुत्पश्यन्नाशमात्मनः ।

मित्रादिभिर्वियोगं च बिभेति मरणाद्भृशम् ॥७६॥

अन्वयार्थ - (देहादौ दृढात्मबुद्धिः) देहादिक में जिसकी आत्मबुद्धि दृढ़ हो रही है ऐसा बहिरात्मा (आत्मनः नाशं) शरीर के छूटने रूप अपने मरण (च) और (मित्रादिभिः वियोगं) मित्रादि सम्बन्धियों के वियोग को (उत्पश्यत्) देखता हुआ (मरणात्) मरने से (भृशम्) अत्यन्त (बिभेति) डरता है।

The extroverted-soul (*bahirātmā*) who considers the body as the soul is extremely fearful of death as he sees the destruction of his body and the passing away of friends and relatives.

आत्मन्येवात्मधीरन्यां शरीरगतिमात्मनः ।

मन्यते निर्भयं त्यक्त्वा वस्त्रं वस्त्रान्तरग्रहम् ॥७७॥

अन्वयार्थ - (आत्मनि एव आत्मधीः) आत्मस्वरूप में ही जिसकी आत्मबुद्धि है ऐसा अन्तरात्मा (शरीरगतिं) शरीर के विनाश को अथवा बाल-युवा आदिरूप उसकी परिणति को (आत्मनः अन्यां) अपने आत्मा से भिन्न (मन्यते) मानता है - शरीर के उत्पाद-विनाश में अपने आत्मा का उत्पाद-विनाश नहीं मानता - और इस तरह वह मृत्यु के अवसर पर (वस्त्रं त्यक्त्वा वस्त्रान्तरग्रहम्) एक वस्त्र त्याग कर दूसरा वस्त्र ग्रहण करने की तरह (निर्भयं) निर्भय रहता है।

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

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

न मे मृत्युः कुतो भीतिर्न मे व्याधिः कुतो व्यथा ।

नाहं बालो न वृद्धोऽहं न युवैतानि पुद्गले ॥

(२९)

I do not die; what should I fear death for? I do not suffer from disease; what can cause me pain? I am not a child; I am not an old man; I am not a young man. All these attributes are found only in physical matter.

Body dies, not the soul

The body and the soul are two entirely distinct substances. The body is made up of sense organs but the soul is devoid of the senses. The body is devoid of knowledge but the soul is the essence of knowledge. The body is perishable as it experiences birth, survival and extinction but the soul is imperishable. The body has a beginning and an end but the soul has neither beginning nor end.

Our desires for the gratification of the senses – touch, taste, and the rest – cause us injury, bondage, disgrace, and anguish, which are responsible for plunging the soul into the ocean of misery. In different incarnations, due to bondage, the soul has suffered millions of afflictions. In the course of its mundane existence, innumerable bodies have been discarded by the soul. He who contemplates thus is alarmed at the transient nature of the body and miseries of transmigration.

When a man turns his consciousness exclusively to the Ideal of the pure soul, he is saved from indulging in activities that result into perennial entrapment in the world. Knowing the body as unconscious, mortal, and a product of karmas, one who does not undertake activities pertaining to the body performs the essentials of detachment from the body. The soul has the intrinsic attribute of darting upward and the body, being physical matter, is an instrument of pulling the soul downward. The body, being a direct outcome of karmas, is absolutely worth dissociation and detachment for anyone who is treading the path to liberation. Only with such discrimination between the soul and the body can one develop interest and inclination towards the soul and disinterest and disinclination towards anything that is antithetical to the soul.

व्यवहारे सुषुप्तो यः स जागर्त्यात्मगोचरे ।

जागर्ति व्यवहारेऽस्मिन् सुषुप्तश्चात्मगोचरे ॥७८॥

अन्वयार्थ - (यः) जो कोई (व्यवहारे) प्रवृत्ति-निवृत्त्यादिरूप लोक व्यवहार में (सुषुप्तः) सोता है - अनासक्त एवं अप्रयत्नशील रहता है (सः) वह (आत्मगोचरे) आत्मा के विषय में (जागर्ति) जागृत - आत्मानुभव में तत्पर - रहता है (च) और जो (अस्मिन् व्यवहारे) इस लोक व्यवहार में (जागर्ति) जागृत - उसकी साधना में तत्पर - रहता है वह (आत्मगोचरे) आत्मा के विषय में (सुषुप्तः) सोता है - आत्मानुभव में अप्रयत्नशील रहता है।

One who is unconscious of worldly undertakings is conscious of soul-realization; one who is conscious of worldly undertakings is unconscious of soul-realization.

EXPLANATORY NOTE

Ācārya Kundakunda's Atthapāhuda:

जो सुप्तो व्यवहारे सो जोई जग्गए सकज्जम्मि ।

जो जग्गदि व्यवहारे सो सुप्तो अप्पणे कज्जे ॥

(६-३१)

One who sleeps in regard to worldly preoccupations is awake in regard to soul-realization; one who is awake in regard to worldly preoccupations sleeps in regard to soul-realization.

आत्मानमन्तरे दृष्ट्वा दृष्ट्वा देहादिकं बहिः ।
तयोरन्तरविज्ञानादभ्यासादच्युतो भवेत् ॥७९॥

अन्वयार्थ - (अन्तरे) अन्तरंग में (आत्मानम्) आत्मा के वास्तविक स्वरूप को (दृष्ट्वा) देख कर और (बहिः) बाह्य में (देहादिकं) शरीरादिक परभावों को (दृष्ट्वा) देख कर (तयोः) आत्मा और शरीरादिक दोनों के (अन्तरविज्ञानात्) भेदविज्ञान से तथा (अभ्यासात्) अभ्यास द्वारा - उस भेदविज्ञान में दृढ़ता प्राप्त करने से (अच्युतो भवेत्) यह जीव मुक्त हो जाता है।

By first acquiring discriminatory knowledge that the soul is the core that needs to be realized and the body etc. are external to the core, and then strengthening this discriminatory knowledge through constant practice, the soul attains liberation.

पूर्व दृष्टात्मतत्त्वस्य विभात्युन्मत्तवज्जगत् ।

स्वभ्यस्तात्मधियः पश्चात् काष्ठपाषाणरूपवत् ॥८०॥

अन्वयार्थ - (दृष्टात्मतत्त्वस्य) जिसे आत्मदर्शन हो गया है ऐसे योगी जीव को (पूर्व) योगाभ्यास की प्राथमिक अवस्था में (जगत्) यह जगत् - प्राणिसमूह (उन्मत्तवत्) उन्मत्त सरीखा (विभाति) प्रतीत होता है किन्तु (पश्चात्) बाद में जब योग की निष्पन्नावस्था हो जाती है तब (स्वभ्यस्तात्मधियः) आत्मस्वरूप के अभ्यास में परिपक्वबुद्धि हुए अन्तरात्मा को (काष्ठपाषाण-रूपवत्) यह जगत् काठ तथा पत्थर के समान प्रतीत होता है।

To the *yogī* treading the path to soul-realization, in the initial stage, the world seems furious and wild as if inebriated, and later, as he gets to perfection, the world seems listless as if made of wood or stone.

शृण्वन्नप्यन्यतः कामं वदन्नपि कलेवरात् ।
नात्मानं भावयेद्भिन्नं यावत्तावन्न मोक्षभाक् ॥८१॥

अन्वयार्थ - आत्मा का स्वरूप (अन्यतः) उपाध्याय आदि गुरुओं के मुख से (कामं) जी भर कर - खूब इच्छानुसार (शृण्वन्नपि) सुनने पर तथा (कलेवरात्) अपने मुख से (वदन्नपि) दूसरों को बतलाते हुए भी (यावत्) जब तक (आत्मानं) आत्मस्वरूप को (भिन्नं) शरीरादि परपदार्थों से भिन्न (न भावयेत्) भावना नहीं की जाती (तावत्) तब तक (मोक्षभाक् न) यह जीव मोक्ष का अधिकारी नहीं हो सकता।

Listening, to one's heart's content, discourses on the nature of the soul, and explaining the nature of the soul to others – without first developing faith through contemplation that the soul is utterly distinct from all external objects like the body – do not provide one the right to liberation.

तथैव भावयेद्देहाद्व्यावृत्यात्मानमात्मनि ।

यथा न पुनरात्मानं देहे स्वप्नेऽपि योजयेत् ॥८२॥

अन्वयार्थ - अन्तरात्मा को चाहिए कि वह (देहात्) शरीर से (आत्मानं) आत्मा को (व्यावृत्य) भिन्न अनुभव करके (आत्मनि) आत्मा में ही (तथैव) उस प्रकार से (भावयेत्) भावना करे (यथा पुनः) जिस प्रकार से फिर (स्वप्नेऽपि) स्वप्न में भी (देहे) शरीर की उपलब्धि होने पर उसमें (आत्मानं) आत्मा को (न योजयेत्) योजित न करे - शरीर को आत्मा न समझ बैठे।

After apprehending distinctiveness of the body and the soul, the introverted-soul (*antarātmā*) should practice contemplation on the soul in a manner that even in a dream he should be able to set the body apart from the soul.

EXPLANATORY NOTE

Discrimination between the soul (*jīva*) and the matter (*pudgala*)

Qualities that are perceived by the senses characterize material substances, and manifold are *mūrta* or corporeal qualities; colour, taste, smell and touch are found in matter, from the finer molecule to the gross earth. Sound is also material and of various kinds. Substances that do not exhibit such qualities are to be known as *amūrta* or incorporeal. All substances (*dravya*) other than the matter (*pudgala*) are incorporeal (*amūrta*).

As per the transcendental point of view (*nīścaya naya*), the soul is devoid of five colours, five kinds of taste, two kinds of smell, and eight kinds of touch and, therefore, incorporeal. When it is sullied with karmic dirt, only then, from the empirical point of view (*vyavāhara naya*), the soul is said to be having corporeal form.

.....

The pure soul should be known as without taste, colour and smell, beyond perception though the senses, characterized by consciousness, without sound, cannot be apprehended through a symbol or a sense organ, and its form or shape cannot be portrayed. 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 made up of different substances. 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. One may argue that since the soul becomes one with the body because of the influence of karmas it must not be considered separate from the body. This is not true. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics.

The soul (*jīva*) and the matter (*pudgala*) are two different substances. The former is conscious and incorporeal and the latter is unconscious and corporeal. Every embodied self (*saṃsāri jīva*) has a soul and a body. It has a gross body, and a karmic body (*kārmaṇa śarīra*) comprising extremely subtle particles of matter. Both these bodies vanish as the soul attains liberation.

On destruction of darkness, that is ignorance, the Self attains the power of discrimination between what needs to be accepted and rejected. Self-knowledge thus leads to the science-of-discrimination (*bheda-vijñāna*) – the soul is distinct from the matter and the matter is distinct from the soul.

Excerpted from:

Jain, Vijay K. (2017), “Soul Substance (*jīva dravya*) – As Expounded In *Dravyasaṃgraha*”, Prakrit International Conference, Shravanabelagola (Karnataka), India, 3-6 November, 2017.



