

JAINA MYSTICISM

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In the cultural history of mankind, there have been persons who regard spiritual quest as constituting the essential meaning of life. In spite of the marked environmental differences, their investigations have exhibited remarkable similarity of experience and expression. Such persons are styled mystics and the phenomenon is known as mysticism. Like the mystics of Hinduism, Buddhism, Christianity, Islam etc., Jaina mystics have made abundant contribution to the mystical literature as such. They have dealt with mysticism quite systematically and in great detail.

The equivalent expressions in Jainism for the word 'mysticism' are : *śuddhopayoga*, Arhat and Siddha state, *Paṇḍitāpaṇḍitamaraṇa*, *Paramātman*-hood, *Svasamaya*, *Parādr̥ṣṭi*, *Ahimsā*, *Samatva*, etc. All these expressions convey identical meaning of realising the transcendental self. The traditional definition of Jaina mysticism may be stated thus : 'Mysticism consists in the attainment of Arhat-hood or Siddha-hood through the medium of *Samyagdarśana* (right attitude or faith), *Samyagjñāna* (right knowledge) and *Samykcāritra* (right conduct) after dispelling *Mithyādarśana* (wrong attitude), *Mithyājñāna* (wrong knowledge) and *Mithyācāritra* (wrong conduct)¹.' Kundakunda (1st cent. A. D.) records departure from this terminology when he says : 'Mysticism consists in realising the *Paramātman* (transcendental self) through the *Antarātman* (internal self) after renouncing the *Bahirātman* (external self)².' Haribhadra (7th cent. A. D.) also employs a different terminology when he announces : 'Mysticism consists in arriving at the state of *Vṛttisaṃkṣaya* (cessation of mental states) through the stages of *Samyagdr̥ṣṭi* and *Cāritrī* after abandoning the stage of *Apunarbandhaka* (*Mithyādr̥ṣṭi* in transition)³.' At another place he says : 'Mysticism consists in attaining to *Parādr̥ṣṭi* (transcendental insight) through *Sthirā* (Steady spiritual insight), *Kāntā* and *Prabhā Dr̥ṣṭis* (elementary and deep meditational insights) after passing through *Mitrā*, *Tārā*, *Balā*, and *Dīprā* **Dr̥ṣṭis*.⁴

All these definitions of mysticism are fundamentally the same. *Paramātman* refers to Arhat-hood and Siddha-hood, *Parādr̥ṣṭi* and the state of *Vṛttisaṃkṣaya*; *Antarātman* points to *Samyagdarśana*, *Sthirādr̥ṣṭi* and *Samyagdr̥ṣṭi*; and consequently to *Samyagjñāna*, *Samyakcāritra*, the state of *Cāritrī* and the *Kāntā* and *Prabhā Dr̥ṣṭis*. *Bahirātman* refers to *Mithyādarśana* the state of *Apunarbandhaka* along with *Mitrā*, *Tārā*, *Balā* and *Dīprā Dr̥ṣṭis* and consequently to *Mithyājñāna*, and *Mithyācāritra*.

Thus we may say that the *Paramātman* is the true goal of the mystic quest. The journey

* The type of enlightenment accruing from eight *Dr̥ṣṭis* may respectively be compared to the type of light give out by the sparks of straw-fire, cowdung-fire, wood-fire, the light of a lamp, the lustre of a gem, the light of the star, the light of the sun, and the light of the moon. Thus it varies from the indistinct enlightenment to the most distinct one. The first four *Dr̥ṣṭis* (*Mitrā*, *Tārā*, *Balā*, *Dīprā*) occur in the stage of *apunarbandhaka* (*Mithyādr̥ṣṭi* in transition) hence they are unsteady; while the last four, in the stage of *Samyagdr̥ṣṭi* and *Cāritrī*, hence they are steady.

from the *Antarātman* to the *Paramātman* is traversed through the medium of moral and intellectual preparations, which purge everything obstructing the emergence of potential divinity. Before this final accomplishment, a stage of vision and fall may intervene. Thus the whole mystic way be put as follows : (1) Awakening of the transcendental self, (2) Purgation, (3) Illumination, (4) Darknight of the soul and (5) Transcendental life. According to Underhill, "Taken all together they constitute the phases in a single process of growth, involving the movement of consciousness from lower to higher levels of reality, the steady remaking of character in accordance with the 'Independent spiritual world'⁵." But the Jaina tradition deals with the mystic way under the fourteen stages of spiritual evolution, technically known as *Guṇasthānas*. However, these stages may be sub-summed under the above heads in the following way :

