

## ABOUT THE TRANSLATOR

Br. Hemchand Jain is a well known scholar in Digambar Jain samāj. His father's name is Singhai Laxman Prasad and mother's name Smt. Mulabai. He was born on 13<sup>th</sup> January 1946 in village – NaiGarhia (Begemuganj) of district Raisen, M.P. in a highly religious family. He passed his Viśārād course in Jain dharma in Sanskrit from Shree Ganeshvarni Digambar Jain Sanskrit Mahavidyalaya, Saugor (M.P.) in 1963 and then he passed mechanical engineering with technical teacher's course in 1969 from Bhopal. From early childhood he was religiously inclined and on being influenced by Shri Kanji Swami he attended shibirs at Songadh from 1966 to 1980 and took the vow of lifelong celibacy from Shri Kanji Swami on 27<sup>th</sup> May 1971 at Todarmal Smarak Bahavn, Jaipur.



He joined Bharat Heavy Electricals Ltd, Bhopal and served as steam turbine engineer from 1971 to 1997. He, having deep thirst of knowledge studied Moksha Marg Prakashak of Pt. Todarmalji, life sketch and works of Shrimad Rajchandraji, Kshullak Ganesh Prasad Varni and directly listened to Ksh. Jinendra Varni, Ksh. Manoharlalji Varni and lastly Munivar Shri Veersagarji (Akluj/Sholapur from 1984 to 1990).

He has taken part in many seminars and has had discussions with many Digambar Jain monks and scholars. Mainly with Pt. Phulehand Siddhant Shastri, Pt. Kailashchandji Shastri, Pt. Jagmohanlalji Shastri, Babuji Yugal Kishorji, Pt. Lalchandbhai Modi, Dr. Hukumchandji Bharill. He is a permanent member of the executive body of All India Digambar Jain Vidwad Parishad since 1966.

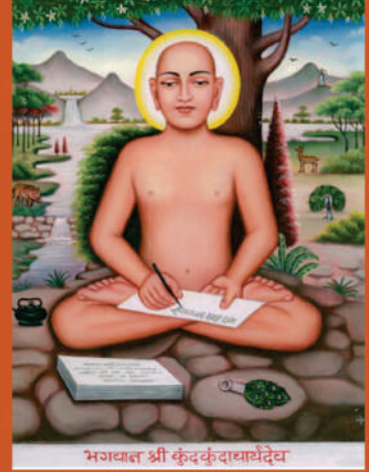
To keep himself busy with Jinavāni he translated into English – 1. Laghu Jain Siddhant Pravesika, 2. Dharma ke Dus Lakshan 3. Moksha Marg Prakashak 4. Prashnottar Ratnamalika 5. Pravacanasāra (Divyadhwanisār) 6. Samāyik Pratikamana Path 7. The way to real happiness. He also edited the English version of Dravya Sangraha and Ratnakarand Shrivakācāra and edited Hindi-Sanskrit mixed Laati Samhita (Dadar), Samādhi Tantra (Surat) and Samayasāra (with both Ātmakhyāti and Tātparyavrutti commentaries) first published in 2010 from Paras Chatar Trust, Kota, and then in 2020 from Jnānodaya Tirthdham. Bhopal.

Time to time he wrote big compositions for removing the misconceptions about samyag darshan, kṣayopāśam bhava, dhyana, Jain logic, etc. and the same were published by All India Digambar Jain Vidwad Parishad, Jaipur. He has also taught Jainism to four American students from 1980-1984. After resigning from BHEL in 1997 he is staying in PKST Deolali and Jnānodaya Tirthdham, Diwanganj Bhopal for further studies.

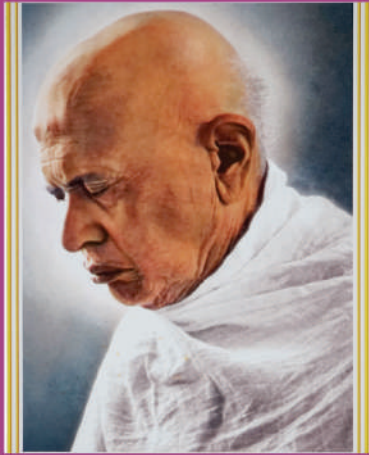
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## ŚRIMAD KUNDKUNDĀCĀRYA'S PRAVACANSĀRA

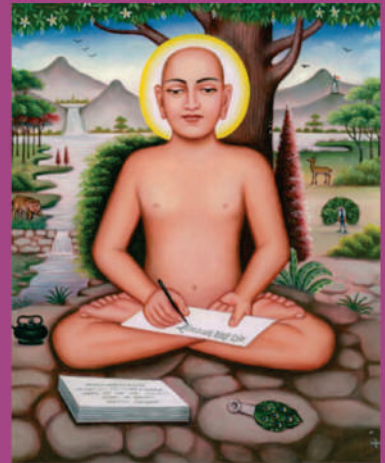
(a compendium of omniscient's revelation)  
With Tattvapradīpikā tikā (exposition)  
by ŚRIMAD AMRITCANDRA ĀCĀRYA



ŚRIMAD KUNDKUNDĀCĀRYA'S  
PRAVACANSĀRA



**Puja Gurudev Shri  
Kanji Swami**



**Param Puja Bhagwan  
Acharya Kundkund Dev**

English version of

ŚRIMAD KUNDKUNDĀCĀRYA'S

**PRAVACANSĀRA**

(A compendium of omniscient's revelation)

With Tattvapradīpikā Tīkā (exposition)

by ŚRIMAD AMRITCANDRA ĀCĀRYA

Along with Hindi commentary by **Pt. Hemrajji Pandey**

Translated in English by

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## FROM THE DESK OF THE PUBLISHER

Shri KundKund Kahan Digambar Jain Tirth Surkasha Trust was formed with the objective to protect Digambar Jain pilgrim places and *jinavāni* (scriptures). The initiative was taken during the celebration of *Panca Kalyānaka Pratiṣṭhā Mahotsava* of *Parmāgama Mandir* at Songadh in March 1974. The trust was formed under the guidance of Pt. Shri Babubhaiji C. Maheta (Fatehpur). It was launched on the 87<sup>th</sup> birth anniversary of Rev. Shri Kanji Swami by Shri Sahu Shantiprasadji Jain, the most prominent personality of Digambar Jain Samāj.

In the last 50 years, the trust has initiated a number of activities for the conservation of Digambar Jain pilgrim places and sacred texts. A small synopsis of the same is presented below.

### Restoration of temples:

1. Antariksh Parshwanath, Sirpur, protracted legal fight is going on, Br. Shri Dhanyakumarji Belokar has served for this cause for around 25 years.
2. Since last 40 years actively participating in activities of Bharatvarsiya Digambar Jain Tirthakshetra Committee, Mumbai. Shri Vasantbhai Doshi, our trust's President, is the Sr. Vice-President of this committee and President of its Legal Committee.
3. Work on Neminath Bhagwan's Tonk on Girnarji Siddhakṣetra

4. Updating the legal documents, land records and title survey of a large number of our temples and pilgrim centres by Pt. Jnanchandji Jain.
5. We have constructed a magnificent temple of Tirthankara Śrī Parshwanath Swami at eternal Siddha Kṣetra, Sammed-Shikharji, with a grand *Panca Kalyānaka Pratiṣṭhā Mahotsav* held in November 2012. Simultaneously, Kahan-Nagar Society was also constructed there for accommodation of *mumukṣus*.

### **Service to Jinavāni**

It was observed that there was a dearth of Digambar Jain scholars and keeping this in mind, in 1977 a college in the name of Shri Todarmal Digambar Jain Siddhant Mahavidyalaya was started at Pandit Todarmal Smarak Bhavan. The premises were built and offered for use to the trust by Shri Poornachandji Godika, Jaipur. It offers various courses for graduating as *śāstri/pandit*, with the sole objective of spreading the message of real metaphysics around the world, as explained by Shri Kanji Swami. This venture is run under the able guidance of Dr. Pt. Shri Hukumchandji Bharill and Pt. Shri Ratanchandji Bharill. More than 900 *śāstris*/scholars have already graduated from this institute.

### **Publication of religious books and literature**

After Gurudev Śrī Kanji Swami (1890 AD-1980 AD) left for heavenly abode, this trust has published original texts of Digambar Jain *Ācāryas*, which were hitherto lying unpublished. Thousands of books have been printed with the increasing demand of *paramāgamas* from the *mumukṣu* community.

Many books have been published in various languages, *Samayasāra*, *Pravacansāra*, *Niyamsāra*, *AśtaPāhuda*,

*Pancāstikāya* (*Panca Parmāgamas* of Śrī Kundkunda Ācārya), *MokṣaMārga Prakāśaka* being few of them. Dr. Pt. Shri Uttamchandji Jain (Seoni) had a major contribution in this endeavour by way of editing and translating the above texts.

In keeping with the current trend of communicating in English and with the increasing demand for such books from scholars, this trust initiated the translation and publishing of few books in English. Notable among them is *MokṣaMārga Prakāśaka*.

The trust is happy to publish the English version of *Pravacansāra* text with its exposition, *Tattvapradīpikā Ṭīkā*, written by Śrī Amṛtcandra Ācārya. *Pravacansāra* is one of the most important texts of Digambar Jain philosophy. Currently, the text is being taught and referred to by many scholars all over the world, in various universities and colleges, who are interested in learning Jain philosophy and oriental religions. The objective of this exercise is to spread the correct interpretation as explained by Gurudev Shri Kanji Swami.

*Pravacansāra* is broadly divided into three chapters. (1) *Jñāna Tattva Prajñāpana* (2) *Jñeya Tattva Prajñāpana* (3) *Caranānuyoga Sucaka Cūlikā*. This book contains the translation of the original verse written by Śrī Kundkunda Ācārya, annotation named *Tattvapradīpikā* written by Śrī Amṛtcandra Ācārya and gist (*bhāvārtha*) written by Shri Hemrajji Pandey.

We have already published the English translation of lectures of Śrī Kanji Swami on the first chapter named *Jñāna Tattva Prajñāpana* in November 2020. We wish to publish the English version of lectures of Shri Kanji Swami on the balance two chapters also, work on which has already started.

Br. Pt. Shri Hemchandji Jain ‘Hem’ (Bhopal/Deolali) is considered as one of the foremost scholars of current times. The trust is grateful to Pandit Shri Hemchandji (Hem) along with Shri Rajesh Gandhi (Ahmedabad) and Smt. Bhairavi Daftary (Mumbai) for putting in lot of efforts for this book. We thank Shri Jayantilalji Jain, Dean Manglayatan University and Dr. Shri Paras Malji Agrawal, Udaipur for editing and reviewing the text. The trust is sure it will be beneficial to the scholars/students and to the young generation who have deep interest in the Jain philosophy but are not proficient in Indian languages, especially for those staying outside India.

We are thankful to all the donors, specially to Shree Digambar Jain Association, London, Jnanodaya Tirthdham, Diwangunj, Bhopal and Shri Praful D. Raja, Nairobi.

On this occasion, we remember the invaluable contribution made our past presidents, namely, Shri Babubhai Maheta, Shri Lalchandbhai Modi, Shri Babuji Jugalkishoreji ‘Yugal’, Shri Dhanyakumarji Belokar and Shri Anantbhai Sheth.

We also take this opportunity to thank Pt. Rameshchand Jain Śāstri, Jaipur, who have done a wonderful job of getting this book printed under his supervision.

Jai-Jinendra

**Vasantbhai Doshi** (President)

**Mahipal Jnaya**k (Hon. Secretary)

**Shri Kundkund Kahan Digambar Jain Tirtha Suraksha Trust, Mumbai**

31 March 2022

## EDITORIAL

*Pravacansāra* is a text on theory of knowledge par excellence. It is one of the five great epoch-making texts by *Kundkunda Ācārya* (who lived around 2000 years ago) that directly descend from the preaching of *Tirthankara* Mahāvīra. The text is basically divided into two parts – knowledge and knowable. Knowledge is equal to knowable and knowable is the entire universe consisting of six substances. The third part given as annexure relates to conduct/follow up of the same in the life of a monk in particular. The text is an unparalleled one, not only in Jain literature but in the entire spiritual world. Two famous commentaries on this text are available, one by *Ācārya Amṛtcandra* entitled as *Tattvapradīpikā* and the other known commentary is by *Ācārya Jayasena* named as *Tātparyavṛtti*. In the present times, discourses by *Pujya Śri Kanji Swami* have revealed many hidden secrets of the text. It is imperative that such knowledge be made available in other languages as well.

It has 275 verses and each verse provides greater insight on the theory of knowledge and what constitutes true knowledge. Verse 23 states that knowledge equals truth, provided knowledge is complete of all substances, it is neither more nor less, it does not have distortions of truth and does not have doubts about knowledge. Verse 124 also defines knowledge and says that a meaningful worthwhile contemplation is knowledge. Further, a soul is identified with its consciousness and it can relate to knowledge, karma, and fruits of karmas. Along with verses, besides giving its meaning, special or simple meaning (*bhāvārtha*) is written by Śri Hemrajji Pandey

and further translated by Śrī Himatlal Jethalal Shah, which further enriches one's knowledge. Thus, a marvellous concept of knowledge has been described in this text. The concept of knowledge is quite abstract and the commentary by *Amṛtcandra Ācārya* titled as *Tattvapradīpikā* is outstanding and hence translation of the same is undertaken here. The task is not an easy one.

The English version has been quite mature in general and it has come out very well. I had an opportunity to go through the same and make editorial comments where necessary. A lot of care has been exercised in translation of the same. In 2020, I had authored a similar book - Essence of *Pravacansāra*, which was published by University of Madras, Chennai.

By virtue of nature of translation, one encounters a number of problems in translation. In the absence of standard terminology, each word has to be carefully chosen. Sentence constructions are of different types. In old literature, one finds sometimes that certain paragraphs tend to become big with long sentences which make it difficult to understand or a lot of time to be devoted to comprehend the same. The subject matter is complex and with long sentence at times, it gets even more complicated to follow. Attempt has been made to avoid this to the extent possible but these are unavoidable in certain cases. In view of this, the reader has to exercise utmost concentration. Further, certain words are written in italics and English knowing persons may have difficulties in pronouncing them but this helps in acquiring knowledge of standard terminology used in Jain Literature based on Prakrit/Sanskrit/Hindi words. At times, some long italics words are mentioned. But use of italics in these cases becomes



indispensable. However, these words do become simple through practice when a reader gets accustomed to them. This will enrich the knowledge of readers and help in assimilation when they happen to read other Jain texts or listen to or discuss with Jain scholars. The familiarity with technical Prakrit/Sanskrit words bridges the gap in understanding when different scholars translate the same words in different ways.

Pandit Śrī Hemchandji Jain ‘Hem’ and his team Śrī Rajesh Gandhi and Smt. Bhairavi Daftary have done a tremendous job of translation into English and deserve great appreciation. Panditji has been a pioneer and doyen in bringing out Jain literature in English. Very recently in 2020, the same team has done an excellent work of translating lectures of Shri Kanji Swami on *Pravacansāra* of the 1<sup>st</sup> chapter, namely *Jñāna Tattva Prajñāpana* and has published the same. Translation of philosophical literature necessitates utmost devotion and dedication besides the knowledge of both the languages and the subject matter.

I am sure the readers will benefit immensely from the text and realize the soul which is made of knowledge. Knowledge is the nature of soul and soul itself is knowledge.

**Professor Jayanti Lal Jain**

Dean, Mangalayatan University  
Beswan, Aligarh

## FOREWORD

(Dr Paras Mal Agrawal, Retd, Professor of Physics, Ujjain:  
Emeritus visiting professor and research professional, Oklahoma  
State University, USA)

मंगलं भगवान वीरो मंगलं गौतमोगणी ।  
मंगलं कुन्दकुन्दार्यो जैनधर्मोस्तु मंगलं ॥

The abovementioned lines are recited by Digambar Jains before the beginning of any auspicious work. In these lines, a devotee says that Lord *Mahāvīra*, *Gautam Gaṇadhara*, and *Ācārya Kundkunda*, etc., are auspicious. This shows the auspicious significance of *Ācārya Kundkunda*'s name which is enumerated next only to that of Lord *Mahāvīra* and his chief disciple *Gautam Gaṇadhara*.

***Pravacansāra*** is one of the best works of *Ācārya Kundkunda*. It contains the essence of *pravacanas* (discourses) of *Tirthankaras* in 275 stanzas in Prakrit. This scripture is rich in the description of the self, non-souls of the cosmos, and the conduct of ascetics. Every stanza is worth contemplating again and again. For example, we may refer to some stanzas of this scripture. In stanza 80 *Ācārya* describes a method of achieving enlightenment: By knowing the three aspects of Lord *Arihanta* – (i) His soul substance (ii) His eternal attributes (iii) His present, past and future modifications – one can have self-realization and that leads to annihilation of delusion. Stanza 160 highlights that I (soul) am not the body, mind and speech; and I am not the doer or controller of these. Stanza 198 reveals various basic elements of spiritual meditation that includes experience of bliss of the blissful nature of the soul. Likewise, I would like to refer to the beautiful description of conduct of ascetics with physical weakness due to age or sickness (stanza 230), physical

body cannot be the source of pleasure even in heaven, definition of *samaya* (stanza 139), one *paramāṇu* capable of occupying one *pradeśa* of space and one *pradeśa* of space is capable of accommodating all *paramāṇus* of the cosmos (stanza 140), the physical body cannot be the source of pleasure even in heaven (stanza 66); seven *bhangs of syādavāda* (stanza 115), importance of study of scriptures (stanza 232), etc.

Nearly 1000 years after *Ācārya Kundkunda*, *Ācārya Amṛtcandra* wrote the translation in verse form together with the explanation of each stanza in Sanskrit known as ***Tattvapradīpikā***. Nearly 1000 years after *Ācārya Amṛtcandra*, *Adhyātmamurti* Kanji Swami has been kind enough to provide us detailed explanation of all these stanzas in Gujarati/Hindi through his well-preserved lectures (***Divyadwanisāra***). Now, my friend Pandit Shri Hemchandji Jain ‘Hem’ together with his team has taken a lead to provide the English translation of *Pravacansāra* and *Tattvapradīpikā*.

In my opinion it is a great literary work in the field of spirituality that could not have been possible without the long experience and expertise of Pt. Hemchandji. In him one finds a mini encyclopaedia containing hundreds of stanzas of various scriptures of Jainology. I am very much pleased with his devotion for this gigantic task. I express my hearty congratulations for them and look forward to see many more such academic diamonds from Br. Pt. Hemchandji.

I believe and hope that this book will prove valuable to all seekers of east and west in the annihilation of delusion and achievement of fulfilment in their lives.

**Dr. Paras Mal Agrawal**, Udaipur, India

25 December 2021

## PREFACE

This magnum opus contains the philosophical essence of all the Jain scriptures. This is the essence of OM sound/*divyadhwani*/divine revelation of omniscient Śrī Arihanta Deva.

I had always been keen that the discourses of *Pravacansāra* text should be translated into the international language—English. It would prove to be a great boon to the eager seekers of divine truth, as it contains the quintessence of ‘OM’ sound—the divine speech of omniscient-*Tirthankaras*. It is my favourite book on real metaphysics. This is the best book on eternal six constituents (*jīva*, *ajīva*, etc.) of the universe. Śrī Kanji Swami called this text - “*Divyadhwani*”- as it contains the sum and substance of omniscient’s revelation. Everything about the self and non-self is explained in this book logically with facts and examples. Whosoever will study it attentively with both the commentaries - (*Tattvapradīpikā* of *Amṛtandrasurī* and *Tātparyavṛutti* of *Jayasena Ācārya*) he is sure to attain right belief-right knowledge and right conduct-the true path of liberation. This book contains English translation of all 275 *gāthās* authored by Śrī Kundkunda Ācārya and *ṭikā* written by Śrī Amṛtandra Ācārya with *bhāvārtha* written by Pandit Hemrajji Pandey.

There are three main chapters in the text book namely – 1. *Jñāna Tattva Prajñāpana* 2. *Jñeya Tattva Prajñāpana* 3. *Caranānuyoga Sūcaka Cūlikā*. First book on first chapter – *Jñāna Tattva Prajñāpana* containing 92 *gāthās* with *Tattvapradīpikā* *Ṭikā* and discourses delivered by Śrī Kanji Swami (Songadh) has been translated in English and published by Shri Kundkund Kahan Digambar Jain Tirth Suraksha Trust, Mumbai in November 2020.

Later on, due to my health reasons, I felt that it will not be possible for me to translate the remaining two chapters along with Shri Kanji Swami's discourses. However, Mr. Rajesh Gandhi, Ahmedabad, and his sister Mrs. Bhairavi Daftary, Mumbai, insisted and encouraged me to translate at least *gāthās* and *Tattvapradīpikā Ṭīkā* of the remaining two chapters. Therefore, I decided to complete the translation of the complete book (275 *gāthās* with *Tattvapradīpikā Ṭīkā*) of the remaining two chapters and I am happy to say that during the worldwide epidemic of Corona I could complete the desired translation.

I wish that *Gurudev Śri Kanji Swami's* discourses on remaining two chapters should also be translated in English, which will be of great help to the youngsters and future generations. So, Mr. Rajesh Gandhi and his sister Mrs. Bhairavi Daftary expressed their desire to try to complete the translations of Swamiji's *pravacanas* themselves and I am sure both brother and sister will be able to do so.

### **About this translation: -**

Earlier, I had seen Prof. Faddegon's translation of this text in 1966 A.D. in Songadh, which was available with respected Shri Ramjibhai M. Doshi, advocate, Songadh. When I came to know that Faddegon's book is available in USA so I tried to get it from there. Mrs. Hinaben Shah's son Mr. Heeraj Shah, Er., Westerville, Ohio, sent it to me in 2016. Then I got Prof. A.N. Upadhye's translation of *gāthās* only. From these translations I could get a little help. However, it is my sole responsibility when using English equivalents for Jain technical words and I have adopted other words that appeared to me to be more significant and connotative. I hope that this humble contribution of mine can be of some help in the study of *Kundkunda's* scriptures.

The study of Jain scriptures is called a great penance and *dharmadhyāna*, this has been endorsed by ŚrīKundkunda Ācārya in *Pravacansāra gāthā* 86 as below:

जिणसत्थादो अट्ठेपच्चक्खादीहिंबुज्झदोणियमा ।  
खीयदिमोहोवचयोतम्हासत्थं समधिदव्वं ।। ८६ ।।

*jīṇasatthādo atthepaccakkhādīhiṃbujjhadoṇiyamā |*

*khīyadimohovacayotamhāsatthaṃ samadhidavvam | 86 |*

**Meaning of *gāthā*:** He who knows the substances by the direct comprehensive knowledge, etc., proofs from the *Jina śāstras*, his heap of delusion definitely gets annihilated, therefore the *Jina śāstras* should be studied by understanding them correctly.

**PRAVACANSĀRA** - (direct revelation of the omniscient)

*Pravacansāra* is meant for knowing the true nature of the knower's knowledge (*pramāṇa*) and the knowable (*prameya*) and treading on the pathway to liberation by renouncing all possessions and passions, i.e., observing sky clad monkhood with complete conduct knowing the self (soul) and the non-self by their (i) substances, qualities (attributes) and modes (ii) origination, destruction and permanence nature of *sat* (iii) structure, construction and the constitution of all six substances as expounded by the omniscient *Jina* in accordance with their own substance (*dravya*), space (*kṣetra*), time (*kāla*), and essence (*bhāva*). Thus, pure ontology metaphysics is the subject of *Pravacansāra* and that is why *Pravacansāra* has been included in the courses of various universities of the world under the faculty of eastern philosophy.

*Pravacansāra* is the essence of omniscient's preaching/doctrines. It is the best book on ontology (real metaphysics) of Ācārya Kundkunda. The text as a whole is too



difficult to be understood without a commentary. There are two main commentaries on this text in Sanskrit, one is 'Tattvapradīpikā' of *Amṛtcandra* and the other is *Tātparyavṛttiof Jayasena*. According to *Amṛtcandra* it contains 275 *gāthās* divided into three 'śruta-skandhas' (divine revealed words) each dealing with *jñāna tattva*, *jñeya tattva* and *carana tattva* and containing 92, 108 and 75 *gāthās* respectively. *Jayasena*, however, following *Amṛtcandra*, divided the same into three *adhikāras* (chapters) but according to him the number of *gāthās* is larger and comes to 311, each *adhikāra* containing 101, 113 and 97 *gāthās* respectively. There are two more commentaries, one is of Bālcandra in Kannada and the other is of Prabhācandra in Sanskrit, (But according to Prof. A.N. Upadhye the commentary of Prabhācandra, as examined by him, is defective.) For understanding the characteristic nature of *jīva-dravya*/soul substance as well as of *ajīva-dravyas*/non-soul substances, this is the only authentic text book. Basically, Jainism is a non-sectarian religion, that is why this text is prescribed/included in the courses of various universities of the world. For an unbiased eager seeker of truth, I advise him to study this text.

## EXPOSITION OF KNOWLEDGE REALITY- JÑĀNA TATTVA PRAJÑĀPANA

(*prathama śrutaskandha*) up to *gāthā* 92 as per the commentary of *Ācārya Amṛtcandra*.

In this (SUM AND SUBSTANCE OF JÑĀNA TATTVA PRAJÑĀPANA) chapter, there are four sub chapters

1. **Śuddhopayoga Adhikāra:** - Up to *gāthā* no.20. First five *gāthās* are benedictory *gāthās*, offering salutation to *Śri Vardhamāna Tirthankara*, to the remaining *Tirthankaras*, to the liberated souls, to the great saints collectively, as well as

individually, and lastly to the contemporary *Tirthankaras* in the region of human beings (*manuṣya-kṣetra*). Then, he (*Kundkunda*), having taken the oath of great-vows of asceticism, adopts equanimous conduct. Then he declares that the *vītarāga cāritra* (passionless pure conduct of self-absorption along with true-belief and knowledge i.e., *śuddhopayoga*) is the direct cause of *nirvāna* and if it is accompanied with *sarāga cāritra* (conventional conduct/*vyavahāra cāritra*/*śubhopayoga*) then it is not the direct cause of *nirvāna*, but it causes bondage/imprisonment of birth in heaven and/or in king-emperor, etc., states of embodied existence so it is traditionally called the cause of *nirvāna*. Hence, *vītarāga cāritra* is *upadeya* (acceptable) and *sarāga cāritra* is *heya* (rejectable). A sky clad *Digambar* Jain monk attains omniscience (*Arihanta* state) by virtue of *śuddhopayoga* only. The nature and fruit of *śuddhopayoga* is described from 13<sup>th</sup> to 20<sup>th</sup> *gāthā*.

2. ***Jñāna Adhikāra***: - From *gāthā* 21 to *gāthā* 52 *kevali's jñāna* (omniscience) being non-sensory (*atīndriya*) knows directly everything of three-time phases (past, present & future) and three worlds (lower, middle & upper) from all innumerable *ātma-pradeśas* without the aid or instrumentality of physical senses and mind. It is stated that *ātmā* is equal to *jñāna* and *jñāna* is equal to *jñeyas* (knowables) and *jñeyas* are equal to *lokāloka* (universe and infinite empty space beyond universe), hence *jñāna/ātmā* is all pervasive. It is the peculiarity of *jñāna* and *jñeyas* that without entering into one another *jñāna* knows and *jñeyas* are known in it. The *jñeyas* are two – the self-soul substance and rest all other substances.
3. ***Sukha Adhikāra***: - From *gāthā* 53 to *gāthā* 68. In this sub-chapter the futility/rejectability of sensory knowledge

(*indriyajñāna*) and sensory pleasure (*indriyasukha*) and the utility/acceptability of *atīndriyajñāna* (omniscience) is proved; because sensory *jñāna* and *sukha* both are dependent, transitory, unable to know simultaneously, increases-decreases and are found with obstructions, etc.

4. **Śubhaparīnāma Adhikār:** - From *gāthā* 69 to the last *gāthā* 92. As a result of *śubhōpayoga* (auspicious thought activity) which is observed in the form of devotion to divinity, preceptor, etc., and charity, compassion, fasts, etc., causes to take birth in sub-human, human, or in divine/heavens – wherein many kinds of pleasures of senses are availed. But the happiness of celestial gods is also not self-established, simply to satisfy their physical urges they enjoy various pleasures and remain attached in them just like a leech. He who knows *Arihanta* with respect to his substantiality, attributes and modifications knows (experiences/knows) his own pure self and his delusion definitely gets destroyed, because from realistic standpoint there is no difference between the two. Another means of destroying the delusion (*moha*) is to study and play with *Jinaśāstras* (omniscient's scriptures) by direct comprehensive knowledge, etc., proofs; his accumulation of delusion definitely gets destroyed. A delusion-less monk with *śuddhōpayoga* is called *dharmī* who is expert in scriptures and remain engrossed in conduct of self-absorption, free from attachment-aversion.

## **SUM AND SUBSTANCE OF KNOWABLE REALITY - JÑEYA TATTVA PRAJÑĀPANA**

This, the second chapter on Knowable Reality Exposition is focused on the basic constituents of this universe as known in *kevalajñāna* and distinction between knowledge and knowable. In short, this second chapter comprising 108 *gāthā sūtras* (from 93 to 200) is sub-divided into 3 sub-chapters as under: -

1. ***Dravyasāmānya Prajñāpana*** (exposition of substance in general) from *gāthā* 93 to 126.
2. ***Dravyaviśeṣa Prajñāpana*** (exposition of substance in particular) from *gāthā* 127 to 144.
3. ***Jñāna-Jneya Vibhāga Adhikāra*** (distinction between knowledge and knowable realities) from *gāthā* 145 to 200

1. ***Dravyasāmānya Prajñāpana***: In (*gāthās* 93-126) common nature/general characteristics of all substances is described. “*sat*” (existence) is the characteristic of all substances possessing attributes (*guṇas*) and modifications (*pariyāyas*) and *sat* is comprised of unity of origination, annihilation and permanence. Without establishing the existence of substance its detailed description is not possible. Although all substances are *sat* but each substance has its own independent existence. From the view-point of common/general existence quality of all substances, such existence is termed as *mahāsattā* (*sādrūṣya astitva*) and from the view point of individual “existence quality” the existence is termed as *avāntara sattā* (*swarūpa astitva*). This chapter is the back bone of Jain philosophy, as in this the core of substance matter is described. The distinction between two substances is defined as separateness and the distinction between substance and its attributes-modifications of a substance only is defined in the form of otherness. This is really unique and wonderful. *jīva* and *puṅgava* or two *jīvas* are separate entities because their space units (*pradeśas*) are separate. So, separateness is the characteristic of substances having different space units. And non-identicalness between substance-attributes-modifications of a substance is the characteristic of ‘otherness’. Knowledge (*jñāna*) and perception (*darśana*) are not totally separate, but they are distinctly other-other. There lies otherness between the attribute (*guṇa*) and the possessor of that attributes (substance/*guṇi*).

2. **Dravyaviśeṣa Prajñāpāna:** (gāthās 127-144). In these chapter six kinds of substances – *jīva*, *pudgala*, *dharma*, *adharma*, *ākāśa* and *kāla* are explained by dividing them into two categories of living and non-living, corporeal and non-corporeal, *loka* and *aloka*, operative and inoperative, with spatial units and without spatial units, etc.

3. **Jñāna and Jñeya Vibhāga Adhikāra:** (gāthās 145-200). In this chapter the knowledge and knowable reality are described in such a manner that it gives rise to discriminative knowledge. A knowledgeable person thinks that he is neither body, nor mind, nor voice/speech, nor cause of these, nor doer (agent) of these, nor causer of these, nor approver of these doers. Because body, mind and speech are made up of *pudgalas* and the *pudgala* (material substance) is an aggregate/mass of matter particles (*paramāṇus*). I am a pure self (soul) and that pure soul is devoid of touch, taste, colour, smell and speech (word/sound). I possess the quality of sentience /consciousness which is not cognizable by any physical sense or mark and it has no definable configuration.

In the absence of discriminative knowledge an attached/passionate self binds *karmas* and a detached self/passionless is not bonded with *karmas*. This should be known in short, the gist of bondage of soul in verity.

## **CARANĀNUYOGA SŪCAKA CŪLIKĀ - EXPOSITION OF CONDUCT REALITY**

After having described the subject matter of right belief and knowledge. *Ācārya Kundkunda* and commentator *Ācāryas* wrote this third chapter as an appendix to the Conduct Reality for other true aspirants of liberation who want freedom from all sorts of miseries. *Ācārya* advised them to accept ascetism (state of sky clad *Digambar Jain* monk) with having paid obeisance

repeatedly to five supreme souls – *Siddhas, Arihantas, Ācāryas, Upādhyāyas, Sādhus*.

There are four sub-chapters in this appendix to conduct reality: -

1. **Ācarana Prajñāpāna** (exposition of monk's conduct), *gāthā* 201-231.
2. **Mokṣamārga Prajñāpāna** (exposition of path to liberation), *gāthā* 232-244.
3. **Śubhopayoga Prajñāpāna** (exposition of auspicious conduct), *gāthā* 245-270.
4. **Panca Ratna Prajñāpāna** (exposition of five jewel *sutras*), *gāthā* 271-275.

In the first **Ācarana Prajñāpāna** sub-chapter the procedure of adopting asceticism (state of *śramaṇahood*) is explained, the 28 *mūlaguṇas* (fundamental rites) of a sky-clad Jain monk and the internal-external negligence which are prohibited in the pure soul activity (*śuddhopayoga*). Also, *Ācārya* has advised to follow monk conduct with proper harmonization/adjustment of conduct of main rule (*utsarga*) and exception rule (*apavāda*) in accordance with physical state of monk being young or old, tired or diseased.

In the second sub-chapter **Mokṣamārga Prajñāpāna** emphasis is given very much on the study of scriptures, because certainty of substances and *tattvas* is attained/comprehended from the study of scripture only. And without certainty about objects psychic concentration cannot be attained and on the absence of certainty (i) unsteadiness due to non-belief in purposeful *tattvas* (ii) unrest due to desire of doer-ship of other non-self things and (iii) fickleness due to desire of enjoying other non-self things. In short without psychic concentration true monkhood is not evolved. So, it is said that



आगमचेद्वातदोजेद्वा-(*āgamaceṭṭhātadojetthā*) to remain busy in the study of scripture is the highest act/duty. The Jain monks possess scripture as their eyes, all living beings possess sense organs as their eyes, *devas* possess *avadhi cakṣu* (clairvoyance) as their eyes, and *Siddhas* (disembodied omniscients) are *sarvataha cakṣu* - all seeing and knowing eyes from all sides i.e., possess eyes from all *ātmapradeśas*, i.e., all omniscients know each and every thing of three times phases (past, present, future) directly from all sides of *ātmapradeśas*.

Whatever *karmas* an ignorant self destroys without knowledge of self-soul in millions of lives/births, a knower of truth destroys the same magnitude of *karmas* in a mere breath through controlled three-fold channels of mind, speech and body.

Although in this sub-chapter having complete knowledge of the scriptures along with belief in *tattvas* and observing great vows has been extolled as the most effective means of liberation, yet, if he has not attained self-realization then all that is ineffective (*akincitkara*).

Therefore, even a simultaneity of *āgamajñāna*, *tattvārtha śraddhāna* and *sanyatatva*, devoid of knowledge (realization) of the self-soul is *akincitkara*. Also, only he has been defined to be a true saint (monk) who considers enemies-friends and relatives-brothers alike, pleasure and pain alike, praise and censure alike, a clod of clay and gold alike and further, to whom life and death are alike.

In the third sub-chapter **Śubhopayoga Prajñāpana** (from *gāthās* 245-270) the auspicious conduct with auspicious thought activity worthy of a Jain monk has been defined. Though it is the cause of inflow of *karmas* but it is found in the proclivity of true monks experiencing knowledge of self-soul.

Although this *śubhopayoga* is not worth praising like *śuddhopayoga*, but it is not worth censuring also, it is worth pardonable crime, because *śuddhopayoga* is a monk's true religion. *śubhopayoga* is said to be co-acting conventional religion and in that the benign proclivity towards other monks with the sole objective of rendering assistance to diseased-infirm, venerable Guru, young or old monks, is not forbidden.

If an ascetic who has grasped the meaning of *sūtras* (sacred text) and subdued passions and who excels in austerities also, does not abandon the connection with unrighteous worldly people, then he is not a self-controlled *sanyata* (sky clad monk).

In the fourth sub-chapter ***Panca Ratna Prajñāpana***, a man who has been initiated into *nirgranthatā* (possession-less and occupation-less state of a sky clad monk) and is equipped with self-restraint and austerities, still engages himself in worldly concerns, he is called a worldly man (*samsāra tattva*).

The last five *gāthās* (271-275) of this text book are termed as five crystal clear gems which illuminate the complete doctrine of the holy omniscient *Arihanta Paramātmā* exhibiting before this world the states of mundane existence and liberation with their divergent paths. Those men who may be physically monks in *Jina's* faith, have wrongly ascertained the nature of purposeful *tattvas* and believe that reality is of this way only, wander long till infinity in mundane existence now onwards with karmic fruits of misery. They are pseudo *śramanas* called *samsara tattvas*, (but) those who have correctly understood the *tattvas*, are free from improper conduct and dwelling in peaceful state, they do not wander long without attaining fruit of liberation.

The state of *śuddhopayoga* form of *śramanahood* is the साधन तत्त्व (means reality) (direct pathway) of मोक्ष तत्त्व– (liberation

reality) – which is characterized as pure psychic concentration (*śuddhopayoga*) proceeded with a simultaneity of right belief-knowledge-conduct gives rise to *nirvāna*. My obeisance to him.

In these ***pancaratna gāthās***, the experience-less monks (who have not attained self-realization) are termed as *samsāra tattva* (transmigration reality) and the experienced monks are (who have attained self-realization) are termed as *mokṣa tattva* (liberation reality) as well as *sādhana tattva* (instrumental reality) of *mokṣa* (liberation).

In the end of commentary *Amṛtcandra Ācārya* has mentioned that whosoever will study this text *Pravacanasāra* with proper understanding he will certainly realize the pure self and it is the purpose of this text.

Further in the form of appendix, *Amṛtcandra Ācārya* has described 47 view-points (*nayas*) which are worth studying on the same pattern as that of 47 powers (*śaktis*) of the soul mentioned in the appendix of *Samayasāra*. This is the specialty of *Amṛtcandra Ācārya*.

In fact, this text *Pravacanasāra* is the principal guide book for entering into the realm of self-soul substance and realize the peace/equanimity of soul-conduct. It is the duty of every seeker of truth to study this text book on real metaphysics representing Jainism.

## HISTORY OF JINAVĀNI

According to *Śrutāvatāra* of *Indranandi* (10<sup>th</sup> C.A.D. 939), after the *nirvāna* of the last 24<sup>th</sup> *Tirthankara* Mahāvīra Swami (599-527 B.C.), there had been 3 *kevalis* – (*Gautam*, *Sudharma* and *Jambu Swami*) for 62 years; 5-*śrutakevalis* *Vishnu*, *Nandimitra*, *Aparājita*, *Govardhana* and *Bhadrabāhu* (*pratham*) for 100 years; 11 *das purvins* for 183 years; 5-eleven *angins* for 220

years and 4-one *angin* for 118 years. Thus, the *anga jñāna* (scriptural knowledge) continued for a period of 683 years after the *nirvāna* of Bhagwāna Mahāvīra in 527 B.C. Then there had been four *Ācāryas* who had partial knowledge of sections of *angas* and *purvas* and they were succeeded by *Arhadbali* (38-66 A.D.) *Māghanandi* (48-87 A.D.) and *Dharasena* (38-106 A.D.).

*Ācārya Dharasena* had the knowledge of ‘*Mahākarma Prābhruta*’ a portion of *Agrayaniya Purva*. He, knowing that he had very little time left, and due to the fear of text falling into oblivion, invited two intelligent monks having very high comprehensive grasping power from the congregation of Digambar Jain Monks under the leadership of great pontiff *Arhadbali* they gathered at Mahima Nagar, Satara Dist., Maharashtra/Venkatatipura in Andhra Pradesh. *Narvahana* and *Subhuddhi* named two Digambar Jain Monks were sent by *Shri Arhadbali* in the service of *Ācārya Dharasena* staying at *Urjjayantagiri* (Chandra Gufā Girnarji mountain). These monks were later renamed as *Puṣpadanta* (66-106 A.D.) and *Bhootbali* (66-156 A.D.). *Ācārya Dharasena* explained the text to them. Then they composed that knowledge of *Karma Prābhruta* into *Ṣatkhandā āgama* which was committed to writing. Contemporary to *Ācārya Dharasena* there was *Guṇadhara Ācārya* in South India who was possessing the knowledge of *Kaṣāya Pāhuda* or *Pejja Dos Pāhuda* of *Jñānapravāda Purva*. He explained the *mūlasūtras* and *vivarana-gāthās* (stanzas) of *Kaṣāya Pāhuda/Prābhruta* to *Ārya Mankshu* (73-123 A.D.) and *Nāghastī* (93-162 A.D.) and they composed *Kaṣāya Pāhuda*. *Yatibraṣabha* (143-173 A.D.) studied the same from them and composed thereon 6000 *Chūrṇi Sūtras*. *Uchcharana Ācārya* (2-3 Century A.D.) studied the same from *Yatibraṣabha* and composed a *Vrutti (sūtras)* double in size of the former one. Thus, *Ṣatkhandāgama* and *Kaṣāya Pāhud* were committed to writing for the first time in the history of Jain-canonical work, so

they are termed as the *śāstras* of *prathamaśruta skandhas paramparā* (first scriptural canon tradition put into words/writing).

Later on, in the original Digambar Jain tradition (*mūla sangha āmnāya* of *Śrī Kundkunda Ācārya*) there had been one highly intellectual and intelligent *Ācārya Vīrsena Swami* (770-827 A.D.) who wrote vast commentaries on *Ṣatkhandā Āgama* and *Kaṣhāya Pāhuda*. The commentary on first five sections of *Ṣatkhandā Āgama* is named as *Dhawala* and on the last 6<sup>th</sup> section of it is called *Mahā Bandha* or *Mahā Dhawala*. The commentary on '*Kaṣāya Pāhuda* is named as *Jaya Dhawala*. *Vīrsena Swami* could not complete *Jaya Dhawala* commentary and he left for heavenly abode. So, the portion left uncommented was completed by his learned disciple *Jinasena Ācārya* (818-878 A.D.). These commentaries are in Prakrit and Sanskrit mixed, which were translated into Hindi in 20<sup>th</sup> century. Thus, 16 volumes of *Dhawala*, 16 volumes of *Jaya Dhawala* and 7 volumes of *Mahābandha/MahāDhawala* were created.

Based on these commentaries, *Ācārya Nemīchanda Siddhanta Cakravarti* (981 A.D.) wrote *Gommatsāra*, *Labhdhisāra*, *Kṣapaṇāsāra*, etc., in Prakrit stanzas, pertaining to Karmic matter doctrines. *Samyajñāna Chandrikā* is the commentary on these volumes in *Dhundhāri* Hindi composed by *Ācārya Kalpa Pt. Todarmal Ji*, Jaipur (1720-1767 A.D.). All above scriptures belong to aetiology science.

Just a little after *Dharasena Ācārya*, *Puṣpadanta* and *Bhootbali*, there had been another highly intelligent and intellectual monk *Padmanandi* who became famous by the name of *Kundkunda* because of the name of his birth place *Kondakondlapur*, which is situated very near (4 kms) to Guntakkal Rly Station, here several rock-inscriptions are found as its proof. According to *Nandi Sangha Pattāvali* he had five

names – *Padmanandī*, *Kundkunda*, *Vakragriva*, *Elācārya* and *GraddhaPichchha*. There are different opinions of historians about his date of birth– (1) According to Shri Nathu Ramji ‘Premi’ Kundkunda cannot be earlier than 683 years after Mahāvira’s nirvāna, i.e., 156 A.D. (2) According to Prof. *Cakravarti*, *Kundkunda*’s birth is around 52 B.C. and 8 B.C. as the date of his accession to the pontifical chair is *Vikram Samavat* 49 and (3) According to Pt. Jugal Kishoreji Mukhtyar *Kundkunda* might have flourished from 608 to 692 years after *Mahāvira*’s nirvāna, i.e., C.81 to 165 A.D. However, according to *Jinendra Siddhanta Kosh* compiled by *kshullak Śrī Jinendra Varni* (1920-1983 A.D.), *Kundkunda* was the successor of *Jinacandra* (87-127 A.D.) and *Jinacandra* was the successor of *Māghanandi* (48-87 A.D.) from whom the *pattāvali* of *Nandi Sangha* begins. Thus, *Kundkunda*’s date of *Ācārya* rank/pontifical chair works out to be 127-179 A.D. i.e., 52 years. And his total life span was 95 years 10 months 15 days (say 96 years age). The boy *Padmanandi*, as per a traditional story, barely eleven years of age, was religiously awakened to listen to the sermons of monk *Jinacandra Ācārya* and became his pupil. Within a short time *Padmanandi* alias *Kundkunda* attained so much eminence amongst the pupils of *Jinacandra* that he became *Ācārya* in the 33rd year of his monkhood, i.e., at the age of 44 years of body. Thus, his life span dates from 83 to 179 A.D. = 96 years. Lastly, he vacated his pontifical chair in favour of *Umāswāti/Umāswāmi* (179-243 A.D.) and left for heavenly abode.

### **To whom Kundkunda accepted his guru? Or who was His guru?**

It is little difficult to ensure as to who was his *dīkshā guru* (initiation teacher) because he has nowhere mentioned the name of his direct guru who had initiated him into monkhood. According to *pattāvali* of *Balatkargana* of *Nandi Sangha* it is



known that *Ācārya Jinacandra* was his *dīkshā guru*. But according to *Jayasena Ācārya* – the commentator of *Panchāstikāya*, he (*Kundkunda*) was the disciple of *Kumarnandi Siddhantadeva*, but nothing is known about this *Kumarnandi*. Although, *Vidyānandji* (775-840 A.D.), in his *Patraparikṣā* has quoted three verses from the *Vadanyaya* of one *Kumarnandi Bhattāraka*, but none of these, in the absence of any evidence, can be identified as the guru of *Kundkunda*.

### ***Kundkunda as the disciple of Bhadrabāhu (first)?***

It is significant to know the fact that *Kundkunda* had accepted himself as the *śiṣya* (disciple) of *Bhadrabāhu*, whom he glorifies in his *Bodha-Pāhudagāthās* 61 & 62. In these two *gāthās* two facts are very clear that he himself has declared as the *śiṣya* of *Bhadrabāhu* and this *Bhadrabāhu* is *śrutakevali* who was possessed of the knowledge of complete scripture, twelve *angas*-fourteen *purvāngas*. The *pattāvalis* of Digambaras mentions about two *Bhadrabāhus* – one is the *śrutakevali Bhadrabāhu* – first (394-365 B.C.) and the other is the holder of eight *anga's* or one *anga's* knowledge, *Bhadrabāhu* second (35-12 B.C.). Now if *Kundkunda* is accepted as the direct disciple of *śrutakevali Bhadrabāhu*-1, then it would mean that either *Kundkunda* must have been his contemporary in the 3<sup>rd</sup> Century B.C. being his direct *śiṣya*, or word *śiṣya* must mean something else than a direct *śiṣya*. I am tempted to believe that *śiṣya* can also mean as a *paramaparā śiṣya* (disciple by tradition of *mūla-sangha*). But putting *Kundkunda* in 3<sup>rd</sup> Century B.C. creates another great difficulty as to why his name is not put in *angadhāri* (monks possessing the scriptural knowledge of 10-11 *Angas*)? Secondly in *Bodha Pāhuda Gāthā* 62 he has mentioned the word *gamaya guru*. The *gamaya* or *gamaka* means one who has understood the correct meaning of the *sūtra/gāthā* or 'word' and construes/explains exactly in the same manner, he is

called *gamaka*. Thus, *Bhadrabāhu-1* was *paramaparā guru* of Śrī *Kundkunda Ācārya* and *Jinacandra* direct Guru. This discussion reveals that *Kundkunda* has composed all *pāhudas* after having known the correct meaning of the *sūtras* from the tradition of *śrutakevali Bhadrabāhu* (first). This is to authenticate that his all *pāhudas* are composed in accordance with *kevali/śrutkevali's* teachings.

The seeds of the division of the Jain-path to liberation were sown in the days of *śrutakevali Bhadrabāhu-1*” contemporary of Emperor Candragupta Maurya, say around the 3<sup>rd</sup> Century B.C., i.e., *Kundkunda* flourished approximately 300 years after the division of the original Jain path to liberation into Digambaras and Śvetambaras. *Kundkunda* has condemned and refuted the Śvetambaras for their false belief and opinions - such as the absolute liberation for women and the utility or futility of cloths for a monk to attain liberation, etc., *śrutakevali Bhadrabāhu-1* had migrated to South India with a group of 12,000 Digambara Jain monks at the time of a severe famine in Magadha. Famine and migration are the facts both Śvetāmbaras and Digambaras agree on this matter. Chandragupta Maurya also accompanied him and took *dīksha*. Earlier there were doctrinal differences only in both the sects – but at the end of first century A.D. it became very acute.

Now-a-days also, those differences are existing as they were in the beginning but softened to a great extent after the dawn of enlightened soul Bāla-Brahmachāri Shri Kanji Swami (1890-1980 A.D.) Songadh (Saurashtra) who was born in *Sthānakavāsi* sect of Jains and at the age of 24 he took *dīksha* of *Sthānakavāsi* Jain *sadhu* with *muhapatti* and studied deeply the *Bhagwati Sūtras*, etc., books of Śvetāmbara scriptures, but he was not satisfied with controversial statements/wrong interpretation of *jiva*, etc., *tattvas* and the rituals enjoined to a *sādhu* of that sect.

He was a very deep thinker and an unbiased seeker of truth. He had impressions of his past life of *Videha Kṣetra* where he heard the *divyādhvani*/divine discourses of *Tirthankara Seemandhara Swami*. Fortunately, he got the great Digambara Jain *śāstra Samayasāra* in 1921 A.D. and became so cheerful after studying it that he uttered – “Oh! This is the *śāstra* of attaining the non-corporeal *Siddha* state (*yeh to aśarīrī siddhadashā hone ka śāstra hai*). What I was searching is available here”. Later on he got *MokṣaMārga Prakāśaka* of *ĀcāryaKalpa* Pt.Todarmalji in 1923 A.D. and all his doubts about the right path of liberation, were cleared. So, he got determined to give up the guise of a so-called *sādhu* of Jains and ultimately in 1934 A.D. in Songadh he gave up the *muḥapatti*– the emblem of *Sthānakavāsi Sādhu* before the photo of *Tirthankara Pārshwanātha*, on the auspicious day of *Caitra Śukla Trayodaśī* – (birthday of *Tirthankara Mahāvīra*) and declared himself as a layman celibate of Digambaras.

Digambara Jain *dharma* is not a sectarian religion, it is the nature of eternally self-existing substances. There is no controversial statement in this and everything is a logically approved fact. Only *Kundkunda*’s Digambara Jain *mūlāmnāya* (tradition) is the original pure *āmnāya*. Shri Kanji Swami’s forthright interpretation of Digambara Jain *śāstras* has attracted many Jain and non-Jain people towards the study of *MokṣaMārga Prakāśaka* and *Samayasāra*, etc., texts of Digambara *Ācāryas*. He delivered *pravacanas* (discourses) on almost all Digambara Jain *śāstras* and they were recorded in his presence by Shri Navneetbhai C. Jhaveri, the then president of Digambar Jain Trust, Songadh. They are now available to all *mumukṣus* (true aspirant of liberation) in the present time by Shri Kundkund Kahan Digambar Jain Parmarthik Trust, Mumbai.

## **Kundkunda's Works**

*Kundkunda Ācārya* composed as many as 84 *Pāhudas* or *Prābhṛutas*. He was having the knowledge of *Samaya Prābhṛuta* – a portion of *Jñānapravāda Purva*. Based on that he composed following *Pāhudas* in *Prakrit gāthās*. *Pāhuda* means a present (gift) or an *adhikāra* (chapter), i.e., a chapter in which a particular topic is explained. He wrote 84 *Pāhudas* but only following *Pāhudas* are available and the remaining have become oblivious.

1. *Samaya Pāhuda (Samayasāra)* – containing 415 *gāthās* (stanzas)
2. *Pavayanasāra (Pravacansāra)* – containing 275 *gāthās*(stanzas)
3. *Niyamasāra (Niyamasāra)* – containing 187 *gāthās* (stanzas)
4. *Pancāstthiya Sangaham Suttam (PancāstikāyaSāra)* – containing 173 *gāthās* (stanzas)
5. *Dansaṇa Pāhuda (DarśanaPrābhṛuta)* – containing 36 *gāthās* (stanzas)
6. *Sutta Pāhuda (SūtraPrābhṛuta)* – containing 27 *gāthās* (stanzas)
7. *Caritta Pāhuda (CāritraPrābhṛuta)* – containing 45 *gāthās* (stanzas)
8. *Bodha Pāhuda* – containing 62 *gāthās* (stanzas)
9. *Bhāva Pāhuda* – containing 165 *gāthās* (stanzas)
10. *Mokṣa Pāhuda* – containing 106 *gāthās* (stanzas)
11. *Linga Pāhuda* – containing 22 *gāthās* (stanzas)
12. *Sheela Pāhuda* – containing 40 *gāthās* (stanzas)
13. *Barasānuvekkha – (BārasAnuprekṣā)* – containing 91 *gāthās* (stanzas)
14. *Rayanasāra* – containing 167 *gāthās*(stanzas)
- \*15. *Bhakti Sangho (Bhakti Sangraha)* – 10 *Bhaktis* (as listed below)
- \*\*16. *Moolācāra* – containing 1252 *gāthās* (stanzas) in 12 chapters

All these above named 16 *pāhudas/śāstras* composed by Śrī Kundkunda Ācārya are termed as the *śāstras* of *dwiteeya śrutaskandha paramparā*” (second scriptural canon tradition put into words/writing).

**Śatkhandāgama Tīkā:** According to *Śrutāvatāra of Indranandi* (939 A.D.) Padmanandi alias Kundkunda wrote a commentary *Parikarma* by name on the first three sections of *Śatkhand āgama*. Alas! This commentary is not available today. Three of his works, viz., *Pancāstikāya*, *Pravacansāra* and *Samayasāra* are technically called as *nātaka-traya* or *prābhṛuta-traya*. The first commentator on these *nātaka-trayas* was Śrīmad AmṛtcandraSūri (905-955 A.D.) and the names of his commentary on the above texts are respectively *Samaya Vyākhyā*, *Tattvapradīpikā* and *Ātmakhyāti*. The second commentator on these *nātaka-trayas* was Śrī Jayasena Ācārya (12<sup>th</sup> Century A.D.) and he kept only one common name of his commentary as *Tātparyavṛtti* of above three texts. And on *Niyamasāra* Śrī Padmaprabhamaldhāri Deva (1140-1185 A.D.) wrote *Tātparyavṛtti* named commentary.

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The names of 10 Bhaktis (meant for monks) are :-*Siddha Bhakti*, (2) *Śruta Bhakti*, (3) *Cāritra Bhakti*, (4) *Yogi Bhakti*, (5) *Ācārya Bhakti*, (6) *Panca parametthi/Mahāguru Bhakti*, (7) *Caitya Bhakti*, (8) *Veer Bhakti*, (9) *Cat urvinshati Tirthankar Bhakti*, (10) *Samādhi Bhakti*. Besides these 10 Bhaktis, there are 3 other Bhaktis also, (11) *Nirvāna Bhakti*, (12) *Nandīśvar Bhakti* and (13) *Śanti Bhakti*.

**\*\* Authored by Ācārya Battaker (127-179 A.D.) contemporary of ĀcāryaKundkunda.** According to Dr. A.N. Upadhye, *Moolāchāra* is a compilation of *gāthās* related to a monk’s conduct and according to Dr. Nemichand Shastri it is an independent volume/text. But some scholars believe it to be authored by Kundkunda Ācārya.

***Aṣṭapāhuda/Śat-PrābhṛutaṬīkā***: Śrutasāgar Bhaṭṭāraka (1487-1533 A.D.) wrote commentary on first six *Pāhudas* (*Darśana Pāhuda*, etc.) in Sanskrit. He has mentioned five names of *Kundkunda* and regarded by calling him as *kalikāla sarvajña* (as if an omniscient of this fifth era). Later on, other 2 *Pāhudas* also became available so total 8 *Pāhudas* one book *Aṣṭapāhuda* is published. This book is termed as an administrative *śāstra* for Jain monks.

The commentaries on ‘*Samayasāra*’, ‘*Pravacansāra*’ and ‘*Pancāstikāya*’ by *Amṛtandra* and *Jayasena* are unique, authentic and cryptic. In conclusion it is said that *Samayasāra* discloses the subject of right belief, *Pravacansāra* right knowledge and *Niyamasāra* right conduct. *Pancāstikāya* discloses the basic principles of self-modifying substances/constituents of the universe – 5 *astikāyas*, 6 *dravyas* and 9 *tattvas* with their characteristic nature. The time substance (*kāla dravya*) is a *dravya* but not an *astikāya* as it occupies one space point only. The above five creations namely - *Samayasāra*, *Pravacansāra*, *Pancāstikāya*, *Niyamsāra* and *Ashtapāhuda* called *panca parmāgama śāstras* of *Kundkunda Ācārya*, are the most important documents. In them, the solution of all worldly problems/sorrows, anxieties are found and explained, that by taking the shelter of eternal self (*kārana paramātmā*) – called *dravya-dṛṣṭi* (to look within the never changing self- soul) all sorrows come to an end. His each *gāthā* is just like *Garudi Mantra*<sup>1</sup> for destroying the poison of delusion.

***Thirukural (Ethical Science) Text***: *Kundkunda Ācārya* is attributed to be the author of *Thirukural*. The Jain tradition

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1. One who administers mantras to remove poison of snake bite

attributes the authorship of *Kural* to a Jain saint *Elācārya* who after composing gave it away to his disciple *Tiruvalluvar* and *Elācārya* was another name of *Kundkunda*, so it can be accepted that *Kundkunda* was the author of *Kural*. *Kundkunda* might have presented ***Kural*** to the *Madura Sangh* through his disciple *Tiruvalluvar*, who from his name seems to be a Tamilian (son of Tamil land), so the people of Tamil land call *Tiruvalluvar* to be the author of *ThiruKural*.

A traditional story about *Kundkunda* is that when he became *Ācārya*, head of pontifical chair, and advanced so much in introspective meditation, he had certain doubts on some doctrine of Jainism, so not knowing what to do one day during *sāmāyika* (meditation) state he offered obeisance, with mind, speech & body to *Seemandhara Swami*, a contemporary *Tirthankara* in *Videha Kṣetra*. His obeisance was so sincere that immediately the words of blessing *sat-dharma-vruddhirastu* were uttered (in *divyadhvani*) understand the propriety of this blessing when none had offered salutation to him. *Seemandhara Swami* explained that His *samavaśarana*. The audience could not the blessings were meant for *Kundkunda* from *Bharat Kṣetra*. According to the story two *Cārana*<sup>2</sup>monks who were friends of *Kundkunda* in the previous birth came to *Barapura* (a town in Malwa-Bharat Kṣetra) and took *cārana* *Kundkunda* to the *samavaśarana* of *Seemandhara Swami*. On the way when they were passing through the sky, the *picchi* (a bunch of peacock feathers) fell down and could not be found; so *Kundkunda* had to take up a bunch of vulture feathers in order to follow his religious rituals. *Kundkunda* stayed there for a week, and after having his doubts cleared, he came back to *Bharat Kṣetra* and then began delivering his religious discourses here; and seven hundred men and women took *dīksha* from

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2. *Cārana-miraculous power to walk in the sky*

him. He, then started composing the *pāhudās/śāstras*. After some time, he had a dispute with Śvetambaras on mount-Giranār, in which he made the local deity *Brāhmi* admit that the *nirgrantha* creed of Digambaras was true. Lastly, he vacated his *Ācārya* seat and installed his pupil *Umā Swāmi* as *Ācārya* (head of the monks) and left for his heavenly abode in religious meditation after having observed “*sallekhanā*”-vow with severe penances.

Another proof of *Kundkunda*’s visiting *Videha Kṣetra* is found in ‘*Darśanasāra*’ (verse 43) of *Devsena Ācārya* (933-955 A.D.). Further *Jayasena Ācārya* (12 Century A.D.) in the opening remarks of his commentary on *Pancāstikāya* said on the authority of the popular tradition (*PrasiddhaKathā Nyayena*) that *Kundkunda* had gone to *Purva Videha Kṣetra*, paid respect/offered obeisance to *Seemandhar Swami* and got his doubts cleared.

I approached my learned friends Prof. Shri Jayantilalji Jain, Chennai, dean Manglayatan University, Aligarh, (ex GM Indian Bank, Chennai), who has written ‘Pure soul and its infinite treasure’ and many other books and Prof. physicist Shri Dr. ParasMalji Agrawal, Udaipur, Rajasthan, who has written a set of three books titled ‘Soul Science’ (English translation of *Samayasāra* and scientific explanation) for reviewing the translation critically and giving their valuable suggestions. I am very thankful to Shri Jayantilalji Jain for writing the editorial and Dr. Paras Malji Agrawal for writing the foreword of this book along with their suggestions.

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Br. Hem Chand Jain “Hem”

Retd. Sr. Manager, BHEL, Bhopal, MP

Deolali/Bhopal

25<sup>th</sup> December 2021

Vīra Samvat 2548

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## SPECIALITY OF JAINISM

Jainism more than any other creed gives absolute religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done, they become our master and must fructify. As my independence is great, so my responsibility is co-extensive with it. I can live as I like, but my choice is irrecoverable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions; e.g., Christianity, Islam, Hinduism. No God or his prophet or deputy or beloved can interfere with human like. The soul alone is directly and necessarily responsible for that it does.

Jugminder Lal Jain, Outlines of Jainism page no 344

## RIDDLE OF CREATION

The first question which arises in connection with the idea of creation is, why should God make the world at all? One system suggests that he wanted to make the world because it pleased him to do so; another, that he felt lonely and wanted company; a third, that he wanted to create beings who would praise his glory and worship, a fourth what he does it in spirit and so on.

Why should it please the creator to create the world where sorrow and pain are inevitable lot of the majority of his creatures? Why should he not make happier beings to keep him company>

(it is really a most unchallenging argument) -written by Barrister Champat Rain Jain, Key of knowledge page no 135

## SUPREME JUDGEMENT

In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that, therefore, is of great importance for the study of philosophical thought and religious life in ancient India- Dr. Harman Jaikobi, read his paper in the 3<sup>rd</sup> International Congress of history of religions.



ॐ

॥ नमः सिद्धेभ्यः ॥

॥ नमो अनेकान्ताय ॥

ŚRIMADBHAGWAT KUNDKUNDA ĀCĀRYADEVA PRAṆITA  
SHRI

## PRAVACANSĀRA

JÑĀNA TATTVA PRAJÑĀPANA  
(exposition of knowledge reality)

WITH TATTVAPRADĪPIKĀ ṬĪKĀ

BY

ŚRIMAD AMṚTCANDRA ĀCĀRYA

MŪLA GATHĀ, ṬĪKĀ AND BHĀVĀRTHA

## JÑĀNA TATTVA PRAJÑĀPANA



### Śloka 1

सर्वव्याप्येकचिद्रूपस्वरूपाय परात्मने ।

स्वोपलब्धिप्रसिद्धाय ज्ञानानन्दात्मने नमः ॥ १ ॥

*sarvavyāpyekacidrapasvasūpāya parātmane/  
svopalabdhiprasiddhāya jñānānandātmāne namah: ||1 ||*

**Meaning:** I (*Amṛtcandra Ācārya*) pay obeisance to that supreme soul who is *sarvavyāpī*-(omniscient) and *jñānānandātmaka* (an embodiment of pure knowledge and bliss), whose true nature is *caitanyarūpa* (full of pure sentience), which is explicitly realized through self-experience. (Such an *ātmā* has unveiled its highest purity and is to be bowed to here)

### Śloka 2

हेलोच्चसमहामोहतमस्तोमं जयत्यदः ।

प्रकाशयञ्जगत्तत्त्वमनेकान्तमयं महः ॥ २ ॥

*helolluptamahāmohatamastomaṁ jayatyadah:  
prakāśayajagattattvamanekāntamayam mahah: || 2 ||*

**Meaning:** The luminous power of the *anekānta* doctrine, dispels the dense darkness of powerful delusion and gross ignorance, in but a play and illuminates the true nature of the universe (in its true form). May such a divine light always be present and victorious.

### Śloka 3

परमानन्दसुधारसपिपासितानां हिताय भव्यानाम् ।  
क्रियते प्रकटिततत्त्वा प्रवचनसारस्य वृत्तिरियम् ॥ ३ ॥

*paramānandasudhārasapipāsītānāṁ hitāya bhavyānām  
kriyate praṭitatattvā pravacanasārasya vṛttiriyam || 3 ||*

**Meaning:** The *vṛtti* (commentary) of *Pravacansāra* is being composed for the well-being of *bhavya jīvas* (capable souls having capacity to attain liberation) who are thirsty for the elixir.

### Gāthā 1-5

अथ सूत्रावतार-

Now, the *sūtras* (holy text/essential principles) are incarnated: -

एस सुरासुरमणुसिंदवंदिदं धोदघाङ्कम्ममलं ।  
पणमामि वड्डमाणं तित्थं धम्मस्स कत्तारं ॥ १ ॥  
सेसे पुण तित्थयरे ससव्वसिद्धे विसुद्धसब्भावे ।  
समणे य णाणदंसणचरित्ततववीरियायारे ॥ २ ॥  
ते ते सव्वे समगं समगं पत्तेगमेव पत्तेगं ।  
वंदामि य वट्ठंते अरहंते माणुसे खेत्ते ॥ ३ ॥  
किच्चा अरहंताणं सिद्धाणं तह णमो गणहराणं ।  
अज्झावयवग्गाणं साहूणं चेव सव्वेसिं ॥ ४ ॥  
तेसिं विसुद्धदंसणणाणपहाणासमं समासेज्जु ।  
उवसंपयामि सम्मं जत्तो णिव्वाणसंपत्ती ॥ ५ ॥ [ पणगं ]

esa surāsuramaṇusiṁdavaṁdidam dhodaghāikammamalam |  
 paṇamāmi vaḍḍhamāṇam tittham dhammassa kattāram || 1 ||  
 sese puṇa titthayare sasavvasiddhe viśuddhasabbhāve |  
 samaṇe ya ṇāṇadaṁsaṇacarittatavavīriyāyāre || 2 ||  
 te te savve samagam samagam pattegameva pattegam |  
 vaṁdāmi ya vaṭṭamte arahamte māṇuse khette || 3 ||  
 kiccā araham tāṇam siddhāṇam taha ṇamo gaṇaharāṇam |  
 ajjhāvayavaggāṇam sāhūṇam ceva savvesiṁ || 4 ||  
 tesiṁ viśuddhadam saṇaṇāṇapahāṇāsamaṁ samāsejja |  
 uvasaṁpayāmi sammaṁ jatto ṇivvāṇasaṁpatti || 5 ||

### Gāthā:

1. Here I (*Kundkunda Ācārya*) pay obeisance to *Vardhamāna* (the last of the 24<sup>th</sup> *Tirthankara* of this *Bharata* region), the spiritual-guide-saviour and promulgator of the creed (religious discipline), who is saluted-worshipped by *suras* (heavenly gods) *asuras* (lower category gods) and emperor of men and those who have washed off the dirt of *ghāti*-karmas (destructive karmic matter).
2. I (*Kundkunda Ācārya*) pay obeisance also, to all the remaining *Tirthankaras* of the past and existing ones, present in *Videhas* along with *Siddhas* (disembodied liberated souls) of perfectly pure nature and the *śramaṇa* (sky clad possession-less monks) who practice the discipline of knowledge, faith, conduct, penance and effort. i.e., *pañcācāra* (fivefold conduct).
3. I (*Kundkunda Ācārya*) pay obeisance to them all together collectively as well as individually and to the *Arihantas* (omniscient with supernatural body) existing contemporarily in the region of human beings (*madhya loka's* 2.5 continents)

4-5. After paying obeisance to *Arihantas*, *Siddhas* and *Gaṇḍharas* (chief monks, direct disciples of *Tirthankaras*), group of *Upādhyāyas* (preceptor monks) and all the *Sādhus* (i.e., sky clad possession-less monks) and after having accepted the monkhood, I have entered their holy *āshrama* of excellent knowledge and faith of pure form, I adopt the equanimity-conduct whereby *nirvāṇa* (*mokṣa*-liberation) is attained.

### INTRODUCTORY BY ĀCĀRYA AMṚTCANDRA

Now, he whose shore of worldly ocean of transmigration, has come nearer, light of wisdom (power of understanding the reality) has expanded abundantly, that is, light of superb distinctive knowledge has arisen and the conceit of false understanding of all sorts of one-sided views has ended, such an *āsannabhavya mahātma* (*Śrīmad Bhagwad Kundkunda Ācārya*) nearing the end of mundane existence) by acquiring the knowledge of divine many-sided views (multi-faceted nature of substance) and having given up all specific views (partiality of friend and foes) has become completely impartial and has decided the imperishable bliss of liberation, being the ultimate truth, to be worthy of acceptance and which is worth evolving by the grace of the five holy supreme souls (*paramēṣṭhis*) and being exclusively wholesome for the self as it is the best substantial-*puruṣārtha* among all sorts of manly goals, adores the five *paramēṣṭhis* along with the promulgator/leader of the prevalent *tīrtha*-path of liberation (omniscient Lord *Mahāvīra Swamī*) with due homage in the form of prostration and eulogy and after saluting thus, he, by taking shelter of *mokṣa mārga*-(the way to liberation) with his complete power expresses his resolve.

**Ṭīkā:** I, directly experiencing this self-consciousness full of general perception (vision) and knowledge, bow with prostration to *Shri Vardhamāna Deva* as he is the supreme guide, saviour of the present prevalent *tīrtha* (way to liberation) who is worshipped by *surendras* (king of celestial beings), *asurendras* (king of demons) and *narendras* (king of human beings) is the only supreme one *guru* (preceptor) of the three worlds he is possessed of supreme lordship of infinite power, is efficacious in showing benevolence on mundane beings because he has washed off/annihilated the stains of destructive karmas, who, by virtue of his revered personage is capable in taking the ascetics across the worldly ocean, who being the establisher of *dharma*, is the doer of pure form of modification of self - to such a *parama bhattāraka*, *mahā devadhideva*, *parameśwara*, *parama puja* (highly respectable) and even mentioning his name is auspicious. (1)

Next, I (*Kundkunda*) bow to all the other former *Tirthankaras* (embodied omniscient *Arihantas*) and all the *Siddhas* (disembodied omniscient supreme Gods) who have attained the purest state of *darśana* and *jñāna* nature just like true pure gold emerged from the last heat of fire, because they themselves are pure by existence. And I bow to all those *śramaṇas* (Digambar Jain monks) who have attained the highest pure soul activity (*śuddhopayoga*) because of their being possessed of the code of conduct with respect to knowledge (*jñāna*), belief or faith (*darśana*), conduct (*cāritra*), penance (*tapa*) and energy (*vīrya*) and are holding the status of *Ācārya* (head of the monks) *upādhyaya* (preceptor) and *sādhū* (ascetic monk). (2)

Thereafter, I am focusing my attention on the present time, venerate these five *parmeṣṭhis* all those belonging in their respective individual states and in the present time,

due to absence of *Tirthankaras* who had been in this region and their existence/presence being in the *Mahāvideha* Kṣetras, I venerate all such *tīrtha-nāyakas* (*Shri Seemandhar*, etc. *Tirthankaras* as if they are present) who are abiding now in the human region collectively and separately to each one individually. How do I venerate them? This being the occasion of festivity of consecration of supreme non-possessiveness (monkhood) similar to the bridal day of glory of liberation, I venerate them with pronouncing a benedictory speech and eulogy suitable to it as is taught in *Kritikarma Śāstra*\*. (3)

Now, after having paid obeisance to *Arihantas*, *Siddhas*, *ācāryas*, *upādhyāyas* and all *sādhus*-this obeisance is though in dual form of prostration (*pranāma*) and pronouncing of eulogies (*vandanā*) yet it is having one non-dual form because of this appearance of every distinction between self and other non-selves due to profound mutual union resulted from the disposition of *bhāvya* (worshipable object of contemplation and meditation) and *bhāvaka* (worshipper or contemplative absorbed in meditation). (4)

Having approached the auspices (*āśrama*) of those *Arihanta*, *Siddha*, *Ācārya*, *Upādhyāya* and all *Sādhus* which has the prominence of right knowledge and right belief (vision); the soul-reality (*ātma tattva*) is eternally possessed of the inherent nature of instinctive knowledge and belief- it's right belief and knowledge is the characteristic of which - such *samyag darśana* and *samyag jñāna* is attained, having attained it and became possessor of right belief and right knowledge, even then the gleaming passion persists - which is the cause of attainment of

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\*This is sixth *ṛkirmak kṛtikarma* in 14 *ṛkirmak* of *angavay* scripture in which the rituals of daily discipline is described

*punya-bandha* (bondage of auspicious karmas) to that *jīva* (monk) - such type of conduct (*cāritra*) is termed as *sarāga cāritra* (conduct with auspicious attachment) this (*sarāga cāritra*) even besides it does arise in sequence of modifications (of ascending of *gunasthānas* due to my rise of *cāritra moha*) but he (the true monk) leaps over it and attains *vītarāga cāritra* (passionless pure conduct of self-absorption) named equanimity which, because of its being devoid of/different from the stain/blemish of affliction of all sorts of passions (*kaśāyas*) is the cause of *nirvāna* (absolute liberation).

Thus, I (*Kundkunda/Amṛtcandra*) have attained the intentness of the oneness of right belief-right knowledge and right conduct. This is the meaning of my resolve. Thus, he has attained the direct path to liberation. (5)

### **Gāthā-6**

अथायमेव वीतरागसरागचारित्रयोरिष्टानिष्टफलत्वेनोपादेयहेयत्वं  
विवेचयति-

Now, *Ācārya Kundkunda* declares that *vītarāga cāritra* (passionless pure conduct of self-absorption) being the provider of desired favourable result (*mokṣa*) is worth adopting/accepting and *sarāga cāritra* (auspicious conventional conduct) being the provider of undesirable/unfavourable result is worth rejecting/condemning: -

संपञ्जदि णिव्वाणं देवासुरमणुयरायविहवेहिं ।

जीवस्स चरित्तादो दंसणणाणप्पहाणादो ॥ ६ ॥

*saṃpajjadi ñivvāṇam devāsuraṃaṇuyarāyavihavehiṃ |*  
*jīvassa carittādo daṃsaṇaṇāṇappahāṇādo || 6 ||*

**Gāthā:** *Nirvāṇa* (release from rebirth in the world) is accrued by a sky clad monk through equanimity conduct

preceded eminently by faith and knowledge along with the glories of (*suras*) heavenly gods, (*asuras*) lower category of gods and (*narendras*) lords of men (kings/emperor).

**Tīkā:** The *jīva* (sky clad monk) can attain *mokṣa* by the conduct backed up with *darśana* and *jñāna* (true belief and knowledge) provided it is *vītarāga cāritra* (passionless true conduct), but if it is *sarāga cāritra* (conduct with auspicious attachment) then he is born with wealth causing anxiety as either *devendra*, *asurendra* or *narendra*. This rebirth is the result of *bandha* (bondage) caused by auspicious conduct which is also a cause of sorrow. Therefore, the *mumukṣus* (*jīvas* desirous of *mokṣa*) should follow *vītarāga cāritra* as it leads to the desired result of *mokṣa* and the *sarāga cāritra* should be discarded, as it leads to unwanted result of bondage.

### Gāthā-7

अथ चारित्रस्वरूपं विभवायति -

Now, the characteristic nature of *cārita* (passionless pure conduct of self-absorption) is explained: -

चारित्तं खलु धम्मो धम्मो जो सो समो त्ति णिदिट्ठो ।  
मोहक्खोहविहीणो परिणामो अप्पणो हु समो ॥ ७ ॥

*cārittaṃ khalu dhammo dhammo jo so samo tti ṇiddiṭṭho |  
mohakkhohavihiṇo pariṇāmo appaṇo hu samo || 7 ||*

**Gāthā:** This attainment of conduct is true *dharma*. This '*dharma*' is pointed out as spiritual equanimity, so is said (in *śāstras*) and equanimity is the state of soul which is totally devoid of disposition of infatuation and perturbation. Now the characteristics of conduct is being explained.

**Tīkā:** Conduct is acting according to one's own inherent nature. This means remaining engrossed with



pure thought activity in the self-soul. And this being the nature of soul substance, it is *dharma* (righteousness). It means the illumination (manifestation) of pure sentience. And this is equanimity because it exhibits the qualities of the soul as they are. And the equanimity is the pure state of evolution of the soul, which is fully free from blemishes/impure dispositions as there is no infatuation and perturbation which were caused due to the rise of faith deluding (*darśanamohanīya*) and conduct deluding (*cāritra-mohanīya*) karmas.

**Bhāvārtha:** The attitude/thought (*bhāva-mithyātva*) opposite to *sāmyaktva* (true belief) of the form of belief of pure *ātmā* is the delusion (*moha*) and the instability (*bhava*) opposite to the *cāritra* (conduct) of the form of unblemished (*nirvikāra*), stable (*niścala*) modification of the sentient (*caitanya*) is perturbation (*kṣobha*). The modification free from delusion (*moha*) and perturbation (*kṣobha*) the equanimity (*sāmya*), passionless-ness (*dharma*) and conduct (*cāritra*) these all are synonymous.

### Gāthā-8

अथात्मनश्चारित्रत्वं निश्चिनोति-

Now, it is concluded that *ātmā* itself is *cāritra*:-

परिणमदि जेण दव्वं तक्कालं तम्मयं ति पण्णत्तं ।

तम्हा धम्मपरिणदो आदा धम्मो मुणेयव्वो ॥ ८ ॥

*pariṇamadi jeṇa davvaṃ takkālaṃ tammayaṃ tti paṇṇattaṃ /  
tamhā dhammapariṇado ādā dhammo muṇeyavvo ॥ 8 ॥*

**Gāthā:** The (soul) substance when modifies into whatsoever disposition then at that moment it is of the same form-so is said by Lord *Jinendra*. Hence the soul modified into the state of *dharma* should be understood as *dharma*.

**Tīkā:** The soul substance, in fact, when modifies with whatsoever disposition, that substance, at that moment, at one with the disposition, like the round ball of iron which turns hot when heated. Therefore, that *ātmā* is *dharma* owing to its having modified in to *dharma* form (righteousness). In this way the *cāritra* of *ātmā* is proven.

**Bhāvārtha:** In the 7<sup>th</sup> *gāthā* it is said that *cāritra* is the disposition of *ātmā* itself and in this *gāthā* from *abhednaya* (undivided view point) it is said that as the iron ball when modified into red-hot itself is fire-heat. i.e., both the iron ball and the heat are not separate. Then, similarly *ātmā* when modified into passionless conduct form, that itself is conduct.

### Gāthā-9

अथ जीवस्य शुभाशुभशुद्धत्वं निश्चिनोति-

Now, it is decided that the *jīva* himself becomes, *śubha*, *aśubha*, *śudha* when he modifies into those modifications: -

जीवो परिणमदि जदा सुहेण असुहेण वा सुहो असुहो ।

सुद्धेण तदा सुद्धो हवदि हि परिणामसम्भावो ॥ ९ ॥

*jīvo pariṇamadi jadā suheṇa asuheṇa vā suho asuho |*  
*suddheṇa tadā suddho havadi hi pariṇāmasabbhāvo || 9 ||*

**Gāthā:** The soul owing to its modifying nature, is termed as auspicious (*śubha*), inauspicious (*aśubha*) or pure (*śudha*) when it modifies according to auspicious, inauspicious or pure state of consciousness.

**Tīkā:** When this *ātmā* modifies with the (state) of auspicious-inauspicious dispositions/thoughts then, owing to its modifying nature it becomes auspicious/inauspicious just as a quartz gets modified into red or black colour with the touch of *jāsuda* flower or *tamāla* flower. And when it

(*ātmā*) modifies with pure passionless disposition then owing to its modifying nature it becomes pure, similar to that of quartz modifying into pure colourless form (when detached from the touch of red or black flower). That time the *ātmā* is pure by itself. Thus, this *jīva*'s auspiciousness, inauspiciousness and purity is proved/established.

**Bhāvārtha:** *ātmā* is not absolutely unchanging (*kuṭastha*) in every respect. But its nature is to modify by remaining stable (unchanged). So, by whatever form of dispositions (*bhāvas*) it modifies it becomes of that form by itself. The way quartz stone by nature is pure and clear but due to the *nimitta* of touch of red or black flower it modifies into red or black colour form by its own self. Similarly, this *ātmā* even besides it being *śuddha* (pure), *buddha* (all knowing) by nature then in the state of householder with *samyaktva* (true belief) he modifies into *śubhopayoga* of the form of doing charity, worshipping, etc. and in state of *muni* (ascetic) he modifies into *śubhopayoga* of the form of following the *mūlaguṇas* (basic rites) and *uttaraguṇas* (additional supportive qualities) then he becomes *śubha* (auspicious) by his own self. And when he modifies into the form of false belief, etc. five causes of *aśubhopayoga* (inauspicious psychic activity) then he becomes *aśubha* (inauspicious) by his own self and the way the same quartz modifies into its untinged pure clear state then it becomes *śuddha* (pure) by itself. Similarly, *ātmā* too when it modifies into the *śuddhopayoga* (pure psychic activity) of the form of *niścaya ratnatraya* (real triple jewels of true belief/knowledge/conduct) then he becomes *śuddha* (pure) by his own self. In the canonical scripture the innumerable disposition of the *jīva* has been described in the form of fourteen *guṇasthānas* by moderate form of description. Describing these *guṇasthānas* (stages of spiritual evolution

of *ātmā*) briefly in the form of *upayoga*, in the first three *guṇasthānas* the gradually reducing form of *aśubhopayoga*, from fourth to sixth *guṇasthānas* the gradually increasing form of *śubhopayoga*, from seventh to twelfth *guṇasthānas* the gradually increasing form of *śuddhopayoga*, and in the last two *guṇasthānas* i.e., in thirteenth and fourteenth *guṇasthānas* the fruit of *śuddhopayoga* has been stated. Such description can be done in some certain way.

### Gāthā-10

अथ परिणामं वस्तुस्वभावत्वेन निश्चिनोति-

Now, it is ascertained that *pariṇāma* (modification or to continue modifying from one state to another state) is the characteristic nature (*svabhāva*) of the substance (*padārtha*):

णत्थि विणा परिणामं अत्थो अत्थं विणेह परिणामो ।

दव्वगुणपज्जयत्थो अत्थो अत्थित्तणिव्वत्तो ॥ १० ॥

*ṇatthi viṇā pariṇāmaṃ attho atthaṃ viṇeha pariṇāmo /  
davvagunaṇapajjayattho attho atthittañivvatto || 10 ||*

**Gāthā:** In this universe, there is no substance without a modification and no modification without a substance, (this is because) the very existence of a thing constitutes of substance, attributes and modification.

**Tikā:** No thing (*vastu*) holds existence without state of evolution (*pariṇāma*) because nothing is seen devoid of substance etc., (substance, region, time, essence) for state of evolution (*pariṇāma*); because anything without *pariṇāma* would be just like a donkey's horn and would prove contradictory to the state which is clearly seen in *goras* - cow's milk, yogurt, butter milk. Similarly, the state too does not hold existence without a thing (*vastu*) because if there was no thing/no substratum providing shelter to it,

then the result would be that the evolution without the abode/substratum would be void.

But the thing is found in the substance which remains the very same in vertical direction of times and flow, its attributes which are the specific concomitants (*sahabhāvi-viśeṣa*) and in the modifications which are the particular states of evolution (*kramabhāvi-viśeṣa*) and it is made of existence which consists in origination (*utpāda*), annihilation (*vyaya*) and continuance (*dhrauvya*). Therefore, the *vastu* is of modifying nature by itself.

**Bhāvārtha:** Wherever substances are seen, modifications are also seen there. For example- *goras* (dairy product) is seen with its numerous modifications in the form of milk, yogurt, ghee, buttermilk, etc. Where there is no modification, there cannot be any substance also. For example, if the modifications of blackness, smoothness etc., are not there, then the substance would also not be existing, like the horns of a donkey. So, it is proven that the substance can never be without modification. The way a substance cannot be without modification, in the same way, modification cannot be without substance, because without the shelter (existence) of a substance, on which base (shelter) the modification would exist? Without the shelter (existence) of *goras* on whose base the milk, curd, etc., modifications would exist?

Moreover, the substance (*vastu*) is with *dravya-guṇa-paryāya*. In that *vastu* the eternal, upward flow, generic part is a *dravya* (constant entity) and along with that the indivisibly existing divisions are its *guṇa* (attributes), and the sequentially occurring divisions are its *paryāya* (modifications). There is no such substance which exists without the oneness of its *dravya-guṇa-paryāya*. In other words, the substance is full of its *utpāda*

(origination), *vyaya* (annihilation) and *dhrauvya* (permanence), i.e., it originates destroys and remains stable-permanent. Thus, in that, the activity of change of modification continues. Hence modification is the nature of substance.

### **Gāthā-11**

अथ चारित्रपरिणामसंपर्कसम्भवतोः शुद्धशुभपरिणामयोरु-  
पादानहानाय फलमालोचयति-

Now, those pure (*śuddha*) modifications and auspicious (*śubha*) modifications which are related with conduct modification (*cāritra pariṇāma*), their consequence for their accepting and forsaking is being considered: -

धम्मेण परिणदप्पा अप्पा जदि सुद्धसंपओगजुदो ।

पावदि णिव्वाणसुहं सुहोवजुत्तो य सग्गसुहं ॥ ११ ॥

*dhammeṇa pariṇadappā appā jadi sudhasaṃpaogajudo /  
pāvadi ñivvāṇasuhaṃ suhovajutto ya saggasuhaṃ || 11 ||*

**Gāthā:** The monk's soul who has developed *dharma* (equanimity), if engrossed in pure thought activity devoid of passion, attains liberation-bliss and if observes auspicious thought activities, attains heavenly pleasures.

**Tīkā:** When this *ātmā* (monk) having turned into *dharma* form of nature attains *śuddhopayoga-pariṇāti* (pure passionless soul activity) then it, because of being devoid of opposite energy of auspicious thought activity (*śubhopayoga*) and being capable of doing his own work of acquiring completely passionless state of (*yathākhyāta cāritra*) attains *mokṣa* directly in the same monk state.

And when the same monk even on having turned into *dharma* form of nature, gets attached with *śubhopayoga pariṇāti* (auspicious thought activity) then he,

because of being with opposite energy, is incapable to do his work and being attached with such sort of conduct that partially acts against the self, attains the bondage of heavenly happiness, similar to the case of hot ghee (heated by fire) when poured on any man, he feels the sorrow by its burning effect. Hence *śuddhopayoga* is worth adopting and *śubhopayoga* is worth rejecting.

**Bhāvārtha:** The way ghee (clarified butter), by nature, has a cooling effect, nevertheless due to hot ghee one gets scalded. In the same way *vītarāga cāritra* (passionless conduct) by nature, provides *mokṣa*, but *sarāga cāritra* (conduct with auspicious passions) causes *bandha* (bondage of karmas). The way, cool ghee causes cooling effect, similarly, *vītarāga cāritra* (passionless conduct) is directly the cause of liberation (*mokṣa*).

### Gāthā-12

अथ चारित्रपरिणामसंपर्कासंभवादत्यन्तहेयस्याशुभपरिणामस्य  
फलमालोचयति-

Now the result of *aśubha parināma* (inauspicious thought activity) which is extremely rejeatable due to not having any concern with *cāritra parināma* (passionless pure conduct of self-absorption) is being considred: -

असुहोदएण आदा कुणरो तिरियो भवीय णेरइयो ।

दुक्खसहस्सेहिं सदा अभिदुदो भमदि अच्चंतं ।। १२ ।।

*asuhodayeṇa ādā kuṇaro tiriyo bhavīya ṇeraiyo |  
dukkhasahassehīm sadā abhiddudo bhamadi accaṃtaṃ |12/*

**Gāthā:** By the rise of inauspicious thought activities (sinful acts) this (ignorant) soul transmigrates for long as a wretched human being, *tiryanca* animal, and a hellish being ever suffering from thousands of miseries.

**Tīkā:** When this *ātmā* does not modify even a little bit into *dharma-pariṇati* (pure thought activity) and modifies into inauspicious thought activity (*aśubhopayoga* thought activity), then the person transmigrates in the form of mundane being of (*kumanushya*) low caste wretched human being, (*tiryancha*) animal and (*nāraki*) hellish being (for long time) and experiences the bond of thousand types of pains-miseries. That is why this *aśubhopayoga* is to be totally discarded as it does not even have a trace of *cāritra* (self-conduct).

### Gāthā-13

एवमयमपास्तसमस्तशुभाशुभोपयोगवृत्तिः शुद्धोपयोगवृत्तिमात्म-  
सात्कुर्वाणः शुद्धोपयोगाधिकारमारभते। तत्र शुद्धोपयोगफलमात्मनः  
प्रोत्साहनार्थमभिष्टौति-

Now, *Kundkunda Ācārya deva* begins describing chapter on *śuddhopayoga* by eradicating all *śubha* and *aśubha upayoga* (auspicious and inauspicious thought activities) and absorbing into the self-*ātmā* the *śuddhopayoga vṛtti*. There, he first, admires the result of *śuddhopayoga* for the encouragement of *ātmā*: -

अइसयमादसमुत्थं विसयातीदं अणोवममणंतं।

अव्वुच्छिण्णं च सुहं सुद्धवओगप्पसिद्धाणं॥१३॥

*aisayamādasamuttham visayātīdam aṇovamamaṇantaṁ /  
avvucchinṇaṁ ca suhaṁ śuddhuvaogappasiddhāṇaṁ 13/*

**Gāthā:** The happiness of those souls who have accomplished perfectly their *śuddhopayoga* (pure psychic activity) is transcendental, produced from the self, non-sensory, incomparable, infinite and indestructible.

**Tīkā:** What kind of happiness is enjoyed by those great souls who have perfectly accomplished their pure



thought activity (*śuddhopayoga*) and is it always absolutely worth acquiring (desirable)?

1. That which has never been experienced earlier since eternity-such unique being highly startling and of joyful form of happiness is transcendental (*atīśaya*).
2. Being manifested by taking shelter of only the self-soul, that happiness of self-soul is evolved (*ātmoppanna*).
3. Not being dependent on other's shelter (being devoid of dependence of shelter of touch, taste, smell, colour, words and notions of I-ness), that happiness is beyond the object of senses (*viṣayātīta*) i.e., non-sensory.
4. Being absolutely different (being of totally different characteristics from other sensuous pleasures) that happiness is incomparable, unrivalled (*anupama*).
5. Being indestructible in all the endless future time, that happiness is infinite (*ananta*).
6. Being prevalent continuously without any interruption or break that happiness is uninterrupted (*avicchinna*).

#### **Gāthā-14**

अथ शुद्धोपयोगपरिणतात्मस्वरूपं निरूपयति-

Now, the essential nature of the soul/*ātmā* modified into *śuddhopayoga* (pure passionless soul activity) form is described: -

सुविदिदपयत्थसुत्तो संजमतवसंजुदो विगदरागो ।

समणो समसुहदुक्खो भणिदो सुद्धोवओगो त्ति ॥ १४ ॥

*suvididapayatthasutto saṃjamatavasamjudo vigadarāgo /  
samaṇo samasuhadukkho bhaṇido suddhovaogo tti || 14 ||*

**Gāthā:** That *śramaṇa* (Digambar Jain monk) who has well understood all substances (pure self, etc.) and the 'sūtras' (textual doctrines) that explain them, who is possessed of self-control and penances, who is free from attachment and to whom pleasure and pain are alike, is called *śuddhopayogī* (monk absorbed in pure thought activity).

**Tīkā:** Now the characteristic of the soul engrossed in pure thought activity (*śuddhopayogī*) is being described: -

The *śramaṇa* who have well understood the scriptures and *sūtras* (denoting them) by virtue of their knowing power of the meaning of *sūtras* and being capable of having thorough knowledge, belief and conduct of the distinction between the self and non-self-substances, who have withdrawn the self-soul from the notion of injuring all the six kinds of the embodied *jīvas* and from the notion of indulging in the objects of five senses and by observing continence of the self *ātmā* in its pure nature and observing penance of the self-engrossed vibration-free sentience, who are possessed of the continence and penance; who are passionless owing to the highest contemplation of the separateness from the rise of complete *mohanīya* (deluding) karma and having evolved the unblemished pure nature of the self-soul and who are stoical-indifferent in both agreeable and disagreeable conditions by virtue of looking at the supreme art of the self and not experiencing the disparity of the happy-unhappy dispositions being caused by the rise of pleasure and pain producing karma (*sātā-asātāvedanīya* karma)-such sky clad Jain monks possessing these qualities are called *śuddhopayogī* (self-absorbed monks).

