

Synopsis of Jaina Metaphysics Dravya Sangraha



Translation
By
Rati Dodhia

Synopsis
of
Jaina Metaphysics
Dravya Sangraha

Translation and explanation in English

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Synopsis of Jaina Metaphysics
(Dravya Sangraha by Acharya Nemichandra)
English translation
By Rati Dodhia

First Edition:

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Front cover designed by Rati Dodhia

DEDICATION

This book is dedicated to my cousin brother Hemraj Hadha Shah who lived a very fruitful life and passed away at the age of about 94 years. He was my hero and my mentor. He was an ordinary man who did extraordinary things. All his life he worked for his family, his community and his fellow human beings. Any time any one needed a shoulder to lean on he was there. He was the kindest and most courageous person I have met. May his soul rest in eternal peace.

PREFACE

The treatise “Dravya Sangraha” was composed by Acharya Nemichandra Siddhant Chakravati, who lived in Southern India around 1000. AD. He is called Siddhant Chakravarti because like a Chakravarti (Universal Monarch) who has conquered the entire world, Nemichandra had mastered all the areas of the knowledge of sacred scriptures and therefore was called the paramount lord of those versed in siddhants. He was the primary inspiration to minister Chamuda Raya behind the erection and anointment of majestic, monolithic statue of Lord Bahubali; that stands today with grace and grandness in the present state of Karnataka, at holy pilgrimage site of Shravanbelgola. He is also author of other well known works on Jainism which are:

1. Gommatasāra also known as Pancha Sangraha (The exposition of five entities). These are: Bandha (bondage), Badhyamāna (that which is bound), Bandhasvāmi (that which binds), Bandhya-hetu (the cause of bondage) and, Bandha-bhed (the verities of bondage).
2. Labdhisāra which deals with attainments of those things which lead to perfect conduct. There are five kinds of attainments: Ksāyopasamaika, vishuddhi, deshanā, prāyogya and karana. The first four kinds of attainments appear to all the individuals, worthy and unworthy, while the fifth one appears only to the worthy individual who is advanced towards perfect conduct.
3. Ksapanasāra which deals with means by which the passions are destroyed. And.

4. Trilokasāra which contains description of the Jaina Universe.

The text of the “Dravya Sangraha” is made up of 58 verses written in Prakrit. It is divided into 3 parts. The first part has 27 verses (1-27). It deals with six substances (cheha dravya). Second part has 11 verses (28-39) dealing with reality, the seven/nine truths (sāta tatva). The third part has 17 verses (40-57), dealing with the path of liberation along with the description of characteristics of Jaina Holy Pentad (Pancha Parmesthi).

The path of liberation is described from both conventional and realistic stand point. Right faith, right knowledge and right conduct which are essential to attain liberation along with the importance of meditation (dhyāna) are discussed in the last part.

Nemichandra Muni has followed the tradition of Shree Kund Kundacharya the author of Samaysära, Niyamasära, Panchästikayasära and Pravachansära as well as Uma swami the author of Tattvartha Sutra, the Jaina bible. As Dravya Sangraha gives synopsis of Jaina metaphysics many people call it mini Panchastikäya and or mini Tattvartha Sutra.

I undertook translation of “Dravya Sangraha” in English titled “Synopsis of Jaina Metaphysics” with the hopes that young people living abroad can read and try to understand the Jaina philosophy, and try to follow the Jain way of life to best of their ability. I have included the original verses in Prakrit and Sanskrit with transliteration in English followed by as accurate as possible meanings and as clear as possible commentary of the verses. It will be a good source of advanced knowledge of Jaina religion for those with basic foundation. It can be used as a text book for senior level in Jaina Pathashala.

I am very thankful to Elizabeth M. Janik who helped to prepare this manuscript for printing.

I am very grateful to my friends for offering many valuable suggestions and comments.

If unknowingly I have misinterpreted the meanings of any verses, I ask for forgiveness from the readers. *Micchämi Dukkadam.*

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PART I
Living and Nonliving
Substance

प्रथम अधिकार
जीव ओर अजीव

Introduction

1. Benediction

मंगलाचरण

जीवमजीवं दव्वं जिणवरवसहेण जेण णिहिट्ठं

देविंदविंदवंदं वंदे तं सव्वदा सिरसा ॥१॥

जीवमजीवं द्रव्वं जिनवरवृषभेण येन निर्दिष्टम्।

देवेन्द्रवृन्दवन्द्यं वन्दे तं सर्वदा शिरसा ॥१॥

Manglācharana

jivamjivam davvam jinavarsahen jen nidittham,

devindavindavandam vande tam savvadā sirasā. 1

jivamjivam dravyam jinavarvrishabhen yen nirdishtam,

devendravrindavandyam vande tam sarvadā shirsā. 1

Meaning:

I (*Nemichandra Siddhāntidev*) always pay my respect with head bowed down to that eminent conqueror (*jinavar*) Lord Rshabhadev, who is worshipped by the host of supreme rulers (*devendra*) and has described living (*jiva*) and non-living (*ajiva*) substances.

Explanation:

It is an ancient tradition among the Jain authors to offer a prayer before starting to write religious composition. This is done to create an auspicious atmosphere so that the writing of the text will proceed without any obstacles. And the text written will become powerful to propagate the religion and be beneficent towards the path of spiritual prosperity.

Following the ancient tradition the author begins the composition by invoking a prayer to Lord Rshabhadev and by doing so he pays

respect to all the pathfinders. Lord Rshabhadev is the first Tirthankar of our time. Jinas are the conquerors of inner enemies which are delusion (*moha*) attachment (*rāga*) and aversion (*dwesha*) and they have achieved the omniscience (*kevali*). The eminent conquerors are the peaceful pathfinders (*Tirthankaras*). The Tirthankaras are worshipped by hosts of supreme rulers, chief among supreme rulers of heavens (*Devendras*).

Lord Rshabhadev has said Universe is made of substances (*dravya*) which he has broadly classified into two categories:

- a. Living (*Jiva*) and
- b. Non living (*Ajiva*).

Living being is a sentient (*chetanā*) substance. It has life and possesses four qualities; infinite perception (*darshana*), knowledge (*jnāna*), bliss (*sukha*) and energy (*virya*). Living beings include human beings, heavenly beings, sub humans (animals, birds, insects, and microscopic life, plant, earth, air and fire bodies) and infernal beings (helicons).

Non Living substance does not possess any of the above qualities. There are five different types of non living substances:

- a. Matter (*pudgala*),
- b. Medium of motion (*dharma*),
- c. Medium of rest (*adharmā*),
- d. Space (*ākāsha*) and
- e. Time (*kāla*).

भवणालय चालीसा, वितरदेवाण होति बतिसा ।

कप्पामर चउबीसा, चन्दो सूरु णरो तिरिओ ॥

bhavanālaya chālisā, vintardevāna honti batisā;

kappāmara chaubisa, chando suro naro tiriyo.

He is worshipped by one hundred supreme rulers. These are 98 supreme rulers of heavenly gods which include 40 of mansion dwellers (*bhavanvāsi devās*), 32 of forest dwellers (*vyantar devās*), 24 of empyrean gods (*kalpavāsi devās*), 2 of luminous gods (*jyotishka devās*), 1 sun and 1 moon, 1 universal monarch of human beings (*chakravarti*) and 1 lion, king of animals (*tiryancha*).

According to Jaina scriptures the heavenly gods are of four types:

- i. Mansion dwellers: The mansion dwellers inhabit the upper area of the first hell and parts of Videha continents and Mount Mänushottara.
- ii. Forest dwellers: The forest dwellers live in upper part of first hell and vacant places, caves, mountains, forests of middle region (*madhyaloka*).
- iii. Luminous gods: The luminous gods live in the skies of the middle region (the suns, moons, planets constellations and scattered stars). And
- iv. Empyrean gods: The empyrean gods live in upper region (*urdhavaloka*) of Universe.

Comment:

Tirthankaras are the establishers of fourfold order (*tirtha*) of Jaina society which is order of monks, nuns, lay men and lay women.

LIVING SUBSTANCE

जीव अधिकार

Jiva adhikār

2. The Nine Distinctive Characteristics of Living Substance

जीवद्रव्य के नौ अधिकार

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो।

भोक्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ॥२॥

जीवः उपयोगमयः अमूर्तिः कर्ता स्वदेहपरिणामः।

भोक्ता संसारस्थः सिद्धः सः विस्ससा उर्ध्वगतिः ॥२॥

Jivadrvaya ke nau adhikār

jivo uvaogamao amutti kattā sadehaparimāno,

bhottā sansārattho siddho so vissasoddhgai. 2

jivaha upayogmayaha amurtiha kartā svadehaparināmaha,

bhoktā sansārsthaha siddhaha saha visrasā urdhvagatihi. 2

Meaning:

The living substance has vitality (*jivo*), it has sentient (*uvaogamao*), it is formless (*amutti*), doer (*katta*), co-extensive (*sadehaparimāno*), enjoyer of karmic fruitions (*bhotta*), worldly existence (*sansārattho*), power to attain emancipation (*siddho*) and power to rise upwards (*uddhagai*).

Explanation:

The living entity can be described having nine distinctive characteristics. These nine characteristics are: vitality, sentience, formlessness, doer, ability of co-extensiveness, enjoyer, worldly existence, power to attain emancipation and power to rise upwards. These nine distinctive characteristics help in understanding the living substance with more precision and clarity.

Comment:

Before we begin the further discussion on the verses, I would like to discuss about the word “*naya*” used in many verses of this composition.

Whenever the author has used ‘*naya*’ in a verse he describes the entities from conventional, particular or practical stand point (*vyavahāra naya*) and definitive or transcendental (*nishchaya naya*) stand point.

Naya according to Jaina scriptures is partial or philosophical stand point. It helps in determining one of the many characters of an object free from any inconsistencies. It is impossible for an ordinary person to know the whole truth because of limitation in his knowledge. He can resolve and comprehend only a part of a thing which is partially true from that particular aspect. This is well demonstrated in parable of elephant and seven blind men each of whom mistook a limb for the whole elephant.

In religious discourses, things are often described from both practical stand point and from definitive stand point. This is helpful for better understanding and further exploration of philosophical subjects. The practical stand point (*vyavahāra naya*) is based on empirical knowledge or experience. It is an ordinary or common sense point of view. A thing described from its absolute or pure nature is termed as definitive stand point (*nishchaya naya*). This is an attempt of accurately describing the realities.

It is not always easy to understand a real nature of an entity in philosophical or religious discussions. This is when the conventional wisdom becomes handy. An entity described from its various aspects will help understand it in entirety, thus establishing the base for definitive stand point.

However it is very important to understand that following conventional wisdom only, leads to worldly existence. To achieve ultimate liberation, one has to disengage from conventional wisdom and resort to definitive or transcendental stand point (*nishchaya naya*).

3. Vitality

जीव का लक्षण

तिक्काले चदुपाणा इंदिय बलमाउ आणपाणो य ।

ववहारा सो जीवो णिच्चयणयदो दु चेदणा जस्स ॥३॥

त्रिकाले चतुःप्राणा इंद्रियं बलं आयु आनप्राणश्च ।

व्यवहारात् सः जीवः निश्चयनयतः तु चेतना यस्य ॥३॥

jiva kā lakshana

tikkāle chadupāṇā indiya balamāu ānpāno ya,

vavahārā so jivo nicchayanayado du chedanā jassa. 3

trikāle chatuaha prāṇā indriyam balam āyu ānaprānashcha,

vyavahārāt saha jivaha nishchayanayataha tu chetnā yasya. 3

Meaning:

The living substance from conventional stand point in all three, past, present and future times, possesses senses (*indriya*), force (*bal*), life span (*āyu*) and respiration (*ānpāo*), the four vitalities and from definitive stand point the one which has consciousness (*chetanā*) is the living being.

Explanation:

There are four principle vitalities; senses, forces, life span and respiration. The senses are further classified into five types: touch, taste, smell, sight and hearing. There are three types of forces, the mental, speech and physical. Therefore there are 10 vitalities in all. Vitalities are the necessary functions essential for animated life (worldly existence).

From conventional stand point the number of vitalities in living being is as follows:

One sensed living being has 4 vitalities, which are touch sense, body force, life span and respiration.

Two sensed living being has 6, touch and taste senses, body and speech forces, life span and respiration.

Three sensed living being has 7; touch, taste and smell senses, body and speech forces, life span and respiration.

4 sensed living being has 8; touch, taste, smell and sight senses, body and speech forces, life span and respiration.

5 sensed living beings are two types:

Living being with intelligence or rational mind (*sanding*) has 10 vitalities, touch, taste, smell sight and hearing senses, body, speech and mental forces or physical mind, life span and respiration. They have ability to remember the past and ponder about the future.

Non rational living being (*asinine*) with no mind has 9 vitalities, touch, taste, smell sight and hearing senses, body and speech forces, life span and respiration.

The Omniscients (*Arihanta*) have 4 vitalities, body and speech forces, life span and respiration. This is because Arihanta has destroyed all the attachments and aversions, and has attained passionless state; therefore presence or absence of senses does not matter. The Liberated beings (*Siddha*) from conventional stand point have no vitalities but from definitive stand point they possess conscious (*chetanā*).

4. Sentience and Its Types

उपयोग के भेद

उवओगो दुवियप्पो दंसणणाणं च दंसणं चदुधा ।

चक्खु अचक्खु ओही दंसणमध केवलं गेयं ॥४॥

उपयोगः द्विविकल्पः दर्शनं ज्ञानं च दर्शनं चतुर्द्धा ।

चक्षुः अचक्षुः अवधिः दर्शनं अथ केवलं ज्ञेयम् ॥४॥

Upayog ke bhed

uvaogo duviyappo dansnanānam cha dansanam chadudhā,
chakhu achakhu ohi dansanamadh kevalam neyam. 4

upayogah dvivikalpah darshanam gyanam cha darshanam
chaturddhā,

chakshuha achakshuha avdhiha darshanam atha kevalam gneyam.

4

Meaning:

Sentience means consciousness. It is of two types, perception (*darshana upayog*) and knowledge (*jnāna upayog*). Perceptions are of four kinds; sight, non sight, clairvoyance and omniscience

Explanation:

The word *upayog* is made up of ‘*upa+yog*’. ‘*Up*’ means near or intimate and ‘*yog*’ means relationship hence the things which are intimate part of a soul are called ‘*upayog*’. As the perception and knowledge are intimate part of the soul they are called *upayog*.

Perception sentience is defined as the observation of an object by a soul without any distinguishing or differentiating characteristics while knowledge sentience is defined as recognition of the distinguishing or differentiating characteristics of an object.

The Perception sentience is further classified as:

1. Sight Perception (*chakshu darshana*): Recognition of general nature of an object with the help of eye sight is called sight perception.
2. Non-sight Perception (*achakshu darshana*): Recognition of an object with the help of senses (touch, taste, smell and sound) other than sight is called non sight perception.
3. Clairvoyant Perception (*avadhi darshana*): Direct recognition of an object just before the acquisition of clairvoyant knowledge is called clairvoyant perception and.
4. Omniscient Perception (*keval darshana*): Simultaneous recognition of an object along with the acquisition of omniscient knowledge is called omniscient perception.

There is no corresponding scriptural or the telepathic perceptions like scriptural and telepathic knowledge because both these kinds of knowledge are obtained through sense organs like sensory knowledge (*matijnāna*).

The sight, non sight and clairvoyant perceptions are acquired by partial suppression and destruction of perception obstructing

(*darshana varaniya*) karma, while omniscient perception is acquired by complete destruction of the karma.

The sight and non sight perceptions are acquired during 1 to 12 stages of spiritual development. The clairvoyant perception from 4-12 stages and omniscient perception in active, inactive omniscient and in liberated soul.

5. Knowledge Sentience and Types

ज्ञानोपयोग के भेद

णाणं अट्ठवियप्पं मदिसुदओही अणाणणाणाणि ।

मणपञ्जयकेवलमवि पच्चक्खपरोक्खभेयं च ॥५॥

ज्ञानं अष्टविकल्पं मतिश्रुतावधयः अज्ञानज्ञानानि ।

मनःपर्ययः केवलं अपि प्रत्यक्षपरोक्षभेदं च ॥५॥

Jnānopayog ke bhed

nānam atthviiyappam madisudaohi añānanānāni,

manpajjayakevalamavi pacchakkhaparokkhabheyam cha. 5

jnānam ashtavikalpam matishrutāvadhayaha ajnānajnānāni,

manaha paryayah kevalam api pratyakshaparokshabhedam cha. 5

Meaning:

Knowledge sentience is of eight types. It can be right knowledge (*jnāna*) or wrong knowledge (*ajnāna*) sensory, scriptural, clairvoyance and telepathic and omniscience. On the basis of direct and indirect knowledge is of two types.

Explanation:

Knowledge sentience on the basis of wrong and right is of eight kinds; false sensory, scriptural and clairvoyance and right sensory, scriptural, clairvoyance, telepathic and omniscience. The knowledge can be acquired either directly or indirectly.

Wrong knowledge: The wrong knowledge may be ignorance (*ajnāna*), false knowledge (*mithyājnāna*) or perverted knowledge (*kujnāna*).

When a person has no knowledge of reality it is called ignorance. When a person is unable to decide the real truth that is false knowledge and when a person believes in views contrary to Jain Principles that is perverted knowledge. The wrong knowledge as mentioned above is of three kinds: sensory, scriptural and clairvoyance.

The five kinds of right knowledge

1. Sensory or Mind Knowledge (*matijnāna*) is acquired through the help of five senses by one's own effort. There are four stages of sensory knowledge.

These are:

a. *Avagraha*, which means general knowledge of an object.

b. *Ihā* means desire to know the particular of the object.

c. *Avāya*, ascertainment of these particulars.

d. *Dharanā*, which consists of lasting impressions of these particulars.

2. Scriptural or testimonial Knowledge (*shrut jnāna*) is acquired through instructions and reasoning.

3. Clairvoyance (*avadhijnāna*) is type of knowledge by which a person is able to know about the things which are beyond the range of sensory organs.

4. Telepathic (*manoparyāya jnāna*) is type of knowledge by which a person is able to read the mind of other people. It is power of extra sensory perception.

5. Omniscience (*keval jnāna*) or Absolute knowledge is simultaneous knowledge of past, present and future events of entire Universe.

Indirect knowledge (*paroksha*): The knowledge obtained through the help of external agencies. The sensory and the scriptural knowledge are indirect type of knowledge.

Direct Knowledge (*pratyeksha*): The knowledge acquired without the help of external agencies. It is manifested from within, from soul itself and it is self revealing. The clairvoyance and the telepathic are examples of limited or incomplete (*vikal*) direct knowledge and the Omniscience is example of unlimited or complete (*sakal*) direct knowledge.

The knowledge becomes right knowledge (*samyak jñāna*) only after a person has acquired the right faith (*samayak darshana*); otherwise it remains as wrong knowledge.

6. Attributes of a Living Being from Philosophical Standpoints

नयों की अपेक्षा से जीव का लक्षण

अट्ठ चदुणाण दंसण सामण्णं जीवलक्खणं भणियं ।

ववहारा सुद्धणया सुद्धं पुण दंसणं गाणं ॥६॥

अष्ट चतुर्ज्ञानदर्शने सामान्यं जीवलक्षणं भणितम् ।

व्यवहारत् शुद्धनयात् शुद्धं पुनःदर्शनं ज्ञानम् ॥६॥

Nayon ki apekshā se jiva kā lakshana

attha chadunāna dasanam sāmānam jivalakkhanam bhaniyam,

vavahāra sudhanayā sudham pun dasanam nānam . 6

ashta chaturjñānadarshane sāmānyam jivlakshanam bhanitam,

vyavahārat shudhnayāt shudham punaha darshanam jñānam. 6

Meaning:

From conventional stand point the eight types of knowledge and four types of perceptions are said to be common attributes of a living being, while from pure definitive stand point (*shudh nishchayanaya*) the pure perception and knowledge are said to be the attributes of a living being.