अपुण्यमव्रतैः पुण्यं व्रतैर्मोक्षस्तयोर्व्ययः ।

अव्रतानीव मोक्षार्थी व्रतान्यपि ततस्त्यजेत् ॥८३॥

अन्वयार्थ - (अव्रतैः) हिंसा, झूठ, चोरी, कुशील और परिग्रहरूप पाँच अव्रतों के अनुष्ठान से (अपुण्यम्) पाप का बन्ध होता है और (व्रतैः) हिंसादिक पाँच व्रतों के पालने से (पुण्यं) पुण्य का बन्ध होता है (तयोः) पाप तथा पुण्य दोनों कर्मों का (व्ययः) जो विनाश है वही (मोक्षः) मोक्ष है (ततः) इसलिए (मोक्षार्थी) मोक्ष के इच्छुक भव्य पुरुष को चाहिये कि (अव्रतानी इव) अव्रतों की तरह (व्रतानि अपि) व्रतों को भी (त्यजेत्) छोड़ देवे।

Non-observance of vows – non-injury, truthfulness, non-stealing, chastity, and non-attachment – is the cause of demerit (*pāpa*), and observance of vows is the cause of merit (*puṇya*). Liberation involves the destruction of both, demerit and merit. Therefore, the man desirous of liberation should not only shed non-observance of vows but also observance of vows.

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

सोवर्णिण्यं पि णियलं बंधदि कालायसं पि जह पुरिसं।

बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं॥

(४-२-१४६)

You know that wicked karma is undesirable, and virtuous karma is desirable. But how can the karma, which leads the *jīva* into the cycle of births and deaths (*saṃsāra*), be considered desirable?

.....

Ācārya Kundakunda's Pravacanasāra:

परिणमदि जदा अप्पा सुहम्हि असुहम्हि रागदोसजुदो ।

तं पविसदि कम्मरयं गाणावरणादिभावेहिं ॥

(२-९५)

When the soul, under imperfections of attachment and aversion, gets involved in auspicious or inauspicious dispositions, at the same time, the karmic dust, in the form of eight types of karmas¹, including knowledge-obscuring, pours into it.



¹ Eight kinds of karmas are: knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*darśanāvaraṇīya*), feeling-producing (*vedanīya*), deluding (*mohanīya*), life-determining (*āyuh*), name-determining or physique-making (*nāma*), status determining (*gotra*) and obstructive (*antarāya*).



अव्रतानि परित्यज्य व्रतेषु परिनिष्ठितः ।

त्यजेत्तान्यपि सम्प्राप्य परमं पदमात्मनः ॥८४॥

अन्वयार्थ - (अव्रतानि) हिंसादिक अव्रतों को (परित्यज्य) छोड़ करके (व्रतेषु) अहिंसादिक व्रतों में (परिनिष्ठितः) निष्ठावान रहे अर्थात् उनका दृढ़ता से पालन करे, फिर (आत्मनः) आत्मा के (परमं पदं) राग-द्वेष रहित परम वीतराग पद को (सम्प्राप्य) प्राप्त करके (तानि अपि) उन व्रतों को भी (त्यजेत्) छोड़ देवे।

Abandoning non-observance of vows, the *yogī* should earnestly take to the vows. After attaining the supreme status of his soul that is free from attachment and aversion, he should abandon the observance of vows too.

यदन्तर्जल्पसंपृक्तमुत्प्रेक्षाजालमात्मनः ।

मूलं दुःखस्य तन्नाशे शिष्टमिष्टं परं पदम् ॥८५॥

अन्वयार्थ - (अन्तर्जल्पसंपृक्तं) अन्तरंग में वचन व्यापार को लिये हुए (यत् उत्प्रेक्षाजालं) जो अनेक प्रकार की कल्पनाओं का जाल है वही (आत्मनः) आत्मा के (दुःखस्य) दुःख का (मूलं) मूल कारण है (तत् नाशे) उस संकल्प-विकल्प-रूप कल्पना-जाल के नष्ट होने पर (इष्टं) हितकारी और प्रिय (परं पदं) परम पद की प्राप्ति होना (शिष्टं) कहा गया है।

The maze of thoughts, accompanied by internal impulse to talk, is the root cause of suffering by the soul. On destruction of this maze of thoughts, the soul attains the adorable supreme status.

EXPLANATORY NOTE

Ācārya Kundakunda's Niyamasāra:

अंतरबहिरजप्ये जो वट्टइ सो हवेइ बहिरप्या ।

जप्येसु जो ण वट्टइ सो उच्चइ अंतरंगप्या ॥

(१५०)

He, who indulges impetuously in talking, both internally (with self) and externally (with others), is the extroverted-soul (*bahirātmā*). He, who does not indulge in such talking, is the introverted-soul (*antarātmā*).

अव्रती व्रतमादाय व्रती ज्ञानपरायणः ।

परात्मज्ञानसम्पन्नः स्वयमेव परो भवेत् ॥८६॥

अन्वयार्थ - (अव्रती) हिंसादिक अव्रतों में अनुरक्त हुआ जीव (व्रतं आदाय) व्रतों को धारण करके अव्रतावस्था में होने वाले विकल्पों का नाश करे, तथा (व्रती) अहिंसादिक व्रतों का धारक (ज्ञानपरायणः) ज्ञानभावना में लीन होकर व्रतावस्था में होने वाले विकल्पों का नाश करे और फिर अरहंत-अवस्था में (परात्मज्ञानसम्पन्नः) केवलज्ञान से युक्त होकर (स्वयमेव) स्वयं ही बिना किसी के उपदेश के (परः भवेत्) परमात्मा होवे - सिद्धस्वरूप को प्राप्त करे।

Abandoning harmful thought-activity, the non-observer of vows should become an observer of vows. The observer of vows should engage himself in knowledge-acquisition. The soul engaged incessantly in knowledge-acquisition becomes the *Arhat*, the Omniscient. The *Arhat*, on his own, without help from others, becomes a *Siddha*, the liberated soul.

EXPLANATORY NOTE

Ācārya Māilladhavala's Nayacakko:

असुहेण रायरहिओ वयाइरायेण जो हु संजुत्तो ।

सो इह भणिय सराओ मुक्को दोणहं पि खलु इयरो ॥ (३३१)

Conduct of the ascetic not attached to non-commendable activity like injury, cause of demerit (*pāpa*), but attached to commendable activity like observance of vows, cause of merit (*puṇya*), is conduct-with-attachment (*sarāga-cāritra*). The ascetic, attached to neither non-commendable nor commendable activities, is the victor-of-attachment (*vītarāga*).

.....

लिङ्गं देहाश्रितं दृष्टं देह एवात्मनो भवः ।
न मुच्यन्ते भवात्तस्मात्ते ये लिङ्गकृताग्रहाः ॥८७॥

अन्वयार्थ - (लिङ्गं) जटा धारण करना अथवा नग्न रहना आदि बाहरी वेष (देहाश्रितं दृष्टं) शरीर के आश्रित देखा जाता है (देह एव) और शरीर ही (आत्मनः) आत्मा का (भवः) संसार यानी बन्धन है (तस्मात्) इसलिए (ये लिङ्गकृताग्रहाः) जिन्हें लिङ्ग का ही आग्रह है - बाह्य वेष धारण करने से मुक्ति है ऐसा हठ है (ते) वे पुरुष (भवात्) संसार से (न मुच्यन्ते) मुक्त नहीं होते हैं।

External symbols (wearing braided hair, remaining naked) are body-dependent. Acquisition of the body is the wandering of the soul in the world. Therefore, those who insist only on external symbols do not attain liberation.

EXPLANATORY NOTE

Ācārya Amitagati's Yogasāra Prābhṛta:

शरीरमात्मनो भिन्नं लिङ्गं येन तदात्मकम् ।
न मुक्तिकारणं लिङ्गं जायते तेन तत्त्वतः ॥ (५-५९)

यन्मुक्तिं गच्छता त्याज्यं न मुक्तिर्जायते ततः ।
अन्यथा कारणं कर्म तस्य केन निवर्तते ॥ (५-६०)

As the body is different from the soul and external symbols are based on the body, these external symbols cannot lead to liberation. Objects that are considered worth giving up by those who know the Reality surely do not help in attaining liberation. If external symbols - themselves product of karmas - are assumed to be leading to liberation, then how can one get rid of karmas?

.....

Ācārya Kundakunda's Samayasāra:

पासंडियलिंगाणि य गिहिलिंगाणि य बहुप्पयाराणि ।

धेत्तुं वदन्ति मूढा लिंगमिणं मोंक्खमग्गो त्ति ॥ (१०-१०१-४०८)

ण दु होदि मोंक्खमग्गो लिंगं जं देहणिम्ममा अरिहा ।

लिंगं मुइत्तु दंसणणाणचरित्ताणि सेवन्ते ॥ (१०-१०२-४०९)

Ignorant persons adopt various kinds of alleged external insignia of monks and householders and claim that adoption of these insignia leads to liberation. But external insignia cannot lead to liberation as the Omniscient Lords, discarding all external symbols, and giving up attachment to body itself, only get immersed in right faith, knowledge, and conduct.

Ācārya Kundakunda's Rayanasāra:

धरियउ बाहिरलिंगं परिहरियउ बहिरक्खसौक्खं हि ।

करियउ किरिया कम्मं मरियउ जरियउ बहिरप्पजिउ ॥ (६८)

The extroverted-soul (*bahirātmā*), adopting external symbols, gets rid of sense-pleasures but dies performing religious rituals; this way he takes birth again and again.

जातिर्देहाश्रिता दृष्टा देह एवात्मनो भवः ।
न मुच्यन्ते भवात्तस्मात्ते ये जातिकृताग्रहाः ॥८८॥

अन्वयार्थ - (जातिः) ब्राह्मण, क्षत्रिय आदि जातियाँ (देहाश्रिता दृष्टा) शरीर के आश्रित देखी गयी हैं (देह एव) और शरीर ही (आत्मनः) आत्मा का (भवः) संसार यानी बन्धन है (तस्मात्) इसलिए (ये जातिकृताग्रहाः) जिन्हें जाति का ही आग्रह है - अमुक जाति से ही मुक्ति है ऐसा हठ है (ते) वे पुरुष (भवात्) संसार से (न मुच्यन्ते) मुक्त नहीं होते हैं।

Castes (*brāhmaṇa, kṣatriya*) are body-dependent. Acquisition of the body is the wandering of the soul in the world. Therefore, those who insist only on caste do not attain liberation.

जातिलिङ्गविकल्पेन येषां च समयाग्रहः ।
तेऽपि न प्राप्नुवन्त्येव परमं पदमात्मनः ॥८९॥

अन्वयार्थ - (येषां) जिन जीवों का (जातिलिङ्गविकल्पेन) जाति और वेश के विकल्प से मुक्ति होती है ऐसा (समयाग्रहः) आगम-सम्बन्धी आग्रह है - ब्राह्मण आदि जाति में उत्पन्न होकर या अमुक वेष धारण करने से ही मुक्ति होती है - ऐसा आगमानुबन्धि हठ है (ते अपि) वे पुरुष भी (आत्मनः) आत्मा के (परमं पदं) परम पद को (न प्राप्नुवन्त्येव) प्राप्त नहीं कर सकते हैं - संसार से मुक्त नहीं हो सकते हैं।

Those who insist, citing scriptural testimony, that caste and external symbol are essential to attaining liberation, also do not attain liberation.

Note: The Scripture mentions, from the empirical point of view (*vyavahāra naya*), that caste and external symbol are instrumental causes (*nimitta kāraṇa*) for the soul to attain liberation. From the transcendental point of view (*niścaya naya*), however, the soul itself is the substantial cause (*upādāna kāraṇa*) for attaining liberation.

Moreover, assertions in the Scripture are based on the doctrine of conditional predications (*syādvāda*) which affirms that there are different facets of reality and these have to be understood from various points of view by the predications of affirmation, negation and indescribability. Realities of bondage and liberation, causes of these, attributes of the soul that is bound with karmas and the soul that is liberated, can only be incontrovertibly explained with the help of the doctrine of conditional predications (*syādvāda*), certainly not by absolutistic views.

