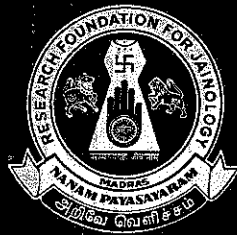


ACHARYA KUNDAKUNDA & JAIN PHILOSOPHY

By
Dr. JAYANTI LAL JAIN
CHENNAI.

General Editor :
Dr. N. VASUPAL



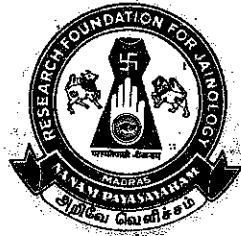
RESEARCH FOUNDATION FOR JAINOLOGY (REGD.)
CHENNAI - 600 079, INDIA.

ACHARYA KUNDAKUNDA & JAIN PHILOSOPHY

(Lectures delivered under the auspices of
Annual Lecture Series 1995 - 96 at the
Department of Jainology, University of Madras,
Chennai - 600 005)

By
Dr. JAYANTI LAL JAIN
Chennai.

General Editor :
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Published by
RESEARCH FOUNDATION FOR JAINOLOGY (REGD.)

Off. : "Sugan House" 18/1, Ramanuja Aiyer Street

Sowcarpet, Chennai - 600 079

Phone : 5228082 / 5226557

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*Published on behalf of the Department of Jainology,
University of Madras*

by

Research Foundation for Jainology (Regd.)
Off. : "Sugan House" 18/1, Ramanuja Aiyer Street,
Sowcarpet, Chennai - 600 079.

First Edition 1997

PRICE : Rs. Thirty five

Printed at

Eskay Art Printers

24, Chinnappa Rawther Street

Triplicane, Chennai - 600 005

Phone : 8544727.

**In
memory
of
Acharya Kundakunda**

The four directions were adorned with Acharya Kundakunda's name and fame like the fragrance and brightness of Kund (lotus). He was the most accomplished monk among accomplished monks and the latter hovered around, hummed and took shelter like bees under lotus. He was the pure soul who consecrated the teachings of Thirthankaras in this Bharat Kshetra. Who will not have reverence for such great personality on this earth ?

— An inscription on Chandragiri Mountain



GENERAL EDITOR'S NOTE

With the generous donation of fifteen lakhs by Ms. Research Foundation for Jainology, Chennai to the University of Madras, the Department of Jainology was started functioning in the University of Madras with M.A., M.Phil courses in the year 1985. In the same year the annual lecture series- A course of three lectures on Jainology was also started by Late Dr T.G. Kalghatgi, with the assistance of Research Foundation for Jainology. So far under this Annual Lecture Series, eleven eminent scholars have delivered lectures from 1985-86 to 1995-96. Among the eleven Annual Lectures, six Annual Lectures were published so far under the following titles.

Three Annual Lectures were published by the Department of Jainology, University of Madras;

1. **Lectures on Jainism** by Dr Nathmal Tatia, Ladnun
2. **Jaina Logic** by Dr Bhagchandra Jain 'Bhaskar', Nagpur
3. **An Introduction to Uttarajjhayana** by R.P. Poddar, Patna

Two Annual lectures were published by the authors on behalf of the Department of Jainology.

1. **Jainism Through the Ages** by Dr Satyaranjan Banerjee, Calcutta, published through Jain Journal, Jain Bhavan publication, Calcutta
2. **An Introduction to Jaina Sadhana (Jaina way of living)** by Dr Sagarmal Jain, Varanasi, published through Parsvanath Vidyapeeth, Varanasi

One Annual Lecture **Aspects of Jaina Philosophy** by Dr Jayandra Soni, Germany was published by Research Foundation for Jainology, Madras on behalf of the Department of Jainology.

Last year 1996, we invited **Dr Jayantilal Jain**, General Manager, Indian Bank, Chennai, who is an eminent scholar on Jainism to deliver a course of three lectures under the auspices of Annual Lecture Series 1995 - 96. In response

to our invitation, **Dr Jain** delivered three lectures on **Acharya Kundakunda & Jain Philosophy** on 18th and 19th March 1996. I offer my sincere thanks to Dr Jayantilal Jain on behalf of the Department of Jainology.

Few days back, I requested the authorities of Research Foundation for Jainology, Chennai to publish Dr Jayantilal Jain's lectures on behalf of the Department of Jainology, University of Madras. Accordingly, the honourable members of Research Foundation for Jainology have accepted to publish the lectures through Foundation. I offer my sincere thanks to the office bearers and honourable Members of Research Foundation for Jainology.

This Foundation is constantly aiding to all our departmental activities. I shall be failing in my duty if I do not offer my sincere thanks to **Sri Surendra M.Mehta**, President, **Sri S. Sripall**, I.P.S., chairman and Retd. Director General of Police, Tamilnadu, and **Sri Krishnachandd Chordia M.A.**, M.Phil (Jainology), General Secretary of Research Foundation for Jainology, who are taking personal interest in the progress and development of the Department.

I offer my sincere thanks also to the Vice-Chancellor, **Dr P.K. Ponnusamy**, M.Sc., Ph.D., and to the Registrar I/C., **Dr D. Amarchand**, M.Com., B.L., M.Litt., Ph.D., of University of Madras for having given permission to publish the lectures through Research Foundation for Jainology on behalf of the Department of Jainology.

Further, I feel it is my duty to thank **Selvi G. SHYAMA**, Assistant Section Officer of the Department of Jainology, University of Madras, for her assistance in various ways in bringing out this book.

Finally, I am also thankful to M/s. Eskay Art Printers, Triplicane, Chennai - 600 005 for printing this book in a good manner.

Chennai - 600 005.

Date : 18/02/1997

Dr N. VASUPAL

Reader and head I/C
Department of Jainology
University of Madras
Chennai.

PUBLISHER'S NOTE

The Department of Jainology in the University of Madras was created on 29th August, 1983 on the occasion of Post Centenary Silver Jubilee Celebrations of the University with an Endowment of Rs. 15 Lakhs collected from Members of all sects of Jain Community and others by our Foundation.

The growth of the Department of Jainology from the time of its commencement since 1985 to-date is very much significant. It is befitting to say that the growth and smooth functioning of the Department of Jainology is possible through the unflinching and parallel efforts of our Foundation.

It is indeed very pleasing that the Annual Lecture Series, 1995 - 96 was delivered by known eminent scholar Dr. Jayantilal Jain, Ph.D. in Economics, Oklahoma State University, USA who started his career as a Lecturer at Home and abroad, and as Research Fellow of the development Research Centre of the World Bank, as a Consultant of Planning Commission, Government of India and at present as the General Manager of Indian Bank, at Chennai.

Due to such brought up and sanskars from his early life, he has keen and deep involvement in Jainology particularly in the field of Mathematical aspects of Jain Philosophy and scientific understanding of various tenets of Jaina philosophy, including the path of Moksha. His works on soul "Whether the soul Exists?" "Present Existence - A Diagnosis", "Scanning Soul's Environment" and "Cause and Effect Relationship" were received vide appreciation of the Scholars of various fields.

As the Author of this Book commented in his preface "Acharya Kundakunda was the Doyen of Jain Philosophy and his scriptures are indispensable for anybody who wants to understand the true nature of Jain teachings. While the works of other Acharyas are considered as pearls, it was Acharya Kundakunda who made pearls studded magnificent garland putting different works of Acharyas together for attaining the ultimate goal of Moksha", has concluded in the following of his versions: "Modern communication gadgets help to spread Acharya Kundakunda's ideology across the globe. However it is difficult to find his complete

works in simple English. Hence an attempt has been made here to put majority of his ideology in one place in simplest and shortest possible manner..."

We are really indeed very happy to bring his lectures titled "ACHARYA KUNDAKUNDA & JAIN PHILOSOPHY" in the form of Book as fifth publication of our Foundation which will prove an authentic record for the research scholars and keenly interested general inquisitives alike.

The Foundation is indeed very much thankful to the University of Madras for having permitted us to publish this work.

We trust that this book will be very useful to all those who are interested in acquiring and increasing their spiritual knowledge. We are of firm belief that the present generation will be very much benefitted by such publications in moulding their life style.

Place : Chennai - 600 079

Date : 18.02.1997

KRISHNACHANDD CHORDIA

B.A.,(Tamil)M.A.(Journalism & MC) M.A.,M.Phil.(Jainology)

General Secretary

Research Foundation for Jainology

FOREWORD

S. SRIPALL I.P.S.

Chairman, Research Foundation for Jainology

புண்ணொர்ஜதி ஸ ஜயதாம்
கும்பகும்பொ யதீந்திரஃ

The above is the 254th inscription found in the list of inscriptions traced at Sravana Belgola in Karnataka State. The meaning of this inscription is that due to good deeds performed by the people of the world a great Saint KUNDA KUNDA was born.

Prof. A. Chakravarthi, of whom I am a great admirer and who is my uncle, published in the Jaina Gazette of 1922 a Pattavali of Guruspeetam according to which Sri Kunda Kunda came to the Guruspeetam four years after the death of Christ. A foreign Scholar Hoerule also drew a Pattavali. Judge J.L. Jain who printed Tatvarta Sutra in the preface has also given a Pattavali.

The Tamil tradition believes that the year of birth of Sri Kunda Kunda was 64 A.D and he ascended the Guruspeetam in the year 108 A.D.

Sri Kunda Kunda's leadership, erudition and purity of Soul was mentioned in a Sloka in the book which is known as "Jwalamalini Amman Manthra Lakshnam".

A Banaras publication long time back enumerates Sri Kunda Kunda's works thus :

- (i) 52 Granthas in Prakrit
- (ii) Commentary of 12000 Slokas on "Shatkandagamam" First three Chapters. "Shatkandagamam" was authored by Bouthabali and Pushpadantha.

(iii) Tatvarta Sutra Padmanandi Pachchees in Sanskrit

(iv) Thirukkural in Tamil

The list of books authored by Sri Kunda Kunda was given in the preface of the "Samayasara" published by the "Bharatiya Jaina Siddhantha Prakashini" organisation located at banaras. I am not aware whether the organisation exists now.

Sri Kunda Kunda's great contribution to Jaina thought is unmatched in the beginning of the post Christian era. In research there are bound to be difference of opinion on the authorship and dates. But the ideas and ideals enunciated by the great Saint are more important and dear to us.

Dr Jayantilal Jain has done a great service to the Jain community by delivering these erudite lectures on Acharya Kunda Kunda & Jain Philosophy. The tone and tenor of the lectures indicate to us the industry, analytical intellect and abiding faith in Jainism that facilitated the author to make this lucid presentation. We are grateful to him.

Research Foundation for Jainology presided over by Sri Surendra M. Metha and spearheaded by its General Secretary Sri Krishnachandd Chordia is creating history in Tamilnadu. My sincere congratulations to every soul associated with the Foundation.

Jai Jinendra

S. SRIPALL

Preface

What should be the objective of human life ? It is a moot question. For ages, sages and others have ponder over this question and it would have agitated the minds of almost all human beings at sometime or the other and will continue to do in future as well.