**Gāthā-15**

अथ शुद्धोपयोगलाभानन्तरभाविशुद्धात्मस्वभावलाभमभिनन्दति-

Now, a monk's attaining *śuddhātma-svabhāva* (omniscience) immediately just after the attainment of *śuddhopayoga* is being greeted/praised: -

उवओगविसुद्धो जो विगदावरणंतरायमोहरओ ।

भूदो सयमेवादा जादि परं णेयभूदानं ॥१५॥

*uvaogaviśuddho jo vigadāvaraṇaṃtarāyamoharao /*  
*bhūdo sayamevādā jādi param ṇeyabhūdāṇaṃ ||15||*

**Gāthā:** The *śramaṇa/muni* who is *śuddhopayogi* (completely engrossed/dwelling in *śuddhopayoga*) becomes free on his own from *jñānāvarana* (knowledge obscuring), *darśanāvarana* (perception obscuring), *antrāya* (obstructive) and *mohanīya* (deluding) karmic dust and attains the power of knowing fully all the objects of knowledge.

**Tīkā:** The omniscience (*kevala jñāna*) which gets manifested immediately after attainment of *śuddhopayoga*, that monk, who, as far as possible, by self-focused conscious form of *upayoga* dwells in purity; his inner power of purity goes on increasing step by step (in each *paryāya*). Due to this *śuddhopayoga* the knot of delusion (*moha*) which was tied tightly since eternal (without a beginning) time, gets uprooted/untied and so the monk's *ātmā* attains the totally unblemished state of pure sentience and knowledge, and the perception obscuring and obstructive karmas are annihilated. Consequently, he obtains an unobstructed fully blossomed state of soul power on its own and all the knowable (substances) become known in his (so evolved) omniscience, i.e., nothing remains unknown in his knowledge.

Here it has been said that the very nature of the *ātmā* is *jñāna* and the *jñāna* is equal to knowable (*jñeya*). Hence the knowledge which has entry into the inside of all the knowables and that being the nature of the soul, that soul is attained by the grace (*prasāda*) of *śuddhopayoga* only.

**Bhāvārtha:** The *śuddhopayogī* jīva who has attained *śuddhopayoga* continue gaining excellent purity every moment; and in this way he annihilates all the *moha* and becomes the pure unblemished sentient self. On the last *samaya* of the twelfth *guṇasthāna*, he destroys all the *jñānāvarṇiya*, *darśanāvarṇiya* and *antrāya* karmic dust simultaneously and attains the all-knowing *kevalajñāna* (this *kevalajñāna* knows and sees all the knowable of the three *lokas*). In this way it is concluded that only by (means of) *śuddhopayoga* the *śuddhātmasvabhāva* (pure self-nature) is realized/ attained.

### Gāthā-16

अथ शुद्धोपयोगजन्यस्य शुद्धात्मस्वभावलाभस्य कारकान्तर-  
निरपेक्षतयाऽत्यन्तमात्मायत्तत्वं द्योतयति-

Now it is explained that the pure nature of *ātmā* which is achieved by virtue of *śuddhopayoga* (pure psychic activity) is independent of other *kāraṇas* (instrumental cases, etc.) and is totally dependent on one's own *ātmā*: -

तह सो लद्धसहावो सव्वण्हू सव्वलोगपदिमहिदो ।

भूदो सयमेवादा हवदि सयंभु ति णिदिट्ठो ॥ १६ ॥

*taha so laddhasahāvo savvaṇhū savvalogapadimahido |*  
*bhūdo sayamevādā havadi sayambhu tti ṇiddiṭṭho || 16 ||*

**Gāthā:** That omniscient soul has accomplished his pure nature and is worshipped by the emperors, of all the three worlds (*surendra*, *asurendra*, and *cakravarty*). He has achieved this state on his own accord and hence is called

*svayamabhū* (self-arising omniscient). This is as said by Lord *Jinendra deva*.

**Tīkā:** Through the dignity of *śuddhopayoga* all the destructive karmas got annihilated and so he, who has attained/realized the pure infinite powerful sentience nature of the self-such above mentioned (omniscient) *ātmā*-

1. Being independent owing to pure infinite powerful knowing nature of the self who has attained the right of doer-ship- *kartṛtva* (nominative case).
2. The self itself being obtainable owing to it getting modified into pure infinite powerful knowledge form, who is experiencing sense of self-deed *karmatva* (accusative case).
3. Owing to the nature to modify into infinite powerful knowledge form, the self by itself being the excellent means of the self holds the *karankāarakatva* (instrumental case).
4. Owing to the nature to modify into pure infinite powerful knowledge form, the self itself being the dative recipient of the self, holds the quality of *sampradānatā* (dative case).
5. At the time the self is modifying into the pure infinite powerful knowledge-form, even on getting the previously prevalent incomplete knowledge *paryāya* destroyed, the self, by its instinctive knowledge, taking the shelter of constancy, holds *apādāntā* (ablative case).
6. The self itself being the base of the nature of modifying into pure infinite powerful knowledge form, absorbs the character of *adhikaraṇa* (locative case). Thus, the self by itself modifies into the form of six cases, or from the view-point of origination,

the self itself is manifested by throwing off the destructive karmas of both kinds - the material (*dravya*) and psychic (*bhāva*) karmas; so, he is called 'svayamabhū' (self-arising - the omniscient Lord).

Here it has been said that – by *niścaya* (absolute view) *ātmā* does not have the co- relation of *kāraakatva* (causality) with any outside non-self substance. Hence *jīva* is unnecessarily dependent and bewildered in his search for the *sāmagri* (outer instruments) for his attainment of the pure nature of *ātmā*. This is useless.

**Bhāvārtha:** *jīva* with *śuddhopayoga* (pure soul activity) keeps attaining extreme purity every moment; in this way he destroys *moha* (perplexity) and becomes one with *nirvikāri caitanya* (sentient). In the last *samaya* of the twelfth *guṇasthāna*, he simultaneously destroys *jñānāvarṇiya* (knowledge obscuring karma), *darśanāvarṇiya* (perception obscuring karma) and *antrāya* (obstructive karma), and manifests *kevalajñāna* which is the knower of all *jñeyas*. This way, it is only through *śuddhopayoga* that *śuddhasvabhāva* (pure nature) can be attained.

### Gāthā-17

अथ स्वायम्भुवस्यास्य शुद्धात्मस्वभावलाभस्यात्यन्तमनपायित्वं  
कथंचिदुत्पादव्ययघ्नौव्ययुक्तत्वं चालोचयति-

Now, it is discussed that the achievement of the pure nature of *ātmā* to this *svayamabhū* (self-arising) omniscient lord, is totally without destruction yet (from substantial nature point of view) it has unison of permanence, origination and destruction: -

भंगविहूणो य भवो संभवपरिवर्जितो विणासो हि ।

विज्जिदि तस्सेव पुणो ठिदिसंभवणाससमवाओ ॥ १७ ॥

*bhaṁgavihūṇo ya bhavo saṁbhavaparivajjido viṇāso hi /  
vijjadi tasseva puṇo ṭhidi saṁbhavaṇāsasamavāo || 17 ||*

**Gāthā:** Further, He (the *svayamabhū*/omniscient) has acquired a condition wherein the origination (of omniscience state) is without destruction and destruction (of non-omniscience state) is without origination. Even then the invisible unison of permanence, origination and destruction does exist in him.

**Tīkā:** Actually, the origination of pure self-nature which has taken place to this *svayamabhū ātmā* due to the blessings (*śuddhopayoga*) is without destruction owing to its being free from perishable; and the destruction of impure self-nature (caused by *śuddhopayoga*) is without origination owing to its being free from origination. Therefore, (it has been asserted that) imperishability exists to that *ātmā* in the *Siddha*-state form. Even on its being the inheritor of origination, destruction and permanence in Him, it is not contradictory, because that *ātmā* is inherent with destruction free origination, with origination free destruction and along with the fundamental support of substance (permanence) to both of them.

**Bhāvārtha:** The *śuddhātma svabhāva* (completely pure nature) which has been manifested in *svayamabhū* (self-arising) *sarvajña* (omniscient) *bhagwāna*, it never gets destroyed, therefore His origination is without annihilation and the blemished-impure dispositions caused due to ignorance from eternity, once they get destroyed totally, after that they never arise, so He (*bhagwāna*) has annihilation free from origination. In this way it has been said here that they are indestructible in the form of *Siddha* (disembodied omniscient God).

So even besides their being indestructible they are with origination-annihilation-constancy; because from the pure modification point of view they have origination (*utpāda*), from the impure modification point of view they have annihilation (*vyaya*) and being the base of both of these they have constancy (*dhrauvya*) from the soulness (*ātmatva*) point of view.

### **Gāthā-18**

अथोत्पादादित्रयं सर्वद्रव्यसाधारणत्वेन शुद्धात्मनोऽप्यवश्यंभावीति  
विभावयति-

Now, it is expressed that origination, etc. three qualities (origination, destruction and permanence) are common to all existing substances, hence the *śuddhātmā* (*kevalī bhagwāna* and *siddha bhagwāna*) too inevitably possess these three characteristics of substance.

उत्पादो य विणासो विज्जुदि सव्वस्स अट्ठजादस्स ।

पज्जाएण दु केणवि अट्ठो खलु होदि सब्भूदो ॥ १८ ॥

*uppādo ya viṇāso vijjadi savvassa aṭṭhajādassa |*

*pajjāeṇa du keṇavi aṭṭho khalu hodi sabbhūdo || 18 ||*

**Gāthā:** In fact, all the existent substances are characterized by origination of some form of newer modification and destruction of some form of existing modification and all those substances/objects are constant by some imperishable form of modification.

**Tīkā:** Just as in the real gold, origination of bracelet form is seen by way of its modification and destruction of former existing finger-ring form and continuance (permanence) of yellowness etc., devoid of origination and destruction of gold attribute form is seen. In this way we should acknowledge that in all kind of substances the trinity of origination of newer modification, destruction of



former modification and continuance (permanence) of attributive form do exist. Therefore (it is mentioned that) the pure self (*Siddha*) too possesses definitely the existence of the characteristics of substance consisting of the trinity of origination, destruction and permanence.

**Bhāvārtha:** The characteristic nature of a *dravya* is *astitva* (existence) and existence is of the form of *utpāda-vyaya-dhrauvya*. Therefore, every *padārtha* (substance) has *utpāda* (origination) by some *paryāya*, *vināśa* (annihilation) by some *paryāya* and *dhrauvyatva* (constancy) by some *paryāya* (angle).

**Q.** Why has *dravya*'s existence been told to be having *utpāda*, etc., by all three of them? It should be told only by *dhrauvya*, because whichever remains *dhruva* (constant) it can remain existing always?

**A.** If the substance be only constant then soil, gold, milk, etc., all substances should remain in one and the same one form only; and there should never be any distinction of pot, ear-ring, yogurt, etc., but it does not happen so, i.e., distinction is surely seen. Therefore, substances do not remain absolutely constant (*dhruva*) in all respect, they originate by some *paryāya* and are destroyed by some *paryāya*. If it is not believed so then whole world will get destroyed.

In this way every *dravya* is full of *utpāda-vyaya-dhrauvya*, so even the liberated souls also certainly have *utpāda-vyaya-dhrauvya*. On seeing broadly, it can be said that *Siddha paryāya* is originated, *sansāra paryāya* is annihilated and *ātmatva* (soulness) remains constant. From this point of view the liberated *ātmā* also has *utpāda-vyaya-dhrauvya*. Or the *jñāna* of liberated *ātmā* continues to modify in the form of knowable substances, therefore in

whatever form origination, etc., takes place in all the knowable substances so in the same very form origination etc. continue taking place in the *jñāna*, therefore the liberated *ātmā* also has *utpāda-vyaya-dhrauvya* every *samaya*. Or if seen very minutely, then due to six-fold decrease/increase taking place in the *agurulaghu guṇa* (attribute of constancy and individuality), *utpāda-vyaya-dhrauvya* occurs every *samaya* in the liberated *ātmā*. Here as origination, etc., are explained about *Siddha Bhagwāna*, so in the same way one should understand about *Kevalī Bhagwāna* also.

### Gāthā-19

अथास्यात्मनः शुद्धोपयोगानुभावात्स्वयंभुवो भूतस्य कथमिन्द्रि-  
यैर्विना ज्ञानानन्दावितिसंदेहमुदस्यति-

How would this *ātmā* who became *svayamabhū* (omniscience) by the power of *śuddhopayoga*, be having *jñāna* and *ānand* (bliss) without physical senses? This doubt is removed here: -

पक्खीणघादिकम्मो अणंतवरवीरिओ अधियतेजो ।

जादो अदिंदिओ सो णाणं सोक्खं च परिणमदि ॥ १९ ॥

*pakkhīṇaghādikammo aṇaṁtavara-vīrio ahiyatejo |*  
*jādo adindio so ṇaṇaṁ sokkhaṁ ca pariṇamadi || 19 ||*

**Gāthā:** He whose *ghāti* karmas have been destroyed, who has become *atīndriya* (non-sensory), whose *vīrya* (strength) is infinite, and whose *teja* (splendour) *kevala jñāna* and *kevala darśana* is supreme such *svayamabhū ātmā* modifies as per *jñāna* and *sukha* (bliss).

**Tīkā:** This *svayamabhū ātmā*, whose *ghāti* karmas are destroyed by the power of *śuddhopayoga*, who has become non-sensory due to having destroyed the *kṣayopaśamika jñāna-darśana*, whose spiritual strength is excellent due to

annihilation of obstructive karma, whose splendour of omniscience and omni-perception is extremely high due to annihilation of the knowledge obscuring and perception obscuring karmas, experiences the absolutely unblemished pure sentient nature of self due to the absence (annihilation) of all sorts of infatuating (*mohanīya*) karma and continues modifying on its own into the knowledge of self and non-self illuminating nature differentia and the spiritual bliss devoid of all sorts of perplexity-restless nature.

In this way knowledge and bliss are in the inherent nature of the *ātmā* itself. And since the inherent nature does not depend on anything else, knowledge and bliss of the self arise without support of any sense organs.

**Bhāvārtha:** The *ātmā* does not require any *nimitta* of *indriyas* (physical senses), etc., for modifying into *jñāna* and *sukha* form; because whose characteristic nature is to illuminate the self and non-self - such *jñāna* and whose characteristic nature is unperturbedness - such *sukha* is the *svabhāva* (nature) of the *ātmā*.

### Gāthā-20

अथातीन्द्रियत्वादेवा शुद्धात्मनः शरीरं सुखदुःखं नास्तीति  
विभावयति-

Now, it is expressed that the *śuddhātmā* (*svayamabhū* omniscient) do not have physical pleasures and pain due to being possessed of non-sensory (*atīndriya*) state free from senses: -

सोक्खं वा पुण दुक्खं केवलणाणिस्स णत्थि देहगदं ।

जम्हा अदिंदियत्तं जादं तम्हा दु तं णेयं ॥ २० ॥

*sokkhaṃ vā puṇa dukkhaṃ kevalañāṇissa ṇatthi dehagadaṃ |  
jamhā adimdiyattaṃ jādāṃ tamhā du taṃ ṇeyāṃ || 20 ||*

**Gāthā:** So, it should be known that in the case of *svayamabhū* (omniscient God) there is no physical pleasure or pain, because he has attained non-sensory state (*atīndriyatā*).

**Tīkā:** As the fire remains free from all sorts of levels of the hot, matter particles of the iron-ball, (in other words fire is free from the attachment of the activity in the matter particles of the ball of iron). Similarly, the pure self (the omniscient *Arihanta bhagwāna*) does not have the assemblage of sense-organs, hence the way, fire does not have the succession of bearing the series of impacts of the blows of hammer (*ghana*) (as there is an absence of the association with the ball of iron, so the terrible blows of the hammer are not on the fire). In the same way, the pure *ātmā*- self (the embodied omniscient/*Arihanta bhagwāna*) does not experience pain or pleasure associated with the body.

**Bhāvārtha:** *kevalī bhagwāna* does not have pain of thirst, etc., or pleasure of food etc., related to the body; therefore, He does not have *kawalāhāra* (morsel of food/does not eat food).

### Gāthā-21

अथ ज्ञानस्वरूपप्रपञ्चं सौख्यस्वरूपप्रपञ्चं च क्रमप्रवृत्तप्रबन्धद्वयेनाभि-  
दधाति। तत्र केवलिनोऽतीन्द्रियज्ञानपरिणतत्वात्सर्वं प्रत्यक्षं भवतीति  
विभावयति-

Now, the detailed explanation of the characteristic nature of knowledge and the detailed explanation of the characteristic nature of happiness is given in two successive sub-chapters. First it is explained that the omniscient/*kevalī bhagwāna* knows all things directly owing to it being modified into non-sensory knowledge form: -

परिणमदो खलु णाणं पच्चक्खा सव्वदव्वपज्जाया ।  
सो णेव तेविजाणदि उग्गहपुव्वाहिं किरियाहिं ।। २१ ।।

*pariṇamado khalu ṇāṇaṃ paccakkhā savvadavvapajjāyā /  
so ṇeva tevijāṇadi uggahapuvvahiṃ kiriyāhiṃ || 21 ||*

**Gāthā:** In fact, for *kevalī bhagwāna* who has attained *kevalajñāna* (knowledge) all *dravya-paryāyas* (substances-modifications) are known directly. He does not know them through *avagraha* (perception), *ihā* (inquisitiveness), etc.

**Tīkā:** The omniscient *kevalī bhagwāna* does not know through the help of senses-organs, in the sequence of *avagraha* (perception), *ihā* (inquisitiveness), *avāya* (judgement), (but) automatically at the moment of annihilation of all sorts of obscuring karmic matter, He instantly turns into omniscience form of knowledge owing to having accepted the beginning-less, endless, causeless extraordinary knowing-nature form of causality; therefore, He knows directly, simultaneously all the substances, regions, times and qualities (inherent nature). Thus, all the substances with their modifications, being the subject of directly experienced knowledge are known to Him.

**Bhāvārtha:** That which has no beginning, no end, and which has no reason and which is not present in any other *dravya* (substance), such a pure nature of *jñāna* is only made *upādeya* (worth attaining). The seed of *kevalajñāna* lies in *śukla dhyāna* which is termed as *svasamvedana jñāna rūpa* (self-experiencing form of knowledge), when *ātmā* modifies as such, then due to its *nimitta*, all *ghāti* (obscuring) karmas are destroyed. At the time when they are destroyed, *ātmā* by himself, attains *kevalajñāna*. Like the *jīvas* with *kṣayopaśamika jñāna*, who know with *avagraha* (perception) *ihā* (inquisitiveness) *avāya* (judgement) *dhārana* (retention), that *kevalajñānī*

*Bhagwāna* does not know in this sequential way. But he knows all *dravyas* (substances), *kṣetra* (place), *kāla* (time) *bhāvas* (modifications) simultaneously, all together. In this way everything is *pratyakṣa* (direct) for him.

### Gāthā-22

अथास्य भगवतोऽतीन्द्रियज्ञानपरिणतत्वादेव न किञ्चित्परोक्षं  
भवतीत्यभिप्रेति-

Now, it is expressed that nothing is hidden/known indirectly to *kevalī bhagwāna* as has evolved/modified into *atīndriya* knowledge (omniscience): -

णत्थि परोक्खं किञ्चि वि समंत सव्वक्खगुणसमिद्धस्स ।  
अक्खातीदस्स सदा सयमेव हि णाणजादस्स ॥ २२ ॥

*ṇatthi parokkham kimci vi samamta savvakkhaguṇasamiddhassa /  
akkhātīdassa sadā sayameva hi ṇaṇajādassa || 22 ||*

**Gāthā:** Nothing is indirect (*parokṣa*) to that *kevalī bhagwāna*, who himself has modified into absolute knowing form, always, *atīndriya*, omniscient, and who is all around rich in the qualities of all the sense organs, from all spatial units of soul.

**Tikā:** At the same very moment of the annihilation of all the obscuring kārmic matter, *kevalī bhagwāna* has gone beyond the senses which were the cause of effectuating the force in giving rise to worldly knowledge and were the cause of catching/knowing their own fixed objects; who is all around rich with serenity in the qualities of all the sense organs in the knowing form of touch, taste, smell, colour and words; viz *kevalī bhagwāna* knows touch, smell, colour and words equally from all *pradeśas* (spatial units) of soul and who has attained the imperishable, non-temporal, *atīndriya* form of knowledge which is capable in illuminating/knowing all the form (attributes and

modifications) of *sva* (self) and *para* (non-self/other than the self) automatically on his own. To such an omniscient God (*kevalī bhagwāna*); owing to His comprehending all the substances - regions (spatial units) - time (three-time phases) and the qualities and modifications, nothing is indirect i.e., everything is known directly.

**Bhāvārtha:** The characteristics of senses is to know the attributes of touch, etc., one by one. e.g., just as the characteristic of sense of sight is to see colour, shape, etc., only, i.e., it is *nimitta* only in seeing the colour. *indriya jñāna* knows sequentially. *Kevalī bhagwāna* knows touch, etc., all subjects through all His *ātma-pradeśas* without any instrumentality of senses, and who is *sva-para prakāśaka* (illuminator of self and non-self) in all respects, such form of transcendental knowledge modifies on its own. Therefore, *kevalī bhagwāna* knows all *dravya-kṣetra-kāla-bhāva* without the sequence of *avagraha*, etc., therefore *kevalī bhagwāna* does not know anything indirectly.

### Gāthā-23

अथात्मनो ज्ञानप्रमाणत्वं ज्ञानस्य सर्वगतत्वं चोद्योतयति-

Now, the equal extension of *ātmā* (self) and *jñāna* (knowledge) and all pervasiveness (omnipresence) of *jñāna* is highlighted here: -

आदा णाणपमाणं णाणं णेयप्पमाणमुद्दिद्धं ।

णेयं लोयालोयं तम्हा णाणं तुसव्वगयं ॥ २३ ॥

*ādā ṇāṇapamāṇam ṇāṇam ñeyappamāṇamuddiṭṭhaṃ /  
ṇeya loyāloyaṃ tamhā ṇāṇam tusavvagayaṃ || 23 ||*

**Gāthā:** The soul is co-extensive with knowledge; knowledge is said to be co-extensive with the knowables (objects of knowledge), the knowables comprise of the

physical universe (*loka*) and non-physical universe (*aloka*), hence knowledge is said to be all pervasive, omnipresent.

**Tīkā:** ‘*Samguṇaparyāyamdravyam*’-means all attributes and their modifications co-existing together constitutes the substance (*dravya*). According to this *sūtra* (aphorism), this *ātmā* is equal to *jñāna* owing to its modification, without any decrease-increase in its *jñāna* and the *jñāna* being concerned with the knowables is equal to the knowables (*jñeyas*) similar to that of the fire being related with the fuels. The *jñeyas* (knowables) are divided into *loka* (physical universe) and *aloka* (non-physical universe/ infinite empty space) which are embraced with the garland of infinite modifications and even on being noticed as perishable, it is a perpetually constant conglomeration of six kind of substances (*dravyas*), thus, *jñeya* means everything (group of six kinds of *dravyas*). Therefore, at the same moment of annihilation of all sorts of obscuring karmas, *jñāna* (omniscience) reaches (knows) the end of all substances divided into *loka* and *aloka* and owing to its remaining immovable it is (said to be) all pervasive (*sarvagata*).

**Bhāvārtha:** *dravya* is inseparable from *guṇa* and *paryāya*. So, *ātmā* not being either more or less than *jñāna* is as much as *jñāna* only; the way fire while burning the inflammable object takes the same shape as that of the inflammable object; in the same way, *jñāna*, which takes the support of *jñeya*, is equal to *jñeya*. *Jñeya* is the complete *lokāloka*, means it is everything. Therefore, with the destruction of all obscuring karmas (*āvaraṇa*), omniscience knows everything simultaneously and after that it never falls from knowing all objects. Therefore, *jñāna* is all pervasive.



**Gāthā-24/25**

अथात्मनो ज्ञानप्रमाणत्वानभ्युपगमे द्वौ पक्षवुपन्यस्य दूषयति-

Now, by creating two alternatives in not accepting that both *ātmā* and *jñāna* both are equally extensive, what fault arise that is shown and refuted here: -

णाणप्पमाणमादा ण हवदि जस्सेह तस्स सो आदा ।

हीणो वा अहिओ वा णाणादो हवदि धुवमेव ॥ २४ ॥

हीणो जदि सो आदा तण्णाणमचेदणं ण जाणादि ।

अहिओ वा णाणादो णाणेण विणा कहं णादि ॥ २५ ॥ जुगलं ।

*ṇāṇappamāṇamādā ṇa havadi jasseha tassa so ādā |*

*hīṇo vā ahio vā ṇāṇādo havadi dhuvameva ||24||*

*hīṇo jadi so ādā taṇṇāṇamacedaṇaṃ ṇa jāṇādi |*

*ahio vā ṇāṇādo ṇāṇeṇa viṇā kahaṃ ṇādi || 25 || jugalam*

**Gāthā:** In this world, in whosoever faith the soul is not accepted to be co-extensive with knowledge, then in his faith the soul must either be smaller or larger than knowledge. If the soul be smaller than knowledge then that knowledge (beyond the soul) being insentient would not know, and if (the soul be) larger than knowledge, then how would that soul (beyond the knowledge) know in the absence of knowledge?

**Tīkā:** If it is accepted that this soul is smaller than knowledge then the knowledge extended beyond the area of soul owing to not having connectivity with its shelter provider sentient substance (soul) would become insentient and would not know anything similar to colour, etc., attribute of matter; and if, on the other hand, if the soul is bigger than knowledge is accepted, then certainly the soul substance extended beyond the area of knowledge would not know anything in the absence of knowledge due

to its getting separated from knowledge, similar to clay-pot, cloth, etc., matter substance. Hence it is appropriate to accept this soul substance as equal to knowledge attribute.

**Bhāvārtha:** If the area (space points) of *ātmā* is accepted to be less than *jñāna*, then the *jñāna* which is present outside the area of *ātmā* will not have any relationship with the sentient *dravya*, so it will become just like an insentient attribute, so it will not do the work of knowing, just like the insentient qualities of colour, smell, taste, touch etc. If the area of *ātmā* is believed to be more than area of *jñāna*, then that part of soul which is outside the area of *jñāna* because it will be devoid of *jñāna* it cannot do the work of knowing, the way a pot, cloth, etc., which is devoid of *jñāna* cannot do the work of knowing. Hence *ātmā* is neither less nor more than *jñāna*, but it is equal to *jñāna*.

### Gāthā-26

अथात्मनोऽपि ज्ञानवत् सर्वगतत्वं न्यायायातमभिनन्दति-

Now, *ācārya* says that like *jñāna*, the *ātmā* too has all pervasiveness: -

सव्वगदो जिणवसहो सव्वे वि य तग्गया जगदि अट्ठा ।

णाणमयादो य जिणो विसयादो तस्स ते भणिदा ॥ २६ ॥

*savvagado jiṇavasaho savve vi ya taggayā jagadi aṭṭhā |*

*ṇāṇamayādo ya jiṇo visayādo tassa te bhaṇidā || 26 ||*

**Gāthā:** The omniscient *Jina*, is omnipresent (all pervasive) and all objects in the world are (known) to Him, because the *Jina* is an embodiment of knowledge (omniscient) and all those objects being the objects of knowledge (omniscience) are said to be His objects.

**Tīkā:** The *jñāna* (omniscience) embraces (knows) all the forms of knowables as existing in all the substances

with their modifications of three-time phases, so it is said to be all pervasive (omnipresent). And also, supreme God (*Arihanta deva*) because of being possessed of such form of knowledge (omniscience), is all pervasive (omnipresent). Thus, all sorts of substances too being the objects of all-pervasive knowledge, are the objects of that omniscient supreme God who is identically inseparable with all pervasive knowledge - so it is said (in the scripture). Therefore, all the substances belong to the omniscience of *bhagwāna*.

From realistic point of view, whatever is the experience of unagitated serenity form of spiritual bliss, the abode of that blissful realization is the *ātmā* itself (i.e., *ātmā* is equal to that blissful experience) and equal to that *ātmā* is the knowledge of self reality (*jñāna sva-tattva*). *bhagwāna* (the omniscient) knows all the substances without leaving his own knowledge reality which is equal to the extension of the self-*ātmā* and without moving himself towards all the forms of knowables. The substantial phenomenon (from realistic stand-point) being so; empirically from conventional stand point it is said that *Bhagwāna* is all pervasive (omnipresent).

To see the reflections of the appearances of knowables which are caused in the *ātmā* (of the form of knowledge), it is interpreted conventionally that all the substances have come into (omniscient's) *ātmā*, but as a matter of fact, there is no mutual going into each other, since all the substances abide by their own characteristic nature. This same logic must be understood in respect of knowledge and objects known (knowables).

### **Gāthā-27**

अथात्मज्ञानयोरेकत्वान्यत्वं चिन्तयति-

Now, the oneness and otherness of *ātmā* and *jñāna* is being considered: -

णाणं अप्प त्ति मदं वट्टदि णाणं विणा ण अप्पाणं ।

तम्हा णाणं अप्पा अप्पा णाणं व अण्णं वा ॥ २७ ॥

*ṇāṇaṃ appa tti madam vaṭṭadi ṇāṇaṃ viṇā ṇa appāṇaṃ |  
tamhā ṇāṇaṃ appā appā ṇāṇaṃ va aṇṇaṃ vā || 27 ||*

**Gāthā:** The doctrine of *Jina* is that, knowledge is soul, because in the absence of soul there cannot be any knowledge, hence knowledge is soul and soul (by the attribute of knowledge) is knowledge or something else (owing to attributes like bliss, etc.).

**Tīkā:** Since knowledge (*jñāna*) cannot exist without sentient substance (*ātmā*) as it arises on the basis of one such *ātmā* with which it has inseparable relationship without a beginning or an end, of intrinsic characteristic nature and an indivisible absolute proximity but it has no such assemblage connection with the rest of all other sentient and insentient substances. Therefore (we may say that) knowledge (*jñāna*) is *ātmā* itself and since *ātmā* is the abode-base of infinite attributes and traits, hence the self *ātmā* is knowledge owing to attribute of knowledge and it is something else also owing to some other attributes (viz bliss, belief, conduct etc).

Moreover, besides this, (one should understand that) *anekānta* - the many-sided view (pluralistic character of reality) prevails here. If it is accepted that by one-sided view the knowledge (*jñāna-guṇa*) alone is *ātmā* (then *jñāna-guṇa* itself would become *ātmā*), *jñāna* will not exist and (due to non-existence of *jñāna*) the *ātmā* would become without sentience or in other words, due to absence of specific attributes, the non-existence of *ātmā* would follow.

And if besides this (understand specifically) that *anekānta* is primary here. If it is accepted that *ātmā* is only and singularly *jñāna*, (the attribute of *jñāna* will become the *ātmā* substance) then *jñāna* will be destroyed. (And due to destruction of the attribute of *jñāna*), *ātmā* will become insentient or due to the absence of the special attribute, *ātmā* too will be destroyed. If it were believed that *ātmā* is only *jñāna* then (the substance *ātmā* will be only the attribute of *jñāna*, then *jñāna* will have no base) so due to lack of support *jñāna* will get destroyed or (substance *ātmā* becoming only one attribute of *jñāna*) all other modifications of *ātmā* (*sukha*, *vīrya*, etc.) will be destroyed. With that the *ātmā* which has a relationship of being necessarily intrinsically connected to them, will also get destroyed.

### Gāthā-28

अथ ज्ञानज्ञेययोः परस्परगमनं प्रतिहन्ति-

Now, the mutual entry of *jñāna* and *jñeya* is refuted i.e., because *jñāna* and *jñeya* do not enter into one another – this is said here: -

णाणी णाणसहावो अट्ठा नेयप्पगा हि णाणिस्स ।

रूवाणि व चक्खूणं नेवाण्णोण्णेषु वट्ठंति ॥ २८ ॥

*ṇaṇī ṇāṇasahāvo atthā ṇeyappagā hi ṇāṇissa /*

*rūvāṇi va cakkhūṇaṃ ṇevaṇṇoṇṇesu vaṭṭaṃti || 28 ||*

**Gāthā:** The soul (knowing entity) possesses the knowing nature (knowledge) and all the objects are of knowable nature of the soul, just as the coloured objects of sight are knowable of the eye though there is no mutual inherence (interchangeability).

**Tīkā:** The (knower) *ātmā* and the (knowable) objects do not abide into each other because of their possessing

individual characteristic of separateness and due to the relationship of *jñāna-jñeya svabhāva* (knowing-knowable nature) their occurrence is found mutually into each other, similar to that of eyes and the coloured objects (reflected/known by eyes).

As the eyes and their concerned coloured objects, without entering into each other respectively have the characteristic of knowing/reflecting the appearances of the objects and of getting known/reflected; similarly, the (knower) *ātmā* and the (knowable) objects, without entering into each other, respectively possesses the nature of knowing/reflecting all the appearances of knowables and of getting known/reflected.

The knower *ātmā* possesses knowledge as his intrinsic nature and the objects possess the character of knowables with respect to the knower just like the eyes and the coloured objects reflected/known in it. But they do not enter into each other. For example - as the eyes and the appearances of objects are mutually related respectively with the characteristic to know/reflect and to get reflected/known, but without mutual penetration, similarly the self-*ātmā* and the appearances of the objects are mutually related respectively to know/reflect and to get reflected/known but without mutual penetration.

### **Gāthā-29**

अथार्थेष्ववृत्तस्यापि ज्ञानिनस्तद्वृत्तिसाधकं शक्तिवैचित्र्यमु-  
द्योतयति-

Now, (although) the *ātmā/jñāna* does not enter into the object nevertheless due to which (peculiar power) it's entering into the object is proved and that peculiar power is being highlighted here: -

ण पविट्ठो णाविट्ठो णाणी नेयेसु रूवमिव चक्खू ।  
जाणदि पस्सदि णियदं अक्खातीदो जगमसेसं ॥ २९ ॥

*ṇa pavitṭho ṇāvitṭho ṇāṇī ñeyesu rūvamiva cakkhū |  
jāṇadi passadi ṇiyadaṃ akkhātīdo jagamasesaṃ || 29 ||*

**Gāthā:** The knower (omniscient), who has become non-sensory, constantly knows and sees the whole world (cosmos) without entering into it and without entering into the objects of knowledge (knowable); just as the eye sees and knows the objects of sight.

**Tikā:** Just as the eye knows-sees the coloured objects without touching them by its own *pradeśas* (space-points) without entering into them and by absorbing the appearances of the knowable objects it knows-sees them, by remaining *apraṇiṣṭa* (without entering) into them; similarly the self *ātmā* too, because of having surpassed the sense-organs becoming free from the thought of knowing the objects through the senses, knows-sees all the knowable objects, without touching them by his own *pradeśa*, without entering into them and due to having extremely peculiar-uncommon power he unavoidably entering them, knows-sees all the knowable appearances which abide in the objects, as if by uprooting and devouring them completely.

In this way, similar to non-entrance the entrance too in the knowable objects cannot be proved to this *ātmā* who possesses such peculiar-uncommon power (of knowing-seeing).

**Bhāvārtha:** Though eyes do not touch tangible objects through its space points, so from the view point of *niścaya* it does not enter *jñeyas*, nevertheless it still does see and know tangible objects, therefore from the view point of *vyavahāra* it is said that eye has reached many

substances. In the same way, though *ātmā* who has attained *kevalajñāna* does not touch the knowable objects by its *pradeśa*, so from the view point of *niścaya* it does not enter the *jñeyas*, but due to its unique and splendorous power of knowing and seeing (though by way of *niścaya* it stays away) it knows and sees all the knowables of *jñeyas*. Therefore, from the view point of *vyavahāra* it is stated that *ātmā* has entered all the *dravyas-paryāyas*. In this way from the view point of *vyavahāra* entering of *ātmā* in *jñeyas* is proved.

### Gāthā-30

अथैवं ज्ञानमर्थेषु वर्तत इति संभावयति-

Now, here it is clarified (through an example) that *jñāna* enters into objects (knowables):

रयणमिह इंदणीलं दुद्धज्झसियं जहा सभासाए ।

अभिभूय तं पि दुद्धं वट्टदि तह णाणमट्ठेसु ॥ ३० ॥

*rayaṇamiha iṇḍaṇīlaṃ duddhajjhasiyaṃ jahā sabhāsāe /  
abhībhūya taṃ pi duddhaṃ vaṭṭadi taha ṇāṇamaṭṭhesu ||30||*

**Gāthā:** The knowledge (omniscience) knows (pervades in all) the objects similar to a sapphire jewel thrown in the milk pervades the whole of it with its radiance.

**Tīkā:** Just as a sapphire jewel placed in the milk appears pervading in the whole of the milk by its radiance, similarly the perceptive knowledge too, owing to its being identically indivisible with *ātmā*, holding soul-ness by *kartā* (nominative) part, pervades by the knowing mode of *karaṇa* (instrumental) part, in all the appearances of knowables which are his known-reality of the causality of those objects, therefore, accepting the causality of the objects conventionally in the work of knowing, no



contradiction arises in calling such that the knowledge pervades in the objects identically.

**Bhāvārtha:** When *indranīla ratna* (blue sapphire) is put in a jar filled with milk, it will turn the entire milk (with its radiance it makes the entire milk blue in colour), so from the view point of *vyavahāra* the gem and its radiance are spread in the entire milk. So, it is said to have pervaded in the entire milk. In the same way, *ātmā*, which is in the universe filled will *jñeyas*, illuminates all the *jñeyas* (*lokāloka*) with its radiance, i.e., it knows *lokāloka*. Therefore, from the view point of *vyavahāra*, *jñāna* of *ātmā* and *ātmā* is called all pervasive (*sarvavyāpī*) (even though from the view point of *nīścaya* they stay in their own innumerable space points and do not enter the *jñeyas*).

### Gāthā-31

अथैवमर्था ज्ञाने वर्तन्त इति संभावयति-

Now, it is expressed that the objects enter into/are known into *jñāna* /*ātmā*: -

जदि ते ण संति अट्ठा णाणे णाणं ण होदि सव्वगयं ।

सव्वगयं वा णाणं कहं ण णाणद्धिया अट्ठा ॥ ३१ ॥

*jadi te ṇa saṁti aṭṭhā ṇāṇe ṇāṇaṁ ṇa hodi savvagayaṁ /  
savvagayaṁ vā ṇāṇaṁ kahaṁ ṇa ṇāṇaṭṭhiyā aṭṭhā || 31 ||*

**Gāthā:** If all those objects are not within the knowledge (are not known perfectly in omniscience), that knowledge cannot be all pervasive and if the knowledge is all pervasive, then how can the objects not exist in it?

**Tīkā:** If all the self-knowables through bestowing themselves (in *jñāna*) making themselves appear in it, if all knowables, are not reflected/not known in *jñāna* (omniscience) then that *jñāna* cannot be accepted to be all pervasive (*sarvagata*). And if that *jñāna* is accepted to be

all pervasive then similar to the images formed directly in the inner surface of knowledge-mirror, how are the substances not ascertained as fixed/situated in the *jñāna* (omniscience) owing to being the causes of their own *jneyākāras* (shapes of knowables) and consequently being the causes similar to the reflected *jneyākāras*. (They are certainly ascertained as situated in *jñāna*).

**Bhāvārtha:** Images of peacock, temple, sun, tree, etc., reflect in the mirror. There, from realistic stand point images are the states of the mirror, however on seeing the images in the mirror, empirically calling effect to be the cause, it is said conventionally that peacock, etc., are in the mirror. In the same way, in the mirror of *jñāna* also, the images of appearances of knowables of all substances are reflected, i.e., due to the *nimitta* of appearances of knowable of objects, appearances of knowables occur in the *jñāna* in the form of state of *jñāna* (if it would not be so, *jñāna* would not know all the substances). There, from the view of *niścaya* the appearances of *jñeyas* occurring in *jñāna* are the states of *jñāna* itself. The appearances of objects do not enter *jñāna*, it being so from *niścaya*, but on seeing from the view of *vyavahāra* the cause of appearances of knowables occurring in *jñāna* are the appearances of knowables of the objects and their causes are the objects themselves. Thus, customarily the cause of *jneyākāras* occurring in *jñāna* are the objects; therefore, seeing those *jneyākāras* in *jñāna* (which are the states of *jñāna* itself), empirically calling effect to be the cause, it can be said conventionally that objects are in *jñāna*.

### Gāthā-32

अथैवं ज्ञानीनोऽर्थः सहान्योन्यवृत्तिमत्त्वेऽपि परग्रहणमोक्षणप-  
रिणमनाभावेन सर्वं पश्यतोऽध्यवस्यतश्चात्यन्तविविक्तत्वं भावयति-

Now, thus (from *vyavahāra*) even besides there being mutual entry of *ātmā* (*jñāna*) with knowable objects into one another, but (from *niścaya*) that (*ātmā*/omniscience) without taking or leaving and without modifying into other non-self objects' form knows and sees everything, therefore it is totally separate (from the objects known) this is being explained here: -

गेण्हदि णेव ण मुंचदि ण परं परिणमदि केवली भगवं ।

पेच्छदि समंतदो सो जाणदि सव्वं णिरवसेसं ॥३२॥

*geṇhadi neva ṇa muṁcadi ṇa paraṁ pariṇamadi kevalī bhagavaṁ /  
pecchadi samaṁtado so jāṇadi savvaṁ ṇiravasesaṁ ||32 ||*

**Gāthā:** The omniscient Lord, neither seizes nor quits, nor transforms, into other non-self objects. He sees and knows directly, everything completely from all sides (all spatial units of the soul).

**Tīkā:** This self (soul), naturally being devoid of seizing, quitting (releasing) anything else and/or transforming into anything else, modifies into form of omniscience being its own nature and thus remaining stand forth like a real jewel of unwavering radiant light, that: -

1. He cognizes-knows-experiences with perfect awareness the self-soul in its entirety without any remnant by itself in itself owing to being possessed of all-around glittering efficacy of perfect insight-perception and knowledge Or (explaining otherwise)
2. Owing to His simultaneous direct knowledge of the multitude of all the substances the change of knowing the things gradually has ended and with the absence of both accepting (seizing) or quitting (releasing) activity He (the omniscient) by firstly evolving into all differentiable forms of knowables but not modifying into any other form, yet He sees

and knows everything of the universe without any exception, everything and everywhere. In this way (aforesaid two ways) His (omniscient's) complete separateness from the substances exist assuredly.

**Bhāvārtha:** *kevalī bhagwāna* experiences himself through all His *ātma-pradeśa* only; thus, he is totally separate from other substances. Or explaining otherwise, *kevalī bhagwāna* knows all the substances simultaneously, therefore His *jñāna* does not shift from one *jñeya* (knowable) to second *jñeya* and from second *jñeya* to third *jñeya*, plus there is nothing more left for Him to know. Therefore, his *jñāna* does not shift to know some specific *jneyākāras*; in this way also, he is totally separate from other non-selves. (If the knowing activity changes then the notional thoughts of attachment-aversion can evolve to Him due to other *nimittas*, then only it is said to be having relationship with other substances. But there is no change in the knowing activity of *kevalī bhagwāna*, therefore He is totally separate from non-self). In this way, *ātmā* who has attained *kevalajñāna*, being totally separate from others, and each and every *ātmā* by characteristic nature is similar to *kevalī bhagwāna*, it is proved from the view point of *niścaya*, and every *ātmā* is separate from others.

### Gāthā-33

अथ केवलज्ञानिश्रुतज्ञानिनोरविशेषदर्शनेन विशेषाकांक्षाक्षोभं क्षपयति-

Now, *ācārya* destroys our anxiety caused due to the desire of knowing the knowables in detail by showing that there is no difference in knowing (experiencing) the self-soul by a *kevalajñāni* (omniscient) and a *śrutajñāni* (possessing scriptural knowledge).

जो हि सुदेण विजाणदि अप्पाणं जाणगं सहावेण ।  
तं सुयकेवलिमिसिणो भणंति लोगप्पदीवयरा ॥ ३३ ॥

*jo hi sudeṇa vijāṇadi appāṇam jāṇagaṃ sahāveṇa |  
taṃ suyakevalimisiṇo bhaṇaṃti loyappadīvayarā || 33 ||*

**Gāthā:** He, who knows clearly the self (soul) as of the knowing nature (knower-*jñāyaka svabhāva*) on the authority of *śruta jñāna* (scriptural knowledge), is called a *śruta kevalī* (the knower of the complete scriptures) by the lord of the monks who enlighten the world.

**Tikā:** As the *bhagwāna*-passionless omniscient God is a *kevalī* (all knowing Lord) because of his knowing with realization of the self in the self by the self by means of his *kevalajñāna* (omniscience) along with all the specific forms of *caitanya* (sentience) manifested simultaneously, which is only self (*kevala*) because of having oneness with his natural (knowing capacity) and which is (the same as) the great general consciousness (*caitanya sāmānya*) experienced by him as beginning-less and endless, uncaused and unparallelled;

In the same way this man (true believer/monk) is a *śruta kevalī* because of his knowing with realization of the self in the self by the self, by means of his scriptural-knowledge along with several specific forms of sentience evolved successively – who is only self (*kevala*) because of having oneness with his natural knowing capacity and which is (the same as) the great general consciousness experienced by him as beginning-less, endless, uncaused and unparallelled.

Behold! Without longing to know further the differences between the omniscient (*kevalī*) and non-omniscient monk (*śruta kevalī*), we (one's) must remain firm in our characteristic nature.

**Bhāvārtha:** *Bhagwāna* knows all the substances so simply due to this reason he is not called *kevalī* (omniscient), but He is called *kevalī* because of knowing and experiencing the *kevala* only i.e., pure soul. In the same way *śruta jñāni* owing to knowing and experiencing the *kevala* – pure soul is called *śruta kevalī*. The only difference between a *kevalī* and a *śruta kevalī* is - *kevalī* experiences the *kevala* (only pure) *ātmā* by his *kevalajñāna* in which all the particularities of the sentient self are manifested simultaneously and *śruta kevalī* experiences *kevala ātmā* by his *śruta jñāna* in which some particularities of the sentient self are manifested sequentially; i.e., *kevalī* experiences and knows His *ātmā* by His *kevalajñāna* just like the light of the sun and *śruta kevalī* experiences and knows his *ātmā* by his *śruta jñāna* just like the light of a lamp. In this way the main difference between a *kevalī* and a *śruta kevalī* is of the degree of inner stability, the difference of knowing more or less objects is totally secondary. Therefore, leave the worry of having the desire of knowing more, it is worth to remain stable in the pure self. This alone is the means of attaining *kevalajñāna*.

### Gāthā-34

अथ ज्ञानस्य श्रुतोपाधिभेदमुदस्यति-

Now, the limitation of *jñāna* brought about by the division of *śruta* is removed or it is being said that *śruta jñāna* also is *jñāna* and due to the limitation of *śruta* there is no division in *jñāna*:-

सुतं जिणोवदिट्ठं पोग्गलदव्वप्पगेहिं वयणेहिं ।

तं जाणणा हि णाणं सुत्तस्स य जाणणा भणिया ॥ ३४ ॥

*suttaṃ jiṇovadiṭṭhaṃ poggaladvappagehiṃ vayaṇehiṃ |*  
*taṃ jāṇaṇā hi ṇaṇaṃ suttassa ya jāṇaṇā bhaṇiyā ||34||*

**Gāthā:** That which is preached by the omniscient Lord *Jina*, through words, constituted of matter-substance, is called *sūtra* (sacred text). Its *jñāna* (knowing it) is knowledge and hence it is also designated as knowledge of *sūtra* (scriptural knowledge).

**Tīkā:** Basically *śruta* (scripture) is *sūtra* (sacred text) and it is the sacred science of material words (*śabda-brahma*) with the characteristic emblem of *syātkāra* (quodammodo/in a certain way or measure) and first revealed, on having known himself, by *Bhagwāna-Arihanta*-omniscient. The grasping of it (*jñapti*) is knowledge (*jñāna*). The *śruta-sūtra* (the words heard) being the cause (*nimitta*) of that (knowledge of expressible) is conventionally said to be the knowledge. (e.g., the food grain is said to be the life vitality). Consequently, the *jñapti*-grasping/understating of the *sūtra* is termed scriptural knowledge (*śruta-jñāna*).

Now, if the material words (*sūtra*) are not given importance/not regarded owing to being an additional condition (*upādhi*) what is left is the understanding (*jñapti*) only. Telling the *jñapti* of *sūtras* does not mean, in reality the *jñapti* (understanding) of the material-words heard but it is of the self *ātmā* itself. *sūtra* is not the characteristic of understating (*jñapti*), but rather it is an additional condition (*upādhi*), because in the absence of *sūtra* also *jñapti* does exist. If *sūtra* is not considered or ignored then.

And this understanding with respect to the realization of the self is equal by the *kevalī* and *śruta-kevalī*. Therefore, there is no division of knowledge due to additional condition (*upādhi*) of *sūtra*/scripture.

### **Gāthā-35**

अथात्मज्ञानयोः कर्तृकरणताकृतं भेदमपनुदति-

Now, the distinction of doer-ship (*kartṛtva*) and instrumentality (*karaṇatva*) between *ātmā* and *jñāna* is removed (i.e., from the realistic stand point), in the indivisible *ātmā*, - *ātmā* is the *kartā* of the knowing activity and *jñāna* is the *karaṇa* (instrument) – such sort of division is done from the *vyavahāra* point of view, nevertheless, *ātmā* and *jñāna* are not different, from the view point of *abheda naya* (indivisible stand point) *ātmā* itself is *jñāna*. This is what is being explained here: -

जो जाणदि सो णाणं ण हवदि णाणेण जाणगो आदा ।

णाणं परिणमदि सयं अद्वा णाणट्ठिया सव्वे ॥ ३५ ॥

*jo jāṇadi so ṇāṇaṃ ṇa havadi ṇāṇeṇa jāṇago ādā |*  
*ṇāṇaṃ pariṇamadi sayam aṭṭhā ṇāṇaṭṭhiyā savve || 35 ||*

**Gāthā:** He who knows is knowledge, it is not so that the soul becomes knower by virtue of knowledge (as an external thing); the soul itself develops knowledge (without any extraneous thing) and all the objects exist (are reflected) in the knowledge.

**Tīkā:** He (*ātmā*) who knows by himself is *jñāna*, i.e., he is a knower, owing to his having supreme Lordship of the power of inseparable doer-ship and instrumentality; e.g., the most efficacious power of heat is found possessed indivisibly - such independent fire, being famous for its igniting action, is called heat. Further it is not so, that a *Devadatta* named person is called a cutter because of (his having) a separately existing sickle, so in the same way *ātmā* is called a knower (*jñāyaka*) because of separately existing *jñāna* (knowledge attribute). If it were so, then both (*ātmā* and *jñāna*) would prove to be insentient and even on the conjunction of two insentient substances the *jñapti* (knowing activity) could not arise.



And even besides *ātmā* and *jñāna* being two separate entities, if *jñapti* (knowing activity) is accepted to be taking place in *ātmā* then (it would mean that) by other non-self *jñāna* the other substance would acquire the attribute of *jñapti* and in this way the occurrence of knowing activity even to ash, etc., insentient objects would become unbridled/without any rule.

Furthermore, *jñāna* modifies into all knowable appearances indivisibly with self and the objects which are the causes of all the knowable appearances and which are really the effects of this self-modifying *jñāna* (knowledge), reside in *jñāna* in a certain way. Hence, what is the sense in conjecturing about the division between *jñātā* (the knower) and *jñāna* (the knowledge) which is difficult to grasp.

If it is believed to be so, that *ātmā* and *jñāna* are two separate entities but *jñāna* gets connected with *ātmā*, therefore *ātmā* does the work of knowing then, as the *jñāna* gets connected with *ātmā*, in the same way, it may get connected with ash, clay pot, pillar, etc., all other substances and due to that all those insentient substances too would start doing the work of knowing; but it does never happen so; hence *ātmā* and *jñāna* are not two separate entities.

### Gāthā-36

अथ किं ज्ञानं किं ज्ञेयमिति व्यनक्ति-

Now, it is expressed what is *jñāna* and what is *jñeya* (knowable): -

तम्हा णाणं जीवो णेयं दव्वं तिहा समक्खादं ।

दव्वं ति पुणो आदा परं च परिणामसंबद्धं ॥ ३६ ॥

*tamhā ṇāṇaṃ jīvo ṇeyaṃ davvaṃ tihā samakkhādaṃ /  
davvaṃ ti puṇo ādā paraṃ ca pariṇāmasambaddhaṃ ||36||*

**Gāthā:** Therefore, *jīva* (soul) is knowledge and the knowable substances are described in three ways (extensive in all the three-time phases). Those knowable substances i.e., self-soul and the other non-self substances possesses modifying nature.

**Tīkā:** (In the aforesaid manner) the *jīva* (*ātmā*) itself modifies in the form of knowing activity and knows by itself independently, therefore the *jīva-ātmā* alone is *jñāna* (knowledge), because the other non-soul (substances) can neither modify (into knowing activity) nor can it know in this way.

And the knowable (object of knowledge) is the substance which is eternal (without beginning and end) as it touches/spreads through the three aspects of time by way of the tradition of different modifications which have occurred in the past, are occurring at present and will occur in future. [The *ātmā* itself is *jñāna* and rest of all substances are *jñeyas* (knowables)]. And this substance having the quality of being knowable is of two kinds, owing to the division of *sva*-self-*ātmā* and *para*-the other non-self entities. *Jñāna* is the *jñāyaka* (knower) of the *sva* and *para*, both, that is why the duality of knowable has been accepted.

**Q:** (But) how can there be the knowingness of the self because it is contradictory that an activity can occur within.

**A:** Well, what is that activity and what sort of contradiction is it? The activity which has been said here to be contradictory would either be of origination form (*utpatti rūpa*) or of knowing form (*jñapti rūpa*).

The activity of origination is, of course, contradictory from the words of the scripture that the origination activity cannot originate from itself; but there is no contradiction in

the activity of knowing (*jñapti rūpa kriyā*); because that (*jñapti kriyā*), similar to the illuminating activity (of a lamp), is different from the origination activity (*utpatti kriyā*). Such as a lamp as illuminator which illuminates the other objects worth to be illuminated does not need another illuminator for its own illumination, because it itself is possessed of illuminating activity; similarly, the *ātmā* as knower who knows the other objects worth to be known, does not need another knower for knowing the self-knowable because he himself is possessed of the knowing activity. (Hence it is proven that *jñāna* can know the self).

**Q.:** How is it that the *ātmā* has the form of knowingness of substances and the substances have knowableness of *ātmā*?

**A:** (Because) they are of modifying nature-*ātmā* (the knower) and the substances (the knowables) are connected identically with their modifications, therefore *ātmā*'s modifying into knowing activity form of which the substances (knowables) are the basis of and the modifying of substances into the form of knowable shapes of which the knowledge is the basis of, prevails uninterruptedly. (*Ātmā* and substances modify in each and every *samaya*, they are not absolutely of unchanging nature, hence the *ātmā* modifies by knowing nature and the substances modify by knowable nature. Thus, the *ātmā* modifies into knowing nature, knows the substances the base of which is knowledge and the substances modified into knowable-nature are known in *jñāna*/in *ātmā* which is the basis of knowables.

### **Gāthā-37**

अथातिवाहितानागतानामपि      द्रव्यपर्यायाणां      तादात्विकवत्  
पृथक्त्वेन ज्ञाने वृत्तिमुद्योतयति-

Now, it is highlighted that even the past and future *paryāyas* of all the substances are known in *jñāna* separately just like the present *paryāyas*: -

तक्कालिगेव सव्वे सदसब्भूदा हि पज्जया तासिं ।  
वट्ठंते ते णाणे विसेसदो दव्वजादीणं ॥ ३७ ॥

*takkāligeva savve sadasabbhūda hi pajjayā tāsīm |*  
*vaṭṭaṃte te ṇāṇe viśesado davvajādīṇaṃ || 37 ||*

**Gāthā:** All existent and non-existent modifications of all those kinds of substances are essentially known (stand reflected) in the knowledge (omniscience) with their particularities (specific forms), exactly like those of the present.

**Tikā:** The extent of the origination of modifications of (*jīvas*, etc.) all kinds of *dravyas* (substances) is equal to the extent of three *kālas* (i.e., of past, present and future tenses), all those modifications originate with their sequentially originating characteristic wealth form of presence (existence) and absence (non-existence) and they all appear/are known clearly with their distinguishing characteristic natures in the abode of knowledge (omniscience) in one *samaya*, exactly like those of the present ones, even besides their being in the utmost blended state, and this is not inappropriate because-

1. Firstly, it is not contradictory to what we see/experience (in this world). It is evident that even a *chadmastha* (non-omniscient mundane being) when thinks/reflects on any present *vastu* (thing/event) then his *jñāna* (*mati-śruta jñāna*) modifies into appearance/shape of that thing/event (i.e., he knows that thing) exactly. In the same way when he thinks about/reflects on any past or future *vastu* (thing/event) than (at that time also) his *jñāna*

- modifies into appearance/shape of that thing/event (i.e., he knows the past or future things/events also).
2. Secondly, *jñāna* is comparable to a picture-screen. As on a picture/screen all forms of picture/inscriptions of the past, future and present things become visible/appear directly in a moment; similarly, on the screen of *jñāna* form also the appearances/shapes of the knowables of the past, future and present modifications (*paryāyas*) appear directly and are known in a moment.
  3. And lastly, the appearance of all knowables in a moment are not contradictory to the present time; (i.e., their contemporariness is not contradictory). As the pictures/inscriptions of the destroyed and unborn things, events are existent in present; similarly, the *jneyākāras* (appearances of the knowables) of the past and future modifications are also existent in the present; (i.e., all the modifications of three-time phases of all kinds of substances are known directly clearly in the omniscience and in the same way in our little-knowledge also when we think/reflect on them).

**Bhāvārtha:** *Kevalajñāna* knows the *paryāyas* of three-time phases of all the substances simultaneously. Here, a question may arise that, how can *jñāna* know the destroyed past *paryāyas* and yet to be originated future *paryāyas* in the present? The answer to this is – even in this world it is seen that a person with less knowledge can think about the destroyed and yet to be originated things through inference can turn mentally into that appearance; then why completely bloomed knowledge (*kevalajñāna*) would not know the destroyed and yet to be originated *paryāyas*? The power of knowledge is such that it can know the past and

future *paryāyas* just like a portrait. Further, the power of knowability of substances is such that their past and future modifications also are known as knowable in *jñāna*, i.e., are known in *jñāna* just like the power of carved inscriptions. Thus, due to peculiar knowing power of soul and peculiar power of knowability of substances appearing of modifications of all substances of three-time phases in one unit of time in *kevalajñāna* is irrefutable.

### Gāthā-38

अथासद्भूतपर्यायाणां कथंचित्सद्भूतत्वं विदधाति-

Now, the existence of the non-existing *paryāyas* (of past and future) also is shown/explained partially from some point of view: -

जे णेव हि संजाया जे खलु णट्ठा भवीय पज्जाया ।

ते होंति असब्भूदा पज्जाया णाणपच्चक्खा ॥ ३८ ॥

*je ñeva hi saṁjāyā je khalu ṇaṭṭhā bhavīya pajjāyā |*  
*te hoṃti asabbhūdā pajjāyā ṇaṇapaccakkhā || 38 ||*

**Gāthā:** Those modifications, which have never originated and those have been actually originated and are already annihilated are the non-existing modifications, they are all directly known in the omniscience.

**Tikā:** The modifications (*paryāyas*) which have not yet originated so far, and those which have been originated and have been destroyed, they, besides their being non-existent but being definite (comprehensible) in *jñāna* (omniscience) are reflected/known directly in *jñāna*, just like the idols of *Tirthankaras* of past and future carved on a pillar of stone which are unwavering within their *svarūpa* (characteristics) are known in *jñāna*.

### Gāthā-39

अथैतदेवासद्भूतानां ज्ञानप्रत्यक्षत्वं दृढयति-

Now, the explicitness of knowledge of each non-existing *pariyāyas* (of past and future) is being confirmed: -

जदि पच्चक्खमजादं पज्जायं पलयिदं च णाणस्स ।

ण हवदि वा तं णाणं दिव्वं ति हि के परूवेन्ति ।। ३९ ।।

*jadi paccakkhamajādaṃ pajjāyaṃ palayidaṃ ca ṇāṇassa /  
ṇa havadi vā taṃ ṇāṇaṃ divvaṃ ti hi ke parūveṃti || 39 ||*

**Gāthā:** If omniscience would not know directly the non-originating future modification and the already destroyed past modifications, who would then call that knowledge as super natural.

**Tikā:** The *pariyāya* which has not realized its existence (not yet originated) and that which has actually realized its existence and has been destroyed, to such (non-originated and destroyed one) modifications, if *jñāna* invades forcibly by its obstruction-free, evolved, invisible, gallant-Lordship power and all those *pariyāyas* offer themselves with their characteristic nature non-sequentially together (to be known in *jñāna*); in this way if that *jñāna* does not (fix/ascertain comprehend) them in its own self directly, then what is the divinity of that *jñāna*? Therefore, all this is possible for the *jñāna* which has reached its summit/perfection.

**Bhāvārtha:** It is the divinity of infinitely glorious *kevalajñāna* that it can know directly all the *pariyāyas* (past, present, future) of infinite substances in one unit of time.

#### Gāthā-40

अथेन्द्रियज्ञानस्यैव प्रलीनमनुत्पन्नं च ज्ञातुमशक्यमिति वितर्कयति-

Now, it is concluded logically that for sensory knowledge (*indriya jñāna*) it is not possible to know the things/modifications which have been destroyed and which have not arisen: -

अत्थं अक्खणिवदिदं ईहापुव्वेहिं जे विजाणंति ।

तेसिं परोक्खभूदं णादुमसक्कं ति पण्णत्तं ॥४०॥

*atthaṃ akkhaṇivadidaṃ ihāpuvvehiṃ je vijāṇanti /  
tesim parokkhabhūdaṃ ṇādumasakkaṃ ti paṇṇattaṃ ||40||*

**Gāthā:** It is declared by the omniscient Lord that it is impossible to know the (past, future and hidden) objects non-perceivable by senses, for those who know the objects through sensorial perception, inquisitiveness etc. (various stages of sensory knowledge).

**Tikā:** Coming in close contact of the object (to be known) and the concerned sense organ (capable of knowing its object) is the differentia of *sannikarṣa* (proximity), on getting the proximity of (concerned) sense organ and the object (of that sense), the sensory knowledge which arises sequentially by *ihā* (inquisitiveness), etc., cannot know those states/substances whose self-existing time has already passed and whose self-existing time has not yet arisen, because the relationship of *grāhya* (knowable) and *grāhaka* (knower-*jñāna*) of aforesaid differentia is not possible (i.e. the past and future states/substances are not the subject of senses, hence *indriya jñāna* cannot know them).

**Bhāvārtha:** When an object comes into close contact with its concerned sense (subject and its *jñāna paryāya*) then only sensory knowledge (*indriya jñāna*) can know those objects one by one (sequentially in the form of – *ihā-avagraha-avāya-dhārṇā*). Since senses cannot have contact with the destroyed and unborn *paryāyas*, sensory knowledge cannot know them. Therefore, sensory knowledge is deficient, worth rejecting.



**Gāthā-41**

अथातीन्द्रियज्ञानस्य तु यद्यदुच्यते तत्तत्संभवतीति संभावयति-

Now, it is clarified that whatever is said about non-sensory knowledge (*atīndriya jñāna*) all that is possible: -

अपदेसं सपदेसं मुत्तममुत्तं च पञ्चयमजादं ।

पलयं गदं च जाणदि तं णाणमदिंदियं भणियं ॥ ४१ ॥

*apadesaṃ sapadesaṃ muttamamuttaṃ ca pañcayamajādaṃ /  
palayaṃ gadaṃ ca jāṇadi taṃ ṇāṇamadiṇḍiyaṃ bhaṇiyaṃ ॥ 41 ॥*

**Gāthā:** That knowledge, which knows every substance with its space points (*sapradeśa*) or without space points (*apradeśa*), with corporeal form (*mūrtika*) or without corporeal form (*amūrtika*) and all their modifications which have not yet arisen and those which have arisen and destroyed is known as *atīndriya jñāna*.

**Tikā:-** Sensory knowledge functions by the aid of heterogeneous instrumentality of listening to discourses, internal sense organ (the mind), the (external) sense-organs, etc., due to the internal homogenous causes of sensory knowledge manifested (*kṣayopaśama*) and reflection of past impressions, etc., and while functioning it knows that *sapradeśa* (corporeal substances with space points) only because it knows the gross tangible things, but it does not know the *apradeśa* (non-corporeal substances) without space points (because it does not perceive the finest intangible things); it knows the corporeal (*mūrtika*) things only as it has relationship with alike material objects of senses, but it does not know the incorporeal (*amūrtika*) substances (because it does not have relationship with *amūrtika* - non-corporeal substances); it knows merely that substance which is in the present time because only then exists the encounter of the object to be known and the knower (sensory knowledge), but it does not know that

thing/event which has happened in the past and that which will happen in future.

But for the completely un-obscured non-sensory knowledge (complete *atīndriya jñāna*) which is free from senses (i.e., omniscience), both the substances without space-points (*apradeśa*) and with space points (*sapradeśa*) the corporeal as well as the non-corporeal, the modifications which have not yet arisen and which have happened in the past are simply knowables (*jñeyas*) because they do not violate their quality of knowableness—just as various types of fuel, for blazing fire remains fuel only because they do not violate their quality of combustibility.

### Gāthā-42

अथ ज्ञेयार्थपरिणमनलक्षणा क्रिया ज्ञानान्न भवतीति श्रद्धधाति-

Now, such belief is explained that the act of evolution (i.e., quality of getting modified) into knowable object form does not arise from the (non-sensory) knowledge: -

परिणमदि नेयमद्वं णादा जदि नेव खाइगं तस्स ।

णाणं ति तं जिणिंद खवयंतं कम्ममेवुत्ता ॥४२॥

*pariṇamadi ṇeyamaṭṭhaṃ ṇādā jadi ṇeva khāigaṃ tassa /  
ṇāṇaṃ ti taṃ jiṇiṃdā khavayaṃtaṃ kammamevuttā ||42||*

**Gāthā:** If the knower modifies/evolves into the knowable objects form then he does not possess the *kṣāyika jñāna* (fully bloomed knowledge manifested on destruction of *kevalajñānāvarṇiya* karma). The great Lord *Jinendras* have declared him to be experiencing the fruit of karmas.

**Tīkā:** If the knower would be modifying into the knowable object form then (it would mean that) he does not possess *kṣāyikajñāna* (omniscience) of innate

knowingness which is evolved on complete destruction of the forest of karmic-matter obscuring omniscience, or in other words he does not possess knowledge itself, because, due to his knowing each substance respectively and conjecturing presence of abundance of water in a mirage, he experiences extremely intolerable burden of karmas - this is what is declared by Lord *Jinendras* (the great omniscient *Tirthankaras*)

**Bhāvārtha:** To modify into the knowable object-form i.e., to modify notionally into the knowable objects, is nothing but the experiencing of karma and not of *jñāna*. Innately knowing continuously by remaining engrossed in the flawless natural bliss of self is the nature of *jñāna* itself (but staying in the objects being known-keeping one's attention focused towards them)-is not the nature of *jñāna*.

#### **Gāthā-43**

अथ कुतस्तर्हि ज्ञेयार्थपरिणमनलक्षणा क्रिया तत्फलं च भवतीति विवेचयति-

(If it is so then) from where the act of modified into knowable object form and its result is originated? This is being explained here: -

उदयगदा कम्मंसा जिणवरवसहेहिं णियदिणा भणिया ।

तेसु विमूढो रत्तो दुट्ठो वा बंधमणुभवदि ॥ ४३ ॥

*udayagadā kammaṃsā jiṇavaravasahehiṃ ṇiyadiṇā bhaṇiyā |  
tesu vimūḍho ratto duṭṭho vā baṇḍhamaṇubhavadi || 43 ||*

**Gāthā:** The great omniscient Lord *Jinendras* have declared that the karmic matter particles are necessarily found operating and giving their fruits to the mundane beings; the *jīva* who, during their operating state, modifies into *moha-rāga-dveṣa* (delusion-attachment-aversion) necessarily incurs and experiences bondage.

**Ṭīkā:** Primarily, mundane beings do have their karmic-matter particles in the operative state. Now that mundane being (since) consciously - knows/experiences-the presence (effect) of those operative karmic matter particles by getting modified into infatuation-attachment-aversion, (so) he gets connected with such activity-the differentia of which is to get modified-into the knowable object form (*jñeyārtha pariṇamana kriyā*) and because of this he experiences the consequent bondage of that activity. Therefore (it has been said that) due to the rise of *moha* (deluding karma) only the act (*kriyā*) of getting modified into knowable object form and the effect consequent bondage of that *kriyā* (*kriyā-phala*) is caused (but) not by *jñāna* (knowing).

**Bhāvārtha:** All the worldly beings are found possessed with the karmic matter in the risen/operative state, but that risen/operative state (of karmas) is not the cause of karmic-bondage. If this *jīva* modifies by becoming attached (*rāgi*)-averted (*dveṣi*)-infatuated (*mohi*) in the agreeable-disagreeable instrumental dispositions related with the operative state of karmas, then (karmic) bondage takes place. Hence it is proved that neither *jñāna*, nor the risen state of karmic matter of the bodily actions which take place due to the rise of karmas are the cause of bondage; (in fact) the causes of bondage are the dispositions of attachment-aversion-delusion only. Therefore, all those dispositions are worth forsaking in all respects.

**Gāthā-44**

अथ केवलानां क्रियापि क्रियाफलं न साधयतीत्यनुशास्ति-

Now, it is explained that even the (physical) activity of *kevalī bhagwāna* does not create the result/effect (karmic-bondage) of that (physical) activity: -

ठाणणिसेज्जविहारा धम्मवदेसो य णियदयो तेसिं ।

अरहंताणं काले मायाचारो व्व इत्थीणं ॥ ४४ ॥

*ṭhāṇaṇisejjavihārā dhammuvadeso ya ṇiyadayo tesim |  
arahaṁtāṇam kāle mayacaro vva itthiṇaṁ || 44 ||*

**Gāthā:** In the case of *Arihantas* (embodied omniscients) during their *Arihanta* state, the activities of standing, sitting, moving (from one place to another) and religious discourses are absolutely natural (with no effort on their part) just as acting deceitfully is natural to a woman.

**Tīkā:** As in the case of women, even without any effort on their part, their behaviour is found acting naturally covered with the lid of deceit because of the existence of that sort of aptitude in them. In the same way in the case of *kevalī bhagwāna*, even without any effort, the physical activities of standing, sitting, moving and religious discourses are found functioning naturally owing to the existence of that sort of ability. And this is analogous with the example of clouds. As the movement, stability, thundering and raining of matter (water particles) modified into shape of a cloud, is seen even without human effort; similarly standing, sitting, etc., activities of *kevalī bhagwāna* are seen happening naturally without any desire or effort. Therefore, even besides this specific (visible) change of place, posture, etc., activities (though) taking place in case of *kevalī bhagwāna* (but) owing to their being without the rise of *mohanīya-karma* do not become the means of bondage as a result/effect of physical activity.

**Bhāvārtha:** In the case of *kevalī bhagwāna* (the change of) place, posture, moving, etc., physical activities related to the *kāyayoga* (bodily actions) and discoursing the real and conventional forms of religion by *divyadhvani* (divine Om sound)-vocal activity related to *vacanayoga* happens naturally due to *nimitta* (rise) of *aghāti* karmas. In these activities, *kevalī bhagwāna* does not have any desire-He is absolutely free from desire, because where *mohanīya*-karma has been totally destroyed, how can there arise any desire as a result/effect of that? Thus, all those activities of *kevalī bhagwāna*, being without desire-being without delusion-attachment-aversion, do not become the cause of karmic-bondage.

#### Gāthā-45

अथैवं सति तीर्थकृतां पुण्यविपाकोऽकिंचित्कर एवेत्यवधारयति-

Thus, the ripening, rise of *puṇya* karmas (meritorious karmas) for the Lord *Tirthankara* is meaningless only (as it does not create any effect on the soul of the *Tirthankara*).

This is being clarified/proved here: -

पुण्णफला अरहंता तेसिं किरिया पुणो हि ओदइया ।

मोहादीहिं विरहिदा तम्हा सा खाइग ति मदा ॥ ४५ ॥

*puṇṇaphalā arahantā tesim kiriyā puṇo hi odaiyā /  
mohādīhiṃ virahidā tamhā sā khāiga tti madā || 45 ||*

**Gāthā:** *Arihanta bhagwāna* (embodied omniscient) are possessed of the fruits of meritorious karmas, their activities are originative (*audayikī*) the result of operating non-destructive karmas, but because their activities are free from infatuation/delusion, etc., so they are called *kṣāyikī* (annihilative).

**Tikā:** *Arihanta bhagwāna*, whose all the fruits of virtuous form of divine tree have actually been ripened, is

of the highest status only, and even whatever is his physical activity-that all is *audayikī*-the result of rise of (non-destructive) karmas only, owing to its being created by the influence/result of the rise of aforesaid *pun̥ya*. But even its being so (appearing due to rise of *pun̥ya*) that *audayikī-kriyā* (originative action) is always created owing to annihilation of complete army of the great king delusion (*mahāmoha rājā*), hence due to the absence of colouring factors of *moha-rāga-dveṣa*, it does not become the cause of blemish of sentient self and hence why should it not be considered to be *kṣāyikī* (annihilative) due to the absence of cause of the act of bondage and due to causality of the act of *mokṣa*-liberation? Certainly, it must be accepted to be *kṣāyikī* and when it is accepted to be *kṣāyikī* then even the rise of (non-destructive) karmas does not become the cause of destruction of their (*Arihanta*'s) nature (this is proved).

**Bhāvārtha:** Deliverance of *divyadhvani* (Om sound) and moving from one place to another, etc., activities of *Arihanta bhagwāna* are created due to rise of previously bonded karmas which are instrumental in the vibration of *pradeṣa* of the inactive pure soul element, hence they are *audayikī* (the result of operating karmas). Those activities do not create impure dispositions in sentient-blemish form, because his *mohanīya*-karma which used to be *nimitta* has already been destroyed. And those physical activities, due to absence of *moha-rāga-dveṣa* do not become the cause of fresh karmic-bondage, but they are instrumental cause in the annihilation of previously bonded karmas because, due to rise of whatever karmas, those activities take place, those karmas shed off by releasing their fruits. Thus, that *audayikī-kriyā* of *Arihanta bhagwāna* is called *kṣāyikī* - it is originated due to annihilation of *mohanīya-karma* and it is the cause of annihilation of remaining karmas.

**Gāthā-46**

अथ केवलिनमिव सर्वेषामपि स्वभावविघाताभावं निषेधयति-

Now, it is refuted/negated that like *kevalī bhagwāna* all mundane beings have the absence of karmas causing destruction of their pure nature: -

जदि सो सुहो व असुहो ण हवदि आदा सयं सहावेण ।

संसारो वि ण विज्झदि सव्वेसिं जीवकायाणं ॥ ४६ ॥

*jadi so suho va asuho ṇa havadi ādā sayam sahāveṇa /  
saṁsāro vi ṇa vijjadi savvesiṁ jīvakaṃyāṇaṁ || 46 ||*

**Gāthā:** If it is believed that *ātmā* itself, by its own nature does not become *śubha* (auspicious) or *aśubha* (inauspicious) (that it does not modify into auspicious and inauspicious condition) then it would be proved that mundanely existence is also not present to all species of living beings.

**Tikā:** If singularly it is believed that the soul does not modify itself into *śubha* and *aśubha* forms of modifying nature, then it would prove that the mundane being also is always situated with absolutely non-destructible (not modifying) pure nature; and in this way all worldly living beings would prove always to be eternally liberated souls because of their being devoid of all sorts of causes of bondage and owing to absence of transmigratory form of nature! But this cannot be accepted because the soul is possessed of modifying attribute such as the quartz when it comes in contact with *jāsuda* flower and *tamāla* flower gets modified glittering naturally into the same colour form; similarly, this (mundane) soul gets modified naturally into *śubha-aśubha* dispositions. [As the quartz is seen modified into red and black nature due to *nimitta* of red and black flowers; similarly (mundane) soul is seen modifying into



*śubha-aśubha* nature form due to association with/rise of karmic matter accordingly].

**Bhāvārtha:** As from the view point of *śuddha-naya* (pure stand point) no *jīva* modifies into *śubha-aśubha* dispositions form, similarly from the view point of *aśuddha-naya* (impure stand-point) also if this *jīva* would not be modifying (into *śubha-aśubha bhāva rūpa*)-then from the view point of *vyavahāra-naya* also mundane existence (*sansāra*) of all *jīvas* would come to an end and all *jīvas* would prove to be always liberated *siddha*! But this is evidently against the fact. Therefore, as the *kevalī bhagwāna* is free from the *śubha-aśubha* dispositions, similarly, one must not understand all *jīvas* (mundane beings) to be totally free from *śubha-aśubha* dispositions.

#### Gāthā-47

अथ पुनरपि प्रकृतमनुसृत्यातीन्द्रियज्ञानं सर्वज्ञत्वेनाभिनन्दति-

Now, continuing the same topic under discussion the *atīndriya jñāna* (non-sensory knowledge-omniscience) is being greeted in the all-knowing form, i.e., *atīndriya jñāna* is the *jñātā* (knower) of everything – so it is being praised: -

जं तक्कालियमिदरं जाणदि जुगवं समंतदो सव्वं ।

अत्थं विचित्तविसमं तं णाणं खाइयं भणियं ॥ ४७ ॥

*jaṃ takkāliyamidaraṃ jāṇadi jugavaṃ samam̐tado savvaṃ |  
atthaṃ vicittavisamaṃ taṃ ṇaṇaṃ khāiyaṃ bhaṇiyaṃ ||47||*

**Gāthā:** That knowledge is called *kṣāyika* (manifested on annihilation of all *ghāti* karmas) which knows from all the *ātmapradeśas*, simultaneously in one *samaya* - all the substances completely of variegated dissimilar objectivity (i.e., different varieties and kinds) of the present, past and future.

**Tīkā:** *kṣāyikajñāna*, in fact, knows from all (innumerable) *ātmapradeśas* (spatial units) simultaneously in one *samaya* of all these substances which are modifying at present and were modifying in the past, will modify in the future as well, and in which variedness is manifested due to their different types illuminated with separately prevailing their own characteristics form of wealth and in which dissimilarity is manifested due to dissimilar objectivity arising by their mutually contradictory traits (corporeal and non-corporeal, etc.). This thing is being explained logically: -

The *kṣayopaśama* state of knowledge with obscuring karmic matter, is the cause of knowing (the objects) sequentially, has been totally annihilated in *kṣāyikajñāna* (hence) it illuminates/knows simultaneously all the *tātkālika* (present) or *atātkālika* (past and future) substances in one *samaya*. The (*kṣāyikajñāna*) owing to its being totally pure and owing to it's getting immersed inside the absolute purity of fixed spatial units (*ātmapradeśas*) it illuminates/knows from all *ātmapradeśas* also; that (*kṣāyikajñāna*) illuminates/knows everything - all sorts of substances due to annihilation of all obscuring karmas and due to disappearance of partially obscuring *kṣayopaśama*. It (*kṣāyikajñāna*) illuminates/knows all sorts of variegated substances also due to annihilation of complete-knowledge-obscuring karma as well as due to disappearance of incomplete-knowledge-obscuring-karma. It (*kṣāyikajñāna*) illuminates/knows dissimilar substances/objectivity also due to annihilation of knowledge-obscuring of dissimilar substances and due to disappearance of *kṣayopaśama* of similar substances knowledge-obscuring karma. Or enough now of further elaboration-detailing of this. The *kṣāyikajñāna* having such

illuminating power whose expansion is non-stoppable, knows always definitely all (similar and dissimilar substances), everywhere, completely.

**Bhāvārtha:** Knowing sequentially, knowing from fixed *ātmapradeśa*, knowing some particular things only etc., limitations are possible in *mati-śruta-avadhi-manah:paryaya kṣayopaśamika jñāna* only. But, *kṣāyikajñāna* (omniscience) being unlimited knows simultaneously from all *ātmapradeśas* all substances with their modifications of all three time-phases (present, past, future) and even besides their being of various kinds and of opposite categories, i.e., *kevalajñāna* knows in one *samaya* from all *ātmapradeśas* all substances-regions-time-characteristics.

#### Gāthā-48

अथ सर्वमजानन्नेकमपि न जानातीति निश्चिनोति-

Now, it is determined that he who does not know all (substances with their attributes and modifications of three-time phases) simultaneously he does not know even one substance (with all its details – attributes and modifications):

जो ण विजाणदि जुगवं अत्थे तिक्कालिगे तिहुवणत्थे ।

णादुं तस्स ण सक्कं सपज्जयं दव्वमेगं वा ॥ ४८ ॥

*jo ṇa vijāṇadi jugavaṃ at the tikkālige tihuvaṇatthe /  
ṇāduṃ tassa ṇa sakkaṃ sapajjayaṃ dāvamegaṃ vā || 48 ||*

**Gāthā:** He, who does not know simultaneously the substances of three-time phases (past, present and future) and located in the three *lokas* (upper, middle and lower worlds), cannot know even a single substance with its modifications, i.e., it is not possible for him to know even one *dravya* (with its *paryāyas*).

**Tīkā:** In this universe one *ākāśa-dravya* (space substance), one *dharmadravya* (medium of motion) and one *adharma-dravya* (medium of rest), innumerable *kāladravyas* (*kālāṇu* substances) and infinite *jīva dravyas* (sentient substances) and infinite times more than them are *pudgala-dravyas* (matter particles). And each one of them is embodying infinite modifications distinctly of three-time phases-past, future and present existing with constant flow of modifications without beginning and an end. Thus, all this conglomeration (of six kinds of substances) is *jñeya* (knowable-subject of knowledge). Out of these six, only *jīva-dravya* is knower (*jñātā*).

Now here, as a fire, burning all fuel, modifies into a self-(great fire) form which has the shape of one total fire that evolves through all the modifications of the forms of the fuel due to the forms of all sorts of fuels, similarly, the knower, knowing all knowables, modifies into a self (great knower) which has the shape of one total knowledge that evolves through all the modifications of the shapes of all sorts of knowables (corporeal and incorporeal) due to the shapes of all sorts of knowables into a self which is perceptible for self-experience owing to his being a spiritual being/sentient soul. Thus is, in fact, the innate nature of substances.

But he, who does not know every knowable, is like a fire that does not burn every fuel and so does not modify into a self which has the appearance/shape of one total fire that evolves through all modifications of the shapes of fuel, shapes due to all these fuels; similarly he, who does not know everything does not evolve/modify into a self which has the shape of one total knowledge that evolve/modify through all modifications of the shapes of knowables, shapes due to all these knowables; and this holds true,

although, the self as a spiritual being, remains perceptible for self-experience. Thus, it appears that he who does not know everything, does not know the self (soul).

**Bhāvārtha:** That fire, which does not burn wood, dry grass, leaves, etc., all sorts of fuel objects, its burning nature, owing to not evolving/modifying into the form of shape of all sorts of fuels evolves/modifies incompletely-does not modify completely-therefore that fire which has fully one burning nature does not modify/evolve into a self-form completely; similarly, he (this soul) who does not know all sorts of knowables with their all substances and modifications of three-time phases, his knowledge, owing to not evolving/modifying into the form of shape of all sorts of knowables, evolves/modifies incompletely-does not modify completely; therefore he (that soul) who has complete all knowing nature does not evolve/modify completely into a self by himself, i.e., does not know/experience completely himself. Hence, it is proved that one who does not know all (substances and modifications), he does not know even the self-one substance completely.

#### **Gāthā-49**

अथैकमजानन् सर्वं न जानातीति निश्चिनोति-

Now, it is determined that he who does not know a single substance with all its attributes and modifications of three-times phases, he does not know all (substances with their all details): -

दव्वं अणंतपज्जयमेगमणंताणि दव्वजादाणि ।

ण विजाणदि जदि जुगवं किध सो सव्वाणि जाणादि ॥ ४९ ॥

*davvaṃ aṇaṃtapajjayamegamaṇaṃtāṇi davvajādāṇi |*  
*ṇa vijāṇadi jadi jugavaṃ kidha so savvāṇi jāṇādi || 49 ||*

**Gāthā:** If he who does not know simultaneously a single substance (*ātmadravya*) with its infinite modifications and the infinite classes of substances, how will then he be able to know all of them together? (i.e., he who does not know his soul substance, he cannot know all other substances).

**Tīkā:** Firstly, soul itself, in fact, being full of knowledge, is knowledge (*jñāna*) only, because of its quality of knowingness; and *jñāna* takes place with the great general perception prevalent in every soul. That great general perception full of great general form pervades in cognizable infinite distinctions and the *nimittas* of those distinct qualities are all kinds of substances and modifications. Now, he who does not do direct self-realization of such perception full of great general form of soul, which pervades in infinite distinctions of which all kinds of substances and modifications are *nimittas*, how could he be able to know-directly all kinds of substances and modifications which are instrumental (*nimittas*) of these perceptions full of infinite distinctions pervaded by perception full of great general form? (He would not be able to do it). From this (discussion) it is concluded that he who does not know the self/soul he does not know all substances and modifications.

Now, from the above logic it is determined that by knowing all (substances and modifications) the knowing of self-soul and by knowing the self-soul the knowing of all (substances and modifications) takes place; and such being the matter, the soul owing to its being an embodiment of knowledge is the experience of self, although the knower and the known are substantially different, yet perception and the substances and modifications being perceived in its state due to their mutually intermixing into one another, it

is extremely difficult to separate them from one another, say as if everything has entered into *ātmā*-it appears so. (*ātmā* owing to its being full of knowledge he experiences/knows his own self and on knowing the self-soul, all knowables are known in such a way, as if those are situated/fixed in the *jñāna* itself, because it is very difficult to remove the shapes/appearances of the knowables from the state of *jñāna*). If it would not be so (if *ātmā* would not know all) then the *jñāna* owing to its being devoid of complete self-realization will not be proved to be having *jñāna* of one complete self-*ātmā*.

**Bhāvārtha:** In verses 48 and 49 it is highlighted that he who does not know all, he does not know himself and he who does not know himself does not know all. The knowing of self and knowing of all (non-self substances) happens together. The *svayama* (self) and the rest *sarva* (all other) knowables-out of these two it is impossible to have knowledge of one (self-soul) and not to have the knowledge of other non-self. This statement is not from the partially manifested *jñāna* point of view but it is from the completely manifested knowledge (omniscience) point of view.

### Gāthā-50

अथ क्रमकृतप्रवृत्त्या ज्ञानस्य सर्वगतत्वं न सिद्धयतीति निश्चिनोति-

Now, it is determined that the knowledge which knows the objects/knowables sequentially one by one, does not prove to be all pervasive: -

उपज्जदि जदि णाणं कमसो अट्ठे पडुच्च णाणिस्स ।

तं णेव हवदि णिच्चं ण खाइगं णेव सव्वगदं ।। ५० ।।

*upajjadi jadi nāṇaṃ kamaso atṭṭhe paducca ṇāṇissa |*  
*taṃ ṇeva havadi ṇiccaṃ ṇa khāigaṃ ṇeva savvagadaṃ ||50||*

**Gāthā:** If the *jñāna* of *ātmā* arises (knows) sequentially, with the support of other substances, then that *jñāna* is neither constant nor *kṣāyika* (omniscience) nor it is all pervasive (*sarvagata*).

**Tīkā:** The knowledge which knows the objects sequentially, one by one, taking the shelter of anyone object, that knowledge which originates by taking shelter of one object gets destroyed on taking shelter of another object, so it is not eternal (*nitya*) and owing to the rise of (knowledge-obscuring) karma, it, after attaining one manifestation, attains another (different) manifestation so it is not *kṣāyika* also [fully bloomed knowledge (omniscience) which manifests on destruction of knowledge obscuring karma]; and due to its being incapable of knowing infinite substances-region-time-essence/characteristics (attributes/modifications) so it is not all pervasive.

**Bhāvārtha:** Gradually knowing knowledge is transitory, it is *kṣayopaśamika* (knowledge manifested on destruction cum subsidence of knowledge-obscuring karmas), i.e., sensory knowledge - he who possesses such gradually knowing knowledge cannot be an omniscient (*sarvajña*).

### Gāthā-51

अथ यौगपद्यप्रवृत्तयैव ज्ञानस्य सर्वगतत्वं सिद्धयतीति व्यवतिष्ठते-

Now, it is concluded that the knowledge which knows simultaneously all together proves to be all pervasive; i.e., the all pervasiveness of knowledge is proved only by its knowing simultaneously all together (in one *samaya*): -

तिक्कालणिच्चविसमं सयलं सव्वत्थसंभवं चित्तं ।

जुगवं जाणदि जोण्हं अहो हि णाणस्स माहप्पं ।। ५१ ।।



*tikkālaṇiccavisamaṃ sayalaṃ savvatthasaṃbhavaṃ cittaṃ /  
jugavaṃ jāṇadi joṇhaṃ aho hi ṇāṇassa māhappaṃ ||51||*

**Gāthā:** The *jñāna* (knowledge) of *Jina* (omniscient) knows simultaneously all kinds of variegated and dissimilar substances of three-time phases (past, present, future) possible in all places (three worlds); indeed, great is the glory of that *jñāna*.

**Ṭīkā:** As a matter of fact *kṣāyikajñāna* (omniscience) being the abode of the highest excellence possesses the greatest glory/importance, and the *jñāna* which acts/knows simultaneously by the fulcrum of all substances (of three-time phases), that *jñāna* owing to having within itself the knowable appearances of all substances just like the shapes chiselled on stone - with this logic, which has attained permanency and which has, owing to having attained complete manifestation, obtained the self-nature illuminating *kṣāyikabhāva* (completely bloomed disposition) and thus this *jñāna* owing to knowing completely all kinds of substances of three-time phases which remain always dissimilar and variegated by virtue of their infinite variety and owing to having reached simultaneously (non-sequentially) to infinite substance-region-time-essence (attributes and modifications) which has obtained unique glory - (such form of knowledge) is definitely all pervasive.

**Bhāvārtha:** Simultaneously/non-sequentially knowing knowledge does not change from one knowable object to another knowable object, hence it is permanent (*nitya*), it is *kṣāyika* because of getting his all energies manifested, such a person having simultaneously knowing knowledge can only be a *sarvajña* (omniscient). *sarvajña*'s this (*kṣāyika*) *jñāna* has really some unique-incom-prehensible glory.

**Gāthā-52**

अथ ज्ञानिनो ज्ञसिक्रियासद्भावेऽपि क्रियाफलभूतं बन्धं प्रतिषेध-  
यन्नुपसंहरति-

Now, it is concluded that even besides there being the presence of knowing activity (*jñapti kriyā*) to an omniscient, yet karmic bondage as a result of that *jñapti kriyā* does not take place to him. Thus, *jñāna adhikāra* (chapter on knowledge reality) is concluded: -

ण वि परिणमदि ण गेण्हदि उप्पज्जदि णेव तेसु अट्ठेसु ।

जाणणवि ते आदा अबंधगो तेण पण्णत्तो ॥ ५२ ॥

*ṇa vi pariṇamadi ṇa geṇhadi uppajjati ṇeva tesu aṭṭhesu |  
jāṇaṇṇavi te ādā abamdhago teṇa paṇatto || 52 ||*

**Gāthā:** The soul (of omniscient) even knowing everything does not modify/transform itself into their form, does not receive anything of them, nor does it arise in their form, therefore He is affirmed to be free from karmic bondage.

**Tīkā:** In the previous *gāthā* 43-“*udayagadā kammaṇṣā...bandhamāṇubhavadi*”, it has been asserted by the Lord *Jinendras* that (the karmic matter particles are certainly found operating and giving their fruits to the mundane beings), he who gets involved/modified/attached with infatuation/attachment or aversion during their operating state necessarily feels/realizes the incurring bondage as a result of his getting joined with the naturally modifying activity of the knowable objects, but not due to *jñāna* or simply his knowing activity. Thus, primarily the bondage as a result of (joining oneself with) naturally modifying activity of the knowable objects has been corroborated; (i.e., bondage is nothing but the result of

activity of self - modifying into knowable objects form-this is what has been affirmed here).

And in the previous *gāthā*-32 “*geṇhadi ṇeva ṇa munchandi....jāṇadi savvam ṇiravsesaṁ*”, it has been affirmed that the *śuddhātmā* (pure eternal soul and purified omniscient’s soul) is devoid of the activities of modification, etc., of the form of knowable objects. Therefore, that soul who does not modify into knowable objects form, neither receives anything of it, and nor arises into that form, so that soul even besides there being the presence of knowing-activity, the bondage as a result of modifying activity of knowable objects does not incur.

**Bhāvārtha:** Karma (work) is explained in three ways- (1) *prāpya*-karma (which is received by the doer without creating or changing it) (2) *vikārya*-karma (which is done by the doer by changing/modifying the substance and (3) *nirvartya*-karma (which is newly created by the doer and which has never been created earlier, in the past).

The omniscient Lord’s (*kevalī-bhagwāna*’s) *prāpya*-karma, *vikārya*-karma, and *nirvartya*-karma is *jñāna* only, because he receives *jñāna* only, modifies into *jñāna* form only and are created into *jñāna* form only. Thus, *jñāna* only is his karma (work) and *jñapti* (knowing activity) only is his activity, it being so, no bondage is caused to *kevalī-bhagwāna*, because *jñapti-kriyā* is not the cause of bondage but *jneyārtha pariṇamana kriyā*, i.e., one’s attention getting attached with the knowable objects (with *moha*, *rāga*, *dveṣa*) is the cause of bondage. (In short *moha*, *rāga*, *dveṣa* are the root cause of karmic bondage with the soul of mundane beings).