1. Dark period of the self prior to its awakening .
Mithyātva Guṇasthāna (first)
2. Awakening of the self—*Avīratasamyagdr̥ṣṭi Guṇasthāna* (fourth)
Fall from awakening :
 (a) *Sāsādana Guṇasthāna* (second)
 (b) *Misra Guṇasthāna* (third)
3. Purgation :
 (a) *Viratāvirata Guṇasthāna* (fifth)
 (b) *Pramattavirata Guṇasthāna* (sixth)
4. Illumination :
 (a) *Apramattavirata Guṇasthāna* (seventh)
 (b) *Apūrvakaraṇa Guṇasthāna* (eighth)
 (c) *Anivṛttikaraṇa Guṇasthāna* (ninth)
 (d) *Sūkṣmasāmparāya Guṇasthāna* (tenth)
 (e) *Upaśantakaṣāya Guṇasthāna* (eleventh)
 (f) *Kṣīnakāṣāya Guṇasthāna* (twelfth)
5. Dark period post illumination—fall to the first or the fourth *Guṇasthāna*.
6. Transcendental life :
 (a) *Sayogakevalī Guṇasthāna* (thirteenth)
 (b) *Ayogakevalī Guṇasthāna* (Fourteenth)

1. Dark period of the self prior to its awakening or *Mithyātva Guṇasthāna* :

In this *Guṇasthāna* the empirical souls remain in a perpetual state of spiritual ignorance owing to the beginningless functions of *Mohanīya* (deluding) *Karma*. This *Karma* on the psychical side engenders a complex state of 'Moha' having perverted belief (*Mithyādarśana*) and perverted conduct (*Mithyācāritra*) as its ingredients. Here the effect of *Mithyādarśana* is so dominant that the self does not evince its inclination to the spiritual path. Just as the man invaded by bile-infected fever does not have liking for sweet juice⁶. This *Mithyādarśana* vitiates knowledge and conduct alike. In its presence, both knowledge and conduct, however extensive and suffused with morality they may be, are impotent to disintegrate the hostile elements of the soul and to lead us to those superb heights which are called mystical. Consequently, the darkest period in the history of the self is the one when the self is overwhelmed by *Mithyādarśana*. It obstructs all our mystical endeavours. Thus the plight of the self in *Mithyātva Guṇasthāna* resembles that of a totally eclipsed moon or a completely clouded sky. It is a state of spiritual slumber with the peculiarity that the self itself is not cognisant of its drowsy state. Led astray by the perverted attitude, the soul staying in this *Guṇasthāna* identifies itself with bodily colour, physical frame, sex, caste, creed, family, friends and wealth⁷. The consequence is that it is constantly obsessed with the fear of self-annihilation on the annihilation of the body and the like⁸ and is tormented even by the thought of death⁹. Besides, it is the victim of the seven kinds of fear¹⁰ and the eight kinds of pride¹¹. Again under the influence of *Mithyādarśana* one accepts the *Adharma* (wrong religion) as the



Dharma right religion, the *Amārga* (wrong path) as the *Mārga* (right path), the *Ajīva* (non-soul) as the *Jīva* (soul), the *Asādhu* (non-saint) as the *sādhu* (saint), the *Amukta* (unemancipated) as the *Mukta* (emancipated) and vice versa¹². Kundakunda¹³ and following him Yogindu, Pūjyapāda, Subhacandra, Kārttikeya etc., recognise this *Mithyātva Guṇasthāna* as the state of *Bahirātman*. In this *Guṇasthāna* there are such souls as will never triumph over this darkest period and hence will never win salvation. They are technically called *Abhavyas*¹⁴. Haribhadra aptly calls them *Bhavābhinandis* (welcomers of transmigratory existence)¹⁵. In contrast to these souls, there are, according to Haribhadra, *Apunarbandhakas* who are also occupying this *Guṇasthāna*¹⁶. The difference is that the latter are moving in the direction of becoming *Samyagdr̥ṣṭis* and consequently do not commit sinful acts with much strong inclination, do not attach undue value to the worldly life and maintain properties in whatever they do¹⁷, whereas the former are *Mithyādr̥ṣṭis* proper, and consequently they are mistaken as to the nature of things, evince no disgust for worldly existence and are like the man to whom unworthy acts appear worthy of performance¹⁸. The *Apunarbandhakas* may be further said to have developed first four *Yogadr̥ṣṭis*, namely, *Mitrā*, *Tārā*, *Balā* and *Dīprā*. It may be noted here that the spiritual darkness of the *Apunarbandhakas* is not so intense as that of the *Bhavābhinandis*.