Jain Philosophy avers that the only objective of human life should be to understand oneself, our own soul. The ultimate aim of such an understanding is to attain liberation from the unending cycle of births and deaths. Soul's present mundane existence is disgusting and replete with sorrows and sufferings. The solution lies in elevating oneself to the highest spiritual perfection, i.e., Moksha. The mundane life is an interplay of two types of karma - subjective and objective. Subtle karma particles constitute the objective type and are attracted by soul and hold as bondage when the soul is afflicted by perversions, i.e., subjective karmas, such as attachment, anger, aversion, lust, greed, etc. The process of fruition, shedding and bondage of karmas goes on *ad-infinitum*. Spiritual awakening facilitates overthrowing of the enthraldom of karma, purification of soul and achieving the ultimate goal of Moksha.

Acharya Kundakunda was the Doyen of Jain Philosophy and his scriptures are indispensable for anybody who wants to understand the true nature of Jain teachings. While the works of other Acharyas are considered as Pearls, it was Acharya Kundakunda who made pearls studded magnificent garland putting different works of Acharyas together for attaining the ultimate goal of Moksha. Although the works of Acharya Kundakunda are very old, general interest has been shown and awareness created only recently. Modern communication gadgets help to spread Acharya Kundakunda's ideology across the globe. However, it is difficult to find his complete works in simple English. Hence an attempt has been made here to put majority of his ideology in one place, in simplest and shortest possible manner, and also put in proper perspective his historical importance, his life, works and the philosophy and the path of Moksha enunciated by him. Most of his ideas need further elaboration to have better understanding. It is said that Acharya Kundakunda was like "*kundan*" which means very fine and pure gold or purified and glittering gold. Indeed, he was a purified and glittering soul and if one understands his works, he is also likely to become the same. This is not an exaggerated statement and the readers would

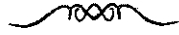
agree if they follow Acharya Kundakunda's lucid style and vigorous manner in which the tenets of Jain Philosophy has been enunciated by him.

I am grateful to the Department of Jainology, University of Madras and the Research Foundation for Jainology who gave me an opportunity to deliver this lecture thereby motivated me for doing this work. It is, indeed, befitting for the University of Madras to have chosen a subject like Acharya Kundakunda not only because of its greatest importance as far as Jain Philosophy is concerned, but also because of the fact that Acharya Kundakunda lived most of his life in Tamilnadu and all his great works are supposed to have been written at "Ponnur Malai" now also known as Kundakunda Nagar, which is very close to Wandiwash, about 125 kms from Chennai. I thank Shri S Sripall, Shri Surendrabhai M Mehta, Shri S Krishanchand Chordia and other dignatories associated with the Research Foundation and Dr N Vasupai, Head of the Department of Jainology, University of Madras. It is their foresight that has culminated into this lecture.

Jayanti Lal Jain
Chennai



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ACHARYA KUNDAKUNDA AND JAIN PHILOSOPHY

I INTRODUCTION

*Teachings are endless
Time at our disposal is short
Our Wisdom is misdirected
Hence Learn only that
Ends Births and Deaths*
-- Acharya Kundakunda,
Ashtapahud

Even if teachings of Kundakunda Acharya are inscribed on plates made of gold and letters made of diamonds, the value of his teachings can never be assessed. Such is the overwhelming importance of Kundakunda Acharya in Jain Philosophy. The Jain Philosophy is not founded by anybody at any time in History. It predates known history. In the infinite cycle of time, it is revealed by sages from time to time. It has been like that in the infinite past and it will remain the same in the infinite cycle of time in future. It is a science which explains the true nature and behaviour of substance/matters in the Universe. Soul being one of the matters, it has its own process of purification. This process of purification of Soul and the nature of other matters have been revealed by Thirathankaras / Arihantas from time to time and communicated to generations and generations by Acharyas and other great scholars. In the current cycle of time, twenty-four such Thirathankaras were born, the last being Mahavira. The present available Jain literature stems from teachings of Mahavira and have been ably communicated by his disciple Gautam. But among the Acharyas who have enunciated teachings in the present Jain literature, Kundakunda Acharya remains the most prominent Acharya who re-establishes Mahavira's teachings with its pristine grandeur, depth and spirit, after about six hundred years of Mahavira Nirvana and is being continuously remembered and revered by all seekers of truth since last two thousand years. He explained the nature of pure-self and also taught the art of self-realisation. His Philosophy constitutes the science of self-modification. It serves as a hand book for Jain ascetics and is a short cut to self-realisation and Moksha.

II HISTORICAL IMPORTANCE

During the last 2000 years, it is Acharya Kundakunda's Philosophy that has shaped and nurtured Jain Philosophical Literature. In the aftermath of Nirvana of Lord Mahavira, there were five Shrutakewalis and the last among them was Shri Bhadrabahu Swami. Until this period, twelve-fold "Ang Jnan" was available and this enunciated the path of Moksha in terms of real (Nishchaya) and associate (Vyavahara) factors. Over the centuries after this, the knowledge of this path started disappearing / fading. A number of Jain monks began to interpret Mahavira's teachings in different manners and advocated many relaxations on one pretext or the other.

After 653 years of Mahavira's nirvana, there was another Acharya named Bhadrabahu and has many worthy disciples in his tradition. One such disciple was Acharya Dharsena who had the knowledge of the fourth part (Mahakarma Prakati) of the fifth chapter of Agrayani Purva (one of the fourteen Purva under twelfth Ang Jnan). Dharsena taught this knowledge to Bhutabali and Pushpadanta Acharyas. Both these Acharyas wrote the famous and one of the oldest / the oldest scripture known as Shatkhandagama. Later on, Virasena Acharya and others wrote commentaries on this, known as Dhawala, Mahadhawala, Jaydhawala, etc. On the basis of these commentaries, Nemichandra (and others like him) wrote Gommatasara, Labdhisara and Kshapanasara (and others like this). This is how the first set of Scriptures / Principles came into existence. This School explains how various types and stages of existence are caused due to the combined operation of soul and karmas. This is known as associated or impure point of view of the matter. It is also known as form related view-point as it focuses on various forms of existence. Another name is Worldly point of view as it explains the cycle of births and deaths of soul in this world.

In the tradition of Bhadrabahu, there was another Acharya known as Gunadhara. He had the knowledge of the third part of the tenth chapter of "Jnana Pravada Purva". He imparted this knowledge to Nagahasta Muni. There was a Yatinayak Muni who studied this type of knowledge from both of them and put forth the same in 6000 sutras. Acharya Samudharan composed a commentary on this in 12000 sutras. Kundakunda was an Acharya in this tradition and acquired this knowledge. This is how the second

set of Principles (Scriptures) was born. Under this School of Thought, the object is to acquire knowledge about the pure self or pure soul. This is known as real or pure point of view of the matter. It focuses on the nature of pure self devoid of karmas or worldly life. In other words, this relates to the pure self of Moksha. Thus, it becomes the real or fundamental view point. So long as a soul is governed by knowledge of the form of existence, it continues to be in the world, i.e., goes through the cycle of births and deaths. When a soul acquires the knowledge of the pure self, it distinguishes itself from karmas and other matters and experiences the pure nature of the self and this ultimately causes disappearance of karmas and achievement of Moksha.

It is in view of this overwhelming importance of real or fundamental view point that after Bhagwan Mahavir and Gautam Ganiadhar, the third prominent place has been often awarded to Acharya Kundakunda. It is obvious from these lines.

Mangalam Bhagwan veero, Mangalam Gautamo ganee

Mangalam Kunda Kundadyo, Jain Dharmostu mangalam

The scriptures composed by Kundakunda Acharya are treated as authentic as the utterances of Shri Ganadhardeva. Samayasaraa, Panchastikaaya, Pravachansaraa, Niyamsara, Barah Anuvekkha, Moolachar, Darshan Praabhrat, etc. are the main scriptures written by Kundakunda Acharya. The scriptures of Kundakunda Acharya are quoted by the other authors to prove the authenticity of their version. Generations of Jain Sadhus have taken it as a matter of dignity to be called themselves belonging to the School of Thought of Kundakunda Acharya. The Jains feel deeply obliged to him for imbibing and communicating Philosophy of Bhagwan Mahavir (Ang Jnan) to present generation and is available to us even after about 2500 years.

In Vikram Samwata 990, Devasen Acharya has written in his book named 'Darshnasara' that had Shri. Padmanandinath (Shri Kundakunda Acharya) not imparted to the Jains the knowledge gained by him directly from the present Tirthankara Shri Seemamndhar Swamy of Videhakshetra, it would have been difficult for the Jains to know the real path.

It has been written as follows :

“Had Shri Padmanandinaath (Shri Kundakunda Acharya Dev) not enlightened with the Divine Knowledge gained from the present Tirthankar Shri Seemandhar Swamy of Videhakshetra, how could the Munies know the true path?”

In another reference, Acharya Kundakunda has been called the Omniscient of Kalikal. He had four other names also i.e. Padmanandi, Vakragreeva Acharya, Ela Acharya and Griddhapicha Acharya. Thus, under Jain history, Shri Kundakunda Acharya was a unique personality. He was known for his vast knowledge. He was considered so pious and his knowledge so supreme and authentic that even Devas had special regards for him.

The commentary on the Moksha Prabhrta written by Surishwara Shri Shrutasagar has stated that this Shata Prabhrta Scripture written by the Omniscient of Kalikal (Bhagwan Kundakunda Acharya Dev) who was known by five names, i.e., Padmanandi, Kundakunda Acharya, Vakragreeva Acharya, Ela Acharya, Gridhapichha Acharya and who had the quality of walking in the sky, four anguls (height measured in fingers) over the earth, and who had worshipped Shri Seemandhar Bhagwan in Videhakshetra and with the knowledge gained from him through hearing who had awakened the great souls of Bharatavarsha, and who was like an ornament in the Patta of Shri Jinachandrasuri Battaraka. This version has been given at the end of the commentary written by Shri Shrutasagar Suri on Shata Prabhrta. In Jain literature, there are so many references about the greatness of Bhagwan Kundakunda Acharya Dev. There are so many inscriptions also in this regard. For example, an inscription on Chandragiri Mountain reads —

“He was famous in all the directions and was worshipped by the great saints. He provided in written form the oral gospels of Jainism in Bharat Kshetra. Who will not worship such a great soul, Bhagwan Kundakunda Acharya on this earth ?”

An inscription on Vindhyagiri reads —

“Yateendra (Shri Kundakunda Acharya) used to walk in the sky four anguls (at a height of four fingers) over the earth. I understand from this that by doing so he used to express that he was absolutely away from dust from inside as well as

from outside, i.e., away from all types of attachments, passions from inside and from such dust of passions from outside.”

From point of view of history, after Kasayapahud and Shatkhandagan, Kundakunda Acharya's literature is the oldest. Kasayapahud and Shatkhandagam have not touched the points discussed in the literature of Kundakunda Acharya. It makes the literature of Kundakunda Acharya more important as on that subject Kundakunda Acharya's literature is the first of such literature on Jain tradition. So, Acharya Kundakunda's literature has the same place in Jain tradition as the Upanishads have in Vedic Dharma. Panchastikaya, Pravachanasara and Samayasara have the same sanctity and recognition as the Upanishad, Brahmasutra and Bhagwadgita have.

Generally all the scriptures of Acharya Kundakunda are called "Pahud". Pahud's sanskrit form is "Prabhrita" which means "Gift". Actually Acharya Kundakunda's literature is as great as the speeches of Bhagwan Mahavir and the Dwadashanga of Gautam Ganadhar.