Explanation:

The attributes described from definitive stand point are innate nature of a substance free from any relation to a foreign substance, for example, omniscient perception and knowledge are innate nature of a soul.

7. Formlessness

अमूर्तत्व अधिकार

वण्ण रस पंच गंधा दो फासा अट्ठ णिच्चया जीवे ।

णो संति अमुत्ति तदो ववहार मुत्ति बंधादो ॥७॥

वर्णाः रसाः पंच गंधौ द्वौ स्पर्शाः अष्टौ निश्चयात् जीवे ।

नो संति अमूर्तिः ततः व्यवहारात् मूर्ति बंधतः ॥७॥

Amurtatva adhikār

vanna rasa panch gandhä do fäsä attha nicchayä jive,

no santi amutti tado vavahärä mutti bandhado. 7

varnäähä rasähä panch gandhau dvau sparshähä ashtau nischyät
jive,

no santi amurtihi tataha vyavahärät murti bandhataha. 7

Meaning:

From definitive stand point the living being does not have five kinds of color or taste, two kinds of smell or eight types of touch, therefore a soul is formless but a soul with karmic bondage from conventional stand point has a form.

Explanation:

A worldly living being from conventional stand point has a form because from eternity the soul is bonded with the material karmas, which are matter (*pudgala*) and matter has a form. Because it is closely related to the material karma the formless worldly soul is also known as formed.

A matter has property of being tangible that is discerned by touch (*spursh*), has color (*varna*), taste (*rasa*) and smell (*gandha*).

There are eight kinds of touch; cold, warm or hot, soft, hard, heavy, light, smooth and rough; five kinds of taste; hot, bitter, rusty, sour, and sweet; two kinds of smell, pleasant and foul and five kinds of color, black, green, red, yellow and white.

Since no one can touch, taste or see the soul and since it does not have any color or smell, the soul is formless. But a fruit, a non living matter, for example can be touched has taste, smell and color. A matter has a form.

8. The Doer

कर्ता अधिकार

पुग्गलकम्मादीणं कत्ता ववहारदो दु णिच्चयदो ।

चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥८॥

पुद्गलकर्मादीनां कर्ता व्यवहारतः तु निश्चयतः ।

चेतनकर्मणां आत्मा शुद्धनयात् शुद्धभावानाम् ॥८॥

Kartā adhikār

puggalakammädina kattä vavahärado du nicchayado,
chedanakammänädä sudhanayä sudhabhävänam. 8
pudgalakarmädinäm kartä vyavahäratah tu nishchayataha,
chetanakarmanäm ätmä shudhanayät sudhabhävänäm. 8

Meaning:

From conventional stand point the living being creates material karmas. From impure definitive stand point (*ashudh nishchayanaya*), it is creator of psychic karmas like attachment/aversion etc. passions, and from pure definitive stand point (*shudh nishchayanaya*) it is creator of the pure innate nature.

Explanation:

Material karmas are eight types of karmas and six types of quasi karmas (*no-karma*). The eight types of karmas are: perception obscuring, knowledge obscuring, energy restrictor, the deluding, name determinant, age determinant, class determinant and feeling producing.

The six types of quasi material karmas are: food (*ähär*), body (*sharir*), senses (*indrya*), respiration (*swäsochchhwäsa*), speech (*bhäshä*) and mind (*mäna*). These quasi karmic material aggregates have power (*paryäpti*) to convert into respective entities. The passions and the quasi passions (*no-kasäya*) which are the alienated natures are the cause of psychic karmas (*bhäva karma*). From conventional stand point the soul is the creator of the material karmas (*dravya karma*). However in reality the matter

is the primary or principle cause (*upādān karan*) and the soul is the instrumental cause (*nimmitta karan*).

While acquiring a worldly life the soul needs special powers to maintain and sustain the life. This power is obtained from matters in form of various forces which is called paryāpti.

Bonded soul is doer of good or bad psychic activities while a free soul is doer of its pure innate nature.

9. Enjoyer

भोक्ता अधिकार

ववहारा सुहदुक्खं पुगलकम्मफलं पभुंजेदि ।

आदा णिच्चयणयदो चेदणभावं खु आदस्स ॥९॥

व्यवहारात् सुखदुःखं पुद्गलकर्मफलं प्रभुङ्क्ते ।

आत्मा निश्चयनयतः चेतनभावं खलु आत्मनः ॥९॥

Bhoktā adhikār

vavahārā suhadukkhāṃ puṅgalakammaṃphalaṃ pabhumjedi,
ādā nicchayanayado chedanabhāvaṃ khu ādassa. 9

vyavahārāt sukh dukhāṃ puḍgalakarmaphalam prabhuṅkte,
ātmā nishchayanayataha chetanabhāvaṃ khalu ātmanaha. 9

Meaning:

Soul from convention stand point endures the fruition of happiness, misery, good and bad effects of karmas. From definitive stand point it enjoys the effects of pure perception and knowledge only.

Explanation:

The feeling of happiness felt by a worldly being is due to rise of good dormant karmas and feeling of unhappiness is due to rise of bad dormant karmas. These are the alienated, acquired or unnatural qualities (*vibhāva*).

Noble soul (*parmātman*) of arihants, ordinary omniscients (*kevalis*) and the siddhas possess four infinite qualities which are perception, knowledge, bliss and energy. These are the inherent qualities of a soul (*svabhāva*), the inherent purity of the soul (*shudh bhāva*).

Comment:

It is very important to understand that from definitive stand point one substance is unable to perform any activity of another substance.

10. Ability of Co-extensiveness

स्वदेह प्ररिमाण अधिकार

अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।

असमुहदो ववहारा णिच्चयणयदो असंखदेसो वा ॥१०॥

अणुगुरुदेहप्रमाणः उपसंहारप्रसर्पाभ्यां चिदात्मा ।

असमुद्घातात् व्यवहारात् निश्चयनयतः असंख्यदेशः वा ॥१०॥

Svadeha parimāna adhikār

agurudehapamāno uvasanhārappado chedā,

asamuhado vavahārā nichchayanayado asankhadeso vā. 10

anugurudehapramānaha upasanhāraprasarapābhiyām chidātmā,

asamudghātāt vyavahārāt nishchayanayataha asankhyadeshaha vā.

10

Meaning:

Soul from conventional standpoint, aside from ability of pervasion (*samudghāt*), due to contraction and extension is able to occupy a small or a large body. From definitive standpoint it has infinite number of space units.

Explanation:

From conventional standpoint the soul has ability to contract and expand which enables it to assume exact size and shape of a small or a large body it has to occupy. From definitive standpoint it is made of infinite number of space units.

The emanation of space units of a soul from body without discarding the body it is occupying is called power of pervasion (*samudghāt*).

There are seven categories of power of pervasion:

i. Vedanā Samudghāt: The emanation of spatial units from the body when soul is afflicted by severe pain.

ii. Kasāya Samudghāt: The emanation of spatial units from the body when soul is afflicted by intense passions.

In vedanā and kasāya samudghāt, the maximum emanation which can take place is three times the size of the body.

iv. Vaikriyak Samudghāt: The supernatural power of the soul of heavenly beings, infernal and ascetics by which it can change size, shape and weight of the body it is occupying, travel any distance, walk at will, exert power or subdue, so on and so forth.

v. Māranāntik Samudghāt: The emanation of spatial units from the body just before the time of the death to establish the contact with the next transmigration it is going to have.

vi. Taijasa Samudghāt: A special white colored human shaped body emanates from the right shoulder of an accomplished ascetic by which he is able to destroy any calamities which befalls on the earth. This is auspicious fiery emanation (*shubha taijasa samudghāt*). And when the ascetics see harmful evil things there is intense anger produced in their heart which enables them to emanate a special red colored cat shaped body which destroys the evil things. This is an inauspicious fiery emanation (*ashubh samudghāt*).

vii. Āhāraka Samudghāt: This is also a supernatural power present in an accomplished ascetic who has reached the sixth spiritual level and needs to reach an omniscient or religious path founder when in doubt to seek the answer. A special white colored human shaped body of a size of a hand emanates from the forehead of the accomplished ascetic.

viii. Kevali Samudghāt: It is a universal law that the soul must experience in full the fruits of all karmas. When feeling producing (*vedaniya*) karma has a longer duration than the life span (*āyu*) karma, to equalize the duration of both the karmas the space units of a soul of an omniscient emanates outside the body and occupies

the entire Universe space. This equalization process takes place just a moment before the final liberation in eight sequential steps. The space units first expand vertically (*danda*), the second expansion takes place along the width (*kapāt*), third expansion along the depth (*pratar*) and in the fourth expansion the space units fill up entire Universe space (*loka puran*), destroying all the karmas. Soul then returns to its original size in four more steps. Even though soul has infinite number of space units. It is one whole substance and therefore it is indivisible and indestructible.

11. Worldly Existence

संसार अधिकार

पुढविजलतेउवाऊ वणफ्फदि विविहथावरेइंदी ।

विगतिगचदुपंचक्खा तसजीवा होंति संखादी ॥११॥

पृथिवीजलतेजोवायुवनस्पतयः विविधस्थावरैकेन्द्रियाः ।

द्विकत्रिकचतुः पंचाक्षाः त्रसजीवाः भवन्ति शंखादयाः॥११॥

Sansār adhikār

puḍhavijalateuavāu vanaffadi vivihathāvareindi,

vigatigachadupanchakkhā tasajivā honti sankhādi. 11

prithvijalatejovāyuvanaspatayaha vividhasthāvareikendriyāhā,

dvikatrikachatuhu panchakshāhā trasjivāhā bhavanti

shankhādayāhā. 11

Meaning:

The earth, water, fire, air and plant bodies are various kinds of one sense immobile living beings. The conches so on and so forth are two, three, four and five sense mobile living beings.

Explanation:

A living being is classified as a free or liberated (*siddha*) soul and a formed embodied soul, a worldly living being. The embodied souls are two kinds, immobile (*sthāvar*) and mobile (*trus*).

Immobile living beings are one sense (*ekeindriya*) and do not have spontaneous movements. These are five types:

Dirt, stones etc, are earth bodies (*prithvikāyas*), water, dew; ice etc. are water bodies (*apakāya*), light, fire, candle, torch etc. are, fire bodies (*teukāya*), air, small particles etc. are air bodies (*vāyukāya*) and plant bodies (*vanaspatikāya*) which are of two kinds; fruits, flowers, seeds, leaves, roots, etc. are the extra ordinary plant lives (*pratyeka*) and figs and fig like fruits etc. are collective or ordinary plant lives (*sādhārana*) one entity with many lives.

The mobile living beings have spontaneous movements and 2 to 5 senses:

Sea-shells etc. lives with 2 senses (*beindriya*), ants, termites etc. lives with 3 senses (*teindriya*), mosquitoes, spiders, etc. lives with 4 senses (*chaurindriya*) and animals (elephants, horses etc.), human beings, heavenly beings and helicons are lives with five senses (*panchendriya*).

12. Grouping of Living Beings

चौदह जीवसमास

समणा अमणा णेया पंचेदिय णिम्मणा परे सव्वे ।

बादरसहमेइंदी सव्वे पज्जत इदरा य ॥१२॥

समनस्काःअमनस्काःज्ञेयाःपंचेन्द्रियाःनिर्मनस्काःपरे सर्वे ।

बादरसूक्ष्मैकेन्द्रियाः सर्वे पर्याप्ताः इतरे च ॥१२॥

Chaudaha Jivasamās

samanā amanā neyā panchendriya nimmanā pare savve,

bādarsuhameindi savve pajjat idarā ya. 12

samanaskāhā amanskāhā jneyāhā panchendriyāhā nirmanaskāhā

pare sarve,

bādarasukshmeikeindriyāhā sarve paryātāhā itre cha. 12

Meaning:

The five sense living beings can be rational or non-rational. The rest are all non-rational. The earth, water, fire and air one sense

living beings can be gross or subtle while plant lives are gross only. All living beings are either mature or immaturely developed.

Explanation:

Living being with one sense can have either gross or subtle bodies. The living being with gross bodies are capable of obstructing the other substances and also can be obstructed by others and collide against each other. The living beings with subtle bodies can neither obstruct nor be obstructed by others. They do not collide and are penetrable. The gross living beings are found only in limited places while the subtle lives are found all over.

The living beings with two, three and four senses are also known as incomplete (*vikal indriya jiva*) because they do not have all the five senses, while the living being with five senses are known as complete (*sakal indriya jiva*) as they possess all the five senses.

There are 14 different types and sub-types of worldly living beings: Two types (gross and subtle) of one sense, three types with incomplete (2, 3, & 4) senses and two types (with rational & without rational mind) five senses and in each type there are some with mature (*pariyäpti*) and some with immature (*apariyäpti*) bodies. Seven with mature and seven with immature bodies make 14 different classes. This special compilation of classifying all the types and sub-types of all the worldly living beings is known as *jiva samäsa* (grouping).

The mature and immature bodies: There are six kinds of maturation: i. Alimentary or nutritional (*ähär*), ii. Bodily (*sharir*), iii. Sense (*indriya*), iv. Respiratory (*swäsochchhwäsa*), v. Speech (*bhāshä*) and vi. Mind (*māna*). Maturation means completion of the constitution of these six factors through which the soul builds its body. The alimentary maturation involves attraction of suitable material particles for constructing body, senses, respiration, speech and mind. Bodily and the rest are the transformation of attracted particles into the bodies, senses of touch; taste and so on, respiratory system, speech organs and physical mind respectively. The maturations are progressive in nature taking place in sequential order beginning from the alimental to the last mind maturation.

In summary the maturation process can be compared to building a house. The alimantal maturation is the collection or assimilation of building material, the bodily maturation is the building a framework. The maturation of the senses, respiration, and speech are the construction of the entrances and exits. The maturation of rational mind is proper arrangement and use of the various rooms etc.

The living being who are able to complete the process of maturation and have all the necessary powers to sustain the life are called *pariyāptaka jivas*. And those living beings who are unable to complete the maturation process are called *apariyāptaka jivas* and they have extremely very short life span (1/18th part of a respiratory cycle).

Only first four kinds of maturations make 1 sense mature living being; only first five make 2-4 sense mature living beings but all six are necessary for 5 sense mature living being.

Liberated soul (*siddha*) since it is not a mundane but a free soul without any karmic bonds is not the part of the grouping (*jiva samāsa*).

13. The Classification of Living Beings on the Basis of 14 Pathways of Investigation and Stages of Spiritual Development

मार्गणा व गुणस्थान अपेक्षा जीवके भेद

मग्गणगुणठाणेहिं य चउदसहिं हवंति तह असुद्धणया ।

विण्णेया संसारी सव्वे सुद्धा हु सुद्धणया ॥१३॥

मार्गणागुणस्थानैःचतुर्दशभिःभवन्ति तथा अशुद्धनयात् ।

विज्ञेयाः संसारिणः सर्वे शुद्धाः खलु शुद्धनयात् ॥१३॥

Marganā va gunasthāna apekshā jiva ke bheda

magganagunathānehi ya chaudasahin havanti taha asudhanayā,
vinneyā sansāri savve sudhā hu sudhanayā. 13

mārganāgunasthānehi chaturdashabhihi bhavanti tathā
ashudhanayāt,

vigneyähä sansarinaha sarve shudhähä khalu shudhanayät. 13

Meaning:

From the conventional standpoint all the worldly living beings on the basis of pathways of investigation (*mārganā*) and stages of spiritual development (*gunasthāna*) are of 14 types. But from pure definitive standpoint they all have pure consciousness.

Explanation:

A. Investigational Pathways (*mārganā*)

On the basis of investigation or exploration, the worldly living beings are classified in 14 different pathways:

1. Destiny (*gati mārganā*): The types of birth predetermined for a transmigrating soul are called destiny. Which are four; human, celestial, subhuman and infernal beings.

2. Sense (*indriya mārganā*): The senses are the faculties by which a worldly soul is able to perceive or understand external objects. These are five; touch, taste, smell, hearing and sight.

3. Mobility (*kāya mārganā*): These are classified into two types; immobile living and mobile living beings. Immobile living beings are further sub classified into earth, water, air, fire, plant bodies.

4. Psychophysical activity (*yoga mārganā*): There are many meanings of word *yoga*. It means meditation or union however in Jaina philosophy the word is used to define activities of mind, speech and body.

The mind activities (*manoyoga*) are four kinds: Due to i. True (*satya*), ii. False (*asatya*), iii. Mixed (*ubhaya*) and iv. Fictitious (*anubhaya*) occurrences.

The speech activities (*vachan yoga*) are also four kinds same as the mind activities.

The body activities (*kāya yoga*): The vibrations created by body activities are called *kāya yoga*. These are further classified on the basis of the type of bodies acquired by a transmigrating soul. These are seven types. i. Gross body (*audārika kāya yoga*). The visible body of human and subhuman beings, ii. Gross mixed body (*audārika mishra*) iii. Protean body (*vaikriyaka*). The bodies with

supernatural powers of celestial, infernal beings and some humans and animals, iv. Protean mixed body (*vaikriyaka mishra*), v. Conveyance body (*ähäraka*). The special auspicious bodies of an ascetic who has reached stage which is free of laxity. The, vi. Conveyance mixed body (*ähäraka mishra*) and vii. Karmic body (*karman*). This body holds all the karmic particles of a soul. It is the seed from which all bodies are created by the soul.

The mixed type of gross, protean and conveyance bodies are the immature bodies which have yet not completed their full growth.

5. Genders (*ved mārṅanā*): These are three types, male (*purushaved*), female (*streeved*) and hermaphrodite (*napunshankaved*). Mostly the genders both from standpoint of body and nature are same, but occasionally they can be different like a living being with male sex may have female or hermaphrodite sex tendencies. This can happen in female as well as hermaphrodite living beings thus further dividing into nine sub classifications.

6. Passions (*kasāya mārṅanā*): The innate nature (*svabhāva*) of a soul is right perception, right knowledge, and infinite bliss. However, an embodied soul lives in a polluted environment and is influenced by the environment around it and acquires perverted and alienated dispositions (*vibhāva*). These dispositions or the emotional states are of two kinds, primary passions (*kasāya*) and secondary passions (*nokasāya*).

Primary passions are two kinds (i) aversion and (ii) attachment.

(i) Aversion types or feelings of dislike (*dwesh*) and are subdivided into, Anger (*krodh*) and (b) Pride (*māna*).

(ii) Attachment types or feelings of desire (*rāga*) and are subdivided into, (a) Deceit (*māyā*) and (b) Greed (*lobha*).

The word *kasāya* is a Prakrit word and is made up of two words "kas" meaning mundane existence and "āye" meaning promotion. The definition of word *kasāya* therefore is that which promotes the mundane existence. There are three ways by which passions and other perverted dispositions are aroused; by thoughts (*māna*), by speech (*vachan*), and by physical actions (*kāya*).

The passions can have different degrees of intensity depending upon the severity of the action taken, these are:

(1) Subtle types (*samjvalana*): These are of extremely light intensity and are least harmful to the soul. They are often responsible for the diversion of mind during meditation.

(2) Mild types (*pratyākhāna-varana*): These passions are responsible for preventing a devotee to practice the strict discipline of an ascetic, but they cannot influence the practice of partial vows of a householder. A person is unable to ascend to any higher level.