2. Awakening of the self or Aviratasamyagdr̥ṣṭi Guṇasthāna :

Spiritual awakening or conversion is the result of *Granthibheda* (cutting the knot of ignorance)¹⁹. By virtue of cutting the knot, the *Bhinnagranthi* sees supreme verity and acquires unswerving conviction in the true self.²⁰ This occurrence of *Samyagdarśana* (Spiritual conversion) is consequent upon the instruction of those who have realised the divine within themselves or are on the path of divine realisation.²¹ Yogindu points out that insight is attained by the *Ātman*, when at an opportune time, delusion is destroyed.²² It may be noted here that when there is *Ardhapudgalaparāvartana kāla* for the deliverance of the self, it prepares itself for three types of *Karaṇas* (*Bhāvas*) namely, *Adhaḥpravṛttakarāṇa*, *Apūrvakarāṇa*, and *Anivṛttikarāṇa*, which guarantees for its spiritual conversion. Each of these *Karaṇas* last for an *Antarmuhūrta* (less than forty-eight minutes).²⁴ Just after the process of *Anivṛttikarāṇa* the soul experiences the first dawn of enlightenment of spiritual conversion. It is by these *Karaṇas* that *Granthibheda* is effected. "Even as a person born blind can see the world as it is on the sudden acquisition of eyesight, so can a soul having experienced the vision, sees the truth as it is. Even as a person suffering from long-drawn disease experience extreme delight on the sudden disappearance of the disease, so does a soul eternally bound to the wheel of worldly existence feels spiritual joy and bliss on the sudden dawn of enlightenment."²⁵

This is to be borne in mind that the spiritual conversion is to be sharply distinguished from the moral and the intellectual conversion. Even if the man in the first *Guṇasthāna* gets endowed with the capacity of intellectual and moral achievements, it cannot be said to have dispelled the spiritual darkness. The characters portrayed by Jaina Acāryas of *Dravya-lingī Muni* and some of the *Abhavyas* who have attained to the fair height of intellectual knowledge and moral upliftment illustrate this sort of life without spiritual conversion.²⁶ Thus the flower of mysticism does not blossom by the water of mere morality and intellectuality, but requires spiritual manure along-with it.

It will not be idle to point out here that the soul in this *Guṇasthāna* is called *samyagdr̥ṣṭi*, *Antarātman*²⁷, *Bhinnagranthi*²⁸ and the occupant of *Sthirādr̥ṣṭi*.²⁹ Being spiritually converted, the *Samyagdr̥ṣṭi* considers his own self as his genuine abode, regarding the outward physical dwelling places as artificial.³⁰ He renounces all identification with the animate and inanimate objects of the world and properly weighs them in the balance of his discriminative knowledge.³¹ His is the only self that has acquired the right of *Mokṣa*.³² Besides, he practises universal compassion (*Anukampā*),³³ does not hanker after worldly opulence and empyreal pleasures,³⁴ shows no feeling of disgust at the various bodily conditions caused by disease, hunger etc.,³⁵ and is free from all fears.³⁶ Again being overwhelmed by fear, inferiority and

agreed for profit, he does not recognise *Himsā* as *Dharma*.³⁷ Apart from this, he has deep affection for spiritual matters and strengthens the conviction of those who are faltering in their loyalty to the path of righteousness³⁸ and disseminates spiritual religion through various means best suited to time and place.³⁹

Fall from awakening or [a] *Sāsādāna Guṇasthāna* and [b] *Miśra Guṇasthāna* :