It is said that once Acharya Kundakunda, along with 594 Munis visited the famous Girinar mountain. Acharyas of different views under Jainism were also present there. There was a discussion on scriptures and in the discussion Acharya Kundakunda was the winner, i.e., his views could not be disputed by anybody.

Acharya Kundakunda has attracted the attention of great scholars at all times in the following period. Perhaps, after Tattavartha Sutra, which has the largest number of commentaries written on it, it is the writings of Kundakunda Acharya which has attracted the largest number of commentaries. As it is widely accepted that Umaswami was the disciple of Acharya Kundakunda and in view of many similarities in their works, it may be asserted that writings of Kundakunda Acharya has only attracted the largest number of commentaries. Kundakunda Acharya is believed to have lived during 127-170 AD and Umaswami during 179-243 AD. Almost in each of the centuries, there were great works and these were considerably influenced by Kundakunda Acharya. In the enclosed Table 1, some of the works and names of Acharya associated with these

writings and who had undeliable influence of Acharya Kundakunda are given centurywise.

Tattavartha Sutra is a treatise by Acharya Umaswami and recognised by all Jains and is today taught, studied and quoted widely to prove almost anything in Jainism. Various inscriptions available at Shravanabelgola use the word Gaddapichacharya along with 'Umaswami' and is cited as the disciple of Kundakunda Acharya in Nandisangh. The Nandisangh is traced to Bhadrabahu and Arhatbali (First Century A.D.) but the main architect of this Sangh was Maghanandi who with the blessings of his Guru Arhatbali started the Sangh and after his name it became popular as Nandisangh. From Maghanandi to Kundakunda and Umaswami, the Sangh remained intact in its original form but was divided later into two — Balatkargana and Kashtasanghi.

It is a general practice to salute to Gurus/Jina Gods by name in the beginning of any scripture. In Samayasara, the famous work by Acharya Kundakunda, he salutes to special characteristics of Jina/pure soul rather than any individual Jina/Guru in 'manglacharan' (first couplet). In the same manner, Acharya Umaswami also does not name any Jina/Guru and merely refers to the fact that one should achieve those special characteristics of Jina. Similar 'manglacharan' are available in many other scriptures written by many Acharyas following Kundakunda Acharya. It may be noted that Tattavarthasutra was the first Jain treatise in Sanskrit as earlier literature was in Prakrit only.

Tattavartha Sutra is considerably influenced, along with others like commentaries on Shatkhandagama by Kundakunda Acharya. These sutras are fundamental principles of Jainism and as such owe their origin to Kundakunda Acharya. For example, the first sutra in the first chapter refers to right faith, right knowledge and right conduct as path to Moksha. This is the same as 164th couplet of Panchasthikaya of Kundakunda Acharya. Eighth Sutra (Chapter 2) describes the 'upyoga' as the property of soul. That is, it is the nature of soul to keep oneself absorbed in the self. As per Sutra 1 of Fifth Chapter, the whole Universe consists of five matters - Soul, Pudgala (atom), Dharma (medium of motion), Adharma (medium of rest), Space and Time. The matter has its different properties and forms (sutra 39, Chapter 5). Matter changes its forms -

when it takes new forms, the old form disappears but the matter retains its permanent character (sutra 30, Chapter 5). As shown in Table 1, these sutras are traceable in different works of Kundakunda Acharya. Some other references are given in Table 1 for further understanding, although this is a separate subject in itself :

Table 1 : **Influence of Kundakunda Acharya on Tattavartha Sutra**

Umaswami's Tattavartha Sutra		Kundakunda's works	Couplet
Chapter 01	Sutra 1	Panchastikaya	164
Chapter 02	Sutra 8	Samyasara	24
Chapter 04	Sutra 1	Panchastikaya	118
Chapter 05	Sutra 1	Niyamsara	1
Chapter 05	Sutra 10	Niyamsara	35
Chapter 05	Sutra 18	Pravachansara	133
Chapter 05	Sutra 23	Pravachansara	56
Chapter 05	Sutra 29	Panchastikaya	10
Chapter 05	Sutra 30	Panchastikaya	10
Chapter 05	Sutra 38	Panchastikaya	10
Chapter 08	Sutra 1	Samyasara	109
Chapter 09	Sutra 1	Samyasara	166
Chapter 10	Sutra 5	Niyamsara	183
Chapter 10	Sutra 8	Niyamsara	184

Table 2 : Influence of Kundakunda Acharya on Major Works

Century, AD	Name of Acharya / Scholar	Major Works & Type of Influence
1st	Jinchandra (87-127 AD)	Guru of Kundakunda Acharya
2nd	Kundakunda Vattikar	Samayasara, Panchastikaya, etc., Moolachar
3rd	Umaswami (179-243)	Tattavartha Sutra — Uses Acharya Kundakunda's scriptures — Acharya of Nandisangh, disciple of Kundakunda Acharya
4th	Devanandi (336-386) Jayanandi	Acharyas of Nandisangh
5th	Pujyapada	Swarthasidi - commentary on Tattavartha Sutra — Acharya under Nandisangh
6th	a) Vagranandi b) Yogendu	Acharya of Nandisangh Yogasara — influenced by Samayasaraa of Acharya Kundakunda
7th	a) Akalankdeva b) Mantung	Rajvarthik — commentary on Tattavarth Sutra Bhaktamar
8th	Haribhadra Virsenaswami	Tattavarthadhigama Dhawala - quotes of Works of Kundakunda Acharya
9th	Gunabhadra	Atamanushashana; Virsena, Jinasena and Gunabhadra - three together completed commentary on Satkhandagama — Dhawala, etc.
10th	Amritchandra Devasena	Famous and excellent Commentaries on most works of Acharya Kundakunda Famous work — Darshansar where expresses gratitude to Kundakunda
11th	Jayasen Shubhchandra/Nemichandra Brahmadeva	Commentaries of works of Acharya Kundakunda Jnanamava, Dravyasangrah — commentary on Dravyasangrah

Century, AD	Name of Acharya / Scholar	Major Works & Type of Influence
12th	Padamprabh - Mallidharideva	Commentary on Niyamsara of Acharya Kundakunda
13th	Jinchandra Bhaskarandi	Tattavartha Sutavrati Dhyanthava - influence by Umaswami and Kundakunda Acharya's works
14th	Shrutmuni Vamdeva Pandit Balchandra	Paramagamsar Bhavasangrah - by Umaswami & Kundakunda Acharya's works Commentary on Dravya Sangrah
15th	Jyanbhushana Sakalkirti & Malayakirti	Tattavajnanataringani - Umaswami & Kundakunda Acharya's works Moolachara Pradeep & Moolachara Prasasti
16th	Yogdeva Pandit Rajmal	Commentary on Tattavartha Sutra Samayasara Kalash - based on Kundakunda Acharya's work
17th	Rupchand Pandey Banarasidas Hemraj Pandey Hirachand	Writings influenced by works of Acharya Kundakunda
18th	Daulatram Deepchand Shah Pandit Todarmal	Chhah Dhala — known as Mini-Samayasaraa Chidvilas — influence of Acharya Kundakunda Moksha marg Prakashaka
19th	Jaychand Chhabra Sheetal Prasad	Commentaries on works of Acharya Kundakunda
20th	Srimad Rajchand Kanji Swami Gyanmati Mataji Vidhyasagar, etc.	Hundreds of books have been written focussing on teachings of Kundakunda Acharya

compiled out of primary and secondary sources of references.

Table 2 refers to generations of Scholars and Saints who have benefited or wrote on the works of Kundakunda Acharya. The list compiled in the Table is, to say the least, not exhaustive at all. Only one or two examples are taken from each Century to highlight the major works or influence. There are hundreds of other works which are not quoted in the Table. There may be certain controversies about the time, works and type of influence. But the purpose of this Table is only to illustrate that no century has passed without reference to Kundakunda Acharya. Besides Acharyas and Scholars who have written something, there may be hundreds of other Acharyas and Scholars who might have extensively studied Kundakunda Acharya and would have benefited immensely from his works. Moreover, what to talk about the millions of Jains and other seekers of truth who would have discovered a great treasure of knowledge in Kundakunda Acharya and learnt about ways and means of achieving self-realisation.

1st Century	1st Century
2nd Century	2nd Century
3rd Century	3rd Century
4th Century	4th Century
5th Century	5th Century
6th Century	6th Century
7th Century	7th Century
8th Century	8th Century
9th Century	9th Century
10th Century	10th Century
11th Century	11th Century
12th Century	12th Century
13th Century	13th Century
14th Century	14th Century
15th Century	15th Century
16th Century	16th Century
17th Century	17th Century
18th Century	18th Century
19th Century	19th Century
20th Century	20th Century

III LIFE OF ACHARYA KUNDAKUNDA

Southern Region of India is well known in the world for its culture and civilisation. It is the blessing of the nature for this land that it is the birth place of many Jain saints also. Long, long ago there lived an innocent cow-man named Kaundesh here. He used to take the cows of his master to the jungle for grazing. He used to let the cows free in the jungle and he himself used to enjoy the nature near a cascade in an isolated place. One day Kaundesh was surprised to see some well-to-do people coming to the jungle. Such a happening was a rare thing. Hence it caused a curiosity in Kaundesh to know the reason for their visiting the jungle. Out of anxiety he followed them. Those delicate-bodied and well-to-do people were bare footed. On noting this, Kaundesh thought that there must be something special. Then he saw that a Jain Muni was sitting near a tree. He thought — "who should be this man?" Then Kaundesh heard applausive shouts. The ascetic started his discourse. "All creatures are God. If everybody knows his self, all will be happy and nobody will be in sorrow."

Kaundesh tried to understand the theme of the discourse and there arose a question in his mind, "But I am a grief-stricken cow-man. Is it possible that I am God?" He thought and thought till evening. "All others are calling me fool, but this ascetic has called me God". In the evening he was returning to the village. On the way, it started raining and he was soaked. Kaundesh did not take his dinner and, on his bed, he went on thinking about the discourse and a thought flashed in his mind. "In case I become God, who will take care of the cows?" Immediately he thought, "The cows can also become God". When in the morning Kaundesh did not get up, his mother woke him up. She observed that he had fever. The mother called in the doctor and with the help of medicines Kaundesh was alright in a week, but he could not take the cows to the jungle. The mother asked him to take rest for a few days.

Kaundesh went to the jungle after fifteen days, but by that time the jungle was burnt. He was worried about the cows. He started seeing all around and he saw that a tree was unburnt. What could save this tree from the fierce fire? he was curious to know. He was thinking, "who has set the jungle to fire and who has saved this tree?" Then he recollected the Ascetic's discourse, "the changes in the livings and the non-livings take place of their own in this world". Nobody is the controller. All are independent. When

he went near the tree he saw a hollow part and that there was something in that. He took out that and observed that something had been written on that. But he was illiterate, so could not read that. He was under the impression that because of this leaf, fire could not burn it. Had I been literate, I would have gone through as to what was written. But now what could he do? He recollected that "the soul is immortal, fire cannot burn it, it can't be destroyed and it never dies". Kaundesh decided to give that leaf to the ascetic and he started searching for him. After wandering in the jungle for a while in search of the ascetic, he saw the ascetic near a tree. He walked towards the ascetic. He was satisfied. He requested the ascetic to kindly accept that leaf and oblige. Kaundesh narrated the story how he got the leaf. When the ascetic looked at Kaundesh, he asked innocently "Does it belong to you, as this leaf is also unaffected"?