EXPLANATORY NOTE

Focus on objects external to the soul is the outcome of delusion, and all endeavours of deluded persons – including endurance of physical hardship – are misdirected.

Ācārya Kundakunda's Rayanasāra:

मौक्खणिमित्तं दुक्खं वहेइ परलोयदिट्ठि तणुदंडी ।
मिच्छाभाव ण च्छिज्जइ किं पावइ मौक्ख-सौक्खं हि ॥ (६९)

The extroverted-soul (*bahirātmā*) whose focus is on the body endures, without first getting rid of delusion, great physical hardship for the sake of attaining liberation. How can he ever attain liberation?

ण हु दंडइ कोहाइं देहं दंडेइ कहं खवइ कम्मं ।
सप्पो किं मुवइ तहा वम्मीउ मारिए लोए ॥ (७०)

The extroverted-soul (*bahirātmā*) does not penalize passions like the anger but, instead, penalizes his body through austerity; how can he destroy karmas? Does the snake get killed on destroying the snake-hole?

तिव्वं कायकिलेसं कुव्वंतो गिच्छ भावसंजुत्तो ।
सव्वण्णुवएसे सो णिव्वाणसुखं ण गच्छेई ॥ (१०३)

As per the teaching of the Omniscient Lord, the *yogī* who mortifies his body through severe self-denial and privation but is overwhelmed by delusion cannot reach the blissful state of liberation (*nirvāṇa*).

यत्त्यागाय निवर्तन्ते भोगेभ्यो यदवाप्तये ।

प्रीतिं तत्रैव कुर्वन्ति द्वेषमन्यत्र मोहिनः ॥१०॥

अन्वयार्थ - (यत् त्यागाय) जिस शरीर के त्याग के लिये - उससे ममत्व दूर करने के लिये - और (यत् अवाप्तये) जिस परम वीतराग पद को प्राप्त करने के लिये (भोगेभ्यः) इन्द्रियों के भोगों से (निवर्तन्ते) निवृत्त होते हैं अर्थात् उनका त्याग करते हैं (तत्रैव) उसी शरीर और इन्द्रियों के विषयों में (मोहिनः) मोही जीव (प्रीतिं) प्रीति और (अन्यत्र) वीतरागता आदि के साधनों में (द्वेषं कुर्वन्ति) द्वेष करते हैं।

Sensual pleasures are abandoned for getting rid of infatuation for the body, and as a means to acquire the supreme status. Those taken over by delusion, in contrast, exhibit infatuation for the body, and aversion for the means to acquire the supreme status.

अनन्तरज्ञः सन्धत्ते दृष्टिं पङ्गोर्यथाऽन्धके ।

संयोगात् दृष्टिमङ्गोऽपि सन्धत्ते तद्वदात्मनः ॥९१॥

अन्वयार्थ - (अनन्तरज्ञः) भेदज्ञान न रखने वाला पुरुष (यथा) जिस प्रकार (संयोगात्) संयोग के कारण भ्रमित होकर - लँगड़े और अंधे की क्रियाओं को ठीक न समझकर (पङ्गोः दृष्टिं) लँगड़े की दृष्टि को (अन्धके) अंधे पुरुष में (सन्धत्ते) आरोपित करता है - यह समझने लगता है कि अंधा स्वयं देखकर चल रहा है (तद्वत्) उसी प्रकार (आत्मनः दृष्टिं) आत्मा की दृष्टि को (अङ्गोऽपि) शरीर में भी (सन्धत्ते) आरोपित करता है - यह समझने लगता है कि शरीर ही देखता-जानता है।

(Two crippled travellers, one lame and the other blind, decide to cover the distance by the lame man sitting up on the shoulders of the blind man, and the former guiding the latter.) The ignorant observer, confused by the union of their respective characteristics, mistakes the eyes of the lame for the eyes of the blind. Similarly, confused by the union of the respective characteristics of the soul and the body, he also mistakes the characteristics of the soul for the characteristics of the body.

दृष्टभेदो यथा दृष्टिं पङ्गोरन्ध्रे न योजयेत् ।

तथा न योजयेद्देहे दृष्टात्मा दृष्टिमात्मनः ॥१२॥

अन्वयार्थ - (दृष्टभेदः) जो लँगड़े और अंधे के भेद को तथा उनकी क्रियाओं को ठीक समझता है वह (यथा) जिस प्रकार (पङ्गोः दृष्टिं) लँगड़े की दृष्टि को (अन्धे) अंधे पुरुष में (न योजयेत्) नहीं जोड़ता - अंधा स्वयं देखकर चल रहा है ऐसा नहीं समझता (तथा) उसी प्रकार (दृष्टात्मा) आत्मा को शरीरादि परपदार्थों से भिन्न अनुभव करने वाला अन्तरात्मा (आत्मनः दृष्टिं) आत्मा की दृष्टि को - उसके ज्ञान-दर्शन स्वभाव को (देहे) शरीर से (न योजयेत्) नहीं जोड़ता है - शरीर को ज्ञाता-दृष्टा नहीं मानता है।

The discerning observer who knows the characteristics of the two travellers, the lame and the blind, does not mistake the eyes of the lame for the eyes of the blind. Similarly, the knowledgeable introverted-soul (*antarātmā*) does not mistake the characteristics of the soul for the characteristics of the body.

सुप्तोन्मत्ताद्यवस्थैव विभ्रमोऽनात्मदर्शिनाम् ।

विभ्रमोऽक्षीणदोषस्य सर्वावस्थाऽऽत्मदर्शिनः ॥९३॥

अन्वयार्थ - (अनात्मदर्शिनाम्) आत्मस्वरूप का वास्तविक परिज्ञान जिन्हें नहीं है ऐसे बहिरात्माओं को (सुप्तोन्मत्तादि अवस्था एव) केवल सुप्त और उन्मत्त होने की अवस्थाएँ ही (विभ्रमः) भ्रमरूप मालूम होती हैं लेकिन (आत्मदर्शिनः) आत्मानुभवी अन्तरात्मा को (अक्षीणदोषस्य) मोहाक्रान्त बहिरात्मा की (सर्वावस्था) सभी अवस्थाएँ - सुप्त और उन्मत्तादि अवस्थाओं की तरह जाग्रत और प्रबुद्ध अवस्थाएँ भी (विभ्रमः) भ्रमरूप मालूम होती हैं।

The extroverted-souls (*bahirātmā*) who do not have right knowledge of the nature of the soul perceive that only in states of slumber and intoxication do they go astray. The introverted-soul (*antarātmā*) who has right knowledge of the nature of the soul, however, perceives that the deluded extroverted-soul (*bahirātmā*) goes astray in all states, including when he is awake and watchful.

विदिताशेषशास्त्रोऽपि न जाग्रदपि मुच्यते ।
देहात्मदृष्टिर्ज्ञातात्मा सुप्तोन्मत्तोऽपि मुच्यते ॥१४॥

अन्वयार्थ - (देहात्मदृष्टिः) शरीर में आत्मबुद्धि रखने वाला बहिरात्मा (विदिताशेषशास्त्रः अपि) सम्पूर्ण शास्त्रों का ज्ञाता होने पर भी और (जाग्रत् अपि) जागता हुआ भी (न मुच्यते) कर्म-बन्धन से मुक्त नहीं होता है, किन्तु (ज्ञातात्मा) जिसने आत्मा के स्वरूप को शरीर से भिन्न अनुभव कर लिया है ऐसा विवेकी अन्तरात्मा (सुप्तोन्मत्तः अपि) सोता और उन्मत्त अवस्था में भी (मुच्यते) कर्म-बन्धन से मुक्त होता है - विशिष्ट रूप से कर्मों की निर्जरा करता है।

The extroverted-soul (*bahirātmā*) who mistakes the body for the soul does not release himself from bondage of karmas even on mastering all scriptures and even at times when he is awake. The introverted-soul (*antarātmā*) who knows the nature of the soul and perceives it as distinct from the body releases himself from the bondage of karmas even in states of slumber and intoxication.

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

परमदृग्मि दु अठिदो जो कुणदि तवं वदं च धारेई ।
तं सव्वं बालतवं बालवदं विंति सव्वण्हू ॥ (४-८-१५२)

Anyone who has not positioned himself in the divine state of the soul, but performs austerities and observes vows, the all-knowing call his austerities and observance of vows as childish austerities (*bālatapa*) and childish observance of vows (*bālavrata*).

.....

Ācārya Kundakunda's Pañcāstikāya-Sāra

जस्स हिये णुमेत्तं वा परदव्वम्हि विज्जदे रागो ।
सो ण विजाणदि समयं सगस्स सव्वागमधरो वि ॥ (१६७)

The man who entertains even an iota of attachment in his heart towards external substances does not understand the real soul-nature, although he may be well versed in all scriptures.

तम्हा णिव्वुदिकामो रागं सव्वत्थ कुणदु मा किञ्चि ।
सो तेण वीदरागो भविओ भवसायरं तरदि ॥ (१७२)

(Since virtuous activities with attachment lead only to worldly pleasures, including celestial enjoyments –) The *bhavya* (potential aspirant to liberation) soul should shun all attachment towards external objects, living or non-living, virtuous or wicked, desirable or undesirable; this way he becomes the victor-of-attachment (*vītarāga*) and is able to sail across the ocean of *saṃsāra*.

यत्रैवाहितधीः पुंसः श्रद्धा तत्रैव जायते ।
यत्रैव जायते श्रद्धा चित्तं तत्रैव लीयते ॥१५॥

अन्वयार्थ - (यत्र एव) जिस किसी विषय में (पुंसः) पुरुष को (आहितधीः) दत्तावधान बुद्धि होती है - बुद्धि सावधान होती है (तत्र एव) उसी विषय में उसको (श्रद्धा जायते) श्रद्धा उत्पन्न हो जाती है और (यत्र एव) जिस विषय में (श्रद्धा जायते) श्रद्धा उत्पन्न हो जाती है (तत्र एव) उसी विषय में (चित्तं लीयते) उसका मन लीन हो जाता है - तन्मय बन जाता है।

Man develops interest and faith in the subject that attracts his attentive cognition, and his mind becomes focused on the subject of his interest. (This focus of mind toward the soul protects him from going astray even in states of slumber and intoxication.)

यत्रानाहितधीः पुंसः श्रद्धा तस्मान्निवर्तते ।
यस्मान्निवर्तते श्रद्धा कुतश्चित्तस्य तल्लयः ॥९६॥

अन्वयार्थ - (यत्र) जिस विषय में (पुंसः) पुरुष की (अनाहितधीः) बुद्धि दत्तावधानरूप नहीं होती (तस्मात्) उससे (श्रद्धा) श्रद्धा - रुचि (निवर्तते) हट जाती है - दूर हो जाती है (यस्मात्) जिससे (श्रद्धा) श्रद्धा - रुचि (निवर्तते) हट जाती है उसमें (चित्तस्य) चित्त की (तल्लयः कुतः) लीनता कैसे हो सकती है? अर्थात् नहीं होती है।

Man loses interest and faith in the subject that does not attract his attentive cognition. How can his mind remain focused on the subject that is of no interest to him? (This disinclination of mind toward the body protects him from going astray even in states of slumber and intoxication.)