(3) Severe types (*apratyākhāna-varana*): These passions prevent even the practice of lesser vows of householder and the seeker remains in a state of uncertainty.

(4) Extremely severe or malignant types (*anantānubandhi*): These passions remain bound to an embodied soul for an infinite number of births. They are the most harmful and keep a seeker in a perverted or ignorant state for a very long time.

On the basis of intensity each passion is of four types and sum total comes to 16 types of passions.

To feel the harmful effects of the passions, several factors are essential. These are:

(a) A performer or an actor performing the action, which can be (i) own self, (ii) to get it done by others or (iii) to approve actions of someone else.

(b) Activity which can be, (i) by thoughts, (ii) by words or (iii) by physical actions, and

(c) The stage at which the activity may be, (i) in planning, (ii) in the act of preparation or (iii) the actual commencement of the act.

Thus Jaina scriptures list one hundred and eight (108) kinds of activities which are harmful to the soul. This figure is reached by taking into account the four (4) different intensities, the three (3) actors, the three (3) kinds of activities and the three (3) stages of activities. The result of multiplication of these factors ($4 \times 3 \times 3 \times 3$) is 108.

The secondary passions have intensity similar to the subtle type of passions that is they are extremely mild. Following are the sub-types of the secondary passions:

(1) Laughter (*häsya*), (2) Pleasure (*rati*), (3) Displeasure (*arati*), (4) Sorrow (*shoka*), (5) Fear (*bhaya*), (6) Disgust (*juguptsä*), (7) Lust for man (*purushaved*), (8) Lust for women (*streeved*) and, (9) Lust for eunuch (*napunshankaved*).

As the passions are one of the causes of bondage, they are undesirable. Everything possible should be done to control or overcome them.

7. Knowledge (*jnäna märganä*): These are eight kinds. (See verse #5 page 9 for details).

8. Restraints (*samyam märganä*): These are seven kinds:

i. Equanimity (*sämäyika*): To keep evenness and calmness during all the calamities, to show friendliness towards all the living beings.

ii. Atonement cum ordination (*chhedopasthäpanä*): *Chheda* means to cut. It is process of demoting of a Jaina clergy on violation of any rules of their order and re-installing the rank after the clergy has repented.

iii. Purificatory course (*parihära vishudhi*): To atone for and to abstain from violence concerned with all living beings, mobile and immobile.

iv. Complete restraint with subtle greed (*shukshma sämparäya*): All types of passions are eliminated except the most subtle forms of greed.

v. Perfect Conduct (*yathäkhyäta chäritra*): The conduct free from all the passions.

vi. Partial restraint (*sanyamäsanyam*): Possession of right faith with practicing lesser five vows. There is absence of violence towards mobile living beings but not towards the immobile living beings, Thus there is presence of restraint and non restraint both.

vii. Non Restraint (*asamyam*): State of vowlessness.

9. Perception (*darshana märganä*): These are sight, non-sight, clairvoyance and omniscient. (See verse #4 page 7 for details).

10. Psychic colorings (*leshyä märganä*): Actions and emotions produce subtle matter, which is capable of flowing into the soul (*jiva*), and impregnating it with a taint whose shades varies in

proportion to the wickedness of the deed. These are: i. Black, ii. Blue, iii. Grey, iv. Yellow, v. Pink and vi. White.

The black, blue and grey are inauspicious and the yellow, pink and white are auspicious colors. The person with inauspicious colors is violent, liar, thief, jealous, hateful, fearful etc. The person with auspicious colors is fearless, friendly, truthful, peaceful etc.

11. Worthiness (*bhavyatva mārṅanā*): Qualities that make soul capable or incapable of liberation.

12. Faith (*samyaktva mārṅanā*): A settled conviction in regard to religion. These are six kinds.

i. Deluded faith (*mithyātva*): False views.

ii. Lingering Faith (*sāsvādana*): The soul has lost the first taste of faith it had achieved but retains an after taste.

iii. Mixed views (*samyak-mithyādrsti*): It is a transition stage where soul has moved up from deluded view to that of right faith. It is combination of both false as well as right views.

iv. Right faith due to suppression (*upasham samyaktva*) of the deluding karma (*mohaniya varaniya*). This includes three types of faith deluding (*darshana mohaniya*), right faith, deluded faith and mixed as well as four types of conduct deluding karma (*chāritra mohaniya*); these are the malignant types of passions (*anantānubandhi*). It is beginning of the spirituality.

v. Right faith due to partial suppression and partial elimination (*khsāyopshamik samyaktva*) of above seven types of the deluding karma and.

vi. Right faith due to complete elimination (*kshāyik samyaktva*) of above mentioned seven types of the deluding karma.

13. Rationality (*samjñitva mārṅanā*): are of two kinds, rational and non rational. The rational beings have both psychic and physical mind. The non rational beings have only psychic mind (*bhāva māna*). The psychic mind has essential characteristic of knowledge. The physical mind is brain itself (*dravya māna*) and provides mental faculties of discrimination (between good and bad, beneficial and harmful), memory and attention. And.

14. Nourishments (*āhāra mārganā*): Attracting the suitable karmic particles to form three types of bodies and six types of maturation is nourishment. These are two kinds, the ones who are capable of attracting are assimilatory type (*āhāraka*) and those incapable are non-assimilatory type (*anāhāraka*). Jain scriptures describe six types of nourishment.

- i. *Nokarmāhāra*: the attraction of quasi-karma material particles.
- ii. *Karmāhāra*: attraction of karmic particles.
- iii. *Kavalāhāra*: Food in form of morsel (*koliyo*) which can be chewed. Only in humans and sub humans (*tiryancha*).
- iv. *Mānsika āhār*: The fulfillment of hunger or thirst by thinking of food or drink only in celestial beings.
- v. *Tejāhāra*: Nourishment of life in eggs like birds etc.
- vi. *Lepyāhāra*: Nourishment through direct contact of the body. Only in one sensed beings.

B. Stages of Spiritual Development (*gunasthāna*)

The state of a soul incidental to the intensity of the effects of passions and psychophysical activities is known as the stage of spiritual development (*gunasthāna*). There are 14 stages of spiritual development. These are:

First Stage. Perverted attitude (*mīthyā-drsti*): This is the stage of impulsive life. A person indulges in pleasure and materialistic gains and has no right faith. There is no desire for salvation. This is the stage of ignorance and total darkness.

Second Stage. Degraded outlook (*sāsvādāna*): This stage only comes into picture when an aspirant is falling back from a higher stage. The ascent from the first stage is to the third stage, bypassing the second stage. If the aspirant falls back to the lowest pit, to the first stage, he bypasses the third stage and falls into the second stage. He only stays here for an instant. The aspirant has indistinct awareness of the inner-self for an instant before falling into the pit. This is compared to an incident of a person who overeats and vomits the food out, at which time he has a faint taste of food in the mouth. Thus this is the stage of fall from right faith to delusion or wrong faith.

Third Stage. Mixed views (*samyak-mithyādrsti*): This is the stage of tension and uncertainty. There is a feeling of indifference. It is a combination of deluded as well as enlightened right view with a vague vision of the goal of spiritual endeavor.

Fourth Stage. Right views (*samyak-drsti*): For the first time an aspirant is sure of his beliefs, he has awareness of the inner-self. He realizes that the worldly pleasures which he has been pursuing for all his life are the cause of unhappiness and not the true blissful state. In spite of this awareness, he is unable to break away from them. Duryodhan, the eldest Kaurva prince expressed this stage very well when he said, "*I know the truth, but I cannot follow it; I know the falsehood, but I cannot shun it*". Though there is self-awareness yet there is lack of restraint. This is the stage of the beginning of the process of purification. Once this stage is reached, salvation is ensured. This is the stage of awakening, and only the person who has reached this stage is a true Jaina householder (*srāvaka and srāvikā*).

Fifth Stage. Partial restraint (*desā-virata*): In this stage, an aspirant is able to shield off the influx of the fresh karmic particles by observing the lesser vows of householder. The capacity for self-restraint begins to grow. This is the stage of partial abstinence from immoral acts.

Sixth Stage. Total restraint (*sarva-virata*): The aspirant enters the life of monkhood and observes the absolute vows. There is a complete state of self-control present but in certain areas carelessness still persists.

Seventh Stage. Carefulness (*apramatta-virata*): With further austerities carelessness is eliminated. At this stage carefulness may be unstable type (*swasthāna apramatta*) swinging between stage 6 and 7 or stable type (*sātishya apramatta*) which allows ascent to the eight stage.

Eight Stage. Unprecedented experience (*apurva-karana*): The soul attains unprecedented spiritual fervor with the result there is

beginning of suppression and or elimination of conduct deluding karma.

Ninth Stage. Lustrous experience (*anivritti karana*): There is progressive increase in spirituality with purer and purer experience. This is the stage of great internal purity. Deceit, a type of passion, and the three types of sexual desires are either suppressed or disappear.

Tenth Stage. Complete restraint with subtle greed (*sukshma sāmparāya*): In this stage all passions are either suppressed or eliminated except the most subtle form of greed.

During these three stages, depending upon whether the conduct deluding karmas are suppressed or eliminated the soul may go either on ladder of suppression (*upasham shreni*) or on ladder of elimination (*kshapaka shreni*).

Eleventh Stage. Process of subsidence (*upshānta moha*): This stage is reached only if aspirant's spiritual progress is through suppression and remains in this stage only for a short time and then falls down. From this stage, no one can ever climb up.

Twelfth Stage. Process of annihilation (*kshina moha*): If the progress of the aspirant is by process of annihilation then he reaches this stage bypassing the eleventh stage. The remaining subtle passions and secondary form of passions are eliminated. The emancipationist never falls back from this stage and liberation is inevitable.

Thirteenth Stage. Active omniscient (*sayoga kevalin*): The remainders of the destructive karmas are permanently shed off here. Absolute or pure knowledge is achieved.

Fourteenth Stage. Inactive omniscient (*ayoga kevalin*): This stage comes just a few moments before liberation. There is a complete state of inactivity. Psycho-physical activities, the fifth cause of bondage, are broken. The non destructive karmas are eliminated in this stage.

14. Liberated Soul

जीवकी सिद्धत्व और ऊर्ध्वगमनत्व अवस्था

णिक्कम्मा अट्ठगुणा किंचुणा चरमदेहदो सिद्धा ।

लोग्गठिदा णिच्चा उप्पादवयेहि संजुत्ता ॥१४॥

निष्कर्माणः अष्टगुणाः किंचिदूनाः चरमदेहतः सिद्धाः ।

लोकाग्रस्थिताः नित्याः उत्पादव्ययाभ्यां संयुक्ताः ॥१४॥

Jivaki siddhatva aur urdhvagamantva avasthā

nikammā atthgunā kinchunā charmadehado siddhā,

loyagghidā nicchā uppādavayehim sanjuttā. 14

nishkarmānaha ashtagunāhā kinchidunāhā charamadehataha siddhāhā

lokāgrasthitāhā nityāhā utpādavyayābhyām samyuktāhā. 14

Meaning:

The ones, who are free from knowledge obscuring etc. eight karmas, possess infinite faith etc. possess eight attributes and have body which is slightly smaller than the last body occupied, is eternal (*dhrauvya*) going through the process of origination (*utpāda*) and destruction (*vyaya*), live in an abode (*siddha shilā*) located on the top of the Universe, are called liberated souls (*siddha*).

Explanation:

The destruction of worldly life is *vyaya*, the origination of *siddha* state is *utpāda* and soul substance is the *dhrauvya*.

Following are the eight karmas: knowledge obscuring (*jnānāvaraniya*), perception obscuring (*darshanāvaraniya*), feeling producing (*vedaniya*), the deluding (*mohaniya varaniya*), age determinant (*āyu*), name determinant (*nāma*), class determinant (*gotra*) and energy restrictor (*virya antarāya*).

Siddha: Siddhas are liberated souls and are absolutely free from the cycles of birth and death forever. The liberated souls live in an abode called *Siddha-shilä* located at the top of the universe.

Lord Siddha has 8 attributes. These are:

1. *Ananta-jñäna*: Infinite knowledge due to destruction of knowledge obscuring (*jnänävaraniya*) karma
2. *Ananta Darshana*: Infinite perception due to destruction of perception obscuring (*darshanävaraniya*) karma.
3. *Avyäbädhä-sukha*: Eternal bliss due to destruction of feeling producing (*vedaniya*) karma.
4. *Kshäyik-Samyaktva*: Eternal right faith due to destruction of deluding (*mohaniya*) karma.
5. i. *Avagähanatva*: ability to be accommodative and ii. *Akshaya-sthiti*: Imperishable state due to destruction of age determining (*äyu*) karma.
6. i. *Sukshmatva*: subtle body and ii. *Arupitva*: Formlessness due to destruction of name determining (*näma*) karma.
7. *Aguru-Laghutva*: Not too heavy, not too light, a balanced immaterial form due to destruction of class determining (*gotra*) karma.
8. *Ananta-virya*: Infinite energy due to destruction of energy restrictor (*virya antaräya*) karma.

The doctrine of “Origination destruction and permanence constitute existence” (*utpäda vyaya-dhrauvyayuktam sat*): That which appears (*utpäda*) and disappears (*vyaya*) is mode and that which persists is substance (*dhrauvya*). This is the law of existence (*sat*) for all the substances.

NONLIVING SUBSTANCE

अजीवाधिकार

AJIVĀDHİKĀR

15. The Names and Description of the Nonliving Substances

अजीव द्रव्यो के भेद

अञ्जीवो पुण णेओ पुग्गल धम्मो अधम्म आयासं ।

कालो पुग्गल मुत्तो रूवादिगुणो अमुत्ति सेसा दु ॥१५॥

अजीवः पुनः ज्ञेयः पुद्गलः धर्मः अधर्मः आकाशम् ।

कालः पुद्गलः मूर्तः रूपादिगुणः अमूर्ताः शेषाः तु ॥१५॥

Ajiva dravyo ke bhed

ajivo pun neo puggala dhammo adhamma äyāsam,

kālo puggala mutto ruvādiguṇo amutti sesā du. 15

ajivaha punaha jneyaha pudgalaha dharmaha adharmaha ākāśham,

kalaha pudgalaha murtaha rupādiguṇaha amurtāhā sheshāhā tu. 15

Meaning:

Matter (*pudgala*), medium of motion (*dharma*), medium of rest (*adharmā*), space (*ākāśha*) and the time (*kāla*) are the non living substances. The matter is formed due to shape etc. qualities, rest of the five are formless.

Explanation:

The matter is a substance with form it can be touched, has smell, taste and color. The medium of motion, medium of rest, space and time are without form and do not have any of the above four properties of touch, smell taste or color.

There are six substances out which five, soul, medium of motion, medium of rest, space and time are formless and one, matter is formed. The soul is a living and the rest are non-living substances.

16. Modes of Matter

पुद्गल द्रव्य की पर्याय

सद्दो बंधो सुहुमो थूलो संठाण भेद तम छाया ।

उज्जोदादवसहिया पुग्गलदव्वस्स पज्जाया ॥१६॥

शब्दःबंधःसूक्ष्मःस्थूलः संस्थानभेदतमश्छायाः ।

उद्योतातपसहिताः पुद्गलद्रव्यस्थ पर्यायाः ॥१६॥

Pudgala dravya ki paryāya

sado bandho suhumo thulo santhän bhed tam chhäyā,

ujjodädavasahiyā puggaladavvassa pajjäyā. 16

shabdaha bandhaha shukshmaha sthulaha

sansthänabhedatamashchhäyähä,

udyotätapasahitä pudgaladravyastha paryäyähä. 16

Meaning:

Sound (*shabda*), fusion (*bandha*), subtlety (*shukshma*), grossness (*sthula*), shape (*ākāra*), fission (*khandā*, *bheda*), darkness (*andhakāra*), shadow (*chhäyā*), light (*udyota*) and heat (*ätāpa*) are the various modes of matter.

Explanation:

The word ‘*pudgala*’ has a special meaning in Jaina terminology. It is made of two words ‘*pud*’ means ‘union’ and ‘*gal*’ means division. The *pudgala* therefore by many is defined as matter which all the time is fusing together and breaking apart. The following are the modes of matter:

1. Sound: It is of two kinds, linguistic (*bhāshārup*) and nonlinguistic (*abhāshārup*). The linguistic sound is also of two kinds, articulate (*shākshar*) and inarticulate (*anākshar*). The articulate sound is the language of Aryans (Sanskrit, Hindi etc) and non-Aryans (English, French etc). The inarticulate sound is made by animals with two senses and more. Non linguistic sound is also of two kinds, natural (*vaisrasik*) such as thunder, and by experiment (*prāyogik*) like sound of musical instruments which are

of 4 kinds, *tata* by musical instruments covered by leather, *vitata* by string instruments, *ghana* by metallic instruments and *sausira* by wind instruments

2. Fusion: It is also of two kinds, natural (*vaisrasik*) and by effort (*prāyogik*). The fusion due to lightening, fire etc. is natural and making the furniture or binding of material karma by a human is by effort.

3. Subtlety: It is of two kinds, absolute (*antya*) and relative (*āpekshik*). The subtlety of an atom is absolute and subtlety of material bodies is relative, like a penny is smaller than a dollar coin.

4. Grossness: It is of two types, absolute and relative. The grossness of a material cluster that is co-extensive with the Universe space is absolute. The grossness of other material bodies is relative, like a dollar coin is bigger than a penny.

5. Shape: It is of two kinds, definite and indefinite. The definite shapes are mainly, circular, triangular, quadrangular, rectilinear and ringed. The shape of clouds as it changes all the time is indefinite.

6. Fission or disintegration: It takes place six different ways by scratching, grinding, cutting, breaking, dividing and by emitting sparks.

7. Darkness: It is a state where there is absence of physical light.

8. Shadow: It is a state where the light is intercepted by an opaque body.

9. Heat: It is the warm feeling caused when exposed to fire or sun.

10. Light: It is soothing brightness like luster of moon, jewels etc. The atom (*parmānu*) is the smallest particle of a matter. It cannot be divided any further. Even though atoms are not visible cannot be touched do not have smell or taste they are still called formed matters, because the fusion of many atoms results into material clusters (*skandha*) and aggregates (*varganā*) and possess all the four properties. Even though these properties are not present in an atom they become apparent in the composite material bodies because according to Jaina scriptures the atom has following properties: one taste, one smell, one color and two tastes.

Material clusters (*skandha*) are further sub classified as:

- i. Gross-gross (*sthula-sthula*): These are stones, wood, metal etc. which when broken are unable to join together again.
- ii. Gross (*sthula*): Things like milk, water, oil etc. which when split apart join together spontaneously.
- iii. Gross-subtle (*sthula-sukshma*): Light, shadows etc. which are visible but cannot be captured.
- iv. Subtle-gross (*sukshma-sthula*): air, smell, taste, words etc. which are not visible but are felt through special sense organs.
- v. Subtle (*sukshma*): Karmic particles which are not only not visible but cannot be felt by any special sense organs.
- vi. Subtle-subtle (*sukshma-sukshma*): The smallest material particles (*skandha*).

The categories of each sense are:

- i. Eight types of touches: cold, warm, soft, hard, large/heavy, small/light, smooth and rough.
- ii. Five types of tastes: Hot, bitter, rusty, sour and sweet.
- iii. Two types of odors: Pleasant and unpleasant. And
- vi. Five types of colors: Black, green, red, yellow and white.