**Śloka-4**

जानन्नप्येष विश्वं युगपदपि भवद्भाविभूतं समस्तं  
मोहाभावाद्यदात्मा परिणमति परं नैव निर्लूनकर्मा।  
तेनास्ते मुक्त एव प्रसभविकसितज्ञप्तिविस्तारपीत-  
ज्ञेयाकारां त्रिलोकीं पृथगपृथगथ द्योतयन् ज्ञानमूर्तिः ॥ ४ ॥

इति ज्ञानाधिकारः।

*jānannapyeṣa viśvaṁ yugapadapi bhavandāvibhūtaṁ samastaṁ  
mohābhāvādyadātmā pariṇamati paraṁ naiva nirlūnakarmā/  
tenāste mukta aiva prasabhavikasitajñaptivistārapīta-  
jñeyākārāṁ trilorkī prthagapṛthagatha dyotayan jñānamūrti ||4||  
iti jnana adhikāra*

**Meaning:** He, who has pierced/destroyed all the destructive karmas, such an *ātmā* even besides his knowing simultaneously the past, present, future modifications of the entire universe (i.e., all substances along with their modifications of three-time phases), due to the absence of delusion, does not modify into non-self-form. Hence now he who himself has drunk/swallowed (knows) all appearances of knowable substances [variegated and dissimilar by virtue of fully extremely developed/bloomed expansion of knowing activity (*jñapti*)] and is illuminating all the substances of the three worlds separately as well as inseparably (together in one *samaya*), he, the *jñāna mūrti* (an idol of *jñāna*) remains always liberated.

**Gāthā-53**

अथ ज्ञानादभिन्नस्य सौख्यस्य स्वरूपं प्रपञ्चयन् ज्ञानसौख्ययोः  
हेयोपादेयत्वं चिन्तयति-

Now, the true nature of bliss (*sukha*) inseparable from true knowledge (*jñāna*) is being explained in detail and rejectability and adoptability of (sensory) *jñāna* and *sukha* is being considered, i.e., which *jñāna* and *sukha* are

rejectable and which ones are adoptable/acceptable is being discussed here: -

अत्थि अमुत्तं मुत्तं अदिंदियं इंदियं च अत्थेसु ।

णाणं च तहा सोक्खं जं तेसु परं च तं णेयं ॥५३॥

*atthi amuttaṃ muttaṃ adiṇḍiyaṃ iṇḍiyaṃ ca atthesu /  
ṇāṇaṃ ca tahā sokkhaṃ jaṃ tesu paraṃ ca taṃ ñeyaṃ ||53||*

**Gāthā:** The knowledge of different substances is either incorporeal and non-sensory with respect to incorporeal substances or corporeal and sensory with respect to corporeal substances, similarly the happiness is [incorporeal (non-sensory) or corporeal (sensory)] that which is the best in these two should be known, worth accepting and realizing.

**Tīkā:** Here (*jñāna* and *sukha* are of two types)-first type of *jñāna* and *sukha* are corporeal (*mūrta*) and sensory (*indriya*) and the second type of *jñāna* and *sukha* are incorporeal (*amūrta*) and non-sensory (*atīndriya*). Between these two types of *jñāna* and *sukha* the second one i.e., *amūrta* (incorporeal) and *atīndriya* (non-sensory), which are supreme, must be known and are worth accepting (*upādeya*).

There, the first type of *jñāna* and *sukha* which are of corporeal form and arise by their respective senses and *kṣayopaśamika upayoga* (knowing powers), are worth rejecting/worth giving up (*heya*), due to the reason that they are (1) dependent (2) seldomly available (3) sequentially evolving (4) adverse effect producing (5) full of decrease-increase, hence are secondary. But the second type of *jñāna* and *sukha*, which are of incorporeal form and arise merely by the power of soul's pure dispositions, congruous to consciousness and by that sort of non-sensory, natural, conscious shape, dispositions are *upādeya*

(worth accepting and adopting) due to the reasons that they are (1) self-dependent (2) permanent (always present), (3) simultaneously evolving (4) free from falsity (5) devoid of decrease-increase, hence are primary. Having understood what is *heya* and what is *upādeya*-one must accept the *upādeya*.

### Gāthā-54

अथातीन्द्रियसौख्यसाधनीभूतमतीन्द्रियज्ञानमुपादेयमभिद्यौति-

Now, the *atīndriya jñāna* (non-sensory knowledge) being the instrumental cause (*sādhana*) of *atīndriya sukha* (non-sensory bliss) is *upādeya* worth accepting/manifesting; so, it is being praised (in this verse): -

जं पेच्छदो अमुत्तं मुत्तेसु अदिंदियं च पच्छणं ।

सयलं सगं च इदरं तं णाणं हवदि पच्चक्खं ॥ ५४ ॥

*jaṃ peccado amuttaṃ muttesu adiṇḍiyaṃ ca pacchaṇṇaṃ /  
sayalaṃ sagaṃ ca idaraṃ taṃ ṇāṇaṃ havadi paccakkhaṃ || 54 ||*

**Gāthā:** That knowledge is *pratyakṣa* (wholly direct knowledge) which perceives/knows all the intangible (*amūrta*) substances and among the tangible (*mūrta*) objects those (*paramānus*, etc.) that are not perceivable by the senses, and are hidden to all these i.e., the self-as well as all other non-self substances.

**Tīkā:** The *atīndriya jñāna* definitely perceives/knows all those substances which are intangible (*amūrta*) and among the tangible (*mūrta*) substances also which are *atīndriya* (*paramānus*, etc.) not perceivable by senses and which are hidden and all these substances gets covered in the self and non-self-two types of categories of knowable substances.

Hidden (not perceived by senses) substances (*dravyas*) like - intangible *dharmāstikāya* (medium of

motion), *adharmāstikāya* (medium of rest), etc., among tangible objects also *atīndriya paramaṇus*, etc., and *kāla* (*kālānus*), etc., hidden in region (*kṣetra*), *alokākāśa's pradeśa* (infinite space region beyond physical universe), etc., hidden in time (*kāla*) - the non-present modifications- (past and future *paryāyas*) and latent dispositions/ quintessence (*bhāvas*) the subtle *paryāyas* immersed in the existing gross *paryāyas*-all these which are divided into self (*sva*) and non-self (*para*) categories are really perceived/ known in (omniscient's) *atīndriya jñāna* as it is complete direct knowledge (*sakalapratyakṣa*).

To that which has attained the manifestation of infinite purity, one with such eternally established relation, which is *ātmā* which is called 'akṣa', towards that, the *niyat* (or that which is attached to the *jñāna* of *ātmā*-does activities which are proven through the *ātmā*), which does not search any other means or articles and because of the existence of infinite efficacy, he attains infinity (limitlessness) – this *prataykṣa jñāna* (direct knowledge) – the way the shape of combustible matter does not surpass the fire, in the same way the *jneyākāras* (shapes of objects of *jñāna*) do not surpass the *jñāna* due to which he experiences the above mentioned influence (knowing the above mentioned substances)- and who can stop that? (i.e, no one can stop it). That is why that (*atīndriya jñāna*) is acceptable/worth manifesting.

### Gāthā-55

अथेन्द्रियसौख्यसाधनीभूतमिन्द्रियज्ञानं हेयं प्रणिन्दति-

Now, *indriya jñāna* (sensory knowledge) being the instrumental cause (*sādhana*) of *indriya sukha* (sensuous pleasure) is *heya* (rejectable-worth giving up), so it is censured: -

जीवो सयं अमुत्तो मुत्तिगदो तेण मुत्तिणा मुत्तं ।

ओगेण्हित्ता जोग्गं जाणदि वा तं ण जाणादि ।। ५५ ।।

*jīvo sayam amutto muttigado teṇa muttiṇā muttaṁ/  
ogeṇihattā joggaṁ jāṇadi vā taṇ ṇa jāṇādi || 55 ||*

**Gāthā:** (Though) the soul itself is *amūrta* (incorporeal) but it is embodied i.e., holding corporeal body, so it is having corporeal form with corporeal senses. It perceives/knows sequentially the perceivable material objects through the concerned sense/organs or sometimes it does not perceive/know i.e., sometimes it knows and sometime it does not know.

**Tīkā:** In case of *indriya jñāna* both *upalambhaka* (means of knowing i.e., bodily sense organs) and *upalabhya* (objects to be known) are *mūrta* (corporeal/material). The *jīva* possessing *indriya jñāna*, even besides he himself being *amūrta* (incorporeal) is holding corporeal five sensed body which is *upalambhaka* owing to its being *nimitta* of bearing power in creating knowing-activity (*jñapti*). By that *mūrta* body/sense organs he knows the *mūrta* objects having touch, taste, smell and colour-main qualities which is fit for knowing by senses is *upalabhya*. He knows it by perception (*avagraha*) and sometimes he knows it (ahead of *avagraha*) owing to the presence of furthermore purity and sometimes he does not know ahead of perception (*avagraha*) due to the absence of further more purity, because that (*indriya jñāna*) is *parokṣa* (indirect/dependent).

(Though) *parokṣa jñāna* is having relationship with consciousness general form since eternal time, yet it is incapable of knowing itself - the *ātmā*, which is encompassed with a very strong knot of darkness of ignorance - so it has become freakish due to anxiety of



searching the non-self form of *upātta* (attained bodily sense organs, etc.) and *unupātta* (unattained light, spectacle, etc.) objects and feeling extremely bewildered owing to being dropped from soul's infinite power (thus that *indriyajñāna*) because of the great *mohamalla* (deluding wrestler) being alive and even having the intention of changing the other non-self objects, is getting cheated at every step, is worthy of counting under gross ignorance. Hence it is *heya* (worth giving up).

**Bhāvārtha:** *indriya jñāna* can know the gross material objects only perceptible to senses with the instrumentality of sense and according to *kṣayopaśamika jñāna*. That *indriya jñāna* being *parokṣa* (indirect/dependent) is extremely agitated-perplexed due to anxiety (instability) of searching external means/articles such as senses, light, spectacles, etc., and is bewildered due to poor power of knowledge, it gets cheated at every step owing to having the intention of modifying the non-self things (according to one's will but, the non-self things are not under the control of self-soul). Therefore, that *indriya jñāna* from the realistic stand point, is worth calling by the name of *ajñāna* - gross ignorance; that is why it is *heya* (worth giving up).

### Gāthā-56

अथेन्द्रियाणां स्वविषयमात्रेऽपि युगपत्प्रवृत्त्यसंभवाद्धेयमेवेन्द्रिय-  
ज्ञानमित्यवधारयति-

Now it is decided that the senses do not entertain simultaneously in their own subjects also, hence sensory knowledge (*indriya jñāna*) is assuredly *heya* (rejectable): -

फासो रसो य गंधो वण्णो सदो य पोग्गला होंति ।

अक्खाणं ते अक्खा जुगवं ते णेव गेण्हंति ॥ ५६ ॥

*phāso raso ya gaṁdho vaṇṇo saddo ya poggalā hoṁti |  
akkhāṇaṁ te akkhā jugavaṁ te ṇeva genhaṁti || 56 ||*

**Gāthā:** Touch, taste, smell, colour and sound are *pudgala* as (attributes and modifications of matter substances). They are subjects of senses but those sense organs can never know them simultaneously.

**Tikā:** Touch, taste, smell, colour-these are the main specific attributes of *pudgala* (matter substance). These main qualities (touch, taste, smell, colour) and words/sounds (which are the *paryāyas*/modifications of *pudgala*) are fit for being known by the senses. (But) they too are not known simultaneously by the senses because the *kṣayopaśama* (manifested *indriyajñāna*) does not have that sort of power. Whatever is the *kṣayopaśamika*-named internal power of senses, it is not capable of knowing many subjects together simultaneously, as it is capable of acting/knowing sequentially only, similar to that of the pupil of crow's eyes. Therefore, even besides the existence of the doors of physical senses, the knowing activity of the subjects of all the senses does not take place simultaneously because *indriya jñāna* is *parokṣa* (indirect and dependent).

**Bhāvārtha:** A crow has two eyes but its pupil is only one. When the crow wants to see by which ever eye, the pupil comes into that eye, at that moment it cannot see by the other eye. Even such being the condition, that pupil moves so quickly between both the eyes that people misunderstand as if two different pupils are in both the eyes, but in reality, there is only one pupil. Likewise, is the condition of *kṣayopaśamika jñāna*. The doors of physical senses are five but *kṣayopaśamika jñāna* can know in one *samaya* through only one sense and at that time, it cannot act/know through other senses. When *kṣayopaśamika*

*jñāna* does the work of knowing colour through eyes, then it cannot know words/sound, smell, taste or touch, i.e., when the *upayoga* (attention) of that *jñāna* is attached in seeing the colour through one eye-sense, then at that time what words are hitting the ear-drum, or what sort of smell is coming in the nose, etc., is not known. Although the attention of *jñāna* turns very fast from one subject to another subject, therefore on thinking from general sight it appears as if, all the subjects (of all the senses) are being known simultaneously, nevertheless on seeing/thinking minutely/subtly the *kṣayopaśamika jñāna* clearly appears to be functioning/known through one sense only in one *samaya* (indivisible unit of time). Thus, the *parokṣa indriyajñāna* owing to the senses functioning/known their respective subjects one by one sequentially is *heya* (rejectable).

### Gāthā-57

अथेन्द्रियज्ञानं न प्रत्यक्षंभवतीति निश्चिनोति-

Further it is decided that *indriya jñāna* is not *pratyakṣa* (direct and independent), i.e., it does not know unaidedly: -

परदत्तं ते अक्खा णेव सहावो त्ति अप्पणो भणिदा ।

उवलद्धं तेहि कधं पच्चक्खं अप्पणो होदि ॥ ५७ ॥

*paradavvaṃ te akkhā ñeva sahāvo tti appaṇo bhaṇido |*  
*uvaladdhaṃ tehi kadhaṃ paccakkhāṃ appaṇo hodi || 57 ||*

**Gāthā:** Sense organs are foreign substances (non-self), they are not said to be the form of soul nature, how can, then, whatever is perceived by them be *pratyakṣa* (direct knowing) for the soul?

**Tīkā:** That (*jñāna*) which is concerned with the soul only is really *pratyakṣa* (direct), whereas *indriya jñāna*

arises by getting the aid of these sense-organs, which, owing to having different existence, belongs to the attribute of foreign (non-self) substances and does not belong/touch even a little bit to the attribute of soul substance, therefore, it can never be *pratyakṣa* for the soul.

**Bhāvārtha:** That knowledge is *pratyakṣa* (direct) which knows directly (unaided) by the soul itself. *Indriya jñāna* knows through the sense organs which are of foreign substance form. Therefore, it is not *pratyakṣa* (direct/independent).

### Gāthā-58

अथ परोक्षप्रत्यक्षलक्षणमुपलक्षयति-

Now, the characteristics of *parokṣa* (indirect and dependent) *jñāna* and *pratyakṣa* (direct and dependent) *jñāna* are explained: -

जं परदो विण्णाणं तं तु परोक्खं ति भणिदमट्ठेसु।

जदि केवलेण णादं हवदि हि जीवेण पच्चक्खं ॥ ५८ ॥

*jaṃ parado viṇṇāṇaṃ taṃ tu parokkhaṃ tti bhaṇidamaṭṭhesu /  
jadi kevaleṇa ṇādaṃ havadi hi jīveṇa paccakkhaṃ || 58 ||*

**Gāthā:** That knowledge of substances which takes place through a foreign agency (sense organ) is termed *parokṣa jñāna*, (but) if the knowing of substances takes place by the soul alone, then that knowledge is called *pratyakṣa jñāna*.

**Tīkā:** Mind, senses, listening to others' discourses, *kṣayopasaṃhita* knowing power, consecrations (*saṃskāra*) or light, etc., which bear instrumentality (in the evolution of sensory knowledge) are the foreign agencies; the knowledge of concerning substances which takes place through these foreign agencies is known in the form of *parokṣa* (indirect/dependent) due to it being evolved

through non-self/foreign agency. And the knowledge which arises only through soul itself irrespective of mind, senses, others' discourses, *kṣayopaśamika* knowing power, consecrations or light, etc., by accepting the soul-nature itself as to be the only cause and which functions/knows by pervading in one *saṁaya* in the conglomeration of all substances and modifications is known as *pratyakṣa* (direct/independent).

Here (in this verse) the highest direct knowledge (*mahāpratyakṣa jñāna*) which is the means/accomplisher of natural happiness (spiritual bliss) is considered to be worth aspiring and accepting (*upādeya*). One should understand such meaning.

### Gāthā-59

अथैतदेव प्रत्यक्षं पारमार्थिकसौख्यत्वेनोपक्षिपति-

Now, this *pratyakṣa jñāna* itself is the real spiritual happiness/bliss (*pāramārthika sukha*)-this is being declared here: -

जादं सयं समंतं णाणमणंतत्थवित्थडं विमलं ।

रहियं तु ओग्गहादिहिं सुहं ति एगंतियं भणिदं ॥ ५९ ॥

*jādaṁ sayam samattaṁ ṇāṇamaṇantaṭṭhavitṭhaddaṁ vimalaṁ /  
rahiyaṁ tu oggahādihiṁ suhaṁ ti egaṁtiyaṁ bhaṇidaṁ || 59 ||*

**Gāthā:** The self-born, absolutely pure knowledge, which knows from all *ātmapradeśas*, spreads over infinite substances and which is free from the stages of *avagraha*, etc. (*indriya jñāna*-perceiving sequentially) is solely the real spiritual (non-sensory) happiness/bliss (*pāramārthika sukha*), so is said by *sarvajña* (omniscient) *deva*.

**Tīkā:** The absolutely direct knowledge (*pratyakṣa jñāna* i.e., omniscience), owing to its (1) being self-born, (2) knowing from all sides/*ātmapradeśa* as (3) being spread

over infinite substances, (4) being fully pure and, (5) being free from *avagraha*, etc., (sensory) *jñāna* sequentially knowing stages, is the only real spiritual bliss - this is determined because lack of perturbation alone itself is the characteristic mark of *sukha* (spiritual bliss). This is being explained in details:

The indirect/dependent knowledge (*parokṣa jñāna*), owing to its having (1) dependence of getting born by non-self (sense organs, etc.) (2) not knowing from all *ātmapradeśas* owing to having knowledge obscuring karma on other paths of *ātmapradeśa*, (3) knowing only a few substances and having desire of knowing other (unknown) substances, (4) knowing incorrectly because of its being impure (knowing doubtfully, perversely, confusedly because of clinging with karmic matter), and (5) weariness caused due to knowing the substances sequentially because of having *avagraha* (perception), etc., (scanty knowing power)-is extremely full of perturbation; therefore it is not real spiritual happiness (*pāramārthika sukha*).

And this direct independent knowledge (*pratyakṣa jñāna*) is imperturbable because of (1) from the eternal great general pure nature of *jñāna*, it assumes the great developed state, and by itself, it stays and arises by itself, that is why it is dependent on the *ātmā*, (and because it is dependent on the *ātmā*, it does not have perturbation) (2) it's being pervasive in all *ātmapradeśas* in the wholly direct *jñānopayoga* (actively knowing) form, it is absolute (knowing from all *ātmapradeśas*); hence all the entrance (*ātmapradeśas*) are opened (thus, no perturbation is caused due to no entrance/*ātmapradeśas* being closed), (3) it having grasped fully in all respects the appearances of all the knowable substances it spreads over infinite substances by remaining pervasive in highly variegated state;

therefore, there is no desire of knowing all substances, (and thus no perturbation is caused due to there not having any desire of knowing any substance), (4) on having exited (from *jñāna*) the general expanse of karma, which is the obstruder of all efficacies, that *jñāna* is absolutely pure owing to its remaining pervasive in the resplendent nature by perfectly clear light (knowledge), hence it knows correctly (and thus no perturbation is caused due to knowing doubtlessly, etc.) and (5) being devoid of *avagraha*, etc., owing to remaining pervasive in *lokāloka* in which all the substances have delivered simultaneously their eternal nature of three time phases (in one *samaya*), this *jñāna* is free from the weariness of knowing the substance sequentially. In this way (in the light of above mentioned five reasons), the *pratyakṣa jñāna* is unperturbed. Therefore, it is *pāramārthika sukha* (real spiritual happiness) in reality.

**Bhāvārtha:** *kṣāyika jñāna-kevalajñāna* (omniscience) is of blissful nature (*sukha svarūpa*) singularly by itself.

### Gāthā-60

अथ केवलस्यापि परिणामद्वारेण खेदस्य संभवादैकान्तिकसुखत्वं नास्तीति प्रत्याचष्टे-

Now, such sort of view is refuted that even to *kevalajñāna* there being the possibility of weariness by way of modification there cannot be singly *sukha* alone: -

जं केवलं ति णाणं तं सोक्खं परिणमं च सो चेव ।

खेदो तस्स ण भणिदो जम्हा घादी खयं जादा ॥ ६० ॥

*jaṃ kevalaṃ ti ṇāṇaṃ taṃ sokkhaṃ pariṇamaṃ ca so ceva |  
khedo tassa ṇa bhaṇido jamhā ghādī khayam jādā || 60 ||*

**Gāthā:** That *jñāna* alone which is termed as *kevala* (omniscience) is the state of happiness (spiritual bliss)

itself, the condition/modification is all the same, no trace of weariness is said to be persisting there because all destructive karmas (*ghāti karmas*) are annihilated.

**Tikā:** Here (in case of *kevalajñāna*) (i) what sort of weariness (ii) what sort of modification and (iii) what sort of exclusion (difference) of *kevalajñāna* and *sukha* persists due to which *kevalajñāna* may not be only *sukha* itself?

1. The abode of weariness is the *ghāti karmas*, but merely not the modification itself. The *ghāti karmas* being the creator of vehement delusion modify the soul towards the knowable objects by causing similar effect to that of intoxicating poisonous thorn- apple, to hold the sense of *tat* (to be that) in *atat* (not to be that), therefore, those *ghāti karmas*, by getting modified towards each substance become the causes of weariness to the exhausting soul. How would then there be weariness in *kevalajñāna* when they (*ghāti karmas*) are absent (annihilated)?
2. The *kevalajñāna* itself is *pariṇāma* (modification) because of it's modifying itself into infinite forms of knowable appearances forms of all substances in which three divisions of three-time phases are made (i.e., *kevalajñāna* is an abode of illuminating the variegated-ness of all knowables of three-time phases just like a portraited wall); hence where is another *pariṇāma* owing to which weariness can arise there?
3. *kevalajñāna*, owing to the absence of all sorts of nature destroying elements and owing to the evolution of uncontrolled infinite power and pervading in the shape of complete *lokāloka* of all the three-time phases and always remaining unchangingly uniform, is absolutely unquivering/unwavering, thus holding unperturbedness form of



happiness characteristic identical with soul, *kevalajñāna* itself is *sukha* (real spiritual bliss), therefore, where is the exclusion of *kevalajñāna* and *sukha*?

It is therefore worth approbating that *kevalajñāna* is singularly *sukha* itself (real happiness).

**Bhāvārtha:** In *kevalajñāna* too, the *pariṇāmas* (modifications) continue occurring so exhaustion would be felt there also and hence sorrow would evolve; how can then *kevalajñāna* be singularly *sukha* itself? This doubt is cleared here (in this verse): -

- (1) Arising of *pariṇāma* alone is not the cause of exhaustion or sorrow, but the non-self concerning *pariṇāma* occurring due to *nimitta* of *ghāti* karmas is definitely the cause of exhaustion or sorrow; *ghāti* karmas are absent in *kevalajñāna*, hence there is no exhaustion or sorrow there.
- (2) *kevalajñāna* itself is of modifying nature, modification is the characteristic of *kevalajñāna*, not the conditional title. If *pariṇāma* would get vanished then *kevalajñāna* itself would get vanished. Thus, *pariṇāma* being the innate nature of *kevalajñāna*, no weariness occurs/can occur to *kevalajñāna* by *pariṇāma*.
- (3) *kevalajñāna* always knowing, immovably all the appearance of all substances of *lokāloka*, is absolutely unquivering-still-unagitated-unperturbed and because of being unperturbed it is blissful and unperturbedness is the characteristic of happiness (real spiritual bliss). Thus, *kevalajñāna* and unagitatedness-unperturbedness, owing to their not being separate, they are not separate.

In this way it is proved that *kevalajñāna*, owing to (i) the absence of *ghāti* karmas (ii) modifying nature not being any conditional title and (iii) its being unquivering-still-unperturbed, it is *sukha*-blissful only.

### Gāthā-61

अथ पुनरपि केवलस्य सुखस्वरूपतां निरूपयन्नुपसंहरति-

Now it is concluded by ascertaining again that *kevalajñāna* is blissful: -

णाणं अत्थंतगयं लोयालोएसु वित्थडा दिट्ठी ।

णट्ठमणिट्ठं सव्वं इट्ठं पुण जं तु तं लद्धं ॥ ६१ ॥

*ṇāṇaṃ atthaṃtagayaṃ loyāloesu vitthadā diṭṭhi |*  
*ṇaṭṭhamaniṭṭhaṃ savvaṃ iṭṭhaṃ puṇa jaṃ tu taṃ laddhaṃ || 61 ||*

**Gāthā:** *kevalajñāna* (omniscience) reaches the limit/verge/end of substances and *kevaladarśana* (vision/omnipercception) extends over the *lokāloka* (physical universe and non-physical universe). In *kevalī* (omniscient), all that is undesirable has been destroyed and whatever is desirable has been achieved. (Therefore, *kevalajñāna* is *sukhasvarūpa*).

**Tīkā:** The cause of happiness is the absence of destroyer/obscurer of one's inherent nature. Soul's nature is *darśana* (perceiving) and *jñāna* (knowing). In omniscient state their destroying agency is absent, *darśana* being extensive over *lokāloka* and *jñāna* having reached the verge/end of substances, they (*darśana-jñāna*) are evolved/bloomed fully un-obstructively (independently without any goad or prod). Therefore, such form of *sukha* (bliss), the cause of which is the absence of nature destroying factor, is the *svarūpa* of *kevalajñāna* (characteristic of omniscience) from indivisibility point of view.

(The blissfulness of *kevalajñāna* is explained in another manner): - *kevala* means *kevalajñāna* is bliss itself, because all undesirable aspects are destroyed and all desirable aspects are achieved. In the state of *kevala* (omniscient state), ignorance (delusion, etc.) gets completely destroyed which was the means of sorrow, contrary to the attainment of bliss and complete knowledge (omniscience) the means of bliss is originated. Hence *kevala* only is *sukha*. This is enough, what more to say.

### Gāthā-62

अथ केवलनामेव पारमार्थिकसुखमिति श्रद्धापयति-

Now, the belief is affirmed that only *kevalīs* (omniscient) possess the *pāramārthika sukha* (real supreme bliss): -

णो सद्वहन्ति सोक्खं सुहेसु परमं ति विगदघादीणं ।

सुणिदूण ते अभव्वा भव्वा वा तं पडिच्छन्ति ॥ ६२ ॥

*ṇo saddahaṃti sokkhaṃ suhesu paramaṃ ti vigadaghādīṇaṃ /  
suṇidūṇa te abhavaṃ bhavaṃ vā taṃ paḍiṇṇhaṃti || 62 ||*

**Gāthā:** "The *sukha* of those whose *ghāti* karmas are annihilated is the best/highest of all"-on hearing this statement, those who do not believe in it, they are *abhavya jīvas* (souls incapable to attain liberation) and those who believe in it/accept it they are *bhavya jīvas* (souls capable to attain liberation).

**Tīkā:** In this universe, the *jīvas* ensnared in *mohanīya*, etc., karmic matter do have *sukhābhāsa* (seemingly so called happiness) which is the cause of destruction of nature and the cause of perturbedness and calling that *sukhābhāsa* (so called *sukha*) to be *sukha* (real happiness), is the false conventional tradition; and *kevalī bhagwāna*, whose *ghāti* karmas are annihilated, possesses

*pāramārthika sukha* (supreme spiritual bliss), due to the absence of nature destroying factor and having unperturbedness and owing to the presence of aforesaid cause and characteristic of *sukha* - this is worth believing. Those who do not have such belief, they, living far off from *mokṣasukha* (bliss of liberation) are the *abhavyas* (incapable souls) who look and feel abundance of water in a mirage and those who immediately accept/believe this statement they are the *āsanna bhavyas* (capable souls who will attain self-realization and liberation shortly)-the fittest persons of *śiva-śrī* [(*mokṣa lakṣmī*) i.e., wealth of liberation] and those who will accept/believe in near future they are *dūra bhavyas* (capable souls likely to realize the self in far off future).

**Bhāvārtha:** Only *kevalī bhagwāna* (omniscient Lord) possesses the true spiritual bliss (*pāramārthika sukha*) - on hearing this statement those who never accept-respect-believe this they never attain *mokṣa* and those who listen to above statement, accept/believe it by heart, they only attain *mokṣa*. Those who accept/believe this in present, they are *āsanna bhavyas* and those who will believe in future they are *dūra bhavyas* (far off future).

### Gāthā-63

अथ परोक्षज्ञानिनामपारमार्थिकमिन्द्रियसुखं विचारयति-

Now, the *apāramāthika indriyasukha* (false-so called happiness/sensory pleasures) of the *jīvas* having *parokṣa jñāna* (indirect-dependent knowledge) is being discussed: -

मणुआसुरामरिंदा अहिदुदा इंदिएहिं सहजेहिं ।

असहंता तं दुक्खं रमंति विसएसु रम्मेसु ॥ ६३ ॥

*maṇuāsura marindā ahiddudā indiehiṃ sahajehiṃ /  
asahaṃtā taṃ dukkhaṃ ramaṃti visaesu rammesu* ||63||

**Gāthā:** *manuṣyendra* (*cakravarti* /king of kings), *asurendra* (lord of demons), and *surendra* (lord of heavenly gods) harassed by senses that are innately born with them, being unable to bear the pain caused by senses, indulge/dally themselves with the charming objects of senses.

**Tīkā:** These Lords (of men, demons, gods), due to the absence of *pratyakṣa jñāna* (direct knowledge), taking refuge of *parokṣa jñāna* (indirect dependent knowledge) have amity with its (*parokṣa jñāna's*) physical form of senses by self-interest itself. To those *jīvas* who have amity with the senses, the *kāla-agni* (the fire of final destruction) has made them a morsel in the form of very intense infatuation (*moha*), which has arisen to them; therefore, just like a heated iron ball (which absorbs water very fast), they feel intense thirst (for dallying) (but) being unable to bear the intensity of that pain, the liking for indulging in the attractive objects of senses arises similar to retaliation/treatment of disease. Hence the senses, being like a disease and the objects (of senses) being like retaliation/treatment of disease, the embodied non-omniscient beings do not have the *pāramārthika sukha* (supreme spiritual bliss).

#### **Gāthā-64**

अथ यावदिन्द्रियाणि तावत्स्वभावादेव दुःखमेवं वितर्कयति-

Now, it is concluded logically that as long as the senses are attached to their objects, misery exists naturally there: -

जेसिं विसएसु रदी तेसिं दुक्खं वियाण सब्भावं ।

जइ तं ण हि सब्भावं वावारो णत्थि विसयत्थं ॥६४॥

*jesiṃ viṣayesu radī tesiṃ dukkhaṃ viyāṇa sabbhāvaṃ /  
jai taṃ ṇa hi sabbhāvaṃ vāvāro ṇatthi viṣayatthaṃ || 64 ||*

**Gāthā:** (O! *bhavyajīva*!) Know that misery is natural to those who have liking in the objects of senses (i.e., who are attached to the objects of senses); if that misery be not natural, there would not be any attempt for the objects of senses.

**Tīkā:** Those *jīvas* whose reproachable/wretched senses are active, their misery is not due to any *upādhi* (imposed additional condition/external agency) but is definitely natural, because their liking is seen in objects of senses. As an elephant is seen running towards a female elephant for physical contact-coition, a fish towards flesh-piece attached to a hook for taking its taste, a black bee towards closing lotus flower for its smell, a moth towards a flame of lamp for its colour, and a deer towards a hunter's melodious sound of music are seen running. Similarly, they being overpowered by the affliction of senses, though the objects of senses are perishable/are transitory, yet they are seen running towards those objects.

And if it is not accepted that their affliction is natural then as someone whose influenza/ague fever is cured is not seen treating for creating sweat from the body, and someone whose typhus fever has cured is not seen bringing down the heat of body by *kāñji* (margosa leaves' boiled water) and someone whose eye's pain has gone is not seen applying conch shell (collyrium) powder to the eyes and someone whose ear ache has gone is not seen pouring goat's urine in the ear and someone whose wound has recovered is not seen putting ointment - similarly they should not be seen indulging/dallying in the objects of senses, but they are seen indulging in the objects of senses. From this discussion it is proved that those whose senses are active - such possessors of *parokṣa jñāna* do have natural miseries.

**Bhāvārtha:** *parokṣa jñāna* (indirect knowing) do have miseries by nature itself, because they have liking in the objects of senses; at times, they, due to the fire (vehemency) of unbearable desire jump into the transitory objects of senses do not care to end their lives. If they do not have misery by nature itself then they should not have liking in the objects of senses. The person whose typhus is cured why would he have liking for external cooling treatment? From this discussion it is proved that the miseries of *parokṣa jñāna* are but natural.

### Gāthā-65

अथ मुक्तात्मसुखप्रसिद्धये शरीरस्य सुखसाधनतां प्रतिहन्ति-

Now, for determining/proving happiness of liberated soul the belief that body is the means of happiness is refuted, [*Siddha Bhagwāna* (disembodied omniscient supreme souls) do have happiness even without body]-for explaining this clearly, it is decided that even in the embodied mundane state body is not the means of happiness (sensory pleasure): -

पप्पा इट्ठे विसए फासेहिं समस्सिदे सहावेण ।

परिणममाणो अप्पा सयमेव सुहं ण हवदि देहो ॥ ६५ ॥

*pappā iṭṭhe visaye phāsehiṃ samasside sahāveṇa |*

*pariṇamamāṇo appā sayameva suhaṃ ṇa havadi deho ||65||*

**Gāthā:** (In the embodied mundane state also) to obtain the desired objects of senses having the qualities of touch, etc., it is not the body but the very soul itself that modifies into happiness form by its own nature.

**Tīkā:** (*ācāryas* say) it does not appear to us that even in the embodied state the body can really be the means of happiness to the soul; because at that time also someone, as if he having drunk (intoxicating) wine, being overpowered

by vehement infatuation (*moha*) realizes that ‘this (object of sense) is desirable to us’-due to such sort of false realization through senses running towards their objects, whose highest purity of the power (of knowing-seeing) has been stopped; in such a condition also, this very soul itself, modifying into his own *jñāna-darśana-vīrya-svabhāva* (knowledge-perception-spiritual energy form of nature) which is the real-true cause, attains happiness (feels happiness) and the body owing to its being non-soul/inanimate substance, not becoming the real-true cause of the state of happiness, does not attain even a little trace of happiness.

**Bhāvārtha:** In the embodied state also, this *ātmā* itself modifies into the state of happiness but not the body; hence even in the embodied state the real-true cause of happiness is the soul itself, i.e., the real cause of sensory pleasure (*indriya sukha*) is the soul’s impure (modifying) nature. Modified into impure nature form this soul itself becomes of *indriya sukha* form. In it the body is not the cause, because owing to the state of happiness and the body being totally separate, there is, in fact, not even a little cause and effect relationship between happiness and body.

### Gāthā-66

अथैतदेव दृढयति-

Now, the above statement is further affirmed: -

एगंतेण हि देहो सुहं ण देहिस्स कुणदि सग्गे वा ।

विसयवसेण दु सोक्खं दुक्खं वा हवदि सयमादा ॥ ६६ ॥

*egamteṇa hi deho suhaṃ ṇa dehissa kuṇaḍi sagge vā /*  
*visayavaseṇa du sokkhaṃ dukkhaṃ vā havadi sayamādā ॥ 66 ॥*

**Gāthā:** From the view of *ekānta* (singularly) or as a rule, even in heaven the body does not give any happiness



to the soul (*ātmā*). And due to being a slave to the senses, soul (*ātmā*) by himself modifies as *sukha* (joy) or *dukha* (suffering) form.

**Tikā:** Here the principle is – even if the illuminated *vaikriyika* body of *devas*, is attained, despite that body cannot give any happiness; so, soul (*ātmā*) by himself modifies into *sukha* or *dukha*, because of his dependence on the favourable and unfavourable objects of senses (sensual pleasures).

**Bhāvārtha:** Body does not give happiness or sorrow. The best *vaikriyika* body of *devas* is not the cause of happiness and the body of *nārkis* is not the cause of suffering. *ātmā* by himself modifies into notional joyous and suffering forms due to being dependent on favourable and unfavourable objects of senses.

### Gāthā-67

अथात्मनः स्वयमेव सुखपरिणामशक्तियोगित्वाद्विषयाणाम-  
किञ्चित्करत्वं द्योतयति-

Now, the *ātmā* itself being possessed of the power of *sukha pariṇāma* (modifying into happiness form), the ineffectuality/ meaninglessness of the objects of senses is shown: -

तिमिरहरा जइ दिट्ठी जणस्स दीवेण णत्थि कायव्वं ।

तह सोक्खं सयमादा विसया किं तत्थ कुव्वंति ॥ ६७ ॥

*timiraharā jai diṭṭhī jaṇassa dīveṇa ṇatthi kāyavvaṃ /  
taha sokkhaṃ sayamādā visayā kiṃ tattha kuvvaṃti || 67 ||*

**Gāthā:** If the eye sight of embodied being be the remover of darkness, then there is no purpose of lamp, i.e., lamp cannot do anything; similarly, where the *ātmā* itself modifies in the form of happiness, what can the objects of

senses do there? I.e., the ineffectuality of the objects is highlighted here.

**Tikā:** As the eyes of some of the animals (owl, cat, etc.) possess the power of removing the darkness (of night), so they do not have any concern with the lamp-light, etc., which have the nature of destroying the darkness (i.e., for them lamp-light does not do anything); similarly although the ignorant/unwise embodied beings, by such thought that the objects are the means of happiness-take the shelter of objects in vain, nevertheless in the embodied mundane state or in the disembodied liberated state what the objects can do of this *ātmā* who modifies in happiness form of its own?

**Bhāvārtha:** This *ātmā*, in mundane state or in liberated state, modifies in happiness form on its own, the objects are *akincitkara* (meaningless) in that, i.e., they-the objects cannot do anything. But the ignorant-unwise embodied beings considering the objects to be the cause of happiness take their shelter/refuge in vain.

### Gāthā-68

अथात्मनः सुखस्वभावत्वं दृष्टान्तेन दृढयति-

Now, the happiness nature of *ātmā* is being affirmed by illustrating through examples: -

सयमेव जहादिच्चो तेजो उण्हो य देवदा णभसि ।

सिद्धो वि तहा णाणं सुहं च लोगे तहा देवो ॥ ६८ ॥

*sayameva jahādicco tejo uṇho ya devadā ṇabhasi |*

*siddho vi tahā ṇāṇam suhaṃ ca loḡe tahā devo || 68 ||*

**Gāthā:** Just as the sun by itself is lustrous (*teja*) and hot (*uṣṇa*) and is a *deva* (celestial being) - god of sky, so similarly the disembodied liberated soul (*siddha bhagwāna*) is also by himself *jñāna* (knowledge), *sukha*

(bliss) and divinity - the supreme God of the universe (*loka*).

**Tīkā:** Just as a sun in the sky irrespective of having any other causality (1) illuminating on its own with extreme brilliance by nature being possessed of fully developed light is lustrous (2) like an iron ball sometimes modifies into hot form, the sun owing to always holding the hot modification is hot and (3) by nature being under the control of continued rise of *devagati nāma-karma* the sun is *deva*; similarly, *bhagwāna ātmā* (the self) in this universe, irrespective of having any other causality (i) being capable in illuminating *sva* (self) - *para* (non-self) on its own, possessed of true infinite power being identical with innate self-realization, in *jñāna* (knowledge), (ii) the final liberation (*mokṣa*) evolving by complete self-absorption/engrossment in soul and owing to perfect steadiness in the state of unperturbed-ness prevalent by that (*mokṣa*) is *saukhya* (real spiritual happiness/bliss) and (iii) Those (capable souls) to whom the attainment of *ātma-tattva* (self-realization) is very near, in the mind form of stone pillar of such intellectual persons, whose glorious divine hymn is carved, he being the holder of such divine characteristics is *deva* (supreme *bhagwāna*). Hence let this soul be free from objects which appear to be the means of happiness.

**Bhāvārtha:** *siddha bhagwāna* (disembodied omniscient Lord) without any dependence of external causality, on his own is *sva-paraprakāśaka jñāna rūpa* (self and non-self illuminating embodiment of knowledge). He is possessed by infinite spiritual bliss and is divinity form which is beyond thought. Like *Siddha Bhagwāna* all mundane beings are possessing the same nature, therefore the *jīvas* aspiring true happiness should give up the

disposition of dependence (taking the support) of objects of senses and must evolve/modify into an independent supreme blissful nature form.

### Gāthā-69

अथ शुभपरिणामाधिकारप्रारम्भः ।

अथेन्द्रियसुखस्वरूपविचारमुपक्रममाणस्तत्साधनस्वरूपमुपन्यस्यति-

Now, here the sub-chapter of *śubha pariṇāma* (auspicious thoughts/dispositions) begins:

Further considering about the nature of *indriya sukha* (sensory pleasure), the differentia of the means (*sādhana*) of that (*śubhopayoga*) is being described here:

देवदजदिगुरुपूजासु चेव दाणम्मि वा सुसीलेसु ।

उववासादिसु रत्तो सुहोवओगप्पगो अप्पा ॥ ६९ ॥

*devadajadigurupūjāsu ceva dāṇammi vā susīlesu /  
uvavāsādisu ratto suhovaogappago appā || 69 ||*

**Gāthā:** The *jīva* (soul) devoted to worshipping supreme God (omniscient Lord), ascetic and preceptor monk, offering donation (of food, medicines, books, *jñāna* etc.), observing good moral conduct and fasts, etc., is of the form of auspicious conduct.

**Tīkā:** When this *jīva* (soul) quits/crosses the inauspicious ground of *dveṣa* (aversion) form being the means of suffering and *rāga* (passion) form of sensual objects and accepts the loving religious attachment of worshipping *deva-guru-yati*, offering gifts (*dāna*), observing virtuous conduct and fasts, etc., then he is said to be situated in the auspicious ground/base which is the means of *indriya sukha*.

**Bhāvārtha:** The (supreme Gods who) are free from all flaws, demerits, short comings are worshipful Lords-

*Devas*. Those who are observer of *bhedābheda ratnatraya* (divided-undivided forms of triple jewels-right belief, right knowledge, right conduct) and initiate *jina-dikshā* (true monkhood) to other capable souls (*bhavya jīvas*) aspirants of that *ratnatraya*, are *guru* (chief ascetic); those who are devoted to realize the pure self-nature (*śuddhātma svarūpa*) by conquering the senses are *yati* (preceptor monks). Having affection in the worship of such *deva-guru-yati* or their idols and serving food, etc., to the four kinds of aspirants, *muni-āryikā-śrāvaka-śrāvikā*, in the vows of virtuous conduct as specified in the *śāstras*, on ethics and in observing fasts, etc., penance, is *dharmānurāga* (liking for passionless religion). That *jīva* (soul) who crosses/forsakes the inauspicious thought activity of form of aversion and attachment for sensual objects; he is *śubha upayogī* (having auspicious thought activity).

### Gāthā-70

अथ शुभोपयोगसाध्यत्वेनेन्द्रियसुखमाख्याति-

Now, it is explained that *indriya sukha* (sensual pleasure) is accomplished by means of *śubhopayoga* (auspicious thought activity): -

जुत्तो सुहेण आदा तिरिओ वा माणुसो व देवो वा ।

भूदो तावदि कालं लहदि सुहं इंदियं विविहं ॥ ७० ॥

*jutto suheṇa ādā tirio vā māṇuso va devo vā |*  
*bhūdo tāvadi kālaṁ lahadi suhaṁ imdiyaṁ vivihaṁ || 70 ||*

**Gāthā:** The *jīva* (soul) modified with auspicious thought activity is born as a *tiryanca* (sub-human) or *manuśya* (human being) or *deva* (celestial being) and during that period he attains different kinds of sensual pleasures.

**Tīkā:** This *jīva* (soul) by the efficacy of *śubhopayoga* being the means of *indriya sukha* (sensual pleasures) attains any one state of existence out of *tiryanka* (sub-human), *manuśya* (human being) and *deva* (celestial being) which are the abodes of *indriya sukha*; he, during that period of staying in that state avails different kinds of *indriya sukha*.

### Gāthā-71

अथैवमिन्द्रियसुखमुत्क्षिप्य दुःखत्वे प्रक्षिपति-

Now, raising the matter of *indriya sukha*, it is being placed/put in miseries: -

सोक्खं सहावसिद्धं णत्थि सुराणं पि सिद्धमुवदेसे ।  
ते देहवेदणट्ठा रमन्ति विसएसु रम्मेसु ॥ ७१ ॥

*sokkham sahāvasiddham ṇatthi surāṇaṃ pi siddhamuvadese /  
te dehavedaṇaṭṭhā ramaṃti visaesu rammesu || 71 ||*

**Gāthā:** It is well established from the divine discourse of omniscient *Jinendra deva* that happiness even of the gods (celestial beings) is not natural-self evolved; they are afflicted by physical urge, they indulge themselves in the attractive objects of senses.

**Tīkā:** Among the enjoyers of sensual pleasures the chieftains are the gods (celestial beings); they too, in reality, are not having natural self-evolved happiness, conversely they are found suffering from psychic unhappiness that is why they are seen running towards the attractive objects of senses, as if someone takes a deadly jump from the peak of a mountain for sensual pleasure, in the same way a *deva* falls into sensual pleasures, owing to being overpowered by the affliction of five sensed monster, in the body form.

**Gāthā-72**

अथैवमिन्द्रियसुखस्य दुःखतायां युक्त्यावतारितायामिन्द्रियसुख-  
साधनीभूतपुण्यनिर्वर्तकशुभोपयोगस्य दुःखसाधनीभूतपापनिर्वर्तकाशुभो-  
पयोगविशेषादविशेषत्वमवतारयति-

Thus, having shown logically the sensual pleasure to be unhappiness, now, the non-difference between *śubhopayoga*-creator of *punya* (virtue) which is the means of sensory pleasure and *aśubhopayoga*-creator of *pāpa* (vice) the means of misery/sorrow is being shown: -

णरणारयतिरियसुरा भजंति जदि देहसंभवं दुक्खं ।

किह सो सुहो व असुहो उवओगो हवदि जीवाणं ॥ ७२ ॥

*naraṇārayatiriyasurā bhajanti jadi dehasambhavaṁ dukkhaṁ /  
kiha so suho va asuho uvaogo havadi jīvāṇaṁ || 72 ||*

**Gāthā:** If the human beings, inhabitants of hell, sub-human beings and the gods/celestial beings (equally) suffer miseries caused by body, how can that *upayoga* (thought activity) of mundane beings be classified as *śubha* and *aśubha* to be of two types?

**Tīkā:** The gods (celestial beings) who are having the wealth of operating *punya* by *śubhopayoga* and inhabitants of hell who are having agony of operating *pāpa* caused by *aśubhopayoga* - these both due to the absence of natural self-evolved happiness, experiences indifferently the five sensed bodily unhappiness/misery; therefore, in fact there remains no separate identity of *śubha* and *aśubha* forms of *upayoga* (thought activity).

**Bhāvārtha:** Heavenly wealth is obtained as a result of *punya* caused by *śubhopayoga* and hellish agonies are obtained as a result of *pāpa* caused by *aśubhopayoga*; but both the heavenly gods and hellish beings are, in fact, sorrowful/unhappy beings. Thus, the result of both

(celestial beings and hellish beings) being alike, *śubhopayoga* and *aśubhopayoga* both are alike in fact, i.e., in *upayoga*-in *aśuddhopayoga* (impure thought activity) the *śubha* and *aśubha* names division does not prove to be really befitting.

### Gāthā-73

अथ शुभोपयोगजन्यं फलवत्पुण्यं विशेषेण दूषणार्थमभ्युपगम्यो-  
त्थापयति-

(As *indriya sukha* is shown sorrowful and *śubhopayoga* is shown just like *aśubhopayoga* in the same way), now, that *punya* (merits) which results from *śubhopayoga* (auspicious activities) is particularly blameworthy; accepting (the existence of) that *punya*, its importance is refuted: -

कुलिसाउहचक्रधरा सुहोवओगप्पगेहिं भोगेहिं ।  
देहादीणं विद्धिं करेति सुहिदा इवाभिरदा ॥ ७३ ॥

*kulisāuhacakkadharā suhovaogappagehiṃ bhogehiṃ |*  
*dehadīṇaṃ viddhiṃ kareṃti suhidā ivābhiradā || 73 ||*

**Gāthā:** *Vajradhara* *Indra* (lord of *devas* having adamantine weapon), and *cakradhara* *cakravarti* (emperor-king having revolving circular weapon) nourish their bodies, etc., by means of enjoying the objects of senses which are the consequences of auspicious thought activities and thus they remain engrossed in the enjoyments appearing as if they are happy. (Hence *punya* is certainly present).

**Tikā:** Just as a leech living extremely attached in putrid blood appears as if it is happy, similarly *Śakrendra* (*Saudharma* *Indra*) and *cakravarti* (emperor of kings) nourish their bodies, etc., by means of obtained enjoyments according to their will and living extremely attached in



those enjoyments appear as if they are happy, so *pūnyas* being the consequences of auspicious activities are certainly seen present.

**Bhāvārtha:** In whatever enjoyments indras, etc. live attached just like a leech appears as if they are happy, those enjoyments are the fruits of *pūṇya* (merits that are the result of *śubhopayoga* (auspicious activities), and hence the existence of *pūṇya* is assuredly there. (Thus, accepting the presence of *pūṇya* in this *gāthā*, now in forthcoming *gāthās*, *pūṇya* will be described to be the cause of unhappiness and miseries).

#### **Gāthā-74**

अथैवमभ्युपगतानां पुण्यानां दुःखबीजहेतुत्वमुद्गावयति-

Thus, *pūṇya* - the presence of which is accepted, is the cause of the seed of unhappiness and miseries. This is being explained logically: -

जदि संति हि पुण्णाणि य परिणामसमुद्भवानि विविहाणि ।  
जणयन्ति विसयतण्हं जीवाणं देवदन्ताणं ॥ ७४ ॥

*jadi saṁti hi puṇṇāṇi ya parīṇāmasamubbhavāṇi vivihāṇi |  
jaṇayaṁti visayaṭaṇhaṁ jīvāṇaṁ devadaṁtāṇaṁ || 74 ||*

**Gāthā:** If, in fact, there are various types of *pūnyas* (merits/virtues) resulting from auspicious thought activities, then they create a sensual-thirst to all the mundane beings, even up to gods (celestial beings), who come last among all such beings.

**Tikā:** If, thus different types of *pūnyas* resulting from the auspicious activity form of modifications are existent - this is accepted when those (*pūnyas*) assuredly create sensual-thirst to all mundane beings including *devas* (celestial beings). As a matter of fact, without sensual thirst, just as a leech indulges in sucking putrid blood, similarly, to

all mundane beings up to *devas*, indulgence in the objects of senses may not be seen (how is it possible)? - It is seen certainly. Therefore, the sensual thirst of *punyas* is surely unobstructed; i.e., *punyas* are the abode of sensual thirst, this gets proven unopposed/without any contradiction.

**Bhāvārtha:** As stated in *gāthā* 73 let there be different types of *punyas* existing, so let those be there. They are not the means of happiness, but rather they are the means of sensual thirst in the form of seed of sorrow/unhappiness/misery.

### Gāthā-75

अथ पुण्यस्य दुःखबीजविजयमाघोषयति-

Now, the victory over the seed of sorrow in *punya* is being declared, (i.e., in *punya* the seed of sensual thirst grows/expands in the form of tree of sorrow-this is being declared).

ते पुण उदिण्णतण्हा दुहिदा तण्हाहिं विसयसोक्खाणि ।

इच्छंति अणुभवन्ति य आमरणं दुक्खसंतत्ता ॥ ७५ ॥

*te puṇa udinṇataṇhā duhidā taṇhāhiṃ visayasokkhāṇi /  
icchaṃti aṇuhavaṃti ya āmaraṇaṃ dukkhasaṃtattā || 75 ||*

**Gāthā:** Moreover, those mundane beings whose sensual thirst is operating (enhanced) they becoming unhappy by thirst of objects, long for sensual pleasures and burn in suffering experience them (objects of senses) till their death.

**Tikā:** All those mundane beings even *devas* (celestial beings) who come last among all beings, whose sensual thirst is operating/enhanced, they, owing to the thirst being the seed of suffering, becoming extremely unhappy by the sensual-thirsts caused by *punyas*, want to draw happiness from the objects of senses, just like water from mirage, and

they not being able to tolerate the vehement burning with misery, hanker after the pleasures of senses and experience them till their death. Just as a leech, owing to the seed of thirst attaining victory, gradually getting overpowered by sprouting pain wants putrid blood and hankering after it suffers misery till its death; in the same way even the meritorious *jīvas*, just like the demeritorious *jīvas*, owing to the seed of thirst attaining victory gradually getting overpowered by sprouting suffering want the sensual objects and hankering after them, suffer misery till death.

Therefore, the apparent happiness caused by *punya* is the means of unhappiness/misery only.

**Bhāvārtha:** All those mundane beings who have not evolved extremely blissful self - satisfaction in all *ātmapradeśa*, devoid of all sorts of notions, the nectar form of happiness evolved by complete engrossment in the self, they do experience sensual thirst continuously either in manifested or non-manifested form. Those thirst forms of seeds gradually get sprouted and grow increasingly in the form of tree of sorrow; thus, the intensity of burning of sorrows on becoming intolerable, those mundane beings indulge in sensual objects. Hence those who are seen indulging in the objects of senses - such all mundane *jīvas*, including the *devas* (celestial beings), are sorrowful-miserable only.

### Gāthā-76

अथ पुनरपि पुण्यजन्यस्येन्द्रियसुखस्य बहुधा दुःखत्वमुद्योतयति-

Now, *indriya sukha* (sensory happiness) caused by *punya* is declared to be *dukha* (sorrow) from various aspects: -

सपरं बाधासहिदं विच्छिण्णं बंधकारणं विसमं ।

जं इंदिएहिं लद्धं तं सोक्खं दुक्खमेव तहा ॥ ७६ ॥

*saparam bādhāsahidaṃ vicchiṇṇaṃ baṇḍhakāraṇaṃ visamaṃ /  
jaṃ imdiyehiṃ laddhaṃ taṃ sokkhaṃ dukkhameva tahā || 76 ||*

**Gāthā:** The happiness which is experienced through sense-organs is (i) dependent- being concerned with non-self objects (ii) amenable to disturbances, (iii) annihilable (iv) a cause of bondage and (v) unstable-risky, hence it is misery only.

**Tīkā:** *indriya sukha* (sensory pleasure) even besides its being availed by *punya* is certainly sorrow/misery due to its being (i) dependent-having concern with non-self objects (ii) amenable to disturbances (iii) perishable (iv) a cause of bondage and (v) unstable.

Sensuous pleasure (i) being connected with non-self due to dependence on non-self objects is under others (non-self) control (*parādhīna*) (ii) being amenable to disturbances because of the thirst of manifestation of eating-drinking, and coition desires, etc., is extremely perturbed (*ākula*) (iii) being annihilable as it is realized by the rise of pleasure feeling producing karma (*sātāvedaniya karma*) which gets terminated by the rise of pain feeling karma (*asātāvedaniya karma*), hence it is the creator of an opposition (*vipakṣa*), (iv) being the cause of bondage, due to getting bonded with strong layer of karmic dust according to the army of attachment, etc., blemishes arising in the path of enjoying the objects of senses is unbearable from consequences and (v) being dangerous-risky due to modifying into decrease-increase - is absolutely unstable, therefore that (*indriya sukha*) is certainly sorrow/misery.

When it is so, then *puṇya* (merit), similar to *pāpa* (demerit), is the means of unhappiness/misery-this is concluded

**Bhāvārtha:** Sensual pleasure is assuredly misery because it is dependent, extremely perturbed, creator of opposition, intolerable by consequence and absolutely unstable. From this, it is proved that *puṇya* also is the means of unhappiness.

### Gāthā-77

अथ पुण्यपापयोरविशेषत्वं निश्चिन्वन्नुपसंहरति-

Now, this topic is concluded by ascertaining no difference between *puṇya* and *pāpa*: -

ण हि मण्णदि जो एवं णत्थि विसेसो त्ति पुण्णपावाणं ।

हिंढदि घोरमपारं संसारं मोहसंछण्णो ॥ ७७ ॥

*ṇa hi maṇṇadi jo evaṃ ṇatthi vireso tti puṇṇapāvāṇam /  
hiṃḍadi ghoramapāraṃ saṃsāraṃ mohasaṃchaṇṇo || 77 ||*

**Gāthā:** He, who does not believe that there is no difference between *puṇya* (merit) and *pāpa* (demerit) wanders in this horrible and boundless trans-migratory mundane existence wrapped in delusion (infatuation).

**Ṭīkā:** Thus, in the aforesaid manner, in fact, there remains no duality of *puṇya-pāpa* (virtue-vice) similar to the duality of *sukha-dukha* (happiness-unhappiness), because in both (*puṇya-pāpa*) the non-soul quality is alike, i.e., *puṇya* and *pāpa*, both are not the nature of soul, and hence both are alike. Even such being the condition, he, who believing difference in both of them proudly, just like a fetter of gold and a fetter of iron, is depending firmly, excessively on religious activities (auspicious attachment), which is the cause of attaining the wealth of *ahamendra* status, etc., in heavens, that *jīva*, who in fact, due to his

mental ground being blemished (occupied with auspicious attachment) has disrespected the power of *śuddhopayoga*, modifying thus continues wandering in transmigratory endless mundane existence, experiencing physical sorrows/miseries forever.

**Bhāvārtha:** Just as the fetter of gold and fetter of iron both does the work of binding without any difference, similarly *punya* and *pāpa* both are ties/bindings without any difference. That *jīva* who never believes commonness in both *punya* and *pāpa*, he never ends the transmigration in this horrible *saṃsāra* (mundane existence).

### Gāthā-78

अथैवमवधारितशुभाशुभोपयोगविशेषः समस्तमपि रागद्वेषद्वैत-  
मपहासयन्नशेषदुःखक्षयाय सुनिश्चितमनाः शुद्धोपयोगमधिवसति-

Now, thus having determined that there is no difference in *śubha* and *aśubhopayoga* (pious and impious thought activity), he, discarding the duality of all sorts of *rāga-dveṣa* (attachment-aversion) and having firm decision of annihilating complete sorrow/misery, dwells in *śuddhopayoga* (pure passionless thought activity); (he accepts it): -

एवं विदिदत्थो जो दव्वेसु ण रागमेदि दोसं वा ।

उवओगविसुद्धो सो खवेदि देहुब्भवं दुक्खं ॥ ७८ ॥

*evaṃ vididattho jo davvesu ṇa rāgamedī dosañ vā |*  
*uvaogavisuddho so khavedi dehubbhavaṃ dukkhaṃ || 78 ||*

**Gāthā:** Thus, comprehending the nature of reality, he, who does not cherish/feel attachment-aversion about all objects, destroys all physical pains being endowed with *śuddhopayoga*.

**Ṭīkā:** The *jīva* who, perceiving the likeness of auspicious and inauspicious dispositions knows the reality

correctly, gives up attachment-aversion completely towards all objects with their all conditions existing in *sva* (self) and *para* (non-self) two categories, that *jīva* being totally *śuddhopayogī* who has given up the support of non-self objects, modifying thus, destroys the physical misery, just like the fire not turning into the solidity of iron in the heated iron-ball, does not bear the mighty strokes of sledge hammer. Therefore, only this *śuddhopayoga* alone is my refuge.

### Gāthā-79

अथ यदि सर्वसावद्ययोगमतीत्य चरित्रमुपस्थितोऽपि शुभोपयोगानु-  
वृत्तिवशतया मोहादीन्नोन्मूलयामि, ततः कुतो मे शुद्धात्मलाभ इति  
सर्वारम्भेणोत्तिष्ठते-

Now, even besides having accepted the complete conduct (enjoined to a monk) by relinquishing all sinful activities, if 'I', getting overpowered by *śubhopayoga pariṇati* (following auspicious thought activity) do not uproot delusion, etc., then from where I will attain-realize the pure self (*śuddhātmā*)? Thus, I get prepared thoughtfully for uprooting delusion, etc., (blemishes) by concerted efforts: -

चत्ता पावारंभं समुट्ठिदो वा सुहम्मि चरियम्मि ।

ण जहदि जदि मोहादी ण लहदि सो अप्पगं सुद्धं ॥ ७९ ॥

*cattā pāvāraṃbhaṃ samuṭṭhido vā suhammi cariyamhi /*  
*ṇa jahadi jadi mohādī ṇa lahadi so appagaṃ śuddhaṃ ||79||*

**Gāthā:** If a monk, having relinquished all sinful activities and simply following the path of auspicious conduct, does not forsake delusion, etc., then he does not realize the pure self (*śuddhātmā*).

**Tikā:** He (the monk) who having accepted even the great vows of perfect equanimity named conduct by

relinquishment of all sinful activities, seeks the *śubhopayoga pariṇati* (auspicious thought activity) just like a cunning prostitute; i.e., getting entangled in the love of conventional pious rituals; cannot throw away the serfdom of the army of delusion - he whose extreme sorrows-miseries-agonies form of misfortunes are very near to welcome him, how can he attain-realize the passionless pure self (*śuddhātmā*)? [Such a *śubhopayoga pariṇati* lover (monk) cannot attain-realize the pure self]. Hence, I (*Amṛtandra Ācārya*) have tightened the waist to attain victory over the army of delusion.

### Gāthā-80

अथ कथं मया विजेतव्या मोहवादिनीत्युपायमालोचयति-

Now, he thinks about the means-'how to conquer the army of delusion?'

जो जाणदि अरहंतं दव्वत्तगुणत्तपज्जयतेहिं ।

सो जाणदि अप्पाणं मोहो खलु जादि तस्स लयं ॥ ८० ॥

*jo jāṇadi arahantaṃ dāvattagūṇattapajjayatehiṃ /*  
*so jāṇadi appāṇaṃ moho khalu jādi tassa layaṃ || 80 ||*

**Gāthā:** He, who knows the *Arihanta* (embodied omniscient God) with respect to his substantiality, attributes and modifications, knows, realizes his own self and his delusion assuredly gets annihilated.

**Tīkā:** He, who actually knows the *Arihanta* with respect to his substance, attributes and modifications, knows, realizes, in fact his own self, because in reality there is no difference between *Arihanta* and the self; and the distinctive nature of *Arihanta* is crystal clear just like the nature of gold manifested in the end of the last heating; hence on knowing his characteristic nature, whole of the self-soul is known. There, the *anvaya* (eternal entity) is



*dravya* (substance), the adjective/epithet of that *anvaya* (entity) is *guṇa* (attribute) and the different changing *vyatireka* (states) of that *anvaya* are *paryāyas* (modifications).

On knowing the characteristic nature of embodied omniscient Lord, this *jīva* comprehends in his mind the (*samaya*) self-soul possessed of three aspects (substantiality, attributes and modifications); such as – ‘this is *cetana* (conscious soul) thus the sameness of soul substance (*anvaya*) is *dravya* (entity), the *caitanya* (consciousness) epithet/adjective existing identically depending on *anvaya* is *guṇa* (attribute) and mutually impervious changing states-‘*anvaya-vyatireka*’ existing for one *samaya*-(indivisible one unit of time) are the *paryāyas* (modifications) which are the knots of *cid-vivartana* (modifications of soul changing every *samaya*)

Now, in this way, that *jīva*, capable of understanding in one *samaya* the eternal self-soul (existing from eternal past will exist up to endless infinite future), - such as the pearls are considered inclusive in a swinging necklace, similarly including the *cidvivartana* (mutually impervious modifications of conscious self) in the *cetana* (soul) itself and owing to disappearance of the proclivity of epithet (adjective) - substantive (subject) - such as whiteness (of pearls) is included in the necklace, similarly including the *caitanya* (consciousness) into *cetanā* (soul) itself, as is known the necklace only, similarly on experiencing the self-soul only, in the successive moments, the distinction of *kartā* (doer)-karma (deed) – *kriyā* (action) goes on destroying, hence he attains the state of self-realization of unchanging constant consciousness and thus whose pure light/illumination is operating unquiveringly just like a gem, to such a *jīva* (enlightened self) the darkness of

delusion/infatuation owing to not having any shelter, definitely gets annihilated.

If it is so, then I (*Ācārya Amṛtcandra*) have attained the means of conquering the army of delusion.

**Bhāvārtha:** The omniscient *Arihanta bhagwāna's ātmā* and our *ātmā* are actually alike. The distinctive nature of *Arihanta bhagwāna* owing to being devoid of *moha-rāga-dveṣa* is absolutely crystal clear, so if this *jīva* could comprehend mentally first the nature of *Arihanta bhagwāna* with respect to *dravya-guṇa-paryāya* then this *ātmā* who has eternal uniform constant flow (partially of one form) is *dravya* (entity), its *caitanyarūpa* (consciousness form) epithet (adjective) which remains always the same of one form is *guṇa* (attribute) and in that whatever constant flow of transitory changing modifications are, they are *paryāyas*-thus our *ātmā* (soul) also is known mentally with respect to *dravya-guṇa-paryāya* in our knowledge.

In this way, taking (knowing) the eternal self-soul mentally in one's own knowledge - just as by including pearls and whiteness of pearls in the necklace itself, the necklace only is known, similarly by including the *ātma-paryāyas* (soul's modifications) and *caitanya guṇa* (consciousness attribute) in the *ātmā* itself, the *ātmā* only is known and on knowing this undivided *ātmā* the notion of division of *pariṇāmī* (modifier)-*pariṇāma* (modification)-*pariṇati* (state of modification) disappears, hence such *jīva* attains the state of self-realization of unchanging constant consciousness and due to that *darśanamoha* (faith deluding karma) being shelter-less gets destroyed. If it is so, I have, then, attained the means of getting victory over the army of *moha* (delusion). So is said here in this *gāthā* 80.

**Gāthā-81**

अथैवं प्राप्तचिन्तामणेरपि मे प्रमादो दस्युरिति जागर्ति-

Now, (though) I have attained thus the *cintāmani ratna* (fabulous gem supposed to yield its possessor all desires) nevertheless the intoxicating thief is present-thinking so I-(the self) remain highly alert/awakened: -

जीवो ववगदमोहो उवलद्धो तच्चमप्पणो सम्मं ।

जहदि जदि रागदोसे सो अप्पाणं लहदि सुद्धं ॥ ८१ ॥

*jīvo vavagadamoho uvaladdho taccamappaṇo sammam |  
jahadi jadi rāgadose so appāṇam lahadī śuddham || 81 ||*

**Gāthā:** The *jīva* (soul) who has discarded/become free from *moha* (delusion) and has grasped correctly the reality of self (soul) if he gives up *rāga-dveṣa* (attachment-aversion) then he attains/realizes the pure self.

**Tīkā:** Thus, nature of the means (of self-realization) which is stated in the previous *gāthā* 80, even by discarding delusion, by having adopted that means, and even by grasping the reality of true self, if *jīva* abandons *rāga-dveṣa* completely, then he realizes the pure self. (But) if he follows them again and again (i.e., continues modifying into *rāga-dveṣa*) then he being under the control of *pramāda* (negligence), on getting stolen the *cintāmani ratna* (a fabulous gem) of the form of realization of pure self-soul reality, feels very sorry internally. Hence, “I must remain fully awakened-alert for abandoning *rāga-dveṣa*”.

**Bhāvārtha:** The *jīva*, who has discarded *darśana-moha* (faith deluding karma) by the means shown in previous *gāthā* 80, (i.e., having attained right-belief), gives up *rāga-dveṣa*-which are the obstructer to self-realization form of passionless conduct and does not modify again and again into *rāga-dveṣa* dispositions, the same very *jīva*,

having modified into undivided triple jewels (of right belief-knowledge-conduct) attains the pure enlightened uniform nature of soul, i.e., attains liberation. Therefore, this *jīva* must remain very cautious, even after attaining right belief (*sāmyakdarśana*) and even after attaining auspicious/conventional conduct (*sarāga cāritra*), for warding off *rāga-dveṣa*.

### Gāthā-82

अथायमेवैको भगवद्भिः स्वयमनुभूयोपदर्शितो निःश्रेयसस्य  
पारमार्थिकः पन्था इति मतिं व्यवस्थापयति-

Now, this is the one and only highest spiritual pathway of *mokṣa* (liberation) which the omniscient Lords *Arihantas* have themselves experienced and manifested and preached (the same to this world)-in this way (*ācārya* says that) he has settled his mind (understanding): -

सव्वे वि य अरहंता तेण विधाणेण खविदकम्मंसा ।

किच्चा तधोवदेसं णिव्वादा ते णमो तेसिं॥८२॥

*savve vi ya arahantā teṇa vidhāṇeṇa khavidakammaṃsā /  
kiccā tadhovadesaṃ ñivvādā te ṇamo tesim̐ || 82 ||*

**Gāthā:** Even all the *Arihantas*, by following the same process (as described in the previous *gāthā*) have annihilated the portions of karmas (four *ghāti karmas*) and have preached the same doctrines, they have attained *mokṣa/nirvāṇa*; my obeisance to them.

**Tīkā:** All *Tirthankara Bhagwānas*, who had been in the past, have experienced by themselves the annihilation of a portion of karmas in this way this is only one, in which duality is not possible due to impossibility of any other path; and they due to having the highest trustworthiness have preached the same way to other *mumukṣu* (desirous/aspirants of liberation) in present or in future

and attained the state of supreme state of bliss (*mokṣa*); therefore, it is ascertained that there is no other path to *nirvāṇa* (liberation). Enough now of speaking anymore! My mind is settled. My obeisance to all omniscient Lords - *Arihantas*.

**Bhāvārtha:** First attaining *samyakdarśana* (right belief) according to the statement of *gāthā* 80 & 81 and abandoning *rāga-dveṣa* (attachment-aversion)-which are the opponent of *vītarāga cāritra* (pure passionless conduct) i.e., remaining engrossed in the pure self-realization of the form of true triple jewels-this itself is the only *mokṣamārga* (pathway to liberation); as there is no other *mokṣamārga* even in the three-time phases (past-present-future). All *Arihantas* have attained the *mokṣa* by this one and only path and they have preached the same path of liberation to other desirous/aspirants of liberation. My obeisance to all those omniscient Lords-*Arihantas*.

### Gāthā-83

अथ शुद्धात्मलाभपरिपन्थिनो मोहस्य स्वभावं भूमिकाश्च  
विभावयति-

Now, the innate nature of *moha* (delusion) and its different stages/kinds which are the robbers/enemy of gaining the pure-self -realization are specified here: -

दव्वादिएसु मूढो भावो जीवस्स हवदि मोहो ति ।

खुब्भदि तेणुच्छण्णो पप्पा रागं व दोसं वा ॥ ८३ ॥

*davvāadiesu mūḍho bhāvo jīvassa havadi moho tti /*

*khubbhadi teṇucchaṇṇo pappā rāgaṃ va dosaṃ vā || 83 ||*

**Gāthā:** The deluded state of the soul (mundane being) about substances, etc., is called *moha* (delusion); being clad with it this *jīva* on acquiring attachment-aversion feels agitated.

**Ṭīkā:** The deluded state of the soul, just like a person intoxicated with thorn-apple, a state characterized by not comprehending the reality about the substance-attributes-modifications of *jīva*, as described earlier, is in fact *moha* (delusion). This soul whose self-form (innate nature) is covered by that *moha* is comprehending-accepting the *paradravya* (non-self substance) as if to be the *svadravya* (self-substance), the *paraḡuṇa* (non-self-attribute/quality) as if to be the *svaḡuṇa* (self-attribute) and *para-paryāyas* (non-self-modifications) as if to be *svaparyāyas* (self-modification); thus he, due to stronger psychical impressions always taking hold of non-self substances and being overpowered by the inclination towards the cursed sense-organs, continuing the propensity of duality even in non-duality (i.e., believing duality in the objects that these are good and these are bad, whereas such sort of duality is not in the objects), having attachment-aversion in the interesting-uninteresting objects, feels extremely agitated by splitting into two sections just like a dam struck by forced flow of abundant mass of water. Therefore, this delusion is of three types due to it's having three divisions of *moha*, *rāga* and *dveṣa* (delusion-attachment and aversion).

### Gāthā-84

अथानिष्टकार्यकारणत्वमभिधाय      त्रिभूमिकस्यापि      मोहस्य  
क्षयमासूत्रयति-

Now, declaring all the three divisions of *moha* (delusion) to be the cause of undesirable acts, the *sūtra* (*gāthā*) for its annihilation is being explained: -

मोहेण व रागेण व दोसेण व परिणदस्स जीवस्स ।

जायदि विविहो बंधो तम्हा ते संखवइदव्वा ॥ ८४ ॥

*mohēṇa va rāgeṇa va doseṇa va pariṇadassa jīvassa /  
jāyadī vivīho baṁdho tamhā te saṁkhavāidavvā || 84||*

**Gāthā:** Various kinds of karmic bondage are caused to the soul which modifies into delusion or attachment or aversion form; therefore, all these (divisions of *moha*) must be annihilated completely.

**Tīkā:** Thus, manifold bondage takes place to this *jīva* who is stuck due to non-comprehension of reality and is modifying either into *moha* form, or into *rāga* form, or into *dveṣa* form, just like an elephant who either has fallen into a pit covered by a heap of grass, or who has become attached to the body of female elephant-harlot, or who has become angry to see the rival elephant and running towards it. Therefore, the *mumukṣu jīva* (desirous of liberation) must annihilate delusion, attachment, aversion, which are the causes of undesirable results, in such a way that they get destroyed from their roots.

**Bhāvārtha:** (1) For catching an elephant, a pit is dug in the earth and it is covered with grass/leaves, etc; the elephant, being ignorant of that pit, moves on that grass (pit) and falls in it and thus it is caught. Or

(2) For catching an elephant, one trained female elephant is sent (near that male elephant), that elephant gets entangled in the physical pleasure/attachment of female elephant and is caught. Or

(3) The third method of catching an elephant is that - another domesticated/trained elephant is sent before that elephant, so that elephant gets enraged and runs behind it to fight and gets entangled in the net of the captor and thus it is caught.

As an elephant, in above said manner, falls in manifold bondage due to either (i) ignorance or (ii)

attachment or (iii) aversion; similarly, this *jīva* falls in manifold bondage due to either (1) delusion/infatuation or (ii) attachment or (iii) aversion, therefore the *mumukṣu jīvas* (one desirous of liberation) must annihilate (i) *moha* (ii) *rāga* (iii) *dveṣa* by eradicating them completely.

### Gāthā-85

अथामी अमीभिरिज्जैरुपलभ्योद्भवन्त एव निशुम्भनीया इति विभावयति-

Now, recognizing by the distinctive signs (mentioned below) these *moha-rāga-dveṣa* (three blemishes) must be destroyed immediately, as soon as they arise; this is being explained here: -

अद्वे अजधागहनं करुणाभावो य तिरियमणुएसु ।

विसएसु य प्पसंगो मोहस्सेदाणि लिंगाणि ॥ ८५ ॥

*aṭṭhe ajadhāgahaṇaṃ karuṇābhāvo ya tiriyaṃṇesu /  
visaesu ya ppasaṃgo mohassedāṇi liṃgāṇi || 85 ||*

**Gāthā:** False perception of substances and compassionate feeling towards sub-humans-animals and human beings and indulgence in the objects of senses-these are the signs of *moha* (delusion).

**Tikā:** Identifying *moha* (delusion) of three kinds through its three distinctive characteristics (i) acceptance of perverse knowledge about substances/realities (ii) compassionate feeling towards animals - sub humans and human beings who are worthy of observation only and (iii) attachment (*rāga*) due to liking of desirable objects and aversion (*dveṣa*) due to disliking of undesirable objects, it (*moha*) must be destroyed immediately as soon as it arises.

**Bhāvārtha:** *moha* (delusion/infatuation) is of three kinds: - 1. *darśanamoha* (faith deluding) 2. *rāga* (attachment) 3. *dveṣa* (aversion), perverse belief/



knowledge about the actual nature of substances and feeling of compassion with engrossment towards animals, sub-humans and humans are the signs/characteristics of *darśanamoha*, inclination/liking towards desired objects is the sign of *rāga* and dislike towards undesirable objects is the sign of *dveṣa*. By identifying these three types of *moha* (infatuation) through these signs/characteristics the *mumukṣus* (true aspirants of liberation) must destroy it immediately, as soon as it arises.

### **Gāthā-86**

अथ मोहक्षपणोपायान्तरमालोचयति-

Now, another means of destroying *moha* (delusion) is being considered: -

जिणसत्थादो अट्ठे पच्चक्खादीहिं बुज्झदो णियमा ।

खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं ॥८६॥

*jiṇasatthādo aṭṭhe paccakkhādīhiṃ bujjhaddo ñiyamā |  
khīyadi mohovacayo tamhā satthaṃ samadhidavvaṃ ||86||*

**Gāthā:** He who knows the substances by the direct comprehensive knowledge, etc., proofs from the *Jina śāstras*, his heap of delusion definitely gets annihilated, therefore the *Jina śāstras* should be studied by understanding them correctly.

**Ṭīkā:** Knowing the *Arihanta's* nature of substance-attributes-modifications, knowing of the self-soul has been accepted (in verse 80) as a means of annihilation of *moha* (delusion), that indeed needs another means as follows.

The accumulated *mohas* (delusions) which creates the *saṃskāras* (instincts) of attachment with non-reality/untruth, gets definitely annihilated by him-who has just stepped in the first stage (on the path to liberation) and who has grasped the meaning of the words/scriptures as

source of knowledge irrefutable in all respects as being expounded by the omniscient Lord plays with it and who has manifested the wealth of specific self-realization form of power by its *saṃskāras* (impressions of studying the word/scripture) and who has distinguished the totality of substance/reality truly either by direct comprehension or any other means of knowledge not contradictory to that (direct knowledge) which gives an ebullition of bliss and imparts splendour of bliss to the mind/heart of intellectual persons.

Therefore, another means of annihilating *moha* (delusion) is to study by understanding correctly the sacred words/scriptures with an attitude reinforced by the support of knowledge of the meaning grasped (*bhāvajñāna*).

### **Gāthā-87**

अथ कथं जैनेन्द्रे शब्दब्रह्मणि किलार्थानां व्यवस्थितिरिति वितर्कयति-

Now, *ācārya* considers how is the discrimination of substances set out in the revealed words/scripture (*śabda-brahma*) of omniscient Lord Jinendra: -

दव्वाणि गुणा तेसिं पज्जाया अट्ठसण्णया भणिया ।

तेसु गुणपज्जायाणं अप्पा दव्व ति उवदेसो ॥ ८७ ॥

*davvāṇi guṇā tesim pajjāyā aṭṭhasaṇṇayā bhaṇiyā |*

*tesu guṇapajjayāṇaṃ appā davva tti uvadeso || 87 ||*

**Gāthā:** Substances (*dravyas*), their attributes (*guṇas*), and modifications (*paryāyas*) are expressed by the term *artha* (object) and among them, it is revealed, that the substance is the substratum of attributes and modifications.

**Tīkā:** Substances, attributes and modifications, even besides their having separate expressible designations, (but) owing to their being identically undivided one indicating a single object, they are put under single term *artha* (object). There, the substances are *arthas* which hold the attributes and modifications, or which are held by the attributes and modifications; attributes are *arthas* which hold the substances in the form of their abode, or which are held by the abode provider-substances; modifications are *arthas* which hold the substances in the form of their successive evolutions, or which are held by the substances in the form of their sequential evolution.

Just as gold, taking it here as an example of a substance, holds the yellowness, etc., attributes, and ring, etc., modifications, it is held by them, hence the gold substance is an *artha*, and just as yellowness, etc., attributes hold the gold in the form of an abode or they are held by the abode provider gold, hence the yellowness, etc., attributes are *arthas*, and just as ring, etc., modifications hold the gold in the form of their successive evolutions or they are held by the gold in their sequential evolution, hence ring, etc., modifications are *arthas*. So is elsewhere.

And just as in this example of gold (as a substance), yellowness, etc., its attributes and ring etc., its modifications, gold is the substratum/the self of those yellowness, etc., attributes and ring etc., modifications, as they do not exist separately from gold; similarly, so, in the case of substance, attributes and modifications, the substance, in general, is the substratum/the self of its attributes and modifications because they do not exist separately from the substance.

**Bhāvārtha:** In the previous verse 86 it is said that studying of *Jina-śāstras* (omniscent's scriptures) with right

understanding is the means of destroying *moha*. Here it is said briefly-how is the discrimination/functional phenomenon of substances as set out by the *Jina-śāstras*. Lord Jinendra has revealed that the word *artha* denotes substance, attributes and modifications; except this, there is nothing in this universe and among these three the substratum of attributes and modifications is the substance itself. So, the attributes and modifications of one substance do not at all become the attributes and modifications of any other substance. All substances live in their own attributes and modifications. Such condition of substances is stated in the sacred *Jina-śāstras*.

### **Gāthā-88**

अथैवं मोहक्षपणोपायभूतजिनेश्वरोपदेशलाभेऽपि पुरुषकारोऽर्थ-  
क्रियाकारीति पौरुषंव्यापारायति-

Now, even on having accepted the teachings of omniscient Lord *Jina*, which is the means of annihilation of *moha* (delusion), it is *puruṣārtha* (manly-effort) that produces desired effect, hence one puts effort to act.

जो मोहरागदोसे णिहणदि उवलब्भ जोण्हमुवदेसं ।

सो सव्वदुक्खमोक्खं पावदि अचिरेण कालेण ॥ ८८ ॥

*jo moharāgadose ṇihaṇadi uvalabbhha joṇhamuvadesaṃ /*  
*so savvadukkhamokkhaṃ pāvadi acireṇa kāleṇa || 88||*

**Gāthā:** He, who having accepted/grasped the teaching of *Jina* (omniscient Lord) annihilates *moha-rāga-dveṣa* (delusion-attachment-aversion) is emancipated from all sorts of miseries within a short time.

**Tīkā:** He, who, on this very long path of mundane existence always full of restless turmoil, having obtained anyhow the teachings of omniscient Lord *Jinendra deva* strikes like a sharp sword's edge with force on his delusion, attachment

and aversion, quickly attains liberation from all sorts of miseries and no other action, operation, (or like a gloved hand), is capable to liberate the self, from all miseries. Therefore I, with my might, take shelter of *puruṣārtha* for the annihilation of *moha* (delusion).

### Gāthā-89

अथ स्वपरविवेकसिद्धेरेव मोहक्षपणं भवतीति स्वपरविभागसिद्धये प्रयतते-

Now, the annihilation of *moha* (delusion) can take place solely by accomplishing discriminative knowledge between *sva* (self) and *para* (non-self). Therefore, I endeavour for accomplishing discriminative knowledge between self (*sva*) and non-self (*para*): -

णाणप्पगमप्पाणं परं च दव्वत्तणाहिसंबद्धं ।

जाणदि जदि णिच्छयदो जो सो मोहक्खयं कुणदि ॥ ८९ ॥

*ṇāṇappagamappāṇaṃ paraṃ ca dāvvaṭṭaṇāhisambaddhaṃ / jāṇadi jadi ṇicchayado jo so mohakkhayaṃ kuṇadi || 89 ||*

**Gāthā:** If one actually knows the self-soul as an embodiment of knowledge and the other non-self both as connected with their own respective substantiality, then he effects the annihilation of *moha* (delusion).

**Tikā:** Whoever actually knows himself connected with his own sentient substantiality and the other non-self-connected with its own appropriate substantiality, he having thus attained rightly the discriminative knowledge between the self and the other non-self, annihilates delusion completely. Therefore, I am endeavouring for discriminative knowledge between self and other non-self.

### Gāthā-90

अथ सर्वथा स्वपरविवेकसिद्धिरागमतो विधातव्येत्युपसंहरति-

Now, *ācārya* concludes that the accomplishment of the discrimination between the self and the other non-self objects must be effected by all means from the (study of) omniscient's scripture-*Jina āgama*: -

तम्हा जिणमग्गादो गुणेहिं आदं परं च दव्वेसु ।  
अभिगच्छदु णिम्मोहं इच्छदि जदि अप्पणो अप्पा ॥ ९० ॥

*tamhā jīṇamaggādo guṇehiṃ ādaṃ paraṃ ca davvesu |  
abhigacchadu ṇimmohaṃ icchadi jadi appaṇo appā ||90||*

**Gāthā:** Therefore, if the soul (one-self) aspires to attain the delusion-less state of the self, he should understand the self and the other non-self among the substances, by means of their distinct characteristic attributes from the *Jina mārga* (path of the *Jina*).

**Tīkā:** Let the intelligent persons whose minds are inclined towards the annihilation of *moha* (delusion) achieve the discrimination between the self and other non-self among the endless series of infinite substances, by means of some of the infinite attributes mentioned in the *āgama* (scripture), particularly by means of those attributes which owing to being absent in the other substance have specificity/distinguishing characteristic by virtue of uncommonness and this is as per below: -

Ascertaining this consciousness/sentience, which is mine, which belongs to me, which is self-accomplished (*svataha-siddha*) due to being *sat* (existent) and *akāraṇa* (causeless), which owing to having fullness of internal and external light is *jñāyaka* (knower) of the self and other non-self-by means of this consciousness which apart from any other substance whether homogenous or heterogeneous abides in 'my' own soul only. I know my own soul as a substance having constancy in all the three-time phases.

Thus, I ascertain strictly, by means of individual characteristics which exist always in the same very substance but not in any other substance having separateness - the *ākāśa* (space), *dharma* (medium of motion), *adharma* (medium of rest), *kāla* (medium of change), *pudgala* (matter) and other souls (knowing entity) in the form of constant substances in all the three-time phases (as I knew the self-soul by the sentience characteristic in the form of a constant substance), similarly I know *ākāśa*, *dharmāstikāya*, etc., in the form of separate constant substances by their specific characteristics of *avagāhana hetutva* (region/space providing), *gati hetutva* (being medium of motion), etc., which abide always in the same very substance but not in other separate substances).

Therefore, I am not space, not *dharma*, not *adharma*, not *kāla*, not *pudgala*, not another soul, because even amid all these substances existing together resembling the light of many lamps lit in a room of a house, my consciousness not swerving from its characteristic nature shows me to be something separate.

Thus, for this soul who has determined the discrimination of the self and other non-self, the sprouting of *moha* (delusion) which causes blemish would never arise.

**Bhāvārtha:** The *moha* (delusion) can be annihilated by means of discrimination of *sva* (self) and *para* (other non-self), and that discrimination of *sva* and *para* can be attained by knowing the characteristics of *sva* and *para* from the (study of) *Jina āgama*-omniscient's scriptures.

### Gāthā-91

अथ जिनोदितार्थश्रद्धानमन्तरेण धर्मलाभो न भवतीति प्रतर्कयति-

Now, it is considered logically that without having belief of substances/realities as taught by Lord *Jinendra* the benefit/attainment of righteous conduct does not take place: -

सत्तासंबद्धेदे सविसेसे जो हि णेव सामण्णे ।

सद्धदि ण सो समणो तत्तो धम्मो ण संभवदि ।। ९१ ।।

*sattāsambadhdede savisese jo hi ñeva sāmaṇṇe /*

*saddahadi ṇa so samaṇo tatto dhammo ṇa sambhavadi //91//*

**Gāthā:** He, who having accepted asceticism does not believe in these substances having existence with their specific qualities, is not an ascetic/monk, therefore righteous conduct does not evolve to him, (i.e., the so-called asceticism cannot rise to *dharma* of *ātmā*).

**Tīkā:** Who though repressing himself by (observing external) asceticism does not know with belief by means of distinction between the *sva* (self) and *para* (other non-self) substances which have a commonness of similar existence (*sadṛśya astitva*) and yet which have their specific qualities by their existence of self-characteristic nature (*svarūpa astitva*), is really not an ascetic. Therefore, to him the evolution of *dharma* (righteous conduct) of the characteristic nature of the form of attainment of passionless self-realization cannot take place from the so called external asceticism similar to the case of a person who does not know the difference between the particles of sand/dust and gold, he does not obtain gold by washing the sand/dust.

**Bhāvārtha:** He (the monk) who even besides his following the conventional asceticism (conventional conduct/rituals enjoined to an ascetic) does not have belief of the substances with the distinction of *sva* and *para* is not an ascetic due to absence of real equanimity form of self-



control preceded by real right belief. Therefore, just as a person who does not have discrimination between the particles of sand and gold, washes the dust with the hope of obtaining gold, cannot obtain the gold even besides his exerting to any extent; similarly, to that ascetic who does not have discrimination between the *sva* (self) and *para* (non-self), the attainment of *dharma* (passionless righteous conduct) cannot take place even besides his suffering difficulties of the activities of conventional asceticism to any extent.

अथ 'उवसंपयामि सम्मं जत्तो णिव्वाणसंपत्ती' इति प्रतिज्ञाय 'चारित्तं खलु धम्मो धम्मो जो सो समोत्ति णिद्धिहो' इति साम्यस्य धर्मत्वं निश्चित्य 'परिणमदि जेण दव्वं तक्कालं तम्मयं ति पण्णत्तं तम्हा धम्मपरिणदो आदा धम्मोमु णेयव्वो' इति यदात्मनो धर्मत्वमासूत्रयितुमुपक्रान्तं, यत्प्रसिद्धये च धम्मेणपरिणदप्पा अप्पा जदि सुद्धसंपओगजुदो पावदि णिव्वाणसुह' इति निर्वाणसुखसाधनशुद्धोपयोगोऽधिकर्तुमारब्धः, शुभाशुभोपयोगौ च विरोधिनौ निर्व्वस्तौ, शुद्धोपयोगस्वरूपं चोपवर्णितं, तत्प्रसादजौ चात्मनो ज्ञानानन्दौ सहजौ समुद्योतयता संवेदनस्वरूपं सुखस्वरूपं च प्रपञ्चितम्। तदधुना कथं कथमपि शुद्धोपयोगप्रसादेन प्रसाध्य परमनिस्पृहमात्मतृप्तां पारामेश्वरीप्रवृत्तिमभ्युपगतः कृतकृत्यतामवाप्य नितान्तमनाकुलो भूत्वा प्रलीनभेदवासनोन्मेषः स्वयं साक्षाद्धर्म एवास्मीत्यवतिष्ठते-

After having declared the subject matter with the words-"I rely upon the equanimity (passionless righteous conduct) leading to liberation (*nirvāna*) in 5<sup>th</sup> *gāthā* and having examined the *dharma* of equanimity with the words-the conduct is *dharma* and *dharma* is defined as equanimity" (In *gāthā* 7) he-the *Ācārya* began to explain (in *gāthā* 8)-what *dharma* of self is, with the words-"it is preached that the substance possesses the characteristic nature to be that through which it modifies, etc.). Then for explaining this he-*Ācārya* began to discuss in *gāthā* 11th

*śuddhopayoga* (pure psychic thought activity) as a means of attaining happiness of *nirvāna* (liberation) with the words- “when the soul modifies through *dharma*, it is conjoined with pure psychic thought activity, then he attains the undisturbed happiness of *nirvāna*; then both the auspicious and inauspicious thought activities being contrary to soul nature were rejected and the nature of pure psychic thought activity was described; finally he emphasized the innate knowledge and happiness of the soul which evolves by the grace of this pure thought activity and explained in details the characteristic nature of pure consciousness and of happiness.

Thus, having accomplished anyhow with exertion, that *dharma* (the conduct of equanimity) by the grace of *śuddhopayoga* he attains an absolutely desireless self absorbed proclivity of lordship of the self, becomes totally unperturbed on having attained his task with faded away all notional thoughts of liking/disliking impressions, he - *Ācārya bhagwāna* remains firm-stable in the thought -‘I myself am *dharma* evidently’.

### **Gāthā-92**

जो णिहदमोहदिट्ठी आगमकुसलो विरागचरियम्हि ।  
अब्भुट्ठिदो महप्पा धम्मो त्ति विसेसिदो समणो ॥ ९२ ॥

*jo ṇihadamohadiṭṭhī āgamakusalo virāgacariyamhi |  
abbhuṭṭhido mahappā dhammo tti visesido samaṇo || 92 ||*

**Gāthā:** That spiritually high souled ascetic (*śramaṇa*) whose deluded sight (infatuated perception) has been destroyed who is well conversant with the scripture and who has firmly established himself in the conduct and who is free from attachment is termed ‘*dharma*’.

**Tīkā:** It is definitely my cherished wish that this, my soul, itself to become *dharma*. The hindrance in it is the extroverted deluded sight/belief only. And that (deluded sight/belief) has since been destroyed by conversancy with scripture and knowledge of the self (self- realization), so it will never regenerate in me. Hence, my, this soul itself, having manifested the conduct of the self, free from attachment, has become *dharma* and always remains unquivering due to the annihilation of all hindrances. Enough now of speaking anymore!

(i) Victory to *Jinendra śabda brahma* (the holy scripture) preached by omniscient Lord *Jina* and sealed with *syādvād* (quodamoddo) i.e., describing a thing with respect to some particular point of view;

(ii) Victory to attainment of soul reality (self-realization) based on that holy scripture, by the grace of which the knot of delusion tied since beginningless mundane existence is unfastened immediately and

(iii) Victory to *śuddhopayoga* of the form of absolutely passionless conduct of the self by the grace of which this soul (myself) has itself become *dharma*.