भिन्नात्मानमुपास्यात्मा परो भवति तादृशः ।

वर्तिर्दीपं यथोपास्य भिन्ना भवति तादृशी ॥१७॥

अन्वयार्थ - (आत्मा) यह आत्मा (भिन्नात्मानं) अपने से भिन्न अरिहन्त, सिद्धरूप परमात्मा की (उपास्य) उपासना-आराधना करके (तादृशः) उन्हीं के समान (परः भवति) परमात्मा हो जाता है (यथा) जिस प्रकार (भिन्ना वर्तिः) दीपक से भिन्न अस्तित्व रखने वाली बाती (दीपं उपास्य) दीपक की उपासना करके - उसका सामीप्य प्राप्त करके (तादृशी) उसी की तरह - दीपक स्वरूप (भवति) हो जाती है।

Through adoration of the Supreme Beings – the *Arhat* and the *Siddha* – non-self identities, the soul attains the status of the Supreme Being (*paramātmā*). The analogy is of the wick, which although external to the lamp, due to its closeness with the lamp turns itself into the lamp.

EXPLANATORY NOTE

Ācārya Kundakunda's Pravacanasāra:

जो जाणदि अरहंतं दव्वत्तगुणत्तपज्जयत्तेहिं ।

सो जाणदि अप्पाणं मोहो खलु जादि तस्स लयं ॥

(१-८०)

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

Adoration of the Omniscient Lord

Each morning, the ascetic performs, with devotion, adoration of the Supreme Beings – the *Arhat* and the *Siddha*. Through this

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adoration, he controls his mind, speech, and body, and thus prepares himself for accomplishing concentration of mind (*dhyāna*), stepping-stone for becoming the pure-soul (*paramātmā*). He performs adoration of the Supreme Beings through thought-activity (*bhāva-pūjā*) and not through material-things (*dravya-pūjā*); adoration through material-things (*dravya-pūjā*) involves worldly-activity (*ārambha*) that the ascetic must avoid. The ascetic is ever engaged in study (*svādhyāya*) and concentration (*dhyāna*). Study (*svādhyāya*) engenders knowledge (*jñāna*), and steadiness of knowledge is concentration (*dhyāna*). Steadiness of concentration (*dhyāna*), when directed towards the Self, is soul-meditation (*samādhi*). Soul-meditation (*samādhi*) is the highest goal that the ascetic aims at. Soul-meditation (*samādhi*) bestows on him whatever he wishes to attain.

*Excerpted and translated into English from:
“Pañḍita Āśādhara’s Dharmāmṛta-Anagāra”, p. 650.*

Ācārya Samantabhadra’s Svayambhūstotra:

चन्द्रप्रभं चन्द्रमरीचिगौरं चन्द्रं द्वितीयं जगतीव कान्तम् ।
वन्देऽभिवन्द्यं महतामृषीन्द्रं जिनं जितस्वान्तकषायबन्धम् ॥ (८-१-३६)

With complexion bright as the rays of the moon, you had radiated knowledge like another moon. You are worshipped by the eminent beings; you are the Lord of the learned ascetics; and you had conquered all your karmas and internal passions. I bow to you, O Lord Candraprabha, the possessor of the moonlike splendour.

त्वमुत्तमज्योतिरजः क्व निर्वृतः क्व ते परे बुद्धिलवोद्धवक्षताः ।
ततः स्वनिःश्रेयसभावनापरैर्बुधप्रवेकैर्जिन शीतलेड्यसे ॥ (१०-५-५०)

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O Lord Śīṭalanātha! There is no comparison between you, having effulgent omniscience, freedom from rebirth, and ineffable bliss, and other deities, overwhelmed by the vain of their little knowledge. You only, therefore, are worshipped by the venerable ascetics engaged in soul-development.

शिवासु पूज्योऽभ्युदयक्रियासु त्वं वासुपूज्यस्त्रिदशेन्द्रपूज्यः ।

मयापि पूज्योऽल्पधिया मुनीन्द्र दीपार्चिषा किं तपनो न पूज्यः ॥

(१२-१-५६)

O Lord of the Apostles! You are really Vāsupūjya; you were worshipped by the lords of the *devas* and the men during the five most auspicious events in your life (*pañca kalyāṇaka*), starting from your descending from the heaven and entering your Mother's womb. Endowed with little intellect, I also undertake to worship you. Is the sun not worshipped by the insignificant light of the lamp?

न पूजयार्थस्त्वयि वीतरागे न निन्दया नाथ विवान्तवैरे ।

तथापि ते पुण्यगुणस्मृतिर्नः पुनाति चित्तं दुरिताञ्जनेभ्यः ॥

(१२-२-५७)

O Wise Lord! You had conquered all attachment and, therefore, do not pay heed to worship; you entertain no aversion and, therefore, do not pay heed to calumny. Still, just the thought of your auspicious qualities washes the evil mire of karmic matter from our hearts.

यस्मान्मुनीन्द्र तव लोकपितामहाद्या

विद्याविभूतिकणिकामपि नाप्नुवन्ति ।

तस्माद्भवन्तमजमप्रतिमेयमार्याः

स्तुत्यं स्तुवन्ति सुधियः स्वहितैकतानाः ॥

(१७-५-८५)

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O Supreme Sage! Since the worldly gods are not able to get to even an iota of your knowledge and splendour, the intelligent and learned ascetics, striving after the well-being of their souls, worship only you who is free from rebirth, possessor of the infinitudes and adorable.

स्तुतिः स्तोतुः साधोः कुशलपरिणामाय स तदा

भवेन्मा वा स्तुत्यः फलमपि ततस्तस्य च सतः ।

किमेवं स्वाधीन्याज्जगति सुलभे श्रायसपथे

स्तुयान्न त्वां विद्वान्सततमभिपूज्यं नमिजिनम् ॥ (२१-१-११६)

The worship of Lord *Jina* must result in propitious outcomes for the worthy and noble worshipper, whether or not the Lord being worshipped is present (with reference to time and space) and whether or not the worshipper is bestowed with boons (like heavenly abode) by the Lord. Even after the availability of such a self-dependent path to emancipation, which wise man will not engage himself in the praise of the supremely worshipful Lord *Naminātha Jina*?

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

देवाधिदेवचरणे परिचरणं सर्वदुःखनिर्हरणम् ।

कामदुहि कामदाहिनि परिचिनुयादादृतो नित्यम् ॥ (११९)

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

उपास्यात्मानमेवात्मा जायते परमोऽथवा ।

मथित्वाऽऽत्मानमात्मैव जायतेऽग्निर्यथा तरुः ॥९८॥

अन्वयार्थ - (अथवा) अथवा (आत्मा) यह आत्मा (आत्मानम्) अपने चित्स्वरूप को ही (उपास्य) चिदानन्दमय-रूप से आराधन करके (परमः) परमात्मा (जायते) हो जाता है (यथा) जैसे (तरुः) बाँस का वृक्ष (आत्मानम्) अपने को (आत्मैव) अपने से ही (मथित्वा) रगड़कर (अग्निः) अग्निरूप (जायते) हो जाता है।

Alternatively, through adoration of the supreme status of own soul – self identity, characterized by pure consciousness – the soul attains the status of the Supreme Being (*paramātmā*). The analogy is of the bamboo tree, which on rubbing against self, turns itself into fire.

EXPLANATORY NOTE

The soul alone is the real cause of liberation

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

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

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

The transcendental sixfold factors-of-action (*nīścaya ṣaṭkāraka*) takes place in the self and, therefore, true. The soul established in its Pure Self (through *śuddhopayoga*) attains omniscience (*kevalajñāna*) without the help of or reliance on any outside agency (such a soul is appropriately termed self-dependent or *svayambhū*). Intrinsically possessed of infinite knowledge and energy, the soul, depending on self, performs the activity of



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

Excerpted from:
Jain, Vijay K. (2016) “Ācārya Samantabhadra's
Āptamīmāṃsā”, Vikalp Printers, p. 48-50.

इतीदं भावयेन्नित्यमवाचांगोचरं पदम् ।

स्वत एव तदाप्नोति यतो नावर्तते पुनः ॥९९॥

अन्वयार्थ - (इति) उक्त प्रकार से (इदं) भेद-अभेदरूप आत्मस्वरूप की (नित्यं) निरन्तर (भावयेत्) भावना करनी चाहिए। ऐसा करने से (तत्) उस (अवाचांगोचरं पदम्) अनिर्वचनीय परमात्म-पद को (स्वत एव) स्वयं ही यह जीव (आप्नोति) प्राप्त होता है (यतः) जिस पद से (पुनः) फिर (न आवर्तते) लौटकर आना नहीं होता है - पुनर्जन्म लेकर संसार में भ्रमण करना नहीं पड़ता है।

Thus, one must incessantly adore the supreme status of the soul through non-self as well as self identities. This way, the soul, on its own, attains the ineffable status of the Supreme Being (*paramātmā*) that is eternal and signifies end of transmigration.

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

अप्याणमप्यणा रुंधिदूण दोपुण्णपावजोगेसु।

दंसणणाणमिह ठिदो इच्छाविरदो य अण्णमिह॥ (६-७-१८७)

जो सब्वसंगमुक्को झायदि अप्याणमप्यणा अप्या।

ण वि कम्मं णोकम्मं चेदा चिंतेदि एयत्तं॥ (६-८-१८८)

अप्याणं झायंतो दंसणणाणमइओ अण्णमओ।

लहदि अचिरेण अप्याणमेव सो कम्मपविमुक्कं॥ (६-९-१८९)

The Self, by his own enterprise, protecting himself from virtuous as well as wicked activities that cause merit and demerit, and

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stationing himself in right faith and knowledge, detached from body and desires etc., devoid of external and internal attachments, contemplates on the Self, through his own Self, and does not reflect upon the karmas and the quasi-karmic matter (*nokarma*); the Self with such distinctive qualities experiences oneness with the Self. Such a Self, contemplating on the Self, becomes of the nature of right faith and knowledge, and being immersed in the Self, attains, in a short span of time, status of the Pure Self that is free from all karmas.

Power of discrimination leads to the acquisition of right faith and right knowledge

Jainism lays great emphasis on the acquisition of right faith to be able to make any progress on the path leading to liberation. When accompanied by wrong faith, knowledge and conduct too get vitiated. Faith and knowledge arise in the soul simultaneously. For instance, when the clouds disappear, both the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence, destruction, or destruction-cum-subsidence of faith-deluding karmas, right sensory knowledge and right scriptural knowledge are attained by the soul at the same time by the removal of wrong sensory and wrong scriptural knowledge. It is on the basis of right faith that knowledge acquires the attribute 'right'. Knowing substances, souls and non-souls, as these actually are is right knowledge. The attribute 'right' is intended to ward off uncertainty, doubt and error in knowledge. Right knowledge provides the foundation that is necessary for the conduct to be 'right'.

It is clear that wrong knowledge results due to the soul's association with wrong faith, and right knowledge results from the



soul's association with right faith. What causes the comprehension of reality otherwise is wrong faith. Wrong faith irrigates the garden of karmas and extends transmigration. The Self overwhelmed by wrong faith considers the true nature of a substance as a wrong one, falters in his assessment of the reality, and engages in conduct that is harmful to spiritual progress. Just as an inebriated man loses his power of discrimination, wrong faith distorts ocular perception. Those who do not understand the difference between the soul and the non-soul become blind to discrimination between the beneficial and the non-beneficial and yearn for the pleasures of the present alone.

The very first requisite for self-exertion that leads to removal of the veils of karmic matter from the soul is right faith, since people live up to their beliefs. The most malignant passions (*kaṣāya*) prevent the acquisition of right faith and, as a consequence, right knowledge. Without right faith and right knowledge, conduct cannot be thought of as 'right'.