The ascetic told, "this is not a soul, but the depiction is about souls". Kaundesh asked, "when and how shall I have self-realisation? When will my sorrows be over?" The ascetic said, "Oh yes, you will have self-realisation and your sorrows will also be over. You will be remembered for thousands of years". Kaundesh asked, "how will that be?"

The ascetic said, "Do you know, that today you have done two great deeds for the world?" "Which are those?" asked Kaundesh. The ascetic replied, "First, as a palmyra leaf you have saved Shastra (holy book) and thus you have secured your fame for thousands of years." "And the other one?" asked Kaundesh. The ascetic replied, "secondly, you have propagated Jinavanee by handing over this to a deserving person". "What will happen with this?" said Kaundesh. The ascetic replied that by presenting this Shastra, you have propagated the verdict of the Omniscient. For this, you will be remembered in future and you will become a famous man". Kaundesh said, Oh! is it so, I have never thought so".

That incident changed the life of Kaundesh and he became more kind to the cows. He thought "when all are God, then what mistake made me cow-man and made them cows?" One day Kaundesh saw a cow in trouble in the river. He ran to save the cow, but he stumbled against a projection. He got injury and he realised that death was certain. Then he decided to leave food and water and resorted to Samadhi to attain eternal peace.

After death, Kaundesh was born as the son of a rich person at Kaund Kundepur in Southern India. Religious functions were organised. The astrologers told that Padmanandi was the best name for the child. Padmanandi was very handsome. One day Padmanandi was weeping. All the members of the family tried to pacify him, but in vain. Then the mother, who had returned from the temple took the boy in her lap and as soon as she sang a lullaby, the child stopped weeping. The lullaby was, "He is so pure, he is enlightened, he has forsaken all the worldly attractions (attachments)". Other family members also sang songs, but those could not pacify the child. Only the above lullaby could pacify the child. Then everybody realised that the child must be an extraordinary one.

The child used to have a short sleep, he used to enjoy lullabies by his mother for a long time, he used to think, laugh and raise so many queries. This caused anxiety to the mother. One night she said to her husband, "Padma seems sick". In the morning he called in the expert doctors and astrologers. After diagnosis, they gave their suggestions. "What a wonder"; at the age of two years such a short sleep, even then he is fully healthy". Short sleep is but natural because of his sharp mind and great recipient power. Their forecasting was, "This child will become a great personality". They added "we feel obliged because you have called in us and thus we could see this great personality. Whoever will come into his contact, they will be very lucky".

When the child was four years old his mother started to impart him religious education also. One day the child said "Now I shall not get education from you as you are not teaching new things". The mother did not know how to pacify his curiosity. Then she decided to read and learn in the night and teach him that in the day. Now the parents decided to engage a worthy and learned teacher for Padma.

One day in the morning there was great hustle and bustle in Kaundakundepur. People were very happy. They were going towards the jungle. People were talking that the great teacher, Jinachandra was seen in the jungle near the city. Padma said to his mother, "The great teacher is present in the jungle. All are going to see him, I shall also go". She said, "I shall also accompany." But Padma did not wait for the mother and he

left for jungle. The mother thought, "He is my son even then he did not care for me and he is having so much faith in the ascetic". "My son will become Ascetic", she murmured, "No, I shall not allow him to become ascetic. He is my only son. I shall not allow him to be Ascetic. He is learned and he will be the Mayor of the town".

In the jungle, the Ascetic was meditating and all the people who went there were waiting for the conclusion of the meditation. All were becoming impatient as they were going to be late for starting their routine works. Then the Ascetic started his sermon, "There is only sorrow and sorrow unless we know the pious soul. For happiness, one should adopt non-violence, kindness and truth. If it is possible, one should become ascetic." Then Padma went to the Ascetic and said, "With the help of your sermon I have come to know the nature of the world. Kindly make me your disciple". The Ascetic said, "Your thoughts are sublime, but you will have to take permission of your family members."

Padma went to his mother and said, "I have decided to become an ascetic and I want your permission". The mother did not allow; she tried her level best to convince Padma not to do so, but in vain. Padma's determination was firm and even his mother could not stop him. The son said, "I want salvation and for that I must become ascetic". Then his mother also realised, "because of my attachment, I am becoming an obstacle in the noble path of my son" Then she allowed her son to become an ascetic. At the age of 12 years, Padma became the disciple of Jinachandra. He became Jain Muni.

Padmanandi started penance. His penance impressed all others. Acharya Jinachandra was old and he wanted to handover his charge to an able ascetic. He found Padmanandi the most suitable ascetic for that purpose. Then the ascetic declared Padmanandi as Jinacharya. Padmanandi's fame spread all around. Because of his birth place Kaund Kaundkundepur, he was known as Kundakunda. King Shivaskandha of Pallavamsha was so impressed that he also became a member of the Sangha. Many others also followed the King. Penance made Padmanandi's body more strong and the other ascetics realised that he was able to walk even without touching the surface of the earth.

One day, Padmanandi had a keen desire to know the facts about Agam scriptures. Only Tirthankara Seemandhar of Mahavideha could tell this. But it was not possible for him to go there at that time. By a strange coincidence of events, Tirthankara Seemandhar, although millions of miles away, said, "May the Dharma prosper". Chakravarti of Mahavideh asked God, "who could do that and who is the noblest ascetic in Bharat region?" The reply was, "Acharya Kundakunda is the excellent ascetic there". When this was going on, two heavenly Devas heard this and desired to see such a great ascetic, Padmanandi. The two left for Bharat region. People who have gathered there to know the teachings of Kundakunda Acharya, saw two human bodies coming down from the sky. On arrival on earth, the two Devas praised ascetic Kundakunda Acharya and gave their introduction. They asked, "have you no desire to have a glimpse of Tirthankara Dev?" He replied, "why this weakness is still there?". They asked, "then why do you not accompany us?". Then Kundakunda Acharya accompanied them and went to Mahavideh and had a direct glimpse of Seemandhar and gathering of noble souls known as Samosharan. People in the gathering were surprised at a strange visitor. He was a tiny human being of less than six feet compared to the giant sized human beings of hundreds of feet in Videha. There people asked, "who is he?" Then he was introduced as the great ascetic, Kundakunda Acharya of Bharat Region. Kundakunda Acharya stayed there for eight days and gained subtle knowledge of Jinvanee. Then he came back to Bharat Region.

The earth on which we live, known as Bharat Kshetra, is a part of larger island called "Jambu Dweep". The Jambu Dweep has Videha Kshetra where Thirthankaras are present at all times. These are other two islands as well in the middle part of the Universe where Videha Kshetras are there. So Thirthankaras are always present in these middle part of the Universe and the latter are never devoid of them. Seemandhar is one of the names of Thirthankaras. Thus, the continuity of Jain Philosophy and the path to Mokshya in the middle part of the Universe is always ensured. Heavenly beings and human beings quite often go to Videha to pray and attain enlightenment in the august presence of Thirthankaras. There are exceptional cases when sages like Kundakunda Acharya could also visit Videha Kshetra from Bharat Kshetra and bring with them the preachings of Thirthankara, thus reinforcing formidable faith in Mokshya and its path.

It is also said that while at Videha, the Chakravarti, the King of Videha, who had a gigantic body, lifted Kundakunda Acharya on a palm of his hand due to the smaller size of human body in Bharat and asked about his introduction. He was filled with joy when Acharya was introduced to him as the greatest saint of Bharat region.

It is also said that when Kundakunda Acharya was returning to Bharat, on his way, his Peacock Pichhika fell down in the sky; then for a short while, he used Pichhika of Griddha, a vulture, and hence he was named as Gridhapichha.

Ponnur Malai situated in the state of Tamilnadu, has its specific importance as it is the place where this great Jain Saint, Acharya Kundakunda has accomplished his ascetic feat. Ponnur Malai is near a village called Ponnur which is at a distance of 125 kms from Madras. The height of the hill is around 300 metres. It is said that this is the place where from Acharya Kundakunda accompanied by Devas went to Videh-Kshetra where he prayed to Bhagwan Sri Seemandhar Swamy.

Long long ago, this land was ruled by Lokachryavardhan Rajanarayana Shambhyvarayar. He was a Jain. He got constructed a big Jinamandir on the top of the hill and a statue of the Tirthankara Parshvanath was established in the temple. But at present this temple is not available. But the foot prints of Acharya Kundakunda are still existing on the hill. The huge stone bearing the foot prints is called Manishila. It is said that Acharya Kundakunda used to sit on this Shila for meditation and from this very place he went to the Videh Kshetra. In the valley of Ponnur Malai, there is a Jain temple. Besides, Ashram, school and Dharmashala are also there. This place is full of green trees and gives the appearance of an ascetic grove.

It is said that first of all Kundakunda Acharya went to the Ponnur mountain and wrote Samayasara. Samayasara focuses on self-realisation. He told "only virtues are praised. Without virtues nobody can become a real ascetic. He is not an ascetic who is having unhealthy feelings and is involved in sensuous enjoyment. These views checked the adulteration prevailing in the sadhus. Kundakunda Acharya preached the gospels of Bhagwan Mahavira and wrote 84 Pahur granthas. He was 95 years old and

he was in search of worthy disciple to handover the post of Acharya of Sangha. He handed over the charge to a worthy ascetic and left for Ponnur Mountain leaving food and water and adopted Sallekhana. After Kundakunda Acharya, his philosophy was preached by generations of Jain Monks including Amrit Chand, Jayasen Acharya, etc., as said earlier. They explained his scriptures with all its depth and splendour. Thus, Kundakunda Acharya was a unique ascetic in Jaina History.

According to a story available in the Punyashrava in the south of India, there was a kingdom named Kurumarai under Pidattanadu in the south of India. In this kingdom there was a rich businessman named Karamandu. His wife's name was Shrimatee. There was a herdsman named Mativaran who used to take their cattle to the jungle for grazing. After his death, Mativaran took rebirth as the son of Karamandu. This very child became famous as Kundakunda Acharya.

According to "Jana Prabodha" there was a businessman named Kunda Shreshthi in the kingdom of kind Kumudu Chand of Varapur Nagar in the Malav region. His wife's name was Kundalata. He had a son named Kundakunda.

Some scholars are of the opinion that birth place of Acharya Kundakunda is Varaha (Varapur) which is near Kota-Bundi in Rajasthan. This opinion is based upon two grounds of one scripture named "Jnanaprabodha" and a Chhatari in the name of Shri Kundakunda Acharya in Varaha. According to "Jnanaprabodha", Kundakunda Acharya took birth at Varapur. But most of the scholars are of the opinion that this scripture is of modern period. So the version of this scripture cannot be treated as authentic. So far as the Chhatari of Varaha is concerned it is worth mentioning that there were three Munis by the name Kundakunda. The two other Munis named Kundakunda were in Samvat 1249 and Samvat 1385 respectively. These are different from Acharya Kundakunda. This has been mentioned in a record (Pattavali) found at Sauripur. So, the Chhatari of Varaha may belong to the other Kundakunda Muni.