### Śloka-5

आत्मा धर्मः स्वयमिति भवन् प्राप्य शुद्धोपयोगं  
नित्यानन्दप्रसरसरसे ज्ञानतत्त्वे निलीय।  
प्राप्स्यत्युच्चैरविचलतया निःप्रकम्पप्रकाशां  
स्फूर्जज्ज्योतिःसहजविलसद्रत्नदीपस्य लक्ष्मीम् ॥ ५ ॥

*ātmā dharmah svayamiti bhavan prāpya śuddhopayogaṁ  
nityānandaprasarasarase jñānatattve nilīya  
prāpsyatyuccairavicalatayā nihprakampaparakāśāṁ  
sfūrjajjyotihsahajavilasadrtnadīpasya lakshmīm ||5||*

**Meaning:** - Thus the self-soul itself becoming *dharma* having attained *śuddhopayoga* (pure passionless thought activity) enjoying the elegantly flowing eternal bliss by remaining engrossed in such knowledge reality, obtains the glory, which owing to the extremely unmoving state of steadiness shines (knows) just like a self-illuminated jewel lamp flashing with radiance and naturally evolved unquivering light.

### Śloka-6

निश्चित्यात्मन्यधिकृतमिति ज्ञानतत्त्वं यथावत्  
तत्सिद्धयर्थं प्रशमविषयं ज्ञेयतत्त्वं बुभुत्सुः।  
सर्वानर्थान् कलयति गुणद्रव्यपर्याययुक्त्या  
प्रादुर्भूतिर्न भवति यथा जातु मोहाङ्कुरस्य ॥ ६ ॥

*niścityātmanyadhikṛtamiti jñānatattvaṁ yathāvat  
tatsiddhayartha praśamaviṣayaṁ jñeyatattvaṁ bubhutsu  
sarvānarthān kalayati guṇadravyaparyāyayuktayā  
prādurbhūtirna bhavati yathā jātu mohāṅkurasya ||6||*

**Meaning:** Thus, having ascertained as it really is, the knowledge reality (*jñāna tattva*) existing in the soul form of substratum and for its accomplishment (for manifesting omniscience) with the objective of tranquility, the *jīva*, desiring to know the knowable reality (*jñeya tattva*), considers all substances from the view point of their substance, attributes and modification so that the sprouting of delusion may never manifest again even a little bit.

Here ends the first scriptural text book on the teaching of the truth of knowledge in the *Tattvadīpikā* (the lamp of truth) named commentary composed by *Śrīmad Amṛtandra Surī* on the *Pravacansāra Śāstra* (essence of the whole scriptures) of *Śrīmad Kundkunda Ācārya*.

# JÑEYA TATTVA PRAJÑĀPANA

EXPOSITION OF KNOWABLE REALITY



## Gāthā-93

अथ ज्ञेयतत्त्वप्रज्ञापनम्। तत्र पदार्थस्य सम्यग्द्रव्यगुणपर्याय-  
स्वरूपमुपवर्णयति-

Now, the reality/truth concerning knowables is being revealed, i.e., *jñeya tattva* (knowable reality) is being explained. At the outset, the true characteristic nature of things with reference to their substance-attributes-modification is being described: -

अत्थो खलु दव्वमओ दव्वाणि गुणप्पगाणि भणिदाणि ।

तेहिं पुणो पज्जाया पज्जयमूढा हि परसमया ॥ ९३ ॥

*attho khalu davvamao davvāṇi guṇappagāṇi bhaṇidāṇi /  
tehiṃ puṇo pajjāyā pajjayamūḍhā hi parasamayā || 93 ||*

**Gāthā:** The object, actually, consists of substance and substance is stated to be possessed of attributes/qualities and through these (substance & attributes) evolve, modifications. Those who are infatuated by modification are false believers, *parasamaya* (non-self conscious soul).

**Tikā:** Whatever object (*padārtha*) is known by us/in this world, it consists of substance (*dravya*) which is a mass of width/area wise generality (*vistāra-sāmānya-samudāyātmaka*) and (with reference to time) a mass of lengthwise generality (*āyata-sāmānya-samudāyātmaka*). And substance, owing to its being the abode/shelter of and consisting of horizontal area wise specific qualities (*vistāra-viśeṣa-svarūpa-guṇa*) is a mass of attributes (*guṇas*). And modifications/which are length wise particularities (*āyata-viśeṣa-svarūpa*) owing to their consisting of substances and attributes whose characteristic natures are mentioned above, are of substance form (*dravyātmaka*) as well as of attributes form (*guṇātmaka*).

There (in those modifications) binding cause of knowing oneness among many substances is the substantial modification (*dravya-paryāya*) which is of two kinds- (i) homogeneous and (ii) heterogeneous. Homogeneous substantial-modification consists of many matter particles, e.g., a *skandha* of two or three *paramānus*. Heterogeneous substance modification consists of soul and matter, e.g., - celestial being, man, etc. (embodied living beings).

Binding cause of knowing manifoldness of length wise modification (*āyata anektā*) is attributive modification (*guṇa-paryāya*) owing to attributes (of substance). It also is of two kinds (i) modification of intrinsic nature (*svabhāva-paryāya*) and (ii) modification of alienated nature (*vibhāva-paryāya*). Occurring every moment (*samaya*) the manifoldness of increase-decrease form lying divided in six places/parts in all substances through their respective *agurulaghu guṇa* (attribute of constancy of individuality) is the intrinsic attributive

modification (*guṇātmaka svabhāva paryāya*); occurring with manifoldness of a particular innate nature seen due to the difference of higher or lower degrees in the former and latter states of colour, etc. or knowledge, etc. which is caused either by substance itself or something else. That is termed as alienated attributive modification (*vibhāva paryāya*).

Now this is being confirmed by an example: -

Just as a complete piece of cloth being composed of a permanent mass of width/area-wise generalities and a running mass of lengthwise generalities identically consists of these. Similarly, every object (*padārtha*) termed as *dravya* (substance) being composed of a permanent mass of width/area wise generalities and with reference to time, a running mass of lengthwise generalities and identically consisting of these, only this is a substance.

And just as in a complete piece of cloth permanent mass of width/area wise generalities or running mass of length wise generalities are its qualities /attributes with which it is composed of, so it is full of qualities/attributes (*guṇātmaka*) since it is not seen/found separate from these qualities. Similarly in objects, which are termed as *dravya* (substance) permanent mass of width/area generalities are its qualities/attributes with which they are composed of, they are full of qualities/attributes (*guṇātmaka*) since they are not seen/found separate from qualities.

And just as a homogeneous substantial modification may consist of many pieces of cloth, for example, two or three pieces of cloth; similarly, a homogeneous substantial

modification may consist of many matter particles, for example-two or three *aṇus* (minute matter particles).

And just as a heterogeneous substantial modification may consist of many, say two or three different cloth pieces of silk and cotton, similarly a heterogeneous substantial modification may consist of many objects - soul and matter, e.g., *deva* (celestial being) or human-being.

And just as in a piece of cloth the intrinsic attributive modification is seen accomplishing manifoldness due to it turning into manifold form, successively, in sequence of time, by its gross *agurulaghu guṇa* (attribute of constancy and individuality). Similarly, in all substances, an intrinsic attributive modification is seen evolving every moment/*samaya*. Manifoldness of increase-decrease form lying divided in six places by their respective subtle *agurulaghu guṇa*.

And just as in a piece of cloth alienated attributive modification (*guṇātmaka-vibhāva-paryāya*) is seen undergoing manifoldness of particular innate nature due to difference of higher or lower degrees in former and later states of colours, etc., which is caused either by substances itself or something else. Similarly, in all substances, the alienated attributive modification is seen undergoing manifoldness of particular innate nature due to differences of higher or lower degrees in former and later states of colour, etc., or knowledge, etc., which is caused either by substance itself or something else.

In fact, only this illumination of intrinsic nature of *dravya* (substance) *guṇa* (attribute) *pāryaya* (modification) of all objects as preached by omniscient Lord Jina, is highly preferable-excellent-perfect and acceptable but no other faith is good and acceptable,



because most *jīvas*, owing to their taking shelter/support of *pariyāya* - state of embodied existence only - are lying in a state of misbelief becoming *para samaya* (false-believer) having delusion (*moha*) which is characterized by untrue perception of reality.

**Bhāvārtha:** Object (*padārtha*) is of substance form (*dravya svarūpa*). Substance is possessed of infinite qualities/attributes. Modifications arise from substance and attributes. Modifications are of two kinds: -

1. Substantial modification (*dravya-pariyāya*)
2. Attributive/qualitative modification (*guṇa-pariyāya*).

Further, *dravya-pariyāya* is of two kinds: -

1. Homogeneous substantial modification (*samānjātiya dravya pariyāya*), e.g., molecules of two, *paramānus*, three *paramānus*, etc.
2. Heterogeneous substantial modification (*asamānjātiya dravya pariyāya*), e.g., human beings, celestial being, etc.

Further *guṇa-pariyāya* is of two kinds:

1. Intrinsic attributive modification (*svabhāva guṇa pariyāya*) e.g., *Siddha's guṇa pariyāya* (disembodied omniscient God's intrinsic attributive modification).
2. Alienated attributive modification (*vibhāva guṇa pariyāya*), e.g., mundane being's *matī jñāna pariyāya* (sensory knowledge caused by substance itself or something else).

Thus, revealed by the omniscient *Jinendra*, the characterised nature of *dravya guṇa pariyāya* (substance attribute modification) of all objects (*padārthas*) is only in accordance with reality. These *Jīvas* who do not know what is *dravya-guṇa* they take shelter of/remain engrossed in embodied modification only, they, owing to

not knowing his own characteristic nature are *parasamaya* (non-self conscious soul).

### **Gāthā-94**

अथानुषङ्गिकीमिमामेव स्वसमयपरसमयव्यवस्थां प्रतिष्ठाप्यो-  
पसंहरति-

Having thus raised the topic of distinction of *sva-samaya* self-conscious soul (true believer) and *para-samaya* non-self conscious soul (false believer) in the previous *gāthā*-93, *ācārya* now concludes: -

जे पञ्चासु णिरदा जीवा परसमइग ति णिदिट्ठा ।

आदसहावमिहि ठिदा ते सगसमया मुणेदव्वा ॥ ९४ ॥

*je pajjaesu ñiradā jīvā parasamaiga tti ñiddiṭṭhā /*  
*ādasahāvamhi ṭhidā te sagasamayā muṇedavvā ||94||*

**Gāthā:** Those *jīvas* who are engrossed in modifications are called *para-samayas*/non-self conscious souls (extroverted infatuated *jīvas*) and those *jīvas* who have established themselves in pure nature of self are known as *sva-samayas* (introverted *jīvas*, free from infatuation).

**Ṭikā:** Those *jīvas* who trust in the heterogeneous substantial modification consisting of soul and matter, which is the root of all ignorance are impotent to realize the intrinsic nature of self (soul) as described (in previous verse-93) and so hold the sense of self-force there and whose uncontrolled one sided view runs unbridled, they getting deceived by the notions of I-ness and mine-ness, believing-‘ I am this man only, this human body is mine’, having fallen from soul conduct which is of the form of play of unwavering spirituality only, and taking shelter of man-conduct (human behaviour) in which are embraced all sorts of household activities, becoming passionate with

love and hatred. They get attached with other non-self things, karmic matter and become *para-samaya* [non-self conscious souls (*jīvas* having belief of oneness with other non-self body, etc.)]

And those *jīvas*, who rely on sublime intrinsic nature of soul (self-god) which is well placed distinctly with substance-attribute-modifications and which is the root of all learning/knowledge, become capable to realize the aforesaid intrinsic nature of self-soul and remain firm/engrossed in it, by extricating the sense of self-force towards (all kinds of) modifications and who have destroyed the insistence of accepting any one-sided view (*ekānta dṛṣṭi*) by naturally developed many sided view (*anekānta dṛṣṭi*). They no longer hold/feel I-ness and mine-ness in human, etc., *gatis* (states of existence) and in body of those *gatis* held by them, thus realizing the uniform self-soul resembling a jewel-lamp taken around through many rooms and accepting soul conduct of form of play of unwavering spirituality only and not taking shelter of man-conduct in which are embraced all sorts of household activities. They, owing to ceasing of manifestation of attachment-aversion take shelter of superb indifference (*parama udāsīntā*), having abandoned contact of all other non-self substances and keeping contact with own substance only, become actually *sva-samaya* self-conscious soul (*jīvas* having belief of oneness with self-soul). Hence, *sva-samaya* only is the truth/reality, of the soul.

**Bhāvārtha:** I am a man, I do all activities of body, etc. I am owner of wife, son, property, etc. I accept and leave them – believing so is human behaviour. I am an unwavering knowing entity-soul only – believing-modifying so is soul-conduct.

Those who are engrossed in man state, etc., they, having one-sided view take shelter of human behaviour and undergo attachment-aversion-feelings and thus owing to having contact with other non-self things, are adherents of 'other' (*parasamaya*). And those who are staying in self-soul nature, they having many sided view (*anekānta dṛṣṭi*) not taking shelter of human behaviour take shelter of soul-conduct. Hence, they do not undergo attachment-aversion feelings, i.e., they remain extremely unattached and thus they, not keeping the contact with other non-self things-karmic matter are connected only to self-substance soul, hence they are dependent on self-adherent to self-soul (*sva-samaya*).

### Gāthā-95

अथ द्रव्यलक्षणमुपलक्षयति-

Now characteristic nature /definition of substance is given: -

अपरिचित्तसहावेणुप्पादव्वयधुवत्तसंबद्धं ।

गुणवं च सपज्जायं जं तं दव्वं ति वुच्चंति ॥ ९५ ॥

*apariccattasahāveṇuppādavvayadhuvattasambaddhaṃ /  
guṇavaṃ ca sapajjāyaṃ jaṃ taṃ davvaṃ ti vuccaṃti || 95 ||*

**Gāthā:** That which, without forsaking its intrinsic nature, is endowed with attributes (*guṇas*) and accompanied by modifications (*paryāyas*) and which is connected together with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) is called substance (*dravya*).

**Tīkā:** Here (in this universe), that which without having any differentiation of its intrinsic nature (*svabhāva*) is identified by trinity of origination (*utpāda*) - destruction (*vyaya*) - permanence (*dhrauvya*) and twofold-

ness of attributes (*guṇa*) and modification (*paryāya*) is called a substance. Among these *svabhāva* of *dravya* (intrinsic nature of a substance) is its constancy (*anvaya*) with existence in general (*astitva sāmānya*). This existence will be specified in two ways –

1. *svarūpa astitva* -- existence of intrinsic nature.
2. *sādṛśya astitva* -- existence of common nature.
3. *utpāda* means to originate, to coming forth, to appear, to emerge, to manifest, evolving of newer modification.
4. *vyaya* means disappearing, annihilation, destruction, of former modification.
5. *dhrauvya* means constancy, stability, continuance, permanence.
6. *guṇa(s)* means width wise (area wise) specific quality/(ies), particular attribute(s).
7. *paryāya* means modification, i.e., time bound lengthwise particularities, appearance disappearance of modifications. *guṇas*, i.e., attributes (qualities) are width wise/area wise or crosswise characteristic or properties of a substance which are of two types- general/common (*sāmānya guṇa*) and specific/particular (*viśeṣa guṇa*).

Here, common/general attributes (*sāmānya guṇas*) are existence, non-existence, oneness, otherness, to be substance (*dravyatva*), to be a modification (*paryāyatva*), to be all pervasive (*sarvagatatva*), not to be all pervasive (*asarvagatatva*), possessing spatial units, not possessing spatial units, materiality, immateriality, full of activeness, non-activeness, consciousness, non-consciousness, doer-ship, non-doer-ship, to be an enjoyer, not to be an enjoyer, *agurulaghutva* (constancy of individuality), etc.

Specific/particular attributes (*viśeṣa guṇas*) being a cause of space provision, being a cause of motion, being a cause of stationary state, being an abode of changing state, having colour, etc., insentience, sentience etc.

Modifications are time bound lengthwise particularities; they have been described earlier as fourfold type.

Substance even besides having differentia of *lakṣya* (that which is to be defined) and *lakṣana* (characteristic/ that which defines) with those *utpāda* (origination), etc., or with attributes and modifications, etc., but there is no real difference, because substance by its own nature “is such like”, similar to that of a (soiled) garment.

As upper garment, which has been subject to soiled state, but on being washed originates in a clean spotless state, then it is defined by this origination (*utpāda*), but with this *utpāda* it does not undergo a difference in its own nature, as it is by its own nature to be ‘as such’. So, any substance, which has attained its former state, passes into various types of modifications in presence of vicinity of proper external causes, that substance, on being favoured by its intrinsic nature having capacity of internal instrumentality of self-doer and self-instrument, is originated with a later state then it is defined by that *utpāda* (origination of newer modification) but it does not undergo a difference with this *utpāda* in its own nature, as it is by its own nature to be ‘as such’.

And as the same upper garment, originating with a spotless clean state (*utpāda*) and being annihilated with a soiled state, is defined by this annihilation (*vyaya*), but it does not undergo a difference with this *vyaya* (annihilation) in its own nature, as it is by its own nature to be ‘as such’. So, same substance originating with later

state and being annihilated with former state is defined with this annihilation but it does not undergo a difference with this annihilation (*vyaya*) in its own nature, as it is by its own nature to be 'as such'.

And as same upper garment, originating with spotless clean state and being annihilated with soiled-unclean state is together at one and the same time and remaining constant by its stable state of being a garment (cloth) is defined with this constancy (*dhrauvya*) of its being a garment (cloth) but it does not undergo a difference with that constancy in its own nature, as it is by its own nature to be 'as such'. So, the same substance, originating with later state and getting annihilated with its former state and remaining constant by its stable state of being a substance is defined with this constancy/permanence, but it does not undergo a difference/ with that permanence in its own nature; as it is by its own nature to be "as such".

And as the same upper garment is defined by (whiteness, etc.) width-wise/area-wise specific qualities-attributes (*vistāra viśeṣa svarūpa guṇas*) but it does not undergo a difference/with those attributes in its own nature, as it is by its own nature to be 'as such'. So, same substance also is defined by (*jñāna*, etc.) width-wise, area-wise specific qualities/ attributes (*vistāra viśeṣa svarūpa guṇas*) but it does not undergo a difference with those attributes, as it is its own nature to be "as such".

And as same upper garment is defined by lengthwise particularities - which exist in its modifications (*āyata viśeṣa svarūpa paryāya*) but it does not undergo a difference with those threads, as it is its own nature to be "as such". So the same substance also is defined by length-wise particularities existing in its modifications (*āyata*

*viśeṣa svarūpa paryāyas*) but it does not undergo a difference with those modifications (*paryāyas*) in its own nature, as it is own nature to be “as such”.

### **Gāthā-96**

अथ क्रमेणास्तित्वं द्विविधमभिदधाति; स्वरूपास्तित्वं  
सादृश्यास्तित्वं चेति । तत्रेदं स्वरूपास्तित्वाभिधानम्-

Now, in succession the existence (*astitva*) is described to be of two types (1) *svarūpa astitva* (existence of characteristic nature) (2) *sādrśya astitva* (existence of common nature). Of these two the *svarūpa sādrśya astitva* is described (in this *gāthā*-96)-

सम्भावो हि सहावो गुणेहिं सगपञ्जुएहिं चित्तेहि ।

दव्वस्स सव्वकालं उप्पादव्वयधुवत्तेहिं ॥ ९६ ॥

*sabbhāvo hi sahāvo guṇehiṃ sagapajjaehiṃ cittehiṃ /  
davvassa savvakālaṃ uppādavvayadhuvattehiṃ || 96 ||*

**Gāthā:** At all times existence (*astitva*) of a substance is possessed with attribute and various types of modifications of its own and with origination (*utpāda*) annihilation (*vyaya*) and permanence (*dhrauvya*). Virtual existence-is intrinsic nature of a substance.

**Ṭikā:** Existence, in fact, is (eternal) characteristic nature of a substance. Why should existence (*astitva*) not be the intrinsic nature of a substances as it has oneness with substance because of its being without beginning or end due to being independent of any other means, causeless, always modifying in a uniform occurrence, being different from impure disposition/alien nature, even besides their existing manifoldness in them in as much as one is the existence and the other the existent, yet they have no difference of *pradeśas* (infinitesimal units of space/spatial units)? (Certainly, existence is the character



of a substance). The way that existence (*astitva*) ends individually in each and every substance amongst different substances, but similar to this, it (existence) does not end individually in *dravya-guṇa-paryāya* (substance-attribute-modification), because these are established/ proved/ realized mutually, therefore, their existence is one only; i.e., *dravya-guṇa-paryāya* are realized by mutual approval, if any one (of these three) would not be there then the other two would also not be proved. This can be understood by the case (*dravya-guṇa-paryāya*) of gold.

As in gold, those (qualities and modifications) which are not seen apart from the gold in respect of substance or region or time or essence (traits) is found associated with the process of holding the characteristic nature of yellow, etc., attributes and ring, etc., modifications, as its doer (*kartā*), instrument (*karaṇa*), base/seat (*adhikaraṇa*), which are originated from existence of gold - such yellowness, etc., attributes and ring, etc., modifications being the existence of gold is the characteristic nature of gold itself. So those (attributes and modifications) of the substance which are not seen apart from substance in respect to substance, region, time or essence (traits), is found associated with the process of holding characteristic of attributes and modifications as its doer (*kartā*) - instrument (*karaṇa*) - base/seat (*adhikaraṇa*), which are originated from existence of substance - such attributes and modifications being existence of substance is characteristic nature of substance itself. (Thus, from the existence of substance-*dravya*, the existence of attributes and modifications is proved).

And, as in gold, that (gold) which is not seen apart from yellowness, etc., attributes and ring, etc., modifications in respect to substance, region, time,

essence (traits) is found with process of holding characteristic nature of gold as its doer (*kartā*) - instrument (*karaṇa*) - base (*adhikaraṇa*), which is originated by yellowness, etc., attributes and ring, etc., modifications. This being existence of gold which is realized by these as the fundamental means, is self-nature. So, of substance, that (substance) which is not seen apart from attributes and modifications in respect to substance, region, time or essence (traits), is found with the process of holding characteristic nature of substance as its doer - instrument - base/seat, which is originated by attributes and modifications. This being existence of substance which is realized by these as fundamental means, is self-nature. (Thus, from existence of attributes and modifications, existence of substance-*dravya* is proved)

Furthermore, as in gold, those (*utpāda-vyaya-dhrauvya*) which are not seen apart from gold in respect of substance or region or time or essence (traits), is found associated with the process of holding characteristic nature of originations of rings, etc., annihilations of bracelets, etc., and permanence/stability of yellowness, etc., attributes as its doer - instrument - base/seat, which are originated from the existence of gold - such originations of ring, etc., annihilations of bracelets, etc., and permanence/stability of yellowness, etc., attributes being existence of gold is the characteristic/nature of the gold itself. So, of substance, those (*utpāda-vyaya-dhrauvya*) which are not seen apart from substance in respect of substance-region-time or essence (traits), is found associated with the process of holding the characteristic nature of originations-annihilations-permanence/stability as its doer - instrument - base/seat, which are originated from the existence of substance -

such originations-annihilations-permanence/stability being the existence of substance is the characteristic nature of substance itself. [Thus, from the existence of substance the existence of *utpāda* (origination) - *vyaya* (annihilation) - *dhrauvya* (permanence/stability) is proved/originated].

And/or, as of gold, that (gold) which is not seen apart from ring, etc., originations, bracelets, etc., annihilations and yellowness, etc., permanence in respect of substance, space, time or essence (traits), is found with the process of holding the characteristics nature of gold as its doer (*kartā*) - instrument (*karaṇa*) - base/seat (*adhikaraṇa*), which is originated by ring, etc., origination, bracelets etc., annihilations, yellowness, etc., permanence/stability, this being the existence of gold, which is realized by these as the fundamental means, is the self-nature. So, of the substance, that (substance) which is not seen apart from the originations, annihilations and permanence/stability in respect of substance, space, time or essence (traits), is found with the process of holding the characteristic nature of the substance as its doer - instrument - base/seat, which is originated by these - origination - annihilation - permanence/stability this being the existence of substance, which is realized by these as the fundamental means, is the self-nature. (Thus, from the existence of *utpāda-vyaya-dhrauvya* only, the existence of substance is proved).

**Bhāvārtha:** There is no spatial difference (*pradeśa bheda*) between existence (*astitva*) and substance (*dravya*), and that *astitva* is without beginning and end (*anādi-ananta*) and it always modifies with a causeless uniform condition, therefore it is of different type even

from the impure/alien nature. It being so, existence (*astitva*) is the characteristic nature of substance (*dravya*).

Existence (*astitva*) of attributes-modifications (*guṇas-paryāyas*) and that of substance (*dravya*) is not different, it is one and the same because *guṇa-paryāyas* are originated from *dravya* and *dravya* is originated from *guṇa-paryāyas* only. Similarly, *astitva* of *utpāda-vyaya-dhrauvya* and that of *dravya* is also one and the same, as *utpāda-vyaya-dhrauvya* are originated only from *dravya* and *dravya* is proved only from *utpāda-vyaya-dhrauvya*.

In this way the *svarūpa-astitva* (existence of characteristic nature) is explained here.

### Gāthā- 97

इदं तु सावृश्यास्तित्वाभिधानमस्तीति कथयति-

Now, in the stanza (*gāthā* 97) the *sādrśya astitva* (existence of common nature) is explained here: -

इह विविहलक्खणाणं लक्खणमेगं सदित्ति सव्वगयं ।

उवदिसदा खलु धम्मं जिणवरवसहेण पण्णत्तं ॥ ९७ ॥

*iha vivihalakkhaṇāṇaṃ lakkhaṇamegaṃ saditti savvagayaṃ |  
uvadisadā khalu dhammaṃ jīṇavaravasahēṇa paṇṇattaṃ || 97 ||*

**Gāthā:** Jinavara Rṣabha (Tirthankara Jina) while preaching *dharma* had declared that *sat* (to be an existent) is the one, omni-present common characteristic existence (*sādrśya astitva*) of all substances with their individual different characteristic existence (*svarūpa astitva*).

**Ṭikā:** Here, in this world, all substances, although, exhibiting their multifariousness by process of remaining separate from one another and fixing the boundary of each substance, are defined/recognized by their own existence of specific characteristic nature (*svarūpa astitva*); even then, *sat* (existent) such omnipresent existence of common

nature (*sādr̥ṣya astitva*) prevalent in all substances should certainly be known as one, only by leaving their multifariousness as its belonging in all substances and ignoring the fixed boundary of each substance.

Thus, expression *sat* (it is) and cognizance of all sorts of substances expressed by *sat* (it is) represent existence of all substances. If this were not so, then any one substance should be termed existent (*sat*), some other as non-existent (*asat*), another substance as existent and not-existent (*sat* and *asat*) and some other substance as impossible to describe (*avācya*). But this is certainly contradictory (to call something *sat* or *asat* or *sat* and *asat*, *avācya*) whereas point of *sat* is such that expression and knowledge of its being representative of all sorts of substances can be proved/realized well by the example of a tree.

As in the case of many different kind of trees, multifariousness manifested on the basis of their own existence of characteristic nature (*svarūpa astitva*) which is a specific differentia of an individual tree is sublated by oneness established by the 'genus' tree, which is a general characteristic (*sāmānya lakṣaṇa*) and manifests as existence of common nature (*sādr̥ṣya astitva*). So, in case of many different kinds of substances, multifariousness manifested on basis of their own existence of characteristic-nature (*svarūpa astitva*) which is a specific differentia of individual substance, is sublated by oneness established by *satpanā*/being existent, i.e., it is an entity which is a general characteristic (*sāmānya lakṣaṇa*) and manifests as existence of common nature (*sādr̥ṣya astitva*).

And as in case of these trees although (their multifariousness) sublated by oneness established by genus "tree" as a general characteristic and manifests as

existence of common-nature, even then multifariousness manifested on basis of their own existence of characteristic nature (*svarūpa astitva*) which is a specific differentia of an individual tree still shines forth. So, in case of all substances, although (multifariousness) sublated by oneness established by genes *sat* (being-it is existent) which is a general characteristic and manifests as existence of common nature, even then multifariousness manifested on basis of their own existence of characteristic nature (*svarūpa astitva*) which is a specific differentia of individual substance, still shine forth.

[In this way the *sādr̥śya astitva* (existence of common nature) has been explained].

### Gāthā-98

अथ द्रव्यैर्द्रव्यान्तरस्यारम्भं द्रव्यादर्थान्तरत्वं च सत्तायाः  
प्रतिहन्ति-

Now, the misbelief/opinion that another substance is created by (self-existing) substances and that existence (*sattā/astitva*) is an object different from substance is refuted, (i.e., now it is decided that no other substance is created by (self-existing) substances and existence (*sattā/astitva*) is not an object different from substance): -

दव्वं सहावसिद्धं सदिति जिणा तच्चदो समक्खादा ।

सिद्धं तद्ध आगमदो णेच्छदि जो सो हि परसमओ ॥ ९८ ॥

*davvaṃ sahāvasiddhaṃ saditi jīṇā taccado samakkhādā |  
siddhaṃ tadha āgamado necchadi jo so hi parasamao ||98||*

**Gāthā:** Omniscient lord Jīnas have correctly said that substance (*dravya*) is self-proved/ realized by its *svabhāva* (intrinsic nature) and is *sat*-self-existent (by *svabhāva* itself). Moreover, it is proved/realized from *āgama* (scripture) also. One who does not accept/believe it as so

realized, is a *parasamaya* (non-self conscious soul/misbeliever - an adherent of the other non self).

**Ṭikā:** Substances are not really created by other substances, because all substances are self-proved/realized by their self-existent intrinsic nature. And their being self-proved/realized by their intrinsic nature is due to their being without a beginning and an end; because substance which has no beginning or end, does not depend on any other means. It being possessed of its own nature of attributes and modification which is the fundamental means, by holding such nature, exists self-proved/realized on its own.

That which is originated by substances is not a different substance, it is its momentarily happening modification. For instance, *dviaṇuka* (mass of two *paramānus*), etc., and human beings, etc. A substance, in fact, being eternally infinite and constant (permanent) in three-time phases, does not originate.

Now, let us ascertain that, just as a substance is proved/realized simply by its own intrinsic nature, so in the same way, *sat* (an existent) is proved/realized by its own intrinsic nature; because it (substance) having form of *sat* (being existent) is a self-existing entity by its own intrinsic nature, i.e., it is existent (*sat*) - such characteristic nature of substance is constituted by its own self existing form of intrinsic nature.

Existence (*sattā*) does not exist itself as an object different from substance, because of conglomeration of which, that substances be *sat* (existent). (This is being explained as under):-

Firstly, existence (*sattā/astitva guṇa*) itself is not an object different from substance (*dravya*) so that substance

by way of its mutual connectivity (*yutasiddhatā*) be called a *sat* (existent), thus *sat* (existent substance) and *sattā* (existent attribute) are not two different objects. Because no such mutual separation is seen in them, as in case of a stick and stick bearer. Secondly, by way of 'no mutual connectivity' (*ayutasiddhatā*) also substance cannot be called *sat* (existent) because *sat* and *sattā* are not two different objects. If, someone objects that-'this is in that' (i.e., existence/*sattā* is in substance) - such a notion arises, so it can be possible. Then we ask him-'on what ground arises such a notion that -'this is in that'? If it is said that it is based on differentiation- *bheda* (between *dravya* and *sattā*) then what is that differentiation? Is it of *prādeśika* (local space-wise) or *atādabhāvika* (being non-identical)? (But) it cannot be *prādeśika*/local because *yutasiddhatva* has already been rejected earlier. If it is said that it is *atādabhāvika* (non-identical), then it is correct, because it has already been declared in the scripture-'that which is a substance is not an attribute'. But (here too it must be kept in mind) - this *atādabhāvika bheda* (non-identical differentiation) is not a cause of the notion that - this (*atādabhāvika bheda*) is in this by singularity; 'because this notion emerges and/or submerges independently. It is as per below: -

When a substance is caused to be reached by a modification (i.e., when a modification reaches its substance-thus viewing it from modification stand-point), only then emerges differentiation of non-identity-'this substance (*dravya*) possesses an attribute (*guṇa*), this is its attribute', - e.g., this upper garment is white, whiteness is its attribute, etc. But when a substance is caused to be reached by a substance (i.e., when substance reaches its substance - thus viewing it from substance stand-point)



then, to that *jīva*, whose every differentiation/unfolding of an impression (*vāsanā*) of an attribute has sunk/vanished, (so) 'such a substance itself is'- on viewing in this way, submerges totally the differentiation of non-identity, e.g., - 'white upper garment itself is', etc. Thus, on getting such differentiation submerged, notion based on it is submerged. And on its getting submerged, notion of different object dependent of 'no mutual connectivity' (*ayutasiddhatva*) gets submerged. Consequently all (differentiations) exist as being one substance only. And when differentiation emerges, then as it emerges, notion dependent of it emerges; and on its emergence notion of different object dependent of *ayutasiddhatva* emerges; (but) even then emerging of a substance in the form of a modification, is not something different from that substance, e.g., just like a wave of water (is not different) from water mass. It being so (it is determined) substance is itself a *sat*-existent. He who does not believe, must be believed to be the believer of other non- self (*parasamaya*/non-self conscious soul).

### Gāthā-99

अथोत्पादव्ययध्नौव्यात्मकत्वेऽपि सद्द्रव्यं भवतीति विभावयति-

Now it is explained that substance, even besides it's consisting of origination annihilation and permanence is an existent (*sat*): -

सदवद्विदं सहावे दव्वं दव्वस्स जो हि परिणामो ।

अत्थेसु सो सहावो ठिदिसंभवणाससंबद्धो ॥ ९९ ॥

*sadavatṭhidaṃ sahāve davvaṃ davvassa jo hi parināmo /  
atthesu so sahāvo ṭhidiṣaṃbhavanāśasaṃbaddho || 99 ||*

**Gāthā:** Substance is existent, situated in its intrinsic nature because every *pariṇāma* (manifestation) of a

substance which is connected with permanence, origination and destruction. It is its (eternal) intrinsic nature so it is the characteristic nature (*svabhāva*) of all substances.

**Ṭikā:** Here (in this world) every substance owing to its being situated eternally in its intrinsic nature, is an existent. And extrinsic nature of a substance consists in its manifestation (*pariṇāma*) of oneness form of permanence, origination and destruction.

As, the volume (*vāstu*) of a substance, although being indivisibly one as a whole, possesses infinitesimal spatial units (*pradeśas*) which are its subtle portions, are found prevalent in its sequential extension. So, existence with modifications (*vṛtti*) of a substance though being one as a whole, possesses modifications (*pariṇāma*) which are its subtle portions found prevalent in its ordered process/flow. And as cause of the order of extension is mutual exclusion (*vyatireka*) of infinitesimal-spatial units (*pradeśas*); so, cause of succession in process is the mutual exclusion (*vyatireka*) of modifications (*pariṇāmas*).

And, as those infinitesimal spatial units (*pradeśas*) possess themselves the characteristic of origination-destruction-permanence owing to their arising and perishing in own place/position by way of their precedent and subsequent forms and not arising-not persisting due to their being mutually strung everywhere by one and the same dwelling/volume (*vāstu*). So, these modifications (*pariṇāmas*) possess the characteristic of origination-destruction-permanence owing to their arising and perishing in their own time by way of their precedent and subsequent forms and not arising not perishing due to their being mutually strung everywhere by one and the same successive process flow.

And as confinement/limit of volume (*vāstu*) is constituted in the form of destruction of precedent *pradeśa* (infinitesimal spatial unit) and the same one is constituted in form of origination of subsequent *pradeśa* and the same is constituted in both, together, by their being mutually strung together in one volume (*vāstu*) form. So, confinement/limit of volume (*vāstu*) is constituted in the form of destruction of precedent *pariṇāma*/modification and the same is constituted in the form of origination of modification (*pariṇāma*) and is constituted in both together, by their being mutually strung together in one modifying process form.

In this way, substance (existent-*sat*) by nature, is possessed of threefold characteristic nature as it never transgresses its intrinsic nature. Therefore, we should accept/endorse the threefold characteristic nature of *sat* (existent substance/*dravya*); just like it is in the example of a pearl necklace: -

As in the case of a hanging necklace which has a definite length, three-fold-ness is easily recognized whilst all pearls are visible each in its own place. Subsequent pearls manifest in their subsequent place and preceding pearls does not manifest in subsequent place. String through the whole necklace, which strings them together by way of a common stringing thread, is present in all their places. In the same way, in case of a substance (*dravya*) which possesses a definite eternal modifying activity (*vṛtti*), three-fold-ness is easily recognized. Whilst all modifications are visible/manifested each at its own point of time, subsequent modifications manifest in their subsequent point of time and the preceding modifications do not manifest in subsequent point of time. Continued flow of modifying process (*pravāha*) in whole substance

which strings them together by way of common stringing thread is present in all their points of time.

**Bhāvārtha:** Every substance always lives in its *svabhāva* (characteristic nature), so it is *sat* (existent) and that *svabhāva* consists in its manifestation of origination-destruction-permanence. As infinitesimal spatial unit of the orderly extension of a substance is a *pradeśa*, in the same way, infinitesimal portion of the orderly modifying process/flow of a substance is a *pariṇāma* (manifestation). Every *pariṇāma* originates in its own destined time and form and destroys as precedent form and every *pariṇāma* remains permanent as one form, devoid of origination-destruction owing to one modifying process form in all manifestations. So, there is no time difference in origination-destruction-permanence, these three exist in one and the same time. Thus, substance always exists in the tradition of manifestations of such form of origination-destruction-permanence, therefore substance by itself possesses nature of origination-destruction-permanence, similar to that of the necklace of pearls.

### Gāthā-100

अथोत्पादव्ययघ्नौव्याणां परस्पराविनाभावं दृढयति-

Now, mutual concomitance (*avinābhāva*) of origination destruction and permanence is confirmed: -

ण भवो भंगविहीणो भंगो वा णत्थि संभवविहीणो ।

उप्पादो वि य भंगो ण विणा धोव्वेण अत्थेण ॥ १०० ॥

*ṇa bhavo bhaṅgavihiṇo bhaṅgo vā ṇatthi saṁbhavavihiṇo |  
uppādo vi ya bhaṅgo ṇa viṇā dhovveṇa attheṇa || 100 ||*

**Gāthā:** There is no origination (*utpāda*) without destruction (*vyaya*) and there is no destruction without

origination; (as a matter of fact) neither origination nor destruction can be without permanence.

**Ṭikā:** In fact, there is no origination or creation without destruction/annihilation, no destruction without origination. There is neither origination nor destruction without permanence/stability, nor there is permanence without origination and destruction.

That which is origination the same is destruction, that which is destruction the same is origination and both origination and destruction are permanence and permanence is origination and destruction. For example - origination of jar/pot is destruction of clod of clay, because the being or presence (existence) of a condition appears having nature of absence of another being. And that which is destruction of clod of clay is origination of jar/pot, because not being or absence of a condition appears having nature of being (presence of) another being. And both origination of jar and destruction of clod of clay is permanence of clay, because *vyatireka* (change of state) does not transgress *anvaya* (sameness). And permanence of clay is origination of jar and destruction of clod of clay because *anvaya* (sameness) is exhibited through *vyatirekas* (change of states), i.e., *vyatirekas* do not overpass *anvaya*.

And if this is not believed/accepted to be so, then it would mean that origination is something different, destruction is something different and permanence is something different.

In that condition, when jar/pot is accepted to be having origination (*utpāda*) only (irrespective of destruction and permanence) then due to absence of cause of origination there would either be no origination,

whatever would be, would be only origination of *asat* (non-existent). And thus, if jar/pot would not come into being, then there would be origination of anything in this world, (this fault will arise) and in case of origination of non-existent, there would be origination of-flowers in the sky, etc., also (i.e., substances would get evolving from nothing), this fault will arise.

And in case, when clod of clay is accepted to be having destruction (*vyaya*) only (irrespective of origination and permanence) then due to absence of cause of destruction there would either be no destruction whatever or would be destruction of *sat* (self-existent) itself.

And here, if there would not be destruction of clod of clay, then there would be no destruction of anything in this world (this fault will arise); and in case, if destruction of an existent (*sat*) would be accepted then there would be destruction of *caitanya* (sentient) *jīvas*, etc., also (i.e., all substances will get completely destroyed-this fault will arise).

And in this case, when clay is accepted as having the permanence/continuance (*dhrauvya*) only (irrespective of origination and destruction) then due to absence of its being with *vyatirekas* (modifications), there would either be no permanence or momentary itself would become permanence/eternality.

And here, if there would not be permanence of clay then there would be no permanence/non-continuance of all existing substances (i.e., if any clay would not remain permanent then no substance of world remains permanent - this fault will arise). And if momentary would-be permanence, then momentary gesticulations of mind would also be permanence; (i.e., every notion of

mind also would become eternally permanent, this fault will arise).

Therefore, we must accept a substance as being characterised by an unobstructed threefold nature concomitant with origination subsequent posterior modifications (*vyatirekas*) destruction of precedent former modifications (*vyatirekas*) and permanence of sameness (*anvaya*).

### **Gāthā-101**

अथोत्पादादीनां द्रव्यादर्थान्तरत्वं संहरति-

Now, it is concluded that origination (*utpāda*), etc., are not other objects different from the substance (*dravya*): -

उत्पादद्विदिभंगा विजुंते पञ्चएसु पञ्चाया ।

दव्वमिह संति णियदं तम्हा दव्वं हवदि सव्वं ॥ १०१ ॥

*uppādtṭhidibhaṁgā vijjaṁte pañjaesu pañjāyā |  
davvemhi santi ṇiyadaṁ tamhā davvaṁ havadi savvaṁ || 101 ||*

**Gāthā:** Origination, permanence and destruction (*utpāda-dhrauvya-vyaya*) exist in modifications (*paryāyas*) and *paryāyas* indeed exist (indivisibly) in substance, therefore all that (threefold characteristic nature) is substance.

**Ṭikā:** In fact, origination, destruction and permanence are dependent upon modifications and these modifications again are dependent on substance; therefore, all these are one substance only and there is no other substance. Primarily the substance exists by modifications, i.e., modifications rest on substance; because an aggregated one (*samudāyī*) consists of aggregation (*samudāya*) form; e.g., just like a tree.

As an aggregated one tree being an aggregation of stem, root and boughs appears to be depending on its stem, root and boughs; similarly, an aggregated one substance being an aggregation of modifications (*paryāyas*) appears to be depending on its modifications. And modifications are dependent on origination, destruction and permanence because origination, destruction and permanence have the quality of being portions (of a substance but not substance itself), e.g., like a seed, sprout and tree.

As these three portions namely seed, sprout and tree, belonging to and being states of a fully grown tree as a whole when envisaged together appears to be depending on their individual qualities of destruction, origination and permanence. In the same manner three portions (modifications) namely annihilating, emerging and remaining the same belonging to and being states of a substance as a whole, when envisaged together appears to be depending on their individual qualities of destruction, origination and permanence.

But if (i) destruction (ii) origination and (iii) permanence (not accepting these to be indivisible portions of substance) are upheld (individually) to be substance itself, then everything would be confounded (*viplava*). This is clarified as under: -

- (1) In case of mere destruction, if destruction of substance itself is accepted then all substances being characterised by 'momentary destruction' would get destroyed in one and the same moment only. Which would result into *śūnyatā* (emptiness/nihilism) of all substances, or else existent (*sat*) would get destroyed.



- (2) And in case of mere origination, if origination of a substance itself is accepted, then all substances being characterised by 'recurring originations' every moment, would continue, each one originating an endless number of substances, or else there would be origination of a non-existent (*asat*).
- (3) And in case of mere permanence, if permanence of substance itself is accepted then due to absence of 'successively occurring existences' there would either be non-existence of substance or perpetual momentary state (*kṣṇikatva*). Hence, origination, destruction and permanence must be accepted as dependent on modification (*paryāyas*) and modifications as dependent on substance, so that all this is merely one substance only.

**Bhāvārtha:** Seed, sprout and full-grown tree - these are parts of a tree. Annihilation of seed, origination of sprout, and permanence of tree-state, these three exist simultaneously and together. Thus, destruction is dependent on seed, origination is dependent on sprout and permanence is dependent on tree-state; destruction, origination and permanence are not different objects from seed, sprout and tree-state. And the seed, sprout and tree-state also are not different objects from tree. So, that all this is merely a tree only. In the same manner, annihilating state, emerging state and permanent state - all (these three) are parts of a substance. Destruction of annihilating state, origination of emerging state and permanence of stable state all exist together, simultaneously. Thus, destruction is dependent on annihilating state, origination is dependent on emerging state and permanence is dependent on stable state. Destruction, origination and permanence are not some different objects from those

states/modifications and those modifications/states too are not some different objects from substance. Hence, all this is merely one substance only.

### **Gāthā-102**

अथोत्पादादीनां क्षणभेदमुदस्य द्रव्यत्वं द्योतयति-

Now, rejecting the differences in moments of time of origination (*utpāda*), etc., the concept of substance is explained: -

समवेदं खलु दव्वं संभवठिदिणाससण्णिदट्ठेहिं ।

एकम्मि चेव समये तम्हा दव्वं खु तत्तिदयं ॥ १०२ ॥

*samvedaṃ khalu davvaṃ sambhavaṭṭhiḍiṇāsasaṇṇidaṭṭhehiṃ /  
ekkami ceva samaye tamhā davvaṃ khu tattidayam || 102 ||*

**Gāthā:** The substance is actually concomitant with its modifications (*arthas*) namely origination (*utpāda*), permanence (*sthiti/dhrauvya*) and destruction (*vyaya*) are one and the same time (i.e., there is no time difference in moments of these modifications of a substance); therefore, this threefold set is actually the substance.

**Ṭikā:** (First doubt is raised): - Here (in this world), that which is moment of birth of a thing (*vastu*), it pervading merely by its birth, is neither the moment of remaining stable nor the moment of annihilation, (so it is different); and that which is the moment of stability, is neither the moment of birth (origination) nor the moment of annihilation, as it pervades between the interspace of both; and that which is the moment of annihilation is neither the moment of birth (origination) nor the moment of remaining stable; because the thing destroys only after its taking birth (origination) and remaining stable; thus on thinking logically the time difference of moments of

origination, etc., does arise/enter the mind from the core of the heart.

(The above doubt is answered/reconciled as under):- Time difference of moments of origination, etc., can enter into the mind only when it is admitted that substance originates by itself, remains stable by itself and perishes by itself. But this is not accepted/proved so; (because it is accepted/proved that): - origination, etc., belong merely to *paryāyas* (modifications); from where would time-difference of moments come? This is clarified as under: -

As, the moment when clay-pot (*rāmpātra*), in the presence of accomplishment actuated by the potter with stick, wheel and cord, comes into existence (is originated), the same moment is also of annihilation of clod of clay and same moment is of stability of clay-ness which exists on both sides of the processes. In the same way, moment when (anything whatever) modifies, in presence of accomplishment actuated by internal and external causes, then the moment of its successive posterior modification is same as the moment of annihilation of prior/former modification and is same as moment of stability/permanence of substantiality which exists on both sides of the process.

And as origination, destruction and permanence exists respectively, one in clay pot (*rāmpātra*), one in clod of clay and one in clay-ness and are seen combined at each moment in the clay which has contact with threefold inherent nature. In the same way, origination, destruction and permanence exist respectively (in any substance), one in posterior modification, one in prior modification and one in substantiality and are seen combined with each moment in substance which has contact with threefold

inherent nature. And as origination, destruction and permanence which exist respectively in clay pot (*rāmpātra*), clod of clay and clay-ness are only the clay and nothing else. In the same way, origination, destruction and permanence exist respectively (in any substance), one in posterior modification, one in prior/former modification and one in substantiality and are seen combined at each moment in substance which has contact with threefold inherent nature.

And as origination, destruction and permanence which exist respectively in clay-pot (*rāmpātra*), clod of clay and clay-ness are clay only and nothing else. In the same way origination, destruction and permanence which exists respectively in posterior modification, prior/former modification and substantiality are the substance only and is no other object.

### **Gāthā-103**

अथ द्रव्यस्योत्पादव्ययधौव्याण्यनेकद्रव्यपर्यायद्वारेण चिन्तयति-

Now, origination, destruction and permanence of substance are considered by means of modifications of several substances: -

पादुब्भवदि य अण्णो पज्जाओ पज्जाओ वयदि अण्णो ।

दव्वस्स तं पि दव्वं नेव पण्हं ण उप्पण्णं ॥ १०३ ॥

*pādubbhavadi ya aṇṇo pajjāo pajjao vayadi aṇṇo |  
davvassa taṃ pi davvaṃ neva paṇaṭṭhaṃ ṇa uppaṇṇaṃ || 103 ||*

**Gāthā:** One modification (*pariyāya*) of a substance (*dravya*) arises and another *pariyāya* annihilates; substance has not annihilated and has not arisen (it is eternal).

**Tīkā:** As here (in this world) one molecule of triple *paramānus* of homogeneous nature which is a

modification of several substances annihilates and another molecule of quadruple *paramānus* (homogeneous substantial modification) arises but those three or four matter-particles remain constant-not destroying and not arising. In the same way, all homogenous substantial modifications destroy and arise but the homogeneous substances remain constant-not destroying and not arising.

And as one human form of heterogeneous substantial modification (*manuṣya-paryāya*) destroys and another celestial god form of heterogeneous substantial modification (*deva paryāya*) arises, but both soul and matter remain constant - not destroying and not arising. Similarly, all heterogeneous substantial modifications destroy and arise whereas heterogeneous substances remain constant- not destroying and not arising.

Thus, substances in themselves are constant (eternal) but they undergo origination- destruction by their substance-modifications so they are origination, annihilation and permanence.

### **Gāthā-104**

अथ द्रव्यस्योत्पादव्ययधौव्याण्येकद्रव्यपर्यायद्वारेण चिन्तयति-

Now, origination, annihilation and permanence of a substance are considered through modifications of one substance: -

परिणमदि सयं दव्वं गुणदो य गुणंतरं सदविसिद्धं ।

तम्हा गुणपज्जाया भणिया पुण दव्वमेव ति ॥ १०४ ॥

*pariṇamadi sayam davvaṃ guṇado ya guṇaṃtaraṃ sadavisitṭhaṃ |  
tamhā guṇapajjāyā bhaṇiyā puṇa davvameva tti || 104 ||*

**Gāthā:** Substance, being indivisible and undifferentiated from existent (*sat*) modifies by itself from

one qualitative modification into another qualitative modification, therefore quality-modifications are said to be substances itself.

**Ṭikā:** Quality-modifications are modifications of one substance, because quality-modifications have one substance-ness. Their one substance-ness is explained by example of a mango fruit (*sahakāra* fruit).

Just as a mango fruit modifying by itself from green state into yellow state realizes its own existence by preceding and succeeding state of green and yellow colour, therefore it, having one undivided existence with the states of greenness and yellowness, is merely one substance and not a different object. Similarly, substance modifying by itself from quality of precedent state into quality of subsequent state realizes its own existence by those qualities present in precedent and subsequent successive states, therefore it, having one undivided existence with the qualities present in precedent and subsequent successive states, is merely one substance and not a different substance.

And, as mango fruit arising with state of yellow colour, destroying the state of green colour, remaining stable as a mango fruit, is origination, destruction and permanence; in the someway, substance arising with quality of subsequent state, destroying the quality of precedent state, remaining permanent with quality of being a substance, is origination, destruction and permanence. By virtue of this, they are modifications of one substance.

**Bhāvārtha:** In the earlier *gāthā*, origination, destruction, permanence of a substance was explained through modifications of several substances; and now in

this *gāthā*, origination, destruction, permanence of substance is explained through modification of quality (existence attribute).

### **Gāthā-105**

अथ सत्ताद्रव्ययोरनर्थान्तरत्वे युक्तिमुपन्यस्यति-

Now, existence (*sattā*) and substance (*dravya*) are not different objects - this is explained through logical explanation: -

ण हवदि जदि सद्व्वं असद्धुव्वं हवदि तं कधं दव्वं ।

हवदि पुणो अण्णं वा तम्हा दव्वं सयं सत्ता ॥ १०५ ॥

*ṇa havadi jadi saddavvaṃ asuddhuvvaṃ havadi taṃ kadhaṃ davvaṃ /  
havadi puṇo aṇṇaṃ vā tamhā davvaṃ sayam sattā || 105 ||*

**Gāthā:** If substance be not an existence (by itself) then definitely it would be non-existent. (But that which is non-existent) so, how is it a substance? Or (if it is not non-existent), is it something else [(different from *sat* (existence))]? (How can that be?) Therefore, substance is itself existence.

**Ṭikā:** If substance be not an existent by its own characteristic-nature, then it would either be non-existent or separate from existence (*sattā*).

- (1) If it were non-existent, then, due to impossibility of permanence, this itself would not remain stable, and substance would come to its end.
- (2) And if it were apart/separate from existence, then, sustaining itself apart from existence, it would end existence itself.

But if the substance be existing by its own characteristic nature, then

- (3) due to presence of permanence, remaining stable, substance will show (i.e., substance proves) to be self-existent; and
- (4) Sustaining itself without being apart/separate from existence, it will admit existence, whose purpose is only this much. Therefore, substance must be accepted in itself, to be a self-existing entity/an existence, because existence and the existent, being not separated, are not different (from one another).

### Gāthā-106

अथ पृथक्त्वान्यत्वलक्षणमुन्मुद्रयति-

Now, 'separateness' and 'otherness' are defined: -

पविभत्तपदेसत्तं पुधत्तमिदि सासणं हि वीरस्स ।

अण्णत्तमतब्भावो ण तब्भवं होदि कधमेगं ॥ १०६ ॥

*pavibhattapadesattaṃ pudhattamidi sāsaṇaṃ hi vīrassa |  
aṇṇattamatabbhāvo ṇa tabbhavaṃ hodi kadhamegaṃ || 106 ||*

**Gāthā:** *vibhaktva-pradeśatva* is occupying of different *pradeśas* (spatial units) which is separateness (*pr̥thakatva*) – such is the teaching of Lord *Vīra* (the 24<sup>th</sup> Tirthankara). 'Otherness' (*anyatva*) is not occupying of different *pradeśas*, but is being non-identical (*atadbhāva*). How could it be one with it? Which is not exactly of that form?

**Ṭikā:** Occupying of different *pradeśas* (spatial units) is characteristic of separateness (*pr̥thakatva*) (but) that is not possible between existence and substance, because quality/attribute (*guṇa*) and substance (*guṇī*) possessing that quality do not occupy different *pradeśas*- e.g., similar to whiteness of a white upper garment. As are *pradeśas* (spatial units) of white quality (*guṇa*), the same ones are *pradeśas* of the upper garment (*guṇī*) possessing that



quality of whiteness. So, there is no difference of *pradeśas* between them. Similarly, whatever are *pradeśas* of existence (*sattā*) as a quality (*guṇa*), the same ones are *pradeśas* of substance possessing that quality (*guṇī*) so there is no difference of *pradeśas* between them.

Even it being so, there is otherness (*anyatva*) between them (existence and substance), because characteristic of that (otherness) is applicable here. Being non identical (*atadbhāva*) is, in fact, characteristic of otherness (*anyatva*) and this is found in existence (*sattā guṇa*) and substance (*dravya/guṇī*) because there is no identity/sameness (*tadbhāva*) between quality/attribute (*guṇa*) and substance (*guṇī*) possessing that quality as is in the case of white upper garment.

In this way white colour which becomes an object of only one sense organ – eye - but does not become object of all sense organs, is not the garment which falls under the reach of all other sense-organs, and garment which falls under the reach of all sense-organs, is not the white colour which becomes an object of only one sense-organ-eye. But it does not become the object of all other sense-organs. So both (colour and garment) are not identically the same, similarly existence (quality/*guṇa*) which (1) exists as abiding by something (2) is devoid of other qualities (3) is composed of one quality (4) is a characteristic (*viśeṣaṇa*) (5) is a predicate (*vidhāyaka*) and (6) holds occurrence (*vṛtti*) a characteristic nature, is not a substance – and the substance which (1) does not exist as abiding by something, (2) possesses qualities, (3) is composed of several qualities, (4) is a thing characterised by particularities (*viśeṣya*), (5) is a subject of predicates (*vidhīyamāna*) and (6) a holder of occurrences (*vṛttimāna*) is not a quality-*guṇa* (existence): and substance which

does not exist as abiding by something, possesses qualities, is a thing characterised by particularities, is a subject of predicates and a holder of occurrences is not existence characteristic only (*sattā guṇa*), which exists as abiding by something is devoid of other qualities, is composed of one quality, is a characteristic, is a predicate and holds occurrences for characteristic nature. So that, existence and substance alike quality (*guṇa*) and possessor of qualities (*guṇī*) both - are not identically the same. It being so, although in a definite respect both (existence and substance) are not different objects (*arthas*) nevertheless one must not have doubt that they have absolute oneness, because 'being identically the same' (*tadbhāva*) is the characteristics of oneness. And that which is not known as 'being the same', how can it (absolutely) be one? (It cannot be one). But from *guṇa* (quality) and *guṇī* (possessor of qualities) point of view they are not one - this is the conclusion.

**Bhāvārtha:** Occupying of different *pradeśas* (spatial-units) is the differentia of 'separateness' (*pr̥thakatva*) and not being identically the same is differentia of 'otherness' (*anyatva*). In substance and quality, there is no 'separateness' even so there is 'otherness'.

**Q:** How can 'otherness' (*anyatva*) be in them which are not separate (do not occupy different *pradeśas*)?

**A:** "Otherness" can be in them just like whiteness of a white cloth; the *pradeśas* (spatial units) of cloth and its whiteness are not different and there is no separateness in them. Even it being so, whiteness is seen by only one sense organ- eye, it is not known by tongue, nose, etc., the remaining four senses, whereas, cloth is known by all the five senses. Therefore (in certain respect) cloth is not 'whiteness' and whiteness is not cloth. If it were not so

then, like cloth, its whiteness must also be known by all senses, but it does not happen so; therefore, even besides there being no-separateness in whiteness and cloth the 'otherness' does exist in them.

In the same way, even besides there being no-separateness in the substance (*dravya*) and its existence etc., qualities, 'otherness' does exist; because, even besides *pradeśas* (spatial-units) of a substance and its qualities being the same-not different, there being distinction of name, number - characteristics nature, etc., in substance and its qualities, in certain respect, substance is not of the form of a quality and quality is not of the form of a substance.

### **Gāthā-107**

अथातद्भभावमुदाहृत्य प्रथयति-

Now, 'non- identity' (*atadbhāva*) is clarified through example: -

सद्वत्त्वं सच्च गुणो सच्चेव य पज्जओ ति वित्थारो ।

जो खलु तस्स अभावो सो तदभावो अतब्भावो ॥ १०७ ॥

*saddavvaṃ sacca guṇo sacceva ya pajjao tti vitthāro /  
jo khalu tassa abhāvo so tadabhāvo atabbhāvo || 107 ||*

**Gāthā:** Extension of *sattā guṇa* (existence quality) is of threefold type-substance (*dravya*) is an existent (*sat*), attribute (*guṇa*) is an existent (*sat*) and modification (*paryāya*) is an existent (*sat*). Among these, mutual absence of one into another i.e., 'its absence' or 'absence of being of that form' (*tadbhāva*) is non-identity (*atadbhāva*).

**Ṭīkā:** As a necklace of pearls is extended in three forms - namely in the form of necklace, string and pearl; so, one substance is extended in three forms - namely in the form of substance, quality and modification.

And as whiteness-quality of one pearl necklace is extended in three forms-namely in the form of white necklace, white string and white pearl; in the same way, the existence quality (*sattāguṇa*) of one substance is extended in three forms-namely in the form of existent substance (*sat dravya*), existent quality (*sat guṇa*) and existent modification (*sat paryāya*).

And as in one 'pearl necklace', white quality is not the necklace or string or pearl and as the necklace, string and pearl are not white quality, thus they have mutual absence of one into another, i.e., 'not being that' or 'absence of being that form' (*tad abhāva lakṣaṇa*) is non-identity (*atadbhāva*) which is the cause of otherness (*anyatva*). Similarly, in one substance, quality of existence is not the substance or another quality (of the substance) or a modification; and substance, other quality of substance and modification are not the existence-quality. Thus, they have mutual absence of one in the other, i.e., characteristics of not being that or absence of being of that form (*tad-abhāva lakṣaṇa*) is non-identity (*atadbhāva*) which is the cause of otherness.

**Bhāvārtha:** In the extended narration of one *ātmā* (soul), it is narrated in three forms- namely in the form of *ātmadravya* (soul-substance), *jñāna*, etc., *guṇa* (knowledge, etc., attribute) and *siddhatva*, etc., *paryāya* (disembodied, omniscient state). In the same way, we must understand about all other substances.

And, as existence-quality (*astitva guṇa*) of *ātmā* is extended/narrated in three forms-namely in the form of *sat ātma dravya* (existent soul substance), *sat jñāna*, etc., *guṇa* (existent knowledge, etc., attribute) and *sat siddhatva*, etc., *paryāya* (existent disembodied omniscient

etc., modification). In the same way, we must understand about all other substances.

And, as existence quality (*astitva guṇa*) of one soul (*ātmā*) is, and without *astitva guṇa* (existence quality) is not *ātmadravya* or *jñāna*, etc., *guṇa* or *siddhatva*, etc., *paryāya*; and that which (excepting *astitva guṇa*) *ātmadravya* or *jñāna*, etc., *guṇa* or *siddhatva*, etc., *paryāya* is, it is not *astitva guṇa* (existence quality) - thus there is mutual non-identity (*atadbhāva*) in them and owing to this there is 'otherness' in them. Similarly, we must understand about all other substances.

(Here statement is made about one *astitva guṇa* (existence attribute) of one soul substance, so we must understand properly *atadbhāva*-the cause of 'otherness' about all other attributes of soul-substance and similarly about all other substances with respect to their own substance, attributes and modifications).

### **Gāthā-108**

अथ सर्वथाऽभावलक्षणत्वमतद्र्भावस्य निषेधयति-

Now, it is negated that absolute absence (non-existence) is the characteristic of 'non-identity' (*atadbhāva*): -

जं दव्वं तं ण गुणो जो वि गुणो सो ण तच्चमत्थादो ।

एसो हि अतब्भावो णेव अभावो त्ति णिदिट्ठो ॥ १०८ ॥

*jaṃ davvaṃ taṃ ṇa guṇo jo vi guṇo so ṇa taccamatthādo /  
eso hi atabbhāvo ṇeva abhāvo tti ṇiddiṭṭho || 108 ||*

**Gāthā:** From view point of substance, that which is a substance (*dravya*), is not an attribute (*guṇa*) and that which is an attribute (*guṇa*) is not a substance (*dravya*) indeed; (because) this is non-identity (*atadbhāva*), absolute absence (non-existence) is not non-identity (*atadbhāva*) - this is as revealed by omniscient *Jina*.

**Ṭikā:** In a substance, that which is substance (*dravya*) is not an attribute (*guṇa*) and that which is attribute (*guṇa*) is not a substance (*dravya*) - thus *dravya*'s "not being/not taking" form of a *guṇa* or *guṇa*'s "not being/not taking" form of *dravya*, is non-identity (*atadbhāva*), because by this principle alone the "otherness" (*anyatva*) is established/ justified. But absence (non-existence) of *dravya* is *guṇa* and absence (non-existence) of *guṇa* is *dravya* - such sort of characteristic of absence (non-existence) is not the not-being form of non-identity (*atadbhāva*). If this were true, then it would result either into 'the plurality' of one substance, or into nothingness /nihility (*śūnyatva*) of both substance and attribute or into their absolute negation-form (*apoharūpatā*). This is explained below:

(Following three faults will arise in believing that absence of *dravya* is *guṇa* and absence of *guṇa* is *dravya*):

- (1) As absence (non-existence) of sentient substance (*cetana dravya*) is insentient substance (*acetana dravya*) and absence (non-existence) of *acetana dravya* is *cetana dravya* - thus there is plurality in them; in the same way, absence of *dravya* would be *guṇa* and absence of *guṇa* would be *dravya*, - so that there would be plurality in substance, even if it being one.
- (2) Or, as in the case of absence (non-existence) of gold there is non-existence of quality of being gold in general (*svarṇatva*) and in absence (non-existence) of the 'quality of being gold', there is non-existence of gold and thus there would be absolute nihility/nothingness of both (gold and quality of being gold); in the same way, in case of non-existence of substance (*dravya*) there would be non-existence

of quality (*guṇa*) and in non-existence of quality (*guṇa*) there would be non-existence of substance, which will result in absolute nihility/nothingness of both substance and quality.

- (3) Or, as merely non-existence of cloth would be pot and merely non-existence of pot would be cloth - so that both would have form of absolute negation (*apoharūpatā*). In the same way, merely the non-existence of substance would be quality and merely the non-existence of quality would be substance - so that both would have an absolute negation form (*apoharūpatā*).

Therefore, he who wishes to have oneness, non-nihility (*aśūnyatva*) and non-negation-ness (*anapohatva*) of substance and quality must accept *atadbhāva* (non-identity or not being so) as described above.

### Gāthā-109

अथ सत्ताद्रव्ययोर्गुणगुणिभावंसाधयति-

Now, it is being established that existence (*sattā*) and substance (*dravya*) are (respectively) related to be quality (*guṇa*) and that which possesses the quality (*guṇi*): -

जो खलु दव्वसहावो परिणामो सो गुणो सदविसिद्धो ।  
सदवट्ठिदं सहावे दव्वं ति जिणोवदेसोयं ॥१०९॥

*jo khalu davvasahāvo pariṇāmo so guṇo sadavisitṭho /  
sadavaṭṭhidam sahāve davvam tti jiṇovadesoyam ||109||*

**Gāthā:** *pariṇāma* (manifestation), which (being of form of *utpāda-vyaya-dhrauvya*) is intrinsic nature of substance, is the quality indivisible from existent (*sat*); substance staying in its intrinsic nature is existent (*sat*) - such is the teaching of *Jina* (omniscient Lord) and this is the same (which is described earlier in *Gāthā* no 99).

**Tikā:** The substance has already been proved earlier (in *gāthā* 99) to be the existent (*sat*) owing to its always staying in its intrinsic nature; and intrinsic nature of substance has been called manifestation (*pariṇāma*). Now, this is being established here that *pariṇāma* (manifestation) which is intrinsic nature of the substance, is the *guṇa* (quality) indivisible from existent (*sat*-substance).

Same existence (*astitva*) which is an occurrence of the characteristic nature of a substance and is termed as *sat* (existent) from prominence of substance (*dravya*), is *pariṇāma* (manifestation) which being an indivisible quality from that *sat* (existent), is intrinsic-nature of substance, because occurrence of substance, owing to its touching the threefold aspect of time continues modifying every moment through that intrinsic nature.

Firstly, *pariṇāma* (manifestation) is intrinsic nature of substance and quality (*guṇa*) itself indivisible from that existent (*sat*) is a predicator (*vidhāyaka*) of a substance and because of its being an occurrence of characteristic nature of substance it consists in (*utpāda-vyaya-dhrauvya*) form of existence (*astitva*).

Thus, it is established that existence (*astitva*) and substance (*dravya*) are respectively the quality (*guṇa*) and that which possesses quality (*guṇi*).

### **Gāthā-110**

अथ गुणगुणिनोर्नानात्वमुपहन्ति-

Now, the (notion of) manifoldness/diversity of *guṇa* (quality) and *guṇi* (that which has the quality) is refuted: -

णत्थि गुणो त्ति व कोई पञ्जाओ तीह वा विणा दव्वं ।

दव्वत्तं पुण भावो तम्हा दव्वं सयं सत्ता ॥ ११० ॥



*ṇatthi guṇo tti va koī pajjāo ttīha vā viṇā davvaṃ /  
davvattaṃ puṇa bhāvo tamhā davvaṃ sayam sattā || 110 ||*

**Gāthā:** In this world, without *dravya* (substance) there is no *guṇa* (quality) whatsoever, or no *pariyāya* (modification); being a substance (*dravyatva*) means it has *bhāva* existence-quality (*astitva guṇa*); therefore, substance itself is existence (self- existing)

**Tīkā:** As a matter of fact, there cannot be any quality or any modification existing separately from its substance. For example-yellowness of gold cannot exist separately from gold, or its ring shape, etc. Then in that substance, it being a substance (*dravyatva*) which has occurrence of its characteristic nature and is termed as its existence (*bhāva*) whereas it is also quality (*guṇa*) of it being that; does this occur separately from that substance? It really does not. So, let substance be existence by itself.

### **Gāthā-111**

अथ द्रव्यस्य सदुत्पादासदुत्पादयोरविरोधं साधयति-

Now, with respect to a substance, it is established that there is no contradiction between its origination from an existent (*sat-utpāda*) and its origination from a non-existent (*asat-utpāda*): -

एवंविहं सहावे दव्वं दव्वत्थपज्जयत्थेहिं ।

सदसब्भावणिबद्धं पादुब्भावं सदा लभदि ॥ १११ ॥

*evaṃvihaṃ sahāve davvaṃ davvatthapajjayatthehiṃ /  
sadasabbhāvaṇibaddhaṃ pādubbhāvaṃ sadā labhadi||111||*

**Gāthā:** (As mentioned in earlier *gāthās*) such a substance, in its intrinsic nature, always attains origination (*utpāda*) related with an existent (*sadbhāva sambaddha utpāda*) and related with a non-existent (*asadbhāvasambaddha utpāda*) when considered by

substance standpoint and modification stand point (respectively).

**Ṭikā:** Thus, this substance, as defined earlier, which has an absolutely undefiled mark in all respect and which is, in its existential intrinsic-nature without beginning and end, attains manifestation/origination (*utpāda*); this manifestation (*utpāda*) of substance, when considered by substance standpoint is related with non-existent nature.

When it is called *dravya* (substance) not *pariyāyas* (modifications), then substance, by means of *anvaya śakti*-energy of continuance of sameness-general nature, evolving the substance devoid of origination and destruction and proceeding simultaneously and then reaching those particular distinctive exclusions (*vyatirekas*) of manifestation-evolving *pariyāyas* (modifications) which have the nature of origination-destruction and proceed in succession has a manifestation related to an existent nature of substance (*sadbhāvasambaddha utpāda*); as e.g., in the case of gold.

When it is called gold (substance) and not bracelet, etc., modifications (*pariyāyas*) then gold, by means of *anvaya śaktis* (energies of sameness-general nature), which exists as long as gold exists, proceeding simultaneously, evolving the gold and then reaching those particular distinctive exclusions (*vyatirekas*) of manifestations which exist as long as modifications-bracelet, etc., exist, proceeding in succession and developing modifications - such as a bracelet, etc., has manifestation related to an existent-nature of gold (*sadbhāvasambaddha utpāda*).

But when modifications (*pariyāyas*) are said to be not a substance, then the modifications by means of those particular distinctive exclusions (*vyatirekas*) of

manifestations which have the nature of origination-destruction, proceeding in succession and developing modifications - reaching energies of sameness-general nature of substance which are devoid of origination-destruction, proceeding simultaneously and developing the substance, has manifestation related to non-existent nature of substance (*asadbhāvasambaddha utpāda*) as in case of gold.

When it is called a bracelet, etc. modifications and not gold, then modifications, by means of those particular distinctive exclusions of manifestations which exist as long as modifications (bracelet, etc.) exist, proceeding in succession and developing bracelet, etc., modifications - reaching energies of its sameness-general-nature which exist as long as the gold exists, proceeding simultaneously and developing gold, has a manifestation related to non-existent nature of gold (*asadbhāvasambaddha utpāda*).

Now, while considering by modifications standpoint also, when the origination of *pariyāyas* (modifications) from a non-existent takes place which develop modifications and which by way of a simultaneous process of attaining-reaching energies of sameness (*anvaya*) general nature, make them into a substance; e.g., as in case of bracelet of gold:-

When origination of bracelet, etc., modification takes place, then those respective distinctive exclusions of manifestations which develop the modifications and which by way of a simultaneous process of attaining-reaching energies of sameness-general-nature, make those bracelets, etc., modifications into a gold substance.

Likewise, while considering by substance standpoint also, when origination from an existent takes place, then those energies of sameness-general nature which develop

the substance and which by way of successive process of attaining-reaching a particular distinctive exclusion of manifestation, makes substance into modifications.

Just as energies of sameness-general nature which develop gold (substance) and which by way of successive process of attaining/reaching a particular distinctive exclusion of manifestation make gold into bracelet, etc., modification.

Therefore, from standpoint of a substance origination (*utpāda*) takes place from existent (*sat-utpāda*) and from standpoint of modification origination takes place from non-existent (*asat-utpāda*). This thesis about *sat-utpāda* and *asat-utpāda* is absolutely faultless and irrefutable.

**Bhāvārtha:** That which has been existing earlier, its origination is called *sat-utpāda* (origination from an existent) and that which has not been existing preceding it, its origination is called *asat-utpāda* (origination from a non-existent). When the substance (*dravya*) is considered chiefly and modifications (*paryāyas*) are treated as secondary then that which was existent, the same one is originated-because substance exists in all three times phases (past, present and future); therefore, from substance standpoint, substance has *sat-utpāda*, and when *prayayas* are considered chiefly and substance (*dravya*) is treated as secondary then that which was not existent is originated (because present modification/*paryāya* was not existing in past); therefore, from modification stand point, substance has *asat-utpāda*.

Here, one should keep in mind that substance and its modification are not two different objects, so at the time-‘when modifications are meant to be said’ then whatever modifications are existing in *asat-utpāda*, they are

(nothing but) substance itself and when 'substance is meant to be said' then substance which is existing in *sat-utpāda*, it is modification itself.

### **Gāthā-112**

अथ सदुत्पादमनन्यत्वेन निश्चिनोति-

Now, *sat utpāda* (origination from an existent) is determined by not being another (*ananyatva*): -

जीवो भवं भविस्सदि णरोऽमरो वा परो भवीया पुणो ।

किं दव्वत्तं पजहदि ण जहं अण्णो कहं होदि ।। ११२ ।।

*jīvo bhavaṃ bhaviṣṣadi ṇaromaro vā paro bhaviya puṇo /  
kim dāvattam pajjahadi ṇa jhaṃ aṇṇo kahaṃ hodi ||112||*

**Gāthā:** Soul (*jīva*), in its course of transmigration, will be born as man, celestial being or any other state (of sub-human, hellish being or liberated *Siddha*), by becoming each time another, and does it leave its substantiality? When it does not leave its substantiality, how can it become another? (This means that soul does not become another object, it remains the same soul substance).

**Ṭikā:** Firstly, substance is solely an existent which never leaves its *anvayaśakti* (energy of sameness-general nature) forming its substantiality. And whatever manifestation of a particular distinctive exclusion (*vyatireka vyakti*) takes place, which is a modification of substance, in that also energy of remaining same (*anvayaśakti*) forming its substantiality is not lost, so substance is not another (different one); i.e., in that manifestation (*utpāda*) also, substance is the same, not another, because of its energy of sameness (*anvayaśakti*) it is an imperishable constant. Therefore, due to its 'not

having otherness', origination from an existent (*sat utpāda*) of substance is proved conclusively.

This is explained as under: -

*jīva* (soul) being substance and substance occurring necessarily in the modifications, will definitely be in any one state/*paryāya*, out of five states of existence - hellish being (*nārakī*), animal (*tīryanca*), human being (*manuṣya*), celestial being (*deva*) or liberated soul (*siddha*). But does that *jīva*, while occupying that particular *paryāya* form, lose its *anvayaśakti* (energy of being same) which forms its substantiality? It does not lose it. If it does not lose, then, how can it become another? It must be the same, as it possesses existence (*sattā*) exhibiting three sided aspects (of *utpāda-vyaya-dhrauvyātamaka*), so how can that *jīva* not be the same?

**Bhāvārtha:** *jīva* (soul) transmigrating even in man, celestial being, etc., different states of existence, does not become another, it remains the same *jīva*, because this *jīva* of celestial being is the same *jīva* who was a man in the previous birth and in some other birth he was a *tīryanca* (animal) - such sort of knowledge can arise. Thus, likewise a *jīva*'s each substance remains the same in all its modifications (states of existence). It does not become another substance, it remains the same. In this way, due to its 'not having otherness' the origination from an existent (*sat utpāda*) of a substance is proved certainly.

**Gāthā-113**

अथासदुत्पादमन्यत्वेन निश्चिनोति-

Now, *asat utpāda* (origination from a non-existent) is determined by being another (*anyatva*):

मणुवो ण होदि देवो देवो वा माणुसो व सिद्धो वा ।

एवं अहोज्ञमाणो अणण्णभावं कधं लहदि ।। ११३ ।।

*maṇuvo ṇa hodi devo devo vā māṇuso va siddho vā |  
evaṃ ahojjamāṇo aṇaṇṇabhāvaṃ kadhaṃ lahaḍi ||113||*

**Gāthā:** A man is not god (celestial being), nor celestial being is a man or a liberated soul; if it be not so, how can their non-otherness be established?

**Tikā:** Modifications (*paryāyas*), as they are existent (*sat*) only during the time of their own particular distinct exclusion (*vyatireka*) of manifestation which has modification character, are therefore non-existent (*asat*), at all other times. Origination (*utpāda*) of modifications which takes place at its own time according to succession, threaded with its energy of sameness (*anvaya śakti*) which has a substance character. Therein, modifications do not exist before their own particular time, is distinct and in exclusion of manifestations which have their own respective modifications, are certainly 'other'. Therefore, through the otherness of modifications, *asat-utpāda* (origination from a non-existent) of substance, which is inseparable from its modification because of its being doer (*kartā*), instrument (*karaṇa*) and the base dwelling of modifications, is ascertained. This is explained by an example. As a man is not god or liberated soul, and god is not a man or liberated soul, thus it being not the same, how can it be 'not other' (*ananya*) so that it cannot be simply 'the other' and so that a soul substance too from which man, etc., modifications are evolved. Like a piece of gold whose bracelet ear-ring, etc., states are coming into existence - should not be 'other' at each stage. [As the bracelet, ear-ring, etc., states of gold are totally different ones, they are not one and the same, therefore doer (*kartā*) gold of those states also is (said to be) the 'other'; likewise man, celestial being, etc., states of existence are different ones, therefore doer (*kartā*) soul substance of

those modifications also is (said to be) the 'other' from different modifications point of view.

**Bhāvārtha:** Even besides *jīvas*'s being eternally existent having no beginning no end, there is non-existence of celestial being state or liberated (*Siddha*) state of form of attainment of pure self-soul in human state of existence; i.e., a man is not a celestial being or *Siddha*, therefore these states of existence are different from one another. Due to this reason, doer (*kartā*), instrument (*karāṇa*) and base dwelling of those modifications - this *jīva*, also holds 'otherness' from point of view of different modifications. Likewise, this *Jīva*, each substance from its different modifications point of view has 'otherness'. In this way, 'otherness' being applicable to a substance, substance (is said to be) having *asat-utpāda* (origination from a non-existent).

### Gāthā-114

अथैकद्रव्यस्यान्यत्वानन्यत्वविप्रतिषेधमुद्बुनोति-

Now contradiction in being other and not being other of one substance is repudiated/is removed: -

द्वद्विष्टिण सत्त्वं दत्त्वं तं पञ्चयष्टिण पुणो ।

हवदि य अण्णमण्णं तक्काले तम्मयत्तादो ॥ ११४ ॥

*davatthiṇa savvaṃ davvaṃ taṃ pajjayatthiṇa puṇo /  
havadi ya aṇṇamaṇaṇṇaṃ takkāle tammayattādo || 114 ||*

**Gāthā:** From the substance point of view, every (substance) remains (the same) substance. Again, from modification point of view, it (the substance) goes on becoming different (*anya*) as at each instant it pervades in its modification.

**Tikā:** Since, every substance, in fact, has generality (*sāmānya*) and particularity (*viśeṣa*) as its characteristic



nature so those who think about the nature of a substance, have two eyes which successively know generality (*sāmānya*) and particularity (*viśeṣa*), namely (1) *dravyārthika* eye (viewing the substance aspect) and (2) *pariyāyārthika* eye (viewing modification aspect).

When self is seen with the eye of substance aspect (*dravyārthika*) whilst eye of modification aspect (*pariyāyārthika*) is kept totally closed, then to those who see only generality (constancy) of soul existing in hellish, animal, human, celestial being and in liberated states - modifications form of particularities and do not see particularities, appear such that “all that is soul substance only”. And when self is seen with the eye of modification aspect, while eye of substance-aspect is kept totally closed, then to those who look only at particularities of soul existing in hellish, animal, human, celestial being and in liberated soul - modification form of particularities and do not look at generality, appear that – “that (*jīva*) is something else and again something else”. Because, substance (*dravya*), at time of those particularities, becomes identical with particularity of each time (i.e., not different than that particularity of each time); as in case of fire, which has characteristic nature of burning and modifying into shape of dry cow-dung, grass, leaves or wood.

But when self is seen by both the eyes of *dravyārthika* and *pariyāyārthika*, they are opened simultaneously and seen by these *dravyārthika* and *pariyāyārthika* eyes, then soul generality is pervasive in all modifications (states of existence) of hellish, animal, human, celestial and liberated soul and soul-particularities existing in these modifications – hellish, animal, human,

celestial being and liberated soul and abiding in the soul - generality are seen simultaneously.

Here viewing self-substance with one eye is a partial viewing and viewing the same self - substance by both eyes is complete viewing. Therefore, in complete viewing, *anyatva* (otherness) and an *ananyatva* (not otherness) of self-substance is revealed, not to be contradictory.

**Bhāvārtha:** Each substance is possessed of general (*sāmānya*) as well as particular (*viśeṣa*) nature. That is why each substance remains the same (not other) and changes (modifies) also. Even though such duality of nature of substance exists, there is no contradiction in its 'otherness' and 'non-otherness'. As in case of *jīva* of Mārīchi and omniscient Mahāvīra. There is no contradiction in his being 'not other' (*ananyatva*) from view point of soul generality and being other (*anyatva*) from the viewpoint of soul particularities.

On observing substance with one eye of *dravyārthika naya* (substance standpoint) it is cognized as having soul generality/sameness only. Therefore, substance appears to be same/not other (*ananya*) and on observing substance by the second eye of *pariyāyārthika naya* (modification standpoints), particularities of modification-form of substance are cognized, therefore substance appears to be other (*anya*) something else and again something else. And on observing substance by view of both *nayas* (stand-points), both 'generality' and 'particularity' of substance are cognized together simultaneously. Therefore, substance appears to be both the same one not other (*ananya*) as well as not to be the same but other (*anya*).

### Gāthā-115

अथ सर्वविप्रतिषेधनिषेधिकां सप्तभङ्गीमवतारयति-

Now, *ācārya* introduces the seven-fold style of narration (*sapta-bhangī*) which repudiates/removes all contradictory assertions: -

अस्थि ति य णत्थि ति य हवदि अवत्तव्वमिदि पुणो दव्वं ।  
पज्जाएण दु केण वि तदुभयमादिट्ठमण्णं वा ॥ ११५ ॥

*atthi tti ya ṇatthi tti ya havadi avattavvamidi puṇo davvaṃ/  
pajjāṇa du keṇa vi tadubhayamādiṭṭhamaññaṃ vā || 115 ||*

**Gāthā:** A substance, with respect to some particular aspect/modification or other, is stated that it exists (*asti*), does not exist (*nāsti*), is indescribable (*avaktavya*), is both (*asti-nāsti*) or is something else.

**Ṭīkā:** A substance, with reference to itself (its own characteristic nature) is: -

1. *syāt asti* means quodammodo it is (exists) by itself.
2. *syāt nāsti* means quodammodo, it is not (does not exist) by other self
3. *syāt avaktavya* means quodammodo it is indescribable by simultaneity of itself and other self.
4. *syāt asti-nāsti* means quodammodo it is and it is not successively by itself and other self.
5. *syāt asti avaktavya* means quodammodo it is by itself and indescribable by simultaneity of itself and other self.
6. *syāt nāsti avaktavya* means quodammodo it is not by other self and indescribable by simultaneity of itself and other self.
7. *syāt asti-nāsti avaktavya* means quodammodo it is by itself, it is not by other self and it is indescribable by simultaneity of itself and other self.

If the substance is described in this seven-fold way of narration, i.e., that which (1) is *sat* (existent) by itself (2) is *asat* (non-existent) by self of other (3) is *avaktavya*

indescribable simultaneously by itself and by other self (4) is successively *sat* and *asat* by itself and by self of other (5) is *sat* and *avaktavya* by itself and indescribable by simultaneity of itself and other self (6) is *asat* and *avaktavya* by other self and indescribable by simultaneity of itself and other self and (7) is *sat*, *asat* and *avaktavya* by itself, by other self and indescribable by simultaneity of itself and other self.

Thus, a substance possesses infinite traits; so, by considering each trait of a substance through affirmation of 'what is meant to be said' and negation of 'what is not meant to be said' this seven-fold formula of restriction (*saptabhangī*) is developed. By invariably (applying) this (*saptabhangī*) through the infallible incantation of the word *syāt* (quodammodo), complete delusion of contrariety - poison existing in the word *evakāra* (absolutely so) is dispelled.

### Gāthā-116

अथ निर्धार्यमाणत्वेनोदाहरणीकृतस्य जीवस्य मनुष्यादिपर्यायाणां  
क्रिया-फलत्वेनान्यत्वं द्योतयति-

Now, the soul which is to be determined is made as an example that the states of existence/modifications of *jīvas* such as human being, etc., are the fruit of his actions, therefore, their otherness (*anyatva*) is explained here: -

एसो त्ति णत्थि कोई ण णत्थि किरिया सहावणिव्वत्ता ।  
किरिया हि णत्थि अफला धम्मो जदि णिप्फलो परमो ॥ ११६ ॥

*eso tti ṇatthi koī ṇa ṇatthi kiriyā sahāvaṇivvattā /  
kiriyā hi ṇatthi aphaḷā dhammo jaddi ṇipphalo paramo ||116 ||*

**Gāthā:** There is no such modification (among man, celestial being, etc.) which can be called 'this one' (is permanent), as there is no activity (of mundane being)

which is not resulted from their nature. Even if the supreme state of *dharma* is without fruit (but) the activity (of mundane beings) is not fruitless (i.e., only passionless state does not produce fruit of man, etc., modifications, but activity full of attachment-aversion definitely produces fruits of man, etc., states of existence).

**Tikā:** Here (in this world), in case of a mundane being who is subjected to transformations every moment due to existing vicinity of accessory-condition (*upādhi*) of a beginningless karmic-matter, every activity is really originated from soul's inherent nature; therefore there is no one such modification among his man, etc., modifications, which can be called 'the real one' (permanent) as if it were carved in stone; because those *paryāyas*/modifications due to fruit of action occurring in destruction of former modifications, are respectively destroyed by later arising modifications. And fruit of action should be believed to have occurred due to there not being destruction of delusion connected with soul; because action of thinking sentient (soul) is full of evolution of his thinking sentient characterised with former and subsequent later state. And this evolution (of thinking sentience) bears fruit for the soul imbedded with delusion, causing effect such as human life, etc; similar to the evolution of a *paramānu* which when gets connected with another *paramānu* causes an effect such as a molecule of two *paramānus*.

But the same action, on getting destruction of delusion connected with soul does not cause any effect such as state of man, etc. So, it is without fruit and is called the highest *dharma* owing to its nature being congruous with the highest self-substance. Just like evolution of a *paramānu* which has ended its connection with another

*paramānu*, causes no effect such as a molecule of two *paramānus*.

**Bhāvārtha:** State of consciousness is activity of soul. Activity of soul devoid of delusion does not produce fruit of human being, etc., forms of modifications, but soul's activity imbued with delusion assuredly produces fruit of human being, etc., modifications. Since deluded dispositions of soul (mundane beings) are not evolved of only one type, therefore as a result of that, human beings, etc., modifications are also not found to be chiselled in stone, or permanent, or of one type.

### Gāthā-117

अथ मनुष्यादिपर्यायाणां जीवस्य क्रियाफलत्वं व्यनक्ति-

Now, it is explained that for the soul, human beings, etc., modifications are the fruits of his deluded actions: -

कम्मं णामसमक्खं सभावमध अप्पणो सहावेण ।

अभिभूय णरं तिरियं णेरइयं वा सुरं कुणदि ।। ११७ ।।

*kammaṃ ṇāmasamakkhaṃ sabhāvamadha appaṇo sahāveṇa |  
abhivhūya ṇaraṃ tiriyaṃ ṇeraiyaṃ va suraṃ kuṇadi || 117 ||*

**Gāthā:** *nāma karma* named karmic matter, by its own nature overrides the nature of soul (mundane beings) makes one a human-being, a *tiryanca* (animal), a denizen of hell, or a *deva* (celestial being).

**Ṭikā:** Action is, really, karma because it is attained/reached by soul; and due to its *nimitta* (instrumentality), *kārmaṇa* matter also, which, at the same time, gets modified into karmic form, is called karma. Further, man, etc., modifications are effects of rise of that karmic matter, and they are certainly fruits of action/deed of soul as they (fruits) originate from soul's actions which is the principal cause; because in absence of soul's action

*kārmaṇa* matter does not turn into karma (karmic form) and due to absence of karma, man, etc., modifications, which are its effects, do not originate.

Now, (question arises) how are those men, etc., modifications deeds (fruits) of karma?

A: (Because) they (man, etc., modifications) are created by own nature of karmas with domination of own nature of soul, similar to the lamp-light. As lamp-light is deed/effect which is created by own nature of fire/light-substance with domination of own nature of oil; in the same way man, etc., modifications are the karma's effect which are caused by own nature of karma with domination of own nature of soul.

**Bhāvārtha:** Man, etc., modifications (as said in *gāthā*-116) are fruits of activities/dispositions full of attachment-aversion, because due to that activity, bondage of karmic-matter around the soul, and those karmas creates man, etc., modifications with domination of own nature of soul.

### **Gāthā-118**

अथ कुतो मनुष्यादिपर्यायेषु जीवस्य स्वभावाभिभवो भवतीति निर्धारयति-

Now, it is determined that due to what reason the domination of soul's own nature in the man, etc., modifications, takes place: -

णरणारयतिरियसुरा जीवा खलु णामकम्मणिव्वत्ता ।

ण हि ते लद्धसहावा परिणममाणा सकम्माणि ॥११८॥

*ṇaraṇārayatiriyasurā jīvā khalu ṇāmakammaṇivvattā |*  
*ṇa hi te laddhasahāvā pariṇamamāṇā sakammāni ||118||*

**Gāthā:** Human-being, hellish being, animal, etc., *tiryanca* and celestial being (embodied) form of *jīvas* (souls) are, in fact, creations of *nāma-karma* (physique making karma). They actually modify by their own karmas; that is why they have not attained/manifested as their own (true) nature.

**Ṭikā:** Firstly, these men, etc., modifications are created by *nāma-karma* (physique making karma bonded with that soul), but simply because of this reason also domination of *jīvas'* own nature does not arise; e.g.- just as nature of ruby in bracelet with rubies set in gold, is not subdued. So, why does this *jīva* (soul) not attain/experience of his own nature. Its reason is that, he evolves/modifies into his own karmas (good-bad dispositions); just like a flood of water. As a flood of water, when it evolves/modifies with its *pradeśas* (spatial units) and goes into the trees which are in the forest like neem, *pichumanda*, *chandana* (sandalwood tree), etc., then it does not maintain/manifest as its own nature of fluidity (*dravatva*) and sweet tastefulness; in the same way soul also when it evolves/modifies with its *pradeśas* (spatial units) and *bhāvas* (dispositions) into psycho-karmic form; then it does not retain its nature of immateriality and supreme purity totally free from attachment/passions.

**Bhāvārtha:** In man, etc., modifications karmic matter neither destroys nor covers intrinsic nature of *jīvas*; but there, this *jīva* himself modifies according to rise of karmas by his own fault; so, his own nature is not attained by him. Like a flood of water, from its *pradeśas* point of view, modifies into tree-form, and does not obtain and experience its fluidity form of nature, and from its taste point of view, modifying into tree-form, it does not obtain its nature of sweet taste. In the same way, soul also,



from its *pradeśas* point of view, modifying according to his own rise of karmas, does not obtain his nature of immateriality, and from his *bhāvas* (impure dispositions) point of view, modifying into his psycho-karmic form, does not obtain his intrinsic nature of supreme purity devoid of attachment/passion. From above (logical discussion) it is inferred that non-attainment of intrinsic-nature to (mundane) *jīvas* in their man, etc., modifications, is due to their own fault, and not due to karmic matter, etc., or any other reason. Karmas dominate nature of *jīvas*- is said so from conventional view point but it is not so from the realistic stand point.

### Gāthā-119

अथ जीवस्य द्रव्यत्वेनावस्थितत्वेऽपि पर्यायैरनवस्थितत्वं  
द्योतयति-

Now, it is evident that even besides soul's being permanent in its substantiality, it is non-permanent with respect to its modifications: -

जायदि णेव ण णस्सदि खणभंगसमुब्भवे जणे कोई ।

जो हि भवो सो विलओ संभवविलय ति ते णाणा ॥ ११९ ॥

*jāyadi ñeva ña ñassadi khaṇabhaṅgasamubbhave jaṇe koī /  
jo hi bhavo so vilao saṁbhavavilaya tti te ṇāṇā ||119||*

**Gāthā:** In this universe of living beings, in which origination (*utpāda*) and destruction (*vināśa*) of modifications is taking place every moment, no one is born or dies, because origination (of new modification) is destruction (of its former modification), yet both origination and destruction are different also.

**Ṭikā:** Firstly here (in this universe) no one takes birth and no one dies, and (even it being so) world of souls – men, gods, animals (*tiryānca*) and hellish beings, owing

to having modifying nature every moment, are connected with origination (birth) and destruction (death) every moment. And this is not contradictory because origination and destruction are one as well as many (different). When origination and destruction are one then the first thesis (no one is born and no one dies) is proved and when they are many then the second, anti-thesis (taking birth and dying every moment) is proved.