If the spiritual conversion is due to the total annihilation of *Darśana Mohanīya* (faith-deluding) *Karma*, the self has thrown over all the chances of its fall to the lower stages.⁴⁰ This is called *Kṣāyika Samyaktva*.⁴¹ It is *Sthirāṅgī* proper.⁴² But if the spiritual conversion is consequent upon the suppression of *Darśana Mohanīya Karma*, the self after one *Antarmuharta* either falls to the lower stages or remains in the same stage with the emergence of certain defects ordinarily incognisable. This is known as *Upaśama Samyaktva*.⁴³ Here four *Anantānubandhi* passions and the faith-deluding karma which is divided into three qualitatively different fragments of *Mithyātva* (impure), *Samyaka-Prakṛti* (pure), and *Samyaka-Mithyātva* (semi pure) are suppressed.⁴⁴ When the impure piece comes up, the self again descends to the first *Guṇasthāna* where again darkness overwhelms⁴⁵ him, if the semi-pure piece, the self falls to the third *Guṇasthāna*, namely, *Miśra Guṇasthāna* wherein total scepticism as regards matters spiritual prevails.⁴⁶ If there is the rise of the *Anantānubandhi* passion, the soul sinks to the second stage known as '*Sāsādāna Guṇasthāna*'.⁴⁷ This is the intermediary stage of the self which has fallen from the peak of the mountain of *Samyagdarśana*, but has not arrived at the stage of the *Mithyātva Guṇasthāna*.⁴⁸ In this stage the peculiar taste of the fall from *Samyagdarśana* like the peculiar taste of sweet food after its vomiting is experienced.⁴⁹ Lastly, when the pure piece rises up, it continues to be in the fourth stage, but has lost the purity of *Upaśama Samyaktva*. This is called *Kṣāyopaśamika Samyaktva*.⁵⁰

3. Purgation or [a] *Viratāvirata Guṇasthāna* and [b] *Pramattavirata Guṇasthāna* :

After dispelling the dense and intense darkness caused by the faith-deluding (*Darśana Mohanīya*) *Karma*, the passionate and ardent longing of the awakened self is to purge the conduct-deluding (*Cāritra Mohanīya*) *Karma* which now stands between it and the transcendent self. Only those who are in possession of sturdy will are capable of doing so, says Amṛtacandra.⁵¹ In the fifth *Guṇasthāna*, the aspirant who is a house-holder is incapable of making himself free from all *Himsā* root and branch.⁵² In consequence, he adopts the five partial vows (*Aṇuvratas*) along with the seven *Śīlavratas* in order to sustain the central virtues of *Ahimsā* as far as possible.⁵³ This state of the self's journey has been called *Viratāvirata* or *Deśavirata Guṇasthāna*, since here the aspirant avoids intentional *Himsā* of two to five-sensed *Jīvas*, but he has to commit the intentional *Himsā* of one-sensed *Jīvas* namely the vegetable-bodied, fire-bodied etc.⁵⁴ Besides the *Himsā* which is committed in being engaged in a certain profession, in performing domestic activities, and in adopting defensive measures cannot be avoided by him.⁵⁵ This shows that the householder's life is a mixture of virtue and vice,⁵⁶ which obstruct the purgative way pursued by the mystic. Hence, the aspirant, being motivated by certain incentives to spiritual life (*Anuprekṣā*) gradually renounces the householder's type of living, becomes a saint in order to negate *Himsā* to the last degree.⁵⁷ In consequence, the saint observes five *Mahāvratas*, five *Samitis*, three *Guptis* and practises internal and external austerities with special attention to meditation, devotion, and *Śvādhyāya*. Besides, he gets food by begging, eats only a little, gets over sleep, endures troubles, practises universal friendship, adheres to spiritual upliftment, and turns away from acquisitions, associations and life injuring activities⁵⁸. Thus from the life of Muni, vice totally vanishes and there remains virtue which will also be transcended as soon as the flight into the realm of spirit is made.⁵⁹ Since in this stage there is complete self-restraint (*Samyama*), this stage is styled *Pramattavirata Guṇasthāna*⁶⁰ i. e., here *Pramāda* exists with self-restraint⁶¹. Nevertheless this stage may be regarded as the terminus of purgative way. It may be noted here that the self in the fifth *Guṇasthāna* and onwards is called *Cāritrī*.⁶²



4 Illumination or [a] Apramattavīra, [b] Apūrvakaraṇa. [c] Anivṛttikaraṇa, [d] Sukṣma-Samparāya, [e] Upaśānta Kaṣāya and [f] Kṣīṇakaṣāya Guṇasthānas :