It is thus mandatory to venerate and adore right faith which is like a beacon light to guide the barge of life. Right faith involves an unwavering mental assent and belief in the nature of substances, soul and non-soul, as per the teachings of Lord *Jina*. Only through the devotion to the Ideal, and not through fanatical doting on a chimerical idol, can one ever hope to acquire right faith. The *Tīrthaṅkaras*, who not only have Themselves achieved the divine status of omniscience and supreme bliss but also shown the world the right path to reach to the same status, are just the right Ideals to receive our devotion and daily adoration. Right faith needs to be reinforced by right knowledge derived from study, meditation and listening to the discourses of the true saints.

Ācārya Amitagati, in *Yogasāra Prābhṛta*, has emphasized the importance of proper discrimination between the right and the wrong while acquiring knowledge:



ज्ञानस्य ज्ञानमज्ञानमज्ञानस्य प्रयच्छति ।

आराधना कृता यस्माद् विद्यमानं प्रदीयते ॥

(६-३४)

Adoration of (right) knowledge results in the gain of (right) knowledge and adoration of wrong knowledge results in the gain of wrong knowledge for only that can be given which one possesses.

No man endowed with the capacity of thinking and the power of discrimination will ever want to make prolonged, concerted efforts for accomplishing a goal in a particular direction only to realize later that the efforts were misdirected. We must, therefore, earnestly seek right faith and right knowledge as we embark on the spiritual path. In the life of the man who has acquired right faith and right knowledge, the observance of the prescribed rules of conduct becomes a natural course.

Jain, Vijay K. (2014), “*Ācārya Pūjyapāda’s Iṣṭopadeśa*”, Vikalp Printers, p. 67-96.

अयत्नसाध्यं निर्वाणं चित्तत्वं भूतजं यदि ।

अन्यथा योगतस्तस्मान्न दुःखं योगिनां क्वचित् ॥१००॥

अन्वयार्थ - (चित्तत्वं) चेतना लक्षण वाला यह जीव तत्त्व (यदि भूतजं) यदि भूतज है - चार्वाक-मत के अनुसार पृथ्वी, जल, अग्नि और वायु रूप भूतचतुष्टय से उत्पन्न हुआ है अथवा सांख्य-मत के अनुसार सहज शुद्धात्म-स्वरूप से उत्पन्न है - उस शुद्धात्म-स्वरूप के संवेदना द्वारा लब्धात्मरूप है तो (निर्वाणं) निर्वाण - मोक्ष (अयत्नसाध्यं) यत्न से सिद्ध होने वाला नहीं रहेगा। अर्थात् चार्वाक-मत की अपेक्षा, जो कि शरीर के छूट जाने पर आत्मा में किसी विशिष्ट अवस्था की प्राप्ति का अभाव बतलाता है, मरणरूप शरीर का विनाश होने से आत्मा का अभाव हो जाएगा और यही अभाव बिना यत्न का निर्वाण होगा, जो इष्ट नहीं हो सकता। और सांख्य-मत की अपेक्षा स्वभाव से ही सदा शुद्धात्म-स्वरूप का लाभ मान लेने से मोक्ष के लिये ध्यानादिक कोई उपाय करने की भी आवश्यकता नहीं रहेगी, और इस तरह निरुपाय मुक्ति की प्रसिद्धि होने से बिना यत्न के ही निर्वाण होना ठहरेगा जो उस मत के अनुयायियों को भी इष्ट नहीं है। (अन्यथा) यदि चैतन्य आत्मा भूतचतुष्टय-जन्य तथा सदा शुद्धात्म-स्वरूप का अनुभव करने वाला नित्यमुक्त नहीं है तो फिर (योगतः) योग से स्वरूप-संवेदनात्मक-चित्तवृत्ति के निरोध का दृढ़ अभ्यास करने से - सकल विभावपरिणति को हटाते हुए - ही निर्वाण की प्राप्ति होगी (तस्मात्) चूँकि वस्तु-तत्त्व की ऐसी स्थिति है इसलिये (योगिनां) निर्वाण के लिये प्रयत्नशील योगियों को (क्वचित्) किसी भी अवस्था में - दुर्द्धरानुष्ठान के करने तथा छेदन-भेदनादि रूप उपसर्ग के उपस्थित होने पर (दुःखं न) कोई दुःख नहीं होता है।

If the soul-substance - characterized by consciousness - is produced, as the Cārvāka believe, by the union of four basic substances - earth (*pṛthvī*), water (*jala*), fire (*agni*), and air

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(*vāyu*) – then death must lead to its annihilation and this annihilation would amount to attainment of liberation. Or, if it is produced, as Sāṃkhya believe, by the eternally pure soul-nature then it must remain pure in all states and conditions, including after death. Both hypotheses lead to the conclusion that no special effort is required to attain the state of liberation; this conclusion is not gratifying to either. Therefore, rejecting both hypotheses, the right believer concludes that one can attain liberation only through persistent effort to suppress undesirable activities of the body, the speech and the mind, and through meditation on the pure soul. The *yogī*, therefore, does not have any sense of suffering while observing severe austerities, while meditating, and on occurrence of calamities.

EXPLANATORY NOTE

The soul substance – myth and reality

Incalculably long years ago, the kingdom of Alkāpuri was celebrating birthday of its great king Mahābala, the tenth earlier incarnation of the first *Tīrthaṅkara* Lord Ādinātha. A great thinker, Mahābala was not only extremely handsome but highly virtuous and had won over the hearts of his subjects by his extraordinary personality and sense of justice. He had four ministers – Mahāmati, Sambhinnamati, Śatamati and Svayambuddha – all extremely intelligent, caring, and far-sighted. While Svayambuddha was a right-believer (*samyagdṛṣṭi*), the other three were wrong-believers (*mithyādṛṣṭi*). All four were dear to king Mahābala.

King Mahābala was seated, with much pomp and grandeur, in his court, surrounded by ministers, chieftains, kings and courtiers. Finding King Mahābala in extremely good mood, Svayambuddha, endowed with sharp intellect and pleasing manners, started the

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conversation that he thought would please his master:

“O Master of kings, enjoying supernatural powers! I would say something that would be propitious to you. The splendour, prosperity and divine powers that you enjoy today are due to merit you had acquired in your previous births. Only through *dharma* – virtuous conduct – one acquires wealth, noble family, strength and beauty of the body, good intellect, long and healthy life, and happiness. Just as no effect (*kārya*) can take place without the cause (*kāraṇa*) – no light without the lamp, no bud without the seed, no rains without the cloud, no shadow without the canopy – in the same way, no wealth or prosperity can be got without *dharma*. Let me explain *dharma*. Its root is compassion or non-violence (*ahiṃsā*). Self-restraint, forbearance, non-injury, austerity, giving of gifts, conduct, concentration, and non-attachment are all signs of *dharma*. Desisting from injury, falsehood, stealing, unchastity and attachment, constitutes *dharma*. Recognizing that the glory of the present is the fruit of the past good deeds, *dharma* should unremittingly be kept in mind in all enterprise.”

Mahāmati, disturbed by the prudent words of Svayambuddha, broke in with the Cārvāka doctrine of *bhūtavāda* that relies on the *bhūtacatuṣka* (quartet of earth, water, fire, and air):

“*Dharma* can become a matter of discussion only in the presence of the possessor-of-*dharma* (*dharmī*); when the presence of the soul cannot be established, there is no point discussing *dharma*. The union of four basic substances – earth (*pṛthvī*), water (*jala*), fire (*agni*), and air (*vāyu*) – produces consciousness, that you call the soul, just as the union of substances like nectar-rich flowers of the *mahuā*, jaggery (*guḍa*) and water produces an intoxicating effect. There is no separate identity of the soul; it is non-existent like a sky-flower. Consciousness is destroyed with the destruction of the body.

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How can the effect of virtuous or wicked activities in this birth be conceived in the next birth? Those who bear hardship in this birth wishing for happiness in the next, do this out of their foolishness.”

As Mahāmāti completed his dialogue, Sambhinnamāti could not resist the temptation to intervene with his doctrine of momentariness – *viññānavāda*:

“There is no distinctive substance that you call the soul since its existence cannot be established. Whole world is transitory and momentary; there is existence only of internal objects-of-knowledge (*artha*), i.e., of cognition arrived at through the subjective act of mind. The world is just this cognition of momentary, inter-connected events (*viññāna*). Everything is momentary. Had the substances been independent, these would have also exhibited permanence in their character. But as we see, nothing is permanent in this world. This cognition of momentary, inter-connected events is without parts, it gets destroyed immediately on origination, illumines without the knower or the object-of-knowledge, and is without emotion. This cognition cannot be known by any other source, it knows nothing external and is destroyed in a moment. Before destruction, it leaves a never-ceasing series of momentary ideas (*santāna*, *lit.* offspring, meaning ‘series’ of successive events); this leads to remembrance. The *santāna* is not different from its parent cognition. But since the substances is destroyed each moment, how to explain recognition or *pratyabhijñāna*¹? The

¹ Recognition (*pratyabhijñāna*), in general, means knowing the thing as that which was known before. It consists in knowing not only that a thing is such and such but that it is the same thing that was seen before. Recognition is the conscious reference to the past and a present cognition of the same object. I see a jar, recognize it as something that was perceived before, and say, “This is the same jar that I saw earlier.”



answer is that recognition (*pratyabhijñāna*) of a momentary substance is not real; it is an illusion similar to the false notion of looking at the same old nails or hair that one gets on seeing the regrown nails or hair some days after these have been trimmed. In the aggregates (*skandha*) are the five functions or aspects that constitute the sentient being: a) form or matter (*rūpa*), b) sensation or feeling (*vedanā*), c) perception or cognition (*saṃjñā*), d) mental formations or volitions (*saṃskāra*), and e) consciousness or discernment (*vijñāna*). These five aggregates are the substrata for clinging and thus ‘contribute to the causal origination of future suffering’. Clinging to the five aggregates must be removed in order to achieve release from the *saṃsāra* – to attain *mokṣa*. Other than these momentary ideas, there is nothing which you call as the soul and enjoys the fruits of the karmas. The fear of the future birth is like the fear of the peewit (*ṭiṭiharī*) – a kind of shorebird – that sky is going to fall on her.”

As Sambhinnamati concluded his submission, the fourth minister Śatamati, who believed in nihilism or voidness – *nairātmyavāda* or *śūnyavāda* spoke thus:

“This world is unreal and everything that we see – human, animal, pot and board – are illusions. Illusions make us feel their existence as if in a dream. When the world is illusory, how can you prove the existence of the soul, and when the existence of the soul cannot be proved what is the use talking about the next life? Those who observe austerity and rituals for the sake of future happiness unnecessarily get to misery in the present. Such persons are devoid of true knowledge. Just as a deer fruitlessly chases a mirage, those who dream of eternal life in *nirvāṇa* unthinkingly trouble themselves.”