There are 23 types of material aggregates mentioned in Jain scriptures out of which principally five serve useful purpose in life of worldly living beings. These are:

- i. Alimentary (*āhāra varganā*): These are four different types serving different purposes; a. The gross body (*audārika*) which is the visible body. B. Protean body (*vaikriyaka*) of supernatural powers, c. conveyance body (*āhāraka*) a special auspicious body and d. Respiration (*shwāsochchhwāsa varganā*).
- ii. Fiery (*taijasa varganā*) help create fiery body.
- iii. Speech making (*bhāshā varganā*).
- iv. Mind (*mano varganā*). And
- v. Karmic (*karman varganā*) for creation of karmic body.

17. The Medium of Motion

धर्म द्रव्यका स्वरूप

गइपरिणयाण धम्मो पुग्गलजीवाण गमणसहयारी ।

तोयं जह मच्छाणं अच्छंता पेव सो पेई ॥१७॥

गतिपरिणतानां धर्मः पुद्गलजीवानां गमनसहकारी ।

तोयं यथा मत्स्यानां अगच्छतां नैव सः नयती ॥१७॥

Dharma dravya kā swarup

gaiparinayāna dhammo puggalajivān gamanasahayāri,

toyam jaha macchhānam acchhantā nev so nei. 17

gatiparinatānām dharmaha pudgalajivānām gamanasahakāri,

toyam yathā matsyānām agacchhātām neiva saha nayati. 17

Meaning:

Just as water acts as a supporting cause for a fish swimming around, similarly medium of motion acts as a supporting cause for a moving matter or a living being but it does not force them to move when they are stationary.

Explanation:

The fish can only swim if water is present; the water at that particular time becomes medium of motion for fish.

18. The Medium of Rest

अधर्म द्रव्य का स्वरूप

ठाणजुदाण अधम्मो पुग्गलजीवाण ठाणसहयारी ।

छाया जह पहियाणं गच्छंता णेव सो धरई ॥१८॥

स्थानयुतानां अधर्मः पुद्गलजीवानां स्थानसहकारी ।

छाया यथा पथिकानां गच्छतां नैव सः धरति ॥१८॥

Adharma Dravya kā swarup

thānajudan adhammo puggalajivān thānasahayāri,

chhāyā jah pahiyānam gacchhantā nev so dharai. 18

sthānayutānā adharmmaha pudgalajivānā sthānsahakāri,

chhāyā yathā pathikāna gacchhantā neiva saha dharti. 18

Meaning:

Just as a shade acts as a supporting cause for a traveler to rest, similarly the medium of rest acts as a supporting cause for a stationary matter or a living being. But it does not force a moving object to rest.

Explanation:

A person traveling on foot will stop to take rest under the shade of a tree. The shade at that particular time becomes the medium of rest for the person.

Comment:

The supporting cause is of two kinds, active (*prerak*) and passive (*udäsin*).

As medium of motion and rest cannot forcefully either stop or move either a moving or a stationary object it is called a passive supporting cause (*udäsin nimmitta karan*).

Both these mediums are independent substances and they extend into the entire Universe space. They both are of equal strength but their activities are passive and not forced. They do not act in opposition to each other which allow a person to move or rest at will. If their activities were to oppose each other then no one will be able to move or rest. Both these mediums are themselves stationary and have no power to move.

The word *dharma* has a special meaning in Jaina terminology. It usually means religion, good conduct or spiritual discipline but here it means a supporting cause or an invisible ethereal medium. These two mediums determine boundary between the universe space and the trans-universe space. Even famous scientist Einstein believed in similar theory.

19. The Space

आकाश द्रव्य का स्वरूप व भेद

अवगासदाणजोगं जीवादीणं वियाण आयासं ।

जेणं लोगागासं अल्लोगागासमिदि दुविहं !!१९।।

अवकाशदानयोग्यं जीवादीनां विजानीहि आकाशम् ।

जैनं लोकाकाशं अलोकाकाशं इति द्विविधम् ॥१९॥

Ākāsha Dravya kā swarup va bhed

avgāsādānājoggam jivadinam viyāna āyāsam,
jenam logāgāsam alogāgāsmidi duviham. 19
avakāshādānāyogyam jivādinām vijānihi ākāsham,
jainam lokākāsham alokākāsham iti dwividham. 19

Meaning:

That which acts as a receptacle for all substances is called space (*ākāsha*) by Lord Omniscient (*Jinendra Bhagwan*). Universe space (*lokākāsha*) and trans-Universe space (*alokākāsha*) are two divisions of space.

Comment:

Just like the two mediums, the space also is a passive supporting cause.

20. Universe and Trans-Universe Space

लोकाकाश और अलोकाकाश का स्वरूप

धम्माधम्मा कालो पुग्गलजीवा य संति जावदिये ।

आयासे सो लोगो ततो परदो अलोगुत्तो ॥२०॥

धर्म्मधर्म्मौ कालः पुद्गलजीवाः च सन्ति यावतिके ।

आकाशे सः लोकःततः परतः अलोकः उक्तः ॥२०॥

Lokākāsha aur alokākāsha kā swarup

dhammādhammā kālo puggalajivā ya santi jāvdiye,
āyāse so logo tatto pardo alogutto. 20
dharmmādharmmau kālaha pudgalajivāhā cha santi yāvatike,
ākāshe saha lokaha tataha parataha alokaha ukttaha. 20

Meaning:

The space which has ability to accommodate or habitat (*avagāhanatva*), medium of motion, medium rest, time, matter and

living beings is known as the Universe Space. The space beyond is known as Trans-Universe Space.

Explanation:

The Universe and trans-universe space both are one whole entity. There is no wall separating them. The Universe space is smaller than the Trans-Universe space which is an empty space.

Even though all the substances exist within the Universe Space they do not become one. All the five substances remain independent and do not lose their identity. The medium of motion, medium of rest and the Universe Space are coexistent and coextensive because their units coalesce with each other and they mutually support each other. Soul, medium of motion, medium of rest and space are devoid of any obstructive structure and they have capability to penetrate the matter, which is the only obstructive structure. All the substances have common attribute of permanence (*agurulaghutva*) even though they coexist together and interpenetrate each other they do not lose their identity. The modes appear and disappear but the substance always persists.

21. Time Substance

काल द्रव्य का स्वरूप व उसके दो भेद

दव्वपरिवट्टरूवो जो सो कालो हवेई ववहारो ।

परिणामादीलक्खो वट्टणलक्खो य परमट्ठो ॥२१॥

द्रव्यपरिवर्तनरूपः यः सः भवेत् व्यवहारः ।

परिणामादिलक्ष्यः वर्तनालक्षणः च परमार्थ ॥२१॥

Kāla Dravya kā swarup va uske do bhed

davvaparivattaruvo jo so kālo havei vavahāro,

parināmādilakkho vattanalakkho ya parmattho. 21

dravyaparivartanarupaha yaha saha bhavet vyavahāraha,

parināmādilakshyaha varttanālakshanaha cha parmārthaha. 21

Meaning:

That which causes transformation in living being, matter, medium of motion, medium of rest and space is the time substance. The time substance is of two kinds, the one which is instrumental in bringing about gross changes is the conventional time (*vyavahāra kāla*) while that which is instrumental in causing changes in continuity is the real time (*nishchaya kāla*).

Explanation:

Real time is the instrumental cause in bringing about, change, motion, and the sequence of before (past) and after (future) in other substances. The instrumental cause of bringing about the continuous changes in all the substances is unique quality called becoming (*vartanā*) of the real time. For example, changes due growing up or aging of a person, is related to effect of real time. Seconds, minutes, hours etc. are the divisions of the conventional time.

The time substance is also a passive supporting cause (*udāsin nimmitta*).

Comment:

Time is an instrumental cause of all occurrences. It is a controlling principle. Without time there will be chaos instead of order. Time plays an important role in events of every ones' life.

22. The Nature of Real Time Substance

निश्चयकाल का स्वरूप

लोयायासपदेसे इक्केक्के जे ठिया हु इक्केक्का ।

रयणाणं रासीइव ते कालाणु असंखदव्वाणि ॥२२॥

लोकाकाशप्रदेशे एकैकस्मिन् ये स्थिताः हि एकैकाः ।

रत्नानां राशिः इव ते कालाणवः असंख्यद्रव्याणि ॥२२॥

Nishchayakāla kā swarup

loyāyāsapadese ikkekke je thiyā hu ikkekka,
ranānam rāsiva te kālānu asankhadavvāni. 22

lokākāshapradeshe ekeikasmin ye sthitāhā hi ekeikāhā,
ratnānām rāshihi iva te kālānvaha asankhyadravyāni. 22

Meaning:

In each spatial unit (*pradesh*) of Universe space, there is one time unit (*kālānu*) present. Like a heap of gems, the time units are infinite in number.

Explanation:

Universe space has infinite number of spatial units. In each of these units, there is one time unit, therefore like the spatial units they are also countless and similar, but they do not have properties possessed by matter therefore they cannot form clusters or aggregates. They remain independent, unchangeable and like a heap of gems, they are piled together but are not bonded to each other.

The time required to travel length of one space unit by a material atom is smallest unit of time called *samaya*.

23. Summation of Six Substances

द्रव्यो का उपसंहार और अस्तिकाय

एवं छब्भेयमिदं जीवाजीवप्पभेददो दव्वं ।

उत्तं कालविजुत्तं णायव्वा पंच अत्थिकाया दु ॥२३॥

एवं षड्भेदं इदं जीवाजीवप्रभेदतः द्रव्यम् ।

उत्तं कालवियुक्तम् ज्ञातव्याः पंच अस्तिकायाः तु ॥२३॥

Dravyo kā upsanhāra aur astikāya

evam chhabbheyamidam jivājivappabhedado davvam,
uttam kālaviyuttam ṇāyavvā pañch atthikāyā du. 23

evam shadbhedam idam jivājivaprabhedataha dravyam,
ukttam kālaviyuktam jñātavyāhā pañch astikāyāhā tu. 23

Meaning:

In this manner on the basis of living and non living, these substances are said to be of six types. Except for the time substance, the rest of the five are of extended entity type (*astikāya*).

Explanation:

As soul, matter, medium of motion, medium of rest and space have more than one spatial unit, they are called extended entities. Because time substance has only one spatial unit therefore it is a non-extended entity.

Even though atom of matter has also only one spatial unit, the matter is still called extended entity because when it forms clusters (*skandha*), it contains numerous, innumerable and infinite number of units.

24. Definition of Extended Entity

अस्तिकाय का स्वरूप

संति जदो तेणेदे अत्थित्ति भणंति जिणवरा जम्हा ।

काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥२४॥

सन्ति यतः तेन एते अस्ति इति भणन्ति जिनवराः यस्मात्

काया इव बहुदेशाः तस्मात् कायाः च अस्तिकायाः च ॥२४॥

Astikāya kā swarup

santi jado tenade atthitthi bhanati jinvarā jamhā,

kāyā iva bahudesā tamhā kāyā ya atthikāyā ya. 24

santi yataha tena ete asti iti bhananti jinvarāhā yasmāt,

kāyā iva bahudeshāhā tasmāt kāyāhā cha astikāyāhā cha. 24

Meaning:

The word *astikāya* is made up of two words, *asti* and *kāya*. All the six substances exist since eternity therefore Lord Omniscient has called them *asti*. The five substances except for the time, like a body, have multifold spatial units, therefore they are called *kāya*, and when both are joined together they are called *astikāya*.

Asti means that which exists for ever and that which is indestructible. *Kāya* means body.

25. Numbers Spatial Units of Six Substances

द्रव्यो के प्रदेशसंख्या

होति असंखा जीवे धम्माधम्मे अणंत आयासे ।

मुत्ते तिविह पदेसा कालस्सेगो ण तेण सो काओ ॥२५॥

भवन्ति असंख्याः जीवे धर्मोधर्मयोः अनंताः आकाशे ।

मूर्ते त्रिविधाः प्रदेशाः कालस्य एकः न तेन स कायः ॥२५॥

Dravyo ke pradeshsankhyā

honti asankhā jive dhammādhamme anant āyāse,

mutte tiviha padesā kālassego na ten so kāo. 25

bhavanti asankhyāhā jive dharmodharmayoho anantāhā ākāshe,

murtte trividhāhā pradeshāhā kālasya ekaha na tena sa kāyaha. 25

Meaning:

Living being, medium of motion and medium of rest have innumerable (*asankhyāta*). Space has infinite (*ananta*) numbers. Matter has space units of three types; numerable (*sankhyāta*), innumerable and infinite spatial units. The Time substance has only one spatial unit, therefore time is not a multifold or extended entity.

Explanation:

The soul is also called extended entity because it has ability to occupy the entire Universe. The difference between innumerable and infinite is that innumerable has limit while infinite is limitless.

26. Material Atom is an Extended Entity

पुदगलपरमाणु कायावान है

एयपदेसो वि अणू णाणाखंधप्पदेसदो होदि ।

बहुदेसो उवयारा तेण य काओ भणंति सव्वणहु ॥२६॥

एकप्रदेशः अपि अणुः नानास्कन्धप्रदेशतः भवति ।

बहुदेशः उपचारात् तेन च कायः भणन्ति सर्वज्ञाः ॥२६॥

Pudgalaparmānu kāyāvān hei

aeyapadeso vi anu nānākhandhappadesado hodi,

bahudeso uvayārā tena ya kāo bhavanti savvanhu. 26

aeK Pradesh api anuhu nānāskandhpradeshāt Bhavati,

bahudeshaha upachārāt tena cha kāyaha bhananti sarvjñāhā. 26

Meaning:

A material atom is one spatial unit, but because of ability to form clusters (*skandha*) and acquire many spatial units, Lord Omniscient as a rule (*upchāra*) has called it an extended entity.

Explanation:

The ability to form clusters is because their surfaces have quality of being oily (*snigdha*) or dry (*ruksha*). The variety of surfaces which a material atom can have is oily-oily (*snigdha-snigdha*), oily-dry (*snigdha-ruksha*), dry-dry (*ruksha-ruksha*) and dry-oily (*ruksha-snigdha*).

The material atoms from standpoint of etymological mode (*vyanjana paryāya*) are same, but from qualitative mode (*guna paryāya*) they are 200 types. They have five shapes, five tastes, two odors and four touches. $5 \times 5 \times 2 \times 4 = 200$ types

27. Definition of a Spatial Unit

प्रदेश का लक्षण

जावदियं आयासं अविभागीपुग्गलाणुवट्टद्धं ।

तं खु पदेसं जाणे सव्वाणुट्ठाणदाणरिहं ॥२७॥

यावन्मात्रं आकाशं अविभागिपुद्गलाण्ववष्टब्धम् ।

तं खलु प्रदेशं जानीहि सर्वाणुस्थानदानार्हम् ॥२७॥

Pradesh kä lakshana

jävadiyam äyäsam avibhägipugglänuvattaddham,
 tam khu padesam jäne savvānutthānadānariham. 27
 yāvanmātram ākāsham avibhägipudgalānvavashtabdham,
 tam khalu pradesham jānihi sarvānusthānadānārham. 27

Meaning:

The spatial unit is defined as the part of the Universe space occupied by an indivisible material atom. From definitive standpoint it has ability to accommodate all the particles.

Explanation:

Universe space has quality of ability to habitat; therefore in one spatial unit it houses all the other five substances.

The number of living being and matters are infinite-infinite with number of matters being much more than living beings. The medium of motion, rest and Space are one each in number.

The space is one whole substance. From standpoint of housing the six substances it is divided into Universe Space and Trans-Universe Space. The time substances are innumerable.

28. Summation of Part I

According to the teachings of Lord Omniscient, there are six substances in the Universe. These are; soul, matter, space, medium of motion, medium of rest and time. Out of these six substances, soul is with sentience, the other five are non sentience. Matter has form (*murta*), the rest are formless (*amurta*). Except for time substance, other five are extended entities. The space is spread over entire Universe and beyond, rest of substances are present within Universe space. Soul and matter are capable of motion, others are not. Pure soul, pure matter, medium of motion, medium of rest and Space has pure modes. But matter has special ability that its pure form can change into impure form. Soul once evolved into pure form never reverts to impure form. Soul and matter are infinite in numbers, time substance is innumerable while the rest of are one each. There is no increase or decrease in numbers of these substances. They always remain same. In spite of continuous

changes taking place in the substances, the original substances are indestructible and there is no increase in their space units in other words they are permanent (*nitya*) and fixed (*avasthita*).

PART II
Seven Fundamental
Truths

द्वितीय अधिकार

सात तत्व

Sāta Tatva

सात तत्व

29. Reality, the Seven Fundamental Truths

आस्रव आदी पदार्थो का वर्णन

आस्रवबंधणसंवरणिज्जरमोक्खा सपुण्णपावा जे ।

जीवाजीवविसेसा तेवि समासेण पभणामो ॥२८॥

आस्रवबंधनसंवरनिर्जरमोक्षाः सपुण्यपापाः ये ।

जीवाजीवविशेषाः तान् अपि सामासेन प्रभणामः ॥२८॥

Āsrava ādi padārtho kā varnan

āsavabandhanasamvaranijjaramokkhā sapunnapāvā je.

jivājjivavisesā tevi samasen pabhanāmo .28

āsravabandhanasamvaranirjaramokshāhā sapunyapāpāhā ye,

jivājjivavishseshāhā tān api samasen prabhānāmaha. 28

Meaning:

The influx (*āsrava*), bondage (*bandha*), stoppage (*samvara*), shedding (*nirjarā*), liberation (*moksa*), including merit-demerit (*punya-pāpa*) are special categories of living and non living substance which will be briefly described here.

Explanation:

The essence or innate nature of a substance is defined as *tattva* like hotness is nature of fire.

The seven fundamental truths or basic elements are:

1. *Jiva*: Sentient substance
2. *Ajiva*: non sentient substance.
3. *Āsrava*: Influx of karmic particles
4. *Bandha*: Bondage between karmic particles and soul.
5. *Samvara*: Stoppage of karmic particles

6. *Nirjarā*: Shedding of karmic particles

7. *Moksa*: Liberation.

Comments:

Fundamental truths are seven in number in Digamber tradition, because merit (*punya*) and demerit (*pāpa*) are included in bondage, while in Swetāmber tradition, the fundamental truths are nine in number because merit and demerit are also considered separately as part of the fundamental truths. However essence of the fundamental truths is the same in both traditions

30. Psychic and Physical Influx

भावआस्रव व द्रव्यास्रव के लक्षण

आस्रवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ ।

भावासवो जिणुत्तो कम्मासवणं परो होदि ॥२९॥

आस्रवति येन कम्मं परिणामेन आत्मनः सः विज्ञेयः ।

भावास्रवः जिनोक्तः कर्मास्रवणं परः भवति ॥२९॥

Bhāvāsra va dravyāsra ke lakshana

āsra vadi jena kammam parināmenappano sa vinneo,

bāvāsavo jinutto kammāsavanam paro hodi. 29

āsravati yen kamma parināmen ātmanaha saha vigne yaha,

bāvāsravaha jinokttaha karmmāsavanam paraha bhavati. 29

Meaning:

The activity of the soul due to which karmic material flows in it is to be known as psychic influx (*bhāvāsra va*), as told by Lord Omniscient. The inflow of karmic material is known as physical influx (*dravyāsra va*).

Explanation:

Āsra va literally means flowing in or influx. Flowing in of karmic material in the soul is called influx (*āsra va*). The influx is of two types, psychic and physical influx. Psychic influx is the activities of soul and physical influx is the actual inflow of karmic material

into the soul. Thus psychic influx is the cause and the physical influx is the effect.