It is thus: -

As in mentioning that 'pot is the pitcher'- but, oneness of characteristic natures of pot and pitcher is impossible. Clay which is the base for both of them appears itself, hence in mentioning 'origination is destruction' but oneness of characteristic nature of origination and destruction is impossible, permanence which is base of both them appears itself. Therefore, when celestial being - modification arises and man - modification disappears then with the acceptance that 'the origination is with destruction', the soul substance which is the base for both states (new one appearing and former one disappearing) possesses permanence - then this is proven. So, *jīva* always lives with regard to its substantiality as if chiselled in stone.

And further - as in mentioning that - 'pot is different and pitcher is different', (but) 'otherness' of clay which is the base of both of them is impossible as the characteristic nature of pot and pitcher appear themselves; so in the same way, in mentioning - 'origination is different and destruction is different' (but) otherness of permanence, which is the common base for both of them, is impossible, as characteristic nature of origination and destruction appear themselves. Therefore, when celestial being-modification arises and man-modification disappears, then

with the acceptance that 'origination is different and destruction is different', - god and man - two modifications representing origination and destruction respectively are conceived. So, the soul every moment with regard to its modifications is non-permanent.

### **Gāthā-120**

अथ जीवस्यानवस्थितत्वहेतुमुद्योतयति-

Now, the cause of non-permanence of soul is explained: -

तम्हा दु णत्थि कोई सहावसमवट्ठिदो ति संसारे ।

संसारो पुण किरिया संसरमाणस्स दव्वस्स ॥१२०॥

*tamhā du ṇatthi koī sahāvasamavaṭṭhido ti saṃsāre  
saṃsāro puṇa kiriyā saṃsaramāṇassa davvassa ||120||*

**Gāthā:** Therefore, in this transmigratory world, no one is stable/permanent by nature (i.e., in this world no physical body remains the same forever); and transmigration is the action of transmigrating (soul) substance.

**Ṭikā:** In fact, *jīvas* (soul-substance), although permanent/stable from substantiality point of view, is non-permanent from modification point of view. With this fact, it appears that no one is stable/permanent in this world of transmigration (i.e., no one's nature is to remain uniform/stable in this world). And here the cause of this non-permanence is transmigration itself, because it is so by its characteristic nature, owing to its having man, etc., modifications for self. And action named evolution, which is of evolving substance (soul) consists in leaving\_the former state and accepting the next state. This is the characteristic nature of this transmigrating world.

**Gāthā-121**

अथ परिणामात्मके संसारे कुतः पुद्गलश्लेषो येन तस्य मनुष्यादि-  
पर्यायात्मकत्वमित्यत्र समाधानमुपवर्णयति-

Now, the question is - in this transmigratory world due to what reason bondage of karmic-matter with soul (mundane being) takes place, due to which he modifies into man, etc., modifications? Resolution of this question is given here: -

आदा कम्ममलिमसो परिणामं लहदि कम्मसंजुत्तं ।

तत्तो सिलिसदि कम्मं तम्हा कम्मं तु परिणामो ॥ १२१ ॥

*ādā kammamalimaso pariṇāmaṃ lahadi kammasaṃjuttaṃ /  
tatto silisadi kammaṃ tamhā kammaṃ tu pariṇāmo || 121 ||*

**Gāthā:** Soul (of mundane beings) stained with karmic-matter undergoes dispositions linked with karmic-matter (i.e., soul attains/modifies into impure dispositions connected with *dravya-karmas*); due to that, fresh karmic-matter adheres (with soul-*pradeśas*) therefore, dispositions are called karma.

**Ṭikā:** This *saṃsāra*, named disposition of soul being such as described (in pervious *gāthā*) is the cause of adhering of karmic-matter (*dravya-karmas*). But what is the cause again of such type of dispositions? (In reply to this question *ācārya* says that) - '(rise of) *dravya karma* (karmic-matter) is its cause; because it manifests in the soul due to it being conjoined with *dravya-karma*.

**Q:** If it is so; would then the fallacy of mutual dependence (*īteratarāśraya*) not arise?

**A:** No. (Fallacy of mutual dependence will not arise); because soul which is bonded with karmic-matter existing without beginning, adopts previously bonded karmic-matter as the cause (of present dispositions). Thus, freshly

bonded *dravya karma* (karmic-matter) is the effect and (rise of) old *dravya-karma* is the cause -- 'this kind of disposition of soul' is conventionally called *dravya karma* and the soul, as a doer (*kartā*) of his own disposition and is conventionally the doer of *dravya karma* (karmic-matter).

### Gāthā-122

अथ परमार्थादात्मनो द्रव्यकर्माकर्तृत्वमुद्योतयति-

Now, it is explained that the soul, in realistic sense, is not the doer (*kartā*) of *dravya karma* (karmic matter): -

परिणामो सयमादा सा पुन किरिय ति होदि जीवमया ।

किरिया कम्म ति मदा तम्हा कम्मस्स ण दु कत्ता ॥१२२॥

*pariṇāmo sayamādā sā puṇa kiriya tti hodi jīvamayā /  
kiriya kammā tti madā tamhā kammassa ṇa du kattā ||122||*

**Gāthā:** Disposition of the soul is soul itself and disposition is action (*kriyā*) consisting of soul and this action is considered as karma (deed) of soul; hence soul is not doer (*kartā*) of *dravya karmas* (karmic matter).

**Tīkā:** Firstly, disposition/modification (*pariṇāma*) of soul is really soul itself because that which modifies (*pariṇāmī*) is 'not-other' (*ananya*) from its modification (*pariṇāma*) owing to its being the doer (*kartā*) of characteristic form of its own modification; and its modification (*pariṇāma*) is action (*kriyā*) consisting of soul (*jīvamayī*) *kriyā* because action of modifying nature of all substances is accepted to be the self.

Further, action (*kriyā*) is deed (*karma*) of the soul, as it is attained by soul independently. Therefore, soul, in real sense, is doer (*kartā*) of his own *bhāva karma* (subjective karma) of the form of his dispositions (*pariṇāmas*), but soul is not doer (*kartā*) of *dravya karma*.

**Q:** Then who is doer (*kartā*) of *dravya karma*?

**A:** Firstly, modification of matter (*pudgala*) is really matter itself; because that which modifies (*pariṇāmī*) is not other (*ananya*) from its modification (*pariṇāma*) owing to its being doer (*kartā*) of characteristic form of its own modification. And that which is modification of action (*kriyā*) consisting of matter (*pudgalmayī kriyā*) because action of modifying nature of all substances is accepted to be within its own self. And further action (*kriyā*) is deed (karma) of matter as it is attained by matter independently. Therefore, matter in realistic sense is doer (*kartā*) of its own *dravya* karma (karmic-matter) but matter is not doer (*kartā*) of soul's *bhāva karma* (subjective-karma)

From the above discussion, we should understand that soul modifies in soul form, but does never modifies in matter from.

### **Gāthā-123**

अथ किं तत्स्वरूपं येनात्मा परिणमतीति तदावेदयति-

Now, answer is given to the question - what is the characteristic nature of soul with which it modifies?

परिणमदि चेदणाए आदा पुण चेदणा तिधाभिमदा ।

सा पुण णाणे कम्मे फलम्मि वा कम्मणो भणिदा ॥ १२३ ॥

*pariṇamadi cedaṇāe ādā puṇa cedaṇā tidhābhimadā |*  
*sā puṇa ṇāṇe kamme phalammi vā kammaṇo bhaṇi dā ||123||*

**Gāthā:** Soul modifies in sentience form and sentience is considered to be three-fold. It is described as related to knowing form, karma (deed) form and fruit of deed (*karma-phala*) form.

**Tikā:** Sentience (*cetanā*) is soul's pervasiveness of its own quality, so sentience is the characteristic nature of soul; and soul modifies in that (sentient) form. Whatever be the disposition of soul, it never violates sentience - this

is the intent. And this *cetanā* is of three kinds. 1) *jñāna cetanā* (knowing activity) 2) *karma cetanā* (doing activity) and 3.) *karmaphala cetanā* (enjoying the fruit of activity). There, knowing activity (unhinged with passion) is called *jñāna cetanā*, activity of doing the deed is called *karma-cetanā* and activity of enjoying the good-bad fruit of deed is called *karmaphala-cetanā*.

### **Gāthā-124**

अथ ज्ञानकर्मकर्मफलस्वरूपमुपवर्णयति-

Now, characteristic form of knowledge, deed and fruit of deed type of consciousnesses (*cetanā*) is described:-

पाणं अट्ठवियप्पो कम्मं जीवेण जं समारद्धं ।

तमणेगविधं भणिदं फलं ति सोक्खं व दुक्खं वा ॥ १२४ ॥

*ṇāṇaṃ atthaviyappo kammaṃ jīveṇa jaṃ samāradhāṃ |  
tamaṇegavidhaṃ bhaṇidaṃ phalaṃ ti sokkhaṃ va dukkhaṃ vā ||124||*

**Gāthā:** (1) Knowing objects (with clear distinction of self and non-self) is knowledge - consciousness (*jñāna-cetanā*), (2) whatever (act) is undertaken by soul is deed-consciousness (*karma-cetanā*) which is of many kinds (3) experiencing happiness-unhappiness is said to be the fruit of deed consciousness (*karmaphala-cetanā*).

**Tikā:** Knowledge is 'artha vikalpa'- knowing objects with clear distinction. What does *artha* (object) mean here? Everything that exists with distinction between self (soul) and other (non-self objects) is called *artha*. Presentation (knowing) of appearances of object is called *vikalpa* (clear distinction). And that knowledge in which appearances of self and other (non-self objects) are known simultaneously, as in the expanse of a mirror, is called *artha vikalpa*-clear distinction of an object.

That (disposition) which is done by soul is deed (karma) occurring every moment that particular disposition which is actually done by soul as being its own disposition and the same being attained by soul itself is called a deed (*karma*). And that deed (*karma*), though of one type, is of many kinds due to presence or absence of the vicinity of associated condition of karmic-matter (*dravya karma*).

Pleasure or pain which is created by (soul's) deed is fruit of the deed (*karmaphala*). There, deed which is caused due to absence of vicinity of associated condition of karmic matter (*dravya karma*), its fruit is normal/natural (self-evolved) bliss characterised by non-perturbation; and deed which is caused due to presence of the vicinity of associated condition of karmic-matter, its fruit is abnormal/unnatural suffering because there is absence of characteristic of bliss.

Thus, characteristic form of knowledge deed and fruit of deed is ascertained.

**Bhāvārtha:** Knowledge in which both self as self and other non-self as other are reflected simultaneously and distinctly together, it is called *jñāna cetanā*. Evolution/disposition done by soul is soul's deed (*karma*). It is mainly of two kinds - (1) Natural pure passionless soul-activity form of deed devoid of associated condition. (2) Unnatural auspicious-inauspicious thought activity form of deed with associated conditions. This deed is called *karma-cetanā*.

Happiness-unhappiness arising by this deed of soul is fruit of deed (*karmaphala*). This is called *karmaphala cetanā*. When one does not conjoin with associated condition of *dravya-karma* then natural unconditional



pure disposition form of deed is evolved. Its fruit is normal nature (self-evolved) bliss characterised by non-perturbation; and when one gets conjoined with associated condition of *dravya* karma then unnatural conditional auspicious-inauspicious thought activity form of deed (karma) is evolved. Its fruit is abnormal unnatural suffering caused by perverse deed, because instead of non-perturbation, perturbation occurs in it. Thus, characteristic form of knowledge, deed and fruit of deed has been explained here.

### Gāthā-125

अथ ज्ञानकर्मकर्मफलान्यात्मत्वेन निश्चिनोति-

Now, it is ascertained that knowledge, deed and fruit of deed are soul itself: -

अप्पा परिणामप्पा परिणामो णाणकम्मफलभावी ।

तम्हा णाणं कम्मं फलं च आदा मुणेदव्वो ॥१२५॥

*appā pariṇamappā pariṇamo ṇāṇankammaphalabhāvī /  
tamhā ṇāṇaṃ kammaṃ phalaṃ ca ādā muṇedavvo ||125||*

**Gāthā:** Soul by itself is *pariṇāmātmaka* (of evolution/dynamic nature). Its evolution/ disposition is of the forms of knowledge, deed and fruit of the deed; therefore, knowledge, deed and fruit of deed must be understood to be the soul.

**Ṭikā:** Basically, soul is of evolution nature by itself, because 'evolution/disposition itself is soul' (or soul is itself evolution); - this is said (in *gāthā*-122) by *Kundkunda Ācārya* himself. And *pariṇāma* (evolution/disposition), owing to its being of sentient-form has the nature of knowledge, deed and fruit of deed form, as sentience consists of these. Therefore, knowledge, deed and fruit of deed are soul itself.

Thus, actually, in describing pure soul substance, no connection with other non-self substances is possible and modifications are immersed in substance and soul exists as pure substance.

### Gāthā-126

अथैवमात्मनो ज्ञेयतामापन्नस्य शुद्धत्वनिश्चयात् ज्ञानतत्त्वसिद्धौ  
शुद्धात्म-तत्त्वोपलम्भो भवतीति तमभिनन्दन् द्रव्यसामान्यवर्णनामुप-  
संहरति-

Now, on having established knowledge reality (*jñāna tattva*) from certainty of purity of soul having reached the state of being knowable, the realization of pure soul entity takes place; welcoming this (realization of pure soul entity) *ācārya* concludes the exposition of substance in general: -

कर्त्ता करणं कम्मं फलं च अप्य ति णिच्छिदो समणो ।

परिणमदि णेव अण्णं जदि अप्पाणं लहदि सुद्धं ॥ १२६ ॥

*kattā karaṇaṃ kammaṃ phalaṃ ca appa tti ṇicchido samaṇo /  
pariṇamadi ṇeva aṇṇaṃ jadi appāṇaṃ lahadi suddhaṃ || 126 ||*

**Gāthā:** If the monk (*śramaṇa*) is confident in his determination that soul itself is doer (*kartā*), instrument/means (*karaṇa*), deed (*karma*) and fruit of deed (*karmaphala*) and does not modify into other (non-self) form; then he attains/realizes the pure soul.

**Ṭīkā:** He who has determined that “self (soul) itself is *kartā* (doer), *karaṇa* instrument (means), *karma*/deed/act and *karmaphala* (fruit of deed)” and does not modify into other (non-self) substance, attains pure soul whose connection with other substances have exhausted and whose modifications are dissolved in the self-substance and no one else attains the pure soul. This is explained clearly as under: -

In the state of ignorance, when my evolutions were tinged (defiled) by passions which were caused due to proximity of associated conditions in the form of bondage of karmic-matter, attached since eternal time - like a quartz gem whose modifications are coloured by hue which is caused due to the proximity of *javākusuma* (china rose). The self being a mundane being (transmigrating soul) with blemished foul state super induced by other (non-self), even then (in ignorant state also) no one was of self (true companion); at that time the self alone was *kartā* (doer) independent by his super induced conscious nature; even then the self alone was *karaṇa* (instrument/means), the nearest substantial cause (*sādhakatama-utkr̥ṣṭa sādhana*) by super induced conscious nature; even then the self alone was *karma* (deed) attained by self owing to the nature of modifying into super induced conscious form; even then the self alone was *karmaphala* (fruit of deed) which is misery, the reverse quality of happiness, which was created by modifying nature of super induced conscious form (effect).

And now in the present state of awakening, when my evolutions are completely pure and natural and are manifested due to annihilation of proximity of associated conditions of the form of bondage of karmic-matter attached since eternal time. Like a quartz gem whose completely pure and natural evolved state which is manifested due to the annihilation of the proximity of china-rose, - and now when 'I' am surely a true aspirant of liberation (*mumukṣu*) whose blemished/foul state super induced by 'the other' has exhausted. Even now no one is mine (even in the state of awake). Now, also 'I' alone am *kartā* (doer) independent by my completely pure conscious nature; now also 'I' alone am *karaṇa*

(instrument) the nearest substantial cause (*sādhakatama sādhana*) by my completely pure conscious nature; now also, 'I' alone am karma (deed) attained by the self owing to the nature of modifying into completely pure conscious nature, and now also, 'I' alone am *karmaphala* (fruit of deed)-happiness characterized as serenity - absence of perturbation which is created by modifying nature into completely pure conscious form.

Thus, soul is alone in the path of bondage (with karmic matter) as well as in the path of liberation; a person who contemplates this form – then like an independent *paramānu* – with realization of its oneness, he no longer evolves into 'other' substance. And like that *paramānu* (indivisible matter particle) – realizing his oneness, he does not remain connected with other (non-self) things, therefore, he due to non-connection with other substance becomes completely pure. Thus, pondering over that, the *kartā*, *karaṇa*, karma and *karmaphala* are all himself. He does not get divided (or mingled) with modifications and owing to not getting divided with modifications he becomes completely pure.

### Śloka (verse)-7

द्रव्यान्तरव्यतिकरादपसारितात्मा  
सामान्यमञ्जितसमस्तविशेषजातः ।  
इत्येष शुद्धनय उद्धतमोहलक्ष्मी-  
लुण्टाक उत्कटविवेकविविक्ततत्त्वः ॥ ७ ॥

*dravyāntaravyatīkarādapasāritātmā  
sāmānyamajjitasamastaviśeṣajātaḥ /  
ityeṣa śuddhanaya uddhatamohalakṣmī-  
luṇṭāka utkaṭavivekaviviktatatvaḥ ॥ 7 ॥*

**Meaning:** (Now, by mentioning such intent, the glory of *śuddha naya* is explained). *śuddha naya* (pure stand point of view) which has dissociated self-soul from other

substance by being separate and which has dissolved all sorts of particularities in the (constant) general (self), thus this (*śuddha naya*) removes the grandeur of *moha* (delusion) and it has separated the pure nature of *tattva* - the reality of soul by way of high wisdom.

### Śloka (verse)-8

इत्युच्छेदात्परपरिणतेः कर्तृकर्मादिभेद-  
भ्रान्तिध्वंसादपि च सुचिराब्रह्मशुद्धात्मतत्त्वः ।  
सञ्चिन्मात्रे महसि विशदे मूर्च्छितश्चेतनोऽयं  
स्थास्यत्युद्यत्सहजमहिमा सर्वदा मुक्त एव ॥ ८ ॥

*ityucchedātparapariṇate: kartṛkarmādibheda-  
bhrāntidhvaṁśādapi ca sucirālabdhaśuddhātmatattva: |  
sañicanmātre mahasi viśade mūrcchitaśchetano'syaṁ  
sthāsyatyudyatsahajamahimā sarvadā mukta eva || 8 ||*

**Meaning:** Thus, he who by way of evolution has extirpated the connection with other (non-self) substance and also by annihilation of delusion/confusion about the distinction between *kartā* (doer), *karma* (deed), etc., has attained/realized at last, the pure soul substance - such a soul gets engrossed in the pure splendour of consciousness alone and will remain always liberated with his natural glory of grandeur.

### Śloka (verse)-9

द्रव्यसामान्यविज्ञाननिम्नं कृत्वेति मानसम् ।  
तद्विशेषपरिज्ञानप्राग्भारः क्रियतेऽधुना ॥ ९ ॥

*dravayasāmānyavijñānanimnam kṛtveti mānasam |  
tadviśeṣaparijñānaprāgbhāra: kriyate'sdhunā || 9 ||*

**Meaning:** Having made up his mind with knowledge of substance in general, the author (*ācārya*) now starts describing knowledge of the substance in detail.

Thus, exposition of substance in general, under exposition of knowable reality (*Jñeya Tattva Prajñāpana*)

in the *Ṭikā-Tattvapradīpikā* - (commentary) of *Pravacansāra* text (authored by *Ācārya Kundkunda Deva*) is concluded.

### **Gāthā-127**

अथ द्रव्यविशेषप्रज्ञापनम्। तत्र द्रव्यस्य जीवाजीवत्वविशेषं निश्चिनोति-

Now, there being an exposition of particular qualities of substance (i.e., specifications and different kinds of substances is explained here); in that (exposition), first particular qualities of *jīva* (soul) and *ajīva* (non-soul) substance are ascertained (i.e., *jīva* and *ajīva* are the two categories of substances): -

द्वयं जीवमजीवं जीवो पुणो चेदणोवओगमओ।

पोग्गलदव्वप्पमुहं अचेदणं हवदि य अजीवं॥१२७॥

*davvaṃ jīvamajīvaṃ jīvo puṇo cedaṇovaogamao |*

*poggaladavvappamuhaṃ achedaṇaṃ havadi ya ajjīvaṃ||127||*

**Gāthā:** Substances are of two kinds - *jīva* (soul) and *ajīva* (non-soul). Those which have sentience (*cetanā*) and manifestation of sentience/consciousness (*upayoga*) are *jīva* (souls); *pudgala* (matter) and other inanimate substances are *ajīva* (non-souls).

**Ṭikā:** Here, in this universe, substance (*dravya*) without forsaking the *sāmānya* (generality) nature of substance which is the cause of its oneness, while separating from one another by virtue of presence of distinguishing qualities existing in them, obtains the distinction of *jīvatva* (sentieny) and *ajīvatva* (non-sentieny).

From these two categories of substances *jīva* - soul substance is the only one kind having consciousness and *ajīva*/non-souls-*pudgala dravya* (matter-substance), *dharma dravya* (medium of motion), *adharma dravya*

(medium of rest) *kāla dravya* (time substance/cause of modification) and *ākāśa dravya* (space substance/cause of accommodation) are five kinds of non-soul/inanimate substances as these do not have consciousness. *Jīva*'s specific characteristic nature is full of sentience and full of thought/known activity; and *ajīva*'s specific characteristic nature is insentience (devoid of knowing activity).

Soul (substance) is that in which self appears as manifested in the form of consciousness pervading in its own traits, illuminating by its own self, imperishable, revered knowledge being realized by sentient nature characterized as an evolution of consciousness and having the form of functioning of soul substance.

And non-soul (substance) is that which appears insentient due to complete absence of aforesaid characteristic nature of sentience along with its knowing activity (*upayoga*) either inward or outward.

**Bhāvārtha:** From substantiality - in general point of view, there exists 'oneness' in all substances, nevertheless from specific characteristic nature point of view there are two kinds, - *jīva* (soul) and *ajīva* (non-soul). Substance which possesses and is constituted of revered knowledge form of sentience and its knowing activity form of functioning is called *jīva* (soul substance) and substance which is totally insentient due to absence of sentience - knowing activity, is called *ajīva* (non-soul). Soul substance is of one kind only, but non-soul substances are of five kinds. Detailed exposition of these will be given ahead.

### **Gāthā-128**

अथ लोकालोकत्वविशेषं निश्चिनोति-

Now, the distinctive characteristic nature of *loka* (universe) and *aloka* (space beyond universe) is determined: -

पोगलजीवणिबद्धो धम्माधम्मत्थिकायकालद्धो ।

वट्टदि आगासे जो लोगो सो सब्बकाले दु ॥ १२८ ॥

*poggalajīvaṇibaddho dhammādhmamatthikāyakālaḍḍho |  
vattadi āgāse jo logo so savvakāle du || 128 ||*

**Gāthā:** That part of space which is occupied by *pudgalas* (matter) and *jīvas* (souls) and is rich with *kāla* (time) *dharma* and *adharma* (mediums of motion and rest) and which is eternal is called *loka*. (And beyond *loka* is infinite empty space *aloka*).

**Ṭīkā:** Space substance, in fact, is differentiated by the difference of *lokatva* (being characterized by the cosmos) and *alokatva* (non-universe/empty infinite space beyond cosmos) because each of them has its own characteristics. Characteristic of universe (*loka*) is that it consists in the conglomeration of six kinds of substances and non-universe (infinite empty space beyond the universe) is characterized by consisting only space.

That extension of extremely large space which is pervading in all substances and wherein that portion (of space) where *jīvas* (souls) and *pudgalas* (matters) having the capacity of moving and stopping, gain state of motion and rest and wherein that portion (of space) where *dharma* and *adharma dravyas*, which are instrumental/medium in their motion and rest, pervade and wherein that portion (of space) where the *kāla* (time substance-*kālāṇu*) which is instrumental in modifications of all substances always revolves, that much extension of space and remaining all substances - their conglomeration existing with their own characteristics by their own-



selves, is *loka* (the universe). And wherein which (infinite empty) space, the motion-rest of *jīvas* and *pudgalas* do not take place *dharma-adharma dravyas* do not exist and *kāla* (time) does not revolve, that much (infinite) extension of space (beyond this cosmos) which is characterised by nature its own self is *aloka* (beyond cosmos).

### Gāthā-129

अथ क्रियाभावतद्भावविशेषं निश्चिनोति-

Now, it is ascertained that from the view point of *kriyā bhāva* (quality having motion/action or region changing capacity) and *tadabhāva* (quality of having qualitative being/modifying capacity) which are capacities of substances, due to that there is distinction of the substances:-

उप्पादद्विदिभंगा पोग्गलजीवप्पगस्स लोगस्स ।

परिणामादो जायंते संघादादो व भेदादो ॥ १२९ ॥

*uppādatthidibhaṅgā poggalaJīvappagassa logassa /  
pariṇāmādo jāyante saṅghādādo va bhedādo || 129 ||*

**Gāthā:** Origination (*utpāda*) permanence (*dhrauvya*) and destruction (*vyaya*) takes place in this universe consisting of souls and matter, by way of modification (evolution), combination and separation.

**Ṭikā:** Some substance possesses (both capacities) of *kriyā* (action/motion) and *bhāva* (qualitative being/modifying) and some substances possess mere *bhāva* (qualitative/modifying) capacity - from this view point there is a differentiation of substance. Matter (*pudgala*) and soul (*jīva*) both possess *bhāva* (qualitative being/modifying) and *kriyā* (action/motion) because they have origination, permanence and annihilation by evolution, combination and separation. But the remaining four substances (*dharma, adharma, ākāśa, kāla*) possess

mere qualitative attribute because they originate, are permanent and destroy by their own evolution - this is definite.

Here *bhāva* (qualitative attribute) is characterised as simple modification/evolution and *kriyā* (action/motion) is characterised as movement. There, all substances are possessed of *bhāva* as (qualitative being), because of their modifying nature, they, through modification/evolution endowed with *anvaya* (constancy) and *vyatireka* (mutual exclusions), originate, remain permanent and vanish. But *pudgalas* (matter substances) possess the *kriyā*-action/motion also, because of their having movement nature. Separate *pudgalas* through movement combine by their own system of combination and the combined *pudgalas* again separates, therefore (from this angle) they originate, remain permanent and are destroyed. In the same way *jīvas* (souls) too (besides their being possessed of *bhāva* - qualitative modifying capacity) possess *kriyā* (action/movement) because of their having nature of movement. *jīvas* (souls) though separate from fresh karmic matter and quasi-karmic matter, combine with them by movement and later on, the same *jīva* get separated from these combined karmic-matter and quasi-karmic matter so, (from this angle) they originate, stay and are destroyed.

### Gāthā-130

अथ द्रव्यविशेषो गुणविशेषादिति प्रज्ञापयति-

Now, it is explained that substances are differentiated by virtue of their specific attributes/qualities: -

लिंगेहिं जेहिं दव्वं जीवमजीवं च हवदि विण्णादं ।

तेऽतब्भावविसिद्धा मुत्तामुत्ता गुणा णेया ॥ १३० ॥

*liṁgehiṁ jehiṁ davvaṁ jīvamajīvam ca havadi viṇṇādaṁ /  
tetabbhāvavasiṭṭhā muttāmuttā guṇā neyā || 130 ||*

**Gāthā:** Characteristics by which soul (sentient) and non-soul (non-sentient) substances are recognized/known, those being differentiated from substance by *atadbhāva*, these non-identical, corporeal-incorporeal qualities (*mūrta-amūrta guṇa*) should be known.

**Ṭikā:** Such characteristic marks (*lingas*) are the qualities (*guṇas*) by which the substance is marked/recognized owing to their belonging to the substance and not to anything else. And those qualities, being differentiated from substance by *atadbhāva* (non-identity/not the same) that ‘the substance is not the qualities and the qualities are not the substance’, they function as the characteristic marks of the substance when the mark (*lingas*) and holder of the mark (*lingī*) are recognized.

And those qualities (*guṇas*) create such sort of differentiation in the substances that this is *jīva* (soul) and this is *ajīva* (non-soul) because they themselves are possessed of the differentiation by their distinct identity (*tadbhāva*). Whatever be the nature of which ever substance, it being its distinctive quality, so a substance is differentiated by that nature; therefore, as corporeal and incorporeal substances are differentiated by their distinctive identity either corporeality or incorporeality; we should ascertain the differentiation of qualities that ‘these qualities are corporeal and those are incorporeal’.

**Gāthā-131**

अथ मूर्तामूर्तगुणानां लक्षणसंबन्धमाख्याति-

Now, the definition and relation of corporeal and incorporeal qualities is explained: -

मुत्ता इंदियगेज्झा पोग्गलदव्वप्पगा अणेगविधा ।

दव्वाणममुत्ताणं गुणा अमुत्ता मुणेदव्वा ॥ १३१ ॥

*muttā imdiyagejjhā poggaladavvappagā aṇegavidhā /  
davvāṇamamuttāṇam guṇa amuttā muṇedavvā || 131 ||*

**Gāthā:** Corporeal qualities which are perceived by sense-organs are possessed by matter substance (*mūrtika pudgala dravya*) and are of many kinds. Qualities of incorporeal substances should be known incorporeal (*amūrta*).

**Ṭikā:** Characteristic (definition) of corporeal qualities is perceptibility by sense-organs and (characteristics/definition of) incorporeal qualities is just opposite of corporeal qualities. And corporeal qualities belong to matter substance (*pudgala dravyas*) because this alone (*pudgala*) is corporeal substance and incorporeal qualities belong to all other substances because all other substances other than matter substance are incorporeal.

### Gāthā-132

अथ मूर्तस्य पुद्गलद्रव्यस्य गुणान् गृणाति-

Now, (specific) qualities/attributes of corporeal matter substance are enumerated: -

वण्णरसगंधफासा विज्जंते पोग्गलस्स सुहुमादो ।

पुढवीपरियंतस्स य सद्धो सो पोग्गलो चित्तो ॥ १३२ ॥

*vaṇṇarasagāṇdhaphāsā vijjaṇte poggalassa suhumādo /  
puḍhavīpariyāntassa ya saddho so poggalo citto || 132 ||*

**Gāthā:** Colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparśa*) are the qualities found in matter substances (*pudgalas*) from the finest molecule to gross

earth and various kind of sounds is modification of material substance.

**Ṭikā:** Touch, taste, smell and colour are perceptible to sense-organs because they are objects of senses. And these may be getting perceived or not perceived according to manifested and unmanifested power of perceptibility of senses. Nevertheless these (qualities) are found to be existing common to all form of specific qualities in every kind of matter substance. It begins with an ultimate *paramānu* consisting of one substance (matter) in the fine modified form and ending with the earth-aggregate in gross modification form consisting of innumerable (matter) substances; and only because of their being corporeal (*mūrta*) and not being inherent in remaining (other than matter) substances, they prove the *pudgala* (matter) substance.

Further, one should not have such doubts that sound/words, being perceived/heard by a sense organ (ear) would also be a quality (*guṇa* of any substance); because it is accepted in form of modification of matter consisting of many matter substances, and exhibits in various forms due to variety of nature.

**Q:** If sound/word is accepted to be a *guṇa*/quality (instead of *pariyāya*/modification), then, 'as to why it is not correct'- this is answered: -

**A:** Firstly, sound/word is not *guṇa* (quality) of incorporeal substance, owing to indivisibility of *pradeśas* (spatial units) of *guṇa* (quality) and *gunī* (possessor of quality) as they are realized/known by one and the same realization of sentience.

Secondly, sound/word is not quality (*guṇa*) of corporeal substance also because the characteristic nature

of quality is eradicated here by characteristic nature of modification. Nature of modification is momentary incidental and nature of quality is constancy. So, (in case of sound/word) constancy is eradicated by momentary incidentality (i.e., word/sound evolves rarely, but not always and it is not durable). Hence word/sound is not a quality (*guṇa*) and durability found there is of several *pudgalas* and their touch, etc., qualities which produces it, but its durability is not of *pariyāya* (modification) of *śabda* (word/sound) - thus we should understand this with full determination.

Further, if *śabda* (word/sound) be *pariyāya* of *pudgala* (matter) then it should be object of touch, sense, etc., just like earth-aggregate in gross form of several (matter substances), i.e., as *pudgala-pariyāya* in form of earth-aggregate is known by all sense organs so in the same way *śabda* (word sound) should be known by all the sense organs? (If such a logic is given then) it is not so also, because water (being the *pariyāya* of *pudgala* also) is not an object of nose-sense; fire is not an object of nose-sense and tongue sense; and air is not an object of nose, tongue and eyes sense. And it is not so also that water is devoid of smell; fire is devoid of - smell and taste and air is devoid of smell, taste and colour; - because it is accepted that all kinds of matter (*pudgalas*) possess the four fold set of qualities - touch, etc., because the same matter parts which give rise to (1) *candrakānta maṇi* (moon-stone), (2) fire-stick (*arani* wood) and (3) barley-corn which possess four-fold set of qualities, touch, etc., in manifestation form (*vyakta*)- they manifest origination of (1) water with unmanifest smell (2) fire (light) with unmanifest smell and taste and (3) air in the stomach with unmanifest smell, taste and colour.

And by chance somewhere (in some *paryāya*), i.e., manifestation or not-manifestation of some quality (*guṇa*) occurring due to peculiarity of incidental modification does not cause hinderance of eternal characteristic nature of a substance. (i.e., manifestation and non- manifestation of quality which occur due to momentary modification does not create any contrary state with permanent nature of substance).

Therefore, let sound be *paryāya* of *pudgala*.

### **Gāthā-133 & 134**

अथामूर्तानां शेषद्रव्याणां गुणान् गृणाति-

Now, qualities of other incorporeal substances are stated/mentioned: -

आगासस्सवगाहो धम्मद्वस्स गमणहेदुत्तं ।

धम्मेदरद्वस्स दु गुणो पुणो ठाणकारणदा ॥ १३३ ॥

कालस्स वट्टणा से गुणोवओगो त्ति अप्पणो भणिदो ।

जेया संखेवादो गुणा हि मुत्तिप्पहीणाणं ॥ १३४ ॥ जुगलं

*āgāsassavagāho dhammaddavvassa gamaṇaheduttaṃ /  
dhammedaradavvassa du guṇo puṇo ṭhāṇakāraṇḍā ||133||*

*kālassa vaṭṭaṇā se guṇovaogo tti appaṇo bhaṇido /  
neyā saṃkhevādo guṇā hi muttipphīṇāṇaṃ || 134 ||jugalam*

**Gāthā:** Specific quality/attribute of *ākāśa* (space substance) is to give room/place; of *dharma dravya* is to be a cause/medium of movement; of *adharma dravya* is to be a cause/medium of rest/stationariness; of *kāla dravya* (time substance) is to be a cause of rolling on (of modifications); of soul is *upayoga* (manifestation of sentience). These are to be known, in short, the specific qualities/attributes of non-corporeal substances.

**Ṭikā:** Specific quality of space is to be the cause of giving room to all substances commonly/simultaneously. Specific quality of *dharmadravya* is to be the cause (medium) of movement to all self-moving souls and matter substances simultaneously. Specific quality of *adharma dravya* is to be the cause of rest/stationariness to all self-stopping/staying souls and matter substances simultaneously (except *kāla*/time substances). Specific quality of *kāla dravyas* is to be the cause of occurring of *samaya vṛtti* (timely evolution) of each modification of all other substances. Specific quality of soul substance is *caitanya pariṇāma* - evolution of knowing activity/manifestation of sentience.

Thus, on knowing, specific qualities of non-corporeal substances, existence of those non-corporeal substances is proved by these specific qualities. (This is explained as under).

There, the quality of providing common room for all substances at one and the same time, is possessed by/belongs to *ākāśa* (space substance) only because it (this quality of giving room to other *dravyas*) is not possible for rest of the other substances due to their not being all pervasive (or omnipresent).

In the same way, quality of causing movement of all self-moving souls and *pudgalas* at one moment up to the end of *loka* (universe) belongs to *dharmadravya*; (but) because *kālāṇu* (time) and *pudgala paramāṇu* (ultimate matter particle) possess only one *pradeśa* (spatial unit), so this (quality) is not possible in them; also this (quality) is not possible in a *jīva*, as it, except in the case of *samudghāta*\*, possesses innumerable portion of the space,

*\*emanation of soul pradeśas from the body*



and this (quality) is not possible to change as there is no fluctuation of limit of *loka* (universe) and *aloka* (infinite space beyond universe); and this (quality) is not possible in *adharma dravya* also owing to it being cause of just the opposite work of *dharma*. (Thus, the quality of movement causation belongs to *dharma dravya* only.)

Similarly, quality of causing rest/stationariness of all self-stopping souls and *pudgalas* at one moment up to the end of universe belongs to *adharma dravya*; because *kālāṇu* (time) and *pudgala* (matter) possess only one *pradeśa*, so this quality is not possible in them. Also, this quality is not possible in a *jīva*, as except in case of *samudghāta*, it possesses innumerable portion of universe; and this quality is not possible to be of space also, as there is no fluctuation of the limit of *loka* and *aloka*, and this quality is not possible to be of *dharma dravya* either owing to it being the cause of just the opposite work of *adharma*.

(Thus, the quality of rest/stationariness causation belong to *adharma dravya* only).

Similarly, quality of causing all other substances (excepting *kāla dravya*) to occur in moments (*samaya-vṛtti*) according to their every modification because their occurrence being characterised by moments needs to be effected by another cause which proves time substance.

Similarly, evolution/manifestation of sentience proves soul, because rest all other substances are insentient so this quality is not possible in them.

Thus, differentiation of substances should be known by differentiation of their qualities.

**Bhāvārtha:** As explained earlier that existence of *pudgala dravyas* is known by its touch, taste, smell, colour qualities (*guṇas*). Here (in this stanza) existence of non-

corporeal (*amūrta*) substance is defined by their distinct qualities.

Characteristic nature of the form of consciousness-evolution is experienced by everybody, so existence of infinite *jīva dravyas* is known. There must be some such substance by instrumentality of which *jīvas*, *pudgalas*, etc., substances occupy space for being present. That substance is *ākāśa* (space) which pervades the entire *lokāloka* (universe and beyond endlessly). *jīvas* and *pudgalas* are seen moving, so there must be some such substance by instrumentality of which *jīvas* and *pudgalas* continue their movement (in the universe but not beyond it) just like water which is a cause in movement of fish. That substance is *dharma dravya* which pervades the entire universe (*loka*). Just as earth is instrumental cause in stationary state/rest of a man, similarly there must be some such substance which is instrumental cause in the stationary state/rest of *jīvas* and *pudgalas*; that substance is *adharma dravya* which pervades the entire universe. Just as stick is instrumental cause in revolving of the wheel of a potter, similarly there must be some such substance (excepting *kāla dravya*) which is instrumental in modification of all substances. That substance is innumerable *kālāṇus*/time (immaterial particles), the *paryāyas* of which are manifested in the form of *samaya* (one unit of time), *ghadī* (a period of 24 minutes), *dina* (day of 24hours), *mahīna* (month of 30 days), *varṣa* (a year of 12 months), etc.

In this way, the differentiation of substances is ascertained by the differentiation of their qualities.

### **Gāthā-135**

अथ द्रव्याणां प्रदेशवत्त्वाप्रदेशवत्त्वविशेषं प्रज्ञापयति-

Now, differentiation of substances with respect to their *pradeśas* (spatial units occupied) and *apradeśas* (having only one *pradeśa*) is explained: -

जीवा पोग्गलकाया धम्माधम्मा पुणो य आगासं ।

सपदेसेहिं असंखा णत्थि पदेस त्ति कालस्स ॥ १३५ ॥

*jīvā poggālakāyā dhammādhammā puṇo ya āgāsaṃ /  
sapadesehiṃ asaṅkhā ṇatthi padesa tti kālassa // 135 //*

**Gāthā:** Souls, material-aggregates, *dharma*, *adharma* and *ākāśa* (space) possess innumerable spatial units/*pradeśas* but *kāla* (time) substance has no space points [or have only one space point (*pradeśa*)].

**Tīkā:** *jīva* (soul), *pudgala* (matter), *dharma* (medium of motion), *adharma* (medium of rest) and *ākāśa* (space) are possessed of spatial units (*pradeśas*) so they are called *pradeśavāna* (having more than one *pradeśa*). The time particle (*kālāṇu*) has only one space-point (*pradeśa*) so it is called *apradeśi* (devoid of *pradeśas*). This is explained as under: -

*jīva* (soul) in both, contraction and expansion states, never leaves its area of innumerable *pradeśas* (spatial units) which are equal to space-points (*pradeśas*) of the occupied universe. So, it is *pradeśavāna*. *pudgala*, although, as a substance (*paramāṇu*) is *apradeśi* (devoid of *pradeśa*) due to it's extending over one *pradeśa* only. Nevertheless, from its modifications point of view, it is *pradeśavāna*, owing to its possessing varying number of *pradeśas* from two, etc., up to innumerable and infinite *pradeśas* (space points).

*dharma dravya*, owing to its extending over innumerable spatial units which pervades in whole of the universe, is *pradeśavāna*.

*adharma dravya*, owing to its extending over innumerable spatial units which pervades in whole of the universe, is *pradeśavāna*.

*ākāśa dravya*, owing to its extending over endless infinite

spatial units which pervades everything - not only universe but also endless non-physical universe.

But *kālāṇu* (incorporeal/immaterial time particle) owing to its covering substantially only one space unit (one *pradeśa* only) and owing to its having modificationally no intermingling/bondage mutually with other *kālāṇus*, is *apradeśi* (devoid of *pradeśas*). Therefore, *kālāṇu* (time substance) is without spatial units (*apradeśi*) and rest all other substances have spatial units so they are *pradeśavāna*.

### **Gāthā-136**

अथ क्वामी प्रदेशिनोऽप्रदेशावस्थिता इति प्रज्ञापयति-

Now, where are these *pradeśavāna* (substance with many *pradeśas*) and *apradeśi* (without *pradeśa*/ having one *pradeśa*) substances found? This is explained here: -

लोगालोगेसु णभो धम्माधम्महिं आददो लोगो ।

सेसे पडुच्च कालो जीवा पुण पोग्गला सेसा ॥ १३६ ॥

*logālogesu ṇabho dhammādhammehim ādado logo /  
sese poducca kālo jīvā puṇa poggalā sesā || 136 ||*

**Gāthā:** *ākāśa* (sky or space) pervades in the *loka* (universe) and *aloka* (inside and outside the universe endlessly/empty endless space beyond universe). *loka* is pervaded/occupied by *dharma* and *adharma* (medium of motion and rest) by *kāla/kālāṇus* (time particles) which is ascertained by or rests with other remaining two

substances and the remaining two substances are - souls and matter.

**Ṭikā:** *ākāśa* (space) exists in *loka* and *aloka* (inside and outside the universe endlessly/empty endless space beyond the universe) because it exists un-dividedly in the assemblage and non-assemblage of all six substances.

*dharmā* and *adharma* exist in the whole universe, because due to their instrumentality movement and stationariness is caused. Such *jīvas'* and *pudgalas'* movement or stationariness does not occur outside the universe nor in only one region of universe. *kāla* (time substance) is also in *loka*/universe, because, *samaya*, etc., *pariyāyas* (modifications) are manifested by evolutions/modifications of *jīvas* and *pudgalas* and that *kāla* (time) exists in one *pradeśa* of universe because it is *apradeśi* (devoid of many *pradeśas*).

*jīvas* (souls) and *pudgalas* (matter) are, of course, logically in the universe because *loka* (universe) is an assemblage form of six (kinds of) substances.

But, because *jīva* possesses the property of contraction-expansion of *pradeśas* (spatial-units) and because *pudgalas* have property of smoothness and roughness which are the cause of bondage, so there is no rule for *jīvas* and *pudgalas* of their staying either in whole of the *loka* (universe) or in its one region. Further, from single substance point of view, *kāla*, *jīva* and matter-particle (*paramānu*) live in a part/region of *loka* and from several substances point of view, they live in the whole universe according to the principle of box filled with *anjana-churna*-(perfumed black powder of the lamp applied to the eye as a cosmetic).

**Gāthā-137**

अथ प्रदेशवत्त्वाप्रदेशवत्त्वसंभवप्रकारमासूत्रयति-

Now, how spaciousness (with spatial units) and non-spaciousness (without spatial units) of substances is measured/is possible? This is explained here: -

जध ते णभप्पदेसा तधप्पदेसा हवंति सेसाणं ।

अपदेसो परमाणू तेण पदेसुब्भवो भणिदो ॥ १३७ ॥

*jadha te ṇabhappadesa tadhappadesā havaṃti sesāṇaṃ /  
apadeso paramāṇū teṇa padesubbhavo bhaṇido || 137 ||*

**Gāthā:** Just as there are spatial-units (*pradeśas*) of *ākāśa* (space), so are there spatial-units of other remaining substances. An ultimate *paramānu* (indivisible matter particle) is without spatial-units so it is called *apradeśi* (having one space point only). By this (unit) the rise of (measure of) space-point takes place (and spaciousness of all other substances is measured).

**Ṭīkā:** Ācārya Kundkunda himself will give (in stanza 140) the definition of a unit of space point, (*pradeśa*) as that which is pervaded by an ultimate *paramānu*. Here (in this stanza/*gāthā*) it is asserted that there is oneness in the way of defining *pradeśa* (spatial-unit), knowing that, as it is for spatial-units of *ākāśa* (space), so it is for other substances.

Therefore, as *ākāśa* (space) which (if/when) measured by a part (*aṇśa*) pervaded by an ultimate *paramānu*, contains infinite number of space points/infinitesimal spatial units (*pradeśas*), thus it possesses infinite number of such parts; similarly, *dharma*, *adharma* and a single soul, each measured by a part (*aṇśa*) pervaded by an ultimate *paramānu*, contain innumerable

space-points/infinitesimal spatial units (*pradeśas*), thus they possess an innumerable number of such parts.

And, as spatial units (*pradeśas*) possessed by *dharma*, *adharmā* which have a fixed/definite extension, are innumerable, so the number of spatial-units (*pradeśas*) possessed by a *jīva* (soul) is innumerable, although it has an indefinite extension varying with (the capacity of) expansion and contraction - as varies the leather in size with dryness and wetness, yet its (soul's) own parts (spatial-units/*pradeśas*) neither become less nor more.

**Q:** How is expansion-contraction of an incorporeal soul possible?

**A:** Contraction-expansion of an incorporeal soul can be understood by mere self-realization/consciousness, because it pervades, whether the body is stout and lean, or an infant or a boy.

*pudgala* (although) substantially possesses one spatial unit (one *pradeśa*) only, so as explained earlier, it is called *apradeśi*-(devoid of spatial-units) nevertheless, owing to its intrinsic nature of being capable of modification of two spatial-units, etc., so origination of its many spatial-units take place on its own. Therefore, from modification point of view, it being possessed of the capacity of acquiring many spatial-units, it can have spatial-units numerable, namely two, etc., innumerable and infinite also. This is logically approved.

### **Gāthā-138**

अथ कालाणोरप्रदेशत्वमेवेति नियमयति-

Now, *kāla/kālāṇu* (time particle) is *apradeśi* only; (i.e., it possesses only one spatial- unit/one *pradeśa*)-this is principle: -

समओ दु अप्पदेसो पदेसमेत्तस्स दव्वजादस्स ।

वदिवददो सो वट्टदि पदेसमागासदव्वस्स ॥ १३८ ॥

*samao du appdeso padesamettassa davvajādassa /  
vadivadado so vaṭṭadi padesamāgāsadvavvaṣṣa || 138 ||*

**Gāthā:** Time (*samaya*-moment)-unit of time substance (*kālāṇu*) is *apradeṣi* (lacks spatial units), it manifests/occurs when a *pudgala-paramāṇu* (infinitesimal indivisible matter-particle) which occupies only one spatial-unit traverses one space-point of the space/sky substance with slow movement. Thus, it occurs/manifests.

**Ṭikā:** As a substance, *kālāṇu* possesses only one spatial-unit, so it is *apradeṣi* (lacks spatial-units because it covers only one spatial-unit). And it does not have several space points just like matter-substance from modification point of view also; because, though they (*kālāṇus*) are innumerable in number, each covers one space unit, without intermingling with one another and remain stretched in a continuous expanse occupying space-units one by one without mutual interconnection and its manifestation takes place only when an ultimate matter particle (*paramāṇu* occupying space-point) modifies and travels from one space-point (*pradeṣa*) consecutive to next one.

**Bhāvārtha:** *lokākāṣa* (space of *loka*/universe) contains innumerable *pradeṣas* (spatial-units). On each *pradeṣa* of *lokākāṣa* only one time particle (*kālāṇu*) exists. Those *kālāṇus*, being devoid of quality of smooth-rough, exist separately just like a heap of jewels. They do not mutually intermingle with one another.

When *pudgala-paramāṇu* (infinitesimal matter-particle) traverses, with slow movement, the one space-



point consecutive to next one, then *kālāṇu* situated on that *pradeśa* (spatial-unit) remains instrumental in it. In this way, each *kālāṇu* remains co-associated/instrumental in the movement of that *pudgala-paramāṇu* up to one *pradeśa* only, not more than that. From this, it becomes clear that *kāla dravya* does not possess several *pradeśas* from modification view point also.

### Gāthā-139

अथ कालपदार्थस्य द्रव्यपर्यायौ प्रज्ञापयति-

Now, the substance and modification of *kāla padārtha* (time-object) are specified: -

वदिवददो तं देसं तस्सम समओ तदो परो पुव्वो ।

जो अत्थो सो कालो समओ उप्पण्णपद्धंसी ॥ १३९ ॥

*vadivadado taṃ deśaṃ tassama samao tado paro puvvo /  
jo attho so kālo samao uppaṇṇapaddhaṃsī || 139 ||*

**Gāthā:** That much duration which is required for a *paramāṇu* in traversing with slow movement from one space-point to other consecutive space-point is (termed as) *samaya* (smallest indivisible unit of time). The object/entity (*artha*) existing before and after that moment is *kāla-dravya* (but) *samaya* (the moment) is originated and annihilated; (i.e., moment has origination and destruction).

**Tikā:** The *pradeśa* of *ākāśa* which is pervaded by a *kāla padārtha* (time object) having only one spatial-unit when a *paramāṇu* (matter particle) traverses that *pradeśa* of *ākāśa* with slow motion then the moment (*samaya*) equal to the duration of that passing through that one spatial-particle is a minute occurrence (*sūkṣmavṛtti*) of that time-object and it is the modification of that time object. And that object whose permanency is manifested

by its existence in an occurrence former and later to the aforesaid modification, is a substance. So *dravya-samaya* (substantial-time i.e., *kālāṇu*) is not originated and not-annihilated but *paryāya-samaya* (modification-time) is both originated and annihilated (i.e., *samaya paryāya* is of the nature of origination and annihilation).

This *samaya* (moment) is devoid of portions, if it would not be so, then *pradeśa* (spatial-unit) of *ākāśa* would not prove to be devoid of portions.

And one ultimate *paramāṇu* (matter) can move up to the end of universe in one *samaya* (moment), even then *samaya* does not have divisions; because as an ultimate *paramāṇu* possesses a specific, special - containment capacity (*viśiṣṭa-avagāha pariṇāma*), in the same way ultimate *paramāṇu* possesses a specific movement capacity. This is explained as under: As an aggregate of infinite number of ultimate *paramāṇus*, which (aggregate) owing to a specific spatial-containment capacity of a *paramāṇu*, has the extension equal to that of one ultimate *paramāṇu*, nevertheless it does not prove for a *paramāṇu* to be having infinite portions, because a *paramāṇu* is *niranśa* devoid of portions/several spatial units. Similarly, innumerable *kālāṇus* (time-particles), when a *paramāṇu* owing to its specific movement capacity moves from one end of the universe (*loka*) to another end within one *samaya* (moment) which is measured by its passing through one space-particle pervaded by one *kālāṇu* (time particle), does not prove that *samaya* (moment) possesses an innumerable number of portions (*anśas*) because *samaya* (moment) is *niranśa* (devoid of portions/several time units).

**Bhāvārtha:** That much duration which is required for a *paramāṇu* traversing in slow motion from one

*pradeśa* of *ākāśa* to another consecutive *pradeśa* is called one *samaya* (unit of time). This *samaya* (time-unit) is the minutest modification of *kāla dravya* (time substance). *kāla dravya* is eternal /permanent (but) *samaya* originates and is destroyed. As *pradeśa* (space-point/unit) of *ākāśa* (sky) is the minutest portion/unit it does not have portions. If *samaya* would be having parts, then *pradeśa* (space-point) of *ākāśa* which is traversed by a *paramāṇu* in one *samaya* should also have that many parts, but *ākāśa-pradeśa* is *niranśa* (devoid of portions/several space-points) therefore *samaya* is also *niranśa* (without portions).

**Q:** When *pudgala-paramāṇu* by virtue of fastest speed, reaches from one end of *loka* (universe) to the other end, within one *samaya* then it touches all those *kālāṇus* of fourteen *rājus* (innumerable miles) which fall in the linear path of *pradeśas* of *ākāśa*, hence, because of its touching innumerable *kālāṇus*, the *samaya* should also have innumerable parts?

**A:** As an aggregate of infinite *paramāṇus* gets contained in one space-point (*pradeśa*) of *ākāśa*, so in measurement it becomes equal to one *paramāṇu* and this is (possible) due to specific type of spatial containment capacity of *paramāṇu*, but because of this a *paramāṇu* does not attain infinite parts. Similarly, if any one *paramāṇu* reaches from one end of *loka* to another end by traversing innumerable *kālāṇus* (time particles) in one *samaya*, so it is (possible) due to specific type of movement capacity of a *paramāṇu*, but because of this (specific movement capacity) *samaya* does not attain innumerable portions.

**Gāthā-140**

अथाकाशस्य प्रदेशलक्षणं सूत्रयति-

Now, definition of *pradeśa* of *ākāśadravya* (infinitesimal portion of space) i.e., spatial-unit/space point, is given in this *gāthā sūtra*:-

आगासमणुणिविट्ठं आगासपदेससण्णया भणित्तं ।

सव्वेसिं च अणूणं सक्कदि तं देदुमवगासं ॥ १४० ॥

*āgāsamaṇuṇivittam āgāsadesasaṇṇayā bhaṇidam |  
savvesiṃ ca aṇūṇam sakkadi taṃ dedubhavadāsam ||140||*

**Gāthā:** That much portion of space which is covered by one *paramāṇu* of matter is called one *ākāśa pradeśa* (space-point) and it has the capacity of providing room to all *paramānus*.

**Tikā:** An infinitesimal portion of space (sky) which is pervaded/covered by one *paramānu* (an infinitesimal-particle of matter) is a special infinitesimal-particle –*ākāśa pradeśa* (space unit) and it possesses the capacity of providing room to the infinitesimal particles of all other five substances and to an aggregate of infinite number of ultimate *paramāṇus* if they are modified into extremely finite state. And *ākāśa* (space) though, being one undivided substance, even then it can be supposed to consist of portions/parts, as otherwise it would not be possible/capable of providing room to all *paramāṇus* (matter particles).

Even it being so, if someone thinks or believes that space does not possess portions/parts, then he should lift his two fingers in the space and inquire - “is the region of two fingers one or not one (or both have different regions)? If it is one then the question is:-

(i) Is it one because *ākāśa* (space) is one continuous undivided substance whose parts/regions of two fingers are not distinguishable from one another?

(ii) Or as a continuous one substance whose parts/regions are distinguishable?

(1) If it is said so, that, since *ākāśa* (space) is an undivided continuous substance devoid of parts, then the part which is the region of one finger, the same part is region of the other finger, so one of the two parts does not exist; thus, owing to absence of two, etc., parts of space, *ākāśa* would prove as containing only one infinitesimal particle, the way an ultimate (*paramāṇu*) has. (But this does not prove to be right).

And if it said that - *ākāśa* is an undivided substance whose different parts are distinguishable; this proves the supposition of one continuous substance space (*ākāśa dravya*) having many parts.

(2) If it is said that the regions of two fingers are not one (but are more than one), then the question is: - In *ākāśa* (space) many non-continuous substances having many divided parts (so two fingers have different regions) or is it one continuous substance having one undivided part/region - so the two fingers have two different regions?

A: If it is believed that *ākāśa* is as many non-continuous substances having many divided parts, so two fingers have many regions, but this does not prove right, because *ākāśa* (space) which is one undivided substance, would be an endless number of substances. And if it is believed that *ākāśa* (space) is an undivided continuous one substance, so two fingers have many (not one) regions then this proves the supposition of space to be an undivided continuous one substance with many parts/space-points/particles.

**Gāthā-141**

अथ तिर्यगूर्ध्वप्रचयावावेदयति-

Now, *tiryakapracaya* (conglomeration in transverse direction) and *ūrdhvapracaya* (conglomeration in vertical direction) are explained (with respect to different substances): -

एको व दुगे बहुगा संखातीदा तदो अणंता य ।

दव्वाणं च पदेसा संति हि समय ति कालस्स ॥ १४१ ॥

*ekko va duge bahugā saṁkhātīdā tado aṇaṁtā ya |*

*davvāṇaṁ ca padesā saṁti hi samaya tti kālassa || 141 ||*

**Gāthā:** *pradeśas* (space-points) of (different) substances are either one, two, many, innumerable or infinite, but time (*kālāṇu*) substance has only one space-point, i.e., *samaya*.

**Tīkā:** Conglomeration of *pradeśas* (space-points/units) in a transverse direction is called *tiryakapracaya*; and conglomeration of occurrences (modifications) characterized by *samayas*/time particles in a vertical direction is called *ūrdhvapracaya*.

(As explained earlier in *gāthā-137*) *ākāśa* (sky/space) is a fixed substance possessing endless *pradeśas*; *dharma* and *adharma* are fixed substances both possessing innumerable *pradeśas*, *jīva* (soul) is an unfixed substance possessing innumerable *pradeśas* and *pudgala* (matter-particle) as a substance possesses one *pradeśa* with the capability of several *pradeśas* joining and as modification it possesses two or several (numerable, innumerable and endless-infinite) *pradeśas*, therefore, these substances (excepting *kāla dravya*) are possessed of *tiryakapracaya* (a conglomeration of *pradeśas* in transverse direction) but *kāla dravya* (time particle) does

not have *tiryakapracaya* because it possesses only one *pradeśa* from the view of, both *śakti* (capability) and *vyakti* (manifestation).

*ūrdhvapracaya* vertical conglomeration of modifications with regards to *samayas*/moments is inevitable in all substances, because occurrence (of modifications) touches its three aspects of time (past, present and future), so it is possessed of parts. But there is a difference that vertical conglomeration of substances (other than *kāla dravya*) is conglomeration of occurrences of their modifications characterized by time moments, whereas vertical conglomeration of time substance (*kālāṇu*) is a conglomeration of *samayas* (time-moments) themselves; because occurrence (*vṛtti*) of other substances being different than time moment (*samaya*), is characterised by the moment, whereas occurrence of time substance (*kālāṇu*) is identical to the moment (*pariyāya* of *kāla dravya*) itself, so it is not characterised by the moment.

### Gāthā-142

अथ कालपदार्थोर्ध्वप्रचयनिरन्वयत्वमुपहन्ति-

Now, it is refuted that vertical conglomeration of *kāla dravya* (*kālāṇu*) is *niranvaya* (without continuity): -

उप्पादो पद्धंसो विज्जुदि जदि जस्स एगसमयम्हि ।

समयस्स सो वि सभावसमवट्ठिदो हवदि ॥ १४२ ॥

*uppādo paddhamso vijjaji jadi jassa egasamayamhi |*  
*samayassa so vi samao sabhāvasamavaṭṭhido havadi ||142||*

**Gāthā:** If origination (*utpāda*) and annihilation (*vyaya*) are found existing within one moment in any *samaya*- i.e., *kāla dravya* (time particle/*kālāṇu*) then that

*kāla dravya* (time object) proves to be well established in its own nature i.e., it is permanent.

**Ṭikā:** *samaya* (moment) is, indeed, the infinitesimal occurrence part (*vṛttanśa*) of *kāla padārtha* (time-object); in that (occurrence-part) origination and annihilation of something is inevitably possible, because it (*samaya* form of occurrence-part) is originated by traversing of an ultimate *paramānu* (of matter), so it is preceded by a cause. Traversing one space unit with slow motion by *paramānu* is the cause and *samaya* (moment) of occurrence is the effect/act of that cause, therefore in that (occurrence-part) there must be origination and annihilation of some substance.

(What is the necessity of some substance to undergo origination-annihilation? What is the objection if that occurrence part itself is accepted to be having origination-annihilation in place of some other substance? Answer to this query is given under :-)

If origination and annihilation are accepted to be a part of occurrence, then (the question arises that) - do they happen (1) simultaneously or (2) successively? If simultaneously, then simultaneity does not hold good/prove true because two contradictory occurrences of one thing cannot happen together at the same time (origination and annihilation) - these two contradictory sides of one occurrence part cannot exist together at the same time like light and darkness.

And if (they occur) successively then succession also does not hold good/prove true, because there is no division in the occurrence-part owing to its being infinitesimal. Therefore, one must necessarily search something which has the occurrence (*vṛttimāna*) and that



(*vr̥ttimāna*) is the time substance (*kāla padārtha*). Origination-annihilation, even in a single occurrence-part of that time substance (*kāla padārtha*) is possible; because whatever origination (*utpāda*) with respect to the occurrence part (*vr̥tṭyanśa*) takes place in the occurrence-part of that substance which has occurrence (*vr̥ttimāna*), the same *utpāda* in the same occurrence-part (*vr̥tṭyanśa*) of the same substance which has occurrence (*vr̥ttimāna*) is the annihilation (*vināśa*) from former occurrence-part point of view. (i.e., from which present modification point of view *utpāda* occurs, by way of time substance (*kāla-padārtha*) the same is the annihilation (*vināśa*) from former modification point view).

If thus origination and annihilation are possible to arise in one occurrence-part how can *kāla padārtha* (time-substance) be *niranvaya* (without continuity)? Owing to this, the *kāla-padārtha* despite undergoing origination and annihilation simultaneously with respect to former and later occurrence-parts and it's not being annihilated or originated by its intrinsic-nature, why should it not be permanent - well established in its own nature? (i.e., origination and annihilation occur simultaneously even in a single occurrence (*vr̥tṭyanśa*) part of time substance (*kāla padārtha*). Therefore, it is not *niranvaya*-without continuity or divided. So naturally it is permanent/eternal).

Thus, it is proved that origination, annihilation and permanence exist in a single *vr̥tṭyanśa* (occurrence part) of *kāla padārtha*.

### Gāthā-143

अथ सर्ववृत्त्यंशेषु समयपदार्थस्योत्पादव्ययध्नौव्यवत्त्वं साधयति-

Now, it is being proved that origination-annihilation-permanence exist in all *vr̥tṭyaṅśas* - occurrence parts of time substance (*kāla-padārtha*):-

एगम्हि संति समये संभवठिदिणाससण्णिदा अट्ठा ।

समयस्स सव्वकालं एस हि कालाणुसब्भावो ॥ १४३ ॥

*egamhi saṁti samaye saṁbhavṭhidināsasaṇṇidā aṭṭhā |  
samayassa savvakālaṁ esa hi kālāṇusabbhāvo || 143 ||*

**Gāthā:** Origination, permanence and annihilation named *arthas* (things) are always found occurring at one and the same moment (in all the *vr̥tṭyaṅśas* - occurrence-parts) of a *kālāṇu* (time particle). This itself is the existence of *kālāṇu*. (This itself proves the existence of *kālāṇu*).

**Ṭikā:** Origination, annihilation and permanence occur in all *vr̥tṭyaṅśas* (occurrence parts) of *kāla padārtha* (time-substance), because (as proved in the previous *gāthā*-142), according to that, these three things (*utpādayaya-dhrauvya*) are seen in one occurrence part. And this is proved correct because specific/distinctive existence cannot be found without general/eternal existence. This itself is acknowledgement of the existence of *kāla-padārtha*; (because) if both specific existence and general existence are proved then, in no other way can they be proved without existence (*astitva*) itself.

#### **Gāthā-144**

अथ कालपदार्थस्यास्तित्वान्यथानुपपत्त्या प्रदेशमात्रत्वं साधयति-

Now, since the existence of time-object cannot otherwise be established, so it is being proved that time particle (*kālāṇu*) possesses only one *pradeśa* (space-point): -

जस्स ण संति पदेसा पदेसमेत्तं व तच्चदो णादुं।

सुण्णं जाण तमत्थं अत्थंतरभूदमत्थीदो॥१४४॥

*jassa ṇa saṁti padesā padesamettaṁ va taccado ṇāduṁ /  
suṇṇaṁ jāṇa tamatthaṁ atthaṁtarabhūdamatthīdo ||144||*

**Gāthā:** That substance, which, in fact, is not known as possessing many *pradeśas* (space-points) or even one *pradeśa* (space-point), must be known to be void (*śūnya*) non-existent, because it is something other than existence

**Tikā:** Firstly, existence is, in fact, occurrence of the union of origination, annihilation and permanence. This occurrence, if, mentioned without (even one) *pradeśa*, does not belong to time-substance because in absence of *pradeśas*, absence of that (substance) which is occurring, is proved, but this (absence) is void (*śūnya*) because that (substance) is something different-other than existence named occurrence.

Further, if someone argues that we should believe merely *samaya-paryāya* form of occurrence, what is the need of believing in the object which modifies (*vr̥ttimāna*) *kālāṇu-padārtha*? Answer to that is - merely *samaya* form of modification cannot be the time substance because *vr̥tti* cannot arise without something (*vr̥ttimāna*).

If it is said that – “*vr̥tti* (occurrence) can be there even without *vr̥ttimāna*” - then the question arises that *vr̥tti* must be the union of *utpāda-vyaya-dhrauvya*. How can mere *vr̥tti* be the union of *utpāda-vyaya-dhrauvya*? If it is said that – “oneness is caused due to many unending and uninterrupted parts (*aṁśas*), then former part keeps annihilating, subsequent part keeps arising and oneness of permanence (permanent self) continues. So *vr̥tti* merely of oneness of *utpāda-vyaya-dhrauvya* can also exist” – is that so? The answer is, no!

It is not so, because in that *vṛtti*, former part which is annihilated and subsequent/later part originates, these two parts do not occur simultaneously, therefore, how could there be oneness of origination and annihilated parts? Secondly, since annihilated part has totally disappeared and originating part has not yet attained its form/not yet originated, therefore, how could there be permanence (*dhrauvya*) which prevails in oneness of annihilation and origination?

This being so, the threefold characteristics (of substance) gets destroyed/becomes nought; and the *kṣana bhanga* (momentariness) theory of Buddhists becomes triumphant; eternal substance declines, the momentarily annihilated dispositions start arising. Therefore, with fear of *tattva-viplava* - lest whole of the truth (reality) should become confused, it is necessary to search/accept some *vṛttimāna* (that has modification) which is the abode/shelter of *vṛtti* (modified part). And it is *pradeśa* (space-point), i.e., *vṛttimāna* always possesses *pradeśas* because corresponding (*anuvidhayitva*) of *anvaya* (presence or being) and *vyatireka* (absence/not being) cannot be possessed of by anything which does not have (even one) *pradeśa* (space-unit).

(That which is *apradeśa*/has no *pradeśa*, cannot have or follow the *anvaya* and *vyatireka*, i.e., in it cannot be with permanence, origination and destruction).

**Q:** So, if *kāla* (time object) has *pradeśa* then as a condition of its being one substance, why should it not be considered having innumerable *pradeśas* (space- point), which may be equal to space of universe?

**A:** The time substance, if it is considered as one substance extending equal to space of universe, then

*paryāya-samaya* (modificational-time/duration) cannot be established/proved; hence considering innumerable *pradeśas* for a *kālāṇu* (time-particle) is not correct. *paryāya-samaya* (moment or a unit of time) is established and manifested when ultimate *paramāṇu* traverses (one *dravya-samaya*/time-particle/*kālāṇu*) covers only one space-point in slow motion. If *dravya-samaya* (substantial-time/*kālāṇu*) would have innumerable *pradeśas* equal to space of universe, then, how can *paryāya-samaya* be established?

If it is said that “let *dravya samaya*,” i.e., *kāla-padārtha* (time-substance), be one total substance with innumerable *pradeśas* which are equal to the space of universe, even then will *paryāya-samaya* (moment) be established as one which is traversing of one space-point by an ultimate *paramāṇu*? No, this (assumption) is not right, because it gives rise to two faults: -

1. A modification of part (*ekdeśa vṛtti*) cannot be that of whole (*sarvadeśa vṛtti*) there is contradiction in believing so. The moment (*paryāya samaya*) is infinitesimal occurrence - part of the whole *kāla padārtha* (time object) but not the modification - part of any particular part.

2. Moreover, it would mean that *tiryakapracaya* (conglomeration in transverse direction) is *ūrdhvapracaya* (conglomeration in vertical direction). It is thus: - First moving *paramāṇu* passes through one *pradeśa*, then through another *pradeśa* and then again through another *pradeśa* (such a condition arises until it touches the last time particle of universe). In this way *tiryakapracaya* becoming *ūrdhvapracaya* establishes/proves *kāla-dravya* (time-particle) to possess only one *pradeśa* (i.e., *tiryakapracaya*) itself is *ūrdhvapracaya* such a condition

arises if it is believed so; therefore *kāla-dravya* proves to be containing one *pradeśa* only. Therefore, those who do not want to accept that *tiryakapracaya* is the same as *ūrdhvapracaya* - must conclude, first of all, that the *kāla-dravya/kāla padārtha/kālāṇu* (time- particle) has only one *pradeśa*.

(Thus, ends the *dravya-viśeṣa prajñāpana* under the second chapter on *Jñeya Tattva Prajñāpana*)

### Gāthā-145

अथैवं ज्ञेयतत्त्वमुक्त्वा ज्ञानज्ञेयविभागेनात्मानं  
निश्चिन्वन्नात्मनोऽत्यन्त-विभक्तत्वाय व्यवहारजीवत्वहेतुमालोचयति-

Now, after having mentioned *jñeya-tattva* (truth related knowables/reality) ascertaining self/soul by distinction between knowledge and knowable and for separating self-soul completely, the reason for holding conventional-consciousness (*vyavahāra jīvatva*) is being discussed: -

सपदेसेहिं समग्गो लोगो अट्ठेहिं णिट्ठिदो णिच्चो ।

जो तं जाणदि जीवो पाणचदुक्काभिसंबद्धो ॥ १४५ ॥

*sapadesehiṃ samaggo logo aṭṭhehiṃ ṇiṭṭhido ṇicco /  
jo taṃ jāṇadi jīvo pāṇacadukkāhimsaṃbaddho || 145 ||*

**Gāthā:** Entire *loka* (universe) is eternal, completely filled with entities/ substances possessing space-points. He who knows it is *jīva* (soul) which is connected to four-fold life principles (*prāṇas*).

**Ṭikā:** The universe which is complete with all entities (objects) beginning with *ākāśa-padārtha* and ending with *kāla-padārtha* and which, on examining, are found occupying space-points. Only *jīva* (soul) when placed in their midst, knows it (the *loka*) by its unimaginable wealth of power of knowing self and non-

self and no other substance knows the *loka*. In this way all the other remaining substances are merely knowable, but the soul substance (*jīva dravya*) is both knowable and knowledge. Such is the division between knowledge and knowable.

Now this *jīva* (soul), possesses naturally (substantially) – the cause of intrinsically manifested infinite knowledge, energy and its characteristic nature is stability through three-time phases (past-present-future). Such being the nature of soul substance, even besides it's possessing an imperishable true consciousness (*niścaya jīvatva*), yet in its mundane state (*saṁsāra avasthā*) it itself is vitiated by adhesion of karmic-matter which is present since eternity. It is connected with four-fold life principles (*prāṇas*) which is the cause of its conventional consciousness (*vyavahāra jīvatva*) and so it is worth separating/annihilating.

**Bhāvārtha:** Conglomeration of six kinds of substances is called *loka* (universe). *jīva* (soul) knows it by its unimaginable power to know, therefore all substances excepting *jīva* are knowables but *jīva* is both knowable and knowledge. That *jīva* possessing characteristics of substance is never destroyed. Such true consciousness (*niścaya jīvatva*) is always existing. The cause of that *niścaya jīvatva* is soul's intrinsic infinite knowing power. Even besides *jīva*'s possessing such *niścaya jīvatva* always, he, in his mundane state, being vitiated by adhesion of karmic matter is connected with four-fold life principles (*prāṇas*) and so he has *vyavahāra jīvatva* (conventional consciousness) too. The cause of that *vyavahāra jīvatva* is soul's connection with four-fold *prāṇas*. *jīva* should separate himself from that.

**Gāthā -146**

अथ के प्राणा इत्यावेदयति-

Now, “what are the *prāṇas*?” - This is being explained here: -

इंदियपाणो य तधा बलपाणो तह य आउपाणो य ।

आणप्पाणप्पाणो जीवाणं होति पाणा ते ॥ १४६ ॥

*imdiyapāṇo ya tadhā balapāṇo taha ya āupāṇo ya | āṇappāṇappāṇo jīvāṇaṁ hoṁti pāṇā te || 146*

**Gāthā:** *prāṇa* of *indriyas* (senses), *prāṇa* of *bala* (force channels of activity of mind, speech and body), *prāṇa* of *āyu* (duration of life/age of staying in a particular body) and *prāṇa* of *ānapāna/śvāsocchvāsa* (respiration). These four are *prāṇas* of mundane beings (*jīvas*).

**Ṭikā:** Touch, taste, smell, eye and ear - these five-fold are *prāṇas* of *indriyas* (senses); body, speech and mind - these three are *prāṇas* of *bala* (force or channels of activity), *nimitta* cause of sustaining a particular life is *āyu prāṇa* (duration of life) and respiration characterised by inhaling and exhaling the air (upward and downward movement of air) is the *prāṇa* of respiration- *śvāsocchvāsa*.

**Gāthā-147**

अथ प्राणानां निरुक्त्या जीवत्वहेतुत्वं पौदलिकत्वं च सूत्रयति-

Now, *prāṇas* (life-principles) are interpreted as possessing instrumentality/causality of consciousness (*jīvatva*) and these are formed from material-substances: -

पाणेहिं चदुहिं जीवदि जीविस्सदि जो हि जीविदो पुव्वं ।

सो जीवो पाणा पुण पोग्गलदव्वेहिं णिव्वत्ता ॥ १४७ ॥

*pāṇehiṁ caduhiṁ jīvadi jīvissadi jo hi jīvido puvvaṁ | so jīvo pāṇā puṇa poggaladavvehiṁ ñivvattā ||147||*



**Gāthā:** That which lives now in present, will live in future and has lived previously in the past with the four-fold life-principles (*prāṇas*) is the *jīva* (sentient), yet these *prāṇas* are formed from matter particles (*pudgala dravyas*).

**Ṭikā:** That which lives, will live and has lived previously by *prāṇa-sāmānya* (*prāṇa* in general) is a *jīva* (living entity). Thus, *prāṇas* - in general, continuously since eternity and being stable in three times phases (present, past and future) is certainly the instrumental cause of *jīva*'s consciousness. Nevertheless, that (*prāṇa-sāmānya*) is not the intrinsic nature of *jīva* (soul) because it is formed from matter particles (*pudgala dravya*).

**Bhāvārtha:** Although, this *jīva* always lives really by his *bhāva* (sentient) *prāṇas*, yet in the mundane state it is said to be living by senses, etc., *dravya prāṇas* (material life principles) which conventionally are the instrumental cause of conventional consciousness. Even though this being so, *dravya prāṇas* (material-life principles) are not at all *svarūpa* (intrinsic nature) of soul substance, because they (*dravya prāṇas*) are made of matter-substance (*pudgala dravya*).

### Gāthā-148

अथ प्राणानां पौदलिकत्वं साधयति-

Now, the materiality of *prāṇas* is proved: -

जीवो पाणणिबद्धो बद्धो मोहादिर्हं कम्मेहिं ।

उवभुंजं कम्मफलं बज्झदि अण्णेहिं कम्मेहिं ।। १४८ ।।

*jīvo pāṇaṇibaddho baddho mohādiehiṃ kammehiṃ |*  
*uvabhujam kammaphalam bajjhadi aṇṇehiṃ kammehiṃ ||148||*

**Gāthā:** This *jīva*, being bound with delusion, etc., karmic matter gets connected with the *prāṇas* and because

he enjoys the fruit of karmas, gets bound with other fresh karmic matter.

**Ṭikā:** (1) Being bound with delusion, etc., karmic matter, *jīva* (soul) is connected with *prāṇas* and (2) owing to being connected with *prāṇas* he (deluded *jīva*) enjoying fruits of material karmas (by undergoing *moha-rāga-dveṣa*) is again bound by additional karmic matter. Therefore *prāṇas* (1) being the effect/work of material karmas and (2) being instrumental cause of (fresh bondage of) material karmas, are proved certainly to be physical matter (formed of matter substance).

### GĀTHĀ-149

अथ प्राणानां पौद्गलिककर्मकारणत्वमुन्मीलयति-

Now, it is revealed - "How *prāṇas* have the causality of material karmas (fresh bondage of karmic matter): -

पाणाबाधं जीवो मोहपदेसेहिं कुणदि जीवाणं ।

जदि सो हवदि हि बंधो णाणावरणादिकम्मेहिं ॥ १४९ ॥

*pānābādhaṃ jīvo mohapadesehiṃ kuṇadi jīvāṇaṃ |*  
*jadi so havadi hi baṇdho ṇāṇāvaraṇādikammehiṃ ||149||*

**Gāthā:** If a *jīva* causes injury to the *prāṇas* (life principles) of self-soul and other's soul, by delusion and hatred/aversion, then (fresh) bondage occurs by way of knowledge obscuring, etc., matter karmas.

**Ṭikā:** First this *jīva* (embodied being) enjoys fruit of karmas; enjoying them he develops *moha* (delusion) and *dveṣa* (aversion); by these (*moha* and *dveṣa*) he causes harm/injury to *dravya prāṇas* (material life principles) of his own soul and as well as other's soul.

He, sometimes, may or may not cause harm/injury to *dravya prāṇas* (material life principles) of other beings but (always) causes injury certainly to his own *bhāva prāṇas*

(sentient life-principles) of one's own soul, through impure/passioned thought activity, which binds himself with knowledge-obscuring karmas, etc. Thus, *prāṇas* become the cause of (bondage of) physical karmas (*pudgala* karmas).

### GĀTHĀ-150

अथ पुद्गलप्राणसन्ततिप्रवृत्तिहेतुमन्तरङ्गमासूत्रयति-

Now, the internal instrumental cause of proclivity of continued succession of *dravya prāṇas* (material-*prāṇas*) is mentioned: -

आदा कम्ममलिमसो धरेदि पाणे पुणो पुणो अण्णे ।

ण चयदि जाव ममत्तिं देहपधाणेषु विसयेसु ॥ १५० ॥

*ādā kammamalimaso dharedi pāṇe puṇo puṇo aṇṇe |*  
*ṇa cayadi jāva mamattiṃ dehapadhāṇesu viṣayesu || 150 ||*

**Gāthā:** *jīva* (soul) is tainted with physical-karmas, so long as it does not give up attachment in objects of senses, mainly the body, continue holding different *prāṇas* again and again.

**Ṭikā:** Proclivity of continued succession of *dravya prāṇas* (material life principles) which is found with the *jīva* (mundane-being), its internal cause is attachment in the form of sense of ownership of body, etc. The root cause of this is proximity to physical-karma since eternity.

**Bhāvārtha:** Internal cause of continuation of the tradition of *dravya prāṇas* is *jīva*'s tainted evolution/modification, which is caused by the instrumentality of eternal physical karmas. So long as this *jīva* does not give up the tainted evolution in the form of ownership in the objects of body (senses), etc., till then due to this instrumentality, bondage of material-karmas continues

again and again and because of that connection with *dravya-prāṇas* continues repeatedly.

### **Gāthā-151**

अथ पुद्गलप्राणसंततिनिवृत्तिहेतुमन्तरङ्गं ग्राहयति-

Now, internal cause of getting released from the continuous succession of the material *prāṇas* (*dravya prāṇas*) is explained: -

जो इंदियादिविजई भवीय उवओगमप्पगं झादि ।

कम्मेहिं सो ण रज्जुदि किह तं पाणा अनुचरंति ।। १५१ ।।

*jo indiyādivijaī bhavīya uvaogamappagam jhādi |*  
*kammehim so ṇ rajjadi kiha tam pāṇā anucaramti ||151||*

**Gāthā:** He, who conquers the senses, etc., and meditates on self-soul as a pure knowing- entity, does not get tainted by the karmas. How could then physical-*prāṇas* follow him?

**Ṭikā:** Internal cause of getting release from continued succession of physical *prāṇas* is the absence of being tainted with attachment, which is the root cause of physical- karmas.

And this absence (of attachment) arises in him who conquers (the tainted evolution caused with the shelter of) all the senses, etc., and other non-self substances - just like a quartz gem when removed from all sorts of coloured modifications which manifest according to the shelter of different coloured objects and it dwells immovably in the completely pure soul possessing knowing activity only.

Here, the purport is this: - For effectuating the complete separation of the self (from all non-self things), *dravya prāṇas* which are the cause of *vyavahāra jīvatva* (conventional consciousness) are worth annihilating.

**Bhāvārtha:** A quartz-gem modifies into different colours according to the colour of the object it is placed with, or come in contact with; but when it is totally separated from that object, then there is complete absence of coloured state. Similarly, *jīva* (soul) modifies into different types of tainted modifications according to (the rise of) different karmas and senses, etc., which shelter is taken of, but complete absence of attachment (tainted state) arises in that *ātmā* which dwells immovably in completely pure soul state possessed of knowing activity only. And due to that absence (of tainted state) the tradition of continued succession of physical-*prāṇas* stops immediately. Thus, *dravya prāṇas* are worth discarding.

### Gāthā-152

अथ पुनरप्यात्मनोऽत्यन्तविभक्तत्वसिद्धये गतिविशिष्टव्यवहारजी-  
वत्वहेतुरूपमुपवर्णयति-

Now again, for effectuating the complete separation of self (soul), characteristic nature of the heterogeneous substantial modifications - (celestial being, human, etc.) termed as *gati* (specific states of soul's existence) which are the cause of *vyavahāra-jīvatva* (conventional consciousness) is described: -

अत्थित्तिणिच्छिदस्स हि अत्थस्सत्थंतरम्मि संभूदो ।

अत्थो पज्जाओ सो संठाणादिप्पभेदेहिं ॥ १५२ ॥

*atthittañicchidassa hi atthassattharāntarammhi saṁbhūdo |*  
*attho pajjāo so saṁṭhāṇādippabhedehiṁ || 152 ||*

**Gāthā:** The transformation of one state into another state, in case of the soul substance whose eternal existence is already ascertained, is the modification (heterogeneous substantial modification) which is found with *saṁsthāna* (configuration), etc., many kinds (of states of existence)

**Ṭikā:** When a substance having existence of its own definite characteristic nature originates with a specific form into another substance possessing existence of its own definite characteristic nature, then that originated specific form consisting of more than one substance is a modification termed as *aneka-dravyātmaka-paryāya* (substantial modification).

That *aneka-dravyātmaka-paryāya*, is seen originating from one *pudgala* (matter- particle) and converting into another *pudgala* (matter-particle). Similarly, such a modification of *jīva* (soul) along with *pudgala* (matter) originating by *sañsthāna*, etc., specific configuration of body (in which soul resides) is certainly experienced. And such a modification is evident logically, because modification which is exclusively of *jīva* alone - such an unimpaired modification of single soul substance is clearly realized as unwavering one *dravyaparyāya* only, along with the association of many *dravyas*.

**Bhāvārtha:** *svarūpa-astitva* (existence of intrinsic nature) of every substance, although always remains separate, nevertheless as *skandhas-paryāya* (an aggregate formation of matter particles) of *pudgalas* is produced owing to the connection with other *pudgalas*, in the same manner, the *deva* (celestial being), etc., state of *jīva* is originated owing to the connection with *pudgalas* (karmic matter). *jīva*'s such *aneka-dravyātmaka deva*, etc., *paryāya* (heterogeneous substantial modification of celestial *deva*, etc.) is not unjustified, because on seeing within, even besides there being the composite state of several substances this *jīva* does never develop one form of modification along with *pudgalas* (matter-particles), but there also (in composite state) the *jīva*'s unimpaired single

substance modification (separate from *pudgala paryāya*) always remains prevalent.

### Gāthā-153

अथ पर्यायव्यक्तीर्दर्शयति-

Now, kinds of *paryāyas* (*jīva*'s states of existences) are shown: -

नरनारयतिरियसुरा सांठाणादीहिं अण्णहा जादा ।

पज्जाया जीवाणं उदयादिहिं णामकम्मस्स ॥१५३॥

*nāraṇārayatiriyasurā saṁthāṇādīhim aṇṇahā jādā /  
pajjāyā jīvāṇam udayādīhim ṇāmakammassa ||153 ||*

**Gāthā:** Human beings, hellish beings (denizens of hells), *tiryāṇca* (beings of animal kingdom including insects, etc.) and celestial beings (*devas*) - heterogeneous substantial modifications (*paryāyas*) of embodied *jīvas* (souls) which are created by the rise of *nāma-karma* (physique making karma) and are mutually different in relation to the configuration of body, etc.

**Ṭikā:** *nāraka* (beings of hells), *tiryāṇca* (animal kingdom), *manuṣya* (human being) and *devas* (celestial beings) - these are the *paryāyas* of *jīva*. These (*paryāyas*) are the composite states of several substances caused by the rise (ripening) of *nāma karma* form of karmic matter. Therefore, just as modifications of fire- chaff fire, coal fire, etc., are mutually different by their configuration; similarly, *nāraka*, etc., *paryāyas* of *jīva* are found mutually different by their configuration of body, etc.

### Gāthā-154

अथात्मनोऽन्यद्रव्यसंकीर्णत्वेऽप्यर्थनिश्चायकमस्तित्वं स्वपरविभाग  
हेतुत्वेनोद्योतयति-

Now, *ātmā's* conjoining with other *dravyas* being there, even then, existence of that which decides on the being of *dravya*, that is said to be the distinction of separation of self and non- self: -

तं सञ्भावणिबद्धं दव्वसहावं तिहा समक्खादं ।

जाणदि जो सवियप्पं ण मुहदि सो अण्णदवियमिहि ॥ १५४ ॥

*tam sabbhāvaṇibaddham davvasahāvaṃ tihā samkkhādam /  
jāṇadi jo saviyappam ṇa muhadi so aṇṇadaviyamhi || 154 ||*

**Gāthā:** He, who knows the intrinsic nature of substance as established, is stated to be three-fold (consisting of origination, destruction and permanence) and it does not get deluded or infatuated with other substances.

**Ṭikā:** Existence of characteristic nature which is the deciding factor of a substance, it is really the intrinsic nature of substance itself, because nature of substance (*dravya svabhāva*) is established in its existence. This *dravya svabhāva* is comprehended as being established on the three-fold type of *dravya-guṇa-paryāya* and *dhrauvya-utpāda-vyaya* when one knows one's own such nature, then he dispels the delusion for other substances and so it becomes the cause (means) of distinction of self and other (non-self). Therefore, at every step, existence of our own intrinsic nature should be kept in mind in order to effectuate the distinction of self and other (non self). It is thus: -

That which has existence of characteristic nature (*svarūpa astitva*) definitely possesses the three-fold divisions-

(1) Substance (*dravya*) which is characterised by sameness (*anvaya*) or ever-presence of sentience/ consciousness (*cetanatva*).



(2) Attribute or quality (*guṇa*) characterised by “speciality of being sentient” (*cetanā*) or to have the power to know-see.

(3) Modification (*pariyāya*) characterised by changing of states with mutual exclusions (*vyatirekas*) of sentience /consciousness.

Also, three-fold divisions of existence of characteristic nature (*svarūpa astitva*) are (1) permanence (*dhrauvya*) by way of pervading/extending of sentience/consciousness to the former and posterior *vyatirekas* (modifications) and (2-3) origination (*utpāda*) and annihilation (*vyaya*) by way of posterior and former *vyatirekas* (modifications) of sentient-self - such *svarūpa astitva* is the nature of own self - so ‘i ‘am really different from *pudgala*- matter substance.

And (1) substance (*dravya*) characterised by sameness of insentience (*anvaya* of *acetanatva*). Attribute or quality (*guṇa*) characterised by speciality of being insentient (*acetanā*) and (2) modification (*pariyāya*) characterised by *vyatireka* of *acetanatva* (changing of states with mutual exclusions of insentient matter).

Further, three-fold divisions of existence of characteristic nature (*svarūpa-astitva*) are (1) permanence (*dhrauvya*) by way of pervading extending of insentience (*acetanatva*) to the former and posterior modifications (*vyatirekas*) and (2) origination (*utpāda*) and (3) annihilation (*vyaya*) by way of posterior and former modifications (*vyatirekas*) of insentient-matter. Such *svarūpa astitva* is the nature of *pudgala*-matter which is really different from the self. Therefore, “I” have no delusion or infatuation, this is the real distinction of self (soul) and other (non-self) matter, etc.

**Bhāvārtha:** Existence of characteristic nature (*svarūpa-astitva*) of *jīva* (soul) and existence of characteristic nature (*svarūpa-astitva*) of every *paramāṇu* (matter-particle) even in several composite (heterogeneous) modifications of human, celestial being, etc., is totally separate. On observing minutely, *svarūpa-astitva* of *jīva* (soul) and *pudgala* (matter) can be known evidently as separate. For discriminating self from non-self (matter, etc.) this *jīva* must be alert at every step this is *svarūpa-astitva*.

For instance – on being known (realised) ‘I’ whose characteristic nature is *cetana dravya-guṇa-paryāya* (sentient substance-attribute-modification) and *cetana dhrauvya-utpāda-vyaya* (sentient permanence-origination-annihilation) am, as such a totally separate entity from *pudgala* (body) and this *pudgala* (matter) whose characteristic nature is *acetana* (insentient) *dravya-guṇa-parayāya* and *acetana* (insentient) *dhrauvya-utpāda-vyaya* is, as such totally separate from me. Therefore, ‘I’ have no delusion or infatuation towards other non-self things, rather there is a distinction of self and other non-self.

### Gāthā-155

अथात्मनोऽत्यन्तविभक्तत्वाय परद्रव्यसंयोगकारणस्वरूपमालो-  
चयति-

Now, for completely detaching the self (soul), the characteristics of the cause of its conjunction with other substance is considered: -

अप्पा उवओगप्पा उवओगो णाणदंसणं भणिदो ।  
सो वि सुहो असुहो वा उवओगो अप्पणो हवदि ॥ १५५ ॥

*appā uvaogappā uvaogo nāṇaḍamsaṇaṁ bhaṇido |*  
*so vi suho asuho vā uvaogo appaṇo havadi || 155 ||*

**Gāthā:** *ātmā* (soul) is characterised by/constituted of manifestation of consciousness (*upayoga*); manifestation of consciousness (*upayoga*) is stated as knowledge (*jñāna*) and perception (*darśana*). And this *upayoga* of *ātmā* is either good (auspicious) or bad (inauspicious).

**Ṭikā:** The cause of conjunction with other substance is a particular type of *upayoga* (knowing-seeing activity). This *upayoga* is, indeed, *svabhāva* (eternal characteristic nature) of *ātmā* (soul substance) because it is manifestation which evolves by following its consciousness (*caitanya-anuvidhāyī-pariṇāma*). And that *upayoga* is *jñāna* and *darśana* because *caitanya* (sentience/consciousness) is of two forms – *sākāra* (knowing substances with their particulars, differentially-distinguished, *jñāna-upayoga*); *nirākāra* (perceiving substances without their particulars, undifferentiated-undistinguished, *darśana-upayoga*). Now, this *upayoga* is divided in two ways as per its being pure and impure. Of these, pure *upayoga* (*śuddhopayoga*) is *nirūparāga* (without attachment) and impure *upayoga* (*aśuddhopayoga*) is *soparāga* - with attachment. And, this *aśuddhopayoga* is again two-fold – good (auspicious) and bad (inauspicious) because this attachment is of two forms as its being either of *vishuddhirūpa* (good intentioned/auspicious form) or of *saṅkleṣarūpa* (ill-intentioned/inauspicious form).

**Bhāvārtha:** *ātmā* is of *upayoga* (knowing-seeing) form. Primarily, this *upayoga* is of two-fold pure and impure, and again impure *upayoga* is of two types-*śubha* (auspicious) and *aśubha* (inauspicious).

**Gāthā-156**

अथात्र क उपयोगः परद्रव्यसंयोगकारणमित्यावेदयति-

Now, it is stated that “which *upayoga*” is the cause of conjunction with other substance: -

उवओगो जदि हि सुहो पुण्णं जीवस्स संचयं जादि ।

असुहो वा तध पावं तेसिमभावे ण चयमत्थि ॥ १५६ ॥

*uvaogo jadi hi suho puṇṇaṃ jīvassa saṁcayaṃ jādi |*  
*asuho vā tadha pāvaṃ tesimabhāve ṇa cayamatthi ||156 ||*

**Gāthā:** If the *upayoga* (manifestation of consciousness) is *śubha* (auspicious), *jīva* (soul) accumulates meritorious karma and if it be *aśubha* (inauspicious) then demeritorious karma are accumulated; in absence of both, there is no accumulation of karmas.