When his three colleagues had put forward their views, Svayambuddha rose again to counter each one of them; first

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Mahāmati:

“O dear Mahāmati, your assertion that the soul’s existence cannot be proved is flawed. Besides the four substances you mentioned, we also experience consciousness (*cetanā*) in the form of knowledge and faith. The soul, that is, consciousness, is non-corporeal while the body is corporeal. Body can be seen and experienced through the senses but the soul cannot be seen and experienced through the senses; it can be known only through self-knowledge. The body and the soul, therefore, are altogether different substances. Relationship between the soul and the body is like that between the sword and the sheath; the two have altogether different attributes. If you say that different parts of the body are produced by different quartets of earth, water, fire, and air, then each part should have different kind of consciousness. But same consciousness pervades in whole of the body and, therefore, the soul is one integral whole, not produced out of the four substances mentioned by you. Besides, under no circumstance, the body with form can produce something that is without form. If you argue that the senses that have form produce knowledge, which is without form, then we submit that the knowledge borne out of the senses is with form. The soul, when bound with karmas in its worldly state of existence, is with form, from a particular point of view. Thus, your insistence that a substance with form can produce a formless substance does not hold water. Substances, earth etc., get transformed into the body due to the instrumental cause (*nimitta kāraṇa*) of the worldly soul which is bound with karmas. Your assertion that the soul originates with the body, and is destroyed with the body – like the bubble that is formed out of water and ends in water – does not stand scrutiny as the body and the soul are two distinct, non-similar substances. Only the soul can be the substantial cause (*upādāna kāraṇa*) of consciousness because



both have the same attributes. The example of the union of substances, like nectar-rich flowers of *mahuā*, jaggery (*guḍa*) and water, producing intoxicating effect is not appropriate since what is produced out of these substances is inanimate and with form, while you wanted to give example of an inanimate substance producing an animate substance. It is clear now that the soul is an altogether different substance from the body, with consciousness as its differentia. As the soul exists in the present body, it had existed in the previous body and will exist in the future body. Some reflexive actions of infants, like the impulse to get breastfed, point to this truth. Whatever volitional movements are seen in this body are due to the force that is the soul. It is clear that the rationale you had put forward to prove that consciousness is made up of four basic substances is misguided and flawed.”

Turning his attention to Sambhinnamati, proponent of the doctrine of momentariness – *viññānavāda*, Svayambuddha spoke thus:

“Your doctrine of momentariness – *viññānavāda* – professes absolute existence of momentary cognition (*viññāna*); how can this be proved? By your absolute cognition itself? If through the use of the *sādhya* (statement of that which is to be proved, the major term) and the *sādhana* (statement of the reason, the middle term, *hetu*) one tries to prove that cognition alone is real, the process will not be a legitimate one; the statement of the *sādhya*, without considering any distinction whatsoever between the *sādhya* and *sādhana*, will suffer from what is known as the fallacy of the thesis (*pratijñādoṣa*) and the statement of the *hetu*, without accepting an inseparable connection with the major term, *sādhya*, from the fallacy of the reason (*hetudoṣa*). If it be maintained that

there is existence only of internal ‘objects of knowledge’ (*artha*), i.e., of cognition arrived at through the subjective act of mind, then all inferences (*anumāna*) drawn by the intellect (*buddhi*), and verbal testimony of the Scripture (*āgama*) would become sources of invalid knowledge (*pramāṇābhāsa*). But how can there be invalid knowledge (*pramāṇābhāsa*) without there being existence of valid knowledge (*pramāṇa*)? Further, existence of the objects of knowledge in the world is established through the use of sentences (*vākya*); without the use of sentences truth cannot be established. Are sentences different from your cognition (*vijñāna*)? If yes, you lose your ground that momentary cognition (*vijñāna*) alone exists. If you say that sentences also are cognition (*vijñāna*) then how have you expressed, ‘This world is nothing but momentary cognition (*vijñāna*)’? Moreover, cognition, the possessor of knowledge, is never without the objects of knowledge. If you do not accept independent existence of objects of knowledge, then your cognition also becomes non-existent. If you accept the existence of objects of knowledge, your absolutism gets destroyed. So, if you recognize cognition, you have to also recognize objects of knowledge. Recognition of the real is not accidental since it is universally experienced without any hindrance. When you employ the *sādhana* – cognition, there can be no escape from also accepting the *sādhya* – objects of knowledge. In short, your assertions about absolutistic cognition (*vijñānādvaita*) are unfounded; though these sound attractive like the dulcet utterances of an infant.”

In the end, Svayambuddha voiced his unease about the idea of nihilism (*śūnyavāda*), expressed by Śatamati:

“In your idea of nihilism (*śūnyavāda*), do you have room for the



speech and to its outcome, the knowledge? If your answer is in the affirmative, you have lost since, in that case, you will have to accept the existence of all other objects, besides the speech and the knowledge. If not, without existence of the speech and the knowledge, how will you establish your nihilism (*śūnyavāda*)? In this scenario, your insistence on nihilism (*śūnyavāda*) is like the outcry of a lunatic. It is thus firmly established that the soul is distinct from the body and that the ‘*dharma*’ comprising virtues like compassion and restraint exists.”

Knowledgeable persons put their faith in the substances of reality, as expounded by the Omniscient Lord (*sarvajña* or *Āpta*). Virtuous men must be able to distinguish between the true and trustworthy preacher and the counterfeit preacher who claims to be true and trustworthy. Listening to the incontrovertible words of Svayambuddha, all present in the court, including the three ministers, felt relieved as their doubts about the nature of reality got cleared. All accepted the existence of the soul. King Mahābala, too, was extremely pleased.

Abridged adaptation from:
“*Ācārya Jinasena’s Ādipurāṇa*”, Bharatiya Jnanpith,
Tenth Edition (2004), p. 91-101.

स्वप्ने दृष्टे विनष्टेऽपि न नाशोऽस्ति यथात्मनः ।
तथा जागरदृष्टेऽपि विपर्यासाविशेषतः ॥१०१॥

अन्वयार्थ - (स्वप्ने) स्वप्न की अवस्था में (दृष्टे विनष्टे अपि) प्रत्यक्ष दिखने वाले शरीरादिक विनाश होने पर भी (यथा) जिस प्रकार (आत्मनः) आत्मा का (नाशः न अस्ति) नाश नहीं होता है (तथा) उसी प्रकार (जागरदृष्टे अपि) जागृत अवस्था में भी दिखने वाले शरीरादिक का विनाश होने पर आत्मा का नाश नहीं होता है। (विपर्यासाविशेषतः) क्योंकि दोनों ही अवस्थाओं में जो विपरीत प्रतिभास होता है उसमें परस्पर कोई भेद नहीं है।

The soul does not die when, in a dream, one experiences death – destruction of one’s visible body. Similarly, the soul does not die when, in awakened state, one experiences death – the destruction of one’s visible body. In both cases, though the perception suggests otherwise, death of the physical body does not entail death of the soul.

अदुःखभावितं ज्ञानं क्षीयते दुःखसन्निधौ ।
तस्माद्यथाबलं दुःखैरात्मानं भावयेन्मुनिः ॥१०२॥

अन्वयार्थ - (अदुःखभावितं ज्ञानं) जो भेदविज्ञान दुःखों की भावना से रहित है - उपार्जन के लिये कुछ कष्ट उठाए बिना ही सहज सुकुमार उपाय द्वारा बन आता है - वह (दुःखसन्निधौ) परिषह-उपसर्ग आदि दुःखों के उपस्थित होने पर (क्षीयते) नष्ट हो जाता है। (तस्मात्) इसलिए (मुनिः) अन्तरात्मा योगी को (यथाबलं) अपनी शक्ति के अनुसार (दुःखैः) दुःखों के साथ (आत्मानं भावयेत्) आत्मा की शरीरादिक से भिन्न भावना करनी चाहिये।

Discriminatory knowledge acquired without endurance of suffering gets diluted when hardships or calamities supervene. Therefore, during contemplation of distinctness of the soul and the body, the *yogī* must endure, to his capability, sufferings.

EXPLANATORY NOTE

Ācārya Amitagati's Yogasāra Prābhṛta:

स्वात्मानमिच्छुभिर्ज्ञातुं सहनीयाः परीषहाः ।

नश्यत्यसहमानस्य स्वात्मज्ञानं परीषहात् ॥

(६-२६)

Those desirous of knowing their souls must endure afflictions; self-knowledge of those who do not practice endurance of afflictions gets shattered on advent of afflictions.

Ācārya Pūjyapāda's Iṣṭopadeśa:

परीषहाद्यविज्ञानादास्त्रवस्य निरोधिनी ।

जायतेऽध्यात्मयोगेन कर्मणामाशु निर्जरा ॥

(२४)

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When one meditates on the soul, unmindful of the trials and tribulations of life, the influx of karmas gets blocked and their shedding takes place.

यज्जीवस्योपकाराय तद्देहस्यापकारकम् ।

यद्देहस्योपकाराय तज्जीवस्यापकारकम् ॥

(१९)

Actions that are intended for the enrichment of the soul discard the welfare of the body, and the actions intended for the welfare of the body undermine soul-enrichment.

Ācārya Kundakunda's Aṭṭhapāhuḍa:

सुहेण भाविदं गाणं दुहे जादे विणस्सदि ।

तम्हा जहाबलं जोई अप्पा दुक्खेहि भावए ॥

(६-६२)

Knowledge attained in comfort is destroyed as distress supervenes. (To cultivate patient endurance of bodily pain and suffering –) The *yogī* should, therefore, observe austerities, including mortification of the body while meditating on the soul.

Enrich the soul, not the body

The soul and the body are two distinct entities; the soul is a spiritual substance with consciousness as its primary attribute and the body is an inanimate object comprising physical matter. All our actions in the direction of enriching the soul would, as a corollary, undermine the well-being of the body. Fasting and meditation are helpful aids to purify the soul but ignore the immediate needs of the body. Renunciation and austerities help the soul by saving it from harmful desires but deprive the body of the objects of its guard and embellishment. An ascetic striving after emancipation endures,

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without regret or remorse, bodily hardships and afflictions. He unreservedly endures the torments of extreme hunger, parching thirst, biting cold, and oppressive heat of the sun. Afflictions caused by insect-bites, roaming bare-foot on thorny roads, sitting in a particular posture for a long time, lying down on uneven and hard ground, and even serious disease, do not swerve him from the path. He embraces blameless nakedness like that of the child and is always free from the excitement of passions and agitations of the senses. Engaged continually in cleansing the soul from the mire of karmic impurities, he has no desire left to take bath and cleanse his body.

Having learnt the truth about bondage and emancipation, the saint is indifferent to the pleasures of the senses. He has no thought or desire for the well-being of the body and does not adorn it. For him the body is just an aid for acquiring the Three Jewels (*ratnatraya*) of merit – right faith, right knowledge and right conduct – and safeguarding these. He accepts pure, properly prepared food only once in a day, that too less than his fill, in order to keep his body intact, just as lubrication is indispensable to the running of the wheel. Although his physical frame reduces to a mere assemblage of skin, bones, and arteries, it becomes auspicious, adorable and worshipful. Due to severe austerities, he may have even developed extraordinary powers of cure but being devoid of passions, attachment and aversion, he does not use these powers to cure himself. No wonder, with the passage of time, the purity of his soul increases manifold as his karmic body is purged of many kinds of harmful karmic matter.

Our gross body must undergo changes due to the substance of time (*kāla*). Gradual, imperceptible changes take place in it incessantly, every instant. If gradual, imperceptible changes do not take place there can be no perceptible change either. We do not develop wrinkles or grey hair all of a sudden. When we perceive



major transformations or changes in our body, which truly are results of minute changes taking place every instant, we term these changes as due to ‘aging’. The substance of time, which itself is without activity, is the auxiliary cause of the minute changes taking place in all substances. Conventionally, however, we talk of time as the past, the present and the future, or years, days and hours. Changes, minute as well as perceptible, must take place in our body and this process cannot be subverted. The body must undergo transformations due to the substance of time. And on the completion of the age-karma the soul must depart from the body to its new abode. Our efforts to nourish the body at the expense of the soul, therefore, are short-sighted and are bound to result into suffering.

Excerpted from:
Jain, Vijay K. (2014), “Ācārya Pūjyapāda’s
Iṣṭopadeśa”, Vikalp Printers, p. 58-60.