There had been curiosity on the part of a few to know about the caste of Kundakunda Acharya. There are only a few records (pattavali) in which caste of each Acharya has been mentioned. One such record has been found in the library of Nagaur and

one more record has been created by Acharya Vimalasagarji's Guru Acharya Mahavir Keertiji on the basis of the inscriptions on the stones. The record of Sauripur also shows the castes of the Acharyas. According to all these records Acharya Kundakunda was born in Palliwal caste. There is a reference in the record found at Nagaur. It reads, 'Shri Kundakunda was born in Palliwal caste on date Paush Krishna 8 Vikran Samvat 49 (forty nine) and Shri Veeranirvaan Samvat 519 (five hundred nineteen). Shri Kundakunda Acharya was in family life for 11 years, in Deeksha for 33 years, in Patastha for 51 years, 10 months, 10 days and Viraha for 5 days. Thus he lived for 95 years 10 months and 15 days. He had four other names also - 1. Shri Padmanandi, 2. Shri Vakragreeva, 3. Shri Griddhipichchha (Griddhapichchha) and 4. Shri Ela Acharya (Al Acharya).

But Pandit Nathuramji Premi says that the origin of the records bearing the castes of the Acharyas is not before 14th Century. There are some scholars who are of the opinion that the Jain castes originated in tenth-eleventh Century. So, according to them it is wrong to mention the caste of Acharya Kundakunda. However, the scholars having the opinion that the origin of the Jain castes is from Acharya Bhadrabahu, say that the record of the caste is correct, i.e., in their opinion Palliwal is the caste of Acharya Kundakunda.



IV ACHARYA KUNDAKUNDA'S WORKS

Among the works of Kundakunda Acharya, five scriptures are known as the best ever written Jain Scriptures and there are no comparable works whatsoever anywhere in terms of its coverage, subject matter, depth and subtleness. The thoughts contained in these are unfathomable and every reading of the same will lead to deeper and deeper understanding of the substances in the Universe including the soul. Reading of such works agitates minds of great souls and unravels the mystery of the Universe, self and the state of Mokshya. Self-realisation and Mokshya are guaranteed to almost anybody who delves into the subject matter described in these works of Kundakunda Acharya.

I PANCHASTIKAYASANGRAHA

In this scripture the Acharya has thrown light on the five Astikayas namely Soul, Atom, Dharma (motion) , Adharma (motionless/medium of rest) and space. These exist in some special type of their own forms. However, the sixth (matter - time) is excluded as it only explains the duration of changes that take place in the soul and atoms. "Asti" implies existence and "kaya" means occupies space or "pradesa". An indivisible part of a space is called a pradesa and is occupied by an indivisible atom. The five astikaya substances (matters) occupy extensive pradesas but time occupies only one pradesa. Soul is a conscious matter, while others are unconscious. Atom is material but others are abstract or immaterial. Souls and Atoms are infinite in number but Space, Dharma and Adharma are unitary.

It deals in detail with vastuvyavastha, ie., system or order of the Universe, a prominent factor in Jain philosophy. It is not possible to understand the Jain theory and the Jain spiritualism without knowing the behaviour of the matter as interpreted in the Jain scriptures. So, Acharya Kundakunda composed panchastikayasangraha to discuss in depth the matters' behaviour patterns and how in particular, soul and atoms behave when soul turns into inward looking stage compared to its usual outward looking attitude in the mundane world.

This scripture contains 173 couplets as per the commentary written by Acharya Amritachandra, but according to the commentary written by Acharya Jayasen, there are

181 couplets in this scripture. In the universe, all the matters co-exist, without disturbing the properties of other matters, but even then they do not give up their respective characteristics. According to the Acharya, a matter is that which attains various forms or is linked with adoption of new form, disappearance of the earlier form and yet remains imperishable. The matter is not different from the Satta and this Satta is the characteristic of the matter.

In this scripture the Acharya has discussed the seven bhangas also, namely, 1. Positivity, 2. Negativity, 3. Positivity-Negativity, 4. Inexpressibility, 5. Positivity-inexpressibility, 6. Negativity-inexpressibility, 7. Positivity-Negativity-inexpressibility. Characteristics of matters are to be described using these seven bhangas, ie., all the bhangas are to be applied simultaneously to understand the true nature of substance.

This scripture has two chapters. First chapter, namely "Six matters Panchastikaya-description", consists of 69 couplets. In this chapter, the Acharya writes that the right faith, right knowledge and right conduct lead to Moksha (Salvation). The Acharya has presented a clear picture of these three Gems of Jain Philosophy.

The title of the second chapter is "Navapadarthapurvaka Moksha-marga Prapanch". In this chapter, the nine elements, namely the soul, etc., have also been described. Although each element has been described in brief, yet it contains all the related subjects and is very useful. In order to explain the mundane existence as well as the process of Moksha, matters are classified into nine categories — soul, non-soul, good deeds, evil deeds, influx of karmas, bondage of karma, stoppage of the influx of karmas, shedding of karmas and total liberation from karmas, ie., Moksha. Moksha is the state of a pure soul with infinite qualities of awareness, knowledge, bliss and power and devoid of births and deaths. While describing Nishchaya Moksha-marga and Vyavahara Moksha-marga, an excellent harmony has been established between Nishchaya and Vyavahara. It contains several other principles also having very deep meaning.

A matter can neither be created nor destroyed. It is eternal. Adoption of new form, disappearance of the old form and imperishability are the three basic qualities which

are interconnected. The forms are not without matter and the matter is not without the forms. Qualities are not without a matter and a matter is not without qualities. Thus these are inseparable. A true thing cannot be destroyed and a false thing cannot be created.

The path of salvation lies in unshakable absorption of soul with own self. It is the nature of the soul to attain self-realisation which is not separate from the soul itself. By attaining self-realisation the soul gets rid of the bondage of deeds, i.e., it gets salvation.

First part of this scripture deals with the right knowledge about the Shuddhatmatattva (pure soul) and the second part of the scripture tells the path leading to the achievement of Shuddhatmatattva.

II PRAVACHANASARA

In the beginning of Pravachanasara, Acharya Kundakunda has interpreted the eternal principle of right conduct of Jaina philosophy. According to him, the conduct is undoubtedly the Dharma, the Dharma stands for equanimity and the equanimity knows no attachment or sorrow and it is caused by the realisation of the Atma (soul). This scripture deals with knowledge, knowable and conduct. The book contains 275 couplets as mentioned in the commentary written by Amritchandra Acharya, but according to the commentary written by Jayasen Acharya it contains 317 couplets. This book has been found very useful to understand the essence (real meaning) of Jain Dharma.

Hindi commentary of Pravachanasara has been written by Pande Hemaraj and he has written that the conduct is of two types — non-attached and attached. The non-attached conduct leads to Salvation (Moksha). So this itself is like a Moksha. But the conduct having attachments has a bondage. So, the Jnanees have been advised to get rid of the conduct having attachments whatsoever and to adopt the conduct full of non-attachment.

According to the ninth couplet, a soul has three types of Bhavas — good (shubha), bad (Ashubha) and pure (shuddha). If a soul acting according to the Dharma has Shuddha Bhava, it gets Salvation (Moksha), if it has Shubha Bhava it gets Swarga (Heaven) and

if it has Ashubha Bhavas it will have a hellish life and will have to be in the mundane world for the endless time.

13th to 21st couplets describe that Shuddhupayoga will cause unending pleasure/bliss for the soul. A Shuddhupayoga becomes a Sarvadarshhee and is worshipped by Indra, Dharamendra, Chakravartee, etc. in all the three parts of the universe — upper, middle and lower. He becomes Omniscient. He knows no bodily joy or sorrow. He sees all the forms of matters. Nothing is unknown to him. 23rd, 26th, 29th, 35th, 36th, 37th couplets deal with the Omniscience. In these couplets, the Acharya says that atma (soul) is equal to Jnaan (knowledge) and Jnanam is equal to the knowable, the knowable is the whole world, this world and beyond this world, so, knowledge is omniscient. Jnanees are able to know the whole world without the help of senses. This is known as absolute knowledge. The soul itself materialises the knowledge. So, the soul is like embodiment of knowledge. The knowable is of three parts relating to past, present and future. An Omniscient knows all the past and future forms also like the present ones of all the matters and all the three parts of the Universe.

Acharya Kundakunda has recommended that all should achieve the state of omniscience. According to him, the pleasure realised through senses is nothing but sorrow. The pleasure realised directly by the soul is the real pleasure. The senses are not a part of the soul. So the pleasure realised through the senses i.e., through others, is temporary and not a real one and will cause bondage of the deeds. So, such type of pleasure is actually a sorrow. According to the Acharya, a man who gets rid of the worldly attachment, will get salvation (nirvana) i.e. will be free from all the sorrows and a man who sees his soul as a part of his body will definitely destroy his Moksha. If a person takes forms for the matter itself, it is nothing but ignorance.

According to the Acharya, a matter is that which does not give up its characteristics, has a link with the imperishability and the disappearance of old form while taking new form, has unending characteristics and forms. The disappearance of the old form involves the creation of new form and the creation is not without the disappearance, and the creation and the disappearance do not happen without an imperishable matter. Thus when a matter takes new form, the old form disappears, but the matter is eternal,

it cannot be created and it cannot be destroyed. So, with the development of one form of a matter, the other form perishes, but the matter as such neither takes birth nor perishes, it remains unchanged. After this, the Acharya has thrown light on the Saptabhangi and has discussed good uses and bad uses of the same.

While concluding the chapter "knowable", the Acharya makes it clear that an attached soul creates a bondage and a non-attached soul remains free from the bondage of karma. In a nutshell, this is the essence of bondage and Moksha.

While starting the chapter on "conduct", the Acharya provides inspiration for adopting munidharma and makes it clear that if one desires to get rid of the sorrows completely one must adopt Munidharma. Then he tells the duties of a Muni. According to him, a Muni must abide by the following twenty eight rules. Five great vows, five Samiti, five sensecontrols, removal of hair, six essential duties, removal of clothes, asnana (non-bathing), sleeping on earth, adantadhovan, to take food in a standing position and to take food once a day. These are the twenty eight basic rules to be observed by a muni. If a muni violates these rules, he cannot achieve Moksha. The Acharya has discussed in detail what a sadhu should do, what he should not do, if there is any violation then how to rectify it etc.

Towards the end of the chapter on "conduct", the Acharya has thrown light on the Mokshatattva. He tells that who is away from false activities and concentrates on the nature of the self, understands the nature of other matters and is away from love and hatred, and who enjoys peace is a sadhu in the real sense. Although several duties/rules are prescribed for a muni, these are mere description of how he withdraws himself from mundane activities. The real dharma/conduct of a muni is only of one kind, i.e., to attempt to continue to keep himself busy on meditation of the pure-self. Such a great muni will soon achieve Salvation (nirvana).

Pravachanasara composed by Kundakunda Acharya is a collection of the gists of the sermons delivered by the omniscient Arhantas.

III NIYAMASARA

This scripture contains 187 couplets and the following 12 chapters.