These Guṇasthānas from the seventh to the twelfth are the meditational stages or the stages of illumination and ecstasy. In other words, these are the stages of *Kāntā* and *Prabhā Dr̥ṣṭi*⁶³. It is to be noted here that the self oscillates between the sixth and the seventh Guṇasthānas thousands of times and when it attains steadiness, it strenuously prepares itself either for suppressing or for annihilating the conduct-deluding Karmas⁶⁴. This oscillation is the result of the struggle between *Pramāda* and *Apramāda*. By the time the aspirant reaches the seventh Guṇasthāna, he has developed a power of spiritual attention, of self merging and of gazing into the ground of the soul. It is through the aid of deep meditation that the mystic now pursues the higher path. In consequence, he arrives at the eighth and the ninth stages known as the *Apūrvakaraṇa* and the *Anivṛttikaraṇa Guṇasthāna*, where exists the state of profound purity⁶⁵. In the tenth Guṇasthāna known as *Sukṣma-Sāmparāya* there is only subtle greed that can disturb the soul⁶⁶. The soul suppresses even this subtle greed in the eleventh Guṇasthāna known as *Upaśānta Kaṣāya* and thus absolves itself from rise of all types of passions⁶⁷. If the self follows the process of annihilation instead of suppression it rises directly from the tenth to the twelfth Guṇasthāna known as *Kṣīṇakaṣāya Guṇasthāna*.⁶⁸ Here the conduct-deluding *Karma* is destroyed instead of being suppressed. Pūjyapāda rightly observes that meditation produces supreme ecstasy in a mystic who is firmly established in the self, such an ecstatic consciousness is potent enough to burn the Karmic fuel; and then the person remains unaffected by external troubles and never experiences discomposure⁶⁹.

5. Darknight of the soul post-illumination :

Owing to the suppressed passions gaining strength, the illuminated consciousness of the eleventh Guṇasthāna falls to the lowest stage of *Mithyātva* or to the fourth stage of *Avīratasamyagdr̥ṣṭi Guṇasthāna*. The consequence is that the ecstatic awareness of the transcendental self gets negated and an overwhelming sense of darkness envelops the mystic. It may be noted that not all mystics experience this dark night. Those of them who ascend the ladder of annihilation escape this tragic period, whereas those who ascend the ladder of suppression succumb to its dangers and pains. Mystics of the latter type no doubt will also reach the pinnacle of transcendental life, but only when they climb up the ladder of annihilation either in this life or in some other to come.

6. Transcendental life or [a] Sayogakevalī and Ayogakevalī Guṇasthānas :

The slumbering and the unawakened soul after passing through the stages of spiritual conversion, moral and intellectual preparation, now arrives at the sublime destination by dint of ascending the rungs of meditational ladder. In the thirteenth stage the soul possesses dispassionate activities (*Yoga*) and omniscience (*Kevalajñāna*), hence it is known as *Sayogakevalī Guṇasthāna*⁷⁰. It is a state of *Jīvanmukta*, a supermental state of existence and an example of divine life upon earth. The fourteenth stage is called *Ayogakevalī Guṇasthāna*, as there the soul annuls all activities (*Yogas*), but preserves omniscience and other characteristics.⁷¹ In this stage the soul stays for the time required for pronouncing five syllables a, i, u, ṛ, ḷ⁷². After this, disembodied liberation (*Videha Mukti*) results. To be more clear, the self in the *Sayogakevalī* and *Ayogakevalī Guṇasthānas* bears the title of 'Arhai' and after this, the title of 'Siddha'⁷³. This state of *Siddha* is beyond all Guṇasthānas⁷⁴.

It may be noted here that the self in these two Guṇasthānas is called *Paramātman*,⁷⁵ the doer of *Vṛttisamīkṣaya*, and the possessor of *Parādr̥ṣṭi*⁷⁶. This perfected mystic is established in truth in all directions⁷⁷. He experiences bliss, which is supersensuous, unique, infinite and interminable⁷⁸. Whatever issues from him is potent enough to abrogate the miseries of tormented humanity. His presence is supremely enlightening. He is the spiritual leader of society⁷⁹. Just as a mother educates her child for its benefit and a kind physician cures diseased orphans, so also the perfected mystic instructs humanity for its upliftment and dispenses spiritual pills to suffering humanity⁸⁰. He is always awake⁸¹. He has transcended the dualities of friends and foes, pleasure

and pain, praise and censure, life and death, sand and gold, attachment and aversion⁸². Since he is the embodiment of spiritual virtues, he leads a life of supermoralism but not of a-moralism⁸³. Thus we may conclude by saying that the cognitive, conative and affective tendencies of the perfected mystic reveal their original manifestation in supreme mystical experience, which is ineffable and transcends all the similes of the world⁸⁴.