प्रयत्नादात्मनो वायुरिच्छाद्वेषप्रवर्तितात् ।

वायोः शरीरयंत्राणि वर्तन्ते स्वेषु कर्मसु ॥१०३॥

अन्वयार्थ - (आत्मनः) आत्मा के (इच्छाद्वेषप्रवर्तितात् प्रयत्नात्) राग और द्वेष की प्रवृत्ति से होने वाले प्रयत्न से (वायुः) वायु उत्पन्न होती है - वायु का संचार होता है (वायोः) वायु के संचार से (शरीरयंत्राणि) शरीर-रूपी यंत्र (स्वेषु कर्मसु) अपने-अपने कार्य करने में (वर्तन्ते) प्रवृत्त होते हैं।

Due to imperfections of attachment and aversion in the soul, caused by past karmic bonds, there is tendency toward activity - of the mind, the speech and the body. Due to this tendency, there are vibrations in the space-points of the soul, and these vibrations set into motion the air in the body. Due to movement of this air, different parts of the body-machine start performing their respective functions.

EXPLANATORY NOTE

Ācārya Nemicandra's Dravyasaṃgraha

मा मुञ्जह मा रज्जह मा दुस्सह इड्डणिड्डअत्थेसु ।

थिरमिच्छह जदि चित्तं विचित्तज्ञाणप्पसिद्धीए ॥

(४८)

O *bhavya* (potential aspirant to liberation)! If you wish to concentrate your mind on various kinds of meditation, get rid of delusion, and attachment and aversion in respect of desirable and undesirable objects.

.....

जस्स ण विज्जदि रागो दोसो मोहो व सब्बदब्बेसु ।

णासवदि सुहं असुहं समसुहदुक्खस्स भिक्खुस्स ॥

(१४२)

In the supreme ascetic who is free from attachment, aversion and delusion in respect of all substances, and is impervious to happiness as well as misery, there is no influx of either meritorious or evil karmas.

जस्स ण विज्जदि रागो दोसो मोहो व जोगपरिक्कम्मो ।

तस्स सुहासुहडहणो झाणमओ जायए अगणी ॥

(१४६)

In the person who is free from attachment, aversion, and delusion, and from activity of the thought, the speech and the body, there flames forth the fire of meditation that burns out all karmas, beneficial as well as baneful.



तान्यात्मनि समारोप्य साक्षाण्यास्तेऽसुखं जडः ।
 त्यक्त्वाऽऽरोपं पुनर्विद्वान् प्राप्नोति परमं पदम् ॥१०४॥

अन्वयार्थ - (जडः) मूर्ख बहिरात्मा (साक्षाणि) इन्द्रियों सहित (तानि) उस औदारिकादि शरीर-यंत्रों को (आत्मनि समारोप्य) आत्मा में आरोपण करके - मैं गोरा हूँ, मैं सुलोचन हूँ, इत्यादि रूप से - उनके आत्मत्व की कल्पना करके (असुखं आस्ते) दुःख भोगता रहता है (पुनः) किन्तु (विद्वान्) ज्ञानी अन्तरात्मा (आरोपं त्यक्त्वा) शरीरादिक में आत्मा की कल्पना को त्यागकर (परमं पदम्) परमपद रूप मोक्ष को (प्राप्नोति) प्राप्त कर लेता है।

The deluded extroverted-soul (*bahirātmā*) continues to suffer as he mistakes the body-machine, including the senses, for the soul; the knowledgeable introverted-soul (*antarātmā*) attains the supreme state of liberation as he disconnects the body-machine, including the senses, from the soul.

EXPLANATORY NOTE

Ācārya Pūjyapāda's Iṣṭopadeśa:

जीवोऽन्यः पुद्गलश्चान्य इत्यसौ तत्त्वसंग्रहः ।

यदन्यदुच्यते किञ्चित् सोऽस्तु तस्यैव विस्तरः ॥

(५०)

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.

.....

Ācārya Kundakunda's Samayasāra:

जीवो चरित्तदंसणणाणट्ठदो तं हि ससमयं जाणे ।

पोंगलकम्मपदेसट्ठदं च तं जाण परसमयं ॥ (१-२-२)

Know that the *jīva* (soul) that rests on pure faith, knowledge, and conduct, alone is the Real Self. The one conditioned by the karmic matter is to be known as the impure self.

Note: The souls that rest on the pure self are the Real Self. Only the *Arhat* and the *Siddha* are the Real Self. All other souls, up to the spiritual stage of destroyed delusion (*kṣīṇa-kaṣāya*), are other than the Real Self.

Ācārya Kundakunda's Rayanasāra:

मोंक्खगईगमणकारणभूयाणि पसत्थपुण्णहेऊणी ।

ताणि हवे दुविहप्या वत्थुसरूवाणि भावाणि ॥ (१४३)

Dispositions, concerning the nature of reality, of two kinds of souls – the introverted-soul (*antarātmā*) and the pure-soul (*paramātmā*) – lead to propitious merit (*puṇya*) that makes possible the attainment of liberation.

बहिरंतरप्पभेयं परसमयं भण्णाए जिणिंदेहिं ।

परमप्या सगसमयं तब्भेयं जाण गुणट्ठाणे ॥ (१४५)

The Omniscient Lord has called both, the extroverted-soul (*bahirātmā*) and the introverted-soul (*antarātmā*), as the impure self (*parasamaya*), and the pure-soul (*paramātmā*) as the Real Self (*svasamaya*). Know their classification concerning the fourteen stages of spiritual development (*guṇasthāna*).

.....

Guṇasthāna – fourteen stages of spiritual development:

1. *mithyādr̥ṣṭi* – deluded
2. *sāsādanasamyagdr̥ṣṭi* – downfall
3. *samyagmithyādr̥ṣṭi* – mixed right and wrong belief
4. *asamyatasamyagdr̥ṣṭi* – vowless right belief
5. *saṃyatāsaṃyata* – partial vows
6. *pramattasaṃyata* – imperfect vows
7. *apramattasaṃyata* – perfect vows
8. *apūrvakarāṇa* – new thought-activity
9. *anivṛttibādara-sāmparāya* – advanced thought-activity
10. *sūkṣmasāmparāya* – slightest delusion
11. *upaśānta-kaṣāya* – subsided delusion
12. *kṣīṇa-kaṣāya* – destroyed delusion
13. *sayogakevalī* – Omniscient with vibration
14. *ayogakevalī* – non-vibratory Omniscient

Souls released from the cycle of wandering are the emancipated souls – the *Siddha*.

Excerpted from:

Jain, Vijay K. (2017), “Soul Substance (*jīva dravya*) – As Expounded In *Dravyasaṃgraha*”, Prakrit International Conference, Shravanabelagola (Karnataka), India, 3-6 November, 2017.

Ācārya Kundakunda’s Rayāṇasāra:

मिस्सोत्ति बहिरप्पा तरतमया तुरिय अंतरप्प जहण्णा ।

संतोत्तिमज्झिमंतर खीणुत्तर परमजिणसिद्धा ॥

(१४६)

Those in the first three stages of spiritual development are the extroverted-souls (*bahirātmā*). Progressively thereafter – as purity of the soul gets refined – those in the fourth stage



(*asaṃyatasamyagdṛṣṭi*) are the lowest introverted-souls – *jaghanya antarātmā*, in the fifth (*saṃyatāsaṃyata*) to the eleventh (*upāsānta-kaṣāya*) stages are the medium introverted-souls – *madhyama antarātmā*, and in the twelfth stage (*kṣīṇa-kaṣāya*) are the highest introverted-souls – *uttama antarātmā*. Those in the thirteenth (*sayogakevalī*) and the fourteenth (*ayogakevalī*) stages, and the emancipated souls (the *Siddha*) are the pure-souls (*paramātmā*).

मुक्त्वा परत्र परबुद्धिमहंधियं च,
 संसारदुःखजननीं जननाद्विमुक्तः ।
 ज्योतिर्मयं सुखमुपैति परात्मनिष्ठ-
 स्तन्मार्गमेतदधिगम्य समाधितंत्रम् ॥१०५॥

अन्वयार्थ - (तन्मार्ग) उस परम पद की प्राप्ति का उपाय बतलाने वाले (एतत् समाधितंत्रम्) इस समाधितंत्र शास्त्र - परमात्मस्वरूप संवेदन की एकाग्रता को लिये हुए जो समाधि है उसका प्रतिपादक - को (अधिगम्य) भली प्रकार अनुभव करके (परात्मनिष्ठः) परमात्मा की भावना में स्थिर चित्त हुआ अन्तरात्मा (संसारदुःखजननीं) चतुर्गतिरूप संसार के दुःखों को उत्पन्न करने वाली (परत्र) शरीरादिक परपदार्थों में (अहं धियं परबुद्धिं च) जो स्वात्मबुद्धि तथा परात्मबुद्धि है उसको (मुक्त्वा) छोड़कर (जननाद्विमुक्तः) संसार से मुक्त होता हुआ (ज्योतिर्मयं सुखं) ज्ञानात्मक सुख को (उपैति) प्राप्त कर लेता है।

On reading and internalizing this Scripture ‘*Samādhitantram*’ – Supreme Meditation – that elucidates method of realizing the soul-nature, the introverted-soul (*antarātmā*) establishes himself in the contemplation of his pure-soul (*paramātmā*). Discarding all thoughts that mistake his and others’ souls for external objects like the body – the root of worldly suffering – he attains, getting rid of liability for transmigration, the light of supreme knowledge, or infinite bliss.

EXPLANATORY NOTE

Ācārya Kundakunda’s Pravacanasāra:

जो णिहदमोहगंठी रागपदोसे खवीय सामण्णे ।

होज्जं समसुहदुक्खो सो सोक्खं अक्खयं लहदि ॥

(२-१०३)

.....

The ascetic who has destroyed the knot of delusion, overthrown attachment and aversion in respect of desirable and undesirable objects, and is indifferent to pleasure and pain, attains eternal happiness.

Supreme meditation

Meditation on the soul, without diversion of mind to anything else, is essential for the expulsion of karmas from the soul. One who has left all possessions, external and internal, who does not engage himself in any activity, who has conquered his senses, and who has lost all interest in the worldly conduct of life, washes off the dirt of karmas in its entirety.

The true *yogī* disentangles bonds of karmas existing with the soul within no time, just as strong wind drifts away the expanse of dense clouds. The *yoga* which results into the comprehension of the pure soul has been described as the real *yoga*. Such *yoga* leads to the gain of the pure soul through the comprehension of the soul free from all that is foreign to it. Such a rare comprehension of the pure soul is possible only on the destruction of the obstructive karmas. Thus, *yoga* performs two functions: first, it destroys the obstructive karmas and second, it leads to the comprehension of the pure soul.

The excellent bliss generated by *yoga* is free from the terror of sensuality, is identical with tranquility, is stable, resides in the soul itself, and grants riddance to the soul from birth, old age and death. These characteristics mark the release of the soul from the turmoil of worldly existence.

Worldly occupations of all kinds are not in any way connected with the soul and therefore termed 'other' than the soul. All that is dependent on the 'other' is distress and all that is dependent on the soul is bliss. As such, enjoyments generated by the rise of



meritorious karmas too are distress on account of dependence on the 'other'. The knowledge of the pure soul through the Self is bliss. Such knowledge drifts towards meditation; in fact, the knowledge itself is transformed into meditation. As the *yogī* ascends the stages of meditation, he reaches nearer and nearer the aim of uniting and identifying himself with the pure soul. As karmas associated with the soul are washed away, there remains nothing to disturb the rhythmic pulsation of the soul. The pure soul, with bliss as one of its innate attributes, shines in its pristine glory.