1. Jeeva (soul)
2. Ajeeva (Inanimate)
3. Shuddhabhava
4. Vyavaharacharitra
5. Paramarthapratikaramana
6. Nishchayapratyakhyana
7. Paramalochana
8. Shuddhanishchayaprayashchita
9. Paramasamadhya
10. Paramabhaktya
11. Nishchaya Paramavashyaka
12. Shuddhopayoga

Shri Padmaprabhamaldharidev has written commentary on this work known as "Tatparyavratī". It is in Sanskrit. Shri Sheetalprasad has done its Hindi translation.

According to the Acharya, what is worthy to be done as a rule is a 'Niyam' and right belief, right knowledge and right conduct are worthy to be adopted as a rule (Niyam). The word 'Sara' has been suffixed to Niyama so that it may not convey any other meaning. In this way Niyamasara means right faith, right knowledge and right conduct.

The speciality of this scripture is that it contains a detailed discussion about paramaparinamikabhava. This exists in all forms of the soul — from existence in Nigoda to Moksha. This is the everlasting, continuous, uneffaceable and unique bhava of the self. Absence of knowledge about this bhava is responsible for unending process of cycle of births and deaths and acquisition of its knowledge is the prime objective of teachings and practices prescribed under Jainism. Cause and effect relation in the self have been made very clear. Similarly, cause and effect relations in atoms have also been discussed. The main feature is that according to this, the bhavas, other than the Paramaparinamika Bhava, are not conducive to the path towards Moksha and have no effect whatsoever. Thus, Shudha Atmatattva has been

discussed prominently and its refuge alone constitutes the righteous path. This is the essence of the preaching of all Tirthankars of all times. The pure self exists and hence the task of achievement of the pure self can be accomplished only through acquiring faith, knowledge and realisation of the same.

According to the Acharya, the meditation of the self is Nishchayapratikramana. The realisation of the Atma (soul) is the paramartha Pratikramana. According to the scriptures, the conduct is Vyavahara-Pratikramana. Meditation on the Atma with a sense of unattachment is the Param Samadhi. This Samadhi needs utmost absorption, control, niyama and penance.

According to the Acharya the devotion to the five vows, controls over five senses, three gupties and five parameshtrees - all constitute the right conduct.

Attainment of purity of soul is the essence of all preaching concerning dharmas. Thus the Niyamasara is a unique scripture as it lays down the inexorable rule or law for salvation of one-self. The Siddhas are blessed with sea of tranquillity and the cause of this state lies in realisation of pure self. This is the essence of the law/rule.

IV ASHTAPAHUD

Kundakunda Acharya has composed 84 Pahudas to encompass the gospels of Bhagwan Mahavir. Out of those 84 Pahudas, a collection of eight Pahudas is known as 'Ashtapahuda'. In all the scriptures composed by Acharya Kundakunda, the focal point is Shuddhatma. Self-realisation is the most important point in these scriptures. Ashtapahuda shows the path for self-realisation. The word 'Pahuda' means gifts. Its sanskrit form is 'Prabhrita' which also implies the same.

Ashtapahuda consists of the following Pahudas :

- | | | |
|-------------------|---|-------------|
| 1. Darshanapahuda | — | 36 couplets |
| 2. Sutrapahuda | — | 27 " |
| 3. Charitrapahuda | — | 45 " |
| 4. Bodhapahuda | — | 62 " |

5. Bhavapahuda	—	165	"
6. Mokshapahuda	—	106	"
7. Lingapahuda	—	22	"
8. Sheelapahuda	—	40	"

Thus, there are total 503 couplets in Ashtapahuda. Like most seekers of faith, the Acharya was also influenced considerably by the contemporary circumstances and this was reflected in his scriptures. At that time, so many other sects were also becoming prominent and were talking about Moksha-marg (the path of salvation) in some other way and thus were misleading the public. Actually they were leading the public to darkness. Under such circumstances the Acharya felt it absolutely essential to show the genuine path. Hence, he composed the Pahuda scriptures with the purpose to give a new life to the eternal values of knowledge, meditation and true meaning of various religious practices and conduct which were at that time were about to become extinct. The Acharya had true knowledge of the code of conduct and he himself was a follower of the same and was a true saint. He showed the real Moksha-marg and taught the uselessness of mere renunciation of worldly life without the right faith, knowledge and conduct.

So, first of all the Acharya declared in Darshanapahuda that Darshan (right faith) is the base of Dharma and thus the people sans Darshana are not praiseworthy. Samyagdarshana was taught as the first step for Moksha. According to the Acharya, Samyagdarshana is the most useful among the three Ratnas (Darshan, Jnana, Charitra) and it is the first step for Moksha. So, it should be acquired with utmost endeavours and right from the beginning itself. In this world, the Samyagdarshana is an invaluable gem worshipped by both the Suras and Asuras and it leads to Salvation (Moksha).

In Sutrapahuda, the Acharya preached that those who acquire the knowledge of Sutras will attain salvation and those without the knowledge of Sutras will go on taking births in this world.

In Charitrapahuda, the concept of disciplined conduct has been dealt with. According to the Acharya, a monk cannot have a true disciplined conduct without having inclination for Samyaktvacharan. The true conduct lies in continuous meditation of the self.

In Bodhapahuda, the Acharya has thrown light on the real character of 1. Aayatana, 2. Chaityagriha, 3. Jinapratima, 4. Darshana, 5. Jinabimba, 6. Jinamudra, 7. Jnana, 8. Deva, 9. Teertha, 10. Arahanta and 11. Pravrajya.

In this collection of Pahudas, Bhavapahuda is the most important since so many misunderstandings have developed about the Dharma based on the fake scriptures. The Dravyalinga (outward adoption of religious practices) itself is being taken as the sole duty of a Muni. According to the Acharya, the Bhavas are the basis of virtues. So, true Muni-dharma is accomplished only when Bhavalinga is there prior to the Dravyalinga i.e., a Muni must have pious Bhavas like Samyagdarshan and self-realisation, etc. Thus, the importance is of the Bhavalinga. Hence, the Dravyalinga cannot deliver the ultimate good. Mere physical nakedness or renunciation of family life does not lead to salvation. Salvation is possible only through self-realisation. Jnana, Darshan, Sanyam (control), Tyaga (renunciation, detachment), Samvar and Yoga are the bhavas of a Bhavalingi Muni. These are followed both in respect of outward and inner manifestations of the same. Like a coin has two sides, bhavas have both inner and outer implications. According to the Acharya, first of all one must be naked from inside (devoid of perverted bhavas) so that self-realisation can be attained and the outside nakedness is the natural corollary of the same. This is the real path. Punya bhava and Dharma bhava are not identical as punya leads to a better life, say in heaven, etc., but dharma bhava ensures salvation.

Mokshapahud deals with the activities of a Muni (Yogi). According to the Acharya, a Yogi, who is indifferent in his mundane dealings, is conscious of the path of self-realisation and a Yogi who is conscious in his mundane dealings is indifferent towards self-realisation.

In Sheelapahuda, enjoyment of sensuous pleasures has been termed as poison. At the same time, the Punya and the Attachment have also been declared as poisonous. These poisons have been called the worst poisons as these cause death and birth time and again, while snake's poison kills only once.

Thus, Acharya Kundakunda has done a great service to mankind by writing in the Ashtapahuda the marvellous knowledge acquired by him in Jaina tradition and from preaching of Tirthankaras. The Ashtapahuda provides the best guidance to the souls engaged in one's purification.

V SAMAYASARA

This is the greatest work of Kundakunda Acharya. It is a unique and unfathomable scripture. Here lies the soul of Jain Philosophy. It is treated as the 'God in words' (shabdabrahma). The book has 415 couplets and divided into ten chapters. The commentary of Jayasen Acharya has 442 couplets. The basic objective of the book is to promote recognition of the nature of self, the pure self. The word 'Samaya' means the self or atma and 'Sara' refers to the essence. Thus, it is on the one hand, depicts the purest state of the self and, on the other, replete with excellent exposition representing the essence of preaching of great Tirthankaras. Its brightness is compared to that of the Sun which overshadows the brightness of all stars.

The self has two types of bhavas — pure and impure. Further, impure bhavas are of two kinds - shubh (good) and ashubh (bad). The 'real self' is different from both these bhavas and that real self is Samayasara. Everybody has listened to the stories of passions, sensuous enjoyment, bondage and has known and experienced them because such stories are easily available. But the story of real self, which is the greatest wonderful thing in the Universe has not been told, enjoyed or experienced by souls continuously subject to the cycle of births and deaths. One never thinks that the real self is uncreated, pure, indivisible, omniscient, omnipotent, omniscient, imperishable, impregnable and living oneself.

Some of his unique observations about the pure-self are expressed below for general understanding.

In the (pure) soul, there is no colour, no smell, no taste, no touch, no visible form, no body no bodily shape and no skeletal structure.

— Samayasara, 50

In the (pure) soul, there is neither desire nor aversion, no delusion is found therein. There is no karmic condition, nor karmic matter, nor non-karmic matter in it.

— Samayasara, 51

These characteristics beginning from (Varna, colour) and ending with 'Gunasthana' or stages of spiritual development are (predicated) of the soul from the 'Vyavahara' point of view; but from the point of view of reality, not one of these can be predicated of the soul.

— Samayasara, 56

The association of these characteristics with soul must be understood to be like the mixture of milk and water. They are not certainly present in the soul since it is mainly characterised by 'upayoga' (cognitive activity of knowledge and perception).

— Samayasara, 57

Seeing some one robbed on a road, ordinary people adopting the vyavahara point of view, say 'this road is robbed'. But really what is robbed is not the road.

— Samayasara, 58

Thus, it may be futile to search for the pure-self in the other substances such as karmic and non-karmic matters.

Thus, Acharya Kundakunda has enunciated the pure self in this book in its most brilliant form and revealed secrets of existence, working and migration of the self. In addition to this, many other concepts have been exposed by him such as independence of matters, cause and effects relations, real and apparent factors causing changes in matters, different view points in observing the behaviour of matters, pre-determined sequential unfolding of forms of matters, knower and knowable relations, absence of difference in bondage of punya and papa on the path of

salvation, karma and the self, etc. One may name any concept in Jain Philosophy and this greater scripture will provide the 'masterkey' to understand and unlock the deeper secrets of these concepts.

Since the inception of this marvellous work, it has considerably influenced great scholars, monks and Jains over centuries and even today it continues to inspire millions of Jains and other scholars. In this highly sacred book, Acharya Kundakunda is at his best, his philosophy acumen at best and Jain Philosophy is in its most illuminating and fascinating form.

VI CONTROVERSIAL WORKS

Some of the scriptures have been associated with Acharya Kundakunda but there is no clear evidence that these were his works.

Following are some of the controversial books of Acharya Kundakunda :

1. PARIKARMA

This Scripture deals with karmas and is one of the oldest book on the subject. According to Indranandi's 'Shrutavata' there are several extracts from 'Parikarma' in the Dhawala commentary and while talking about the period of Kundakunda Acharya, there is an effort to prove that 'Parikarma' should have been written by Kundakunda Acharya and this book should be the first book on 'Karananuyoga', the science of karma.