31. Psychic Influx

भावआस्रवो के नाम व भेद

मिच्छताविरदिपमादजोगक्रोधादओऽथ विण्णेया ।

पण पण पणदस तिय चदु कमसो भेदा दु पुव्वस्स ॥३०॥

मिथ्यात्वाविरतिप्रमादयोगक्रोधादयः अथ विज्ञेयाः ।

पंच पंच पंचदश त्रयः चत्वारः क्रमशः भेदाः तु पूर्वस्य ॥३०॥

Bhäväsravo ke näma va bhed

micchhattävira dipamäda jogakrohäda otha vinneyä,

pan pan panadaha tiya chadu kamaso bheda du purvassa. 30

mithyätväviratipramädayogakrodhädäyaha atha vigne yähä,

panch panch panchdash trayaha chatväraha kramashaha bhedähä tu purvasya. 30

Meaning:

It should be known the subtypes of former, that is, psychic influx are false view (*mithyätva*), vowlessness (*avirati*), carelessness (*pramäda*), psychophysical activities (*yoga*) and passions (*kasäya*). They are five, five, fifteen, three and four kinds respectively in that order.

Explanation:

In short there are five types of psychic influx which are false views, vowlessness, carelessness, psychophysical activities and passions; but when considering at length there are 5 types of false views, 5 types of vowlessness, 15 types of carelessness, 3 types of psychophysical activities and 4 types of passions adding up to 32 sub types.

False views: Total ignorance or perverted views in fundamental truths is defined as false views. False views can be inherent or acquired. Because of false views a person is unable to differentiate

between soul and body. He believes them to be one. Person believes in false preceptor, false deity, false religion and folk-lore. False views are considered to be the worst enemy of spirituality.

There are five types of false views:

- i. Absolutism (*ekānta mithyātva*): Belief in dogmatism of one sidedness and disregard of other point of views.
- ii. Perverse Views (*viparita mithyātva*): Wrong beliefs. Follow false religion, false deity, etc.
- iii. Egalitarianism (*vinaya mithyātva*): Believe in validity of all deities and philosophical views, borne out of reverence for all religions.
- iv. Skeptical views (*sanshaya mithyātva*): Have doubt in beliefs, as to true nature of reality.
- v. Agnosticism (*ajnāna mithyātva*): Disclaim any knowledge of soul etc. Believe in materialism only.

Vowlessness: Does not have desire to practice the vows or not be a person of good character. There are five different types of vowlessness: violence (*himsā*), lying (*asatya*), stealing (*chaurya*), non-celibate (*kushila*) and possession (*parigraha*).

Carelessness: Be negligent, indifferent or disregard. These are 15 different types: to remain engrossed in pleasures of all five senses, to take interest in 4 kinds of non spiritual stories (*vikathā*) regarding the royalty, thievery, women, food etc., related to four types of passions, infatuation (*pranay*) and laziness (*nidrā*).
5+4+4+1+1=15.

Passions: Four types of passions (anger, pride, deceit and greed).

Psychophysical activities: These are three kinds, activities of mind, speech and body.

32. Physical Influx

द्रव्यास्रव का स्वरूप व भेद

णाणावरणादीणं जोगं जं पुगलं समासवदि ।

दव्वासवो स णेओ अणेयभेओ जिणक्खादो ॥३१॥

ज्ञानावरणादीनां योग्यं यत् पुद्गलं समास्रवति ।

द्रव्यास्रवः सः ज्ञेयः अनेकभेदः जिनाख्यातः ॥३१॥

Dravyāsṛva kā swarup va bhed

nānāvaranādinam joggam jam puggalam samāsavadi,

davvāsavo sa neo aneyabheo jinakkhādo. 31

gyānāvaranādinām योग्यं यत् पुद्गलं समास्रवति,

dravyāsṛvaha saha gneyaha anekbhedaha jinākhyātaha. 3

Meaning:

The inflow of matter which causes knowledge obscuring etc., eight Karmas, is known as physical influx as told by Lord Omniscient and is of many varieties.

Explanation:

The karmic particles are all around surrounding the soul. The suitable karmic aggregates are attracted and cling (*dravyāsṛva*) to the soul when suitable environment is created by the activities of the soul (*bhāvāsṛva*). These karmic particles (*karman varganā*) are converted into various types of karmas depending upon the type of activity created by soul.

The physical influx: It is of eight kinds:

i. Knowledge obscuring (*jnāna varaniya*): These have the power to suppress right knowledge which results in ignorance and stupidity. There are five subtypes respectively suppressing the following five kinds of knowledge:

- a. Mind-based (*matijnāna*)
- b. Testimonial (*shrutajnāna*) or scripture based knowledge
- c. Supernatural (*avadhijnāna*) or clairvoyance knowledge
- d. Telepathic (*manoparyāya jnāna*) and
- e. Supreme (*kevalajnāna*).

ii. Perception obscuring (*darshana varaniya*): These karmas have the power to conceal right perception which can lead to blindness,

sleepiness, unconsciousness, etc. There are nine subtypes which obscure or conceal:

- a. Sight perception (*chakshu-darshana*)
- b. Non-sight perception (*achakshu-darshana*)
- c. Supernatural perception (*avadhi-darshana*)
- d. Absolute perception (*keval-darshana*)
- e. Dosing (light sleep) (*nidrā*)
- f. deep sleep (*nidrā-nidrā*)
- g. Sleep while sitting or standing (*prachalā*)
- h. Drooling and moving arms and legs in sleep (*prachalā-prachalā*) and
- i. Sleep walking (*styān-griddhi*).

iii. Feeling producing (*vedaniya karma*): These are producers of either pleasant feelings (*satavedaniya*) or unpleasant feelings (*asatavedaniya*).

iv. Deluding karma (*mohaniya karma*): These have power to produce delusion. Delusion is cause of continuous wandering of soul in the cycle of birth and death. It is the root cause of worldly existence. It prevents the soul from achieving its true nature which is passionless state (*vitārāga*) and spirituality (*ādhyātmikata*). All the other types of karma are under the influence of this karma therefore it is also known as king of the karmas.

Deluding karmas are of two kinds:

- a. Faith deluding (*darshana mohaniya*): These prevent manifestation of the right faith. This may result in false views or perverted views (*mithyātva*), mixed views (*samayak-mithyātva*) or lax right faith (*samyaktva prakṛti*) causing doubts in the mind.
- b. Conduct deluding (*chāritra mohaniya*): These prevent the manifestation of right conduct. There is increased attachment to worldly pleasures, promoting wrong and perverted activities by arousing various kinds of passions in the soul. These are of two kinds.

i. Passion-feeling (*kasäya-vedaniya*): Due to influence of 4 passions which are anger, pride, deceit and greed as well as their intensities which are extremely severe, severe, mild and subtle. The sum total being 16 types and.

ii. Quasi passion-feeling (*nokasäya-vedaniya*): Due to influence of nine kind of quasi passions. The quasi passions have intensity similar to the subtle type of passions that is they are extremely mild. Following are the sub-types of the quasi passions: (1) Laughter (*häsyä*), (2) pleasure (*rati*), (3) displeasure (*arati*), (4) sorrow (*shoka*), (5) fear (*bhaya*), (6) disgust (*juguptsä*), (7) lust for man (*purushaved*), (8) lust for women (*streeved*), and (9) lust for eunuch (*napunshankaved*).

In this way Deluding karma has 28 different types.

v. Age determinant (*äyu karma*): It determines the life span of a living being. There are four types of age determinant karma; lifespan of heavenly being, infernal being, humans and sub humans.

The age is of two types:

a). Irreducible life span (*anpavartaniya*): There is no reduction in life span for any reason. Life span of heavenly beings, infernal beings,

b). Reducible life span (*apavartaniya*): Untimely death, the life span is shortened for some unforeseen reason like committing suicide etc.

The life span of Tirthankar, and living beings residing in realm of happiness (*bhoga bhumi*) does not alter for any reason. In rest the life span of both types is found. It must be remembered that the life span cannot be increased under any circumstances or by any means.

vi. Name determinant (*näma karma*): They determine the type of destiny, sex, and the characteristic features of that destiny. There are 42 sub types of Name determinant karma. These are:

1. Destiny (*gati*): Human, sub human, heavenly and infernal beings. (4)
2. Species (*jāti*): One, two, three, four and five sensed living beings. (5)
3. Bodies (*sharir*): gross, protean, conveyance, fiery and karmic bodies. (5)
4. Organs of the body (*angopāṅg*): head, torso, limbs and so on. (3)
5. Formation of the organs (*nirmān*): Formation of body parts. (1)
6. Cohesion of the parts of body (*sharir-bandhan*): Holding together of the different organs of five types of body. (5)
7. Integration of the body (*sharir-saṅghāt*): Working together of the diverse organs in each of five types of body as one whole personality. (5)
8. Configuration of the body (*saṅsthān*): General shape and symmetry of the body. There are six kinds of configuration: i. symmetrical body (*samachaturasra*), ii. Symmetrical body above the naval area only (*nyagrodh parimandal saṅsthān*), iii. Symmetrical below naval only (*swāti*), iv. Hunchback body (*kubjak*), v. dwarf (*vāman saṅsthān*) and vi. Asymmetrical body (*hundak*). (6)
9. Osseous structure (*samhanana*): The osseous structure determines the strength and stamina of the body. These are six types: i. interlocking of bones on both sides, strengthened with pin and plate, ii. Interlocking of bones on both sides with half pin and half plate or interlocking of bones with pins, iii. Interlocking of bones on both sides, iv. Interlocking bones on one side and pin on the other, v. pin between two bones and vi. Two bones bound by skin, sinews and flesh. (6)
- 10-13. Five kinds of color (*varna*), two kinds of smell (*gandha*), five kinds of taste (*rasa*) and eight kinds of touch (*sparsha*). (20)
14. Creation of new body (*ānupurvya*): The soul travels in the space from one life to the site to occupy the body of next birth (*vigrahagati*). The type of body depends upon the type of destiny of the soul which is of four kinds. (4)
15. Balanced body weights (*agurulaghu*): Not too heavy not too light body weight. (1)
16. *Upghāta*: To suffer from one's own abnormal body parts. (1)

17. *Parghāta*: To possess body parts like claws, horns that can inflict injuries to others. (1)
 18. Respiration (*uchchhavāsa*). (1)
 19. Heat (*ātāpa*): A body that is able to produce heat. (1)
 20. Luster (*udyota*): A body capable of radiating coolness. (1)
 21. Gait or flight (*vihāyogati*): clumsy or graceful. (2)
 22. Extraordinary body (*pratyeka sharir*): One body with one life (1)
 23. Ordinary body (*sādhāran*): One body with many lives like figs etc. (1)
 24. Mobile body (*trus*). (1)
 25. Immobile body (*sthāvar*). (1)
 26. Gross body (*bādar*). (1)
 27. Subtle body (*sukshma*). (1)
 28. Mature body (*pariyāpti*). (1)
 29. Immature body (*apariyāpti*). (1)
 30. Stable body (*sthir*). (1)
 31. Unstable body (*asthir*). (1)
 32. Auspicious body (*shubha*). (1)
 33. Inauspicious body (*ashubh*). (1)
 34. Pleasing body (*subhag*). (1)
 35. Ugly body (*durbhag*). (1)
 36. Sweet voice (*susvara*). (1)
 37. Harsh voice (*dusvara*). (1)
 38. Splendor body (*ādeya*). (1)
 39. Lusterless body (*anādeya*). (1)
 40. Reputable (*yash-kirti*). (1)
 41. Disreputable (*ayash-kirti*). (1)
 42. Lord Omniscient (*Tirthankar*). (1)
- These are 42 types with 93 sub types.

vii. Class determinant (*gotra karma*): They are two kinds which determine the status in an embodied life which can be either high (*uccha*) or low (*niccha*).

viii. Energy restrictor (*virya antarāya*): These affect strength by restricting the release of energy from the soul, causing misery,

poverty, weakness, etc. These are further sub classified into the following five types:

- Prevent giving charity (*dänāntarāya*).
- Prevent profiting from good deeds (*lābhantrāya*).
- Cause weakness (*viryāntarāya*).
- Prevent from limiting the quantity of enjoying or using things that can be used once only (*bhogāntarāya*) like food water etc.
- Prevent from limiting the quantity of enjoying or using things that can be used repeatedly (*upbhogāntarāya*) like clothes etc.

This way there are 148 types and sub types of all eight karmas. Knowledge obscuring are 5, perception obscuring are 9, feeling producing 2, bliss obscuring 28, age determinant 4, name determinant 93, class determinant 2 and energy restrictor 5 which makes total of 148.

33. Psychic and Physical Bondage

भावबंध व द्रव्यबंध का लक्षण

बज्झदि कम्मं जेण दु चेदणभावेण भावबंधो सो ।

कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ॥३२॥

बध्यते कर्म येन तु चेतनभावेन भावबन्धः सः ।

कर्मात्मप्रदेशानाम् अन्योन्यप्रवेशनम् इतरः ॥३२॥

Bhāvabhandh va dravyabandh kā lakshana

bajjhadi kammam jena du chedanabhāvena bhāvabandho so,

kammādapadesānam anṇoṇṇapavesanam idaro. 32

badhyate karma yen tu chetanabhāvena bhāvabandhaha saha,

karmātmapradesānām anyonyapraveshanam itaraha. 32

Meaning:

The psychophysical activities of the soul by which the karmas are bound is called psychic bondage (*bhāva bandha*), while the binding of the karmic particles with the space units of the soul is called physical bondage (*dravya bandha*).

Explanation:

False views (*mithyätva*) , vowlessness (*aviratti*), carelessness (*pramāda*), passions (*kasāya*) and psychophysical (*yoga*) activities are the cause of psychic bonds. The process of binding between the soul and the karmic particles is called physical bond.

Even though the karmic material binds with the space units of the soul, the karmic material and soul does not become one. The bondage is not permanent. By pious activities the soul can free itself from the karmic particles.

Influx is the incidental cause of karmic bondage. The influx and bondage happen simultaneously there is no time difference between their occurrences.

34. Aspects of Physical Bondage

बंधके चार भेद व उनके कारण

पयडिट्ठिदिअणुभागप्पदेसभेदा दु चदुविधो बंधो ।

जोगा पयडिपदेसा ठिदिअणुभागा कसायदो होंति ॥३३॥

प्रकृतिस्थित्यनुभागप्रदेशभेदात् तु चतुर्विधः बन्धः ।

योगात् प्रकृतिप्रदेशौ स्थित्यनुभागौ कषायतः भवन्ति ॥३३॥

Bandhke char bhed va unke karan

payaditthidianubhāgappadesabhedā du chadavidho bandho,

jogā payadipadesā thidianubhāgā kasāyado honti. 33

praktisthityanubhāgapradeshabhedāt tu chaturvidhaha bandhaha,

yogāt praktipradeshau sthityanubhāgau kashāyataha bhavanti. 33

Meaning:

With respect to disposition (*prakṛti*), duration (*sthiti*), intensity (*anubhāg*) and mass (*pradesh*), physical bondage is of four kinds. The disposition and mass are due to psychophysical activities and duration and intensity are due to passions.

Explanation:

i. Disposition: This results in eight types of bondages knowledge obscuring etc. karmas.

ii. Duration: This is the period of time from the moment of binding of karma until it falls away after its fruition.

iii. Intensity: This is the varying degree of power or strength of fruition of karma. The effects of fruition can be strong, moderate or weak depending upon the state of the soul at the time of ripening or maturing of the karma.

iv. Mass: This refers to the quantity of karmic particles absorbed by the soul.

35. Psychic and Physical Restraint

भावसंवर और द्रव्यसंवर का लक्षण

चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेऊ ।

सो भावसंवरो खलु दव्वास्सवरोहणे अण्णो ॥३४॥

चेतनपरिणामः यः कर्मणः आस्रवनिरोधने हेतुः ।

सः भावसंवरः खलु द्रव्यास्रवरोधने अन्यः ॥३४॥

Bhāvasamvara aur dravyasamvar kā lakhsan

chedanaparināmo jo kammassāsavanirohane heu,

so bhāvasamvarō khalu davvāssavarōhne anno. 34

chetanaparināmaha yaha karmanaha āsravanirodhane hetuhu,

saha bhāvasamvaraha khalu dravyāsravarōdhane anyaha. 34

Meaning:

That pure disposition of soul which is the cause in stopping the influx of karmic particles is psychic restraint (*bhāva samvara*) while the stoppage of influx of karmic particles is physical restraint (*dravya samvara*).

Explanation:

Disengagement of mind from worldly actions (activities which cause the influx) is defined as psychic restraint while physical restraint is cessation of karmic inflow because of the mental detachment.

36. The Types of Psychic Restraint

भावसंवर के भेद

वदसमिदीगुत्तीओ धम्माणुपिहा परीसहजओ य ।

चारित्तं बहुभेयं गायव्वा भावसंवरविसेसा ॥३५॥

व्रतसमितिगुप्तयः धर्मानुप्रेक्षाः परीषहजयश्च ।

चारित्रं बहुभेदं ज्ञातव्याः भावसंवरविशेषाः ॥३५॥

Bhāvasamvara ke bheda

vadasamidiguttio dhammānupihā parisahajao ya,
chārittam bahubheyam nāyavvā bhāvasamvaravisesā. 35
vratasamitiguptayaha dharmānuprekshāhā parishahajayashcha,
chāritram bahubedam gyātavyāhā bhāvasamvaravisheshāhā. 35

Meaning:

It should be known that, vows (*vrata*), vigilance (*samiti*), self-control (*gupti*), morality (*dharma*), reflection (*anuprekshā*), conquering hardships (*parishaha*) and right conduct (*chāritra*), are many types of psychic restraints.

Explanation:

There are seven principal causes of psychic restraint:

A. Five vows (*vrata*): nonviolence, truthfulness, non-stealing, celibacy and non-possession.

1. Nonviolence (*Prānatipāta Viramana*): Nonviolence, in thoughts, words, and deeds
2. Truthfulness (*Mrushāvāda Viramana*): Always speak truth.

3. Non-stealing (*Adattädāna Viramana*): Take only those things, which are duly given
4. Celibacy (*Maithuna Viramana*): Observe celibacy.
5. Non-possessiveness (*Parigraha Viramana*): Possess only bare necessities.

B. The path of five-fold vigilance (*samiti*): These are carefulness; in walking (*iryā samiti*), in talking (*bhāshā samiti*), in eating (*eshnā samiti*), in placing down any objects (*ādānnikshepan samiti*) and in disposal of bodily wastes (*pratishthāpnā samiti*).

C. The path of three-fold self-control (*gupti*): This includes refraining from the harmful activities of mind (*mano gupti*), speech (*vachan gupti*) and body (*kāya gupti*).

D. Righteousness (*dharma*): This includes observance of ten supreme virtues (*dash uttam dharma*). These are supreme forgiveness (*uttam kshamā*), supreme humility (*uttam mārḍava*), supreme straight-forwardness (*uttam ārjava*), supreme contentment (*uttam shauch*), supreme truthfulness (*uttam satya*), supreme self-control (*uttam samyam*), supreme austerity (*uttam tapa*), supreme renunciation (*uttam tyāga*), supreme detachment (*uttam akinchanya*) and supreme chastity (*uttam brahmacharya*).

E. Twelve-fold reflections (*anuprekshā*): These are the twelve themes of meditations (*bāra bhāvanā*) which are; transitoriness (*anitya*), helplessness state of non-refuge (*asharana*), mundane existence (*samsār*), loneliness (*ekatva*), separateness (*anyatva*), impurity (*ashuchi*), influx (*āsrava*), restraint (*samvara*), annihilation (*nirjarā*), the Universe (*loka*), rarity of enlightenment (*bodhidurlabha*) and the lucid exposition of doctrines (*dharma*).