Excerpted from:
Jain, Vijay K. (2014), "Ācārya Pūjyapāda's
Iṣṭopadeśa", Vikalp Printers, p. 118-119.

*This concludes the 'Samādhitantram'
(also known as the 'Samādhiśataka')*
composed by the supremely holy and stainless
Ācārya Pūjyapāda,
whose expressions wash away all dirt due to
delusion, attachment and aversion.

O Ascetic Supreme Ācārya Pūjyapāda !
With utmost devotion, I apply on my forehead the sacred water
that anoints the most worshipful duo of your feet.



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अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
आ	<i>ā</i>	ङ	<i>ṅa</i>	फ	<i>pha</i>
इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
ऐ	<i>ai</i>	ट	<i>ṭa</i>	ल	<i>la</i>
ओ	<i>o</i>	ठ	<i>ṭha</i>	व	<i>va</i>
औ	<i>au</i>	ड	<i>ḍa</i>	श	<i>śa</i>
ऋ	<i>ṛ</i>	ढ	<i>ḍha</i>	ष	<i>ṣa</i>
ॠ	<i>ṝ</i>	ण	<i>ṇa</i>	स	<i>sa</i>
अं	<i>ṁ</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

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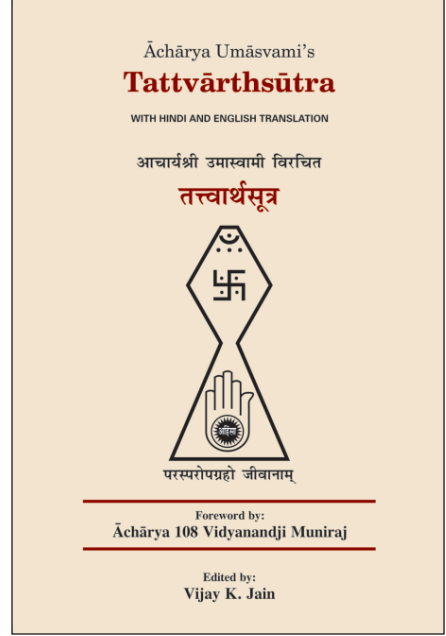
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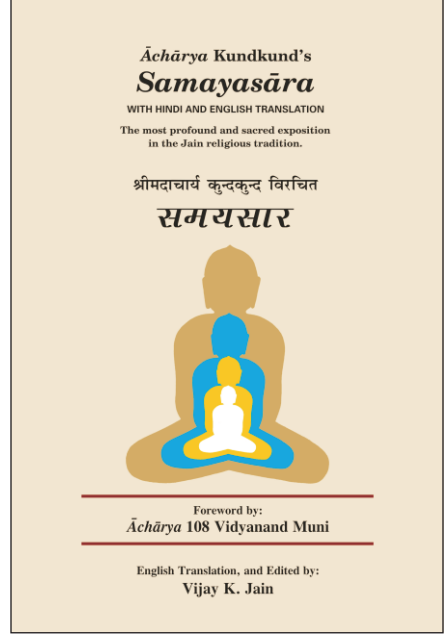
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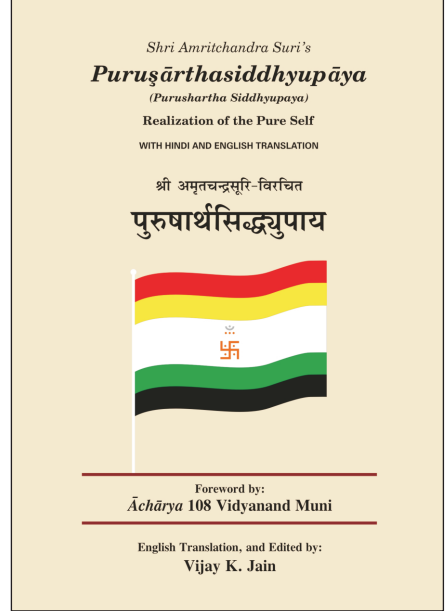
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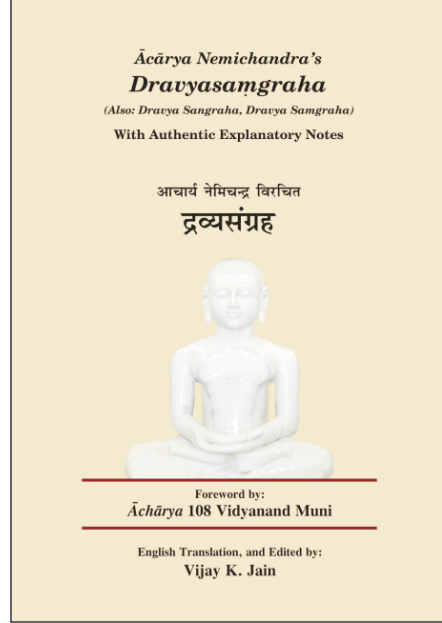
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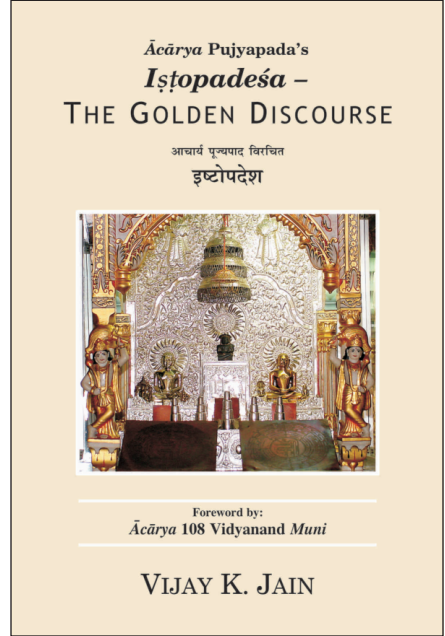
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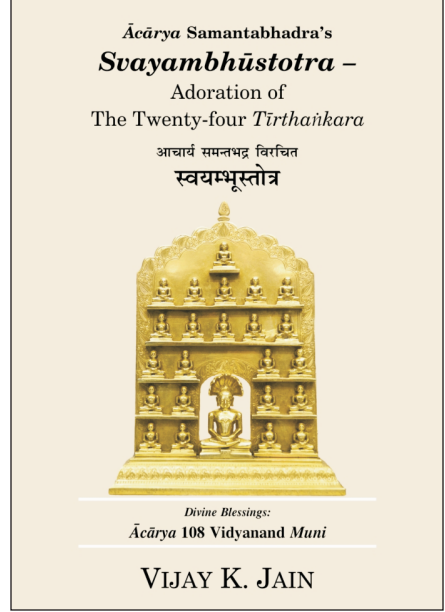
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The book has two useful Appendices. Appendix-1 attempts to familiarize the reader with the divisions of empirical time that are used extensively in Jaina cosmology. Appendix-2 provides a glimpse of life stories, adapted from authentic Jaina texts, of the Twenty-four *Tīrthaṅkara*.

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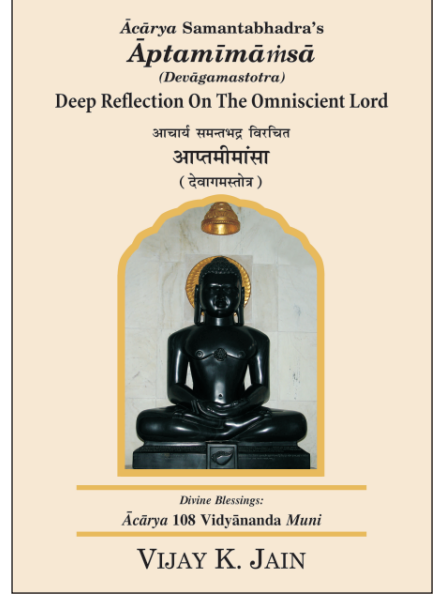
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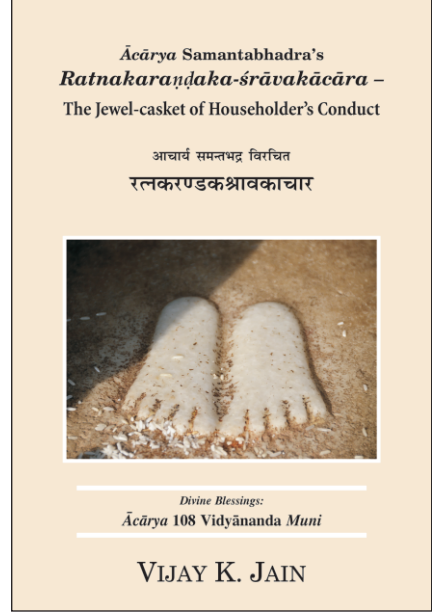
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Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra (2nd century CE), comprising 150 verses, is a celebrated and perhaps the earliest Digambara work dealing with the excellent path of *dharma* that every householder (*śrāvaka*) must follow. All his efforts should be directed towards the acquisition and safekeeping of the Three Jewels (*ratnatraya*), comprising right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), which lead to releasing him from worldly sufferings and establishing him in the state of supreme happiness.

Giving up of the body in a manner that upholds righteousness on the occurrence of a calamity, famine, senescence, or disease, from which there is no escape, is called the vow of *sallekhanā*. All persons with right faith, the ascetic as well as the householder, look forward to attaining voluntary, passionless death at the appropriate time. The treatise finally describes the eleven stages (*pratimā*) of the householder's conduct.

आचार्य पूज्यपाद कृत **समाधितंत्र** का यह संस्करण प्रकाशन के पूर्व देखने को मिला। 'समाधि' शब्द स्वयं में ही उत्तम मोक्षमार्ग का दर्पण है। समाधि परम-ध्यान है। संसार से मुक्ति का श्रेष्ठ उपाय है। यह शाश्वत ग्रन्थ है।



पुण्यात्मा श्री विजय कुमार जैन माँ जिनवाणी की महती सेवा कर रहे हैं। उनके द्वारा प्रकाशित ग्रन्थ मूल आगम का ही आश्रय लेते हैं तथा आधुनिक समाज के उपकार हेतु हिन्दी व अंग्रेजी में अनुवाद सहित हैं। आज के युग में इसकी बड़ी आवश्यकता है।

श्री विजय कुमार जैन जैसे पुण्यात्मा श्रावक अलौकिक ही होते हैं, अनुपमेय ही होते हैं। मैं अंतरात्मा से उनको आशीर्वाद देता हूँ और उनके द्वारा धर्म-प्रभावना करते रहने का भी आशीर्वाद देता हूँ। उनके जीवन में उत्तम सुख सदैव विद्यमान रहे, ऐसा मेरा मंगल आशीर्वाद है।

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आचार्य श्री पूज्यपाद स्वामि विरचित **समाधितंत्र** ग्रन्थ का विषय अध्यात्म और भेद-विज्ञान की प्राप्ति का द्वार है। भेद-विज्ञान संसार के दुःखों का निवारण करता है और मनुष्य को उत्तम मोक्षमार्ग में स्थापित करता है।



इस ग्रन्थ के विषय को स्वावलंबी विद्वान श्री विजय कुमार जैन ने भव्यात्माओं को हृदयंगम कराने हेतु अन्य पूर्वाचार्यों द्वारा रचित महान ग्रन्थों का आश्रय लेते हुए हिन्दी-अंग्रेजी में अनुवाद सहित प्रस्तुत किया है। उनका यह कार्य निःसन्देह स्तुत्य है।

दीर्घायुरस्तु - आरोग्यमस्तु - जिनपुङ्गवभक्तिरस्तु।

मंगलमय आशीर्वाद।

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