2. MOOLACHAR

Moolachara refers to the rules or conduct to be followed by monks and has an exhaustive description of life of a monk. Vasunandi has written a commentary on this book and according to him 'Moolachar' has been written by VattakerAcharya. But accordingly to Dr. Upadnye and Jugalakishoreji Mukhtaar, 'Moolachar' was written by Kundakunda Acharya. Pt. Heeralal Siddhanta Shastri is also of the opinion that 'Moolachar' was composed by Kundakunda Acharya and Pt. Shastri has taken the meaning of 'Vattaka Ela Acharya' as 'Vartak Ela Acharya'. Pt. Paramaanandaji also feels that Moolachar was written by Kundakunda Acharya. But according to Shri

Nathuramji Premi, Moolachar was written by Battakeri. His plea is that some villages and places have come into light having name 'Bettageri' or 'Bettakeri' and the author of Moolachar would have been a resident of 'Battageri' or 'Battakeri' village and because of that he would have been called 'Vattakeri' like Kundakunda etc. Thus there are different opinions about this book.

3. RAYANASAR

This book essentially refers to different religious practices in Jain tradition. This scripture deals with the family life of a seeker Muni life i.e., what are their duties, what ought to be done and what ought not to be done, what is wrong and what is right. It has 167 couplets. The main goal of the scripture is to show the path of purification of the self. According to Dr Upadhye, thoughts have been repeated in this book and the book is not in a systematic order and it indicates adulteration in the book. Some couplets of the book are in Apabhransha language and that is why this book is different from the books composed by Kundakunda Acharya. So, Kundakunda Acharya cannot be the author of this book. Style of the book is different from the style of Kundakunda. However, it is possible that Rayanasar would have been based on teachings of Kundakunda Acharya.

4. DASHABHAKTI

Prabhachandra has written in his Sanskrit commentary of Siddhabhakti that all Sanskrit Bhakties have been written by Poojyapada Swamy and all Prakrit Bhakties were written by Kunda Kunda Acharya. Panchanamaskar Mantra and Chataridandak are the starting points in these Bhakties.

First Bhakti is in the praise of the Siddhas, Shrutabhakti is in the praise of Nirgrantha Sadhus. Acharyabhakti contains the praise of Acharya Parameshthi. Nirvanabhakti is called Nirvanakand also. Panchaparameshthi and Tirthankar Bhakties are in the praise of Panchaparameshthi and Tirthankar.

5. BARASA ANUVEKKHA

In this scripture twelve bhavanas have been discussed. The twelve Bhavanas are —

1. Adhruva (Anitya) - Impermanent forms of matters
2. Asharna - Non-refuge - No refuge except the pure-self
3. Ekatva - Lone character of the soul
4. Anyātvā - Distinctness of the soul
5. Sansar - Cycle of births and deaths
6. Lok - Nature of Universe
7. Ashuchi - Impure and dirty nature of the physical body
8. Asrava - Influx of karmic matter
9. Samvar - To contemplate on the pure-self and stoppage of karmas
10. Nirjara - Spiritual progress and annihilation of karmas
11. Dharma - True nature of the self
12. Bodhidurlabha - Rarity of spiritual knowledge

The scripture has 91 gathas. This scripture is very useful for promoting non-attachment towards worldly things.

6. KURAL

Kural is a very popular composition in Tamil. It is known as Tamil Veda. The composition has been translated into Hindi, English and so many other national and foreign languages. The Christians are of the opinion that it is a Christian composition. The Hindus take it as a composition by an untouchable Hindu. But in the opinion of some scholars it is in fact a Jain Book. Pt. Govindarai Shastri (Jhansi) has proved that Kural is a Jain composition and it has been written by Shri Ela Acharya. Ela Acharya is the other name of Shri Kundakunda Acharya. Kural's Chapter classification is very similar to that of a Jain scripture. Moreover, the first couplet or chapter in most books throws light on the nature of philosophy and its "mangalacharan" makes reference to the God or Guru one follows. In Kural, there is a prayer to "Adi Bhagwan" in the first couplet and it must refer to Adinath, the first Thirthankara of Jains. Moreover, the first chapter refers to "Pure Knowledge" (2nd couplet) and control of five senses (6th couplet) and eight-properties of God or Siddha (9th couplet) clearly alludes to Jain Philosophy. It seems that the author has dealt with Dharma, Artha and Kama in

Kural and has dealt with Moksha somewhere else and that is what is narrated in five main scriptures of Kundakunda Acharya given earlier.

However, all the Jain Scholars are not of the same opinion. Some are of the opinion that Acharya Kundakunda had only one more name - Padmanandi. In their opinion, Ela Acharya, Griddhapichcha and Vakragreeva are not the names of Shri Kundakunda Acharya. Since Kural has been written by somebody else named Ela Acharya who is different from Kundakunda Acharya, Kural's author is not Kundakunda Acharya.

But majority of the scholars are of the opinion that Kural is a Jain composition and its author is Kundakunda Acharya whose other name was Ela Acharya.



V PHILOSOPHY

How to become Bhagwan ?

The prime objective of the Philosophy propounded by Kundakunda Acharya is to make oneself "Bhagwan", the Purest Self. Keeping this view point, he attempted to demolish all prevailing misconceptions that do not ensure realisation of pure self and endeavoured to establish and espouse concepts which guarantee achievement of the purest self, i.e., becoming Bhagwan or attaining Moksha.

All his five major works indicate the process by which a person can achieve the pure self. In 80th, 81st and 82nd couplets of Pravachanasara, he makes abundantly clear that his concern is to postulate the true and only process of becoming Arihant. The only way to become Arihant is to know Arihant from the view point of the matter, its properties (qualities) and the form. Acharya has stated three-fold process for this task in these couplets —

1. The state of Arihant must be understood in all the three different ways - the matter, properties and form (paryaya)
2. The first step helps in understanding our own self and the present form in which the self exists and differences between Arihant and one's own self
3. As a result of the above two steps, one develops the right faith and right knowledge which removes misconceptions about the self and things that exist around the self. Adorned with right faith and knowledge, a person will soon embark on right conduct which facilitates annihilation of karma and thus ultimately becoming Arihant and Siddha.

The five great works of Kundakunda Acharya, indeed, describe the five-fold process of achieving Moksha :

1. His work on Panchastikaya sets the background for becoming Bhagwan. That is, first of all, one must develop an understanding of six matters, their differentiation, their properties and forms and understand the path of Moksha as enshrined in their nine-fold classification.

2. Having set the background of the Universe in which a soul lives, Kundakunda Acharya describes in Pravachanasara, the teachings of those who achieved salvation particularly relating to the pure soul. Here, he urges everyone to perfect one's knowledge about the pure self and how to keep oneself absorbed in the same.
3. While attempting to perfect one's knowledge of pure self, concentrate on knowing on the timeless and permanent nature devoid of forms and maligned by karma particles. This is preached by Niyamasara. The only rule to achieve salvation is to continuously focus on the everlasting nature of the self. Sow the seeds of this type focusing on the self and this will ensure the fruits of salvation.
4. Misunderstanding of the fundamental rule of Moksha may lead to certain misconceptions and these are demolished in Ashtapahud.
5. Samayasara describes the purest self as revealed to the seeker when contents of the previous four works are well assimilated.

Main Principles

Following are some of the main principles discussed by Acharya Kundakunda. Understanding of these principles is very crucial to realisation of the pure-self.

1. SHUDDHATMA (Pure Soul)

Acharya Kundakunda was a prominent Jain Philosopher. So, the concept of Bhagwan Atman or Shuddhatma has found a prominent place in his literature. Shuddhatma has been discussed in detail in Samayasara and Niyamasara. In Samayasara, he has told that Shuddhatma is neither a noble family person nor a Muni. Instead, it is absolutely pure. Without the understanding and realisation of pure self, nobody can achieve salvation. This is the be-all and end-all of all spiritual pursuits. A soul has only two permanent abodes - either achieves the purest state and stays for ever in Moksha or in Nigod (lowest form of subtle existence). Soul, being migratory in nature, takes other forms of life for a very short duration.

2. JNANEE-AJNANEE

One who has attained self-realisation is knowledgeable and one who has not attained self-realisation is devoid of knowledge. According to Acharya Kundakunda, one who

has attained self-realisation is called Jnanee and who has not attained self-realisation is called Ajnanee. A Jnanee is one who has attained self-realisation even though one may be illiterate or an animal and not knowing anything else. Likewise, one is Ajnanee, if one has not attained self-realisation even though one may be knowing all the scriptures and other things.

3. SARVAJNATA (OMNISCIENT)

Sarvajnata is the basic principle of Jain Dharma. Acharya Kundakunda has thrown sufficient light on sarvajnata in his scriptures. Pravachanasar deals mainly with Sarvajnata. In this scripture, the Acharya has discussed the Divine Knowledge. According to the Acharya, complete knowledge means having knowledge of every knowable thing of this world and beyond this world without being affected by them.

4. JNANA-JNEYA SAMBANDH

(Relation between knowledge and knowable)

Knowledge is to know the matters and the matters are knowable, but the two do not disturb one another. For example, the fire does not enter the mirror and the mirror also is not affected by the fire, even then fire is visible in the mirror. Likewise, knowledge does not enter the knowables and the knowables do not enter the knowledge, they are not affected by each other, but it is the nature of the knowledge that it knows the past, present and future of the knowables and their forms simultaneously in the smallest (indivisible) unit of time.

5. KRAMABADDHA PARYAYA (SYSTEMATIC PARYAYA)

Although we do not find direct discussions about it in the literature of Acharya Kundakunda, yet this point has also been touched indirectly. Acharya Amritchandra has explained the same in Samayasara as *"a living thing is a living thing, not a non-living thing, assuming births and forms systematically and in a predetermined sequential manner, and a non-living thing is a non-living thing, not a living thing, assuming births and forms in a predetermined sequential manner"*. Everything that happens in the Universe happens in a predetermined sequential manner and nobody can change it. It applies to all matters.

6. AKARTHAVAD (NON-CREATION)

The Acharya told that no matter can do anything to the other matter. It is a mere ignorance to be under the impression that the matter can be created or modified. When a matter cannot create itself, then how can another matter create or modify it? One merely observes at changes and confuses them with creation. Every matter has its own six-fold causal factors (karta, karma, karan, sampredan, upadan and adhikaran) which propel changes.

7. NIMITTA - UPADAN (EXTERNAL FORCE - INTERNAL FORCE)

Nimitta - Upadana have found a prominent place in the literature of Acharya Kundakunda. According to the Acharya, Nimitta is present at the time of action, but it is not the doer of that action. Action is materialised by Upadana. Although action is not possible in the absence of Nimitta, yet Nimitta alone cannot materialise action in the absence of Upadana. So, Nimitta does not cause an action. Thus, a person trying to attain self-realisation should concentrate on own shuddhatma.

8. BHEDAVIJNANA (DIFFERENTIATION)

The Acharya told that the Atma (soul) is different from all the matters. Not only that, it is absolutely different even from the body. Likewise, servants, house, wife, family, etc. are different from the Atma. So, we should know Atma keeping in mind these differences and constantly differentiate between the pure-self and the impure-self.

9. PUNYA - PAPA (GOOD ACTION - SINFUL ACTION)

This topic has been discussed in Samayasara. The Acharya has made it very clear that a good action as well as a sinful action binds the creature as an iron chain as well as golden chain binds the man. So, both types of action bind the creature. Hence both are useless and do not ensure salvation.