F. Conquering hardship (*parishaha*): To conquer 22 different types of hardships, these are: hunger (*kshudhā*), thirst (*trshā*), cold (*shīta*), heat (*ushana*), insect bites (*danshamashaka*), nudity (*nāgnya*), boredom (*arati*), women (*stri*), travel (*charyā*), seat and posture for practicing austerities (*nishadhyā*), sleeping place (*shayā*), indignation for reproach (*ākrosha*), injury caused by

others (*vadha*), seeking alms (*yāchanā*), lack of gain (*alābha*), physical ailments (*roga*), touch of thorny things (*trunaspārsha*), filth (*mala*), honor and reward (*satkāra-purushkāra*), learning (*prajñā*), absence of knowledge (*ajñāna*) and loss of faith (*adarshana*).

G. Right Conduct (*samyak chāritra*). The five stages of right conduct which represent the gradual progress in the practice of self restraint are:

- i. Equanimity (*sāmāyika*): To keep evenness and calmness during all the calamities, to show friendliness towards all the living beings. Purpose of *sāmāyika* is to cultivate goodwill, equality and tranquility towards all.
- ii. Atonement cum ordination (*chhedopasthāpanā*): *Chheda* means to cut. It is process of demoting of a Jaina clergy on violation of any rules of their order and re-installing the rank after the clergy has repented.
- iii. Purificatory course (*parihāra vishudhi*): To atone for and to abstain from violence concerned with all living beings, mobile and immobile.
- iv. Complete restraint with subtle greed (*shukshma sāmparāya*): All types of passions are eliminated except the most subtle forms of greed.
- v. Perfect conduct (*yathākhyāta*): The conduct free from all the passions. Which is also called passionless conduct (*vitrāg chāritra*).

37. Elimination

निर्जरा का लक्षण व उसके भेद

जहकालेण तवेण य भुत्तरसं कम्मपुग्गलं जेण ।

भावेण सडदि जेया तस्सडणं चेदि णिज्जरा दुविहा ॥३६॥

यथाकालेन तपसा च भुत्तरसं कर्मपुद्गलं येन ।

भावेन सडति ज्ञेया तत्सडनं चेति निर्जरा द्विविधा ॥३६॥

Nirjara kä lakshana va uske bhed

jahakälēna tavena ya bhuttarasam kammappuggalam jēna,
bhāven sadadi neyā tassadanam chedi nijjarā duvihā. 36
yathākälēna tapsā cha bhukttarasam karmappudgalam yēna,
bhāvena sadati gneyā tatsadanam cheti nirjarā dwividhā. 36

Meaning:

It should be known that the process of elimination (*nirjarā*) of material karmas is of two types, psychic elimination (*bhāva nirjarā*) and physical elimination (*dravya nirjarā*). The disposition of the soul by which the material karma wears off at the time of ripening after the fruition and destruction by austerity is known as psychic elimination while actual destruction of the material karma is known as physical elimination.

Explanation:

Process of psychic elimination is of two types:

- Inert (*savipāka*): Wearing off the karma materials when the fruition is manifested at the time of ripening. This goes on all the time as the ripened karma matters after manifesting the fruition fall off automatically. This does not lead to liberation as attachment and aversion are still present and the new karmas go on attaching to the soul.
- Active (*avipāka*): Active elimination is defined as process by which the old karmic forces are destroyed before they can exercise their full effects. This can be achieved by practicing severe penances or austerities (*tapa*), these are of two types.

External austerities: There are six kinds of external austerities: fasting (*anashana*), eating less than actual needs (*avamaudarya*), taking secret vows which no one else should know (*vrittiparisamkhyāna*), dietetic restrictions (*rasaparityāga*), sleeping position restrictions (*vivkta shayyāsana*) and self-mortification (*kāya klesha*).

Internal austerities: There are six kinds of internal austerities: expiation or confession (*prāyashchitta*), reverence (*vinaya*),

service (*vaiyyä-vrata*), scriptural study (*swädhyäya*), renunciation (*vyutsurga*) and meditation (*dhyäna*).

i. Expiation or confession: To atone for the transgression is confession. There are nine kinds of confessions: confessing transgressions (*älochanä*), repenting past misdeeds (*pratikramana*), combined confession and repentance (*tadubhaya*), careful inspection of the articles received (*viveka*), abandoning unfit articles (*vyutsurga*), austerity (*tapa*), lowering of ascetic seniority (*chheda*), segregation from the order (*parihära*) and re-ordination (*upasthäpanä*).

ii. Reverence: Deep respect is reverence. There are four kinds of reverence: learning (*jnäna*), right faith (*darshana*), good conduct (*chäritra*) and respect to senior ascetics (*upchära*).

iii. Service: To help the ascetics and other needy people. There are ten kinds of services: to leader of the order (*ächärya*), to preceptor (*upädhyäya*), to ascetic (*tapasvi*), to student (*shaikshak*), to sick (*gläna*), to congregation of elder monks (*gana*), to congregation of disciples (*kula*), to order of monks (*sangha*), to monks (*sädhu*) and to popular learned monks (*manojnä*).

iv. Scriptural study: There are five types of scriptural study: reading (*vächanä*), questioning (*pruchhanä*), reflection (*anuprekshä*), correct recitation of the text (*ämnäya*) and preaching (*dharmopadesha*).

v. Renunciation. It means abandoning the external articles and internal passions.

vi. Meditation: To concentration of thought on a single object is meditation. There are four kinds of meditation: mournful (*ärta dhyäna*), wrathful (*raudra dhyäna*), virtuous (*dharma dhyäna*) and pure (*shukala dhyäna*).

38. Liberation

मोक्ष के भेद व लक्षण

सव्वस्स कम्मणो जो खयहेदू अप्पणो हु परिणामो ।

णेओ स भावमोक्खो दव्वविमोक्खो य कम्मपुधभावो ॥३७॥

सर्वस्य कर्मणः यः क्षयहेतुः आत्मनः हि परिणामः ।

ज्ञेयः सः भावमोक्षः द्रव्यविमोक्षः च कर्मपृथग्भावः ॥३७॥

Moksa ke bhed va lakshana

savvassa kammano jo khayahedu appano hu parināmo,
neo sa bhāvamokkho davayavimokkho ya kammapudhabhāvo. 37
sarvasya karmanaha yaha kshayahetuhu ātmanaha hi parimānaha,
gneyaha saha bhāvamoksaha dravyavimoksaha cha
karmapruthagbhāva. 37

Meaning:

It should be known that which is the cause of elimination of all the karmas from the soul is psychic liberation (*bhāva moksa*) and actual separation of the karmas from the soul is physical liberation (*dravya moksa*).

Explanation:

A person who practices self-control, self-discipline and self-mortification will attain the state of perfect conduct (*nishchaya chāritra*). He has thus annihilated all his four destructive karmas and regains the state of omniscience (*kevali*). When his life span comes to an end, the rest of the four non-destructive karmas are destroyed and the soul becomes free. Such a soul is called Siddhātman and resides in the highest abode, the Zenith (*siddhashillā*) of the Universe forever.

The destruction of four destructive karmas with manifestation of infinite perception, knowledge, bliss and energy thus attaining the state of Omniscient is also known as psychic elimination.

According to Jaina scriptures not all the living beings achieve liberation. Only emancipationist souls (*bhavyätmä*) those who have qualities of achieving right faith, knowledge and conduct are worthy (*bhavya*) of attaining liberation.

Comment: The passions are the main cause of transmigration. Once one frees oneself from them, one automatically frees oneself from the entire karmic cycle and attains liberation.

39. Virtue and Sin

पुण्य और पाप का निरूपण

सुहअसुहभावजुत्ता पुण्णं पावं हवंति खलु जीवा ।

सादं सुहाड णामं गोदं पुण्णं पराणि पावं च ॥३८॥

शुभाशुभभावयुक्ताः पुण्यं पापं भवन्ति खलु जीवाः

सातं शुभायुः नाम गोत्रं पुण्यं पराणि पापं च ॥३८॥

Punya aur päpa kä nirupana

suhasubhabhävavajuttä punnam pävam havanti khalu jivä,
sädam suhäu namam godam punnam paräni pävam cha,
shubhäshubhabhävayukttähä punyam päpam bhavanti khalu jivähä,
sätam shubhayuhu näm gotram punayam paräni päpam cha. 38

Meaning:

A living being with auspicious nature (*shubha bhäva*) is virtuous (*punyarup*) and one with inauspicious nature (*ashubh bhäva*) is a sinner (*päparup*). Pleasant feelings, auspicious life span, auspicious name, and auspicious class are beneficial while the opposite are harmful.

Explanation:

Virtues are of two kinds: psychic virtuousness (*bhäva punya*) and physical virtuousness (*dravya punya*).

Psychic virtuousness: This is defined as all the good activities such as, show compassion, give donations, to pay respects to elders, teachers, to render services to needy etc.

Physical virtuousness: This is defined as the beneficial karmic bonds, which are: pleasant feelings, human, sub humans, celestial life span, five sensed living beings, five types of bodies, three types organs of human, sub humans celestial beings, (*angopāṅg*), auspicious configuration/symmetrical body (*samachaturasra*), so on and so forth. strong bone-joints (*vajra-vrishabh-nārācha sāhunan*), auspicious color, smell, taste and touch (*prashasta varna, gandha, rasa, spursh*), propulsion to realms of humans and celestial beings (*manushya-deva-gatyānupurvyā*), balanced body weights (*agurulaghu*), bellicosity (*parghāta*), respiration (*uchchhavāsa*), graceful gait or flight (*prashasta vihāyogati*), mobile (*trus*), gross (*bādar*), developed (*pariyāpta*), individual body (*pratyeka sharir*), pleasing appearance (*subhag*), auspicious (*shubha*), sweet voice (*susvara*), stable (*sthir*), respectable (*ādeya*), reputable (*yash-kirti*), auspicious formation of organs (*nirmān*) and Lord Omniscient (*tirthankar*).

When various types and sub types of 5 kinds of cohesion (*sharir-bandhan*) and 5 kinds of integration (*sharir-sanghāt*) of five types of body with touch, taste, smell and color are taken into account the total number of physical virtuousness are 68 types.

Sins are also of two kinds: psychic sinfulness (*bhāva pāpa*) and physical sinfulness (*dravya pāpa*).

Psychic Sinfulness is defined as all the bad and harmful activities.

Physical sinfulness is defined as the harmful karmic bondage. There are 100 kind of harmful karmic bondage.

5 kinds of knowledge obscuring, 9 kinds of perception obscuring, 28 kinds of deluding, 5 kinds of energy restrictor, 2 kinds of destiny (*gati*) sub human, and infernal beings, 4 kinds of species (*jāti*), one, two, three, four sensed, 5 kinds of configuration of the body (*sansthan*), 5 kinds of bone-joints (*sāhunan*), ugly color, smell, taste, touch, 2 kinds of propulsion of (*ānupurvyā*) sub human and infernal, to suffer from ones' own abnormal body parts (*upghāta*), clumsy gait or flight (*aprashasta-vihāyogati*), immobile (*sthāvar*), subtle (*sukshma*), immature (*apariyāpti*),

ordinary body (*sādhāran*), unstable (*asthir*), inauspicious (*ashubh*), harsh voice (*dusvara*), disrespectful (*anādeya*) disreputable (*ayash-kirti*), life span of hell (*narkāyu*), unpleasant feelings (*asātā vedaniya*), and lower class (*nich gotra*). These are 84 however with types and subtypes of touch, taste, smell etc. the number of physical harmful bondage come to 100 kinds.

Actions (kriyās):

In Jaina philosophy, actions are classified not just bad or good type, but are defined in much more detail. These are as follows:

1. Selfless good deeds with beneficial effects (*punyānu bandhi punya*). These are the noble activities making life happy and righteous.
2. Good deeds with selfish motives (*pāpānu bandhi punya*)
3. Bad deeds with good intentions (*punyānu bandhi pāpa*), they cause beneficial effects.
4. Bad deeds with bad intentions (*pāpānu bandhi pāpa*), the worst kind of actions with the most detrimental effects.

"For every cause there is an effect, for every action there is a reaction."

PART III
Path of Liberation

तृतीय अधिकार

मोक्षमार्ग

Moksamärg

मोक्षमार्ग

40. Path of Liberation

मोक्षमार्ग का दो प्रकारका निरूपण

सम्महंसण णाणं चरणं मोक्खस्स कारणं जाणे ।

ववहारा णिच्चयदो तत्तियमइओ णिओ अप्पा ॥३९॥

सम्यग्दर्शनं ज्ञानं चरणं मोक्षस्य कारणं जानीहि ।

व्यवहारात् निश्चयतः तत्रिकमयः निजः आत्मा ॥३९॥

Moksamärg kä do prakärkä nirupan

sammadanasana nänam charanam mokkhassa käranam jäne,

vavahära nicchayado tattiyamaio nio appä, 39

samayagdarshanam jyänam charanam moksasya käranam janihi,

vyavahärat nishchayataha tattrikamayaha nijaha ätmä. 39

Meaning:

From conventional view point know that, right faith (*samyak darshana*), right knowledge (*samyak jnäna*) and right conduct (*samyak chäritra*) are the cause of liberation (*moksa*). While from definitive view point, the soul endowed with right faith, right knowledge and right conduct is the cause of liberation.

Explanation:

Every living being strives for lasting bliss. Liberation is achieved when a soul frees itself from all the eight karmas. The path of liberation is of two kinds.

From conventional point of view, right faith, knowledge and conduct are the cause of liberation. From definitive point of view soul that has achieved the right faith, knowledge and conduct is cause of liberation.

41. Transcendental Path of Liberation

निश्चयमोक्षमार्ग का विशेष कथन

रयणत्तयं ण वट्टइ अप्पाणं मुयत्तु अण्णदवियम्हि ।

तम्हा तत्तियमइओ होदि हु मोक्खस्स कारणं आदा ॥४०॥

रत्नत्रयं न वर्त्तते आत्मानं मुक्त्वा अन्यद्रव्ये ।

तस्मात् तत्रितयमयः भवति खलु मोक्षस्य कारणं आत्मा ॥४०॥

Nishchaya moksamärg kä vishesh kathan

rayanattayam na vattai appänam muyattu annadaviyamhi,

tamhä tattiyamaio hodi hu mokkhassa käranam ädä,

ratnatrayam na varttate ätmänam muktvä anyadravye,

tasmät tattritayamayah bhavati khalu moksasya käranam ätmä.

40

Meaning:

The three spiritual jewels (*ratnatraya*) only exist in a soul and not in any other substance; therefore, soul endowed with the three spiritual jewels is the cause of liberation.

Explanation:

Right faith, right knowledge and right conduct are known as three spiritual jewels. Only in Jaina religion all the three spiritual jewels play equal role in attainment of liberation. It is not possible to achieve liberation with either one or two of these attributes only all the three attributes have to be present at the same time. Hence a living being must strive to achieve all the three spiritual jewels.

42. Right Faith

सम्यग्दर्शन का स्वरूप

जीवादीसद्दहणं सम्मत्तं रूवमप्पणो तं तु ।

दुरभिणिवेसविमुक्कं णाणं सम्मं खु होदि सदि जम्हि ॥४१॥

जीवादिश्रद्धानं सम्यक्त्वं रूपं आत्मनः तत् तु ।

दुरभिनिवेशविमुक्तं ज्ञानं सम्यक् खलु भवति सति यस्मिन् ॥४१॥

Samyagdarshana kā swarup

jivadisadhanam sammattam ruvamappano tam tu,
durabhinivesavimukkam nānam sammam khu hodi sadi jamhi. 41
jivādishradhānam samyaktvam rupam ātmanaha tat tu,
durabhiniveshavimukttam gyānam samyak khalu bhavati sati
yasmin. 41

Meaning:

Firmly believing in living being etc., seven categories of truth is the right faith. It is an innate nature of the soul. On acquiring the right faith, the knowledge becomes the right knowledge which is free from any doubts, errors and uncertainties.

Explanation:

Right faith is the primary foundation of practicing a true religion (*dharma*). Without right faith there is no right knowledge or right conduct. That is why right faith is said to be the first step in the pursuit of liberation.

Varieties of Right faith:

Right faith is described from various aspects in the scriptures:

(A) From the stand point of origination:

- i. Spontaneously arising or direct Right faith (*nisargaja samyag darshana*)
- ii. Acquired through learning or indirect Right faith (*adhigamanaj samyag darshana*)

(B) From the standpoint of presence or absence of Attachment:

- iii. Right faith with attachments (*sarāga samyag darshana*)
- iv. Right faith devoid of attachments (*vitrāg samyag darshana*)

(C) From the stand point of logics (*naya*)

- v. Practical Right faith (*vyavahāra samyag darshana*) and
- vi. Absolute Right Faith (*nishchaya samyag darshana*).

Tranquility (*prashama*), strong detachment from worldly things (*samavega*), compassion (*anukampā*) and believe in existence of

soul, karma, transmigration etc. are the main characteristics present in a person with practical right faith.

Acquisition of Right faith: To achieve right faith is a path full of spiritual hardships. Only five sensed rational being of fully developed body with auspicious psychic colors has an ability to acquire the right faith. Certain attainments (*labdhi*) are necessary to kindle the light of first awakening into the soul.

Attainments (*labdhi*): There are five types of attainments:

- a. *Kshayopashama labdhi*. b. *Vishudhi labdhi*. c. *Deshnā labdhi*.
d. *Prāyogya labdhi* and. e. *Karana labdhi*.

Process of attainments: The influence of the karmic forces on a bonded soul is never constant; it fluctuates all the time, sometimes very strong and sometimes very weak. During the time when the power of karmic forces is at its weakest, if a person experiences an extraordinary event like death or separation from a loved one or learns about the lives of the *Tirthankaras*, the special quality acts as a trigger mechanism. The soul is energized and gains strength. With this strength, it is able to suppress and destroy (*kshayopasā labdhi*) the influence of certain obscuring karmas. There is a sense of awakening and a sudden urge to learn about the inner-self.

The awakened soul, because it is stronger, is able to suppress the influence of karmas more and more. This further purifies the soul and makes it stronger and stronger and is able to attain (*vishudhi labdhi*) the pure and peaceful state. There is resurgence in religious beliefs, attitude is changed, it is free from disgust and delusion disappears. The person develops a positive attitude towards life and is not concerned at all about the materialistic future.

The person engages in doing unselfish acts and good deeds which further purifies the soul and is ready to comprehend and receive the teaching of *Tirthankaras* from a learned monk or a scholar. This is state of instruction (*deshnā labdhi*). Having reached to the level of insight and purity by attainment of instruction, the soul is able to generate unprecedented surge of energy with a result large masses of karmas are reduced like ice melting before a flame. This

karmic reduction is called intended attainment (*prāyogya labdhi*) of right faith.

Any living being worthy (*bhavya*) or unworthy (*abhavya*) of liberation can attain up to this stage. However actual attainment of right faith is possible only by souls worthy of liberation (*bhavya*).

The soul develops ineradicable tendency towards spiritual growth. This attainment is called *karan labdhi* and is divided into several steps. The initial high state of purity reached is known as *adhaha labdhi*. When the duration (*sthiti ghat*) and intensity (*anubhāga ghat*) of bounded karmas are reduced further the higher state of purity is reached called *apurva karan*. Finally the bliss obscuring karmas are totally suppressed for brief period of time by means of an advanced state of purity called *anivritti karan* and the right faith is attained.