**Ṭikā:** The cause of soul's conjunction with other substance is *aśuddhopayoga* (impure thought activity). And it, due to good (auspicious) and bad (inauspicious) forms of attachment, is divided into two forms – *śubha* (causing well-being) and *aśubha* (causing ill effect) and acts as cause of conjunction with other substance which receives dual aspect as *punya* (merit) and *pāpa* (sin/demerit). But when both types of *aśuddhopayoga* do not evolve/are not caused to arise then only pure *upayoga* (*śuddhopayoga*) remains which is no cause of conjunction with other substance; [this means *śuddhopayoga* (pure soul activity) is not the cause of conjunction with other substance].

**Gāthā-157**

अथ शुभोपयोगस्वरूपं प्ररूपयति-

Now, the characteristic form of *śubhopayoga* (auspicious thought activity) is described: -

जो जाणादि जिणिंदे पेच्छदि सिद्धे तहेव अणगारे ।  
जीवेसु साणुकंपो उवओगो सो सुहो तस्स ॥ १५७ ॥

*jo jānādi jiṇimde pecchadi siddhe taheva aṇagāre |  
jīvesu sāṇukaṃpo uvaogo so suho tassa || 157 ||*

**Gāthā:** He, who knows *Jinendras* (omniscient *arihantas*), has faith in *siddhas* (disembodied omniscient supreme souls) and *anagāranas* possession-less ascetics- (*ācāryas*, *upādhyāyas*, *sādhus*) and is compassionate towards living-beings, has *śubhopayoga* as his *upayoga* (thought activity) is auspicious.

**Ṭikā:** He whose *upayoga* (attention), being attached in thought-activity according to *pudgala* of faith-deluding and conduct-deluding karmas resting in specific state of destruction cum subsidence called *kṣayopśama* condition and have accepted auspicious attachment. He is conducting himself such that he is engaged in having faith in Him who is a supreme *bhattāraka*, *muni*, the great *deva* of all *devas*, *parameshwara*—who is *Arihanta*- has belief in *Siddhas* (disembodied omniscient Gods) and belief in *Sādhus* (sky clad Digambar Jain monks) and observes the conduct of compassion towards all living beings, that is termed *śubhopayoga* (auspicious thought and conduct activity).

### Gāthā-158

अथाशुभोपयोगस्वरूपं प्ररूपयति-

Now, the characteristic form of *aśubhopayoga* (inauspicious thought and conduct activity) is described: -

विसयकसाओगाढो दुस्सुदिदुच्चित्तदुद्धगोद्धिजुदो ।

उग्गो उम्मग्गपरो उवओगो जस्स सो असुहो ॥ १५८ ॥

*visayakasāogāḍho dussudiduccittaduṭṭhagoṭṭhijudo /  
uggo ummaggaṇaro uvaogo jassa so asuho || 158 ||*

**Gāthā:** He whose *upayoga* (attention) is absorbed in passion for sensual pleasures, addicted to hearing bad stories, bad thoughts, bad companionship and is vehement and inclined to tread on the perverse path is *aśubhopayoga* (inauspicious thought and conduct activity).

**Tikā:** He, whose *upayoga* (attention), excepting *Arihanta*-supreme omniscient Lords, super Gods of gods, supreme Lord, *siddhas* and *sādhus*, being attached in thought activity according to *pudgalas* of faith-deluding and conduct-deluding karmas resting in specific operative state called *udaya* (condition) and having accepted inauspicious attachment, is engaged in having faith in perverse ways and in following conduct of passionate acts of gratifying senses (sensual pleasures) addicted to hearing bad stories, bad thoughts, bad companionship and conduct of vehemency (violence) is termed *aśubhopayoga* (inauspicious thought and conduct activity).

### Gāthā-159

अथ परद्रव्यसंयोगकारणविनाशमभ्यस्यति-

Now, the exercise for destruction of (*aśuddhopayoga*) which is the cause of soul's conjunction with other substance is described: -

असुहोवओगरहिदो सुहोवजुत्तो ण अण्णदवियम्हि ।

होज्जं मज्झत्थोऽहं णाणप्पगमप्पगं झाए ॥ १५९ ॥

*asuhovaogarahido suhovajutto ṇa aṇṇadaviyamhi /  
hojjaṃ majjhattho shaṃ ṇāṇappagamappagaṃ jhāe || 159 ||*

**Gāthā:** Becoming free from *aśubhopayoga* (inauspicious thought and conduct activity) and not uniting with *śubhopayoga* (auspicious thought and conduct activity) in regard to other (non-self) substance and remaining neutral/indifferent, 'I' meditate upon self-soul which is constituted of knowledge (an embodiment of knowledge).

**Ṭīkā:** Impure thought activity *aśuddhopayoga* which is set forth as the cause of conjunction with other substance, proceeds only due to being dependent of condition according to other substances resting in a state of vehement operative state (*udaya*) but not due to anything else. Therefore, self becomes neutral to all other substances. And thus, becoming neutral, the self not being dependent on conditions according to other substance, gets released from *aśuddhopayoga* of *śubha* or *aśubha* (both type of impure thought activities) and by accepting thought-activity according to self-substance only, *śuddhopayoga* (pure thought activity) manifests in self. Becoming so, the self always remains engrossed in self-soul immovably by self *upayoga*. This is the exercise of the self to destroy the cause of conjunction with other substance.

### Gāthā-160

अथ शरीरादावपि परद्रव्ये माध्यस्थं प्रकटयति-

Now, *ācārya* declares neutrality even towards this body, etc., other (non-self) substance: -

णाहं देहो ण मणो ण चेव वाणी ण कारणं तेसि ।

कत्ता ण ण कारयिदा अणुमंता णेव कत्तीणं ॥ १६० ॥

*nāhaṃ deho ṇa maṇo ṇa ceva vāṇī ṇa kāraṇaṃ tesim |  
kattā ṇa ṇa kārayidā aṇumaṃtā ṇeva kattīṇaṃ || 160 ||*

**Gāthā:** I am neither body, nor mind, nor voice/speech, nor cause of these, nor doer (agent), nor causer of these, nor approver/consenter of the doers.

**Tikā:** I understand body, speech and mind as other (non-self) substance; therefore, i have no partiality for them, at all. I am totally neutral towards all these. It is thus: -

I am not an insentient (non-living) substance (*acetana dravya*) acting as the basis of characteristic nature of body, speech and mind. As a matter of fact, they possess/maintain their own characteristic forms even without me as a substance being the basis of their characteristic forms. Hence, having given up partiality of body, speech and mind, I am totally neutral.

And, I am not such an insentient (*acetana*) substance which be the cause of body, speech and mind. In fact, they themselves have causality (of their existence) even without me as being the cause of them. Hence, having forsaken partiality of being their cause. I am totally neutral.

And I am not such an insentient substance which independently be doer (*kartā*) of body, speech and mind. In fact, they are done themselves even without me as being a doer (*kartā*). Hence, having forsaken partiality of their doer-ship, I am totally neutral.

Further, I am not an instigator-doer (*kāraka-kartā*) of insentient substance which independently is promoter-doer (*kāraka-kartā*) of body, speech and mind. In fact, they themselves are caused to be done, even without me being an instigator-doer. Hence, having forsaken partiality of their instigator doer-ship, I am totally neutral.



And, I am not a doer (*kartā/ anumodaka*) of insentient substance which independently is the doer (*kartā/ anumodaka*) of body, speech and mind. They, in fact, are done by themselves, even without me as being its doer. Hence, having forsaken the partiality of their doership. I am totally neutral.

### **Gāthā-161**

अथ शरीरवाङ्मनसांपरद्रव्यत्वंनिश्चिनोति-

Now, it is ascertained that body, speech and mind are the other (non-self) substance: -

देहो य मणो वाणी पोग्गलदव्वप्पग ति णिद्धिद्धा ।

पोग्गलदव्वं हि पुणो पिण्डो परमाणुदव्वाणं ॥ १६१ ॥

*deho ya maṇo vāṇī poggaladavvappaga tti ṇiddiṭṭhā /  
poggaladavvaṃ hi puṇo piṇḍo paramāṇudavvāṇaṃ ||161||*

**Gāthā:** It is declared that body, mind and speech are constituted of *pudgala* (material) substances and the material substance is an aggregate (mass) of matter-particles (*paramāṇus*).

**Ṭikā:** Body, speech and mind, all three are other (non-self) substance, because they are constituted of *pudgala dravya* (material-substance). Their being constituted of material-substance is definite because they possess characteristic nature of existence (*svarūpa-astitva*) which has the mark of material substance. Such material-substance is the result/evolution of many matter-particles modified into a single mass-form; because, even besides existence of characteristic nature of many matter-particles having the mark of material substance. Individually they are numerous but, they appear to have oneness in form.

**Gāthā-162**

अथात्मनः परद्रव्यत्वाभावं परद्रव्यकर्तृत्वाभावं च साधयति-

Now, it is established/proven that self (soul) is not other (non-self) substance and it does not have doer-ship of other substance: -

णाहं पोग्गलमइओ ण ते मया पोग्गला कया पिंडं ।

तम्हा हि ण देहोऽहं कत्ता वा तस्स देहस्स ॥ १६२ ॥

*ṇāhaṃ poggalamaio ṇa te mayā poggalā kayā piṇḍaṃ /  
tamhā hi ṇa deho'shaṃ kattā vā tassa dehassa || 162 ||*

**Gāthā:** I (soul) am not constituted/made of matter-particles, nor those matter-particles are composed/created by me into a mass form; therefore, I am neither body nor doer/maker of that body.

**Ṭikā:** First, as ascertained by the current topic, this other substance called body comprising of speech and mind both consist of material substance - (but) 'I' am not that, because there is incompatibility with me - a non-material substance, because body is composed of matter (material-substance). And in the same way, I am not doer of body in any way whether by way of cause, or by way of agent, or by way of instigator of the agent, or by way of doer of agent, because I am not doer of modification as a mass-form of many matter-particles, so it is in every way incompatible that self should be doer of body which consists of an ever-changing mass/form of many matter particles.

**Gāthā-163**

अथ कथं परमाणुद्रव्याणां पिण्डपर्यायपरिणतिरिति  
संदेहमपनुदति-

Now, there could be a doubt that how is modification caused in a mass form of many matter particles? That doubt is removed here: -

अपदेसो परमाणू पदेसमेत्तो य सयमसद्धो जो ।

णिद्धो वा लुक्खो वा दुपदेसादित्तमणुभवदि ।। १६३ ।।

*apadeso paramāṇū padesametto ya sayamasaddo jo |  
ṇiddho vā lukkho vā dupadesāditṭamaṇubhavadi || 163 ||*

**Gāthā:** An ultimate matter particle (*paramāṇu*) not having spatial-units (*apradeśa*), having only one unit of space point (one spatial-unit only) and itself is soundless (*aśabda*), be it, cohesive-smooth or rough, experiences the condition of having two or more space points (spatial units).

**Ṭikā:** A matter-particle (*paramāṇu*), because of not having two or more spatial-units is *apradeśa* - without spatial-units; since it has only one spatial-unit so it is of the extent of one *pradeśa* (spatial-unit) only; soundless (*aśabda*) because of absence of manifestation of *śabda-paryāya* (modification of sound) which consists of many matter-particles. (That matter-particle/*paramāṇu*) is smooth or rough because of the existence of four touches, five tastes, two smells and five colours without any incompatibility; therefore, it experiences the state of having two or more spatial-units in the form of evolution of a mass modification (a combined modification of many matter particles). Thus, smoothness-roughness is the cause of (many matter-particles) modifying into a state of mass.

**Gāthā-164**

अथ कीदृशं तत्सिद्ध्यर्थं परमाणोरित्यावेदयति-

Now, it is explained - what type is that smoothness-roughness of an ultimate matter particle (*paramāṇu*): -

एगुत्तरमेगादी अणुस्स णिद्धत्तणं च लुक्खत्तं ।

परिणामादो भणिदं जाव अणंतत्तमणुभवदि ।। १६४ ।।

*eguttaramegādi aṇussa ṇiddhatthaṇaṃ ca lukkhattaṃ /  
pariṇāmādo bhaṇidaṃ jāva aṇantattamaṇubhavadi ||164||*

**Gāthā:** It is said (by Lord *Jinendra*) that infinitesimal units/degrees of cohesiveness- smoothness or roughness of an ultimate *paramāṇu* (matter-particle), owing to its modifying nature, continue increasing, beginning with one unit degree until it attains infinite number of units/degrees (of smoothness-roughness).

**Ṭikā:** First, the ultimate *paramāṇu* possesses modifying nature (evolution) as it cannot escape the intrinsic nature of things. And due to that modifying evolution, it is subjected to variation from time to time - the infinitesimal units/degrees of cohesiveness/smoothness or roughness pervading in a *paramāṇu* continue increasing one by one beginning with one indivisible unit/degree until it attains infinite indivisible units/degrees (*ananta avibhāga praticcheda*), because a *paramāṇu* is adapted to have diverse qualities.

**Bhāvārtha:** *paramāṇu* (indivisible matter-particle) possesses modifying nature, hence its smoothness-roughness continue varying sequentially from one indivisible unit/degree until it attains infinite number of indivisible units/degrees.

**Gāthā-165**

अथात्र कीदृशात्स्निग्धरूक्षत्वात्पिण्डत्वमित्यावेदयति-

Now, it is explained - from what sort of smoothness-roughness the state of mass (of matter particles) originates: -

णिद्धा वा लुक्खा वा अणुपरिणामा समा व विसमा वा ।  
समदो दुराधिगा जदि बज्झंति हि आदिपरिहीणा ॥ १६५ ॥

*ṇiddhā vā lukkhā vā aṇupariṇāmā samā va visamā vā /  
samado durādhigā jadi bajjhaṃti hi ādiparihiṇā || 165 ||*

**Gāthā:** The evolution of combining (indivisible units/degrees of) *paramāṇus* may either be smooth or rough, even or odd. If they exceed two units of even or equal number of indivisible units, then they are combined, but if they modify within the least, that is, one unit of smoothness or roughness, then they do not combine.

**Ṭikā:** If smoothness or roughness exceeds by two degrees/units from even/equal number of degrees of indivisible units then they are combined - this is the general rule for combining of matter particles; because a difference of two degrees of smoothness or roughness is the cause of evolving the combination.

If the smoothness or roughness be of the lowest i.e., one degree or unit then no combination takes place - this is an exception to above general-rule; because smoothness or roughness in the state of first degree owing to not having the cause of evolution in the material-object to be evolved, does not have the causality of combination.

### **Gāthā-166**

अथ परमाणूनां पिण्डत्वस्य यथोदितहेतुत्वमवधारयति-

Now, it is ascertained that the aforesaid causality prevails in the state of mass (lump) of ultimate *paramāṇu*:-

णिद्धत्तणेण दुगुणो चदुगुणणिद्धेण बंधमणुभवदि ।

लुक्खेण वा तिगुणिदो अणु बज्झदि पंचगुणजुत्तो ।। १६६ ।।

*ṇiddhattaṇeṇa duguṇo caduguṇaṇiddheṇa bhaṁdhamaṇubhavadi |  
lukkheṇa vā tiguṇido aṇu bajjhadi pañcaguṇajutta ||166||*

**Gāthā:** A *paramāṇu* having two units/degrees of smoothness experiences combination with a *paramāṇu* of four units/degrees of smoothness or roughness. And a *paramāṇu* having three units/degrees of roughness gets combined with another *paramāṇu* of five degrees.

**Ṭikā:** One should ascertain/recognize that the state of mass of matter-particles (*paramāṇus*) is formed as per the above stated cause, because the combination of two *paramāṇus* having two and four degrees and having three and five degrees of smoothness or roughness or of both smoothness and roughness is admitted, i.e., if both *paramāṇus* are smooth or both are rough or one is smooth and the other is rough; the combination of two *paramāṇu* is accepted thus. And it is said also: -

The *pudgala* found are of two forms *rūpi* (having similar degrees) and *arūpi* (having dissimilar degrees). Material particles (*paramāṇus*) are combined smooth with smooth, rough with rough and also smooth with rough, similar and dissimilar in degrees.

(*Gommatasāra-Jīvakāṇḍa gāthā* 612 and 615).

णिद्धा णिद्धेण बज्झंति लुक्खा लुक्खा य पोग्गला ।

णिद्धलुक्खा य बज्झंति रूवारूवी य पोग्गला ।।

णिद्धस्स णिद्धेण दुराहिएण लुक्खस्स लुक्खेण दुराहिएण ।

णिद्धस्स लुक्खेण हवेदि बंधो जहण्णवज्जे विसमे समे वा ।।

*ṇiddhā ṇiddheṇa bajjhamti lukkhā ya poggalā  
ṇiddhalukkhā ya bajjhamti rūvārūvī ya poggalā  
ṇiddhassa ṇiddheṇa durāhieṇa lukkhassa durāhieṇa  
ṇiddhassa lukkheṇa havedi bamdho jahaṇṇvajje visame same vā*

The combination of smooth with smooth having two degrees higher, of rough with rough having two degrees higher takes place. And the combination of smooth with rough, in case of odd and even degrees, excepting of the lowest degree, takes place”

**Bhāvārtha:** A *paramāṇu* beginning from two degrees upto infinite degrees of smoothness or roughness, by getting combined with another *paramāṇu* having two degrees higher of smoothness or roughness, an aggregate of many *paramāṇus* called *skandha* is formed. For example-combination of two *paramāṇus* having two and four degrees/having 91 and 93 degrees/having 533 and 535 degrees/having 7006 and 7008 degrees of smoothness or roughness with smoothness or roughness is admitted. And this general-rule of combination of two *paramāṇus* must be understood beginning from two to infinite degrees, excepting a *paramāṇu* having the lowest one degree of smoothness or roughness, as it does not possess the capacity of combining with other *paramāṇus*; i.e., combination between 1 and 3 degrees cannot take place. Thus, if the difference is of two degrees between two *paramāṇus*, then only they are combined, but if the difference of degrees (between two *paramāṇus*) be either more or less than two degrees, then no combination can take place, e.g., - just as one *paramāṇu* of five degrees of smoothness or roughness is combined with another *paramāṇu* of seven degrees, but it (*paramāṇu* of five degrees) does not combine with another *paramāṇu* of eight or six degrees.(This is the summary of combination between two *paramāṇus*).

**Gāthā-167**

अथात्मनः पुद्गलपिण्डकर्तृत्वाभावमवधारयति-

Now, it is ascertained that the soul/*ātmā* is not the doer or agent of the mass (aggregate) of matter particles: -

दुपदेसादी खंधा सुहुमा वा बादरा ससंठाणा ।

पुढविजलतेउवाऊ सगपरिणामेहिं जायंते ॥ १६७ ॥

*dupadesādī khaṁdhā suhumā vā bādarā sasam̐thāṇā |  
puḍhavijalateuvāū sagaparaiṇāmehiṁ jāyaṁte || 167 ||*

**Gāthā:** *skandha* (aggregates of matter) which have two or more spatial units (*pradeśas*), are subtle (*sūkṣma*) or gross (*bādarā*), are found with different configurations, they originate in the form of earth, water, fire, air by their own evolutions.

**Tikā:** These, so originated aggregates of matter particles (*skandha*) extending over two or more spatial units (*pradeśas*) which possess the division of subtlety and grossness forms by virtue of their spatial accommodation power and which have assumed variegated configurations (*saṁsthāna*) governed by the power of holding particular shapes, - they, as per their suitability, gaining the self-power of manifesting or veiling the four-fold set of touch, etc., become, earth, water, fire, air simply by their own evolutions/modifications. Therefore, it is ascertained that *ātmā* (soul) is not the doer of the material-mass (aggregate of matter particles) beginning with two or more *paramāṇus* and ending with infinite times infinite *paramāṇus*.

### Gāthā-168

अथात्मनः पुद्गलपिण्डानेतृत्वाभावमवधारयति-

Now, it is ascertained that the soul (*ātmā*) is even not the conveyor of material-mass: -

ओगाढगाढणिचिदो पोग्गलकायेहिं सब्बदो लोगो ।

सुहुमेहि बादरेहि य अप्पाओग्गेहिं जोग्गेहिं ॥ १६८ ॥



*ogāḍhagāḍhaṇicido poggalakāyehim savvado logo /  
suhumehim bādarehim ya appāoggehim joggehim || 168 ||*

**Gāthā:** The universe (physical world) is densely packed everywhere, in all directions like a room packed with material-bodies, subtle and gross, incapable and capable (of being modified into karmic-matter).

**Ṭikā:** Since this universe by itself is densely packed everywhere in all *pradeśas* with material-bodies - modified into subtle and gross and owing to not being excessively subtle and gross, possessing the power of modifying into karmic matter form, and owing to being excessively subtle and gross, not possessing the power of modifying into karmic matter-form, without mutually impeding one another owing to being possessed of the special virtue of accommodation-power; therefore it is ascertained that soul (*ātmā*) is not the conveyor of material-mass.

**Bhāvārtha:** In this *loka* (universe), embodied *jīvas* exist everywhere and *pudgala-vargaṇā* (specific karmic-matter) capable of karmic bondage also exists everywhere. As dispositions of *jīva* rises, so accordingly karmic-bondage occurs. It is not so, that this *jīva* (*ātmā*) does bondage by bringing the matter-particles capable of modifying into karmic-matter from somewhere else.

### **Gāthā-169**

अथात्मनः पुद्गलपिण्डानां कर्मत्वकर्तृत्वाभावमवधारयति-

Now, it is decided that soul (*ātmā*) does not transform *pudgala-piṇḍas* (aggregate of matter-particles) into karmic form: -

कम्मत्तणपाओग्गा खंधा जीवस्स परिणइं पप्पा ।

गच्छंति कम्मभावं ण हि ते जीवेण परिणमिदा ॥ १६९ ॥

*kammattaṇapāoggā khaṁdhā jīvassa pariṇaiṁ pappā  
gacchaṁti kammabhāvaṁ ṇa hi te jīveṇa pariṇamidā||169||*

**Gāthā:** The aggregates of matter-particles (*skandha*) capable of modifying into karmic-state, on getting contact of soul's dispositions (impure thought-activity) are transformed into karmic-matter form, but they are not caused to transform by the soul.

**Ṭikā:** The *pudgala-skandhas* (material masses) possessed of power of transforming into karmic-form, located in the same region (*pradeśas*) of soul, to get dependence of soul's dispositions which is merely an external cause, despite *jīva*'s not being transformed by them, they themselves automatically get transformed in karmic form.

Therefore, it is decided that soul is not the doer/transformer of karmic-form of material masses (*pudgala-piṇḍas*).

**Bhāvārtha:** The *kārmaṇa vargaṇās* (adapting into karmic-state) located in the same region (*pradeśas*) of the soul, on getting instrumentality of *jīva*'s impure dispositions automatically gets transformed into *jñānāvarṇa*, etc., form of karmas (knowledge obscuring, etc. karmas) by their own internal potentiality. *Jīva* does not cause them to transform in karma-form.

### **Gāthā-170**

**अथात्मनः कर्मत्वपरिणतपुद्गलद्रव्यात्मकशरीरकर्तृत्वाभावमवधारयति-**

Now, it is ascertained that soul (*ātmā*) is not the doer/maker of body consisting of material substance evolved in karmic-matter condition: -

ते ते कम्मत्तगदा पोग्गलकाया पुणो वि जीवस्स ।  
संजायंते देहा देहंतरसंकमं पप्पा ।। १७० ।।

*te te kammattagadā poggalakāyā puṇo vi jīvassa /  
saṃjāyaṃte dehā dehaṃtarasamkaṃ pappā || 170 ||*

**Gāthā:** That material masses/aggregates which have evolved into karmic matter condition, give rise into bodies which *jīva* gets, again and again, in its transitions (from present body) to other bodies.

**Ṭikā:** Whatever material bodies, simply on getting instrumentality of *jīva*'s disposition, automatically evolve/modify themselves in karmic-matter condition; they, depending upon soul's transition to another body in the course of its beginningless, continuous activity, themselves give rise to *jīva*'s bodies. Therefore, it is ascertained that soul is not the doer/maker of body consisting of material substance modified in karmic-matter condition.

**Bhāvārtha:** *pudgala* (matter-particles) on getting mere instrumentality of *jīva*'s disposition automatically evolve into karmic-matter condition; the same *pudgala* (of karmic-matter condition) become instrumental cause in giving rise to the body of next birth and the quasi-karma *pudgala* (no-karma matter particles) themselves modify into body/physique. Hence, soul is not the doer/marker of the body.

**Gāthā-171**

अथात्मनः शरीरत्वाभावमवधारयति-

Now, it is ascertained that *ātmā* (soul) is not the body: -

ओरालिओ य देहो देहो वेउव्विओ य तेजसिओ ।  
आहारय कम्मइओ पोग्गलदव्वप्पगा सव्वे ॥ १७१ ॥

*orālio ya deho deho veuvvio ya tejasio |  
āhāraya kammaio poggaladvappagā savve || 171 ||*

**Gāthā:** Physical-gross body (*audārika* body), fluid-transformable body (*vaikriyika* body), *āhāraka* body (miraculous projectable/translocation body), *tejas* body (luminous, electric body) and *kārmaṇa* body (karmic-matter body) - all these consist of material-substance (*pudgala-dravyātmaka*).

**Ṭikā:** *audārika* (physical gross body), *vaikriyika* (fluid transformable body), *āhāraka* (miraculous projectable, translocation body), *tejas* (luminous, electric body) and *kārmaṇa* (karmic-matter body) - all these bodies consist of material-substance; therefore, it is ascertained that soul is not the body.

### Gāthā-172

अथ किं तर्हि जीवस्य शरीरादिसर्वपरद्रव्यविभागसाधनमसाधारणं  
स्वलक्षणमित्यावेदयति-

What then, is the extraordinary-unusual characteristic of soul which differentiates it from body, etc., other all substances: -

अरसमरुवमगंधं अव्वत्तं चेदणागुणमसद्धं ।  
जाण अलिंगगगहणं जीवमणिद्धिसंठाणं ॥ १७२ ॥

*arasamarūvamagaṇḍhaṃ avvattaṃ cedaṇāguṇamasaddhaṃ |  
jāṇa alingaggahaṇaṃ jīvaṇiḍḍhisantaṇaṃ || 172 ||*

**Gāthā:** Know that pure soul is devoid of qualities of taste, colour, smell, touch and sound (speech). It possesses the quality of sentience/consciousness. It is not

cognisable by any physical sense or mark and it has no definable configuration.

**Tīkā:** Pure soul's intrinsic characteristic nature is to be without qualities of taste, colour and smell (odour), to be without manifestation of touch, to be without evolution/modification of sound/speech (*śabda-paryāya*) and consequently it is not cognisable by any physical mark/sense and it has no definable shape or configuration.

Thus, the means of differentiating soul from material-substances is (1) tastelessness (2) colourlessness (3) lack of smell (4) no physical manifestation (untouchable-ness) (5) sound/speechlessness (6) non-cognisable by any mark or sense and (7) shapelessness/non-configuration.

And the only means of differentiating soul from all non-soul substances irrespective of whether material or non-material, is its quality of sentience. This itself holding the self-characteristic nature, owing to its being dependent on self-soul substance, establishes differentiation of soul from other remaining substances.

Where not cognisable by a mark/sense (*alinga grāhya*) word might have been used, but there 'no cognition by a mark/sense' (*alinga grahaṇa*) is used (by *Kundkunda Ācārya* in this *gāthā*), it has been used to convey a deeper meaning. Thus: -

1. *grāhaka* [*jñāyaka* (knower-soul)] whose knowing is not caused by *lingas* (marks) i.e., by sense organs, so it is *alingagrahaṇa\**, - thus *ātmā* (soul) is full of non-sensory knowledge (*atīndriya-jñāna*) - such a meaning is conceived.

2. *grāhya* [*jñeya* (knowable-soul)] which is not known by *lingas* (marks), i.e., by sense -organs, so it is

*alingagrahaṇa* - thus *ātmā* is not an object to be known directly by senses (*indriya-pratyakāṣa*) such a meaning is conceived.

3. As fire is known by (seeing) smoke, in the same way *ātmā* is not known by *lingas*, i.e., by any mark perceptible by senses, so it is *alingagrahaṇa*, thus *ātmā* is not the subject of inference implying perception by sense-organ – such a meaning is conceived.

4. *ātmā* (soul) is not just inferred by others simply through a *linga* (mark), i.e., inference (*anumāna*), so it is *alingagrahaṇa*; thus, this *ātmā* is not merely a thing inferred (*anumeya*) such a meaning is conceived.

5. *ātmā* (soul) who's inferring by others is not merely through a *linga* (mark), i.e., inference (*anumāna*), so it is *alingagrahaṇa* - thus this *ātmā* is not merely an inferer (*anumātā*) - such a meaning is conceived.

6. *ātmā* who's knowing/realization takes place by its own characteristic nature not through any mark (*linga*) so it is *alingagrahaṇa*, thus this *ātmā* is a direct knower - such a meaning is conceived.

7. *ātmā* whose knowing is not caused by a *linga* (a mark), i.e., by its characteristic termed as *upayoga* (thought-activity), i.e., which is not dependent of external knowable objects, so it is *alingagrahaṇa*, thus, *ātmā* does not have its knowledge based on external things - such a meaning is conceived.

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*\*alingrahaṇa=(a=not, linga=sense organs, grahaṇa=knowing/congnizing)-thus ātmā is not the subject of inference implying perception by sense, such a meaning is conceived*

8. *ātmā* which does not accept its *linga* (mark) - i.e., the characteristic termed as *upayoga* (disposition), i.e., does not bring itself the *upayoga* from outside, so it is *alingagrahaṇa*; thus, *ātmā* possesses non-extrinsic knowledge (which is not brought from anywhere else) - such a meaning is conceived.

9. *ātmā* from whom *linga* (mark), i.e., characteristic termed as *upayoga* (knowledge) cannot be accepted, i.e., cannot be appropriated/stolen by another, so it is *alingagrahaṇa*, thus knowledge of *ātmā* cannot be taken away by another - such a meaning is conceived.

10. *ātmā* whose *linga* (mark), i.e., in the characteristic termed as *upayoga* (knowledge), there is no receiving of blemish of attachment, the way, there is no blemish in the sun; so, it is *alingagrahaṇa*; thus, this *ātmā* possesses an intrinsic nature as pure *upayoga* (*śuddhopayoga*) - such a meaning is conceived.

11. *ātmā* by the *linga* (mark) of which, i.e., by the characteristic termed as *upayoga* (*śuddhopayoga*) of which, there is no receiving of karmic-matter, so it is *alingagrahaṇa*; thus, this *ātmā* is not connected (not tied) with *dravya-karma* (karmic-matter) such a meaning is conceived.

12. *ātmā* which does not take enjoyment of objects through its *lingas* (marks), i.e., sense organs, so it is *alingagrahaṇa*, thus this *ātmā* is not the enjoyer of objects - such a meaning is conceived.

13. *ātmā* which does not hold sentience (*jīvatva*) by its *lingas* (marks), i.e., by its mind and senses, so it is *alingagrahaṇa*; thus, this *ātmā* is not governed by semen and menstruation - such a meaning is conceived.

14. *ātmā* which has not assumed a *linga* (mark) i.e., genital appearance (*mehanākāra*), so it is *alingagrahaṇa*; thus, this *ātmā* is not merely a worldly expedient - such a meaning is conceived.

15. *ātmā* which has not assumed a *linga* (mark), i.e., by a non-genital appearance (*amehanākāra*), i.e., which is not pervasive in universe (*loka*), thus this *ātmā* is not of the appearance of pervading in *loka*, which is familiar expedient of the hypocrites - such a meaning is conceive

16. *ātmā* which does not assume sensations of female, male and neuter genders, so it is *alingagrahaṇa*, thus this *ātmā* is neither female nor male nor neuter by *dravya* (physically) and by *bhāvas* (spiritually) - such a meaning is conceived.

17. *ātmā* which does not assume *lingas* (marks), i.e., religious titles, so it is *alingagrahaṇa*, thus this *ātmā* (soul) does not possess the external marks/religious titles of ascetics, - such a meaning is conceived.

18. *ātmā*, whose awareness (knowledge) of substance (*arthāvabodha*) is not a (distinction of) *linga*- a mark or quality (*guṇa*), so it is *alingagrahaṇa*, thus, this *ātmā*, not being embraced by particular quality, is a pure substance - such a meaning is conceived.

19. *ātmā*, whose particular awareness (knowledge) of substance (*arthāvabodha viśeṣa*) is *alingagrahaṇa*; thus, this *ātmā*, not being embraced by particular modification is a pure substance - such a meaning is conceived.

20. *ātmā*, whose general awareness (knowledge) of substance (*arthāvabodha sāmānya*) is not a (distinction of) *linga* - a mark - a cause of recognition (*pratyabhi jñāna*), so it is *alingagrahaṇa*; thus, this *ātmā*, not being embraced by



substance, is a pure modification - such a meaning is conceived.

### **Gāthā-173**

अथ कथममूर्तस्यात्मनः स्निग्धरुक्षत्वाभावाद्धन्धो भवतीति  
पूर्वपक्षयति-

Now, how can bondage of incorporeal soul (*amūrta ātmā*) be caused, as it is without smoothness-roughness? Such preliminary view is presented: -

मुक्तो रूवादिगुणो बज्झदि फासेहिं अण्णमण्णेहिं ।  
तव्विवरीदो अप्पा बज्झदि किध पोग्गलं कम्मं ॥ १७३ ॥

*mutto rūvādiguṇo bajjhadi phāsehim aṇṇāmaṇṇehim /  
tavvivarīdo appā bajjhadi kidha poggalaṁ kammaṁ ||173||*

**Gāthā:** Corporeal (material substances) being possessed of colour, etc., qualities are bound with other corporeal matters by mutual form of touch; (but) how can the self (soul) having the opposite (incorporeal) qualities of *pudgala* (matter) bind with the material karmas (karmic matter)?

**Tīkā:** Mutual bondage of two corporeal material substances, being associated with colour, etc., qualities and due to the aforesaid smoothness-roughness form of a particular touch (bondage) can be, in fact, understood, but how can bondage of soul (*ātmā*) and karmic matter be understood/recognized? Because, karmic-matter being associated with colour, etc., qualities can have smoothness-roughness form of a particular touch, which is possible as described earlier. But since the incorporeal soul not being associated with colour, etc., qualities cannot have smoothness-roughness form of a particular touch - so the soul part has inadequacy, (i.e., out of two parts worth

bondage, one part is incapable - being devoid of touch attribute/quality) and it is not capable of bondage.

### **Gāthā-174**

अथैवममूर्तस्याप्यात्मनो बन्धो भवतीति सिद्धान्तयति-

Now, such a principle is decided that bondage of soul, though it is *amūrta* (incorporeal) is caused: -

रूपादिएहिं रहिदो पेच्छदि जाणादि रूवमादीणि ।

दव्वाणि गुणे य जधा तह बंधो तेण जाणीहि ॥ १७४ ॥

*rūvādiehiṃ rahido pecchadi jāṇādi rūvamādīni |  
davvāni guṇe ya jadhā taha baṇdho teṇa jāṇīhi || 174 ||*

**Gāthā:** Just as the soul, which is without colour, etc., perceives and knows material objects (*dravyas*) and their qualities (*guṇas*) possessed of colour, etc., similarly its bondage with them should be understood.

**Ṭikā:** Just as *jīva* though devoid of colour, etc., perceives (sees) and knows material objects and their qualities, in the same way, this *jīva*, though devoid of colour, etc., is bound with material karmic-matter, because if it would not be so then here too (in the case of seeing-knowing), the question will inevitably arise that - “How does this soul self being incorporeal (*amūrta*), see and know corporeal matter object?

Moreover, it is not so, that this point (of bondage of incorporeal with corporeal) is extremely difficult to give a solution, so it is made the subject of an example; but has been made easy to understand by means of an example, for all, even down to the boy and cowherd. Thus: - as a boy or a cowherd when he sees and knows a clay bull or a real living bull standing apart from him, there is no union with the bull; nevertheless, a relation with seeing-knowing evolves in the form of reflection of bull (i.e., with reflected

appearance of bull in his perception-knowledge) of which the outside bull (being a subject of knowledge) is *nimitta*, is assuredly an accomplisher of *vyavahāra* (convention) in the form of relationship with the bull. Similarly, soul, owing to being colourless, is touchless, so it, indeed, has no union with material karmic-matter, nevertheless, a relation with seeing-knowing evolved in the form of reflection of attachment-aversion, etc., dispositions (i.e., with reflected appearance of attachment-aversion, etc., dispositions in his perception-knowledge) of which karmic-matter existing in the same space as that of soul, is *nimitta*, is assuredly an accomplisher of *vyavahāra* (convention) in the form of bondage with material karmic matter.

**Bhāvārtha:** How does the soul, despite being incorporeal, gets bonded with material karmic-matter? Replying this question *ācārya* has said “How does soul, though incorporeal, know corporeal material objects? So, just as it knows corporeal material objects, similarly it gets bonded with material karmic-matter.

Despite there being no relationship of incorporeal soul with corporeal material objects, the *vyavahāra* (convention) of relationship of *arūpi*’s with *rūpi* (incorporeal’s with corporeal) is not contradictory. Where it is said so that *ātmā* (soul) knows material-object, there is, in fact, no relationship of *amūrtika ātmā* (incorporeal soul) with *mūrtika padārtha* (corporeal objects); its relationship is only with knowledge modified into the reflected appearance of that material-object and owing to the relationship only with knowledge modified into the reflected appearance of object, *amūrtika ātmā* knows *mūrtika padārtha*, - such *vyavahāra* (convention) of relationship of *amūrtika* with *mūrtika* is proved. In the

same way, wherever it is said that certain *ātmā* has bondage with material (karmic-matter), there is, in fact, no relationship of incorporeal *ātmā* with corporeal matter. (As a matter of fact) *ātmā*'s relationship/bondage is with its attachment-aversion, etc., dispositions in which karmic matter (*pudgala* karma) is *nimitta* (instrumental) and owing to the relationship with those attachment-aversion, etc., dispositions, in which karmas are *nimitta*, "this soul (*ātmā*) is bonded with material karmic-matter"-thus *vyavahāra* (convention) of bondage-form of incorporeal (soul) with corporeal karmic matter is proved.

Although there is indeed no connection of a man with wife-son-wealth, etc., all these are totally separate from that man; but the man who keeps attachment (*rāga*) with wife-son-wealth, etc., possesses the bondage of *rāga*, and wife-son-wealth, etc., are instrumental (*nimitta*) in that *rāga*; so conventionally it is said that man has bondage of wife-son-wealth, etc. In the same way, although there is no connection of this soul with karmic-matter, they are totally separate from soul, but soul undergoing attachment-aversion, etc., dispositions and karmic-matter being the instrumental cause (*nimitta*) in those dispositions; it can be said conventionally, that this *ātmā* (soul) has bondage of karma-*pudgalas* (karmic-matter).

### **Gāthā-175**

अथ भावबन्धस्वरूपं ज्ञापयति-

Now, characteristic of psychical subjective bondage (*bhāva bandha*) is made known: -

उवओगमओ जीवो मुज्झदि रज्जेदि वा पदुस्सेदि ।

पप्पा विविधे विसये जो हि पुणो तेहिं सो बंधो ॥ १७५ ॥

*uvaogamao jīvo mujjhadi rajjedi vā padussedi |  
pappā vividhe visaye jo hi puṇo tehiṃ so baṃdho || 175 ||*

**Gāthā:** Soul, which is possessed of *upayoga*-psychic thought activity (manifestation of consciousness), to obtain various objects of senses evolves delusion (*moha*), attachment (*rāga*), or aversion (*dveṣa*), then *jīva* (soul) is bonded again by them (i.e., by *moha-rāga-dveṣa*).

**Tikā:** Primarily, *ātmā* (soul) is full of *upayoga* (manifestation of consciousness/psychic thought activity), as it consists of *savikalpa* (knowing the substances with their detailed distinctions) and *nirvikalpa* (perceiving substances without their details – without distinction) forms of *pratibhāsa-svarūpa* (possessing the reflective nature), i.e., soul has knowledge and perception characteristic. There, *jīva* on seeing the reflected substances of different types evolves into *moha-rāga-dveṣa* (delusion-attachment-aversion). Soul which has its innate (modification) nature imbued/affected by *moha-rāga-dveṣa* the *nimitta* of which is “the other” (karmic-matter); so self alone (itself) is of *bandha* (bondage) form, because *moha-rāga-dveṣa*, etc., *bhāva* (dispositions) are the second part of bondage; this is just like a quartz/crystal gem which has its innate nature coloured by blueness, yellowness or redness - *nimitta* of which is the blue, yellow or red accessory.

*bandha* is caused between two things, how can self *ātmā* alone be of *bandha-svarūpa* (bondage form)? Answer of this question is that - one is *ātmā*, and second is *moha-rāga-dveṣa* dispositions, so blemished by these *moha-rāga-dveṣa* dispositions the *ātmā*, alone, itself, is in the form of *bhāva-bandha* (psychical/subjective bondage).

**Gāthā-176**

अथ भावबन्धयुक्तिं द्रव्यबन्धस्वरूपं च प्रज्ञापयति-

Now, with logical proof of psychic/subjective bondage (*bhāva-bandha*) and characteristic nature of substantial/objective/material bondage (*dravya-bandha*) is explained: -

भावेण जेण जीवो पेच्छदि जाणादि आगदं विसये ।

रञ्जदि तेणेव पुणो बज्झदि कम्म त्ति उवदेसो ॥ १७६ ॥

*bhāveṇa jeṇa jīvo pecchadi jāṇādi āgadam visaye |  
rajjadi teṇeva puṇo bajjhadi kamma tti uvadeso || 176 ||*

**Gāthā:** With whatever attitude/disposition a *jīva* (soul) perceives and knows the object which comes in his knowledge thereby he is imbued (affected) and by that (affection) karmic-matter is bonded again - such is the teaching.

**Ṭikā:** This soul, being possessed of reflective-nature in forms of *sākāra* (differentiating quality of knowledge) and *nirākāra* (non-differentiating quality of perception), with whatever attitude/disposition either in the form of delusion (*moha*) or of attachment (*rāga*) or of aversion (*dveṣa*) perceives and knows objects worth getting reflected, thereby it is imbued (affected). And whatever this affection is, it is actually *bhāva-bandha* (psychic/subjective bondage) which corresponds to smoothness and roughness. And again, through it, (newer) matter is bound. Thus, this *bhāva-bandha* is *nimitta* of *dravya-bandha*.

**Gāthā-177**

अथ पुद्गलजीवतदुभयबन्धस्वरूपं ज्ञापयति-

Now, characteristic nature of *pudgala-bandha* (bondage of matter), *jīva-bandha* (bondage of soul) and *ubhaya-bandha* (the bondage of two together) is explained: -

फासेहिं पोग्गलाणं बंधो जीवस्स रागमादीहिं ।

अण्णोण्णमवगाहो पोग्गलजीवप्पगो भणिदो ॥ १७७ ॥

*phāsehiṃ poggalāṇam baṇdho jīvassa rāgamādīhiṃ |*  
*aṇṇoṇṇamavagāho poggalajīvappago bhaṇido || 177 ||*

**Gāthā:** Bondage of material-particles/objects is caused by their touch (smoothness-roughness), bondage of soul is caused by its attachment, etc., dispositions and mutual immersion of the two is said to be bondage of soul and matter.

**Ṭikā:** First, here, oneness form of evolution of karmic-matter with smoothness and/or roughness form of particular touch is termed *pudgala-bandha* (bondage of matter) only; and oneness form of evolution of *jīva* (soul) with conditioned (impure) modifications of delusion, attachment, aversion forms is *jīva-bandha* (bondage of soul); and specific mutually synthesised evolution caused merely by instrumentality of mutual immersion of *jīva* (soul) and karmic matter is termed *ubhaya-bandha* (bondage of two together); i.e., (*jīva* and *karma-pudgala* becomes simply instrumental in evolution/modification of one another - such a particular type of one, common-space-occupying connection is termed as *pudgala-jivātmaka-bandha*).

**Gāthā-178**

अथ द्रव्यबन्धस्य भावबन्धहेतुकत्वमुज्जीवयति-

Now, it is revived that *dravya-bandha* (material-bondage) is caused by *bhāva-bandha* (psychic/subjective bondage): -

सपदेसो सो अप्पा तेसु पदेसेसु पोग्गला काया ।

पविसंति जहाजोग्गं चिट्ठंति य जंति बज्झंति ॥ १७८ ॥

*sapadeso so appā tesu padesesu poggalā kāyā |*  
*pavisam̐ti jahājoggaṃ ciṭṭham̐ti ya jaṃti bajjham̐ti || 178 ||*

**Gāthā:** Soul has spatial-units and into those spatial-units permeates material-karmic matter; they stay according to their ability and pass away (on maturity of their duration) and get bonded (with the soul).

**Ṭikā:** This *ātmā*, being possessed of innumerable *pradeśas* (space points/units) is equal to space of universe. In its *pradeśas* (spatial units) vibration arises depending upon *kāya-vargaṇā*, *vacana-vargaṇā* and *mano-vargaṇā* (material particles of body, speech/voice and mind), so accordingly karmic matter-particles undergoing similar vibration on their own, permeate and stay with those *pradeśas* of soul. They go away also, and if soul has dispositions of delusion, attachment-aversion form, then they are also bound. Hence it is decided that *bhāva bandha* (subjective bondage) is the cause of *dravya-bandha* (objective/material karmic-bondage).

**Gāthā-179**

अथ द्रव्यबन्धहेतुत्वेन रागपरिणाममात्रस्य भावबन्धस्य  
निश्चयबन्धत्वं साधयति-

Now, it is proved that *bhāvabandha* which is simply (soul's) *rāga pariṇāma* (evolution of attachment) is the cause of *dravyabandha*, it is the veritable bondage: -



रतो बंधदि कम्मं मुच्चदि कम्मेहिं रागरहिदप्पा ।

एसो बंधसमासो जीवाणं जाण णिच्छयदो ॥ १७९ ॥

*ratto baṁdhadi kammaṁ muccadi kammehiṁ rāgarahidappā /  
eso baṁdhasamāso jīvāṇaṁ jāṇa ṇicchayado || 179 ||*

**Gāthā:** An attached self (soul evolved into attachment) binds karmas (karmic matter) and a detached self (soul devoid of attachment) is free from karmas. We should know this to be in short, the sum and substance of the bondage of soul in verity.

**Ṭikā:** *jīva* (soul) when it evolves into attachment only then he is bound by fresh *dravya-karmas* (material karmic-matter) and is not bound when he evolves into detachment. *jīva* (soul) which has evolved into attachment is not released from fresh bondage of *dravya-karmas*. Only the one who has evolved into detachment is the released/liberated one. *jīva* (soul) evolved into attachment is bound by fresh *dravya karmas*. They come into contact with it and the soul is not released from old *dravya-karmas* but rather remains bonded with them; but the one who has evolved into detachment is free of bondage of any new *dravya-karmas* which come in contact with it. He is also free of old *dravya-karmas* and is not bound by them. Therefore, it is proved that the most effective cause of *dravya-bandha* (material karmic bondage) is evolution into attachment which is the veritable-bondage.

### Gāthā-180

अथ परिणामस्य द्रव्यबन्धसाधकतमरागविशिष्टत्वं सविशेषं  
प्रकटयति-

Now, speciality of evolution (*pariṇāma*) caused by attachment (*rāga*) which is the most effective cause of

*dravya-bandha* (material karmic-bondage) is revealed clearly: -

परिणामादो बंधो परिणामो रागदोसमोहजुदो ।

असुहो मोहपदोसो सुहो व असुहो हवदि रागो ॥ १८० ॥

*pariṇāmādo bāṁdho pariṇāmo rāgadosamohajudo |  
asuho mohapadoso suho va asuho havadi rāgo || 180 ||*

**Gāthā:** Karmic bondage is caused by *pariṇāma* (evolution/impure disposition) which consists of *moha-rāga-dveṣa* (delusion-attachment-aversion) (in them) *moha* (delusion) and *dveṣa* (aversion) are *aśubha* (inauspicious/evil/bad); *rāga* (attachment) is *śubha* (auspicious) or *aśubha* (inauspicious).

**Tīkā:** Firstly, *dravya-bandha* is caused by particular evolution/disposition. Speciality of evolution/disposition is that, it is composed of attachment, aversion, delusion. If it follows duality, owing to its being auspicious or inauspicious. Therein inauspiciousness is caused by *moha* and *dveṣa* (delusion and aversion) and auspiciousness as well as inauspiciousness (both) are caused by *rāga* (attachment) because *rāga* has dual characteristic owing its being modifications of *moha*, *dveṣa* and depravity (*sankleṣa*).

### Gāthā-181

अथ विशिष्टपरिणामविशेषमविशिष्टपरिणामं च कारणे कार्यमुपचर्य  
कार्यत्वेन निर्दिशति-

Now, by substituting metonymically the effect (*kārya*) into its cause (*kāraṇa*) the kinds of specific evolution (*viśiṣṭa pariṇāma*) and non-specific evolution (*aviśiṣṭa pariṇāma*) are explained in the form of effect: -

सुहपरिणामो पुण्णं असुहो पावं ति भणिदमण्णेषु ।

परिणामो णण्णगदो दुक्खक्खयकारणं समये ॥ १८१ ॥

*suhaparināmo puṇṇaṁ asuho pāvaṁ tti bhaṇidamañṇesu /  
pariṇāmo ṇaṇṇagado dukkhakkhayakāraṇaṁ samaye || 181 ||*

**Gāthā:** *jīva's* (soul's) auspicious (*śubha*) and inauspicious (*aśubha*) evolution inclined towards (or entered into) others is termed as merit/virtue (*puṇya*) and demerit/vice (*pāpa*) respectively. So, is said (by omniscient Lord *Jina*); but evolution which is not inclined towards (not entered into) others is, in its due time, the cause of annihilation of misery.

**Tīkā:** Firstly, *jīva* (soul's) *pariṇāma* (evolution) are of two kinds –

- (1) *pariṇāma* inclined towards other (non-self) substance (*para-dravya-pravṛtta pariṇāma*).
- (2) *pariṇāma* inclined towards self-soul substance/ not entered into other (non-self) substance (*sva-dravya-pravṛtta-pariṇāma*).

Of these, *para-dravya-pravṛtta-pariṇāma*, being affected by other (non-self) substance is specific evolution (*viśiṣṭa pariṇāma*) and *sva-dravya-pravṛtta pariṇāma*, not being affected by other (non-self) substance is non-specific evolution (*aviśiṣṭa pariṇāma*). Among these, *viśiṣṭa pariṇāma* (specific evolution) is said to have two kinds – *śubha pariṇāma* (auspicious evolution) and *aśubha pariṇāma* (inauspicious-evolution). Of these, auspicious evolution which is cause of binding of meritorious-matter, is auspicious (*puṇya*) and inauspicious evolution which is the cause of binding of sinful-matter is sin (*pāpa*). *aviśiṣṭa pariṇāma* (non-specific evolution) being pure (*śuddha*) is one, so it has no other form. This, (pure evolution) in course of time, being the cause of annihilation of material karmic-matter—is the cause of *saṁsāra*-misery (worldly misery). So, only *mokṣa* is the cause of annihilation of

material karmic matter, which in turn is the cause of misery of transmigration.

**Bhāvārtha:** *jīva's* (soul's) auspicious evolution (*śubha pariṇāma*) being inclined towards other non-self objects is the cause of *puṇya* (merit) and inauspicious evolution (*aśubha pariṇāma*) is the cause of *pāpa* (sin). Therefore, if the effect (*kārya*) is substituted into its cause (*kāraṇa*) metonymically, then *śubha pariṇāma* is *puṇya* and *aśubha pariṇāma* is *pāpa*. Pure evolution (*śuddha pariṇāma*) being inclined towards self-soul substance is the cause of liberation (*mokṣa*). Therefore, if the effect (*kārya*) is substituted into its cause (*kāraṇa*) metonymically, then *śuddha pariṇāma* is *mokṣa*.

### Gāthā-182

अथ जीवस्य स्वपरद्रव्यप्रवृत्तिनिवृत्तिसिद्धये स्वपरविभागं दर्शयति-

Now, for achieving the goal of soul's realisation, i.e., *jīva's* proclivity within self-substance and abstinence from other (non-self) substance, distinction of self and non-self is exhibited: -

भणिदा पुढविप्पमुहा जीवणिकायाध थावरा य तसा ।

अण्णा ते जीवादो जीवो वि य तेहिंदो अण्णो ॥ १८२ ॥

*bhaṇidā puḍhavippamuhā jīvaṇikāyādha thāvarā ya tasā / aṇṇā te jīvādo jīvo vi ya tehiṇdo aṇṇo || 182 ||*

**Gāthā:** All embodied living beings – *sthāvara* (immovable) like the earth, etc., (one sensed) and movable-*trasa* (two to five sensed) as described in scripture, they are different from the characteristic nature, from soul (i.e., they are other than soul) and soul too is different from them (i.e., other than them).

**Ṭikā:** Earth, etc., six types of embodied living beings which are considered with distinction of mobility (*trasa*-two to five sensed beings) and immobility (*sthāvara* -one sensed beings) are accepted with their distinction. They, due to being insentient (*acetana*) and different from soul, i.e., other than one's own soul and *jīva* (soul) also being sentient (*cetana*) is different from them, i.e., other than them. Here (it is said that) the six types of embodied living beings are other (non-self) substance to soul; soul (*ātmā*) alone is the self-substance.

### Gāthā-183

अथ जीवस्य स्वपरद्रव्यप्रवृत्तिनिमित्तत्वेन स्वपरविभागज्ञानाज्ञाने  
अवधारयति-

Now, it is decided that the knowledge of the distinction of self - non-self (*sva-para*) is the *nimitta* (instrumental) of soul's activity in the self-substance and the ignorance (non-knowledge) of the distinction of self - non-self (*sva-para*) is the *nimitta* of soul's proclivity in the other non-self substance: -

जो णवि जाणदि एवं परमप्पाणं सहावमासेज्ज ।

कीरदि अज्झवसाणं अहं ममेदं ति मोहादो ॥ १८३ ॥

*jo ṇavi jāṇadi evaṃ paramappāṇaṃ sahāvamāsejja |*  
*kīradi ajjhasāṇaṃ ahaṃ mamedam ti mohādo||183||*

**Gāthā:** One, who, in this way, does not know the other (non-self) and the self-soul, by ascertaining their characteristic natures, he, through delusion, creates misconceptions such that “i am this” and “this is mine”.

**Ṭikā:** One self, who, in this way does not see distinction of soul and matter as self and non-self by their definite characteristic respectively, i.e., ‘sentience’ and ‘insentience’ he, only by himself, creates through delusion,

misconception of other (non-self) substance as being self and belonging to self, which is - “I am this” and “this is mine”. Therefore, (this concludes that) *nimitta* of soul’s proclivity in other (non-self) substance, is the absence of knowledge of self (*sva*) and non-self (*para*) only, and consequently (it is proved that) *nimitta* of soul’s activity within self-substance (i.e., knowledge of self and non-self distinctly with their characteristic natures) is absent.

**Bhāvārtha:** One who does not have discriminating knowledge (*bheda-vijñāna*) of self (*sva*) and other non-self (*para*) he only feels “I-ness” and “mine-ness” in other (non-self) substance. He does not possess discriminating knowledge. Therefore, cause of proclivity in other (non-self) substances is the absence of discriminating knowledge and cause of soul’s activity in self-substance is *bheda-vijñāna* (discriminating knowledge) only.

### Gāthā-184

अथात्मनः किं कर्मेति निरूपयति-

Now, what is the deed (*karma/kārya*) of soul? – That, is described here: -

कुर्वं सभावमादा हवदि हि कत्ता सगस्स भावस्स ।

पोग्गलदव्वमयाणं ण दु कत्ता सव्वभावानं ॥१८४॥

*kuvvaṃ sabhāvamādā havadi hi kattā sagassa bhāvassa /  
poggaladavvamayaṇaṃ ṇa du kattā savvabhāvāṇaṃ ||184||*

**Gāthā:** The soul effecting its own disposition is the doer (*kartā*) of its own disposition, but it is not the doer of all those dispositions which are of material substances.

**Ṭikā:** Soul is indeed the doer of its own evolution (*svabhāva*) because it is its own trait; so, it is necessarily the soul’s deed, as it has the potential to evolve so. Thus, this *ātmā* independently doing that (*svabhāva*), must

necessarily be the doer thereof and *svabhāva* being done by self and being received by self, is assuredly the deed of *ātmā*. Thus, *sva pariṇāma* is the deed (karma) of *ātmā*.

But, *ātmā* does not bring about conditions/modifications of *pudgala* (matter) because those are the traits of other (non-self), hence they are not the deeds of *ātmā* as it does not have the potentiality of so evolving/so modifying. (Thus) *ātmā* not doing/not affecting them, cannot be their doer (*kartā*) and it cannot be done/affected by the self, they cannot be its deeds/karmas. Thus, evolution of matter (*pudgala*) is not the deed of *ātmā*.

### **Gāthā-185**

अथ कथमात्मनः पुद्गलपरिणामो न कर्म स्यादिति  
सन्देहमपनुदति-

Now, the doubt - how evolution of matter (*pudgala pariṇāma*) is not the karma (deed/act) of the self (*ātmā*) is removed/rebutted: -

गेण्हदि णेव ण मुंचदि करेदि ण हि पोग्गलाणि कम्मणि ।  
जीवो पुग्गलमज्झे वट्ठण्णवि सव्वकालेसु ॥ १८५ ॥

*geṇhadi ṇeva ṇa muṁcadi karedi ṇa hi poggalāṇi kammāni |*  
*jīvo poggalamajjhe vaṭṭaṇṇavi savvakāle su || 185 ||*

**Gāthā:** The *jīva* (soul), though existing at all times in the midst of matter, does neither accept, nor releases/abandons, nor is the doer/agent of material karmas.

**Tikā:** Evolution of matter (*pudgala pariṇāma*) is, in fact, not the deed of self (soul) because it is devoid of accepting or abandoning other (non-self) substance. That which is seen to be the cause of evolution/modification of another substance, it is not seen to be free from

acceptance and abandonment thereof - as fire remains free from acceptance-abandonment in the mass of iron. Soul (*ātmā*), despite its existing in the same space (same equal region of other substance) is, in fact, free from acceptance-abandonment of other substance. Hence, it is not the cause of modification of matter particles into the state of karmic form.

### **Gāthā-186**

अथात्मनः कुतस्तर्हि पुद्गलकर्मभिरुपादानं हानं चेति निरूपयति-

Now, (if the *ātmā* does not cause modification of material substance into karmic matter form, then) how is *ātmā* bonded and released by material karmic matter? This is described here: -

स इदाणिं कत्ता सं सगपरिणामस्स दव्वजादस्स ।

आदीयदे कदाई विमुच्चदे कम्मधूलीहिं ॥ १८६ ॥

*sa idāṇiṃ kattā saṃ sagapariṇāmassa davvajādassa /  
ādīyade kadāī vimuccade kammadhūlīhiṃ || 186 ||*

**Gāthā:** Soul at present (in mundane embodied state), being the doer of its own modification arising from its own soul-substance is bonded by karmic matter dust and sometimes released from that karmic- matter dust.

**Ṭikā:** *ātmā* (soul) though free from accepting-abandoning of other substance, at present, in the embodied mundane state modifying other (non-self) substance simply as *nimitta*, experiences doer-ship of his own evolution only being constituted out of his own substance; and making this evolution (disposition) of soul simply *nimitta*, the dust of matter modifies into karmic matter form and soul is accepted by a specific interpenetration form and sometimes he is released by that (matter-dust).



**Bhāvārtha:** This *jīva*, at present in *saṁsāra* state (in transmigrant state) making karmic matter as *nimitta* remains the doer of his own impure disposition (because that impure disposition is evolved by self-substance). It never becomes doer of other (non-self) substance. Thus, *jīva* on being doer of his own impure disposition, making this disposition of soul simply *nimitta*, the dust of matter modifies into karmic matter form and bonds this *jīva* into a specific interpenetration form and at times on maturity of its duration - or sometimes *nimitta* of *jīva*'s pure disposition releases the karmic matter.

### Gāthā-187

अथ किंकृतं पुद्गलकर्मणां वैचित्र्यमिति निरूपयति-

Now, it is described - how the variety of material - karmas (knowledge-obscuring etc.) are produced: -

परिणमदि जदा अप्पा सुहम्हि असुहम्हि रागदोसजुदो ।

तं पविसदि कम्मरयं णाणावरणादिभावेहिं ॥१८७॥

*pariṇamadi jadā appā suhamhi asuhamhi rāgadosajudo /*  
*taṁ pavisadi kammarayaṁ ṇāṇāvaraṇādibhāvehiṁ ||187||*

**Gāthā:** When the soul is associated/tinged with attachment and aversion it modifies into auspicious-inauspicious dispositions then karmic-dust in the form of knowledge obscuring, etc., karmic matter enters it.

**Ṭikā:** Just as, at the time of evolution, when a new cloud with water comes in contact with earth, then other dust automatically modifies into variegated evolution; in the same way, at the time of soul's auspicious-inauspicious disposition, the karmic matters, on their own, modify into variegated evolution. It is thus; just as, when water of a new cloud modifies when it comes in conjunction with earth then at that time other matter-particles, on their

own modify into a variegated form of green-swards, mushrooms and cochineal insects, etc. Similarly, when this soul under influence of attachment-aversion modifies into *śubha* (auspicious) - *aśubha* (inauspicious) dispositions then other karmic-material dust entering into it through its activity of vibration, modify on their own into variegated forms of knowledge obscuring, etc., karmic matter.

Therefore, it is decided that variegated form of karmic matter evolves by their characteristic nature and not by the soul.

### **Gāthā-188**

अथैक एव आत्मा बन्ध इति विभावयति-

Now, it is made to understand that self (soul) alone is bondage (*bandha*): -

सपदेसो सो अप्पा कसायिदो मोहरागदोसेहिं ।

कम्मरएहिं सिलिद्धो बंधो त्ति परूविदो समये ॥ १८८ ॥

*sapadeso so appā kasāyido moharāgadosehiṃ /*

*kammaraehiṃ siliṭṭho baṃdho tti parūvido samaye ||188||*

**Gāthā:** Soul, which has spatial-units (*pradeśas*), when soiled/tinged with delusion-attachment-aversion, is clung by karmic-matter/dust and that soul is called *bandha* (bondage).

**Ṭikā:** Just as in the world, a cloth having spatial-units is tinged with *lodha* (a mordant used with dye) and alum, due to which it alone is observed getting dyed with the colour of madder, etc. Similarly, soul also, having spatial-units, when soiled/tinged with delusion, attachment, aversion, gets stuck with with karmic-dust, so it alone should be regarded as bondage (*bandha*), because the subject of (reality) is the pure (soul) substance.

**Gāthā-189**

अथ निश्चयव्यवहाराविरोधं दर्शयति-

Now, absence of opposition between *niścaya* (reality) and *vyavahāra* (conventional) is explained: -

एसो बंधसमासो जीवाणं निच्छयेण निदिद्धो ।

अरहंतेहिं जदीणं ववहारो अण्णहा भणिदो ॥ १८९ ॥

*eso baṁdhasamāso jīvāṇaṁ ṇicchayeṇa ṇiddiṭṭho |  
araham̐tehiṁ jadīṇaṁ vavahāro aṇṇhā bhaṇido || 189 ||*

**Gāthā:** This (as said in aforesaid manner) is the sum and substance of the (karmic) bondage of souls (mundane beings) from *niścaya* - the realistic stand point of view set forth by *Arihantas* (omniscients) to the ascetics; the same from *vyavahāra* (conventional) stand point of view is expressed otherwise.

**Ṭikā:** Only disposition of attachment (*rāga pariṇāma*) is karma (deed/act) of soul, it is a dual form of *punya* and *pāpa*. Soul (*ātmā*) is the doer only of disposition of attachment, etc., and is the acceptor as well as abandoner of that only - this is the standpoint of reality (*niścaya naya*)\* which is the describer of pure substance. And (that which describes) the evolution of material substance is karma (act) of soul and it has a dual form of *punya* and *pāpa*; the soul is the doer of evolution of matter,

\*(*niścaya naya* indicates the evolution of self-substance only; so it is called to be the describer of pure substance and *vyavahāra naya* indicates evolution of other substance to be the evolution of soul, so it is called to be describer of impure substance. Here the statement of pure substance should be known from the view of evolution dependent on its own one substance; and the statement of impure substance should be known from the view of imposing the evolution of one substance on to the other substance). *niścaya naya* is *upādeya* - worth adopting/ accepting and *vyavahāra naya* is *heya* - worth rejecting, not accepting.

it is the accepter and abandoner of that - this is the stand-point of conventional acceptance (*vyavahāra naya*) which describes non-pure substance.

Both these two stand-points are correct, since the soul substance is ascertained/conceived in both forms as pure and as not pure. But here *niścaya naya* (stand point reality) has been adopted owing to its being *sādhakatama* because the most effective substance to be proved is pure and only *niścaya naya* (stand point of reality) being the highlighter of purity of (soul) substance is the most effective/conclusive *sādhakatama* but *vyavahāra naya* (standpoint of conventional acceptance) being the highlighter of the impurity is not the most effective (*sādhakatama*).

**Q:** Taking shelter of *dravya-sāmānya* is *upādeya*, despite that why has *niścaya-naya* been said to be *upādeya* here whereas it accepts the accepting-renouncing of modification of *rāga*, etc. (*rāga parināmas* and so on)?

**A:** Soul itself is doer of the belief that *rāga-pariṇāma* (disposition of attachment) and *vītarāga pariṇāma* (attachment free evolution) both are done by *ātmā*. State of perverse knowledge/misconception is done independently by self (soul) and state of right knowledge also done independently by self-soul; with such true understanding, the knowledge of *dravya sāmānya* (substance in general) is included. If one has the correct knowledge of *viśeṣa* (distinctions) of substance then he must necessarily have knowledge of *dravya sāmānya* (substance is one). Without knowledge of *dravya sāmānya*, it is not possible to have the correct knowledge of *viśeṣa*. Hence in the aforesaid *niścayanaya* the knowledge of *dravya sāmānya* is included. *jīva* who knows that self-soul

is alone in both the conditions of the path of bondage and path of liberation, then he correctly knows the self-soul (with respect to *dravyasāmānya*), that *jīva* does not conjoin with other (non-self) substance and by absorbing the modifications within *dravyasāmānya* he becomes pure.

Thus, in the correct knowledge of modifications, knowledge of *dravyasāmānya* is required and in the true knowing of *dravya – paryāyas*, the belief of taking auspices of *dravyasāmānya* being a requisite, *niścaya naya* is said to be *upādeya* (worth accepting). [For knowing more in detail, one should see the *tikā* (exposition) of *gāthā*-126 ]

### **Gāthā-190**

अथाशुद्धनयादशुद्धात्मलाभ एवेत्यावेदयति-

Now, it is decided that by the shelter of *aśuddha naya* (impure stand point of view) *aśuddha ātmā* (impure soul) is attained/realized: -

ण चयदि जो दु ममत्तिं अहं ममेदं ति देहदविणेषु ।

सो सामण्णं चत्ता पडिवण्णो होदि उम्मग्गं ॥ १९० ॥

*ṇa cayadi jo du mamattiṃ ahaṃ mamedim ti dehadaviṇesu /*  
*so sāmaṇṇaṃ cattā padivaṇṇo hodi ummaggaṃ || 190 ||*

**Gāthā:** He who does not abandon the attitude of attachment towards body, wealth, etc., possessions and believes that “I am this” and “this is mine”, gives up the *śrāmaṇya* (the state of being a true monk) and goes astray/adopts the wrong path.

**Tikā:** That self (soul) who is not paying attention to *niścaya naya* (realistic stand point) - the describer of pure (soul) substance and is infatuated with *vyavahāra naya* (conventional stand point) - the describer of impure (soul) substance, does not abandon the attitude of attachment to body, wealth, etc., other (non-self) substances. Thinking

that they belong to self, he believes that, “I am this”, and “this is mine”. He gives up the path termed *śrāmaṇya* (monkhood) – which is the path of evolution into pure self and goes astray/moves on to a wrong path which is the evolution of impure self. Hence it is decided that by (the shelter of) *aśuddha naya* (impure stand-point) *aśuddha ātmā* (impure soul) is attained.

### **Gāthā-191**

अथ शुद्धनयात् शुद्धात्मलाभ एवेत्यवधारयति-

Now, it is ascertained that by (the shelter of) *śuddha naya* (pure stand point of view) *śuddha ātmā* (pure soul) is attained/realized: -

णाहं होमि परेसिं ण मे परे सन्ति णाणमहमेक्को ।

इदि जो ज्ञायदि ज्ञाणे सो अप्पा णं हवदि ज्ञादा ॥ १९१ ॥

*ṇāhaṃ homi paresiṃ ṇa me pare santi ṇāṇahamekko /  
idi jo jhāyadi jhāṇe so appā ṇaṃ havadi jhādā || 191 ||*

**Gāthā:** “I do not belong to others”, others do not belong to me, and “I am mere one (embodiment of) knowledge. He who meditates thus, that meditator while absorbed in his meditation, at the time of meditation is the contemplator of self, becomes *ātmā* or *śuddhātmā*.”

**Ṭikā:** He who, remaining neutral without opposition in respect of *vyavahāra naya* (conventional view point) characterised to describe the impure (soul) substance and concerning only to its own object, has thrown away *moha* – (delusion) by means of *niścaya naya* (real stand point) characterized to describe the pure (soul) substance, has given up any connection of mutual own-ness and ownership between the self and other non-self things with the contemplation that I do not belong to others; others do not belong to me and having conceived that “I am mere

one (embodiment of) knowledge” - thus leaving the non-soul and accepting the self-soul as self; he, because of separateness of other non-self substance, concentrates his attention on a single point - the self-soul - such a contemplator focussing his attention on a single point (soul) will be pure self (*śuddhātmā*) at that moment. Hence, it is ascertained that only from the view point of *śuddhanaya* the *śuddhātmā* is attained/realized.

### **Gāthā-192**

अथ ध्रुवत्वात् शुद्ध आत्मैवोपलम्बनीय इत्युपदिशति-

Now, *ācārya* preaches that the *śuddhātmā* (pure self/soul) alone is worth realising/attaining owing to its permanence: -

एवं नाणप्पाणं दंसणभूदं अदिंदियमहत्थं ।

ध्रुवमचलमणालंबं मण्णेऽहं अप्पगं सुद्धं ॥ १९२ ॥

*evaṃ nāṇappāṇaṃ daṃsaṇabhūdaṃ adiṃdiyamahatthaṃ /  
dhuvamacalamanaṇālambaṃ maṇṇehaṃ appagaṃ suddhaṃ ||192||*

**Gāthā:** Thus, ‘I’ believe soul to be constituted of knowledge and perception, a non-sensory great substance, eternal (*dhruva*)/permanent (*achala*)/stable, independent and pure.

**Ṭikā:** Pure soul, as being self-existent and without a cause, is without beginning and end is self-established, hence to the self (soul), only pure soul (*śuddhātmā*) is permanent/constant/stable, nothing else is permanent. The soul possesses purity because of its distinction from other substances and is inseparable from its own properties. So, it has singularity/oneness, and this oneness of soul is because of it being 1) possessed of knowledge, 2) perception, 3) because of it being the non-sensory great substance, 4) because of being eternal/permanent, and 5) because of being stable and being independent.

Of these in (1-2), are - that which bears knowledge in itself and that which itself is perception (*darśana*), such an *ātmā* has absolute separateness from non-identical other substances and is inseparable from its own properties; (3) furthermore those senses which knows its fixed restricted qualities like touch-taste-smell-colour each and modification of understanding of words, he who transcends them, that one great/absolute substance which absorbs the qualities of touch-taste-smell-colour as well as modifications of words, is absolutely separate from non-self substances like senses, etc., and is inseparable from knowing of touch etc., which is its own attribute, hence it is one. (4) furthermore it (the soul) has oneness because of it being stable/constant due to the absence of accepting and abandoning modifications of reflected knowables in the process of their momentary annihilation - thus it has absolute separateness from knowable modification form of other substance and is inseparable from its own property of knowing which is caused by that knowable modification of other thing; (5) furthermore, it (the soul) has oneness because of it being independent due to absence of dependence of knowable-substances in its process of perpetuity, - thus it has absolute separateness from knowable other substances and is inseparable from its property of knowing-form caused by those knowable other substances.

Thus, self (soul) possessed of oneness is pure (by its eternal nature) because *śuddha naya* (real view point) which discerns only sentience entity, describes self (soul) as pure only (what is no more than that); and this (pure soul) alone is worth realising/attaining because of its stability/permanence; so, what to do of or bother about unstable things which are just like numerous shadows of



way-side trees coming in contact with limbs of the traveller's body?

**Bhāvārtha:** Soul is one (having oneness) because of its possessing in itself (1) knowledge (*jñāna*) and (2) being of itself perception (*darśana*) (3) being the knower of all things without aid of senses - a great substance (4) being stable/constant owing to not taking or leaving modifications of other knowables and (5) being independent without taking any shelter of knowable-other substances.

In this way, it is pure by being one. Such a pure soul being dhruva (eternal /constant) is the only one worth realising/attaining.

### Gāthā-193

अथाध्रुवत्वादात्मनोऽन्यन्नोपलभनीयमित्युपदिशति-

Now, *ācārya* preaches that due to inconsistency nothing other than pure self (soul) is worth realising/attaining: -

देहा वा दविणा वा सुहदुक्खा वाध सत्तुमित्तजणा ।

जीवस्स ण संति ध्रुवा ध्रुवोवओगप्पगो अप्पा ॥ १९३ ॥

*dehā vā daviṇā vā suhadukkhā vāgha sattumittajāṇā /*  
*jīvassa ṇa saṁti dhuvā dhuvovaogappago appā || 193 ||*

**Gāthā:** Bodies, wealth/possessions, pleasure-pain, or friends-foes (all these) are not eternal/steadfast associates of the soul. Self (soul) alone is eternal/steadfast being constituted eternally of *upayoga* - manifestation of consciousness.

**Ṭikā:** That which is the cause of impurity to self (soul) owing to its being inseparable from other substances and separable from its own property affected by other substance - no such substance other than the soul

is *dhruva*—steadfast/constant because it is *asat* (unreal/transitory), being with *hetu* (being with cause), is with beginning and end and is brought into being by another thing. Thus, pure self (soul) alone is steadfast, being constituted eternally of *upayoga* (manifestation of consciousness). Therefore, 'I' do not resort to such unsteadfast body, etc., although they are resorted to; (but) 'I' resort to pure self (soul) which is steadfast constant (*dhruva*).

### Gāthā-194

अथैवं शुद्धात्मोपलम्भात्किं स्यादिति निरूपयति-

Now, what is gained or what results from attainment/realisation of pure self (soul)?

जो एवं जाणित्ता झादि परं अप्पगं विसुद्धप्पा ।

सागारोऽणागारो खवेदि सो मोहदुग्गंठिं ॥ १९४ ॥

*jo evaṃ jāṇittā jhādi param appaggaṃ visuddhappā /  
sāgāroṇāgāro khavedi so mohaduggaṃṭhim || 194 ||*

**Gāthā:** He, who having known thus and becoming purified, meditates on the highest self (supreme eternal-constant soul) whether he is with *sākāra upayoga* (differentiating quality of knowledge) or with *nirākāra upayoga* (non-differentiating quality of perception) he annihilates *moha-durgranthi*-evil knot/bondage of delusion (*moha*).

**Ṭikā:** He, who, through the aforesaid method, knows/approaches pure steadfast self, attains pureness of self (soul) by means of his self-focussed activity. (On being so) then meditation characterized as a single point concentrated realisation of the highest self (soul) - full of consciousness with unlimited energy, is attained. Hence (by virtue of that meditation) the person actively occupied

with *sākāra-upayoga* (*jñānopayoga*) or with *aṇākāra-upayoga* (*darśanopayoga*) both being experiences as one, the single point concentrated realization of the eternal/constant self (soul) is manifested and the evil knot of *moha* (delusion) bound very tightly since eternity to mundane (transmigration) existence goes away.

Thus, (it is said that) unfastening/breaking of the knot of *moha* (delusion) is the result/fruit of attainment/realisation of pure (constant) self (soul).

### **Gāthā-195**

अत मोहग्रन्थिभेदात्किं स्यादिति निरूपयति-

Now, “what happens when *moha-granthi* (evil knot of delusion/infatuation) is broken/unfastened?” this is explained: -

जो णिहदमोहगंठी रागपदोसे खवीय सामण्णे ।

होज्जं समसुहदुक्खो सो सोक्खं अक्खयं लहदि ॥ १९५ ॥

*jo ñihadamohagaṇṭhī rāgapadose khavīya sāmaṇṇe /  
hojjaṃ samasuhadukkho so sokkhaṃ akkhayaṃ lahadi ||195||*

**Gāthā:** He, who has destroyed the knot of delusion (*moha*), who has annihilated attachment-aversion (*rāga-dveṣa*) and remains indifferent to pleasure and pain, evolving in the condition of a monk (*śramaṇa*) attains eternal-imperishable bliss (*sukha*).

**Tikā:** By destroying the evil knot of delusion (*moha-granthi*) annihilation of attachment-aversion (*rāga-dveṣa*) takes place of which that (knot of delusion) is the root; and due to that he, who counts pleasure and pain as the same, evolves into true monkhood - the characteristic of which is perfect equanimity. And from that evolution (into monkhood) imperishable/endless bliss is attained/

realized - the characteristic of which is the complete absence of perturbation.

Thus, (it is said that) by breaking the knot of delusion an imperishable endless bliss form of fruit is attained.

### **Gāthā-196**

अथैकाग्रयसञ्चेतनलक्षणं ध्यानमशुद्धत्वमात्मनो नावहतीति  
निश्चिनोति-

Now, it is ascertained that meditation (*dhyāna*) characterized as a single-point concentrated realization of the eternal constant self (soul) does not bring impurity in the self (soul): -

जो खविदमोहकलुसो विसयविरत्तो मणो णिरुंभित्ता ।

समवट्ठिदो सहावे सो अप्पा णं हवदि झादा ॥ १९६ ॥

*jo khavidamohakaluso visayaviratto maṇo ṇirumbhittā /  
samavaṭṭhido sahāve so appā ṇaṃ havadi jhādā || 196 ||*

**Gāthā:** He, who has destroyed the dirt/taints of delusion, has detached from objects of senses/so-called pleasures, has restrained his mind and is well established in his own nature, and becomes a meditator of the self (soul).

**Ṭikā:** To the self, who has destroyed the dirt/taints of delusion, absolute detachment from objects of senses/so called pleasures is evolved because of abstinence from activity towards other substance whose root is this (delusion). Owing to that (i.e., by coming devoid of attachments to pleasure of senses), like a bird sitting on a ship in the middle of the sea, due to the complete absence of changing substances as *adhikaraṇa* (support), and who has no other refuge, such thoughts/activity of mind is annihilated, (i.e. in the absence

of any other ship, tree or land, etc.) the bird sitting on that ship having no other refuge/resting place in the mid-ocean, it stops flying. Similarly, due to detachment from objects of sensual pleasures, there remains no other substance as resting place for taking refuge the thought activity is annihilated. Therefore, owing to the annihilation of thought activity, fickleness, whose root is the mind also disappears and his mind (attention) gets well established in his own eternal constant nature which is possessed of unlimited intrinsic sentience. And that getting well established in one's own eternal sentient nature, arising in self-nature, as an unperturbed, single point concentrated realisation self - it is called *dhyāna* (meditation/contemplation).

From the above exposition it is ascertained that *dhyāna* being well established in self's own intrinsic nature, is the self-soul itself as it is identical with it, hence it is not the cause of impurity.

### **Gāthā-197**

अथोपलब्धशुद्धात्मा सकलज्ञानी किं ध्यायतीति प्रश्नमासूत्रयति-

Now, the question raised in this *gāthā sūtra* (stanza) is - as to what does possessor of complete knowledge (omniscience) who has attained/realised the pure self (*śuddhātmā*) contemplate?

णिहदघणघादिकम्मो पच्चक्खं सव्वभावतच्चण्हू ।

णेयंतगदो समणो ज्ञादि कमट्ठं असंदेहो ॥ १९७

*ṇihadaghaṇaghādikammo paccakkhaṃ savvabhāvatāccaṇhū /  
ṇeyamtagado samaṇo jhādi kamaṭṭhaṃ asaṃdeho || 197 ||*

**Gāthā:** What does the *śramaṇa* (great monk), who has annihilated the dense destructive karmic-matter, who knows directly the realities of all existing substances, who

has reached the end/limit of the knowables (objects of knowledge) and who is free from doubts, meditate upon?

**Ṭikā:** Mundane being/ordinary man, owing to the existence of delusion (*moha*) is full of longings and owing to having hindrance for energy of knowledge, does not have direct knowledge, so he does not know objects in a well-defined way, minutely - thus he is seen contemplating objects of which he is desirous of, curious and in doubt of. But the revered all-knowing Lord - omniscient, owing to having destroyed the dense destructive karmic-matter, in the absence of delusion has eradicated all longings and in the absence of hindrances of energy of knowledge, knows all objects (realities of all existences) directly and he has attained the end/limit of all knowables. Therefore, omniscient Lord does not have any desire, curiosity, or doubt. How can there be objects which He desires, is curious about or doubts? (Hence the question is) "In such a condition what does he contemplate?"

**Bhāvārtha:** Mundane being owing to having existence of deluding karma, is full of longings, therefore he has the desire of favourable object, and owing to having existence of knowledge-obscuring karma, does not know many objects and whichever object he knows, he does not know it distinctly, minutely-explicitly; therefore, he has desire/curiosity of knowing the unknown object. Moreover, he has doubt about the object known indistinctly. It being so, contemplation about objects which he desires is curious about and is doubtful is not possible; but omniscient Lord, owing to absence of deluding karma, is free from longing, so he has no desire; and owing to absence of knowledge-obscuring karma, he knows all objects and knows each and every object minutely-explicitly-completely, so he has no curiosity and no doubt;

thus, He the omniscient has no desire, curiosity or doubt about any object. In these circumstances “what does he contemplate/meditate upon?

### **Gāthā-198**

अथैतदुपलब्धशुद्धात्मा सकलज्ञानी ध्यायतीत्युत्तरमासूत्रयति-

Now, in this *gāthā-sūtra* answer to the question raised above (in *gāthā* 197) is given. That he who has attained/realised pure self/soul (*śuddhātmā*), He the all-knowing Lord (omniscient) meditates on/experiences *parama saukhya* (the highest/supreme bliss): -

सव्वाबाधविजुत्तो समंतसव्वक्खसोक्खणाणद्धो ।

भूदो अक्खातीदो ज्ञादि अणक्खो परं सोक्खं ।। १९८ ।।

*savvābādhavijutto samāntasavvakkhasokkhaṇāṇaḍḍho /  
bhūdo akkhātīdo jhādi aṇakkho paraṃ sokkhaṃ || 198 ||*

**Gāthā:** He (the omniscient), being free from all hindrances/obstructions, being completely rich in knowledge and bliss, being non-sensory and having no (knowing through) senses; meditates on the highest bliss (supreme happiness).

**Ṭikā:** When this *ātmā*, as a result of absence of sensory activities which are abodes of obstructions to soul's intrinsic bliss and knowledge and are abodes of certain types of (but not of all types of) happiness and knowledge in certain spatial-units but not in all spatial-units of *ātmā*, it itself modifies without sense-organs. Then immediately he, being beyond comprehension of sense-organs of others, becoming the possessor of hindrance-free intrinsic bliss and knowledge; and becoming totally free from all obstructions and quite full of all sorts of bliss and knowledge in all spatial-units of *ātmā*, he is rich with complete bliss and knowledge in all spatial-units of *ātmā*.

Thus, the evolved *ātmā*, though there being no possibility of arising any desire, curiosity and doubt, meditates on the highest happiness - unprecedented and being characterised by lack of perturbation, i.e., he remains engrossed and steady in experiencing a single point concentration of self (soul) accompanied by absence of perturbation. And such a state of self, is, indeed, the attainment of *siddhatva* (disembodied omniscient state of perfection) - manifestation of soul's intrinsic nature of knowledge and bliss.

**Bhāvārtha:** A question was raised in previous *gāthā*-197 that, since the all-knowing Lord (omniscient) has no desire, curiosity or doubt about anything, then what object does he meditate on? The answer of this question is given in this *gāthā* that- *dhyāna* (meditation) is experiencing of a single object with concentration of attention on that one particular object. The all-knowing Lord, who is possessed of fully manifested bliss and knowledge in all spatial-units of soul, experiencing the self-soul, has perception/ knowing of only one subject, along with the highest bliss; so, he has meditation of the highest bliss, i.e., he observes meditation of (experiencing of) the highest blissful state.

### **Gāthā-199**

अथायमेव शुद्धात्मोपलम्भलक्षणो मोक्षस्य मार्ग इत्यवधारयति-

Now, it is determined that this is the path of liberation - characteristic of which is attainment of pure self (soul): -

एवं जिना जिनिंदा सिद्धा मग्गं समुट्ठिदा समणा ।

जादा णमोत्थु तेसिं तस्स य णिव्वाणमग्गस्स ॥ १९९ ॥

*evaṃ jina jiniṇḍa siddhā maggaṃ samuṭṭhidā samanā /  
jādā ṇamotthu tesim tassa ya ṇivvāṇamaggassa || 199 ||*



**Gāthā:** My obeisance to that path of *nirvāṇa* (liberation) and to them who have followed it and attained the states of *Jinas* (the conqueror), of *Jinendras* (the great *Tirthankaras*), of *Siddhas* (disembodied omniscients) and of *śramaṇas* (sky-clad Digambar Jain monks).

**Ṭikā:** All those common men who have the last embodied state, the great spiritual teachers - *Tirthankaras/Jinendras* having the last embodied state and the true aspirants of liberation (not having last embodied state) have attained the disembodied *siddha* state by following the path to liberation through the aforesaid process of engrossment in the eternal pure-self (soul) reality (*śuddhātma tattva pravṛtti*), but it is not so that they might have attained *Siddha* state by any other process. Therefore, it is determined that there is only this one path to liberation and no other path is there. So now enough of this elaboration!

*ācārya* pays obeisance in the form of *noāgambhāva* - *namaskar* in which the difference between the *bhāvya* (object of adoration) and the *bhāvaka* (adorer) is superseded by *śuddhopayoga* to those *Siddhas* who are completely engrossed in pure self-reality and to that path of liberation which is of the form of process of engrossment in pure self-reality (*śuddhātma tattva pravṛtti*). Path of liberation is determined/realised; due action of the same is being carried out and we (*ācāryas*) are observing it/moving on it.

### **Gāthā-200**

अथोपसम्पद्ये साम्यमिति पूर्वप्रतिज्ञां निर्वहन् मोक्षमार्गभूतां  
स्वयमपि शुद्धात्मप्रवृत्तिमासूत्रयति-

Now, *ācārya*, carrying out the former pledge taken in the words - “I observe/acquire equanimity” etc., (*gāthā* 1-

5), set forth himself on the path of liberation of *śuddhātma pravṛtti*:-

तम्हा तह जाणित्ता अप्पाणं जाणगं सभावेण ।

परिवज्जामि ममत्तिं उवट्ठिदो णिम्ममत्तम्हि ॥ २०० ॥

*tamhā taha jāṇittā appāṇaṁ jāṇagaṁ sabhāveṇa /  
parivajjhāmi mamattiṁ uvaṭṭhido ṇimamattamhi || 200 ||*

**Gāthā:** Therefore, I, thus, having conceived the self-soul to be a *jñāyaka* (knower) by its characteristic nature, abandon the notion of mine-ness and have adopted the notion of non-attachment.

**Ṭikā:** This, 'I', qualified (*adhikarī*) for liberation, after having attained comprehensive knowledge of self-soul-reality as being possessed of knowing-nature, by process of abandoning the notion of mine-ness and adopting the notion of non-attachment, engross into eternal pure-soul with all effort, because it has no other work. It is thus: -

First, 'I' am by nature a knower (*jñāyaka*) only and as an absolute knower, I have a naturally existing connection of knowable and knower characteristic, with everything in the world, but not any other type of connection, such as that of possession and possessor. Therefore, I do not have any attitude of ownership towards anything, rather, in all and everywhere in respect to everything, 'I' have an attitude of negation which prevails in me.

Now, the pure self (*śuddhātmā*) which, since the knower's nature being of knowing all the knowables in one moment knows directly as if it were carved, engraved, implanted-entered within, pinned down, drowned, contained within, reflected in *jñāna* (mirror) - the whole aggregate of things, deep, of un-understandable nature, a multitude of variegated modifications occurring successively, infinite, past, present and future - and which,

even besides its assuming uniformity, (but) because of impossibility of discrimination due to the inevitability of the relationship of the knowable and knower, yet it never gives up uniformity by its nature as a knower of intrinsic infinite power and which has been existing eternally in the same state of permanence, though it has been recognized otherwise by delusion - to that pure self (soul) as it really is, I, having eradicated delusion, realise/attain with absolutely unwaveringly.

Thus *ācārya*, being occupied actively in right-knowledge with totally hindrance-free engrossment-the root of which is purity of faith (*darśana-viśuddhi*), despite being a *sādhu* (sky clad monk), pays *bhāva-namaskār* (perpetual mental obeisance) characterised with sole intentness to this evidently realised veritable pure self (soul) and also to all such supreme souls who have already realised the pure self, completely.

### Verse 10 (Sanskrit śloka- 10)

(Now, the fruit of correctly studied *śabdabrahma* - words revealed by omniscient Lord *Jinendra* is said by this verse:-)

जैनं ज्ञानं ज्ञेयतत्त्वप्रणेतृ  
स्फीतं शब्दब्रह्म सम्यग्विगाह्य ।  
संशुद्धात्मद्रव्यमात्रैकवृत्त्या  
नित्यं युक्तैः स्थीयतेऽस्माभिरेवम् ॥ १० ॥

*jainam jñānam jñeyatatṭvapraṇetri*  
*sfitam śabdabrahma samyagvigāhya /*  
*samśuddhātmadravyamātraikvṛtyā*  
*nityam yuktaih sthīyatesmābhirevam ||10||*

**Meaning:** Thus, having rightly immersed in the Jain doctrine (Jain *tattvajñāna*) in the *śabdabrahma* (words revealed by omniscient) which is the explainer of the

reality of the knowable, we always remain connected with pure self-soul substance form of one attitude.

### Verse-11 (Sanskrit śloka-11)

(Now, by singing the greatness of the liberated soul, the chapter on exposition of knowable reality is being concluded :-)

ज्ञेयीकुर्वन्नञ्जसासीमविश्वं  
ज्ञानीकुर्वन् ज्ञेयमाक्रान्तभेदम् ।  
आत्मीकुर्वन् ज्ञानमात्मान्यभासि  
स्फूर्जत्यात्मा ब्रह्म सम्पद्य सद्यः ॥ ११ ॥

*jñeyīkurvannasjasāsīmaviśvam  
jñānīkurvan jñeyamākrāntabhedam |  
ātmīkurvan jñānamātmānyabhāsi  
sfurjatyātmā brahma sampadya sadyah ||11||*

**Meaning:** Pure *ātmā* (state of supreme *ātmā*, state of *Siddha*), attaining it quickly, making unending (eternal) universe quickly (in one *samaya*) as *jñeya* (knowable) making *jñeya* which are with divisions in the form of *jñāna* (or knowing various types of *jñeya* in *jñāna*), knowing of illumination of self and non-self in the *ātmā*, becomes a manifested illuminated self.

### Verse-12 (Sanskrit śloka-12)

[Now, in this verse, *ācārya* by letting us know the relation between the soul substance and its conduct, is showing the connection of the *Jñeya Tattva Prajñāpana* of second chapter with the *Caraṇānuyoga Sūcaka Cūlikā* (an appendix to reality of monk's conduct) of the next third chapter:-]

द्रव्यानुसारि चरणं चरणानुसारि  
द्रव्यं मिथो द्वयमिदं ननु सव्यपेक्षम् ।

तस्मान्मुमुक्षुरधिरोहतु मोक्षमार्गं  
द्रव्यं प्रतीत्य यदि वा चरणं प्रतीत्य ॥ १२ ॥

*dravyānusāri caraṇam caraṇānusāri*  
*dravyam mitho dvayamidam nanu savyapeksham |*  
*tasmānmumukshuradhirohatu mokshamārga*  
*dravyam pratītya yadi vā caraṇam pratītya ||12||*

Verse-12: Conduct follows substance and substance follows conduct; both are mutually dependent. Therefore, he, who is a true aspirant of liberation should march on the path of liberation either by realizing substance or by realizing the conduct.

Here ends the *Jñeya Tattva Prajñāpana* named the second *śruta skandha* (knowable aggregate of scripture) composed by *Śrīmad Amṛtacandra Sūri, Tattvadīpikā* named commentary on *Pravacansāra* text (authored by *Śrīmad Kundkunda Ācārya*).



## CARAṆĀNUYOGA SŪCAKA CŪLIKĀ

(An appendix to the conduct reality of sky-clad Jain monks)



अथ परेषां चरणानुयोगसूचिका चूलिका ।

Now, an appendix to the conduct reality (of sky clad Jain monks) is written for other aspirants of liberation. There (*Ācārya Amṛtacandra deva* writes an introduction to the forthcoming *gāthā*/stanza with one Sanskrit *śloka*): -

### Verse (śloka-13)

तत्र-

द्रव्यस्य सिद्धौ चरणस्य सिद्धिः

द्रव्यस्य सिद्धिश्चरणस्य सिद्धौ

बुद्धवेति कर्माविरताः परेऽपि

द्रव्याविरुद्धं चरणं चरन्तु ॥ १३ ॥

tatra-

*dravyasya siddhou caraṇsaya siddhih*

*dravyasya siddhiścraṇasya siddhou*

*buddhaveti karmāviratāḥ parepi*

*dravyaviruddhaṁ caraṇaṁ carantu ||13||*

**Verse 13:** In realisation of substance, exists realisation of conduct and in realisation of conduct exists realisation of substance. Having known this fact other aspirants who have not yet desisted themselves from the (good-bad) karmic dispositions they need to follow the conduct which does not oppose the substance.