Notes and References

- 1 Tattvārthasūtra of Umāsvāti 1. 1.
- 2 Mokṣapāhuda, 4, 7.
- 3 Yogabindu of Haribhadra, 31, 252, 366.
- 4 Yogadṛṣṭisamuccaya, 13, 19, 178
- 5 Mysticism by Underhill, p. 169
- 6 Gommatśāra Jivakāṇḍa of Nemicandra, 17
- 7 Paramātmaprakāśa, 80 to 83
- 8 Jñānārṇava, 11, 18
- 9 Samādhiśataka of Pūjyapāda, 76
- 10 Mūlācāra of Vaṭṭakera, 53
- 11 Ratnakaraṇḍa Śrāvākācāra of Samantabhadra, 25
- 12 Sthānāṅgasūtra, x-1-734
- 13 Mokṣapāhuda 8
- 14 Samayasāra of Kundakunda, 273
- 15 Yogadṛṣṭisamuccaya, 75
- 16 Yogadṛṣṭisamuccaya, Introduction, pp. 5 to 11
- 17 Yogasataka of Haribhadra, 13
- 18 Yogadṛṣṭisamuccaya, 78, 79, 80
- 19 Yogabindu, 252
- 20 Yogabindu, 205
- 21 Tattvārthasūtra, 1. 3
- 22 Paramātmaprakāśa, 1. 85
- 23 Labdhisāra of Nemicandra, 33.
- 24 Labdhisāra of Nemicandra, 34
- 25 Studies in Jaina Philosophy, p. 273
- 26 Samayasāra 273, 274
- 27 Kārttikeyānuprekṣā, 197
- 28 Yogabindu, 266
- 29 Yogadṛṣṭisamuccaya, 155
- 30 Samādhiśataka of Pūjyapāda 73
- 31 Mokṣapāhuda, 17
- 32 Yogabindu, 342
- 33 Rājavārttika of Aklaṅka, 1
- 34 Puruṣārthasiddhyupāya of Amṛtacandra, 24
- 35 Puruṣārthasiddhyupāya of Amṛtacandra, 25
- 36 Samayasāra, 228
- 37 Kārttikeyānuprekṣā, 418
- 38 Puruṣārthasiddhyupāya 29; Kārttikeyānuprekṣā, 420
- 39 Kārttikeyānuprekṣā, 423
- 40 Gommatśāra Jivakāṇḍa, 647
- 41 Gommatśāra Jivakāṇḍa 646
- 42 Yogadṛṣṭisamuccaya, 154
- 43 Bhāvanāviveka 93, 100



- 44 Gommatśāra Jivakāṇḍa, 650
- 45 Bhāvanāviveka, 98
- 46 Labdhisāra, 108
- 47 Labdhisāra, 107
- 48 Gommatśāra Jivakāṇḍa, 19
- 49 Gommatśāra Jivakāṇḍa, 20
- 50 Darśana Aur Cintana, p. 276
- 51 Labdhisāra, 105
- 52 Puruṣārthasiddhyupāya, 37
- 53 Puruṣārthasiddhyupāya, 75
- 54 Ratnakaraṇḍa Śrāvaka-cāra, 51; Puruṣārthasiddhyupāya, 136
- 55 Gommatśāra Jivakāṇḍa, 30, 31
- 56 Jaina Darśana, p. 63
- 57 Ethical Doctrines in Jainism, p. 87
- 58 Ethical Doctrines in Jainism, p. 120
- 59 Mūlācāra 895, 896
- 60 Ethical Doctrines in Jainism, p. 129
- 61 Gommatśāra Jivakāṇḍa, 33
- 62 Yogabindu 352
- 63 Yogadṛṣṭisamuccaya, 162, 170
- 64 Labdhisāra commentary Candrika, 205, 217
- 65 Gommatśāra Jivakāṇḍa, 50, 57
- 66 Gommatśāra Jivakāṇḍa, 60
- 67 Gommatśāra Jivakāṇḍa, 61
- 68 Gommatśāra Jivakāṇḍa, 62
- 69 Iṣṭopadeśa of Pūjyapāda, 47, 48
- 70 Ṣaṭkhaṇḍāgama, Vol. 1, p. 191
- 71 Gommatśāra Jivakāṇḍa 65
- 72 Jñānārṇava LX, 11, 59
- 73 Bhāvanāviveka, 234
- 74 Gommatśāra Jivakāṇḍa, 10
- 75 Gommatśāra Jivakāṇḍa, 63, 64
- 76 Yogadṛṣṭisamuccaya, 178, 179
- 77 Acārāṅgasūtra, 1, 4, 29
- 78 Pravacanasāra, 1. 13
- 79 Svayambhūstotra of Samantabhadra, 35
- 80 Svayambhūstotra, 35
- 81 Acārāṅgasūtra, 1. 3. 1
- 82 Pravacanasāra, 341
- 83 Jñānārṇava, 33
- 84 Acārāṅga, 15, 73