Eight limbs of Right faith (*ātha anga*): Just as a person has to have two legs, two arms, hips, back, chest and head all eight parts to be able to successfully perform a task, similarly there are eight limbs of right faith which have to be cultivated and practiced to perfection to successfully climb the spiritual ladder. These are:

a. *Nishankita*: Freedom from doubts that is to accept teachings of *Jina* without any doubts or reservations. Not to have any doubt in the words of *Jina*.

b. *Nikānkshita*: Freedom from anticipation. Not to entertain any desire regarding the future worldly pursuits. To remain free of any wish to be reborn as a highly ranked person or as a heavenly god and not to put faith in other religions.

c. *Nirvichikitsā*: Freedom from disgust. Not to feel revulsion at the sight of human sickness, insanity or ugliness. Not to loath at monks and nuns for their unclean and untidy appearance.

d. *Amudhadrsti*: Freedom from delusive notions. Not to worship gods of other religions, not to believe in false teachers, not to believe in superstitions. Not to get impressed by pompousness, spells and charms of an unfaithful.

e. *Upaguhana*: To protect that is to cover up shortcomings of a fellow coreligionist from public rather than expose and shame the person. This does not mean that faults are to be overlooked, but

simply that the order is to be maintained and self-improvement encouraged. Genuinely praise and support a person with right faith
 f. *Sthitikaran*: Promote stability. Make others more secure in their religious convictions when they are severely shaken. To bring stability in religious practices of the people whose faith is shaken. To look after the welfare of the coreligionists.

g. *Vätsalya*: Selfless affection that is to serve the monks especially when they are sick. And

h. *Prabhāvanā*: Illumination. Take part in activities to promote religion by building temples, distributing the religious books, promoting religious discourses to spread the holy law of Jina and to perform pious activities to attract the people of other faiths.

These are the eight fold practices of right faith. The first four indicate absence of certain views and tendencies from an individual while the remaining four indicate presence of new attitudes of social nature.

Eight attributes of Right faith (*ātha guna*): These are the eight attributes of the right faith which indicate the spiritual level of a person.

1. Extreme agitation (*samaveg*): An inner turmoil which is expressed in a form of deep love for the religious people, deep attachment to the religion.

2. Disgust (*nirveg/nirved*): Absence of worldly desires. There is strong feeling of disenchantment with worldly things and some desire for renunciation.

3. Self-reproach (*ātma-ninda*): To critically look at the mistakes may have been committed by one-self, reproach and contemplate to correct them.

4. Reprehend (*ātma-grahā*): To confess and ask for forgiveness in front of a spiritual teacher (*guru*) for all the forbidden things one may have done and all the duties that one may have not performed, all the violations of the twelve vows, all the offences against right faith, knowledge and conduct, all evils as a result of possessions, all actions motivated by passions and hate, partiality for false creeds and dissemination of false dogmas, and all wrong done in course of daily business or household duties.

Gu means darkness *ru* means to remove. The one who removes darkness of ignorance is Guru.

5. Control (*upasham*): To keep control over passions.

6. Worship (*bhakti*): To respect and worship the five supreme beings (*Pancha Parmeshthi*).

7. Faith (*üstikyā*): To have unconditional faith in teachings of *Jina*.
And

8. Compassion (*anukampā*): To show mercy and love to all the living beings.

43. Right Knowledge

सम्यग्ज्ञान का स्वरूप

संसयविमोहविभ्रमविवर्जितं अप्परस्वरूपम् ।

गहणं सम्मणाणं सायारमण्यभेयं च ॥४२॥

संशयविमोहविभ्रमविवर्जितं आत्मपरस्वरूपस्य ।

ग्रहणं सम्यक्ज्ञानं साकारं अनेकभेदं च ॥४२॥

Samayag jñāna kā swarup

sansayavimohavibbhamavivajjiyam apparasaruvassa,
gahanam sammamanānam sāyāramaneyabheyam cha. 42
sanshayavimohavibhramavivarjitam ātmaparaswarupasya,
grahanam samaykgyānam sākāram anekabhedam cha. 42

Meaning:

To understand or to know self and others that is free from doubt (*samshay*), uncertainty (*anadhyavasāya*) and falsehood (*viparyaya*) is the right knowledge, which is of many kinds.

Explanation:

The right knowledge should be free from doubt, falsehood and inconclusiveness. *Samshay* means when an object is not identified definitely, and there is some doubt about its true identity. *Viparyaya* means an object is identified falsely e.g., when one is unable to differentiate whether certain object is a pearl or silver, as

both of them have same color that is *samshay* while to identify rope for a snake is *viparyaya*. *Anadhyavasāya* means when objects cannot be determined with certainty, like when a person is walking, he cannot say exactly what is under his feet as there are many things he steps on.

Right knowledge is classified in five basic types:

- a. Mind-based or Sensory knowledge (*matijnāna*).
- b. Scriptural knowledge (*shrutajnāna*).
- c. Clairvoyance (*avadhijnāna*).
- d. Telepathic (*manoparyāya*) and.
- e. Omniscience (*kevalajnāna*).

However except for the omniscience, all the other types have many subtypes that is why the author of this treatise says that the right knowledge is of many kinds.

Eight limbs of Right knowledge:

Like right faith right knowledge also has eight limbs which have to be cultivated and practiced to perfection to successfully climb the spiritual ladder. These are:

1. *Shabdāchāra*: to pronounce the verses clearly (*vyājanāchāra*).
2. *Arthāchāra*: to reflect both on verses and meaning.
3. *Tadubhayāchāra*: to interpret the verses accurately
4. *Kālāchāra*: To study scripture at right time (*jnānāchāra*)
5. *Vinayāchāra*: to study the scripture with respect.
6. *Upādhanāchāra*: to make efforts to study the scriptures and to contemplate again and again on the verses and their meanings.
7. *Bahumānāchāra*: to greatly respect wise, preceptors and the scriptures.
8. *Aninhavanāchāra*: not to conceal identity of the spiritual preceptor.

These are the eight fold practice of right knowledge.

44. Perception

दर्शनोपयोग का स्वरूप

जं सामणं गहणं भावाणं णेव कट्टुमायारं ।

अविसेसिदूण अट्ठे दंसणमिदि भण्णए समये ॥४३॥

यत् सामान्यं ग्रहणं भावानां नैव कृत्वा आकारम् ।
अविशेषयित्वा अर्थान् दर्शनं इति भण्यते समये ॥४३॥

Darshanopayog kä swarup

jam sämännam gahanam bhävänam neva kattumäyaram,
avisesiduna atthe dansanamidi bhannae samaye. 43
yat sämänyam grahanam bhävänäm neiva kritvä äkaram,
avisheshyitvä arthän darshanam iti bhanyate samaye. 43

Meaning:

Perception (*darshana upayog*) is defined in scripture, as the general observation of an object without recognizing any distinguishing or differentiating characteristics of that object.

Explanation:

Every object has two types of characteristics.

a. Common (*sämänya*) and. b. Special (*visheshä*).

Recognition of the common characteristics is the perception (*darshana*) and recognition special characteristic of an object is defined as the knowledge (*jnäna*).

45. The Law of Acquisition of Perception and Knowledge:

दर्शन और ज्ञानकी उत्पत्ति का नियम

दंसणपुव्वं णाणं छदमत्थाणं ण दुण्णि उवओगा ।

जुगवं जम्हा केवलिणाहे जुगवं तु ते दोवि ॥४४॥

दर्शनपूर्व्वं ज्ञानं छद्मस्थानाम् न द्वौ उपयोगौ ।

युगपत् यस्मात् केवलिनाथे युगपत् तु तौ द्वौ अपि ॥४४॥

Darshana aur gyänki utpatti kä niyam

dansanapuvvam nänam chhadamatthänam na dunni uvaogä,
jugavam jamhä kevalinähe jugavam tu te dovi. 44
darshanapurvvam gyänam chhadmasthänäm na dvau upayogau,
yugpat yasmät kevalinäthe yugpat tu tau dvau api. 44

Meaning:

In a non-omniscient (*chhadmastha*) the knowledge is preceded by perception and not simultaneously. While in an Omniscient both knowledge and perception manifest simultaneously.

Explanation:

The consciousness (*upayog*) manifests in two ways perception (*darshana*) and understating (*jnāna*). In a lay person the perception which is cognitive or faculty of knowing is expressed followed by understanding or comprehensiveness which is a thought process. While in an omniscient both these are manifested at the same time. See the verse #4 page #7 for details.

46. Practical Right Conduct

व्यवहार चारित्रका स्वरूप

असुहादो विणिविती सुहेपविती य जाण चारित्तं ।

वदसमिदिगुत्तिरूवं ववहारणया दु जिणभणियं ॥४५॥

अशुभात् विनिवृत्तिः शुभे प्रवृत्तिः च जानीहि चारित्रम् ।

व्रतसमितिगुप्तिरूपं व्यवहारणयात् तु जिनभणितम् ॥४५॥

Vyavahār charitrakā swarup

asuhādo vinivitti suhepavitti ya jān chārittam,

vadasamidiguttiruvam vavahāranayā du jinabhaniyam. 45

ashubhāt vinivrittihi shubhe pravrittihi cha jānihi chāritram,

vratsamitiguptirupam vyavahāranayāt tu jinabhanitam. 45

Meaning:

From practical standpoint, refraining from harmful activities and engaging in virtuous activities as said by the Victorious one is the right conduct (*samyak chāritra*). It consists of vows, regulations and restraints.

Explanation:

From practical standpoint the right conduct is to refrain from the harmful activities and to engage in beneficial activities. That is to

engage in practice of fivefold vows (*pāñch vratta*), fivefold regulations (*pāñch samiti*) and three fold restraints (*tin gupti*).

Jaina scriptures have defined two kinds of right conduct:

1. Conduct of householder (*shrāvākāchār*) and
2. Conduct of monk (*muni-āchār*).

Householder Conduct includes practice of:

- a. To refrain from seven harmful activities (*saptavyasana tyāga*), gambling (*juā*), non-vegetarian food (*māsāhār*), alcohol (*madya*), prostitution (*veshyāvrtti*), hunting (*shikār*), stealing (*chori*) and sensual relation with other women (*parastrī sevān*).
- b. Eight basic vows of dietetic prohibition (*asta mulgūna*).
- c. Twelve vows (five lesser vows (*anuvratta*), three spiritual vows of self discipline (*gūna vrata*).
- d. Eleven stages of ethical evolution (*gyārḥā pratimā*) and.
- e. Observe voluntary death (*sallekhanā*).

The conduct of a monk includes practice of:

28 basic vows (*athāisa mulgūna*), ten supreme virtues (*dash dharma*), threefold restraints (*tin guptiyān*), enduring 22 calamities (*parishaha*), twelve themes of reflection (*bārahā bhāvanā*), twelve austerities (*tapa*), meditation (*dhyāna*) and observe voluntary death (*sallekhanā*).

Twelve themes of reflection is primarily practiced by monks but even householders can practice them and reap beneficial effects.

47. Perfect Right Conduct

निश्चय चारित्रिका स्वरूप

बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं ।

णाणित्स्स जं जिणुत्तं तं परमं सम्मचारित्तं ॥४६॥

बहिरभ्यन्तरकिरियारोधः भवकारणप्रणाशार्थम् ।

ज्ञानिनः यत् जिनोक्तम् तत् परमं सम्यक्चारित्रम् ॥४६॥

Nishchaya chāritrakā swarup

bahirabbhantarakiriyāroho bhavakāranappanāsattam,

nānissa jam jinuttam tam paramam sammachārittam. 46
 bahirabhayntarakriyārodhaha bhavakāranapranāshārtham,
 gyāninaha yat jinokttam tat paramam samayakchāritram. 46

Meaning:

Stoppage of the external and internal activities of a person with right knowledge in order to destroy the causes of worldly existence is declared by Victorious one to be the perfect right conduct (*nishchaya chāritra*).

Explanation:

Perfect Right conduct is defined as completely devoid of ignorance, passions, carelessness, and psycho-physical activities. It is the state of complete detachment from worldly activities, total equanimity and infinite happiness. It is practically a state of inner retreat.

48. Meditation

ध्यानाभ्यास करनेकी प्रेरणा

दुविहं पि मोक्खहेउं ज्ञाणे पाउणदि जं मुणी णियमा ।

तम्हा पयत्तचित्ता जूयं ज्ञाणं समब्भसह ॥४७॥

द्विविधिमवि मोक्षहेतुं ध्यानेन प्राप्नोति यत् मुनिः नियमात् ।

तस्मात् प्रयत्नचित्ताः यूयं ध्यानं समभ्यसधवम ॥४७॥

Dhyānābhyāsa karāneki prerānā

duviham pi mokkhaheum jhāne pāunadi jam muni niyamā,

tamhā payattachittā juyam jhānam samabbhasaha. 47

dwividhimavi moksahetum dhyānena prāpnoti yat munihi niyamāt,

tasmāt prayatnachittāhā yuyam dhyānam samabhyasadhavam. 47

Meaning:

Because by the rule, monks acquire both practical and perfect right conduct by meditation, therefore we all should practice meditation in a correct way.

Explanation:

By meditating on ones inner self, the pure soul, practical and perfect right conducts are manifested, that is the law.

49. Ways to Practice Meditation

ध्यान करनेका उपाय

मा मुज्झह मा रज्जह मा दुस्सह इट्ठणिट्ठअत्थेसु ।

थिरमिच्छह जइ चित्तं विचित्तज्ञाणप्पसिद्धीए ॥४८॥

मा मुह्यत मा रज्यत मा द्विष्यत इष्टानिष्टार्थेषु ।

स्थिरं इच्छत्त यदि चित्तं विचित्रध्यानप्रसिद्ध्यै ॥४८॥

Dhayän karnekä upäya

mä mujjhaha mä rajjaha mä dussah itthanitthatthesu,

thiramicchhaha jaha chittam vichittajhänappasidhie. 48

mä muhyata mä rajyat mä dwishyata ishtëänishtärtheshu,

sthiram icchatta yadi chittam vichitradhyänaprasiddhyei. 48

Meaning:

If you wish to have your mind fixed in order to succeed in various kinds of meditations, do not form attachment, infatuation or aversion to beneficial or harmful things.

Explanation:

Jaina scriptures have defined four kinds of meditations:

1. Sorrowful Meditation (*ärta dhyäna*): This is defined as meditation done when a person is faced with physical ailments or pain, loss of loved ones or valued possessions, unpleasant feelings or agitation due to contact with disagreeable objects, anxiety about fulfilling the desires in future lives.

2. Wrathful Meditation (*raudra dhyäna*): This is accompanied by extreme cruelty and occurs in a person who indulges in violence, lying, stealing or protection of property.

These two type sorrowful and wrathful meditations are cause of worldly existence and will not lead to liberation.

3. Virtuous Meditation (*dharma dhyāna*): This involves concentration on auspicious thought. The four objects on which one contemplates are i. Acceptance of scriptural commandments (*ājñā vichaya*) ii. Facts of universal sufferings (causes of bondage) and the ways to get rid of them (*apāya vichaya*) iii. The nature and fruition of karmas and way to path of liberation (*vipāka vichaya*). iv. The structure of universe and its contents (*sansthān vichaya*)

Virtuous Meditation can be practiced by various ways. These are:

a. *Pindastha*: To contemplate on the soul residing in your body or some imaginary objects. It involves the mystical purification of physical self.

b. *Padastha*: To meditate by chanting powerful incantations (*mantra*). This is suppose to confer extraordinary powers like ability to fly, produce fire at will and so forth.

c. *Rupastha*: To contemplate on passionless form or images of Victorious One (*arihant*). This will enable an earnest seeker to higher levels of spiritual endeavors.

d. *Rupātita*: To contemplate on the liberated one (*siddha*). This allows a seeker to perceive a soul in that formless, unfettered state.

4. Pure Meditation (*shukla dhyāna*): This is a state of deep meditation. The mind is in state of infinite purity. Four kinds of pure meditation are described in Jaina texts:

a. Multiple contemplations (*prthaktva vitarka vichāra*): In this form, the meditator concentrates on a particular entity continually shifting on its various aspects.

b. Unitary Contemplation (*ekatva vitarka vichāra*): In this form, the meditator concentrates on a single aspect of a particular entity. This meditation is as unwavering and steadfast as a flame of a lamp in a room through which no wind passes.

c. Subtle infallible physical activity (*sukshamakriyā pratipāti*): In this type, all the activities of mind, speech and body are stopped. Only the subtle activities of body such as respiration and the likes persist. This kind of meditation is undertaken by an omniscient a few moments before the liberation. And

d. Irreversible Motionless state (*vyupartakriyā anivritti*): In this state even the subtle activities of the body are also stopped and are immediately followed by final liberation.

The last two form virtuous and pure meditations contribute directly to the soul's quest for liberation.

50. Appropriate Mantrās for Meditation

ध्यान करने योग्य मंत्र

पणतीस सोल छप्पण चउ दुगमेगं च जवह झाएह ।

परमेठ्ठिवाचयाणं अण्णं च गुरूवएसेण ॥४९॥

पंचत्रिंशत् षोडश षट् पंच चत्वारि द्विकं एकं च जपत ध्यायेत,

परमेष्ठिवाचकानाम् अन्यत् च गुरुपदेशेन ॥४९॥

Dhyān karnekā yogya mantra

panatisa sola chhappana chau dugamegam cha javaha jhāeh,

parmetthi vāchayānam annam cha guruvaesena. 49

panchatrinashat shodasha shat pancha chatvāri dwikam ekam cha japata dhyāyeta,

parmeshtivāchakānām anyat cha gurupadeshēn. 49

Meaning:

Chant or contemplate on mantra, composed of 35, 16, 6, 5, 4, 2, and 1 letter and other incantations taught by a spiritual preceptor, signifying the five supreme beings.

Explanation:

The mantra composed of 35 letters in which the five supreme beings are revered is:

“णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं,
णमो लोअे सव्वसाहूणं”॥

“*namo arihantānam, namo siddhānam, namo āiriyānam, namo uvajjhāyānam, namo loe savva sāhunan,*” and is known as

namokär mantra, anädinidhan mantra, mangal mantra, mahä mantra and many other names.

Three ways to recite namokär mantra described in Jaina texts are:

Purvänupurvi: To recite same way the original mantra is written

“णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं,
णमो लोअे सव्वसाहूणं” ॥

Pashchätänupurvi: To recite backwards:

णमो लोअे सव्वसाहूणं, णमो उवज्झायाणं, णमो आयरियाणं, णमो
सिद्धाणं, णमो अरिहंताणं ॥

Yathätathyänupurvi: By changing the sequence:

णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो लोअे
सव्वसहूणं, णमो अरिहंताणं

णमो आयरियाणं, णमो उवज्झायाणं, णमो लोअे सव्वसाहूणं, णमो
सिद्धाणं, णमो अरिहंताणं

And so on. This way one can create about 18432 combinations to recite the mantra.

The mantra composed of 16 letters is:

“अर्हा सिद्धा चार्योपाध्याय सर्वसाधुभ्यो नमः”

“*arhä siddhä chäryopädhyäya sarvasädhubhyo namah.*”

The mantras composed of 6 letters are:

अरहंत सिद्ध, अरिहंत सिद्ध, अरहंत सिसा, ॐ नमः सिद्धेभ्यः,
ॐ णमो सिद्धाणं ॥

Arhant Siddha, Arihant Siddha, Arhant Sisä, Om namah Siddhebhyyah, om namo siddhänam and so forth.

The mantra composed of 5 letters is:

असिआउसा

“*ASIÄUSÄ*” this represents the first letters of five supreme beings.

The mantras composed of 4 letters are:

अरिहंत, असिसाहु, अरहंत ॥

Arihant, Asisähu and Arhant.

The mantras composed of 2 letters are:

सिद्ध, अर्हं, ओम ।

Siddha, Arham and Om.

The mantras composed of 1 letter are:

ॐ, ऽर्हं, ह्रीं ।

Om, Arham, hrim.

There are many other mantras which one can recite or chant.