इति चरणाचरणे परान् प्रयोजयति-

Thus, *ācārya* inspires others to follow (right) conduct as described in the next *gāthā*-201.

**Gāthā-201**

एस सुरासुरमणुसिंदवदिदं धोदघाइकम्ममलं। पणमामि वड्डमाणं तित्थं  
धम्मस्स कत्तारं। सेसे पुण तित्थयरे ससव्वसिद्धे विसुद्धसम्भावे। समणे य  
णाणदंसणचरित्तव वीरियायारे।। ते ते सव्वे समगं समगं पत्तेगमेव पत्तेगं । वंदामि  
य वट्ठंते अरहंते माणुसे खेत्ते।।

Initially, he quotes 3 *gāthās* of *Jñāna Tattva Prajnāpana* for observing obeisance to five supreme souls prior to connecting with first *gāthā* of this chapter on monk's conduct: -

एवं पणमिय सिद्धे जिणवर वसहे पुणो पुणो समणे ।  
पडिवज्जदु सामण्णं जदि इच्छदि दुक्खपरिमोक्खं ।। २०१ ।।

*evaṃ paṇamiya siddhe jiṇavara vasahe puṇo puṇo samaṇe /  
paḍivajjadu sāmaṇṇaṃ jadi icchadi dukkhaparimokkhaṃ ||201||*

**Gāthā:** Thus, having paid obeisance repeatedly to *siddhas* (disembodied omniscients), to the foremost great *Jinas* (embodied omniscients) and to *śramaṇas* (sky-clad Jain monks), one should accept asceticism/take refuge in the state of *śramaṇa*, if he desires complete freedom from miseries.

**Ṭikā:** (*ācārya* says) just as my own self being an aspirant of freedom from miseries, in *gāthās* 4 and 5 (of first chapter) have paid obeisance in the form of prostration and salutation, to the *arihantas*, *siddhas*, *ācāryas*, *upādhyāyas* and *sādhus* (five supreme souls) and after this I have for myself adopted the state of a *śramaṇa* (sky-clad monk) consisting of equanimity named conduct preceded mainly by pure faith and knowledge (i.e., right belief and knowledge) and as described in earlier two chapters (*jñānatattva* and *jñeyatattva*) of this text, we are well established in pure self; so let other aspirants, if desirous of freedom from misery, adopt the same. As is the

self experienced path of adopting that *śramaṇanya* (state of a *śramaṇa*-monk), we are standing here as guides.

### **Gāthā-202**

अथ श्रमणो भवितुमिच्छन् पूर्वं किं किं करोतीत्युपदिशति-

Now, “what should one desirous of becoming *śramaṇa* (monk) do first?” this is being taught in this *gāthā*:-

आपिच्छ बंधुवग्गं विमोचिदो गुरुकलत्तपुत्तेहिं ।

आसिज्ज णाणदंसणचरित्तववीरियायारं ।। २०२ ।।

*āpiccha baṁdhuvaggaṁ vimocido gurukalattaputtehiṁ |*  
*āsijja ṇāṇadaṁsaṇacarittatavavīriyāyāraṁ || 202 ||*

**Gāthā:** He (who wishes to become a *śramaṇa*) having declared farewell to his kindred, being released by his elders/parents, family, wife, sons; having determined to adopt practice of *jñānācāra* (conduct of knowledge), *darśanācāra* (conduct/intuitive belief), *cāritrācāra* (code of conduct enjoined to a *śramaṇa*), *tapācāra* (religious austerity/penance) and *viryācāra* (not concealing self-energy).

**Ṭikā:** He, who wishes to become a *śramaṇa* , first says farewell to his friends, releases himself from elders/parents, wife and sons and adopts the practice of knowledge, intuitive belief, conduct (of self-absorption), religious austerity/penance and (not concealing) self-energy. Thus, he bids farewell to his friends/relatives in this way: -

O souls! Who are friends of the body of this man! This man’s soul in no way belongs to you; be assured of this fact. So, he says farewell to you. This soul to whom *jñāna jyoti* (light of knowledge) is manifested; he is



approaching today his eternal kindred, which is the self-soul form.

O soul of the father of this man's body! O soul of the mother of this man's body! The soul of this man is not procreated by you, be assured of this fact. So, you do release this self (soul). This self (soul) to whom light of knowledge is manifested he is approaching today his eternal procreator of self-soul form.

O soul of the wife (*ramaṇī*) of this man's body! You do not delight this man's soul, be assured of this fact. Therefore, you release this self (soul). This, soul to whom light of knowledge is manifested, he is approaching today his eternal wife in the form of self-delightful experience.

O soul of the son of this man's body! You were not procreated by this man's soul be assured of this fact. So, you release this self (soul). This, soul to whom light of knowledge is manifested, he is approaching today his eternal procreated son of self-soul form.

In this way he causes his release from parents, wife and son.

(Now he adopts *pañcācāra*- five kinds of conducts related to *jñāna*, *darśana*, *cāritra*, *tapa* and *vīrya* in the following manner): -

(The way I have bid farewell to my kindred and released myself from elders/parents, wife and sons). In the same way, I adopt O *jñānācāra* (exercise of knowledge) characterised by (1) consideration of time (*kāla*); (2) modesty (*vinaya*); (3) learning by heart and remembering the learnt one (*upadhāna*); (4) utmost respect to doctrinal scripture (*bahumāna*); (5) non-concealment (*aninhava*); (6) knowing the meaning of words (*artha* ); (7) speaking

words with correct accent (*vyanjana*); (8) both the meaning and accent of the words spoken (*tadubhaya-saṃpanna*); you (*jñānācāra*) do not belong to the pure self (soul), I know this assuredly; yet I myself accept you, till by your grace I attain the purified self(soul).

O *darśanācāra* (the exercise in intuitive belief)! characterised by (1) doubtlessness (*niśaṅkitatva*); (2) lack of desire for every non-self thing (*nikāṅkṣitatva*); (3) no hatred towards dirty or diseased body of a sky-clad Jain monk or any other person (*nirvicikitsatva*); (4) freedom from all sorts of follies and foolish superstitions (*nirmūḍhadṛṣtitva*); (5) causing spiritual progress of the self and removing the ridicule raised by ignorant and incompetent persons on the pure path of Jainism (*upabṛhaṇa*); (6) the edification and re-establishing of self and other followers of the Jain religion those who are wavering in right faith or right conduct (*sthitikaraṇa*); (7) having affection and respect for one's co-religionist with pure heart (*vātsalya*) and (8) promulgation of Jain doctrines by establishing the glory of Jainism (*prabhāvanā*); you (*darśanācāra*) do not belong to the pure soul, I know this assuredly, yet i myself accept to you until by your grace I attain the purified self (soul).

O *cāritrācāra* (exercise in observing conduct)! You being the cause of moving on the path of liberation and characterized by the (1-5) five great vows (*mahāvratas*) (6-8) three controls/restraints (*guṇti*) of body, mind and speech; (9-13) five careful conduct/religious observances (*samiti*) - (i) walking carefully so that no living being is hurt, (ii) speaking beneficial, limited and pleasing words, (iii) partaking pure food only and according to the procedure set for a monk, (iv) carefully handling of book

and water pot, and (i) defecation of excrement, urine and mucus at such a place which is free from *jīvas*; you (*cāritrācāra*) do not belong to the pure soul, I know this assuredly, yet I myself accept you until by your grace, I attain the purified self-soul.

O *tapācāra* (exercise in observing penance/religious austerities)! characterised by (1) complete fasting (*anaśana*); (2) eating less than the hunger/desire (*avamaudarya*); (3) accepting food from a house-holder if a particular condition of vow is fulfilled (*vṛttiparisaṅkhyāna*); (4) renunciation of one or more tastes and tasteful things-viz. *ghee* (clarified butter), milk, curd, sugar, salt and oil (*rasaparityāga*); (5) sitting and sleeping in lonely place - devoid of living beings (*viviktaśayyāsana*); (6) mortification of the body by discarding physical comforts (*kayakleśa*); (7) expiation penance for any fault/transgression of vow (*prāyaścitta*); (8) modesty/reverence/feeling of great respect for venerable (*vinaya*); (9) serving and attending on old, infirm *Sādhus* (*vaiyāvṛtya*); (10) studying the scripture (*swādhyāya*); (11) concentration/ contemplation/ meditation (*dhyāna*); and (12) non-attachment to the body (*vyutsarga*); you (*tapācāra*) do not belong to the pure soul, I know this assuredly, yet I myself accept you until by your grace I attain the purified self-soul.

O *vīryācāra* (exercise in soul energy)! Being characterised by not concealing nature, your potency in promoting all the other exercises; you (*vīryācāra*) do not belong to the pure soul, I know this definitely, yet I myself accept to you until by your grace I attain the purified self-soul.

Thus, he (desirous of becoming a *śramaṇa*) adopts the practice of *jñānācāra* (knowledge), *darśanācāra* (belief), *cāritrācāra* (soul conduct), *tapācāra* (austerities/penance) and *vīryācāra* (not hiding nature of soul potency in promoting all other exercises).

(Gist: – Here, one should understand that he who wishes to become a *muni* (*śramaṇa*), - he has no attachment with his family, so there is no such rule of seeking concurrence of one's family for becoming a monk, because if the family members do not concur then he would not be able to become a *muni*. Thus, though there being no such rule of adopting monkhood by seeking concurrence of family members, yet some people prior to becoming a monk, with the view of addressing family members, owing to feeling of non-attachment, utter words in the aforesaid manner. While listening to his words of non-attachment, if there would be some capable soul of his family, whose transmigration period is very short, then he is too would move in that direction).

*samyagdr̥ṣṭi jīva* (true believer) knows and experiences his characteristic nature and knows himself separate from all the other *vyavahāra bhāva* (conventional dispositions). From the time when he manifests the discriminating knowledge between self and non-self with self-realisation, since then he abandons all sorts of impure dispositions and accepts his eternal constant nature as if it were carved with a chisel. Therefore, he has nothing to give up and nothing to accept. Such being the concept from *svabhāva dr̥ṣṭi* (characteristic constant nature point of view) but in the present state (*pariyāya*) he modifies into many types of impure dispositions due to the rise of previously bonded karmic matter. Even though he does

not see this impure disposition releasing, he does not get perturbed and dejected. He does not remain without putting effort for eradicating the state of impure disposition.

In keeping with the true effort of attaining the state of *svabhāva-dr̥ṣṭi* with the negation of all impure dispositions, in the sequence of *guṇasthāna* (ladder of spiritual advancement) first *aśubha* manifestation is negated and then slowly *śubha* manifestation is also released. Such being the condition, he, in the status of rise of auspicious attachment, by way of abandoning householder's life and family members, accepts the five-fold conduct (*pañcācāra* of knowledge-belief-conduct-austerity-effort) of *vyavahāra ratnatraya* form (conventional form of triple jewels) of a monk's life. Though conceptually he has given up all sorts of auspicious and inauspicious activities, but in his *pariyāya* (modification) owing to not getting the auspicious attachment eradicated, he accepts the *pañcācāra* in the aforesaid manner.

### Gāthā-203

अथातः कीदृशो भवतीत्युपदिशति-

Now it is preached as to "what does he become after this!" -

समणं गणिं गुणद्धं कूलरुववयोविसिद्धमिद्धदरं ।

समणेहिं तं पि पणदो पडिच्छ मं चेदि अणुगहिदो ॥ २०३ ॥

*samaṇaṃ gaṇiṃ guṇaḍḍhaṃ kularūvavayovisitṭhamiṭṭhadaraṃ /  
samaṇehiṃ taṃ pi paṇado padiccha maṃ cedi aṇugahido || 203 ||*

**Gāthā:** Then, he prostrates before the great *śramaṇa* (ascetic), head of the ascetic congregation, rich in merits, distinguished by family, placid form and mature age and

highly honoured/liked by (other) *śramaṇas* (ascetics) and after saying “accept me/admit me” he receives head monk’s favour.

**Tikā:** Then man desirous of becoming a *śramaṇa* pays obeisance with prostration before a great monk and he receives favour. It is thus: - one who possesses *śrāmaṇya* (monkhood) which consists of self form having practised/observed himself and caused others to practise/observe all renunciations and activities (enjoined to a sky clad monk) is a *śramaṇa* (great monk). He who is skilled in practising himself and causing others to practise such *śrāmaṇya* (monkhood) is rich in merits/virtues, who being fit for getting honoured/served by all people of the world without hesitation and being free from inherited defects such as harshness, etc., belong to a distinguished family, who having external placid form is indicative of internal pure-placid form, is of distinguished placid-form, who being free from fickleness of mind caused due to childhood and old age and the mind being free from perversion of excitement of youth is distinguished by mature age, who having annihilated completely all sorts of human weaknesses in practising and causing others to be practising the above mentioned conduct of *śrāmaṇya* (monkhood) is mostly taken refuge (for expiation, etc.) by all who are desirous of liberation and is highly honoured/liked by other *śramaṇas* (monks) who is a *gaṇī* (a great leader), an expert practising teacher (*ācārya*) of attainment of *śuddhātma tattva* (pure soul reality), he (the man desirous of becoming a *śramaṇa*) approaching such a teacher with the words - “kindly favour me by accomplishment of attaining the *śuddhātma tattva* bows with prostration before him”.

Thus, “let this accomplishment of attainment of *śuddhātma tattva* be to you” - with such words (of blessings) uttered by the *gaṇī-ācārya* he is favoured and joined/initiated with the object of his request.

### **Gāthā-204**

अथातोऽपि कीदृशो भवतीत्युपदिशति-

What does he become like! This is preached here:-

णाहं होमि परेसिं ण मे परे णत्थि मज्झमिह किंचि ।

इदि णिच्छिदो जिदिंदो जादो जधजादरूवधरो ॥ २०४ ॥

*ṇāhiṃ homi paresiṃ ṇa pare ṇatthi majjhamiha kiñci /  
idi ṇicchido jidiṃdo jādo jadhajādarūvadharo || 204 ||*

**Gāthā:** I do not belong to others and others do not belong to me; there is nothing that belongs to me in this world - thus determining this, and conquering his senses, he adopts a sky-clad placid form similar to which he is born - called *yathājātarūpadhara*.

**Tikā:** He who is desirous of the state of a *śramaṇa* after being favoured by the head of the monks, becomes *yathājātarūpadhara* (sky-clad placid form with which he is born). Thus - “First, I do not belong to others, even a bit, nor anything of others belong to me; because in reality, all substances are devoid of all connections with other substances; therefore, in this world which consists of the six kind of substances, nothing other than soul/self belongs to me.” In this way, he, getting convinced in his mind and becoming *jīteṇḍriya* (conqueror of his senses) by the conquest of his senses and quasi-senses which have relationship of possessor and possessed with other substances, adopts the naturally existing pure form of soul substance and becomes *yathājātarūpadhara* i.e., wears a natural placid form as it actually is.

**Gāthā-205/206**

अथैतस्य थाजातरूपधरत्वस्यासंसारानभ्यस्तत्वेनात्यन्तमप्रसिद्धस्याभि-  
नवाभ्यासकौशलोपलभ्यमानायाः सिद्धेर्गमकं बहिरङ्गान्तरङ्गलिङ्गद्वैत-  
मुपदिशति-

Now, *ācārya* discourses two characteristics - external and internal, of this *yathājātarūpadhara* (*śramaṇa* /monk) which is totally unknown since eternal transmigration time due to its non-practice/non-exercise and accomplishment of which is materialized/attained by the skill/expertise of his new practice: -

जधजादरूवजादं उप्पाडिदकेसमं सुगंसुद्धं ।

रहिदं हिंसादीदो अप्पडिकम्मं हवदि लिंगं ॥ २०५ ॥

मुच्छारंभविजुत्तं जुत्तं उवओगजोगसुद्धीहिं ।

लिंगं ण परावेक्खं अपुणब्भवकारणं जेण्हं ॥ २०६ ॥ [ जुगलं ]

*jadhajādarūvajādaṃ uppādidakesamaṃ sugaṃsuddhaṃ |*  
*rahidaṃ hiṃsādīdo appadikammaṃ havadi liṅgaṃ ||205||*

*mucchāraṃbhavijuttaṃ juttaṃ uvaogajogasuddhihiṃ |*  
*liṅgaṃ ṇa parāvekkhaṃ apuṇabbhavakāraṇaṃ jeṇhaṃ || 206||*

(*jugalaṃ*)

**Gāthā 205:** The (external) emblem or characteristic (of a monk) consists of possessing a (sky-clad placid) form as it is from birth, in pulling out the hair, moustache, beard, in being pure (possession-less), in being free from violence/injuring of living beings, etc., and in non-adornment of body (*apratikarma*);

**Gāthā 206:** The (internal) Jain ascetic's emblem or characteristic which is the direct cause of liberation from getting further births, consists of being free from infatuation and involvement in any undertaking, being with purity of *upayoga* (manifested knowledge) and *yoga* (three-fold activity of body, speech and mind) and having



no dependence of anything else - such is said by Lord Jinendra.

**Tikā:** In him who has adopted by himself, the way described earlier, of the (sky-clad placid) form as it is from birth, the original state (*yathājātarūpa*), dispositions of *moha-rāga-dveṣa* are assuredly removed/are absent as they are the causes of possession of a form different from the original nature (*yathājātarūpa*); and as a result of the absence (of *moha-rāga-dveṣa*), the following five activities which happen in the presence of them, do not happen/are absent namely (1) wearing garments, ornaments (2) keeping hair, beard, moustache (3) possessing anything (4) being engaged in any sinful activity, and (5) paying attention to the body; and owing to the absence of these activities, there belong to him respectively the following five activities externally (1) possessing a sky clad/naked placid form of body as was original nature at birth, (2) pulling/extraction of hair of head, beard, moustache, (3) purity (no possessions), (4) non-injury to any living being, i.e., being totally free from sinful activity and (5) non-adornment of body (*apratikarma*). Thus, this is the external emblem/characteristic of a *yathājātarūpadhara* monk.

And further, as a result of absence of *moha-rāga-dveṣa* - the causes of the possession of a form different from that of original nature (*ayathājātarūpadhara*) now being expelled by wearing a (sky-clad placid) form as it is by birth (*yathājātarūpadhara*), the following three psychic evolutions which arise in the presence of them, do not arise/are absent - namely (1) the evolution of the notion of “mine-ness” and sharing some task himself and/or entrusting to other (2) association with impurity of

attention (*upayoga*) tinged by good and evil thoughts and likewise the (three-fold) activity of *yoga* followed thereupon and (3) dependence on other substances. And due to absence of these psychic activities, there belongs to him respectively the following three (positive) psychic conditions (1) freedom from infatuation and involvement in any undertaking (2) association with purity of psychic attention (*upayoga*) and (three-fold) activity of *yoga* (vibration caused in the soul's spatial- points by the action or movement of the mind, speech and body). Thus, this is the internal emblem/characteristic of a *yathājātarūpadhara* monk.

### **Gāthā-207**

अथैतदुभयलिङ्गमादायैतदेतत्कृत्वाच श्रमणोभवतीतिभवति-  
क्रियायांबन्धुवर्गप्रच्छनक्रियादिशेषसकलक्रियाणांचैककर्तृकत्वमुद्योत-  
यन्नियता श्रामण्यप्रतिपत्तिर्भवती-त्युपदिशति-

Now, the person (desirous of becoming a *śramaṇa*) having adopted these two external and internal *lingas* (emblems/characteristics) and doing so, he becomes a *śramaṇa* thus indicating the self as one doer/observer of *bhavatikriyā* (subject of the verb “becomes”), of all the other actions right from taking leave of kindred, etc., *ācārya* (head of the monks' order) teaches us that this suffices for the attainment of the state of a *śramaṇa* : -

आदाय तं पि लिङ्गं गुरुणा परमेण तं णमंसित्ता ।

सोच्चा सवदं किरियं उवट्ठिदो होदि सो समणो ॥ २०७ ॥

*ādāya taṃ pi liṅgaṃ guruṇā paramēṇa taṃ ṇamaṃsittā /  
soccā savadaṃ kiriyaṃ uvaṭṭhido hodi so samaṇo || 207 ||*

**Gāthā:** Having adopted both the (above mentioned - external and internal) *lingas* (emblems) of an ascetic (*sādhū*) at the hands of an excellent preceptor, after

bowing to him and then listening to what duties he needs to do along with the vows enjoined to a monk, when one begins to practise it (realization of self by self) he becomes a *śramaṇa*.

**Tikā:** Further, he, wishing to become a *śramaṇa* adopts both *lingas* (external and internal characteristics), bows to the initiator – teacher, listens to vows and duties/religious observances which he has to follow and approaches the self by himself; he, by doing so becomes a *śramaṇa* being possessed of all requirements of the state of *śramaṇa*.

It is thus: - *parama guru* (supreme preceptor) *arihanta bhattāraka*, omniscient supreme Lord, but at present the initiating teacher (*dīkṣā guru*) being the expounder of procedure of acceptance of external and internal *lingas* (emblem of an ascetic) indicating the *yathājātarūpadharatva*, i.e., wearing the sky-clad state of natural placid form, just the way it is at birth, they are customarily said to be the bestower of that *linga*, which he himself identifies therewith.

Next, he pays obeisance to the original supreme preceptor (omniscient), following superior ones and the latest initiating teacher (*gurus*) in which the difference of adorable (*bhāvya*) and adorer (*bhāvaka*) is superseded by mutual mixing in such a way that the distinction between self and other is forgotten. By way of such respectful salutation, he identifies himself and self becomes worthy of adoration and salutation.

Then, knowing by listening form of knowledge (*śrutajñāna*) the one great vow characterised by complete renunciation (*pratyākhyāna*) of all sorts of sinful/censurable activities (*yoga*) he gets engrossed in samaya

(pure-self) and thus realizing/experiencing the self-soul, he ascends to *sāmāyika* (pure-soul activity - the first indispensable act of equanimity).

Then, knowing by listening form of knowledge (*śrutajñāna*) characteristic activity of *pratikramaṇa* (repenting with condemnation of sins/misdeeds done in the past), *ālocanā* (self-criticizing with condemnation of sins/ill thoughts and acts done in the present) and *pratyākhyāna* (renouncing with condemnation of sins/misdeeds which may be done in future) he, knowing the self-soul to be separate from psychic karmas/impure dispositions of three time phases (past, present, future/morning, noon, evening), stays firm in the separateness from karmas (acts) related to past, future, present and mind-speech-body.

Thereafter, he, by giving up attachment of this body which is an abode of all sinful/evil acts/karmas and with concentration taking support/shelter of the one (self-soul) possessed of *yathājātarūpa* (sky-clad natural placid form, just the way it was at birth) applies himself. And having applied himself, he becomes a real *śramaṇa* by treating all things alike/all *jīvas* impartially, equal everywhere.

### **Gāthā-208/209**

अथाविच्छिन्नसामायिकाधिरूढोऽपि श्रमणः कदाविच्छेदोपस्था-  
पनम-ईतीत्युपदिशति-

Now, *ācārya* teaches that a *śramaṇa* despite his remaining absorbed uninterruptedly in observing *sāmāyika* (equanimity) sometimes needs correction of negligence (*chedopasthāpanā*): -

वदसमिदिंदियरोधो लोचावस्सयमचेलमण्हाणं ।

खिदिसयणमदंतवणं ठिदिभोयणमेगभत्तं च ॥ २०८ ॥

एदे खलु मूलगुणा समणाणं जिणवरेहिं पण्णत्ता ।

तेसु पमत्तो समणो छेदोवद्वावगो होदि ॥ २०९ ॥ [ जुम्मं ]

*vidasamidimdiyarodho locāvassayamachelamaṇhāṇam /  
khidisaṇaṇamadamtavaṇam ṭhidibhoyaṇamegabhattam ca ||208||*

*ede khalu mūlaguṇā samaṇāṇam jīṇavarehim paṇṇattā /  
tesu pamatto samaṇo chedovatṭhāvago hodi ||209|| (jugalam)*

**Gāthā:** *vrata* (vows), *samiti* (carefulness), *indriya-rodha* (control of the senses), *loca* (pulling out the hair), *āvaśyaka* (daily indispensable duties or essentials), *acelapanā* (nakedness/sky-clad/no garment on body), *asnāna* (not bathing), *kṣitisaṇa* (sleeping on the ground), *adantadhovana* (not brushing teeth), *sthitibhojanam* (taking food in a standing position) and *ekabhaktam* (one meal a day);- these are the fundamental rites/qualities (*mūla-guṇas*) of *śramaṇas*, prescribed by the omniscient Lord *Jinendra*. If a *śramaṇa* misses anyone of these essential duties, and then corrects it, then he is a corrector of negligence (*chedopasthāpaka*).

**Tikā:** As being the specific forms of one great vow consisting of complete renunciation (*pratyākhyāna*) of every sinful/censurable activity, abstinence from violence (of any living being), falsity (in speech, thought and action), theft, non-chastity and possessions - this five-fold abstinence form of vow and its supporting attendant - the five-fold carefulness (*samiti*), the five-fold restraints of the senses (*indriya-rodha*), pulling out of hair (*loca*) with one's own hands, the six daily indispensable duties (*āvaśyaka*), sky-clad nakedness/garmentless state (*acelapanā*), not bathing (*asnāna*), sleeping on the ground (*bhūmiśayana*), not brushing teeth (*adantadhovana*), taking food in a standing position (*sthitibhojana*), one meal a day (*ekabhaktam*) - these (28) are the fundamental duties of a

*śramaṇa* , as they are the distinctive characteristics of notion-less equanimity form of self- restraint (*nirvikalpa sāmāyika-saṇyama*).

When an ascetic, who has taken a vow of state of *nirvikalpa sāmāyika* (equanimity, in which there is no practise of *vikalpa*), when he deviates from that state, at that time – like a person who ‘desires only pure gold, for him also, it is beneficial to accepts earrings, bangles, ring, etc. But it is not so that (not accepting earrings, etc., ever) and obtaining pure gold only is beneficial’. Thinking this he establishes himself in the notional form of observing fundamental rites and becomes a corrector of negligence – *chedopasthāpaka*.

### Gāthā-210

अथास्यप्रव्रज्यादायक इव छेदोपस्थापकः परोऽप्यस्तीत्याचार्य-  
विकल्पप्रज्ञापनद्वारेणोपदिशति-

Now, by letting us know different kinds of preceptor-monks (*ācāryas*) he teaches that like the initiator-teacher/giver of ordination, there can also be other teacher - the corrector of negligence (*chedopasthāpaka*):-

लिंगगहणे तेसिं गुरु ति पव्वज्जदायगो होदि ।

छेदेसूवड्वगगा सेसा णिज्जावगा समणा ॥ २१० ॥

*liṅgaggahāṇe tesim̐ guru tti pavvajjadāyago hodi |*  
*chedesūvaṭṭhavaḡā sesā ṇijjāvagā samaṇā || 210 ||*

**Gāthā:** At the time of adopting emblems/ characteristic marks of the state of *śramaṇa*, the preceptor *ācārya* who initiates them into ascetic discipline, he is called *pravrajyā-dāyaka* (initiation teacher/*dīkṣā-guru*) of them and the other *śramaṇas* (preceptors) who help to re-establish them on the right path when they have

committed two kinds of faults, are called *niryāpaka*-the corrector of negligence (*chedopasthāpakas*).

**Tikā:** That *ācārya* who at the time of adopting *linga* (emblems) of monks is the giver of initiation (*dīkṣā*) by expounding equanimity self-restraint (*nīrvikalpa sāmāyika saṇyama*) is *guru* (sky-clad possession-less teacher); and thereafter the teacher (*ācārya*) who being expounder of self-restraint of correction of negligence (*chedopasthāpana saṇyama*), establishes them in the conduct, he is called a *niryāpaka*. In the same way, teacher (*ācārya*) who being the expounder of the procedure of repairing/correcting the omission (remiss in self-restraint) re-establishes in the self-restraint when a remiss/negligence exists; so, he is also a *niryāpaka*. Therefore, *chedopasthāpakas* – “correctors of negligence” are also there.

### Gāthā-211-212

अथ छिन्नसंयमप्रतिसन्धानविधानमुपदिशति-

Now, *ācārya* teaches the procedure of correcting neglected/blotted self-restraint:

पयदम्हि समारद्धे छेदो समणस्स कायचेद्वम्हि ।

जायदि जदि तस्स पुणो आलोयणपुव्विया किरिया ॥ २११ ॥

छेदुवजुत्तो समणो समणं ववहारिणं जिणमदम्हि ।

आसेज्जालोचित्ता उवदिट्ठंतेण कायव्वं ॥ २१२ ॥ [ जुगलं ]

*payadamhi samāraddhe chedo samaṇassa kāyaceṭṭhamhi / jāyadi jadi tassa puṇo āloyaṇapuvvīyā kiriyā || 211 ||*

*cheduvajutto samaṇo samaṇaṃ vavahāriṇaṃ jiṇamadamhi / āsejjālocitta uvadiṭṭhaṃ teṇa kāyavvaṃ || 212 || (jugalaṃ)*

**Gāthā:** When a *śramaṇa* (monk) is observing his physical/bodily activities cautiously and some negligence/remiss takes place in that, then an action

preceded with *ālocanā* (reflection with self-criticize) is prescribed to him. (But) if a *śramaṇa* is mentally intent to commit negligence, then he must go to a superior *śramaṇa* who is well versed in the doctrine of *Jina* (omniscient) and is an expert in monk's conduct, should confess before him and after reflection should do/practise what is advised/prescribed by him.

**Tikā:** Negligence in self-restraint is of two kinds - external and internal. That negligence which is related only to bodily action is external and that which is related to mental intent is internal. If in observance of carefully undertaken bodily action of *śramaṇa* who is properly engaged there, somehow occurs an external negligence, then, since it is totally free from internal negligence, so its correction/reparation is done by an action followed merely by *ālocanā* (reflection with self-criticize). But if the same *śramaṇa*, because of negligence being related to intent, gets directly attached to that negligence, then it is corrected by taking refuge of an expert *śramaṇa* and confessing before him one's mental negligence and further by reflection and by procedure prescribed by him, the connects to inner equanimity is re-established.

**Bhāvārtha:** A *muni*, who is with extreme caution of observing the equanimity of self, and then there is some negligence in accompanying actions of eating, sleeping, walking, etc., while following them, then for that ascetic *pratīkāra-prāyaścita* (remedy/atonement) is possible with the act of *ālocanā* (self-criticism) which is *pratīkramaṇa-svarūpa* (annotation of wrong doing) This is because he has not fallen from his *svasthabhāva*. But, if negligence is of the form of remiss falling from his faultless self-realization form of contemplation, then he must go to a



superior ascetic practically expert in the doctrines of *Jina* (omniscient) and apply before him one's mental fault without deceitfulness, then whatever expiation suitable to the contemplation of his faultless self-realization, that *ācārya* ordains, he must do it.

### **Gāthā-213**

अथ श्रामण्यस्यछेदायतनत्वात्परद्रव्यप्रतिबन्धाः प्रतिषेध्या  
इत्युपदिशति-

Now, *ācārya* teaches that because it is the abode of negligence of *śrāmaṇya* (the state of a *śramaṇa*) contact/inclination towards other substances should be prohibited/rejected:

अधिवासे व विवासे छेदविहूणो भवीय सामण्णे ।

समणो विहरदु णिच्चं परिहरमाणो णिबन्धाणि ॥ २१३ ॥

*adhivāse va vivāse chedavihūṇo bhavīya sāmaṇṇe |  
samaṇo viharadu ṇiccaṃ pariharamāṇo ṇibamdhāṇi ||213||*

**Gāthā:** Whether living in company of preceptors or alone (in solitude) a *śramaṇa* needs to live/roam without any negligence in *śrāmaṇya* (state of a *śramaṇa*) by prohibiting/ rejecting always contact/inclination towards other substances.

**Tikā:** All contacts/inclinations towards other substances, are defiling/soiling agents of *upayoga* (knowledge), are abode of negligence of passionless *upayoga* form of *śrāmaṇya* (state of a *śramaṇa*), only by their absence *śrāmaṇya* (monkhood) remains free from negligence. Therefore, *śramaṇa* should always, by establishing self (soul) in self (soul), being within self or by establishing *gurus* (teachers) in the form of *guru* and living in their company or living separate from *gurus*, live/roam in the state of *śramaṇa* by being free from negligence

through rejection/prohibition of contacts/inclinations towards other substances.

#### **Gāthā-214**

अथ श्रामण्यस्यपरिपूर्णतायतनत्वात्स्वद्रव्यएवप्रतिबन्धो विधेय  
इत्युपदिशति-

Now, *ācārya* teaches that as being the abode of completeness of *śrāmaṇya* (state of a *śramaṇa*) keeping contact/inclination towards the soul substance is worthwhile:

चरदि णिबद्धो णिच्चं समणो णाणमिह दंसणमुहम्मि ।

पयदो मूलगुणेषु य जो सो पडिपुण्णसामणो ॥ २१४ ॥

*caradi ṇibaddhao ṇiccarṇ samaṇo ṇāṇamhi daṇsaṇamuhammi |*  
*payado mūlaguṇesu ya jo so padipuṇṇasāmaṇṇo || 214 ||*

**Gāthā:** A *śramaṇa* who always moves about attached to his knowledge preceded by faith in forefront and puts effort in the practice of fundamental rites (*mūlguṇas*) has complete *śrāmaṇya* (monkhood).

**Tikā:** It being the cause of purification of *upayoga* (psychic-attention), inclination towards one's self-soul substance only, is the abode of completeness of state of *śramaṇa* which is of the form of purified psychic-attention; (because) only by presence of that, *śrāmaṇya* becomes complete. Therefore, an *śramaṇa* should move about by remaining ever attached to knowledge, faith, etc., in practice of fundamental rites (*mūlguṇas*) with full effort. That is to say, he must live simply in pure existence only, just by being attached to pure self-soul substance which has the characteristic nature of knowledge and faith.

#### **Gāthā-215**

अथ श्रामण्यस्यछेदायतनत्वात्यतिजनासन्नः सूक्ष्मपरद्रव्यप्रतिब-  
न्धो ऽपि प्रतिषेध्य इत्युपदिशति-

Now, *ācārya* teaches that even a slight contact/inclination towards other substances/persons which naturally come near the ascetics (during taking food and moving about) is prohibited, as it is the abode of negligence of the state of a *śramaṇa* : -

भत्तेवा खमणे वा आवसधे वा पुणो विहारे वा ।

उवधिम्हि वा णिबद्धं णेच्छदि समणम्हि विकधम्हि ॥ २१५ ॥

*bhattevā khamaṇe vā āvasadhe vā puṇo vihāre vā |*

*uvadhimhi vā ṇibaddhaṃ ṇecchadi samaṇamhi vikadhamhi || 215 ||*

**Gāthā:** An ascetic does not desire any connection to food or fasting, for lodging or touring (*vihāra*), worldly desires (*upādhi*) or for another *śramaṇa* (monk) or that speech which is opposite of the pure *ātma dravya*.

**Tikā:** 1) Reason which is supportive to the modification of *śrāmaṇya*, *āhāra* (food), which is taken merely for sustenance of the body.

2) Along with this sustenance of body, without any opposition, according to the passionless state and state without perturbation of *śuddha ātma dravya* (pure *ātma* substance) the fasting (or along with sustenance of body, without rising of any opposition in the pure *ātma* substance, without passion or perturbation, state of equanimity is formed, and according to that presence of abstinence from food exists).

3) For manifestation (extremely high perfection) of the inner substance, which is without attachments and without perturbation, the staying in caves of mountains, etc., which is done

(4) For the act of wandering for getting alms/food for such a sustaining of the body as mentioned above;

(5) It being the auxiliary reason of the modification of *śrāmaṇya*, hence it is not been forbidden, and that being the *parigraha* (possession) of only this body.

(6) *muni* has connection with other *munis* only for either receiving knowledge or imparting knowledge, and he has only such scarce contact.

(7) Joy of matter particle in the form of words, (modification of *pudgala*/physical matter), on connecting with that wall, which is sentience, is defiled, such speech which is opposite of pure *ātma* substance, in that too all connection is to be denied, to be forsaken. Or it is said that this sentient space should not be coloured even by thoughts of these.

**Bhāvārtha:** A *muni* (ascetic) has already given up the food and wandering which is opposite to the scriptural ordinance. Now, with the thought of instrumentality of self-restraint, whatever activities as per scriptural ordinance are followed by a *muni*: (1) taking food (2) observing fast (3) lodging in a cave, etc., (4) wandering or touring (5) merely the body being his possession-*upādhi* (6) being familiar with other monks and (7) religious discussions/talks, - even for these things, having attachment (*rāga*) is not worthwhile, even with the notions of them, getting the mind tinged is not worthwhile. Thus, keeping contact even in taking food or touring, etc., as mentioned in the scripture, is not worthwhile, because due to that negligence in self-restraint develops.

### Gāthā-216

अथ को नाम छेद इत्युपदिशति-

Now, *ācārya* teaches us “what is negligence (*cheda*)?”

अपयत्ता वा चरिया सयणासणठाणचंक्रमादीसु ।

समणस्स सव्वकाले हिंसा सा संतय त्ति मदा ॥ २१६ ॥

*apayattā vā cariyā sayanaṣaṇaṭhāṇacamaṁkamādīsu /  
samaṇassa savvakāle hiṁsā sā saṁtaya tti madā || 216 ||*

**Gāthā:** Heedless activities (*aprayata caryā*) of a monk in sleeping, sitting, standing, walking, etc., are always considered as continuous harm (*hiṁsā*) unto living beings.

**Tikā:** An impure thought activity (*aśuddhopayoga*) is, in fact, called negligence, because it destroys pure thought/soul activity (*śuddhopayoga*) form of *śramaṇa* state; and the same (negligence) is itself harm (*hiṁsa*) because, due to that the destruction of *śuddhopayoga* form of *śramaṇa* - state takes place. Therefore, on part of a *śramaṇa*, heedless action (*aprayata caryā*) in sleeping, sitting, standing, walking, etc., which is assuredly found with impure thought activity (*aśuddhopayoga*) is always for him a harm (*hiṁsa*) taking place incessantly and it is in no way different from negligence.

**Bhāvārtha:** By *aśuddhopayoga*, *śuddhopayoga* form of *munitva* (monkhood) is (1) pierced/destroyed, (2) is injured; hence *aśuddhopayoga* is (i) assuredly negligence (*cheda*) (ii) is violence (*hiṁsa*) for sure. Wherever heedless action takes place in sleeping, sitting, standing, walking, etc., there definitely *aśuddhopayoga* is caused; therefore, heedless conduct (*aprayata ācaraṇa*) is assuredly *cheda* (negligence) and *hiṁsa* (violence).

**Gāthā-217**

अथान्तरङ्गबहिरङ्गत्वेनछेदस्यद्वैविध्यमुपदिशति-

Now, *ācārya* informs us of two kinds of negligence as being - internal and external:-

मरदु व जियदु व जीवो अयदाचारस्स णिच्छिदा हिंसा ।  
 पयदस्स णत्थि बंधो हिंसामेत्तेण समिदस्स ॥ २१७ ॥

*maradu va jiyadu jīvo ayadācārassa ṇicchidā hīnsā |*  
*payadassa ṇatthi baṇdho hīnsāmetteṇa samidassa || 217 ||*

**Gāthā:** Living beings may live or die (but) harm/*hīnsa* unto living beings is sure to occur in case of him who has heedless conduct, whereas, he who is careful in observances of his conduct and in objects of carefulness, he incurs no bondage by mere fact of (external) injury of living beings.

**Tikā:** *aśuddhopayoga* is internal negligence, hurting of another's life-vitalities is external negligence. In these (two types of negligence) internal negligence is more powerful than external negligence; because hurting of another's life vitalities may occur or may not occur, (but) whoever (monk) is found having the existence of *aśuddhopayoga* which is exhibited (known) by heedless conduct as it cannot occur without it, he is definitely having the nature of hurting; and whoever (monk) is found having non-existence of *aśuddhopayoga* which is exhibited (known) by careful conduct as it occurs without it, i.e., even in existence of hurting another being's life vitalities, it does not evolve into bondage and owing to that there is certainly absence of nature of hurting. Even so, external negligence should be recognized simply as an abode of internal negligence.

**Bhāvārtha:** Destruction of *śuddhopayoga* (pure thought/soul activity) is internal injury-internal negligence and hurting of another being's life vitalities is external injury-external negligence. *jīva* (living being) may die or not die but he who has heedless conduct his *śuddhopayoga* is destroyed and internal injury is certainly

caused, hence, internal negligence takes place assuredly. And he who observes careful conduct, despite the existence of external injury- external negligence of the form of hurting another being's life vitalities, his *śuddhopayoga* is not destroyed, so internal injury is not caused and hence internal negligence is not caused.

### **Gāthā-218**

अथ सर्वथान्तरङ्गच्छेदः प्रतिषेध्य इत्युपदिशति-

Now, *ācārya* teaches that internal negligence is to be totally rejected, must be rejected:-

अयदाचारो समणो छस्सु वि कायेसु वधकरो त्ति मदो ।

चरदि जदं जदि णिच्चं कमलं व जले णिरुवलेवो ॥ २१८ ॥

*ayadācāro samaṇo chassu vi kāyesu vadhakaro tti mado /  
caradi jadam jadi ṇiccaṃ kamalaṃ va jale ṇiruvalevo || 218 ||*

**Gāthā:** A *śramaṇa* (monk) of careless conduct is considered a killer of all six (classes of) embodied living beings. But, if he always practises carefully (his *mūlguṇas*) then he, just like a lotus in water, remains unsmeared/unstained.

**Tikā:** Existence of *asuddhopayoga* (impure thought activity) which is exhibited (known) by heedless conduct, as it cannot evolve without it, is assuredly hurtful, because bondage is recognized by involvement in hurting the life vitalities of six classes of embodied beings and non-existence of *asuddhopayoga* which is known/exhibited by careful conduct as it occurs without it, is assuredly non-hurtful because it does not have even the slightest bondage caused by shelter of 'other' (non-self objects). This is known as detached attainment, like a lotus floating in the water. Therefore, for these (above said) reasons, internal negligence of the form of *asuddhopayoga* must be

rejected in all cases where external negligence of the form of hurting another being's life vitalities which is merely an abode of internal negligence, should entirely be rejected.

**Bhāvārtha:** An ascetic of heedless conduct lying in the state of *aśuddhopayoga* is regarded as hurtful to the six classes of embodied beings in Jain scripture and the ascetic of careful conduct standing in state of *śuddhopayoga* is regarded as non-hurtful. Hence, in whatever ways committing of injury of the six classes of embodied beings is rejected/ prohibited, he (the monk) must understand rejection of *aśuddhopayoga* in all those ways.

### Gāthā-219

अथैकान्तिकान्तरङ्गच्छेदत्वादुपधिस्तद्वत्प्रतिषेध्य इत्युपदिशति-

Now, *ācārya* teaches that *upādhi* (anything which satisfies one's needs) being the cause of internal negligence invariably having one side only, is rejectable similar to that of internal negligence: -

हवदि व ण हवदि बंधो मदमि जीवेऽध कायचेद्वमि ।

बंधो धुवमुवधीदो इदि समणा छड्डिया सव्वं ।। २१९ ।।

*havadi va ṇa havadi baṁdho madehi jīvedha kāyaceṭṭhamhi /*  
*baṁdho dhuvamuvadhīdo idi samaṇā chaṁḍiyā savvaṁ ||219||*

**Gāthā:** Bondage may or may not be there when a living being dies in case of a bodily action, but bondage is certainly caused from (attachment to) *upādhi* (possession of any kind), therefore, great *śramaṇas* (*arihantas*) have abandoned it entirely.

**Tikā:** As in case of hurting another *jīva*'s life vitalities through bodily action, bondage caused being variable (*anekāntika*) according to the presence or absence of *aśuddhopayoga* so, negligence-quality occurring in it is considered variable (*anekāntika*). But with *upādhi*



(possession) the case is different. Its (*upādhi*'s) negligible-quality is invariable (*ekāntika*) having one side only because its nature as bondage is invariable owing to the presence of *āsuddhopayoga* which is known/proved by its (*upādhi*'s) non-occurrence without the same. Therefore, omniscient Lords-Arihantas, great *śramaṇas* (ascetics) have themselves entirely abandoned *upādhi* (possession). Hence, other persons also should, from first, abandon/reject it like internal negligence as it does not occur without the same.

**Bhāvārtha:** Let there be absence of *āsuddhopayoga*, yet due to swaying activity of body, hurting of life vitalities of other *jīvas* takes place. Hence, there is no fixed rule of bondage due to hurting of other life-vitalities through bodily action; but in the presence of *āsuddhopayoga*, bondage is certainly caused by hurting of others' vitalities through bodily action and in absence of *āsuddhopayoga* no bondage is caused by hurting of others' vitalities through bodily action. Thus, the event of bondage by hurting of other *jīvas*' vitalities through bodily action is variable (*anekāntika*). Hence negligence quality in him is also variable (*anekāntika*) - there is no fixed rule. As the hurting of others'- vitalities is caused even without thought (of hurting), in the same way, one may not be having thought (of *upādhi*), even then accepting of *upādhi* (*parigraha*) could take place - this can never happen. Wherever, *parigraha* (anything in any form) is accepted, presence of *āsuddhopayoga* is assuredly there. Therefore, bondage by *parigraha* is invariably one sided only (*ekāntika*) - this is a fixed rule. Hence, negligence quality of having *parigraha* is invariable (*ekāntika*), such being the rule supreme *śramaṇa* - omniscient Lord *Arihanta* have from first abandoned all sorts of *parigraha* and

accordingly other *śramaṇas* must from first, abandon all sorts of *parigraha* .

Now, all that needs to be said has been said- such prescription is hereby given in the verse (*śloka*) 14: -

वक्तव्यमेव किल यत्तदशेषमुक्त-  
मेतावतैव यदि चेतयतेऽत्र कोऽपि ।  
व्यामोहजालमतिदुस्तरमेव नूनं  
निश्चेतनस्य वचसामतिविस्तरेऽपि ॥ १४ ॥

*vyaktameva kila yattaśeṣamukta-  
metāvataiva yadi cetayatetra kopi  
vyāmohajālamatidustarameva nūnam  
niścetanasya vacasāmativistarepi* ||14||

**Meaning:** If anybody reflects upon this and awakens, it is hereby said “all that needs to be said” But for the unreflecting one, even expounding with the vast details of words, the net of *moha* (delusion) is very difficult to escape.

### **Gāthā-220**

अथान्तरङ्गच्छेदप्रतिषेध एवायमुपधिप्रतिषेध इत्युपदिशति-

Now, *ācārya* teaches that prohibition of *upādhi* (possession) is actually the prohibition of internal negligence: -

ण हि णिरवेक्खो चागो ण हवदि भिक्खुस्स आसयविसुद्धी ।  
अविसुद्धस्स य चित्ते कहं णु कम्मक्खओ विहिदो ॥ २२० ॥

*ṇa hi ṇiravekkho cāgo ṇa havadi bhikkhussa āsayavisuddhī |  
avisuddhassa ya citte kahaṃ ṇu kammakkhao vihido* || 220 ||

**Gāthā:** If renunciation (*tyāga*) is not done absolutely free from any (dependence) expectation, then the monk cannot have purity of thoughts/mind, and he who is

impure in thought/mind, how can he effect the destruction of karmas/karmic matter?

**Tikā:** As in presence of husks the (redness form of) impurity of rice grains cannot be removed/destroyed, similarly in the presence of external association (*upādhi*) internal negligence of *aśuddhopayoga* form cannot be renounced and, in its presence, omniscience (*kaivalya*) of fundamental *śuddhopayoga* form cannot be attained. Thus, prohibition/rejection of *upādhi* (possession), having kept in view the purpose of rejection of internal negligence namely *aśuddhopayoga* is, in fact, rejection of internal negligence.

### Gāthā-221

अथैकान्तिकान्तरङ्गच्छेदत्वमुपधेर्विस्तरेणोपदिशति-

Now, *ācārya* teaches, in detail that *upādhi* (possession) is invariably (*ekāntika*) internal negligence: -

किध तम्हि णत्थि मुच्छा आरंभो वा असंजमो तस्स ।

तध परदव्वम्मि रदो कधमप्पाणं पसाधयदि ।। २२१ ।।

*kidha tamhi ṇatthi mucchā āraṁbho vā asaṁjamo tassa |*

*tadha paradavvammi rado kadhamappāṇaṁ pasādhayadi || 221||*

**Gāthā:** How can it be that, he (the monk), in the presence of *upādhi* (anything that satisfies the body) is not liable to undergo infatuation (*mūrchā*) worldly undertakings (*ārambha*) and lack of self-restraint/ (*asaṇyama*)? And how can he who is attached to external things, accomplish realisation of self-soul?

**Tikā:** In presence of *upādhi* (possession) what results there is unavoidably (i) infatuation characterised with an evolution of mine-ness (*mamatva pariṇāma*) (ii) worldly undertakings (*ārambha*) characterised with an evolution of involving the self into a series of acts related

to that *upādhi* and (iii) lack of self-restraint (*asaṇyama*) characterized with an action injurious to the nature of pure self.

And he who is associated with *upādhi* (non-self thing), being fond of other substance, does not accomplish realisation of pure self. This concludes that *upādhi* is definitely invariably (*ekāntika*) internal negligence. The essence is that, having determined the nature of *upādhi* to be such, he (the monk) must forego it completely.

### **Gāthā-222**

अथ कस्यचित्क्वचित्क्वदाचित्क्वथञ्चित्क्वश्चिदुपधिरप्रतिषिद्धोऽप्यस्ती-  
त्यपवाद-मुपदिशति-

Now, *ācārya* teaches an exception (about accepting *upādhi*) to effect that for some monk, in some circumstances, at some time, in some way some *upādhi* is also not to be rejected: -

छेदो जेण ण विज्झदि गहणविसग्गेसु सेवमाणस्स ।

समणो तेणिह वट्ठदु कालं खेत्तं वियाणित्ता ॥ २२२ ॥

*chedo jeṇa ṇa vijjadi gahaṇavisaggesu sevamāṇassa |*  
*samaṇo teṇiha vaṭṭadu kālaṃ khettaṃ viyāṇittā || 222 ||*

**Gāthā:** A monk (*śramaṇa*) understanding (necessities) of time and place may well use an *upādhi* (something) in accepting and abandoning of which there is no default/negligence caused to the user in observing his fundamental rituals.

**Tikā:** As soul substance is devoid of any second *pudgala dravya*/material substance (except this body) hence, to a monk, every *upādhi* is prohibited/rejected - such is an excellent/principle general rule (*utsarga-niyama*). But there is an exception to this, as owing to

some particular time and place some things (*upādhis*) are not prohibited, not rejected - such is an exception rule (*apavāda niyama*). When a monk, though desirous of attaining *paramopekshā saṇyama* (the highest self-restraint/passionless pure conduct) by undertaking rejection of all sorts of *upādhis* but feels incapable in attaining it because his energy has depleted at that particular time and place. Then he, by accepting the diminished standard of self-restraint, adopts recourse to *upādhis* merely as external means. And *upādhi* so resorted to is not, in fact, a negligence, owing to being called an *upādhi*, on the contrary it is a rejection of negligence itself. The *upādhi* which does not occur without *āsuddhopayoga* that is negligence.

But this *upādhi*, being accepted for the rejection of negligence, in the matter of taking of food and leaving excrements (*grahaṇa-tyāga*) which are means of functioning of body and being co-acting auxiliary means of *śrāmaṇya- paryāya* (modification of monkhood-state), is found absolutely with *śuddhopayoga* (pure soul activity), hence it is in every respect a rejection of negligence.

### Gāthā-223

अथाप्रतिषिद्धोपधिस्वरूपमुपदिशति-

Now, *ācārya* teaches the characteristic nature of non-rejectable *upādhi* (possession):-

अप्पडिकुट्ठं उवधिं अपत्थणिञ्जं असंजदजणेहिं ।

मुच्छादिजणणरहिदं गेण्हदु समणो जदि वि अप्पं ॥ २२३ ॥

*appadikuṭṭhaṃ uvadhiṃ apatthañijjaṃ asaṇjadajanehiṃ |  
mucchādijaṇaṇarahidaṃ geṇhadu samaṇo jadi vi appaṃ || 223||*

**Gāthā:** Let the monk accept sparingly that *upādhi* which is really not censurable/not objectionable and is not

desired by persons who lack self-restraint and which does not give rise to infatuation, etc.

**Tikā:** That *upādhi* which need not be censored/unobjectionable in every respect because of its not leading to bondage, which is not desired by persons who are without self-restraint excepting those who are with self-restraint and which is devoid of infatuation, etc., because of being adopted without an evolution of attachment, etc., is not rejected. Therefore, an *upādhi* of a nature as described above may be accepted/adopted but no other (*upādhi*) however negligible/small, of different nature as described can be accepted/adopted.

### Gāthā-224

अथोत्सर्गएववस्तुधर्मो , न पुनरपवाद इत्युपदिशति-

Now, *ācārya* teaches that *utsarga* (main rule) is real *dharma*, and not *apavāda* (exception):

किं किञ्चन त्ति तक्कं अपुणब्भवकामिणोध देहे वि ।

संग त्ति जिणवरिंदा अप्पडिकम्मत्तमुद्दिट्ठा ॥ २२४ ॥

*kiṃ kiṃcaṇa tti takkaṃ apuṇabbhavakāmiṇodha dehe vi |  
saṅga tti jiṇavarimḍā appadikammattamuddiṭṭhā || 224 ||*

**Gāthā:** Great *Jinas* (omniscient Lords) have preached that when body itself is a *parigraha* (belonging) then him who is desirous of attaining *mokṣa* - not getting rebirth, he must not have even the slightest attachment in body also and observe *apratikarma*, i.e., should not attend to or embellish this body, how can then there be found any other *parigraha* (belonging) to him? Such is the logic.

**Tikā:** Here, the great *Jinas* (omniscient Lord *Arihantas*) have preached of observing *apratikarma*-not attending to/not embellishing even absolutely adopted

body and not an object of rejection, as its being an auxiliary cause of the modification of *śramaṇa*-state (monkhood); this so obtained body being other substance is, in fact, far from deserving favour, is an object of indifference (worth neglecting). Then for the people, relisher of realization of attainment of pure soul reality, how can the remaining other, non-obtained sorry/unfavoured *parigraha* (belongings) be admitted or gain favour? Such is the evident intention of those omniscient Lord *Arihantas*. Thus, it is determined that *utsarga* (main rule) is the real *dharma* and not the *apavāda* (exception rule).

The gist/meaning here is that extreme *nirgrantha*-state (self-absorbed sky-clad monkhood) only being the real *dharma* (*ātma-dharma*) is worth accepting and taking refuge.

### **Gāthā-225**

अथ केऽपवादविशेषा इत्युपदिशति-

Now, *ācārya* teaches that which are the different exceptions (*apavāda*): -

उवयरणं जिणमग्गे लिंगं जहजादरुवमिदि भणिदं ।

गुरुवयणं पि य विणओ सुत्तज्झयणं च णिदिद्वं ॥ २२५ ॥

*uvayaraṇam jīṇamagge liṅgam jahajādarūvamidi bhaṇidam /  
guruṇvayaṇam pi ya viṇao suttajjhayaṇam ca ṇiddiṭṭham ||225||*

**Gāthā:** On the path of *Jinas*, *linga* (emblem of a monk) of *yathājātasvarūpa* (sky-clad placid form as it is by birth) is said to be an equipment, the words of the preceptor (*guru*), disciplinary modesty (*vinaya*) and study of sacred scriptures/texts are also prescribed as equipment.

**Tikā:** Here (for a monk) whatever non-prohibited *upādhi* (possession) is excepted, is in all such cases as being an instrumental, as being helpful/favourable by being an auxiliary cause of modification of *śramaṇa*-state, but no other object (is suitable). Its (*upādhi*'s) different kinds are: -

1. *kāya pudgala* - material organs of body which form the external emblem which corresponds with *yathājātasvarūpa* (sky-clad placid natural form as it is by birth) naturally free from anything additional worn on body.

2. *vacana pudgala* - material speech word-components of preceptor's unerring discourse form of teaching illuminating *ātma-tattva* (soul reality) when listened as pronounced by the *guru* who is imparting knowledge at that time (*tatkāla bodhaka*)

3. *sūtra pudgala* - the material canon *sūtra* components concerning words of religious texts which are means to scripture-knowledge, which are studied - such perpetually giving instructions (*nitya-bodhaka*) and capable to illuminate the beginningless and endless pure soul reality.

4. *citta-pudgala*- material components of mind (*citta*) which gives rise to modifications of faith, etc., manifesting pure soul reality and having courteous attitude towards the so-modified person who has evolved in to those forms (right faith-knowledge- conduct states). [Thus, tools which are *upādhi*, and have not been refused in *apavāda mārga* (rule of exception path), it has the above said four parts].

Here, the point is that, like body, even speech and mind are not real *dharma* of soul-substance.



**Bhāvārtha:** A *śramaṇa* whose attention goes towards *yathājātasvarūpa* free from all sorts of artificialities (anything additional worn on body) as being an auxiliary cause of modification of *śramaṇa* -state, he has *parigraha* (possession) of *kāyapudgala*. *śramaṇa* \whose attention is stuck in listening to discourse of *guru* (preceptor monk), he has *parigraha* of the *vacana-pudgala* (material speech-word components). And *śramaṇa* whose attention is stuck in study of *sūtra* (material canon *sūtra* components), he has *parigraha* of *sūtra pudgala*. And *śramaṇa* whose thoughts/evolutions are of courteous attitude towards other deserving *śramaṇa* he has the *parigraha* of *cittapudgala* (material components of mind). Although all this, *parigraha* is said to be a tool (as being an auxiliary cause of *śramaṇa* -state); therefore, these are not prohibited in *apavāda-mārga* (rule of exception-path); nevertheless, they are not real *dharma* of soul substance.

### Gāthā-226

अथाप्रतिषिद्धशरीरमात्रोपधिपालनविधानमुपदिशति-

Now, *ācārya* teaches the procedure of maintaining only non-rejected *upādhi*, that is, the body (associated with the self-soul):-

इहलोगणिरावेक्खो अप्पडिबद्धो परमिह लोयमिह ।

जुत्ताहारविहारो रहिदकसाओ हवे समणो ॥ २२६ ॥

*ihaloganirāvekkho appadibaddho paramhi loyamhi |*

*juttāhāravihāro rahidakasāo have samaṇo || 226 ||*

**Gāthā:** Let *śramaṇa* take faultless suitable food and walk carefully by being free from passions (*kaṣāyas*) indifferent to this world and no attachment or expectation for the next world/birth.

**Tikā:** A *śramaṇa* who has becomes free from passions by realizing the absolutely separate nature of self from the ripening of all karmic matter, thus being evolved into an uniform pure soul-reality without a beginning or end, and being indifferent to this world; although at present, he, even belonging to mankind, (yet) stands far aloof from all human business, and being free from longing/avarice of experiencing the future states of immortality of *deva*, etc., he is not attached/not inclined to other next world.

Just like a lamp is filled with oil and moved round as a means for knowing/seeing an object (knowable) to be differentiated/obtained, similarly a *śramaṇa* for accomplishing the attainment of pure soul-reality, feeds and moves the body (as means of it) (i.e., he is self-controlled in taking the food and wandering).

The purpose here is that he (the *śramaṇa*) is free from passions, so he does not live without self-control in respect of food and wandering owing to attachment with his present body or owing to attachment with the next heavenly body. But he is self-controlled in feeding the food and wandering merely with the purpose of maintaining the *śrāmaṇya paryāya* (the state of a *śramaṇa* ) which is a means (an external instrumental cause) of attachment of the pure soul reality (*śuddhātma tattva*).

### **Gāthā-227**

अथ युक्ताहारविहारः साक्षादनाहारविहारएवेत्युपदिशति-

Now, *ācārya* teaches that the *śramaṇa* who is self-controlled in food and wandering, he is (as good as) actually without food and wandering: -

जस्स अणेसणमप्पा तं पि तवो तप्पडिच्छगा समणा ।

अण्णं भिक्खमणेसणमध ते समणा अणाहारा ॥ २२७ ॥

*jassa aṇesaṇamappā taṃ pi tavo tappadicchagā samanā |  
aṇṇaṃ bhikkhamāṇesaṇamadha te samaṇā aṇāhārā ||227 ||*

**Gāthā:** A *śramaṇa* whose soul is free from desire of food, that is internal penance (asceticism); and *śramaṇas* are desirous of that state (of lack of desire). Ascetics, who take faultless food and alms, that is not object of desire, hence they are (as good as) without food.

**Tikā:** A *śramaṇa* (monk) who knows his soul (1) to be of foodless nature (*anaśana svabhāvī*), (2) the begged food/alms is faultless - free from the fault of desire (*aīsaṇā doṣa*) and being self-controlled in food (*yukta āhārī*) - is actually not partaking any food (*anāhārī*). It is thus-he who knows his soul is always devoid of taking food of any material substance and owing to being free from all longing for food his intrinsic nature is in itself one without partaking food. This is his abstinence from food, his penance (asceticism), because internal is more powerful than the external. Those, with such understanding who (1) contemplates his soul by nature as foodless and (2) for its accomplishment observe the conduct by such other means like taking alms which is free from the fault of desire, although taking the food, are (as good as) really not taking food, and so they are really abstainers from food (*anāhārī*). Because of their having self-control in food, no bondage is caused to them due to *nimitta* of *svabhāva* (intrinsic nature of self) and *parabhāva* (nature of other substance).

Similarly, it is to be understood (although not stated here) that he who is self-controlled in wandering, is really without wandering because his intrinsic nature is in itself

without wandering and it is purified by carefulness in walking (*īryā-samiti*).

### **Gāthā-228**

अथ कुतोयुक्ताहारत्वंसिद्धयतीत्युपदिशति-

Now, *ācārya* teaches (in view of the question) - how is *yukta āhāra*, self-control in food attained by an ascetic?"

केवलदेहो समणो देहे ण मम ति रहिदपरिकम्मो ।

आजुत्तो तं तवसा अणिगूहिय अप्पणो सत्तिं ॥ २२८ ॥

*kevaladeho samaṇo dehe ṇa mama tti rahidaparikammo /  
ājutto taṃ tavaśa aṇigūhiya appaṇo sattim || 228 ||*

**Gāthā:** A *śramaṇa* possesses the body alone and he does not embellish/attend to that body which he treats not to be his own; rather he controls it by austerities without hiding his (physical cum spiritual) energy.

**Tikā:** The *śramaṇa* does not reject forcibly *upādhi* of only his body which is (exceptionally accepted as) an auxiliary means of *śramaṇa*-state. So, he possesses the body only. It being so, he does not attend/embellish the body, as he has imbibed within the true meaning of the teachings of supreme Lord (the omniscient *arihanta* ) as explained in the previous *sūtra* (*gāthā-224*) (*kiṃ kiṃcaṇa* – why anything?)- thinking that, since, this body is not his own so it does not deserve favour, but it is an object of indifference/ignoring. Hence, owing to the absence of taking improper food with attachment/mine-ness of body, he is proved to be taking controlled food (*yukta āhāra*).

And, thus, manifesting his full spiritual energies (without hiding his physical cum spiritual energies) maintains with every effort that body by penance of foodless nature of self-soul as described in the last preceding *sūtra* (*gāthā-227*). Therefore, his taking of food

being that of a *yogī*- (one actually engaged in *yoga*), so he is without the loss of *yoga* owing to his taking controlled food. Thus, he is proved to be *yukta āhāri* (taking controlled food).

**Bhāvārtha:** A *śramaṇa* is proved *yukta āhāri* in two ways - (1) He, owing to not having mineness in body, takes proper controlled food, so he is *yukta āhāri* and (2) "Taking of food is not intrinsic nature to the soul"-observing such attitude form of *yoga* - practice of meditation, he is a *yogī* (an ascetic), so his food is *yukta āhāra*, i.e., a *yogī*'s food (*āhāra*).

### Gāthā-229

अथ युक्ताहारस्वरूपंविस्तरेणोपदिशति-

Now, *ācārya* teaches us in detail the characteristic nature of *yukta āhāra*:-

एकं खलु तं भत्तं अप्पडिपुण्णोदरं जहालद्धं ।

चरणं भिक्खेण दिवा ण रसावेक्खं ण मधुमंसं ॥ २२९ ॥

*ekkaṃ khalu taṃ bhattaṃ appadipunṇodaraṃ jahāladdhaṃ |  
caraṇaṃ bhikkheṇā divā ṇa rasāvekkhaṃ ṇa madhumansaṃ || 229 ||*

**Gāthā:** Proper controlled food of a *śramaṇa*, consists of one meal taken once, that also not stomach full, in the form as it is obtained by restricted seeking of alms during day-time, without expectation of particular taste and which does not contain honey, and flesh (meat), i.e., food must be free from non-edible items.

**Tikā:** Food taken once a day is proper/controlled food (*yukta āhāra*), because this much food, is enough only to sustain the body, which is an auxiliary means of *śrāmaṇya paryāya* (state of *śramaṇa*). Taking food more than once is not proper/controlled food (*yukta āhāra*), because:

(1) Food taken more than once is not the proper/controlled food since (i) it is (purely taken as a habit due to attachment to body and it is done in a flagrant way causing self- injury and (ii) food taken more than once is not food of a self-controlled person (*yogī/śramaṇa*), it being taken as a habit due to attachment to the body.

(2) Only food which is not stomach full is controlled food, because the same (not stomach full food) is free from the destruction of *yoga* (state of self-engrossment), (why is not stomach full food seen as controlled food, there are two reasons for this) (i) stomach full food is not controlled food because it being a cause of destruction of *yoga* (self-control) and being to a certain extent a cause of self-injury and (ii) stomach full food being taken by a person who is the destroyer of self-control, is not the food of a self-controlled person (*yogī*).

(3) Only food taken as obtained (by restricted alms) is controlled food (*yathā labdha*), because only such (*yathā labdha*) food is free from attachment of particular liking. But food not taken as obtained (*ayathā labdha*) is not controlled food since (i) it is taken purely as a habit due to attachment to a particular liking and it is done in a flagrant way causing self-injury and (ii) that *ayathā labdha* (not taken as obtained) food being taken purely by the person having attachment to a particular liking (of taste) is not the food of a self-controlled person (*yogī/śramaṇa*).

(4) Only food taken by way of seeking alms (with restrictions as per conduct of a sky-clad monk) is controlled food, because such food is free from pre-planning, preparing and commencement. But food not taken as alms is not controlled food, since (i) there is possibility of pre-planning, pre preparation and

commencement in that food, so injury to self and other beings (in the food not taken by alms) is sure to occur, and (ii) in taking such food, internal impurity is manifested, so it is not the food of a self-controlled person (*yogī/śramaṇa*).

(5) Only food taken during the day time is controlled food, because only then it can be inspected properly. But food not taken during day time is not controlled food since (i) it cannot be properly inspected, so unavoidable injury to beings is bound to occur and (ii) in taking such food internal impurity is manifested, so it is not the food of a self-controlled person (*yogī/śramaṇa*).

(6) Only food without expectation of (particular) taste is controlled food, because it is graced with internal purity. But food which is taken with expectation of taste is not controlled food since (i) it is taken purely due to internal impurity and it is done in a flagrant way causing self-injury and (ii) it is taken purely as a habit of internal impurity so it is not the food of a self-controlled person (*yogī/śramaṇa*).

(7) Only food not containing honey and meat is controlled food, because such food is free from the activity of injury. But food containing honey or meat is not controlled food; since (i) it has activity of injury and (ii) by taking such food internal impurity is manifested, so it is not the food of a self-controlled person (*yogī/śramaṇa*).

Here, food containing honey and meat is just an indicative characteristic of the activity of injury, therefore, from the statement that “food free from honey and meat is controlled food” – one must understand that only food which is free from all activities of injuries is controlled food.

**Gāthā-230**

अथोत्सर्गापवादमैत्रीसौस्थित्यमाचरणस्योपदिशति-

Now, *ācārya* teaches that - let ascetics follow proper adjustment of conduct with harmonization of *utsarga* (main rule) and *apavāda* (exception rule): -

बालो वा वुद्धो वा समभिहदो वा पुणो गिलाणो वा ।

चरियं चरदु सजोग्गं मूलच्छेदो जधा ण हवदि ।। २३० ।।

*bālo vā vuḍḍho vā samabhihaddo vā puṇo gilāṇo vā |  
cariyaṃ caradu sajjoggaṃ mūlacchedo jadhā ṇa havadi || 230 ||*

**Gāthā:** An ascetic/monk young or old, tired or diseased should follow a conduct, appropriate to him, in such a way that there is no negligence of fundamental rites (enjoined to a sky-clad Jain monk).

**Tikā:** *utsarga* (main rule) is that, be it a young or old, tired or diseased, a very rigorous conduct appropriate to him who observes self-restraint, must be maintained in such a way that there is no negligence of self-restraint which is of fundamental importance as it being a means of attaining pure self-soul reality.

*apavāda* (exception rule) is that be it young or old, tired or diseased, a mild conduct appropriate to young or an old, tired or sick, must be maintained in such a way that there is no negligence of the body which is of fundamental importance as being a means of attaining pure self-soul reality.

*apavāda śāpekṣa utsarga* (main rule related with exception) is that young or old, tired or sick one, while observing a very rigorous conduct appropriate to one who practices self-restraint in such a way that there is no negligence of self-restraint which is of fundamental importance as being a means of attaining pure self-soul



reality, should observe mild conduct appropriate to , young or old, tired or sick, in such a way that there is no negligence of the body which is of fundamental importance as being a means of self- restraint which again is a means of attaining pure soul reality.

*utsarga śāpekṣa apavāda* (the exception related with main rule) is that be it young or old, tired or sick, while observing a mild conduct appropriate to young or old, tired or sick, in such a way that there is no negligence of the body, which is of fundamental importance as being a means of self-restraint, which further is a means of attaining pure soul reality. He should observe a very rigorous conduct appropriate to one who practises self-restraint in such a way that there is no negligence of self-restraint which is of fundamental importance as being a means of attaining the pure soul reality.

Thus, it is said here that in any case, a monk must establish a proper adjustment of conduct by harmonizing *utsarga* (main rule) and *apavāda* (exception rule).

### **Gāthā-231**

अथोत्सर्गपवादविरोधदौःस्थमाचरणस्योपदिशति-

Now, *ācārya* teaches that maladjustment of conduct is caused due non-harmonization between *utsarga* (main rule/rigorous conduct) and *apavāda* (exception rule/mild conduct):-

आहारे व विहारे देसं कालं समं खमं उवधिं ।

जाणित्ता ते समणो वट्ठदि जदि अप्पलेवी सो ॥ २३१ ॥

*āhāre va vihāre desaṃ kālaṃ samaṃ khamāṃ uvadhiṃ | jāṇittā te samaṇo vaṭṭadi jadi appalevī so || 231 ||*

**Gāthā:** If a *śramaṇa* observes his code of conduct in regard to food and touring/wandering with awareness of

time and place of tiredness and physical capacity (of observing fast, etc.) and *upādhi* (bodily condition), then he incurs the least fault of bondage.

**Tikā:** Here, the cause of physical fitness/capacity and sickness is fasting (*upavāsa*), *upādhi* is body which is the abode of youth and old age. Therefore, here, only the young, old, the tired and sick (monks) are considered.

If a *śramaṇa*, who being aware of place and time, proceeds in the act of food and wandering with the consideration of his state of youth, old age, tiredness or sickness, adopts and observes mild conduct then he assuredly commits a minor fault/incurs the least bondage, therefore *utsarga* (main rule) is better/preferable.

If a *śramaṇa*, who being aware of place and time, proceeds in the act of food and wandering with the consideration of his state of youth, old age, tiredness or sickness, commits by observing mild conduct, a minor fault only, then *apavāda* (exception rule) is better /preferable, here.

If a *śramaṇa* who, though being aware of place and time, (but) due to fear of a minor fault, does not proceed in the act of food and wandering with the consideration of his state of youth, old age, tiredness or sickness and by his adherence to rigorous conduct, he causes his body to fall before its due course and then he reaches heaven with having lost his self- restraint nectar wholly, there he has no chance of observing penance, so he incurs an irreparable fault. Therefore, *apavāda nirpekṣa utsarga* (the main rule not related with exception) is in no way better/preferable.

If a *śramaṇa* who even though aware of place and time, (but) disregards minor fault proceeds arbitrarily in the act of food and wandering with the consideration of his state of youth, old age, tiredness or sickness and by his adherence to mild conduct destroys his self-restraint and becomes a person lacking in self-restraint, because at that moment he has no chance of observing penance, incurs an irreparable major fault. Therefore, *utsarga nirpekṣa apavāda* (the exception not related with main rule) is in no way better/preferable.

Therefore, the mismanagement in adjustment of conduct due to clashing of *utsarga* (main rule) and *apavāda* (exception rule) must be rejected totally and for this purpose, *syādvāda*, in its manifested form with main rule (*utsarga*) and exception (*apavāda*) in mutual harmony should be adhered to in every case.

**Bhāvārtha:** So long as a *śramaṇa* does not get engrossed in pure soul activity (*śuddhopayoga*) till then he should practise the conduct of harmony of *utsarga* (main rule) and *apavāda* (exception rule) for the proper adjustment of conduct. He should neither practise very hard conduct stubbornly with insistence of *utsarga* (main rule) only, without keeping in view one's weakness; nor should he practise merely mild conduct of laxity with the view of exception allowed by missing the target of *utsarga* (main rule). But he should proceed in such a manner where in, neither stubbornness nor laxity is practised. Path of omniscient Lord is *anekānta* (consisting of different view-points). By examining one's psychic condition, he must proceed in the way in which more (spiritual) gain is achieved, such is the preaching of Lord *Jinendra*. Whatever maybe one's (bodily) condition (strong

or weak), nevertheless to proceed in one way only is not the *Jinamārga* (path of omniscient).

### Verse (śloka)-15

इत्येवं चरणं पुराणपुरुषैर्जुष्टं विशिष्टादरै  
रुत्सर्गादपवादतश्च विचरद्वह्नीः पृथग्भूमिकाः  
आक्रम्य क्रमतो निवृत्तिमतुलां कृत्वा यतिः सर्वत-  
श्चित्सामान्यविशेषभासिनि निजद्रव्ये करोतु स्थितिम् ॥ १५ ॥

इत्याचरणप्रज्ञापनं समाप्तम्

*ityevarṁ carṇaṁ purāṇapurūṣairjuṣṭaṁ viśiṣṭādarai  
rūtsargādapavādataśca vicaraddhamhīh prithagbhūmikāh  
ākramya kramato nivṛttiimatulāṁ kṛtvā yatih sarvata  
ścitsāmānyaviśeṣabhāsini nijadravye karotu sthitim ||15||*

**Meaning:** O *yati* (ascetic) you should attain that conduct (of self-restraint) which has been practised with great regard by the men of old times (*purāṇa puruṣa-Tirthankara*) through *utsarga* (main rule) and *apavāda* (exception rule) forms, which come in several distinct stages and, by abdicating (rank/status, etc.) everything gradually, you should try to immerse entirely within your own soul-substance which is illuminating itself as a unique form of sentience- general, and sentience-distinctive.

Thus, ends here the discussion acknowledgement of conduct.

### Gāthā-232

अथ श्रामण्यापरनाम्नो मोक्षमार्गस्यैकाग्रलक्षणस्य प्रज्ञापनम् ।  
तत्रतन्मूल-साधनभूते प्रथममागम एव व्यापारायति-

Now, begins the discussion of *mokṣamārga* (path to liberation) characterized as psychic concentration on one thing (self-soul) otherwise called the *śrāmaṇya* (sky-clad monkhood). In that, *ācārya* first sets to work upon the

scripture (*āgama*) which is the principal means of that *mokṣamārga*:-

एयग्गदो समणो एयग्गं णिच्छिदस्स अत्थेसु ।

णिच्छिती आगमदो आगमचेट्ठा तदो जेट्ठा ॥ २३२ ॥

*eyaggagado samaṇo eyaggaṃ ṇicchidassa atthesu /  
ṇicchittī āgamado āgamaceṭṭhā tado jeṭṭhā || 232||*

**Gāthā:** The *śramaṇa* (monk) who has attained the state of psychic concentration, such a psychic concentration is attained by him who has comprehended the certainty about *padārtha* (substances). Certainty arises from the study of scripture; therefore, to be busy in study of scripture is the highest act.

**Tikā:** Firstly, he can only be a *śramaṇa* (monk) who has attained psychic concentration; psychic concentration is attained by him who has certainty about substances; and this certainty about substance is attained from study of scripture. Therefore, being occupied in the study of scriptures is primary and there is no other way; because *padārthas* (substances) cannot be ascertained without scriptures, since only *Jina's āgama* possesses an internal depth, well established, and an exact knowledge/correct ascertainment of the whole multitude of substances which are always existing with three characteristics (origination, destruction, permanence) in three-fold time (past, present, future). Nor can psychic-concentration be attained without certainty of *padārtha* (substance), because person who had no certainty about substances, there would be constant distraction (i) sometimes due to excessive eagerness, when confused in mind, by desire of ascertaining he wavers from all sides, (ii) sometimes due to unrest evolving every moment with desire-fervour of doing something and desiring to create everything himself,

he modifies into the activity of all substances, due to which every samaya he experiences agitation, (iii) sometimes due to extreme contaminated desire of enjoying (the objects and assuming everything to be for his enjoyment), having a mind tainted with faults of attachment-aversion and being involved in duality by the division of things desirable and undesirable modifies (notionally) into the form of every (fresh) thing; so that he, being unable to arrive at certainty, does not see the holy self (soul). (i) ascertained one (ii) inactive/without action and (iii) without enjoyment, which although grasping/knowing everything simultaneously, is one as not being everything; but owing to not seeing it, merely *vyagrata* (bewilderment) is caused. And in the absence of *ekāgratā* (psychic concentration) on one thing (self-soul), state of a *śramaṇa* cannot be attained, because one who has not attained *ekāgratā* (psychic-concentration) he (i) 'this is assuredly many only' - beholding thus becomes firm in that type of conviction (ii) 'this is assuredly many only' - knowing thus gets filled in all types of experience and (iii) 'this is assuredly many only' - acting always with a mind gets distracted by such notions about each substance. He lives in a pitiable condition with that type of conduct; lacks psychic concentration upon pure soul-reality in the form of soul's belief-knowledge and activity proceeding through evolution into right belief-knowledge and conduct which is characterised by seeing-knowing-acting form of *ekāgratā* in *ātma tattva* (soul-reality). Thus, in absence of *ekāgratā*, state of *śramaṇa* of the form of conduct into pure soul reality cannot evolve.

Therefore, for attainment of *śrāmaṇya* (monkhood) otherwise called the pathway to liberation, one desirous of liberation (*mumukṣu*) must in every way, be deeply well-

versed in the holy word (*śabda-brahma*) explored/expounded by the venerable omniscient *arihanta*, with its distinctive banner/flag of many sidedness (*anekānta-ketana*).

**Bhāvārtha:** Certainty about objects cannot be attained without study of scripture (*āgama*). Without certainty about objects, *ekāgratā* (psychic-concentration) cannot be attained due to (i) unsteadiness caused by non-belief in purposeful *tattvas* (ii) unrest/distraction caused by desire of doer-ship of other non-self things and (iii) fickleness caused by desire of enjoying other non-self things; and without psychic concentration, monkhood is not evolved. In absence of conduct into pure soul reality characterized with belief-knowledge- activity in one self-soul, prime duty of a *mumukṣu* (one desirous of liberation) is to attain proficiency in the holy-word which are in the form of scriptures.

### Gāthā-233

अथागमहीनस्यमोक्षाख्यंकर्मक्षपणं न सम्भवतीतिप्रतिपादयति-

Now, *ācārya* teaches us that annihilation of karmic-matter called the ultimate liberation is not possible for him who is lacking in scriptures: -

आगमहीणो समणो णेवप्पाणं परं वियाणादि ।

अविजाणंतो अत्थे खवेदि कम्माणि किध भिक्खू ॥ २३३ ॥

*āgamahīṇo samaṇo ṇevappāṇaṃ paraṃ viyāṇādi |*  
*avijāṇanto atthe khavedi kammāṇi kiḍha bhikkhū || 233||*

**Gāthā:** A *śramaṇa* (*muni*) who lacks in the study of scriptures, does not know his own self/soul and the other substances (different from self), without knowing the substances, how can a monk destroy karmic matter?

**Tikā:** Actually, without study of scripture there cannot be the knowledge of the other (non-self) substances and of self-soul, or knowledge of the supreme self (eternal causative supreme soul). No *śramaṇa* (*muni*) devoid of knowledge of other (non-self) and self- soul or devoid of knowledge of the supreme-self, can annihilate material objective and psychical subjective deluding karmas (*dravya-bhāva karmas*) of delusion, etc., or karmas causing change of knowing activity (from one knowable to another one). This is explained as under:- Firstly , this world - which is devoid of the knowledge of scripture and defiled with pollution of great delusion, moving with flow of the river of repeated birth and death cycle of unending existence, has his discrimination destroyed, as if he were drunk (intoxicated with thorn apple), and who, although sees/knows with non-discriminating light of knowledge, but due to absence of self-realization based on teaching of scriptures which evolves staunch certainty about self and the other (non-self), such a discriminative knowledge about - the self-soul and body, etc., substances occupying the same spatial units of the soul and the psychical dispositions of delusion-attachment-aversion, etc., commingled with *upayoga* (knowing activity) does not evolve/accomplish that this is other (non-self) and this is the soul (self). Also, knowledge of the glorious embodied one supreme soul (*paramātmā*) in absence of self-realisation based on teachings of scriptures which evolves staunch certainty about *paramātmā* (supreme-soul) in whose deep knowing nature - a mass of diverse modifications is manifested in the series of three-fold times - having taken the universe as an object of knowledge with its unfathomably deep nature, knowing of one *paramātmā* does not evolve/ accomplish.



Likewise, a *śramaṇa* (monk) - lacking knowledge of other self, self and supreme self, who conjectures oneness with body, etc., originated by objective material karmas and with psychical dispositions – delusion, attachment, aversion, etc., based on body, etc., and due to failure to discriminate between destroyer and to be destroyed, to him annihilation of material karmas and subjective psychical dispositions - delusion, etc., is not effected/accomplished.

Likewise, his knowing (worldly experience), not being based on self but because of being based on knowables which are revolving with unavoidable/uncontrollable revolutions of eternal *saṃsara* (timeless-transmigration), evolving through ups and downs with each substance (in the form of origination-destruction-permanence), annihilation of his karma concerning the perversions of knowledge is also not effected/accomplished.

Therefore, those who are desirous of annihilating the karmas (of all kinds) must in any condition, study the scriptures.

**Bhāvārtha:** One who is devoid of deep study (knowledge) of the scriptures, not having attained self-realization based on the teaching of scriptures, he cannot attain such discriminative knowledge about self and other (non-self) that “this incorporeal soul itself is ‘I am’ and this body, etc., which are occupying spatial units of the soul are other (non-self)” and likewise – “this *upayoga* (knowing activity) is ‘I am’ and these psychical dispositions of delusion, attachment, aversion, etc., commingled with *upayoga* are the other (non self). Likewise, also owing to not having attained self-realisation based on the teaching

of scriptures, “I am an external causative supreme soul-*paramātmā* possessed of knowing characteristic nature” such *paramātmā jñāna* could not evolve.

Thus, one who does not have knowledge of (1) self and non-self (2) *paramātmā* (an eternal causative supreme soul) and due to not having discriminative knowledge of (1) self being destroyed and (2) the destroyer being delusion, etc., material and psychical karmas the annihilation of delusion, etc., material and psychical karmas is not effected and his knowing not being based on supreme-self, the annihilation of his karmas concerning the perversions of knowledge also is not effected as the revolving of knowing is uncontrollable/unavoidable. Therefore, those who are desirous of *mokṣa* must, in any condition, study the scriptures.

### **Gāthā-234**

अथागमएवैकश्चक्षुर्मोक्षमार्गमुपसर्पतामित्यनुशास्ति-

Now, *ācārya* teaches us that, scriptures alone are eyes of those who are moving (or wish to move) on the path to liberation:-

आगमचक्खू साहू इंदियचक्खूणि सव्वभूदाणि ।

देवा य ओहिचक्खू सिद्धा पुण सव्वदो चक्खू ॥ २३४ ॥

*āgamacakkhū sāhū imdiyacakkhūṇi savvabhūdāṇi |  
devā ya ohicakkhū siddhā puṇa savvado cakkhū || 234 ||*

**Gāthā:** *sādhu* (ascetics) possess scripture as their eyes, all living beings possess sense organs as their eyes, *devas* (celestial beings) have clairvoyance as their eyes and *siddhas* (disembodied/liberated omniscient supreme gods) have *sarvataḥ cakṣu* (one who has eyes from all sides or from all *ātma pradeśas*).

**Tikā:** Primarily in this world, only *Siddha Bhagawāna* (venerable liberated-souls), are with pure knowledge, have eyes in every way which see everything. All other living beings, as their perception is bound to corporeal substances only, have sense organs as their eyes. *Devas*, as they comprehend the corporeal substances characterized by fineness (*sūkṣmatva*), have clairvoyance as their eyes (perception beyond sensory contact) or they too, because of seeing only (corporeal) substances, hence not differentiating them from the beings with sense-organs as eyes, have sense-organs as their eyes. Thus, all these mundane beings base themselves on the knowable (*jñeya-niṣṭha*) because of being maimed by delusion. They cannot be proved possessing eyes which see all, and everywhere, which is accomplished by realisation of pure soul reality which is based on pure knowledge.

For accomplishing that (all seeing eyes), the venerable *śramaṇas* possess scripture as their eyes; and although due to mutual blending of knowable and knowledge, it is very difficult to differentiate them, yet they, having differentiated the self and other (non-self) and broken the great delusion, having realized the supreme self (*paramātmā*), they remain fixed based on knowledge (*jñāna niṣṭha*). Therefore, (it is advised that) those desirous of liberation should see everything with the eye of the scriptures (Jain- canonical texts).

### **Gāthā-235**

अथागमचक्षुषासर्वमेव दृश्यत एवेतिसमर्थयति-

Now, *ācārya* explains - how with the eye of scripture (*āgama*) everything is seen assuredly: -

सव्वे आगमसिद्धा अत्था गुणपज्जएहिं चित्तेहिं ।

जाणंति आगमेण हि पेच्छित्ता ते वि ते समणा ॥ २३५ ॥

*savve āgamasiddhā atthā guṇapajjaehiṃ cittehiṃ /  
jāṇamti āgameṇa hi pecchattā te vi te samaṇa ॥ 235 ॥*

**Gāthā:** All objects along with their various attributes and modifications are established/known from scriptures; *śramaṇas* know by seeing them through the *āgamas*.

**Tikā:** Firstly, all substances are known (become knowable) correctly through the *āgama* (Jain canon/scripture) because all substances are proven with evidence and in a non-contradictory manner by valid arguments. And they are known to be possessed with various qualities and modifications; because *āgamas* (scripture), as it consists of many-sided view (*anekānta*) which extends over several traits/properties existing simultaneously and arising sequentially, possesses authenticity of a trustworthy instrument of knowledge.

Hence, all objects are established by scriptures only and are known/become knowable themselves to *śramaṇas*, evolving by way of becoming the subject of their *śruta jñāna* (psychic-attention), which consists of the many sided view (*anekānta*) extending over all substances characterized by various qualities and modifications. Therefore, nothing can be imperceptible/unknown to those who possess the eye of scriptures (This is what said here).

### Gāthā-236

अथागमज्ञानतत्पूर्वतत्त्वार्थश्रद्धानतदुभयपूर्वसंयतत्वानांयौगपद्यस्य  
मोक्षमार्गत्वनियमयति-

Now, *ācārya* declares the rule that the simultaneous presence of *āgama-jñāna* (scripture) and consequently

evolved *tattvārtha-śraddhā*-belief in principles (*tattvas*) with characteristics (*arthas*) and with *saṇyatva* (self-restraint) resulting from both of them, constitutes the pathway to liberation: -

आगमपुव्वा दिट्ठी ण भवदि जस्सेह संजमो तस्स ।

णत्थीदि भणदि सुत्तं असंजदो होदि किध समणो ॥ २३६ ॥

*āgamapuvvā diṭṭhī ṇa bhavadi jasseha saṁjamo tassa /*  
*ṇatthidi bhaṇadi suttam asaṁjado hodi kiḍha samaṇo || 236 ||*

**Gāthā:** He (*śramaṇa*) who does not have right belief preceded by knowledge of scriptures, cannot possess self-restraint; thus, says the *sūtra* (sacred text). How can one be a *śramaṇa* without self-restraint?

**Tikā:** In this world actually the one who is devoid of right faith preceded by study/knowledge of scriptures whose mark (*cinha*) is *syātkāra* (quodammodo theory) and characterized as having faith in principles with their *arthas* (essential nature), no self-restraint is manifested to him, because (1) who, owing to the absence of discrimination between self and other non-self is assured of oneness with passions (*kaśāya*) and body (*kāyā*), who owing to not restraining his longing for objects of senses, is a killer of six kinds of *kāyās* (bodies) and remain engaged/active in all directions of worldly activities. Hence, he is not refrained from any direction; and also, because (2) he, owing to not having knowledge of supreme soul, his knowing activity (*jñapti*) being without any barrier knows sequentially the knowable cycle, does not have inclination for psychic concentration in the soul-reality of knowledge form, - to such a person no self-restrain is attained.

And thus, he who has not attained self-restrain for him there can be no *śramaṇa*-state (which is) otherwise called the pathway to liberation; characteristic nature of which is the assured convinced psychic concentration (in the pure soul-reality). Hence path to liberation is the simultaneous existence of *āgama-jñāna*, *tattvārtha-śraddhā* and *saṇyatva* (self-restraint).

### Gāthā 237

अथागमज्ञानतत्त्वार्थश्रद्धानसंयतत्वानामयौगपद्यस्य मोक्षमार्गत्वं  
विघटयति-

Now, *ācārya* dispels the faith that non-simultaneity of *āgama-jñāna*, *tattvārtha-śraddhāna* and *saṇyatva* (self-restraint) could be the *mokṣamārga*:-

ण हि आगमेण सिज्झदि सद्धहणं जदि वि णत्थि अत्थेसु ।  
सद्धहमाणो अत्थे असंजदो वा ण णिव्वादि ।। २३७ ।।

*ṇa hi āgameṇa sijjhadi saddahaṇaṃ jadi vi ṇatthi atthesu /  
saddahamāṇo atthe asaṃjado vā ṇa ṇivvādi || 237 ||*

**Gāthā:** One does not attain liberation (merely) by means of *āgama-jñāna* (scriptural knowledge) if he has no belief in *arthas* (nature of *tattvas*) or one who has belief in *arthas* also but lacking self-restraint cannot attain *nirvāna* (*mokṣa*).

**Tikā:** No *śramaṇa* can attain fulfilment of objective merely through knowledge gained by scripture if it is without belief or through faith combined with that knowledge but devoid of self-restraint. It is thus: -

If a man, who, although knows clearly all objects through his reasoned knowledge with *āgama* proofs, yet he does not ascertain self (soul) which has one clear appearance form (*ākāra*) of knowledge, combined with

appearance form of knowable of all sorts of objects, then, not experiencing self (soul) as described owing to being devoid of faith in self (soul) as described, how can he become a knower (*jñāni*) who is immersed in the knowable and infatuated about knowledge? And for such an ignorant self (who does not know) what can scriptures, though illuminating the knowable, do (or cause effect)? Therefore, by scriptures knowledge, but with void of faith, there is no attainment.

Moreover, if a man although having faith in self and experiencing it as one clear appearance form of knowledge combined with appearance form of the knowable of all sorts of objects, does not live with restrain within itself, then, because of his state of consciousness abiding in his own self, which moves self-willed to and fro in other substances owing to eternal latent impressions (*vasanā*) of delusion-attachment-aversion and because there does not exist in him the state of consciousness immersed in this one unwavering self-reality free from latent impressions, how can he be with self-restraint?

And for one who is without self-restraint, how can belief of ascertainment (*pratīti*) form of self-soul reality as described or knowledge of experiencing form of self-soul reality as described, do or cause any effect?

Therefore, from belief or knowledge devoid of self-restraint, there is no attainment. Hence, (the faith) that non-simultaneous *āgama-jñāna* (scripture knowledge), *tattvārtha-śraddhāna* [belief in the principles and their *arthas* (essential nature)] and self-restraint could be the path way to liberation is refuted.

**Gāthā-238**

अथागमज्ञानतत्त्वार्थश्रद्धानसंयतत्वानां यौगपद्वेऽप्यात्मज्ञानस्य  
मोक्षमार्ग-साधकतमत्वं द्योतयति-

Now *ācārya* explains that even with simultaneous *āgama jñāna*, *tattvārtha śraddhāna* and *saṇyatva* the most effective means of liberation path is *ātma jñāna* (knowledge of the self):-

जं अण्णाणी कम्मं खवेदि भवसयसहस्सकोडीहिं ।

तं णाणी तिहिं गुत्तो खवेदि उस्सासमेत्तेण ॥ २३८ ॥

*jaṃ aṇṇāṇī kammaṃ khavedi bhavasayasahassakodīhiṃ /*  
*taṃ ṇāṇī tihīṃ gutto khavedi ussāsametteṇa ॥ 238 ॥*

**Gāthā:** That karma which an ignorant-self destroys without knowledge of self (soul) in millions of lives/births, a knower (of the truth) destroys the same (magnitude of karma) in a mere breath through controlled three-fold channels (mind, speech and body).