There are three ways the mantras can be chanted:

- i. *Vāchanika*: Chant in a loud voice.
- ii. *Mānsika*: Chant silently in the mind, and.
- iii. *Upānshu*: Chant in a low voice by moving the lips.

The silent chanting is the best type, low voice chanting is better and loud voice mediocre. Try not to do chanting in one way but to try in different ways. This way the mind will become more focused.

PART IV
Five Supreme Beings

चतुर्थ अधिकार
पंच परमेष्ठी

Five Supreme Beings

पंच परमेष्ठी

51. Lord Arihant

अरहंत परमेष्ठी का स्वरूप

णट्ठचदुघाइकम्मो दंसणसुहणाणवीरियमईओ ।

सुहदेहत्यो अप्पा सुद्धो अरिहो विचिंतिज्जो ॥५०॥

नष्टचतुर्घातिकर्मा दर्शनसुखज्ञानवीर्यमयः ।

शुभदेहस्थः आत्मा शुद्धः अर्हन् विचिन्तनीयः ॥५०॥

Arhant Parmeshthi kä Swrup

natthachadughäikammo dansanasuhanänaviriyamaio,
suhadehattho appä sudho ariho vichintijjo. 50

nashtachaturaghätikarmä dharshanasukhagyänaviryamayaha,
shubhadehasthaha ätmä shudhaha arhan vichintaniyaha. 50

Meaning:

The one who has completely eliminated the four destructive karmas, one who possesses infinite perception, infinite knowledge, eternal bliss and infinite energy and one who resides in an auspicious body is the pure soul the *Arihant* is worthy of meditation.

Explanation:

Lord Arihant has 46 attributes in all these are 4 inherent (*äbhiantara*) and 42 acquired or external (*bähya*) attributes.

Inherent Attributes: The 4 inherent attributes are infinite knowledge, infinite perception, eternal bliss and infinite energy. These four attributes are manifested due to elimination of four destructive (*ghätiya*) karmas.

- i. Infinite knowledge is manifested due to destruction of Knowledge obscuring karma (*jnāna varaniya*)
- ii. Infinite Perception due to destruction of Perception obscuring (*darshana varaniya*) karma
- iii. Eternal bliss due to destruction of Deluding karma (*mohaniya varaniya*) karma and.
- iv. Infinite energy due to destruction of Energy Restrictor (*virya antarāya*) karma.

External Attributes: Acquired or external attributes are made up of 34 extraordinary powers (*atishaya*) and 8 majestic symbols (*prātihārya*).

The 34 extraordinary powers are:

- a. 10 from birth: Extremely Beautiful and fragrance body, lack of excreta and urine, lack of perspiration, sweet beneficent speech, unmatched strength, milky blood, 1008 supreme virtues, Perfect body shape of the top, middle and bottom parts (*samchaturasrasansthāna*) and the body with adamantine bones, joints and nerves (*vajrarshabh nārāch sahanana*).
- b. 10 on acquiring Omniscience: absence of all natural calamities and diseases within the area of 100 *Yojanas* (1 *Yojana* equals 4 miles) surrounding him, walking in space (the feet do not touch the ground while walking), four heads visible one in each direction, absence of hardships (*upsarga*), absence of morsel (*kavalāhāra*), mastery on of all types of arts, absence of growth of hair and nails, no blinking of the eye lids and absence of shadow of the body.
- c. 14 given by heavenly gods: i. Prakrit language (*ardha māgdhi*), ii. Friendship between all the living beings, iii. Plenty of fruits and vegetation in all the four seasons, iv. Areas of 1 *Yojana* of ground clear like a mirror surrounding him, v. Ground devoid of any thorns. vi. Mild fragrant wind, vii. Happiness all around, viii. Pouring of scented water, ix. While walking feet step on lotuses, x. Clear atmosphere all around, xi. The celestial beings hail him and play the musical instruments, xii. Virtuous disc (*dharma chakra*) stays in front, xiii. Eight auspicious symbols (*ātha mangal*) also stay in front and xiv. Clear sky.

The eight auspicious symbols are: Parasol, flag, mirror, vase, whisk, water pot with spout (*jhäri*), fan, and sapratishtha-sthäpanä (*thavnä*).

Eight majestic symbols (*prätihärya*):

- i. *Ashoka Vrksa*: Where a divine assembly hall is built, a tree called Ashoka Vrksa, twelve times larger than the body of Lord Arihanta, is created by celestial beings. Lord Arihanta delivers his universal sermon sitting under this tree. Over *Ashoka Vrksa*, there is another tree called *Chaitya Vrksa*. It is under this *Chaitya Vrksa* lord Arihanta acquires perfect knowledge (*Kevalajnäna*).
- ii. *Sinhänsana*: A divine golden throne studded with precious diamonds
- iii. *Chhatra*: Divine three-tiered parasol above Tirthankara's head.
- iv. *Bhämandala*: Halo behind the head of Tirthankara.
- v. *Divya dhvani*: The discourse of Lord Arihanta.
- vi. *Sur Pushpa vrshti*: Shower of fragrant flowers by celestial beings.
- vii. *Chämara*: whisk.
- viii. *Devadudumbhi*: The celestial beings play the musical instruments.

52. Lord Siddha

सिद्ध परमेष्ठी का स्वरूप

णट्ठट्ठकम्मदेहो लोयालोयस्स जाणओ दट्ठा ।

पुरिसायारो अप्पा सिद्धो ज्ञापह लोयसिहरत्थो ॥५१॥

नष्टाष्टकर्मदेहः लोकालोकस्य ज्ञायकः द्रष्टा ।

पुरुषाकारः आत्मा सिद्धः ध्यायेत लोकशिखरस्थः ॥५१॥

Siddha Parmeshthi kä swarup

natthatthakammadeho loyäloyassa jänao datthä,

purusäyäro appä siddho jhäeh loyasiharattho. 51

nashtäshtakarmmadehaha lokälokasya jhäyakaha drashtä,

purushäkäraha ätmä siddhaha dhyäyeta lokashikharasthaha. 51

Meaning:

Meditate on Siddha who is the perfect soul free from all the eight karmas, formless, seer and knower of the Universe and beyond, has shape like a human being and rests in the abode called Siddha Shilā, on the top of the Universe.

Explanation:

Siddhas are liberated souls and are absolutely free from the cycles of birth and death forever. The liberated souls who have shape like human being that is slightly smaller in size than they last occupied on the earth, and live in an abode called Siddha-shilā located at the top of the universe.

Lord Siddha has 8 attributes. (See verse #14 P 29)

Even though Siddha Shilā has limited space about an area of 450000 Yojanas, infinite number of Siddhas is able to live there because of their ability to be accommodative (*avgāhana*) and as they are formless they do not come in each other way, like putting hundreds of lighted candle in a room which do not obstruct each other's light.

Comment:

Siddha is the highest stage of bliss even above the state of Arihanta but in the Navakāra Mantra, obeisance is offered first to Arihanta because they are perfect worldly souls, builders of the ford of righteousness, establishers of the four fold order of the Jaina religious community and they devote their lives in preaching and guiding other living beings to the path of liberation.

53. Leader of Congregation

आचार्य परमेष्ठी का स्वरूप

दंसणणाणपहाणे वीरियचारित्त्रवरतवायारे ।

अप्पं परं च जुंजइ सो आयरिओ मुणी ज्ञेओ ॥५२॥

दर्शनज्ञानप्रधाने वीर्यचारित्रवरतपाचारे ।

आत्मानं परं च युनक्ति सः आचार्यः मुनि ध्येयः ॥५२॥

Ächärya Parmeshthi kä swarup

dansananänapahäne viriyachärittavarataväyäre,
appam param cha junjai so äyario muni jheo. 52

darshanagyänapradhäne viriyachäritravaratapächäre,
ätmänam param cha yunaktti saha ächäryaha muni dheyayaha. 52

Meaning:

Meditate on leader of congregation (*ächärya*) who practices as well as encourages and asks his followers to practice ethical behavior pertaining to right faith, right knowledge, right conduct, austerities and strength.

Explanation:

Ächärya is the spiritual head of the monastic congregation (monastic order, *sangha*). Ächärya has following 36 attributes:

A. Practice of five categories of ethical behaviors (*panchächära*):

1. Ethical behavior pertaining to right knowledge (*jnänächära*): To study and teach religious scriptures, to write and encourage others to write and publish religious scriptures and, to take proper and due care of religious books.

2. Ethical behavior pertaining to right faith (*darshanächära*): To understand the preaching of Jina beyond any doubts. Respect and honor Jina and the path of liberation shown by Jina.

3. Ethical behavior pertaining to right conduct (*chariträchära*): To observe right conduct, encourage and help other monks to do the same.

4. Ethical behavior pertaining to austerities (*tapächära*): To observe austerities and encourage and help others observe austerities. There are two types of austerities; external austerities (*bähya tapa*), which are related to voluntary endurance of hardships and restrictions of bodily pleasures and internal

austerities (*abhyantara tapa*), which directly affect the karmas and help shed them.

External austerities (*bāhya tapa*) are: Fasting (*anashana*), partial fasting (*unodari*), limiting number of food items for consumption (*vrtti-sankshepa*), avoiding or limiting consumption of tasty foods (*rasa-tyāga*), voluntary endurance of physical hardships (*kāyā klesha*) and controlling and limiting other pleasures (*pratisanlinata*).

Internal austerities (*abhyantara tapa*) are: Repentance for mental, verbal, and physical wrong deeds (*prāyashchitta*), humility (*vinaya*), selfless service to Sādhu, Sādhvi, and elders (*vaiavachcha*), study of religious scriptures (*swādhyāya*), meditation (*dhyāna*) and abandonment of material things and passions (*vyutsarga*).

5. Ethical behavior pertaining to mental, verbal, and physical abilities or strength (*Viryāchāra*): To use mental, verbal, and physical abilities properly and constantly engage in spiritual activities without a moment of laziness.

B. Practice of Twelve austerities (*bārā tapa*):

1. Six external austerities (*bāhya tapa*) and
2. Six internal austerities (*abhayantar tapa*).

C. Ten Supreme virtues (*dash Uttama dharma*).

D. Six necessary duties (*chhaha āvashyaka*).

E. The path of three folds self-control (*gupti*): These include refraining from all the harmful activities of thoughts (*mano gupti*), speech (*vachana gupti*) and body (*kāyā gupti*).

54. Ascetic Preceptor

उपाध्याय परमेष्ठी का स्वरूप

जो रयणत्तयजुत्तो णिच्चं धम्मोवएसणे णिरदो ।

सो उवझाओ अप्पा जदिवरवसहो णमो तस्स ॥५३॥

यः रत्नत्रयक्तः नित्यं धर्मोपदेशने निरतः ।

सः उपाध्यायः आत्मा यतिवरवृषभः नमः तस्मै ॥५३॥

Upādhyāya Parmeshthi kā swarup

jo rayanattayajutto niccha dhammovesane nirado,
so uvajhāo appā jadivaravasaho namo tassa. 53
yaha ratnatrayakttaha nityam dharmmopadeshane nirataha,
saha upādhyāyaha ātma yativarvrishabhaha namaha tasmei. 53

Meaning:

I salute the ascetic preceptor (*upādhyāya*), best among the monks endowed with three spiritual jewels and always engaged in preaching the religious discourses.

Explanation:

Ascetic preceptor who is always involved in giving religious instructions to the monks under him and to the lay people. He has 25 attributes: Mastery of 11 *Angas* (limbs) and 14 *Purvās*.

Sacred Scriptures:

The entire Jaina sacred literature is divided into outer corpus called *upāngas* consisting of many texts and inner corpus consisting of only 12 texts (*dvādasāngi*) called *angas* or limbs. The *angas* were composed by the heads of monastic groups, immediate disciples of Lord Mahavira most likely Indrabhuti Gautama (*gandhars*) based on his teachings. These were handed down from teacher to pupil orally until gradually fell into oblivion. Only fractions of them are known to day. The outer corpus was compiled by later *ācharyās*.

Angas:

Following are the *Angas* (Limbs) with brief description of the subject matter:

1. *Āchāranga*: It includes description of rules of conduct of ascetics.
2. *Sutrakritanga*: Discussion of Knowledge, religious ceremonies etc.

3. *Sthänänga*: Numerical description of scriptural topics.
4. *Samaväyänga*: Description of Jaina Universe, all the six substances with relation to its substance (*dravya*), time (*kāla*), place (*kshetra*), modes (*paryāya*) etc.
5. *Vyākhyāprajñāpti*: Sixty thousand questions and answers about the existence and non existence of the soul.
6. *Jnātridharmakathāngā*: Collection of narratives and instructive stories of Tirthankaras and their chief disciples (*gandhars*) lives.
7. *Upāsakādhyayanāngā*: Rules of conduct of householders.
8. *Antakriddashāngā*: Biographies of group of ten ascetics in orders of all the Tirthankaras who attained the liberation
9. *Anuttaraupapādikadashāngā*: Biographies of group of ten ascetics in orders of all the Tirthankaras who attained rebirth in highest haven (*anuttara*).
10. *Prashnavyākaranāngā*: Questions and answers about topics related to past and future time.
11. *Vipakasutra*: Karmic ripening of meritorious (*punya*) and evil (*pāpa*) deeds.
12. *Drstivāda*: Most of the twelfth anga is lost long ago with some parts which are preserved are retained in five sections named i. *Parikrama*, ii. *Sutra*, iii. *Prathamānuyoga*, iv. *Chulika*, and. v. *Purvagata*.
Purvagata (early literature) is divided into 14 sections. These were probably composed before the eleven angas. The subjects of the texts are not known but are guessed to be different aspects of reality to liberation.

55. The Monk

साधु परमेष्ठी का स्वरूप

दंसणणाणसमगं मगं मोक्खस्स जो हु चारित्तं ।

साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥५४॥

दर्शनज्ञानसमग्रं मार्गं मोक्षस्य यः हि चारित्रम् ।

साधयति नित्यशुद्धं साधुः सः मुनिः नमः तस्मै ॥५४॥

Sādhu Parmeshthi kā swarup

dansananānasamaggam maggam mokkhassa jo hu chāritta,
sādhayadi nicchasuddha sahu sa muni namo tassa. 54

darshanagyānasamagram mārgam moksasya yaha hi chāritram,
sādhayati nityashuddham sādhuhu saha munihi namaha tasmei. 54

Meaning:

I salute the ascetic who from absolute standpoint is perfect in right faith and knowledge and always practices faultless right conduct instrumental to path of liberation.

Explanation:

Monks who have taken vows of renunciation (*dikshā*), have 28 attributes; observe strictly five major vows (5), practice five-fold vigilance (*samiti*) (10), keep control on pleasures derived from any of the five senses (15), observe six necessary duties, (*chha āvashyaka; sāmāyika, chaturvimashati stava, vandanaka, Pratikramana, kāyotsarga and pratyākhyāna*) (21), do not take bath (22), do not brush teeth (23), rest or sleep on earthen floor, rock, wooden floor, bed of dry grass or a plain bed sheet (24), eat in standing position (25), eat once a day (26), pull the hairs by own hands (27), remain nude (28).

Comments:

The nudity is not practiced by the monks of Swetāmber sects. They wear white cloths.

56. Meditation, Meditator and Object to Meditation (Symbols)

ध्येय, ध्याता ओर ध्यानका स्वरूप

जं किञ्चिवि चिंततो णिरीहवित्ती हवे जदा साहू ।

लद्धूणय एयत्तं तदाहु तं तस्स णिच्चयं ज्ञाणं ॥५५॥

यत् किञ्चिदपि चिन्तयन् निरीहवृत्तिः भवति यदा साधुः ।

लब्ध्वा एकत्वं तदा आहुः तत् तस्य निश्चयं ध्यानम् ॥५५॥

Dhyeya, dhāyātā aur dhyāna kā swarup

jam kinchivi chinttanato nirihavitti have jadā sāhu,

laddhunaya eyattam tadāhu tam tassa nicchayam jhānam. 55

yat kinchidapi chintayan nirihavritihi bhavati yadā sadhuha ,

labdhvā ekatvam tadā sahuha tat tasya nishchayam dhyānam. 55

Meaning:

An ascetic is said to attain a state of absolute meditation when he has achieved a higher state of mental concentration and has become void of all the desires.

The absolute meditation brings a state of deep spirituality with inner peace and happiness.

Explanation:

In order to concentrate on one's pure soul, one must first practice and master meditating upon the qualities of five supreme beings (*pancha pameshti*). Upon doing so one should proceed to concentrate upon the pure self.

57. Supreme Meditation

परम ध्यान का लक्षण

मा चिट्ठह मा जंपह मा चिंतह किं वि जेण होइ थिरो ।

अप्पा अप्पम्मि रओ इणमेव परं हवे ज्ञाणं ॥५६॥

मा चेष्टत मा जल्पत मा चिन्तयत किम् अपि येन भवति स्थिरः ।

आत्मा आत्मनि रतः इदमेव परं भवति ध्यानम् ॥५६॥

Param dhyāna kā lakshana

mā chitthaha mā jampaha mā chintaha kim vi jena hoi thiro,
 appā appammi rao inameva param have jhānam. 56
 mā cheshtata mā jalpata mā chintayata kim api yen bhavati
 sthiraha,
 ātmā ātmani rataha idameva param bhavati dhyānam. 56

Meaning:

Do not make any gestures (*chestā*), talk, or think, so that the soul can engross and focus in its inner self that is the state of supreme meditation.

Virtuous and the pure meditations are two supreme meditations.

58. Summary

ध्यान के उपाय

तवसुदवदवं चेदा ज्ञाणरहधुरंधरो हवे जम्हा ।

तम्हा तत्तियणिरदा तल्लद्धीए सदा होह ॥५७॥

तपः श्रुतव्रतवान् चेता ध्यानरथधुरन्धरः भवति यस्मात् ।

तस्मात् तत्रितयनिरताः तल्लब्धयै सदा भवत ॥५७॥

Dhyān ke upāya

tavasudavadavam chedā jhānarahadhuranadharo have jamhā,
 tamhā tattiyāniradā talladhdie sadā hoha,
 tapaha shrutavratavān chetā dhyānarathadthuradharaha bhavati
 yasmāt,
 tasmāt tatritayaniratāhā tallabdhyei sadā bhavat. 57

Meaning:

Because the soul who practices, austerity, knowledge and vows is able to control the yoke of chariot of meditation, therefore to attain that state of supreme meditation always stay absorbed in these three practices.

Explanation:

The person who has acquired right knowledge, observes the vows and practices the penances is able to take control of reins of chariot of meditation.

To be successful in achieving the state of supreme meditation, it is essential to acquire right knowledge, observe the vows and practice the twelve austerities.

59. Request

ग्रन्थकार की प्रार्थना

दव्वसंगहमिणं मुणिणाहा दोससंचयचुदा सुदपुण्णा ।

सोधयंतु तणुसुत्तधरेण नेमिचंदमुणिणा भणियं जं ॥५८॥

द्रव्यसंग्रह मिदं मुनिनाथाः दोषसंचयच्युताः श्रुतपूर्णाः ।

शोधयन्तु तनुसूत्रधरेण नेमिचन्द्रमुनिना भणितं यत् ॥५८॥

Granthakār ki Prārthanā

davvasangahaminam munināhā dosasanchayachudā sudapuannā,
sodayantu tanusuttadharena nemichandamuninā bhaniyam jam.

58

dravyasangraha midam munināthāhā doshasanchayachyutāhā
shrutapurnāhā,

shodayantu tanusutradharena nemichandramuninā bhanitam yat. 5

Meaning:

Let the eminent seers who are well versed in scriptures and are free from the entire fault, correct this text named *Dravya Sangraha* narrated by me Nemichandra Muni, who is less versed in knowledge of the scriptures.