**Tikā:** That karma (karmic matter) which, as it ripens in a series of stages and caused to ripen through effort of different childish austerities, an ignorant man without knowledge of soul, modifying through pleasure, pain, etc., forms of impure psychical conditions due to having accepted attachment-aversion, escapes with difficulty in millions of lives/births because he again goes on planting its continuity; the same magnitude of karma (karmic matter) being brought to ripened state by vigorous effort - because of possessing the quality of a knower characterised by experiencing the soul reality full of pure knowledge nature, obtained by transcendental boon of simultaneity of (i) scriptural-knowledge having the mark of quodammodo theory (ii) belief in principles (*tattvas*) with their nature (*arthas*) and (iii) self-restraint, he



possesses three-fold controls by refraining from bodily, vocal and mental karmas. He, who by abandoning attachment and aversion has thrown away all blemishes such as pleasure, pain, etc., without renewal of its continuity, destroys those karmas easily in a mere breath.

Therefore, we must agree/accept that *ātmajñāna* (knowledge of the self-soul), even besides there being the simultaneity of *āgama-jñāna*, *tattvārtha* - *śraddhāna* and *saṅyatva*, is the *mokṣamārga*-path of liberation.

**Bhāvārtha:** In case of an ignorant self (devoid of *ātmajñāna*), karmas ripen in a series of stages and through the effort of different childish austerities, and in case of a wise man possessed of *ātmajñāna*, karmas ripen (are brought to ripened state) by vigorous effort of the form of three-fold controls (of mind, speech, body) because of possessing quality of a knower. Hence, that karmas which an ignorant-self escapes with great difficulty in millions of lives/birth, the same karmas a wise man (*śramaṇa*) destroys easily in a mere breath. That karmas in case of an ignorant self, because of his evolving through pleasure, pain, etc., form of impure dispositions leave again with renewal of its continuity in the form fresh karmas and in case of a wise one, because of his not evolving into pleasure, pain, etc., form of impure dispositions, those karmas do not leave with renewal of its continuity in the form of fresh karmas. Therefore, *ātmajñāna* is the most effective means of *mokṣa mārga*-liberation path.

### Gāthā-239

अथात्मज्ञानशून्यस्य      सर्वागमज्ञानतत्त्वार्थश्रद्धानसंयतत्वानां  
यौगपद्यमप्य-किञ्चित्करमित्यनुशास्ति-

*ācārya* teaches us that for him who has not attained knowledge (realization) of the self-soul, simultaneous knowledge of the complete scripture, and belief in principles with their essential nature and self-restraint is ineffective (*akiñcitkara*): -

परमाणुपमाणं वा मुच्छा देहादिएसु जस्स पुणो ।

विज्जुदि जदि सो सिद्धिं ण लहदि सव्वागमधरो वि ॥ २३९ ॥

*paramāṇupamāṇaṁ vā mucchā dehādiyesu jassa puṇo /  
vijjadi jadi so siddhiṁ ṇa lahadi savvāgamadharo vi || 239 ||*

**Gāthā:** But, if someone possesses delusion towards the body, etc., even as much as an ultimate atom, he does not attain perfection (*siddhi*) even though knowing the scriptures completely.

**Tikā:** If someone, who, having attained sum and substance of the entire scriptures, like one with a myrobalan in the hand, knows the soul which knows the whole aggregate of substances characterized by their appropriate modifications of past, present and future, possesses belief and practises self-restraint, yet at some time, despite his having a simultaneity of *āgama jñāna*, *tattvārtha śraddhāna* and *saṇyatva*, if he, being slightly defiled with infatuation, indulges with delusion towards body, etc., and does not experience self-soul, full of knowledge, by not turning his self into an uninfected form of psychic attention; then he does not reach perfection because of not getting released from karmic-matter bonded with the peg of the form of infatuation blemish.

Therefore, even simultaneity of *āgama jñāna*, *tattvārtha śraddhāna* and *saṇyatva* devoid of knowledge (realization) of the self-soul is ineffective (*akiñcitkara*).

**Gāthā-240**

अथागमज्ञानतत्त्वार्थश्रद्धानसंयतत्वयौगपद्यात्मज्ञानयोगपद्वं  
साधयति-

Now *ācārya* establishes simultaneity of self-knowledge (*ātmajñāna*) along with the simultaneity of *āgama jñāna*, *tattvārtha śraddhāna* and *saṅyatva*:

पंचसमिदो तिगुत्तो पंचेदियसंबुडो जिदकसाओ ।

दंसणणाणसमग्गो समणो सो संजदो भणिदो ॥ २४० ॥

*pañcasamido tigutto pañceṇḍiyasaṁvudo jidakasāo /*  
*daṁsaṇaṇāṇasamaggo samaṇo so saṁjado bhaṇido || 240 ||*

**Gāthā:** That *śramaṇa* (*muni*) who observes five-fold carefulness (*samitis*), has controlled three-fold channels (*guptis*), has curbed his five senses, who has conquered the passions (*kaṣāya*) and is complete in faith and knowledge, is called self-restrained.

**Tikā:** He, who on the basis of knowledge of scriptures which has the many-sided view as its mark, believes in self-soul and experiences self-soul as having its one clear appearance - form of knowledge combined with appearance - form of knowable of all objects, who wishes always to stay (with stable evolution ) in self-soul only, who has made the body vessels a means of self-restraint, maintains it by a positive conduct controlled by fivefold carefulness (*samitis*), who has gradually reduced the activity of body, speech (voice) and mind by keeping the five sensory organs, immovable and in check, who has ascertained that the cause of hovering over of activity of consciousness into other (non-self) substances is the group of passions, which has become entirely one with the self-owing to mutual penetration - though different from it by distinction in intrinsic nature, and who, by himself, like

an expert wrestler tightly squeezing the group of passions makes them give up life (i.e., kills them) in one go;- such a person (*śramaṇa*), even being void of all other substances is patently “*saṇyata*” (self-restrained) because of the evolution of eternally immovable activity of consciousness in the soul reality (in self substance) which is existing in its intrinsic nature of pure *darśana* (perception) and *jñāna* (knowledge).

Thus, a simultaneity of self-knowledge (*ātmajñāna*) along with a simultaneity of *āgama jñāna*, *tattvārtha śraddhāna* and self-restraint is attained/established in him alone.

### Gāthā-241

अथास्य सिद्धागमज्ञानतत्त्वार्थश्रद्धानसंयतत्वयोगपद्यात्मज्ञान-  
यौगपद्यसंयतस्य कीदृग्लक्षणमित्यनुशास्ति-

Now, *ācārya* teaches us what is the characteristic of one who has become “self-restrained” by a simultaneity of self-knowledge along with a simultaneity of *āgama jñāna*, *tattvārtha śraddhāna* and self-restraint:-

समसत्तुबंधुवग्गो समसुहदुक्खो पसंसणिंदसमो ।

समलोद्धुकं चणो पुण जीविदमरणे समो समणो ॥ २४१ ॥

*samasattubamdhuvaggo samasuhadukkho pasamsaṇim̐dasamo |  
samaloṭṭhukaṁcaṇo puṇa jīvidamaraṇe samo samaṇo || 241 ||*

**Gāthā:** He, who considers enemies and relative brothers-friends alike, pleasure and pain alike, praise and censure alike, a clod of clay and gold alike and further, to whom life and death are alike, is a *śramaṇa* .

**Tikā:** *saṇyama* - self-restraint is conduct accompanied by right belief and knowledge; conduct is *dharma* (duty/pure passionless evolution), *dharma* is ‘equanimity’ and equanimity is self-evolution devoid of

delusion and perturbation. Therefore, equanimity is the characteristic of a self-restrained *saṇyata*.

There, in two groups of objects and conditions (1) enemies and friends, (2) pleasure and pain, (3) praise and blame, (4) clay and gold (5) life and death, he (*saṇyata/śramaṇa*) being free from infatuation remains the same (unaffected) and so (1) he is not mine (is an enemy) and he is mine ( my kin), (2) this is joy/pleasure and this is torment, (3) this is my elevation (glory) and this is my downfall (humiliation), (4) this (thing or person) is useless/ineffective to me and this thing is helpful, (5) this is my enduring state and this is taker of my life - such duality of attachment-aversion in regard to anything does not arise in him, who continually experiences the self-soul as possessed of pure *darśana-jñāna svabhāva* (perceiving and knowing nature); who has considered enemies and friends, pleasure and pain, praise and blame, clay and gold, life and death, indistinguishably knowing them merely as knowable, keeps his psychic attention fixed immovably in the knowing entity form of self-soul, he truly possesses equanimity in all respect.

That equanimity must be understood and as a characteristic of him who is *saṇyata* (self- restrained), who has accomplished to perfection a simultaneity of *ātmajñāna* (self- knowledge) with a simultaneity of *āgama jñāna* (scripture knowledge), *tattvārtha śraddhāna* [belief in the principles and their nature (*arthas* )] and *saṇyatva* (self-restraint).

### **Gāthā-242**

अथेदमेवसिद्धागमज्ञानतत्त्वार्थश्रद्धानसंयतत्वयौगपद्यात्मज्ञानयौग  
पद्यसंयतत्वमैकाग्र्यलक्षणश्रामण्यापरनाम मोक्षमार्गत्वेन समर्थयति-

Now, *ācārya* explains that this self-restraint as shown by a simultaneity of *ātma jñāna* with a simultaneity of *āgama-jñāna*, *tattvārtha śraddhāna* and *saṅyatva* is, the same, is identical with the pathway to liberation which is otherwise called the *śrāmaṇya* (monkhood) having characteristics of psychic concentration:-

दंसणणाणचरित्तसु तीसु जुगवं समुद्धिदो जो दु।

एयग्गगदो त्ति मदो सामण्णं तस्स पडिपुण्णं ॥ २४२ ॥

*daṁsaṇaṇāṇacarittesu tīsu jugavaṁ samuṭṭhido jo du |*  
*eyaggagado tti mado samaṇṇaṁ tassa paḍipunaṇaṁ || 242 ||*

**Gāthā:** He, who is intent simultaneously on the trio of right belief-knowledge and conduct is said to have attained psychic concentration, his *śrāmaṇya* (monkhood) is complete.

**Tikā:** Through *samyagdarśana paryāya* (right belief) characterized as an exact ascertainment (*pratīti*) of the reality (*tattva*) of knowable and knower as it is, through *samyag jñāna paryāya* (right knowledge) characterised as an experience of (*anubhūti* of) the reality of knowledge, of the reality of knowable and the knower as it is, through *cāritra-paryāya* (right conduct) characterized as staying in the reality of seer and knower which is evolved by abstinence from all actions other than that of the knowable and knower,- when, through these three modifications simultaneously the self - because of intense mutual penetration, manifested in relationship of *bhāvya* (being experienced) and *bhāvaka* (experiencer) - evolved through a part (*anga*) and whole (*angī*) form of disposition, possesses the state of self-restraint with implicit faith in the self itself; then we must understand, by virtue of rejection of all other substances, the pathway to liberation otherwise called *śrāmaṇya* (monkhood) characterized as

psychic-concentration, even besides there being an experience of a 'one consisting of a many' as in the case of a *peya* - like a mixture of many things for drinking.

"The (trio of) of right belief-knowledge-conduct is the pathway to liberation"- this exposition (of *mokṣamārga*) involving differentiation is from *vyavahāra naya* (conventional standpoint) with prominence of modification, (but) psychic-concentration is the *mokṣamārga* - this exposition (of *mokṣamārga*) being identical-undivided one (involving no differentiation) is from the *niścaya naya* (real stand point) of substantial prominence. These both forms of expositions are *mokṣamārga* (i.e., the trio of right belief-knowledge-conduct as well as psychic concentration both are *mokṣamārga*) - this exposition (of *mokṣamārga*) is from comprehensive stand point (*pramāṇa*) as because every substance consists of difference (division) and absence of difference (undivided).

### Verse-16 (śloka)

इत्येवं प्रतिपत्तुराशयवशादेकोऽप्यनेकीभवं-  
 स्रैलक्षण्यमथैकतामुपगतो मार्गोऽपवर्गस्य यः।  
 द्रष्टृज्ञातृनिबद्धवृत्तिमचलं लोकस्तमास्कन्दता-  
 मास्कन्दत्यचिराद्विकाशमतुलं येनोल्लसन्त्याश्रितेः॥ १६॥

*ityevam pratipatturāśayavaśādekopyanekībhavaṁ  
 strailakṣaṇyamathaikatāmupagato margopavargasya yah  
 draṣṭṭajñātnibaddhavr̥ttimacalaṁ lokastamāskandatā-  
 māskaddatyacirādvikāśamatulaṁ yenollasanyāścīteḥ ||16||*

In this way, *mokṣamārga* despite of being one, it becomes – *aneka* (not one) (or *niścaya naya* is primarily from the view point of undivided, one-state of complete absorption) - but according to teachings of the one who is saying, from the view of *vyavahāra naya* which is primarily

from the view point of divided it also occurs as *aneka – darṣana jñāna cāritra*). The *apavarga* which is the path of *mokṣa* comprises of oneness (characteristic one *lakṣaṇa*) as well as tri *lakṣaṇa* (threefold mark), tie the modification of this into the state of knowing and seeing and (i.e., engross in it) and take its support unwaveringly. So he attains unparalleled expanse of delightful/joyous sentience, in a short time.

### **Gāthā-243**

अथानैकाग्र्यस्य मोक्षमार्गत्वं विघटयति-

Now *ācārya* refutes the concept that non-psychic concentration is the pathway to liberation:-

मुज्झदि वा रज्जुदि वा दुस्सदि वा दव्वमण्णमासेज्ज ।

जदि समणो अण्णाणी बज्झदि कम्मेहिं विविहेहिं ॥ २४३ ॥

*mujjhadi vā rajjadi vā dussadi vā dāvvaṃmaṇṇamāsejja |  
jadi samaṇo aṇṇāṇī bajjhadi kammehiṃ vivihehiṃ || 243 ||*

**Gāthā:** If an ignorant *śramaṇa* accepts an external object, he falls prey to delusion, attachment or aversion and hence he is bound with various karmas.

**Tikā:** One who does not, contemplate/realize the self, with focus on one's self – that which is possessed of knowledge, he assuredly takes shelter of other knowable substance, and he, by taking shelter of other and falling away from knowledge of self, which is possessed of knowledge, he himself becoming ignorant (devoid of self-knowledge) does (falls prey to) delusion, attachment or aversion and, being so, he gets bound (with karmas) does not attain release from karmas.

Therefore, non-psychic concentration cannot be established as the pathway to liberation.



**Gāthā-244**

अथैकप्रयस्य मोक्षमार्गत्वमवधारयन्नुपसंहरति-

Now, *ācārya* concludes by determining that “psychic concentration on one object (self- soul)” alone is the *mokṣamārga*: -

अट्ठेसु जो ण मुज्झदि ण हि रज्जदि णेव दोसमुवयादि ।  
समणो जदि सो णियदं खवेदि कम्माणि विविहाणि ॥ २४४ ॥

*aṭṭhesu jo ṇa mujjhadi ṇa hi rājjadi ṇeva dosamuvayādi |  
samaṇo jādī so ṇiyadaṃ khavedi kammāṇi vivihāṇi || 244 ||*

**Gāthā:** If a *śramaṇa* does not develop infatuation with reference to other objects, does not feel attachment, nor feels aversion then he inevitably annihilates various karmas.

**Tikā:** He who with focus on oneself, contemplates/ realizes the self which is possessed of knowledge, does not take shelter of other knowable substance. And by not taking shelter of other and not falling away from knowledge of the self, he by himself stands steady as a knowledgeable wise man and does not fall prey to delusion, attachment or aversion and being so, he gets released (from karmas) and is not bound by them.

Therefore, it can be proved that only psychic-concentration is the pathway to liberation.

Thus, ends the exposition of the pathway to liberation.

**Gāthā-245**

अथ शुभोपयोगप्रज्ञापनम् । तत्र शुभोपयोगिनः श्रमणत्वेना-  
न्वाचिनोति-

Now, begins exposition of auspicious psychic attention/good thought activity/*śubhopayoga*. Here,

*ācārya*, is considering secondarily the *śramaṇas* who are *śubhopayogī* (observer of auspicious conduct /activities):-

समणा सुद्धवजुत्ता सुहोवजुत्ता य होंति समयम्हि ।

तेसु वि सुद्धवजुत्ता अणासवा सासवा सेसा ॥ २४५ ॥

*samaṇā suddhuvajuttā suhovajuttā ya hoṃti samayamhi /  
tesu vi suddhuvajuttā aṇāsavā sāsavā sesā || 245 ||*

**Gāthā:** In Jain canon/scripture *śramaṇas* are accepted with (i) pure soul activity/pure psychic attention called *śuddhopayogī* and (ii) auspicious thought activity/good psychic attention called *śubhopayoga*. Among them those with *śuddhopayoga* are free from the karmic inflow (*āśrava*) and those with *śubhopayoga* are subjected to karmic inflow.

**Tikā:** Those, though pledged to *śrāmaṇya* (monkhood) but due to survival of a small portion of mild passion, are unable to ascend to the stage of *śuddhopayoga* (pure psychic attention) which is to remain engrossed in the soul reality possessed of absolutely pure nature of perceiving and knowing, both being active in renunciation of all other (non-self) substances, and (such *śubhopayogī śramaṇas*), being settled just on the edge (*upakaṇṭha*) of *śuddhopayoga*, and their (spiritual) energies are blunted by passions and yet who are mentally extremely zealous, would they be regarded as *śramaṇas* or not? This is stated hereby: -

As *Ācārya Kundkunda deva* himself has already explained in 11<sup>th</sup> *gāthā* of book 1 (*JñānaTattva Prajñāpana*) that *śubhopayoga* (auspicious thought activity) can coexist with *dharma* (righteousness) in one object (modification of *cāritra guṇa*) as described there “self (soul) evolved through righteousness” (*dhammeṇa pariṇadappā appā*).

Therefore, those who possess *śubhopayoga* would be because of the existence of *dharma* (righteousness) in them, - the *śramaṇas*. But they are not of the same level with those who possess *śuddhopayoga*; because those who possess *śuddhopayoga*, since they have thrown off all passions, are without inflow of karmic matter, whereas the others-*śubhopayogīs* having a particle of mild-passion which is not destroyed and are subject to inflow of karmic-matter. For this reason, they (the *subhopayogīs*) may not be classified with *śuddhopayogīs* (possessors of pure soul-activity) but they are merely annexed secondarily in the end.

**Bhāvārtha:** In *paramāgama* (Holy Scripture) it is said that *śuddhopayogīs* (ascetics experiencing pure soul) are really the *śramaṇas* and *śubhopayogīs* (ascetics with auspicious thought activity) auxiliary *śramaṇas*. As *Siddha jīvas* (disembodied souls), absolutely pure omniscients, having one-uniform nature are really called *jīvas* (souls) and embodied impure *jīvas* of four states of existence (mundane beings) are conventionally called *jīvas*. In the same way, *śuddhopayogī jīvas* have prominence as a real *śramaṇa* and the *śubhopayogī jīvas* (*śramaṇas*) are secondary, or auxiliary *śramaṇas*; because *śuddhopayogī-śramaṇas* being free from all types of good-bad notions by virtue of contemplation of pure self-soul are without karmic inflow and *śubhopayogī śramaṇas* though being devoid of bad (inauspicious) inflow of the form of false faith and sensual indulgence, are subject to inflow of auspicious/good type of karmic matter.

**Gāthā-246**

अथ शुभोपयोगिश्रमणलक्षणमासूत्रयति-

Now *ācārya* sets forth in this *gāthā sūtra* the characteristic of a *śubhopayogī śramaṇa* (having auspicious thought activity): -

अरहंतादिसु भत्ती वच्छलदा पवयणाभिजुत्तेसु ।

विज्जुदि जदि सामण्णे सा सुहजुत्ता भवे चरिया ॥ २४६ ॥

*arahantādisu bhattī vacchaladā pavayaṇābhijuttesu |  
vijjadi jadi sāmaṇṇe sā suhajuttā bhave cariyā || 246 ||*

**Gāthā:** If in the conduct of *śramaṇa* (ascetic), is found, the devotion to *arihantas* (omniscient Lords), etc., and affection for all who have applied themselves to the study/writings of sacred texts, then that conduct is said to be of auspicious thought activity.

**Tikā:** He, who even besides having the state of a *śramaṇa* (ascetic) consisting of abandonment of every attachment, is himself, due to the influence of a particle of passion, unable to stay exclusively in the state of pure self-realisation, yet is inspired by devotion to *arihantas* (omniscient Lord) who are abiding exclusively in the state of pure self-actualization and love for others who have applied themselves to the study/writing of sacred scripture and expounding exclusively and abiding in realization of pure self, would exhibit a conduct of auspicious thought activity so long as his actualization of pure self is commingled with activity towards the other substance stimulated by a slight attachment.

Therefore, the characteristic nature of *śubhopayogī śramaṇas* (having auspicious thought activity) is a conduct mixed with affection for the pure self.

**Bhāvārtha:** A *śramaṇa* who is unable to stay exclusively in the state of pure self-realization and is inspired by devotion to *arihantas*, etc., and is unsteady

with love for such *jīvas* who are devoted to *āgama*, i.e., who study or write the *āgama*, he possesses auspicious conduct, because actualisation of pure self is commingled with activity towards the other substance, i.e., it is mixed with auspicious disposition.

### **Gāthā-247**

अथ शुभोपयोगिश्रमणानां प्रवृत्तिमुपदर्शयति-

Now, *ācārya* exhibits the activity of *śubhopayogī śramaṇas*:-

वंदणमंसणेहिं अब्भुट्ठाणाणुगमणपडिवत्ती ।

समणेसु समावणओ ण णिंदिदा रागचरियम्हि ॥ २४७ ॥

*vaṃdaṇaṇamaṃsaṇehiṃ abbhuṭṭhāṇāṇugamaṇapadivattī /  
samaṇesu samāvaṇao ṇa ṇiṃdidā rāyacariyammi || 247 ||*

**Gāthā:** For monks having auspicious proclivity the activities of (i) standing up (when the elderly monks arrive, (ii) following them (when they are going), (iii) showing respect (to them) and (iv) removal of their fatigue; - these, accompanied with due respect by salutation and adoration, are not forbidden/are not censurable.

**Tikā:** For monk with auspicious thought activity (*śubhopayogī* monks) possessing their conduct conjoined with affection for the pure self, activities of salutation, adoration, standing up, following/attending upon departure with due respect towards *śramaṇas* who have attained the actualization of pure self and proclivity of removing their fatigue with the objective of protecting the actualization of the pure self are not forbidden/ are not censurable.

**Gāthā-248**

अथ शुभोपयोगिनामेवैवंविधाः प्रवृत्तयो भवन्तीति प्रतिपादयति-

Now *ācārya* expounds those actions of these kinds are proper only for those who apply themselves to auspicious thought activity: -

दंसणणाणुवदेसो सिस्सग्गहणं च पोसणं तेसिं ।

चरिया हि सरागाणं जिणिंदपूजोवदेसो य ॥ २४८ ॥

*daṃsaṇaṇāṇuvadeso sissaggahaṇaṃ ca posaṇaṃ tesim /  
cariyā hi sarāgāṇaṃ jiṇimdapūjovadeso ya || 248 ||*

**Gāthā:** Preaching people about right faith and knowledge, receiving disciples and fostering them, and giving instructions of worshiping of the great *Jinas* (*Tirthankaras*) - are actually the conduct of those monks who (still) have auspicious attachment.

**Tikā:** Proclivity of giving sermon about right belief-knowledge with a wish to do a favour, proclivity of receiving pupils and proceeding to foster them and proclivity of instructing them to worship the great *Jinas* (*Tirthankaras*) - are meant only for those who have auspicious thought activity (*śubhopayoga*) and not for those who have pure soul activity (*śuddhopayoga*).

**Gāthā -249**

अथ सर्वा एव प्रवृत्तयः शुभोपयोगिनामेव भवन्तीत्यवधारयति-

Now, it is determined that all such proclivities/proceedings belong only to those who have auspicious thought activity (*śubhopayoga*): -

उवकुणदि जो वि णिच्चं चादुव्वण्णस्स समणसंघस्स ।

कायविराधणरहिदं सो वि सरागप्पधाणो से ॥ २४९ ॥

*uvakuṇaḍi jo vi ṇiccaṃ cāduvvāṇṇassa samaṇasaṃghassa /  
kāyavirāḍhaṇarahidaṃ so vi sarāgappadhāṇo se || 249 ||*

**Gāthā:** He (*śramaṇa*) who always renders assistance to the four fold\* ascetic order, without causing harm to  
 \*(1) *ṛshi* (2) *muni* (3) *yati* (4) *aṇagāra*  
 any living being, is primarily with attachment.

**Tikā:** Any proclivity of rendering assistance to the four-fold ascetic order, which is instrumental in protecting their actualization of pure self and without causing harm to the six kinds of embodied beings - as they have taken pledge of self-restraint; - such proclivity is merely for those who have *śubhopayoga*-auspicious thought activity, as it is mainly inspired by passion, and not for those who have pure soul activity (*śuddhopayoga*).

### Gāthā 250

अथ प्रवृत्तेः संयमविरोधित्वं प्रतिषेधयति-

Now, *ācārya* forbids the proclivity that interferes self-restraint: -

जदि कुणदि कायखेदं वेज्जावच्चत्थमुज्जुदो समणो ।

ण हवदि हवदि अगारी धम्मो सो सावयाणं से ॥ २५० ॥

*jadi kuṇadi kāyakhedam vejjāvaccatthamujjado samaṇo |*  
*ṇa havadi havadi agārī dhammo so sāvayaṇaṃ se || 250 ||*

**Gāthā:** If a (*śubhopayogī*) *śramaṇa*, in rendering service to his co-monk (*vaiyāvṛtya*), causes pain to (six kinds of embodied) living beings, then he is no more a monk but becomes a house holder because that should be the duty of lay followers (house holders).

**Tikā:** If a monk, by his proclivity while rendering service to co-monks with a view to conserving the actualization of the pure-self, injures his self-restraint, falls away from his *śramaṇa*-state then he is said to be entering upon the duty of a house holder. Therefore, every

proclivity whatever it may be, has to be performed without harming self-restraint, because even at the time of any proclivity the goal is self-restraint.

**Bhāvārtha:** An ascetic who renders service to co-monk with causing harm to six kinds of embodied living beings, he enters upon the duty of a house holder, hence a śramaṇa should do the proclivity of rendering service to co-monk in such a manner so that self-restraint is not harmed.

Particularly here one should understand that the one who does not wish to have even a slight sinful act to occur in attending/feeding to his body or due to infatuation towards disciples, so he should not wish to have even a slight sinful act to occur in *vaiyāvṛtya* (attending/rendering service to co-monks), it is graceful. But one who wishes to let sinful act occur elsewhere (in other activities) but does not wish to let sinful act occur in *vaiyāvṛtya*, etc., dutiful acts according to one's status/capacity, then it would mean that he does not have even *samyaktva* (right belief).

### Gāthā-251

अथ प्रवृत्तेर्विषयविभागे दर्शयति-

Now ācārya explains object wise two distinctions of the proclivity of (śubhopyogī) monks: -

जोण्हणं णिरवेक्खं सागारणगारचरियजुत्ताणं ।

अणुकंपयोवयारं कुव्वदु लेवो जदि वि अप्पो ॥ २५१ ॥

*joṇhāṇaṃ ṇiravekkhaṃ sāgāraṇagāracariyajuttāṇaṃ |  
aṇukaṃpayovayāraṃ kuvvadu levo jadi vi appaṃ || 251 ||*

**Gāthā:** A śramaṇa, should, out of compassion, attend/render assistance to all Jains whether practising



house-holder's conduct (small vows) or monk's conduct (great vows) without expecting anything in return, even though this involves slight sin.

**Tikā:** By performing the activity of rendering assistance to others out of compassion, even if it causes a small stain (on the part of a *śramaṇa*) nevertheless it is not forbidden. The Jains whose minds are purified by harmonization with the many-sided view, who are following the conduct either of *sākāra* (*savikalpa* i.e., *śubhopayoga*) or of *anākāra* (*nirvikalpa* i.e., *śuddhopayoga*) as their proclivity is directed towards the pure knowledge and conviction without any expectation in return, and excepting only the attainment of pure self-realization.

But, on the ground that it causes a small stain, this activity is not forbidden under all conditions and in every respect, because, then there is nothing to prove that such activity can conserve another's and one's own actualization of the pure self.

**Bhāvārtha:** Although a small stain is caused due to the activity of rendering help to others out of compassion, nevertheless, if such activity is performed (i) towards the pure Jains observing the conduct of knowing and seeing form of pure-self and (ii) with the sole objective of attaining pure self-realization, then it is not forbidden for such *śubhopayogīs* (monks having auspicious thought activity). But, since a small stain is caused simply by the activity of rendering help to others out of compassion, nevertheless, such activity of *śubhopayogīs* monks, if performed, excepting (i) towards the pure Jains observing the conduct of knowing and seeing form of pure self and (ii) with the sole objective of attaining pure self-realization, then it is forbidden, because by doing so,

neither other's nor one's own actualization of the pure self is conserved.

### **Gāthā-252**

अथ प्रवृत्तेः कालविभागं दर्शयति-

Now *ācārya* exhibits a distinction of the time of auspicious psychic thought activity, when and what to perform:-

रोगेण वा छुधाए तण्हाए वा समेण वा रूढं ।

दिट्ठा समणं साहू पडिवज्जुदु आदसत्तीए ॥ २५२ ॥

*rogeṇa vā chudhāe taṇhāṇe vā sameṇa vā rūḍhaṇṇaṁ /  
diṭṭhā samaṇaṁ sāhū padivajjadu ādasattīe || 252 ||*

**Gāthā:** A *śubhopyogī* monk should, to the best of his ability, render assistance to a co-monk seeing him suffering from disease, hunger, thirst or exhaustion.

**Tikā:** When an ascetic, who has attained the actualization of the pure self, there befalls some forced trouble (*upasarga*) which might cause him to decline from that state, then that is the time for the monk with good psychic thought, to endeavour to counteract to the best of his ability. But the time other than that is merely one for complete abstinence for his own attainment of the actualization of the pure self.

**Bhāvārtha:** When, to an ascetic, who has attained the actualization of the pure self, some disease, etc., grips his body which might destroy his self-absorbed state, then at that time a desire of rendering help to that ascetic does arise in a *śubhopyogī sādhu* (monk) and rest of the time proclivity is meant for the actualization of his pure self.

### **Gāthā-253**

अथ लोकसम्भाषणप्रवृत्तिं सनिमित्तविभागं दर्शयति-

Now *ācārya* exhibits a distinction that in proclivity on which occasion should common people be interacted with and when not to interact with (by *śubhopayogī Sādhū*): -

वेज्ञावच्चणिमित्तं गिलाणगुरुबालवुड्डसमणाणं ।

लोगिगजणसंभासा ण णिंदिदा वा सुहोवजुदा ॥ २५३ ॥

*vejñāvaccanimittaṃ gilāṇagurubālavuḍḍhasamaṇāṇaṃ / logigajaṇasaṃbhāsā ṇa ṇimdidā vā suhovajudā || 253 ||*

**Gāthā:** Talking with common people, with a *śubhopayogī sādhu* for the sole objective of rendering assistance to diseased/infirm, venerable (*guru*), young or old *śramaṇa* (ascetics) is not forbidden.

**Tikā:** Talking with people devoid of the actualization of the pure self is accepted/approved, if it is meant solely with the purpose of rendering help to diseased/infirm, venerable (*guru*), young or old ascetics who have attained the actualization of the pure self, but it is not accepted/approved for any another purpose.

### Gāthā-254

अथैवमुक्तस्य शुभोपयोगस्य गौणमुख्यविभागं दर्शयति-

Now, *ācārya* exhibits a distinction in *śubhopayoga* (auspicious thought activity) as secondary (*gauṇa*) and primary (*mukhya*): -

एसा पसत्थभूदा समणाणं वा पुणो घरत्थाणं ।

चरिया परेत्ति भणिदा ताएव पर लहदि सोक्खं ॥ २५४ ॥

*esā pasatthabhūdā samaṇāṇaṃ vā puṇo gharatthāṇaṃ / cariyā paretti bhaṇidā tāeva param lahadi sokkhaṃ || 254 ||*

**Gāthā:** Thus, it is said in the *śāstras* that conduct of auspicious thought activity (*śubhopayoga*) is good (secondary) for ascetics (*śramaṇas*) but it is

conventionally said to be the best (primary) for lay followers (house- holders), by means of which he (a lay-person) attains highest bliss.

**Tikā:** Thus, has been described *śubhopayoga* of the form of auspicious conduct for the person having inclination towards the pure self. This *śubhopayoga* takes place due to existence of little mild passion in those *śramaṇas* who have complete abstinence, which reveals the pure self, is secondary (*gauṇa*) on the part of *śramaṇas* because it is accompanied with attachment (*rāga*) which is repugnant to the actualization of the pure self.

But on the part of lay followers (house-holders) although it takes place due to existence of passion - owing to the absence of complete abstinence there being absence of revelation of pure-self, it is primary (*mukhya*) to them; just like fuel experiences sun's heat by contact of quartz/crystal, he (the lay person) experiences the pure self in conjunction with passion and hence it (*śubhopayoga*) gradually leads to the highest happiness of *nirvāna* (*mokṣa*).

**Bhāvārtha:** From the view point of faith, a *śramaṇa* (*muni*) and a *grhastha* (house-holder) both have faith/shelter of *śuddhātmā* (pure self) but from conduct point of view, in case of *śramaṇa*, the actualization of pure self (*śuddhātmā pariṇatī*) being primary, of course, at the level of a monk, *śubhopayoga* (auspicious conduct) is secondary and in case of a *grhastha* (house-holder) with right faith, the actualization of pure self of the level of a monk not being possible to attain, to get rid of ill conduct an auspicious conduct (*śubhopayoga*) is primary.

In case of a *samyagdrṣṭi grhastha*, his effort of *śubhopayoga* in order to get rid of inauspicious thought

activity, is also a slow effort of (attaining) purity, because by slow effort/support of pure self-substance the inauspicious evolution is superseded by auspicious evolution and by intense effort/support of pure self-substance even the auspicious evolution is superseded by pure passionless evolution.

### **Gāthā-255**

अथ शुभोपयोगस्य कारणवैपरीत्यात् फलवैपरीत्यं साधयति-

Now, *ācārya* proves that *śubhopayoga* (auspicious conduct) being possessed of perversity of cause results into perversity of effect: -

रागो पसत्थभूदो वत्थुविसेसेण फलदि विवरीदं ।

णाणाभूमिगदाणिह बीजाणिव सस्सकालम्हि ॥ २५५ ॥

*rāgo pasatthabhūdo vatthuviseṣeṇa phaladi vivarīdaṃ /*  
*ṇāṇābhūmigadāṇi hi vīyāṇiva sassakālamhi || 255 ||*

**Gāthā:** Auspicious attachment brings various fruits as per different objects with which it is associated just like same seeds sown in different kinds of soil at the sowing time, will bring different results

**Tikā:** Just as from similar seeds, due to variance of soil the variance of produce is resulted, in the same way, from similar auspicious attachment form of *śubhopayoga*, due to variance of receptacle (monk or layman) the variance of fruit is resulted, because different cause leads to different effects inevitably.

### **Gāthā-256**

अथ कारणवैपरीत्यफलवैपरीत्ये दर्शयति-

Now, *ācārya* shows the variance in causes and variance in results/effects: -

छदुमत्थविहिदवत्थुसु वदणियमज्झयणझाणदाणरदो ।

ण लहदि अपुणब्भावं भावं सादप्पगं लहदि ॥ २५६ ॥

*chadumatthavihidavatthusu vadaṇiyamajjhayaṇajhāṇadāṇarado |  
ṇa lahadī apuṇabbhāvaṃ bhāvaṃ sādappagaṃ lahadī || 256 ||*

**Gāthā:** The person who remains devoted to vows, religious observances (rules) study, meditation and charity and in the objects (deeds) ordained by a teacher who has not attained omniscience, does not attain liberation from rebirth but attains a pleasurable condition of existence.

**Tikā:** The fruit of *śubhopayoga* (auspicious thought activity) associated with the objects/ doctrines revealed by the omniscient, is the attainment of liberation from rebirth preceded by accumulation of *punya* (merits with favourable external conditions). That fruit assuredly differs/varies due to variance of cause. There, the objects set forth by non-omniscient (who have not attained perfection) is the variance of cause; so, result of *śubhopayoga* associated with devotion to vows, religious observances, (rules) study, meditation and charity as ordained by non-omniscient is the attainment of mere 'outcast' (*apasada*) merit (*punya*) without liberation from rebirth. This is the variance of fruit and it results in birth as high *deva* or human.

**Gāthā-257**

अथ कारणवैपरीत्यफलवैपरीत्ये एव व्याख्याति-

Now again *ācārya* explains variance of cause and variance of result/effect: -

अविदिदपरमत्थेसु य विसयकसायाधिगेसु पुरिसेसु ।

जुहं कदं व दत्तं फलदि कुदेवेसु मणुवेसु ॥ २५७ ॥

*avididaparamatthesu ya visayakasāyādhigesu purisesu |*

*juṭṭhaṃ kadaṃ va dattaṃ phaladi kudevesu maṇuvesu || 257 ||*

**Gāthā:** Rendering service, help or gifts to persons who do not know the nature of reality/the highest aim and have exceeding passions for sensual pleasures, fructifies/results into wretched births among low celestial beings (gods) or human beings.

**Tikā:** Objects ordained by a teacher who has not attained omniscience are the variance of cause and rendering service, help or gift to persons who know the nature of reality/the highest aim because of being devoid of clear discrimination of the pure self, and who have exceeding passions for sense objects because of not having attained the actualization of the pure self; being inspired by *śubhopayoga* (auspicious thought activity) which leads to the attainment of mere outcast merit is the variance of fruit and it is rebirth among low category of *devas* and men.

### **Gāthā-258**

अथ कारणवैपरीत्यात् फलमविपरीतं न सिध्यतीति श्रद्धापयति-

Now, *ācārya* explains that from a variance of causes a non-variant fruit does not arise: -

जदि ते विसयकसाया पाव त्ति परूविदा व सत्थेसु ।

किह ते तप्पडिबद्धा पुरिसा णित्थारगा होन्ति ॥ २५८ ॥

*jadi te visayakasāyā pāva tti parūvidā va satthesu |*

*kiha te tappadibaddhā purisā ñitthāragā hoṃti || 258 ||*

**Gāthā:** Since objects of sensual pleasures and passions are described as sin in the sacred texts, then how can those persons, addicted to them, become saviours? Who can take others across the ocean of mundane existence?

**Tikā:** Firstly, objects of sensual pleasures and passions are sin, those immersed in them, are sinful and those who are fond of such men become sinful also, as long as they have affection for the sinners. Therefore, those having passions for sensory objects are not even the cause of *pun̄ya* (merits) for themselves, as they are attached to the physical self. Then how can they be saviours who can take others across the ocean of mundane existence? (They cannot be the saviours); therefore, from a various causes, non-variant fruit cannot arise; i.e., from variance of cause of the form of person addicted to sense objects and passions, a non-variant fruit does not arise.

### **Gāthā-259**

अथाविपरीतफलकारणं कारणमविपरीतं दर्शयति-

Now, *ācārya* exhibits that the cause of a non-variant fruit is a non-variant cause: -

उवरदपावो पुरिसो समभावो धम्मिगेसु सव्वेसु ।

गुणसमिदिदोवसेवी हवदि स भागी सुमग्गस्स ॥ २५९ ॥

*uvaradapāvo puriso samabhāvo dhammigesu savvesu /  
guṇasamididovasevī havadi sa bhāgī sumaggassa || 259 ||*

**Gāthā:** A person, who has refrained from sin, who possesses equanimity towards all righteous persons and who maintains/strives for inner virtues/meritorious qualities, he is a sharer of the right path/ the one who treads on the right path.

**Tikā:** The *śramaṇa* (monk), who, owing to cessation of sin, being neutral towards all righteous persons/co-religionists and striving for the band of virtues/meritorious qualities is a sharer of/ treading on the right path consisting of psychic concentration of oneself which has resulted from the state of a simultaneity



of right belief-knowledge and conduct. He is a state of liberation and of merit (*punya*) for the self and others as well; so, he must be regarded as a non-variant cause which gives rise to a non-variant result. Let us ascertain thus.

### **Gāthā-260**

अथाविपरीतफलकारणं कारणमविपरीतं व्याख्याति-

Now, *ācārya* expounds further non-variant cause which gives rise to a non-variant result/effect: -

असुभोवयोगरहिदा सुद्धुवजुत्ता सुहोवजुत्ता वा ।

णित्थारयंति लोगं तेसु पसत्थं लहदि भत्तो ॥ २६० ॥

*asubhovayogarahidā suddhuvajuttā suhovajuttā vā*

*ṇitthārayānti logaṃ tesu pasattham lahadi bhatto || 260 ||*

**Gāthā:** Those monks who are free from inauspicious thought activity (*aśubhopayoga*) and have pure soul activity (*śuddhopayoga*) and auspicious thought activity (*śubhopayoga*) are the saviours of men, i.e., they can take others across the mundane existence; one who is devoted to them with auspicious dispositions receives what is excellent – *punya*.

**Tikā:** The *śramaṇas* possessing characteristics as said above, who through annihilation of delusion, aversion and evil attachment, are free from *aśubhopayoga* (impure thought activity) and sometimes through stoppage of every arising passion being possessed of *śuddhopayoga* (pure soul activity) and sometimes, through ripening of auspicious/excellent attachment, being possessed of *śubhopayoga* (auspicious thought activity) – they themselves, being abodes of liberation are saviours of men and others who possess excellent auspicious dispositions of devotion towards them become recipient of merits/meritorious qualities.

**Gāthā-261**

अथाविपरीतफलकारणाविपरीतकारणसमुपासनप्रवृत्तिं  
सामान्यविशेषतो विधेयतया सूत्रद्वैतेनोपदर्शयति-

Now in two *sūtras* (*gāthās*) *ācārya* shows that practice of reverence of the non-variant cause which gives rise to non-variant fruit should be adopted in general and particular form: -

दिद्धा पगडं वत्थुं अब्भुट्ठाणप्पधाणकिरियादिं ।

वट्ठदु तदो गुणादो विसेसिदव्वो त्ति उवदेसो ॥ २६१ ॥

*diṭṭhā pagadaṃ vatthuṃ abbhuttāṇappadhāṇakiriyaḍiṃ /  
vaṭṭadu tado guṇādo visesidavvo tti uvadeso || 261 ||*

**Gāthā:** On seeing natural state (*prakṛta vastu*), i.e., sky clad placid form of an ascetic as it is by birth) one (a *śramaṇa*) should proceed with duties such as first standing up in welcome and then he needs to be honoured according to the distinction of his merits; this is the teaching.

**Tikā:** A natural state (*prakṛta vastu*) is the form of an ascetic (*śramaṇa*) which has been described for monks as a cause of self-purification. Hence attributing excessively higher meritorious qualities to them by their proclivity in action according to what is suitable is not forbidden.

**Bhāvārtha:** If a *śramaṇa* sees another *śramaṇa*, then his first and foremost duty is to pay him respect by standing up, etc., acts, supposing him to be possessing higher meritorious qualities and thereafter getting acquaintance of him, he should behave according to his qualities/position.

**Gāthā-262**

(Now second *sūtra/gāthā* of the same subject is described here):-

अब्भुट्ठाणं गहणं उवासणं पोसणं च सक्कारं ।

अंजलिकरणं पणमं भणिदमिह गुणाधिगाणं हि ॥ २६२ ॥

*abbhuṭṭhāṇaṃ gahaṇaṃ uvāsaṇaṃ posaṇaṃ ca sakkāraṃ /  
aṃjaṃjalikaraṇaṃ paṇamaṃ bhaṇidamiha guṇādhigāṇaṃ hi || 262 ||*

**Gāthā:** It is said that ascetics superior in meritorious qualities in this world, should be welcomed by standing up, give a hospitable reception with words, give reverence, nourishing, respect, care, and salutation with folded hands and prostration.

**Tikā:** Activities such as standing up in welcome, hospitable reception with words, reverence, nourishing, respectful caring, salutation with folded hands and prostration shown/observed to *śramaṇas* who are superior in meritorious qualities to oneself are not prohibited.

**Gāthā-263**

अथ श्रमणाभासेषु सर्वाः प्रवृत्तिः प्रतिषेधयति-

Now, *ācārya* prohibits all forms of such behaviours/actives towards *śramaṇābhāsis* (pseudo *śramaṇas*): -

अब्भुट्ठेया समणा सुत्तत्थविसारदा उवासेया ।

संजमतवणाणद्धा पणिवदणीया हि समणेहिं ॥ २६३ ॥

*abbhuṭṭheyā samaṇā suttatthavisāradā uvāseyā /  
saṃjamatavaṇāṇaḍḍhā paṇivadaṇīyā hi samaṇehiṃ || 263 ||*

**Gāthā:** Only those *śramaṇas* who are skilled in the interpretation of sacred texts and are rich in self-restraint, austerities and right knowledge should be honoured by

other *śramaṇas* by standing up in welcome, reverence and prostration.

**Tikā:** Activities such as standing up in welcome, etc., are not forbidden towards only those *śramaṇas* who are masters in *sūtras*, (proficient in *sūtras* and in substances as explained in *sūtras*) possess self-restraint, austerities and right knowledge of self-reality by being well versed in and familiar with *sūtras* (sacred texts) and their meanings.

### Gāthā-264

अथ कीदृशः श्रमणाभासो भवतीत्याख्याति-

Now, *ācārya* teaches what sort of person is a *śramaṇābhāsa* (pseudo-*śramaṇa*):-

ण हवदि समणो त्ति मदोसंजमतवसुत्तसंपजुत्तो वि ।

जदि सद्दहदि ण अत्थे आदपधाणे जिणक्खादे ।। २६४ ।।

*ṇa havadi samaṇo tti madosamjamatavasuttasampajutto vi /  
jadi saddayahadi ṇa atthe ādapadhāṇe jiṇakkāde ||264||*

**Gāthā:** If he, who, although provided with self-control, austerities and knowledge of the *sūtras* (texts), does not believe in the *arthas* (*jīva*, *ajīva*, etc.) nine realities expounded by the *Jina* (omniscient), foremost of which is the soul, so he is not considered to be *śramaṇa* .

**Tikā:** If a man, despite of being a knower of sacred texts (scriptures), even being self-restrained and being persistent in austerities, does not believe in this universe completely filled with infinite *arthas* (*jīva*, *ajīva*, etc.) realities etc; as expounded by *Jina*, which being drunk (known) in knowable form by one's own soul, the foremost of which is the soul, he is a pseudo-*śramaṇa* (*śramaṇābhāsa*).

**Gāthā-265**

अथ श्रामण्येन सममननुमन्यमानस्य विनाशं दर्शयति-

Now, *ācārya* indicates an utter ruin of him who does not give respect to those *śramaṇas* who are equal in *śramaṇa* hood: -

अववददि सासणत्थं समणं दिट्ठा पदोसदो जो हि ।

किरियासु णाणुमण्णदि हवदि हि सो णट्ठचारित्तो ॥ २६५ ॥

*avavadadi sāsaṇattham samaṇam ditthā padosado jo hi /  
kiriyaṣu ṇāṇumaṇṇadi havadi hi so ṇatthacāritto ||265||*

**Gāthā:** He who, on seeing a *śramaṇa* abiding by the injunctions of scriptures, ridicules him with hatred and does not show respect with reverential duties (unto him) or does them unwillingly not cheerfully, his conduct gets ruined.

**Tikā:** Conduct of a *śramaṇa*, who with hatred ridicules a *śramaṇa* who is faithfully abiding by injunctions of the scriptures, and does not show respect of reverential duties towards him, is ruined as a result of being infected with passion of hatred.

**Gāthā-266**

अथ श्रामण्येनाधिकं हीनमिवाचरतो विनाशं दर्शयति-

Now *ācārya* shows that *śramaṇa* who treats his co-monk superior in meritorious qualities of monkhood (*śramaṇya*) as an inferior monk, how ruin befalls him: -

गुणदोधिगस्स विणयं पडिच्छगो जो वि होमि समणो त्ति ।

होञ्जं गुणाधरो जदि सो होदि अणंतसंसारि ॥ २६६ ॥

*guṇadodhigassa viṇayaṃ padicchago jo vi homi samaṇo tti /  
hojjaṃ guṇādharo jadi so hodi aṇantaṣaṁsārī || 266 ||*

**Gāthā:** If a monk inferior in merits, thinking (proudly) that he is also a *śramaṇa*, expects reverence

from another monk who is superior in merits, he wanders in worldly existence till infinity.

**Tikā:** If a *śramaṇa*, who himself possesses lower qualities, and thinking proudly that he is also a *śramaṇa*, expects reverence from others who are superior in meritorious qualities, then, owing to pride in his *śramaṇa*-hood, he may transmigrate in worldly existence till infinity.

### Gāthā-267

अथ श्रामण्येनाधिकस्य हीनं सममिवाचरतो विनाशं दर्शयति-

Now, *ācārya* shows that if a monk superior in *śramaṇa* hood (superior in merits) treats his inferior monk as an equal, then utter ruin befalls him: -

अधिगगुणा सामण्णे वट्टन्ति गुणाधरेहिं किरियासु।

जदि ते मिच्छुवजुत्ता हवन्ति पब्भट्ठचारित्ता ॥ २६७ ॥

*adhigagunā sāmaṇṇe vaṭṭaṃti guṇādharehiṃ kiriyāsu /  
jadi te micchuvajuttā havaṃti pabbhaṭṭhacārittā || 267 ||*

**Gāthā:** If monks possessing more merits with regard to their *śrāmaṇya* (monkhood), practise their rituals/duties along with those of inferior merits, they becoming misbelievers, and lose their conduct.

**Tikā:** Those *śramaṇas* who themselves being superior in merits, observe their rituals/duties with other monks inferior in merits, they fall from right conduct by getting attached with false faith due to rise of *moha* (delusion).

### Gāthā-268

अथासत्सङ्गं प्रतिषेध्यत्वेन दर्शयति-

Now, *ācārya* shows that associating with common/unrighteous people is prohibited for a monk:-

णिच्छिदसुत्तत्थपदो समिदकसाओ तवोधिगो चावि ।

लोगिगजणसंसग्गं ण चयदि जदि संजदो ण हवदि ॥ २६८ ॥

*ṇicchidasuttathapado samidakasāo tavodhigo cāvi /*

*logigajanaṣaṃsaggaṃ ṇa cayadi jadi saṃjado ṇa havadi ॥ 268 ॥*

**Gāthā:** If a man, who has properly grasped the interpretation of the words and meanings of the *sūtras* (sacred texts), who has subdued passions and who excels in austerities also, does not abandon the connection with (unrighteous) people, then he is not a self-controlled (*saṇyata*).

**Tikā:** Even a man who is fully self-controlled by (1) possessing firm knowledge of the words and meanings of *sūtras* (sacred text) by ascertaining the knowing entity (*jñatru tattva*) characterized by “*sat*” (self-existent) which being the base of both – knower and known (as both are known together in knowing-reality),- the entire universe is of *sat* characteristic and its indicating “divine word” (*śabda brahma*) is also of *sat* characteristic,- the appearances of these both (indicating word and indicated object) are reflected/known simultaneously in the knowledge (knowing reality) (2) having subdued/quelled his passions through attachment-less psychic attention (pure soul activity/*śuddhopayoga*) and (3) being observer of higher austerities by repeatedly practising unwavering psychic-attention, - he would lose self-restraint/become unrestrained by keeping company/attachment with worldly people, just like water in contact with fire. Hence association with worldly people is completely prohibited.

**Bhāvārtha:** *jīva* who is self-controlled (*saṇyata*), i.e., who has determined the knowing entity as a knower of *śabda-brahma* (divine word) and all objects indicated through it. (2) Who has subdued/quelled his passions, (3)

who excels in austerities. That (so called self-restrained) *jīva* also becomes non-restrained (*asañyata*) owing to keeping connection/attachment with worldly people; because, like water in contact with changes into a hot-state, similarly, a self-restrained *jīva* not leaving contact with worldly people, certainly gets changed into non-restrained blemished state. Therefore, company or contact with worldly people is definitely worth abandoning in every respect.

### Gāthā-269

अथ लौकिकलक्षणमुपलक्षयति-

Now, *ācārya* defines worldly people: -

णिगंथं पव्वइदो वट्ठदि जदि एहिगेहि । कम्महिं ।

सो लोगिगो ति भणिदो संजमतवसंपजुत्तो वि ॥ २६९ ॥

*ṇiggam̐tham pavvaido vaṭṭadi jadi ehigehi kammehiṃ /*  
*so logigo tti bhaṇido saṃjamatavasam̐pajutto vi || 269 ||*

**Gāthā:** If a *jīva*, who has been initiated into *nirgranthatā* (state without bonds/possession less and occupation-less state of a sky-clad monk) and is equipped with self-restraint and austerities, still engages himself in worldly concerns, he is said to be worldly.

**Tikā:** Even if the oath of a wandering ascetic has been taken, in the absolutely perfect state without bonds/possession or occupation and has borne a great weight of self-restraint and austerities, if he, due to gross infatuation leaves or becomes slack in the pursuit of pure sentience (pure soul activity) and is tossed to and fro by human affairs, and does not abstain himself from worldly acts, then he is said to be worldly. .



**Gāthā-270**

अथ सत्सङ्गं विधेयत्वेन दर्शयति-

Now, *ācārya* shows that association with righteous/virtuous people is worth keeping: -

तम्हा समं गुणादो समणो समणं गुणेहिं वा अहियं ।

अधिवसदु तम्हि णिच्चं इच्छदि जदि दुक्खपरिमोक्खं ॥ २७० ॥

*tamhā samaṃ guṇādo samaṇo samaṇaṃ guṇehiṃ vā ahiyaṃ |*

*adhivasadu tamhi ṇiccaṃ icchadi jadi dukkhaparimokkhaṃ || 270 ||*

**Gāthā:** Since with the company of worldly people the self-restrained become unrestrained, therefore, a *śramaṇa*, if he wishes liberation from misery, must always live either with an ascetic of equal merits or with superior/ of higher, merits.

**Tikā:** Since, it is the nature of the *ātmā* (self) to evolve, so even a self-restrained man becomes unrestrained/loses his self-control by keeping contact with worldly people - some change is sure to take place as in the case of water in contact with fire; therefore, a *śramaṇa* who wishes liberation from misery, must always live with another *śramaṇa*, who is either of equal merits or superior in merits. Thus, keeping contact with one of equal merits, he conserves his merits like cold water placed in the corner of a cold room and in contact with one superior in merits he increases his merits, like cold water mixed with colder snow and hail.

**Verse-17 (śloka-17)**

इत्यध्यास्य शुभोपयोगजनितां काञ्चित्प्रवृत्तिं यतिः

सम्यक् संयमसौष्टवेन परमां कामन्निवृत्तिं क्रमात् ।

हेलाक्रान्तसमस्तवस्तुविसरप्रस्ताररम्योदयां

ज्ञानानन्दमयीं दशामनुभवत्वेकान्ततः शाश्वतीम् ॥ १७ ॥

-इति शुभोपयोगप्रज्ञापनम् ।

*ityadhyāsyā śubhopayogajanitām kāścitpravṛttiṃ yatih  
samyak saṃyamsauṣṭhavana paramām krāmnivṛttiṃ kramāt  
helākrāntsamastavastuvisarapṛastāraramyodayām  
jñānandamayīm daśamanubhavatvekāntatah śāśvatīm |17|*

**Meaning:** Thus, let the ascetic (*yati*) who first taking the recourse of active proclivity based on auspicious psychic attention and then gradually attaining complete abstinence rightly by excellence self-restraint, experience an absolutely everlasting state full of knowledge and bliss-the delightful dawn of which attains (come to know) the entire expansion of the mass of things in but a play.

Here ends the exposition of auspicious psychic activity

Now the five *gāthās* called the five jewels (*pañcha ratna*) begins:

अथ पञ्चरत्नम् ।

### Verse-18 (*śloka*-18)

तन्त्रस्यास्य शिखण्डमण्डनमिव प्रद्योतयत्सर्वतो-  
ऽद्वैतीयिकमथार्हतो भगवतः संक्षेपतः शासनम् ।  
व्याकुर्वज्जगतो विलक्षणपथां संसारमोक्षस्थितिं  
जीयात्सम्प्रति पञ्चरत्नमनघं सूत्रैरिमैः पञ्चभिः ॥ १८ ॥

now the five jewels:-

*tantrasyāsyā śhikhandamaṇḍanamiva praddyotayatsavarto-  
dvaitīyikamathārhatō bhagawatah saṃkshepatah śāsanam  
vyakurvancjagato vilakṣaṇpanthām saṃsāramokṣasthitīm  
jīyātsamprati pancaratnamanaghaṃ sūtrairimaih pancabhi |18|*

**Meaning:** Now, just like crest-ornament of this text book, the following five *gāthā sūtra* form of five crystal clear gems which illuminate briefly in every respect the complete unique doctrine/rule of the Holy *ārihanta* (omniscient Lord), exhibiting before this world the states

of mundane existence (*saṁsāra*) and liberation (*mokṣa*) with their divergent paths. May these flawless five gems be triumphant with these five *gāthā sūtras*?

### **Gāthā-271**

अथ संसारतत्त्वमुद्धाटयति-

Now, *ācārya* declares *saṁsāra tattva* (transmigration reality):

जे अजधागहिदत्था एदे तच्च ति णिच्छिदा समये ।

अच्चंतफलसमिद्धं भमंति ते तो परं कालं ॥ २७१ ॥

*je ajadhāgahidatthā ede tacca tti ṇicchidā samaye /  
accam̐taphalasamiddham̐ bham̐nti te to param̐ kālam̐ || 271 ||*

**Gāthā:** Those men who may be outwardly on the path as described by *jina*, but have wrongly grasped the nature of realities (*tattvas*), believing and abiding by it, they will transmigrate in mundane existence with fullness of karmic misery.

**Ṭikā:** Those men, who, because of their lack of judgement conceive the objects otherwise, wrongly, with a conviction that truth is as they see only - are ignorant forever as their minds are soiled with continuously getting accumulated dirt of great delusion; they, although abiding by the doctrines (rituals) are only pseudo-*śramaṇas* as they have not attained the real state of *śramaṇa*-hood; and thus living with unsettled mental moods by their gyrations through infinite other births till infinite time, terrible in reaping the fruit of endless karmic-matter; they (so called *śramaṇas*) are to be known as the *saṁsāra tattva* (transmigrational truth/reality).

### **Gāthā-272**

अथ मोक्षतत्त्वमुद्धाटयति-

Now, *ācārya* unfolds the liberation-truth (*mokṣa-tattva*): -

अजधाचारविजुतो जधत्थपदणिच्छिदो पसंतप्पा ।

अफले चिरं ण जीवदि इह सो संपुण्णसामण्णो ॥ २७२ ॥

*ajadhācāravijutto jadhatthapadanicchido pasāntappā /  
aphale ciram ṇa jīvadi iha so saṃpuṇṇasāmaṇṇo || 272 ||*

**Gāthā:** One who has fathomed with conviction the objects exactly as they are, who is free from improper conduct and whose soul is in serene/peaceful state - he thus having attained perfect state of *śramaṇa* hood (asceticism) does not live long without attaining the fruit (of liberation).

**Tikā:** He, whose soul, through the light of blameless discrimination, just like the crest jewel of the three worlds has satisfied his eagerness by ascertained knowledge of the objects exactly as they are, who dwells constantly in the serene state by remaining equanimous (stable) in his own nature and who always continues being inclined in his one characteristic nature, is free from improper conduct and remains always a knower, he is indeed a real *śramaṇa* possessing perfect *śramaṇa*-hood, the reason is that he has destroyed the fruit of all karmas of the past in but a play and no fruit of fresh karmas is brought to development, hence, he will not get the pitiable condition of rebirth form of life vitalities of an animate being anymore and his psychic attention being free from any transition to a second state, he remains established in his pure intrinsic nature, so he is to be understood as an evidently *mokṣa-tattva*" (liberation truth / reality).

**Gāthā-273**

अथ मोक्षतत्त्वसाधनतत्त्वमुद्धाटयति-

Now *ācārya* unfolds the “means-reality” of the “liberation-reality” (*mokṣa-tattva’s sādhana tattva*): -

सम्मं विदिदपदत्था चत्ता उवहिं बहित्थमज्झत्थं ।

विसयेसु णावसत्ता जे ते सुद्ध ति णिदिट्ठा ॥ २७३ ॥

*samman vididapadatthā cattā uvahim bahitthamajjhattham |*  
*visayesu ṇāvasattā je te suddha tti ṇiddiṭṭhā || 273 ||*

**Gāthā:** Those monks who have fathomed correctly, all categories of objects, who have renounced (attachment for) external and internal *upādhi* (paraphernalia) and are not attached to the objects of senses, are designated pure (*śuddha*).

**Tikā:** Those (*śramaṇas*) who are highly fond of learning and expert in true characteristic nature of the complete principles of knower and knowable, understood according to the theory of *anekānta* (many sided doctrine), who has discriminated the intrinsic nature of soul reality brightening within with infinite power of brilliance of sentience through complete abstinence of all external and internal attachment, and whose psychic attention of internal principle is engrossed within the self as if in deep sleep, owing to which, he does not get attached even a little bit to the objects of senses - thus these venerable monks possessing all forms of greatness and being pure (having pure soul activity), are manifesting greatness by bold determination to break open the most difficult gates/portals of karmas lying closed throughout the eternal *saṁsāra*, they should be understood as the means-reality (*sādhana tattva*) of the liberation reality (*mokṣa tattva*).

**Gāthā-274**

अथ मोक्षतत्त्वसाधनतत्त्वं सर्वमनोरथस्थानत्वेनाभिनन्दयति-

Now, *ācārya* extols the ‘means-reality’ (*sādhana tattva*) of liberation-reality (*mokṣa-tattva*) as the centre of all cherished aims (*sarva manoratha-sthāna*):

सुद्धस्स य सामण्णं भणियं सुद्धस्स दंसणं णाणं ।

सुद्धस्स य णिव्वाणं सो छिय सिद्धो णमो तस्स ॥ २७४ ॥

*suddhassa ya sāmaṇṇaṃ bhaṇiyaṃ suddhassa dāsaṇaṃ ṇāṇaṃ |*  
*suddhassa ya ṇivvāṇaṃ so cciya siddho ṇamo tassa || 274 ||*

**Gāthā:** To the pure one (possessing pure soul activity/*śuddhopayoga*) belongs “*śramaṇa* -hood”, to the pure one belongs faith and knowledge and the pure one attains *nirvāṇa* (*mokṣa*). He alone is *Siddha* (incorporeal omniscient). My obeisance to Him.

**Tikā:** *śramaṇa*-hood which is the direct pathway to liberation and it is characterized as psychic concentration proceeded with a simultaneity of right belief-knowledge and conduct, belongs to pure (*śuddhopayogī*) alone. The belief (conviction) and knowledge which consist in perceiving and knowing (conceiving) of general (*sāmānya*) and specific (*viśeṣa*) of the world/objects, i.e., constancy of sameness of objects commingled with all their past, present and future modifications being mutually exclusive, belong to the pure alone. *Nirvāṇa*, whose manifested divine nature is stamped with inborn fully bloomed knowledge and bliss bereft of hindrance, belongs to the pure alone.

And the venerable *siddha bhagavāna*, who is solemnly deep by attainment of nature of self, self which is well placed as if chiselled in the state of highest bliss, is alone pure.

Enough of explanation! (*Ācārya* pays obeisance) to the pure means-reality (*śuddha sādhana tattva*) of the liberation-reality (*mokṣa tattva*) which is the centre of all

cherished aims, be paid sincere salutation wherein the distinction of self and other has disappeared because of the development of mutual relationship of the worshipper and worshipped between the part and whole.

### **Gāthā-275**

अथ शिष्यजनं शास्त्रफलेन योजयन् शास्त्रं समापयति-

Now, *ācārya* concludes the work of this text by furnishing the fruit of (the study of) this text book to his disciples: -

बुज्झदि सासणमेदं सागारणगारचरियया जुत्तो ।

जो सो पवयणसारं लहुणा कालेण पप्पोदि ॥ २७५ ॥

*bujjhadi sāsaṇamedam sāgāraṇagāracariyayā jutto /*  
*jo so pavayaṇasāraṁ lahuṇā kāleṇa pappodi || 275 ||*

**Gāthā:** He, who following the conduct/rituals of a house-holder or of an ascetic (*muni*), comprehends this doctrine/teaching, realizes in a short time the essence of *Pravacanasāra* (this scripture).

**Tikā:** The disciple, who is intent in psychic-mood settled in his intrinsic nature form of absolutely pure knowledge and perception/conviction, is equipped with observance of great vows of (auspicious and pure) form of conduct and who himself is experiencing only the self- soul by means of power preceded by scriptural-knowledge of the meaning/substances of all *śāstra* (scriptural texts) in detail and in abbreviated form, understands this doctrine/teaching. That *śramaṇa*, in fact, takes hold of the never before experience of the self nature of which is real, absolute, existent (*bhūtārtha*), self-realised (*sva-saṃvedya*) divine knowledge and bliss; he thus attains the *bhagavāna ātmā* (self-god), which is the essence of the scriptures-teaching, which persisting throughout the

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endless stream of the three times, embraces the multitude of all objects.

Here ends the third *śruta-skandha* (scriptural book) entitled supplement exposition of the conduct (of sky clad monks) with the commentary *Tattva Dīpikā* (the lamp of truth) by *Śrīmad Amṛtcandra Ācārya* on the *Śrīmad Bhagwad Kundkunda Ācārya's Pravacanasāra* (essence of the scripture).





## APPENDIX TO TATTVA PRADĪDIPĪKĀ

By Amṛtcandra Ācārya (47 *Nayas*)



**Q.** What is this soul? And how is it obtained?

**A.** As regard to this question, what has been stated is restated here. Firstly, the self (soul) is one substance, possessor of endless/infinite traits /properties pervaded by consciousness-generality, because it is known comprehensively by self-experience preceded by comprehensive knowledge characterized as the one scriptural-knowledge which is pervaded by infinite view-points (*nayas*) and which in their turn pervade the infinite properties/traits (*dharma*).

1. *dravya naya* (view-point of substance). According to the view point of substance (*dravya naya*) it is simply consciousness, like a simple piece of cloth.

2. *paryāya naya* (view-point of modification). According to the view-point of modification (*paryāya naya*) it is simply perception, knowledge, etc., like the threads constituting the cloth.

3. *astitva naya* (view-point of existence *naya*). According to the view point of existence *naya* it is possessing existence by its own quadruple of substance,

place (region), time and character like an arrow consisting of iron (substance), placed in the inter-space of string and bow (region) in the condition of insertion (time) and directed at the target (object); thus, the soul exists by its own quadruple of substance, place (region), time and character.

4. *nāstitva naya* (view-point of non-existence). According to the view-point of non-existence *naya* (*nāstitva naya*) it is not possessing existence by quadruple of another (non-self) substance, its place (region), its time and its character; like the arrow of previous time - not consisting of iron, not placed in the interspace of string and bow, not in the condition of insertion and not directed at the target (object); thus, the soul does not exist by another's quadruple of substance, place, time and character.

5. *astitva-nāstitva naya* (view point of combined existence and non-existence). According to the view-point of combined existence and non-existence, it is successively with reference to its own quadruple and the quadruple of another substance, place, time and character, something that possesses and does not possess existence; like the arrow (that) of previous time which (i) consisted of iron and thereafter not consists of iron (ii) is placed in the interspace of string and bow, and thereafter is not placed in the interspace of string and bow, (iii) is in the condition of insertion and then is not in the condition of insertion, and (iv) is directed at the target and then is not directed at the target. Thus, ātmā exists by its own quadruple of substance, place, time, character but does not exist by an other's quadruple of substance, place, time, character.

6. *avaktavya naya* (view-point of the inexpressible). According to the view point of the inexpressible

(*avaktavya naya*), it is, considered simultaneously with reference to (i) its own and other substance (ii) its own and the other's place (iii) time and (iv) character, something which cannot be described, like the arrow (that) of a previous time which (i) consists and does not consists of iron (ii) is placed and is not placed in the interspace of string and bow (iii) is and is not the condition of insertion and (iv) is directed and is not directed at the target. Thus, *ātmā* is inexpressible when viewed simultaneously from self and other quadruple of substance, place, time, character.

7. *astitva avaktavya naya* (view-point of existence and inexpressible). According to the view-point of *astitva avaktavya naya*, it is with reference to quadruple of (i) its own substance (ii) place (iii) time and (iv) character and with simultaneous reference to quadruple of (i) its own and the other substance, (ii) its own and the other place, (iii) time and (iv) character, something which possesses existence but cannot be expressed; like the arrow (that) of a previous time (i) consists of iron, (ii) is placed in the interspace of string and bow, (iii) is in the condition of insertion and (iv) is directed at the target, and which, moreover (i) consists and does not consist of iron (ii) is placed and not placed in the inter space of string and bow, (iii) is and is not directed at the target. (Thus, *ātmā* exists by its own quadruple and is inexpressible with simultaneous assertion of both by its own quadruple and by another's quadruple).

8. *nāstitva avaktavya naya* (view-point of non-existent and inexpressible). According to view-point of *nāstitva avaktavya naya*, it is with reference to quadruple of (i) another substance (ii) a strange place (iii) time and (iv) character and with simultaneous reference to

quadruples of (i) its own and the other substance (ii) its own and the other/strange place (iii) time and (iv) character, something which does not possess existence and cannot be described; like the arrow (that) of a previous time, which (i) does not consist of iron, (ii) is not placed in the interspace of string and bow, (iii) is not in the condition of insertion and (iv) is not directed at the object and which moreover (i) consists and does not consist of iron (ii) is placed and is not placed in the interspace of string and bow and (iv) is directed and is not directed at the target. (Thus, *ātmā* does not exist by the other's quadruple and is inexpressible with simultaneous assertion of both by its own quadruple and by another's quadruple).

9. *astitva-nāstitva-avaktavya naya* (view-point of existent - non-existent - inexpressible *naya*)

According to the view point *astitva-nāstitva avaktavya-naya*, it is, with reference to the quadruple of (i) its own substance (ii) place (iii) time and (iv) character, with reference to the quadruple of (i) the other substance (ii) other/strange place (iii) time and (iv) character, and with simultaneous reference to quadruples of (i) its own and the other substance (ii) its own and the other/strange place, (iii) time and (iv) character, something which possesses existence, does not possess existence and cannot be described; like the arrow (that) of a previous time which (i) consists of iron (ii) is placed in the interspace of string and bow (iii) is in the condition of insertion and (iv) is directed at the target, and which, moreover (i) does not consist of iron (ii) is not placed in the interspace of string and bow, (iii) is not in the condition of insertion and (iv) is not directed at the target, and which finally (i) consists and does not consist of iron

(ii) is placed and is not placed in the interspace of string and bow (iii) is and is not in the condition of insertion and (iv) is directed and is not directed at the target.

(Thus, *ātmā* exists, does not exist and is inexpressible respectively by self's quadruple, by other's quadruple and by simultaneous assertion of both self's and other's quadruple)

10. *vikalpa naya* (view-point of distinction). According to the view-point of distinction (*vikalpa naya*), it is something with distinctive forms, like the single person who is a child, youth and old man.

11. *avikalpa naya* (view point of non-distinction). According to the view-point of non- distinction (*avikalpa naya*) it is, something without distinctive forms, like a single person only.

12. *nāma naya* (view-point of name/naming an object). According to the view point of *nāma naya* (calling something by its name) predicates the *śabda-brahma* (in other words *ātmā* is told with *śabda-brahma*, by *nāma naya*). The way a substance with name is referred to with the word of its name.

13. *sthāpanā naya* (view-point of status installation). *ātmadravya*, according to the view-point of status installation (*sthāpanā naya*), it is something which depends on all material substances, like corporeality.

14. *dravya naya* (view-point of substance). According to the view-point of substance (*dravya naya*) it is something which exhibits itself in past and future modifications; like a boy as a merchant, a *śramaṇa* as a king; i.e., *ātmā* is understood by its future and past evolutions, like a boy in merchant form who would be in

future and *muni* (ascetic) in king form who was a ruler in the past (house-holders state).

15. *bhāva naya* (view-point of the present modifying state). According to the view-point of present modifying state (*bhāva naya*) is, something which shows/exhibits itself in the present modification of a particular state, like a woman who is acting as a man.

16. *sāmānya naya* (view-point of generality). According to the view-point of generality (*sāmānya naya*), it is something which pervades (in its all modifications), like the string which binds together the necklace.

17. *viśeṣa naya* (view-point of particularization). According to the view-point of particularization (*viśeṣa naya*) it is, something which does not pervade (in all states) like one pearl of that necklace.

18. *nitya naya* (view-point of permanent). According to the view-point of permanent (*nitya naya*), it is, something which does not change (remains permanent) like a juggler/actor/disguiser.

19. *anitya naya* (view-point of non-permanent). According to the view-point of non-permanent (*anitya naya*) it is, something which changes/does not remain permanent; like the disguise of *Rāma* and *Rāvana* held by the same actor are not permanent.

20. *sarvagata naya* (view-point of omnipresent). According to the view-point of omnipresent (*sarvagata naya*), it is something which reaches everywhere, like an eye with eyelids open.

21. *asarvagata naya* (view-point of non-omnipresent). According to the view-point of non-omnipresent (*asarvagata naya*) it is, something which

abides in itself/does not reach everywhere, like an eye with eyelids closed.

22. *śūnya naya* (view-point of emptiness). According to the view-point of emptiness (*śūnya naya*), it is, something which appears as it's alone self.

23. *aśūnya naya* (view-point of non-emptiness). According to the view-point of non-emptiness (*aśūnya naya*) it is, something which appears as non-empty/filled with a content, like a ship loaded with passengers.

24. *jñāna-jñeya advaita naya* (view-point of unity of knowledge and knowable). According to the view-point of the unity of knowledge and knowable (*jñāna - jñeya advaita naya*), it is, one thing; like fire when evolved through a great mass of fuel.

25. *jñāna-jñeya dvaita naya* (view-point of the duality of knowledge and knowable). According to the view-point of the duality of knowledge and knowable (*jñāna-jñeya dvaita naya*), it is several things, like a mirror in combination with images of other things.

26. *niyati naya* (view-point of definitive nature). According to the view-point of definitive nature from (*niyati naya*) it is something which appears as having a determined nature form; like fire, which possesses heat as a determined nature.

27. *anīyati naya* (view-point of indefinite nature). According to the view-point of indefinite nature (*anīyati naya*) it is, something which appears as having an indefinite nature, like water which possesses heat not determined as its nature.

28. *svābhava naya* (view-point of eternal nature). According to the view-point of eternal nature (*svābhāva naya*) it is, something for which manipulation is

superfluous, like a thorn which is sharp by itself without being sharpened.

29. *asvabhāva naya* (view-point of non-nature). According to the view-point of non-nature (*asvabhāva naya*), it is something for which manipulation is necessary; like an arrow, which is sharp after having been whetted by a black-smith.

30. *kāla naya* (view-point of proper time). According to the view-point of (proper) time (*kāla naya*), it is, something which has its effectuation dependent on the (proper) moment, like the mango fruit which ripens in accord with summer days.

31. *akāla naya* [(view-point of not (proper) time]. According to the view point of not (proper/its own) time, it is something which has its effectuation not dependent on a proper moment; like the mango fruit brought to ripeness by artificial heat.

32. *puruṣākāra naya* (view-point of human effort). According to the view-point of human-effort (*puruṣākāra naya*) it is something which has its effectuation brought about by effort; like one who maintains human effort in the case of the fruit of the citron tree obtained by human effort.

33. *daiva naya* (view-point of destiny/not of effort). According to the view point of destiny/not of effort (*daiva naya*) it is something which has its effectuation not brought about by effort, like one who maintains the destiny (not the effort) of the ruby found in the (fruit of) citron tree given by one who maintains human effort.

34. *īshwara naya* (view-point of providence). It is something which enjoys/suffers in dependence on



something else, like a traveller's child forcibly suckled by a nurse.

35. *anīshwar naya* (view-point of non-providence).

According to the view-point of non-providence (*anīshwar naya*) it is something which enjoys independently, like a lion tearing antelope and eating it at will.

36. *guṇī naya* (view-point of receiver of qualities).

According to the view-point of possessor of qualities (*guṇī naya*) it is something that receives/possesses qualities, like a boy being educated by a teacher.

37. *aguṇī naya* (view-point of non-receiver of qualities).

According to the view-point of non-receiver of qualities (*aguṇī naya*) it is something that is merely a witness/does not receive qualities; like the spectator of the boy being educated by the teacher.

38. *karṭṛu naya* (view-point of doer-ship/agent).

According to the view-point of the doer-ship/agent (*karṭṛu naya*), it is something which is the doer/agent of attachment, etc., evolutions, like a dyer does the work of dyeing.

39. *akarṭṛu naya* (view-point of non-doer-ship/non-agent).

According to the view-point of the non-doer-ship/non-agent (*akarṭṛunaya*) it is something which is merely a witness/is not the doer/agent, like a spectator of the dyer engaged in his work of dyeing.

40. *bhokṭṛu naya* (view-point of the experiencer/enjoyer).

According to the view-point of experiencer/enjoyer (*bhokṭṛu naya*), it is something which experiences/enjoys pleasure-pain, etc., like a sick person who eats/enjoys suitable - unsuitable food.

41. *abhokṭṛu naya* (view-point of non-experiencer/non-enjoyer). According to the view-point of non-experiencer/non-enjoyer (*abhokṭṛu naya*) it is, something which is mere witness/is not the experiencer/ enjoyer, like a physician who is mere a spectator of the illness of the experiencer patient who has eaten suitable-unsuitable food.

42. *kriyā naya* (view-point of action /set to work). According to the view-point of action/set to work (*kriyā naya*) it is something which has its effectuation brought about mainly by setting to work, like a blind man who obtains a treasure by means of an eye which grew in when his head was broken against a pillar (i.e., *ātmā* can bring about his effectuation mainly by setting to work, like a blind man who broke his head with the stone-pillar and as a result of that the impure blood of his head was removed and his eyes opened up and he obtained the treasure before him).

43. *jñāna naya* (view-point of knowledge). According to the view-point of knowledge (*jñāna-naya*), it is something which has its effectuation brought about principally by discrimination, like a merchant sitting in the corner of his house, bought a great magic jewel for a handful gram/chick peas.

44. *vyavahāra naya* (view-point of conventional attitude). According to the view-point of conventional attitude (*vyavahāra naya*) it is something which undergoes the duality of bondage and liberation; like an atom connected with another ultimate atom which either binds it or lets it loose.

45. *niścaya naya* (view-point of veritable attitude). According to the view-point of veritable attitude (*niścaya*

*naya*), it is something which does not undergo the duality of bondage and liberation; like an atom which alone evolves through the qualities of smoothness and roughness suitable for bondage or liberation of whatever is simply bound or liberated; similarly, the soul alone is simply bound and liberated.

46. *aśuddha naya* (view-point of impure evolution). According to the view-point of impure evolution (*aśuddha naya*) it is something having a (modifying) nature provided with *upādhi* (additional associated condition); like clay specialized as pot or dish.

47. *śuddha naya* (view-point of pure evolution). According to the view-point of pure evolution (*śuddha naya*) it is something having a nature free from *upādhi*, like clay in itself is clay only.

With reference to this it has been said (in *Gommatasāra-gāthā* 894 and 895):

जावदिया वयणवहा तावदिया चेव होंति णयवादा ।

जावदिया णयवादा तावदियाचेव होति परसमया ॥८९४॥

*jhāvadiya vayaṇavahā tāvādiya cheva hoṃti ṇayavādā |*

*jhāvadiyā ṇayavādā tāvādiyā cheva hontim parasamayā- ||894||*

परसमयाणं वयणं मिच्छं खलु होदि सव्वहा वयणा ।

जइणाणं पुण वयणं सम्मं खु कहंचि वयणादो ॥८९५॥

*parsamāyāṇam vayaṇma miccham khalu hodi savvahā vayaṇā |*

*jaiṇāṇam puṇa vayaṇam sammam khu kahaṃci vayaṇādo ||895||*

Meaning: As many speeches/words so many are expositions of view-points, as many expositions of view-points, so many are heterodox systems/schools of faith.

The word/speech of the heterodox systems is, in whatever way stated, false; but the word of the jainas, is,

however stated (from any point of view), perfect (*samyaka*).

Thus, as described above by way of 47 view-points (*nayas*), one-one view-point pervading in one-one attribute, while describing through the infinite *nayas* pervasive in infinite attributes, the self-substance has a single view essence/character, as set forth, because, like the ocean wherein are commingled the white and blue masses of water of Ganges and Yamuna rivers, it is a single subject pervading a single trait/attribute of a non-distinctive nature (*amecaka*), since it is impossible in it to discriminate the infinite attributes as merely negative to each other.

But, when described by one comprehensive form of single scripture-knowledge (*pramāṇa svarūpa śruta jñāna*), pervaded simultaneously by infinite *nayas* each pervasive in infinite attributes, the self-substance has an *anekāntamaka* – many-view essence, as set forth, because, like the single ocean consisting of a gathering of the water floods of all rivers, it is single subject pervaded by infinite attributes of different/variegated nature (*mecaka*) since it is impossible to discriminate the infinite attributes as separate realities.

**Bhāvārtha:** When the ocean is seen in a time by a portion of knowledge knowing the water of one river, it is known as having water of one river; similarly, when the self (soul) is seen, in a time, by a particular view-point (*naya*) knowing one *dharma* (quality) only, then it is known as having one quality only; but when the ocean is seen by comprehensive knowledge knowing simultaneously a gathering of water floods of all rivers, then it is known as having water of all rivers; similarly, when the self (soul) is seen by a comprehensive

knowledge (*pramāṇa jñāna*) knowing all *dharma*s (qualities) simultaneously, then it is known as having many-*dharma*s (traits/qualities). Thus, on seeing the *ātmā* by one *naya* (view-point), it is *ekāntamaka* (having one *dharma* alone) and on seeing it by a comprehensive knowledge (*pramāṇa jñāna*) it is (*anekāntamaka*).

### Verse-19 (śloka-19)

स्यात्कारश्रीवासवश्यैर्नयधैः  
पश्यन्तीत्थं चेत् प्रमाणेन चापि ।  
पश्यन्त्येव प्रस्फुटानन्तधर्म-  
स्वात्मद्रव्यं शुद्धचिन्मात्रमन्तः ॥ १९ ॥

*syātkārashrīvāsavaśyairnayadhyaiḥ*  
*paśyantīthaṁ cet pramāṇena cāpi*  
*paśyantyeva prasfutānantadharma-*  
*swātmadravyaṁ śuddhacinmātramantah ॥19॥*

**Meaning:** -If the persons behold the self-soul with the multitude of different view-points (*nayas*) governed by the wealth of the word “quodammodo”, then also, and if they behold it by a comprehensive knowledge (*pramāṇa jñāna*) then also, they behold within them the self- soul substance with its infinite properties (*dharma*s) manifest, as nothing but a pure consciousness.

Thus, is expounded the soul-substance. Now the detail/way of its attainment is expounded: -

Primarily, this self (soul) disturbed perpetually in its very self like the ocean, through the evolutions of its very self, being agitated by experiencing the conditions of delusion, the instrumental cause of which being the beginning-less material karmas (karmic matter); - is revolving successively through endless particular cognitions; - having friendship with particular external things, made knowable by being the instrumental cause of

cognitions,-owing to weakening of its self-discrimination, being turned totally outwards and again modifying into duality of attachment-aversion which are creative of further accumulation of material karmas and hence he is indeed very far away from the attainment of the self-soul.

But when this same *ātmā*, by provoking his whole knowledge side, through aggressive action of *kārmana*-side (faultless observances of five great vows, five carefulness, three controls of mind, speech, body) first accomplishes the knowledge of the distinction of the destroyed and the destroyer in respect of the beginning-less material karmas created by *moha* (delusion), and then a distinction of the self itself, and having calmed his psychic moods by the majesty of his exclusive self-experience, abides totally unwavering within his self, like the ocean, and pervading simultaneously in all infinite particular cognitions, and so, he does not revolve any more as there is no room for that; then his friendship indeed does no more continue with particular external things made knowable by being the instrumental cause of particular cognitions.

And, then he exclusively directed inwards through well-established discrimination of himself, and being far away from the evolution of the duality of attachment-aversion which are the creative of accumulation of material karmas (karmic-matter), he attains his holy pure self, never, never before realized and experiencing an unparalleled knowledge and blissful nature of self *bhagavāna ātmā* forever.

May the world attain the supreme self, possessing such self-knowledge and bliss. Now on this subject there are three verses:

**Verse-20 (śloka-20)**

आनन्दामृतपूरनिर्भरवहत्कैवल्यकल्लोलिनी-  
 निर्मग्नं जगदीक्षणक्षममहासंवेदनश्रीमुखम् ।  
 स्यात्काराङ्गजिनेशशासनवशादासादयन्तूलसत्  
 स्वं तत्त्वं वृतजात्यरत्नकिरणप्रस्पष्टमिदं जनाः ॥ २० ॥

*ānandāmṛtpūranirbharavahatkaivalyakallolinī-  
 nirmagnaṁ jagadīkṣhaṇamamahāsaṁvedanaśhrīmūkham  
 syātkārāṅgajineśaśāsanavaśādāśādayantūllasat  
 svaṁ tatvaṁ vṛttajātyaratnakiraṇapraspaṣṭamiḍaṁ janāḥ ॥20॥*

**Meaning:** The self-soul reality, sunk in the river of omniscience state, flowing along with its great flood of the ambrosia of bliss, capable of beholding the universe and possessed of the wealth of great self-realization form of consciousness which is clearly evident like the self-illuminated rays of a genuine jewel and which is desirable, may the people attain such a brilliant, rapturous self-soul reality by taking refuge of Jain-doctrine (omniscient's teachings) which has the emblem of the word *syāta* (quodammodo).

**Verse-21(śloka-21)**

व्याख्येयं किल विश्वमात्मसहितं व्याख्या तु गुम्फो गिरां  
 व्याख्यातामृतचन्द्रसूरिरिति मा मोहाञ्जनो वल्गुः ।  
 वल्गुत्वद्य विशुद्धबोधकलया स्याद्वादविद्याबलात्  
 लब्ध्वैकं सकलात्मशाश्वतमिदं स्वं तत्त्वमव्याकुलः ॥ २१ ॥

*vyākhyeyaṁ kila vishvamātmasahitaṁ vyākhyā tu gumfo girāṁ  
 vyākhyātāmṛtacandrasūririti mā mohāñjano valgaḥ  
 valgatvaddya viśuddhabodhakalayā syādvādavīdyābalāt  
 labdhvaikam sakalātmaśāśvatamidaṁ svaṁ tattvamvyākulah ॥21॥*

**Meaning:** Let the folk not dance in the delusion that entire world along with the self (soul) is expoundable, stringing the words-flower in the garland of this exposition and *Amṛtchandra Sūri* is the expositor (but) let folks dance now unperturbed with pure art of knowledge

having obtained, by the power of knowledge of the “quodammodo” doctrine of Jainas, which is one’s own nature eternal in every self.

**Bhāvārtha:** As a matter of fact, *pudgalas* (material particles) modifies into words form; *ātmā* cannot modify them. And in fact, all objects modify themselves into knowable form; fathomable form; the words cannot make them knowable-fathomable.

### Verse22 (śloka-22)

इति गदितमनीचैस्तत्त्वमुच्चावचं यत्  
चिति तदपि किलाभूत्कल्पमग्नौ हुतस्य ।  
अनुभवतु तदुच्चैश्चिदेवाद्य यस्माद्  
अपरमिह न किञ्चित्तत्त्वमेकं परं चित् ॥ २२ ॥

*iti gaditamanīcaistattvamuccāvacarṇ yat  
citi tadapi kilābhūtkalpamagnau hutasya  
anubhavatu taduccaiścicciddevādya yasmād  
aparamiha na kincittattvamekaṁ paraṁ cit |22|*

**Meaning:** - All that reality/truth, which has been proclaimed here, emphatically, in not low tones, has proved in consciousness like the oblation in the (sacrificial) fire-pit. May consciousness experience it strongly to the full, because here is only consciousness in this world and nothing else, the one supreme reality is consciousness only. The oblation of *ghee* (clarified butter) made in the fire-pit, is eaten away by the fire; as if no oblation is made. In the same way, however much description of the infinite greatness of consciousness be done, but all that description is eaten away by the consciousness possessing infinite greatness. In fact, all that description made before the infinite greatness of consciousness proves worthlessness.



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Here ends the *Tattva Dīpikā* (The Lamp of Truth) commentary by *Shrī Amṛtcandra Ācārya* on the text *Pravacanasāra* (The essence of scripture) of *Shrī Kundkunda Ācārya*.

The end

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## GLOSSARY

- aishanādośa*-harm in solicitation  
*alingagrahana* -having no marks  
*ananyatva*-state of identity  
*anumāna*-inference  
*anumātā*-one who infers  
*anumeya*-subject which is inferred  
*anuvīdhayitva*-obedience  
*anyatva*-another state  
*apavāda niyama*-exceptional observance  
*apoharūpatā*-removal  
*apratikārma*-unparalleled deeds  
*aprayatācāraṇa*-not intended conduct  
*aprayatacaryā*-not intended action  
*ārtadhyān*—irksome meditation, sorrowful contemplation, sorrowful thoughts (meditation does not seem to be appropriate here)  
*arthāvbodha*-arising of knowledge  
*asadbhāvsambandhautpād-*  
*asadbhūt* – unreal  
*asannabhavya*-capable soul who will attain self-realization and liberation shortly  
*atādbhāvika*-not the same  
*avaktavya*-indescribable  
*āvaśyaka*- essential rituals  
*avicchinna* - being prevalent continuously without any interruption or break that happiness is uninterrupted  
*avinābhāva*-inherent character  
*āyataneḥka*-multiple characteristics  
*āyat-sāmanya-samudāyātmak*-paryayas, modifications  
*ayutsiddhatā*- proved to be combined  
*caitanya-anuvīdhāyi-parināma*- modification confirming to the sentient  
*catuṣṭaya*- quadruple form of *dravya-kṣetra-kāla-bhāva*  
*divyadhvani*-divine om sound, divine speech of arihanta  
*gāthā* -verse

*grāhak* – knower, to be known  
*grāhaka*-knower  
*grāhya* – knowable, to know  
*grāhya*-to be known/knowable  
*irya-samiti*-carefulness while walking so that no insect is harmed  
*jnānopayoga* – active knowing of jnān(through jnān)  
*jnapti (kriyā)* – activity of knowing, understanding  
*jñātru*-knowing activity  
*lingas*-mark, sign  
*lingi*-one with sign  
*mahāsāmānya*– supreme general trait, generality in broadest sense  
*mahāsāmānya*-eternal great general form  
*mūlaguna*-basic rites enjoined to a jain saint  
*niḥśankitatva*-fearless-ness  
Nimitt-naimittik : cause-effect relationship  
*niranvaya*-unrelated  
*nirgranthatā*-state of being without possessions  
*nischayjivatva*- real life  
*pānak*-beverage  
*prabhāvanā*-to promulgate  
*pramāṇbhūta*-irrefutable  
*prāpya*– worth achieving  
*prathakatva*-apart, separate  
*pratibhās-svarūpa*-as per nature of reflection  
*pravrajya-dāyaka*-order of religious mendicant  
*sadbhāvasambandhautpād*  
*sādhakatam sadhana*-most effective instrument  
*sādrśyaastitva*-similarity in existence  
*samudāya*-multitude  
*samudghāt*-extermination of karmas  
*sansthāna*-abiding by  
*sanyatatva*-state of continuity  
*saptabhangi*-seven formulas of reasoning  
*shabdabrahma*-revealed sound/words identified with the supreme god  
*shramanābhāsas*-false belief of being a seeker  
*sthitikarana*-to maintain as it is

*sva-para prakāśak*-illuminator/knower of self and non-self  
*sva-samvedya*-to know the self  
*swaroopastitva*-existence of nature  
*syādvād* –agnostic doctrine  
*tattva-viplava*-adverseness in belief of the tenets  
*tiryakprachaya*-gunas, characteristics  
*upabramhana*-move slowly  
*upagūhana*-embrace, conceal  
*upakantha*-proximate  
*uplabhya*-objects to be known  
*uplabhaka*-means of knowing, i.e., bodily sense organs  
*urdhvaprachaya*- paryayas, modifications  
*utsarga-niyama*-observance of renouncement  
*vātsalya*-affection  
*vibhaktva-pradeshtva*-secluded space points  
*vikārya* - modified  
*viplavate*-confusion  
*vistārasāmānyasamudāyātmak*- gunas, characteristics  
*vistāravisheshaswaroopagunas*-  
*vyagratā*-perplexity  
*vyanjana*-mark  
*vyatireka*-exclusion, separation  
*vyavahārajivatva*-conventional life form  
*vyustarga*-renunciation  
*yathājātrūpadhara*-just as born  
*yathālabdha*-as obtained  
*yut-siddhatā*-proved to be separate