10. SIX MATTERS

Soul, Atom, Dharma (Movement or motion), Adharma (Motionless), Space and Time are the six matters. Acharya Kundakunda has discussed these matters in detail in Panchastikayasangraha. According to him the Universe is made of these six matters.

Each matter has its own character. Each matter is different from others. All the matters are independent and these cannot be changed.

11. NINE TATTAVAS

The nine tattavas (Padarthas) are, as said earlier, seven tattavas plus good actions and sins. These have been dealt with in Samayasara and Panchastikayasangraha. According to the Acharya, among these Padarthas, the soul is useful; inanimate element is knowable, Aasrava, Bandha, Punya and Paap are inferior; Samvara, Nirjana are useful in some respects and Moksha is useful in all respects.

12. TWELVE BHAVANAS

Acharya Kundakunda's scripture named Dwadashanupreksha is about the twelve Bhavanas which cause detachment from worldly affairs. Like other Jain scriptures, in the above scripture also the focus is on the twelve Bhavanas or reflections.

13. MUNIDHARMA (DUTIES OF A MUNI)

Acharya Kundakunda has thrown light on the duties of a Muni in the various scriptures, and particularly so in Ashtapahuda. He has opposed the slackness. A Muni is one who is constantly absorbed on meditation of the pure self. A Muni should not have even a thread of a cloth and if he does so he will not be free from rebirths (in the next life). He has described the greatness of Munidharma. According to him, salvation (Moksha) is not possible without Munidharma. So we should adopt Munidharma in the real sense. Monks should live in the same natural form as a child is at the time of birth.

Thus, we find that the Acharya enunciated many important principles, which form the basic concepts of Jain Philosophy. These principles provide a great support to the people who embark on the path of moksha. By adopting these principles in life, a person can save his/her soul from the ocean of sorrows and make the life a successful one. So one must adopt the path shown by the Acharya to get through the ocean of mundane existence.

The state of Arihant results in realisation of all these principles in its most perfect manner. Arihant means the state of pure self, Jnanees, Omniscience, Akarthavad, etc. The state of Arihant can be described in many ways and the above thirteen principles cover only a part of the most adored status in Jain Philosophy.

FORCES PREVENTING BECOMING ARIHANT

What are the forces which prevent self-realisation or becoming Arihant? These are generally known as 'karmas'. Liberation from the karma's bondage leads to emancipation (Mokshya). Just as a sick person is not able to do his best in day-to-day work, this bondage never allows the real self to realise its full potential. This bondage only causes varying degrees of happiness, unhappiness, cycle of births - deaths, state of one's knowledge (about the past, present and future), feelings, body (types) and so on. When the soul succumbs to forces of karma, the bondage is created and as those forces ripen, different stages of existence are caused.

As mentioned earlier, according to Kundakunda Acharya the real reasons for bondage of karma is not due to the existence of karmic particles but due to the ignorance of the pure-self. The Theory of Karma cannot be fully appreciated and understood until and unless one understands the pure-self. Karmas are nothing but the perversions of the soul due to misconceptions, ignorance, lack of interest in the pure soul, etc. But all these reasons culminate into only one reason i.e., ignorance of the pure-self. Owing to these reasons, Kundakunda Acharya focused on acquiring the true knowledge of about operation of karmas, its eight-fold classifications, six substances in creation of bondage. These aspects are briefly discussed in the following paragraphs.

What do you mean by 'karma'? When a soul perceives worldly things, contrary to their true nature, such perceptions are known as 'karma'. Further, this universe is always full of inanimate karma particles. The moment a soul perceives the worldly objects contrary to their true nature, these particles are attracted by a soul and a bondage between a soul and karma particles takes place. This attraction is like that between a piece of iron and a magnet. Note that karmas are of two types - perception-based and particles-based. When we use the word karma, it denotes both the types as these happen together at the same time. Thus, the wrong perceptions of things around us

act as fevicol or cementing force leading to the bondage. These wrong perceptions further block the blossoming in full of the properties of the soul. These unreal perceptions thus prevent realisation of one self. Only 'real' or 'true' nature of objects should be realised if one's understanding/knowledge has to remain pure or healthy. Knowing the self and knowing things around us are two sides of the same coin. Either both of these will be perceived in right manner or both will be misunderstood. Perfect/partial understanding of one facilitates perfect/partial understanding of the other. The wrong perceptions are of innumerable degrees and affect in a myriad of ways in one's cycle of life and death. However, these are broadly categorised into eight groups as follows :

Karmas blocking absolute knowledge, absolute vision, absolute self-realisation, realisation of the goal, bliss/ecstasy and cause pains and pleasures, cause life-span (age), cause different body names and those that cause low/high status.

This eight-fold karma classification covers in general everything that happens in one's life. One may like to know, see, acquire every thing in the universe and also feel always happy, achieve desired goals, live for ever, get the best possible body and highest status in life. But all these desires are never completely fulfilled and its fulfilment is limited by karmas. One becomes a helpless observer at the events that take place in one's life. These desires cause perpetual sickness of soul and the stages of sickness vary depending upon the type of species and external conditions under which a life is born due to its own karma.

Thus, it could be observed that eight prominent properties of soul, viz., absolute knowledge, absolute vision, absolute self-realisation, absolute vigour, absolute bliss, permanent abode, absolute subtleties and absolute status do not surface or manifest themselves unless their counterpart karmas, which are alien to the soul are removed through some process of surgery/purification/operation of the self.

It is important that we appreciate and understand the things that exist around us in the Universe. Just as we talk of scanning the environment in any scientific study, it is important in the spiritual sphere to do the same. Spiritual Science (Science of non-

attachment) proceeds more or less in the same systematic manner as material Sciences in seeking the truth.

All the six matters contribute to our overall existence. Take an example of a human being. Our body consists of atoms (karma particles). It occupies space depending upon the size of the body — the taller occupying more space compared to the shorter and bulky people occupying more space compared to slim. The soul occupies same space as that of the body and exist concurrently with the body. In each soul and atom, time is embodied. That is as our thought or body changes — as it grows from a childhood to older age — time facilitates better understanding of changes. The soul and body are able to move due to the medium of motion and able to take rest or stay in a stationary state through the medium of rest.

The above is only one example of human body. In the same way, the entire Universe with its infinite number of objects continues to function for every without any matter disturbing or interfering in the functioning of the other matters. Each matter is working independently in its own way. Any belief contrary to this is a misconception. These six matters exist in a subtle manner in a given space such that one matter does not even meet or touch other matters; what to talk about any interference? A matter is defined in terms of its properties or qualities. As properties change, there is a change in the form of the matter. However, the basic matter remains the same. The matter, its properties and its forms together determine the true nature of an object.

Soul being a matter, takes different forms (depending on the extent and type of operation of its properties) such as, human beings, animals, insects, etc. Further, matters change every moment. Human body decays and soul also changes every moment, taking several forms, except that some forms are easily understandable while others are subtle but the basic soul remains as it is. Thus, soul, its properties and its forms - together constitute the reality about self and these characteristics, have to be clearly observed and understood in order to move towards self-realisation and avoid misconceptions.

Misconception/bondage is caused due to lack of understanding of cause and effect relationship. The argument is summarised as follows —

<u>Bondage</u>	<u>Real Cause</u>	<u>Associate Cause</u>
	(own contribution)	(others contribution)
Perception based	Soul	Karma (atoms)
Material based	Karma (atoms)	Soul

For perception-based bondage (ie., soul's bondage), the real cause is changes in perceptions of a soul and, at that moment, attention is diverted towards material objects or fruition of karma particles and hence this is only the associate cause. For material bondage (of atoms/ particles), atoms are the real cause and soul is only the associate cause. However, for any bondage, both the types of causes co-exist. The primary reason for material-based bondage to take place is perception-based bondage. Further, when a person acts as per the fruition of material-based particles, perception-based bondage takes place. This cycle is repeated whereby misconception and ignorance are perpetuated and hence the cycle of life and death. If one fails to discriminate between these types of causes, the following misconceptions take place.

1. knowledge of self and other objects is vitiated when both are treated as identical
2. faith or perception about beneficial or baneful nature of self and other objects is vitiated when both are treated as identical
3. control is exercised on other objects when it is to be exercised on the self, leading to meaningless efforts and ultimate failure
4. believes in being responsible for causing changes in other objects. This false belief leads to attachment, ego, avarice, etc. One likes changes if favourable and dislikes if unfavourable.
5. derives pleasures or feels pain as other objects change on the false assumption that those changes are helpful or harmful to his own self.

The above five features occur instantaneously as one identifies himself with other objects. Take an example of soul and body. Without the distinction between soul and body, (1) Knowledge of body is identified with that of the self. (2) Nature of body is

identified with that of the self. (3) Control is exercised over body, when it is to be exercised over the self. It is the introvert nature of self that leads to ultimate liberation, while the wrong impression is created that giving up other objects ensures liberation. (4) Changes in body (movements of body parts, disease, hunger, thirst, birth, death, sleep, etc.) are identified as caused by the self. While changes in body are caused by the nature of body itself, one gets the wrong impression that these are caused by the self and vice versa. (5) Changes in body are considered as causing pleasures or pains to the self.

The above is only an illustrative example but all the five features apply simultaneously to all of our worldly feelings/actions. Only when a person understands the causal factors, one can acquire true knowledge about self and divert attention from associate cause to real cause and achieve self-realisation. The key to self-realisation lies in accepting the fact that every object is changing due to its own nature and there is nothing that a man has to do in other objects. His domain lies in his self.



VI THE PURE SELF - KEY TO MOKSHA

The path to Moksha lies in change of perception. The moment one perceives oneself as the pure self, the journey to Moksha begins and when the same perception is pursued relentlessly, one achieves Moksha. What is pure self ? It is devoid of karmas, body or bodies, five senses, mind (mana), and even feelings/bhavas of attachment or detachment to all external objects. The pure self is devoid of even past forms of soul and future forms but is fully and perfectly manifested or realised in its present form only. The changed perception or the perception of the whole self as against its forms encompasses in itself realisation of operation of finite properties of the soul. A kind of divine view is realised which is difficult to describe in words as the realisation takes place in the smallest unit of time and is beyond words. A brief description of the 47 properties of pure self out of infinite such properties is given below to have a glimpse of the pure self as taught by Kundakunda Acharya and narrated by Acharya Amritchand in his commentary on Samayasara.

1. **Live (Jivatva)** : A soul is a living thing. It has lived in the past and will live in future and will always assume the properties of living substances.
2. **Consciousness (Chiti)** : A living substance is characterised by consciousness. A soul never gives up this and never assumes the nature of non-living substances.
3. **Vision (Dasi)** : The soul recognises (sees or perceives) in general its own self, otherselves, other non-living objects, properties and forms of substances, etc., but without diving these in categories. It recognises existence as a whole without discriminating the objects in the smallest unit of time.
4. **Knowledge (Jnan)** : At a time when a soul recognises the whole, owing to the operation of knowledge property, it discriminates between the whole and divisible properties of substances. The entire universe is known both as a whole as well as by separate entities. This is the most outstanding and wonderful ability of the pure soul.
5. **Bliss (Sukh)** : The pure soul is replete with bliss, ecstasy and perfect happiness, with no sufferings or anxieties. These are not sensuous pleasures but infinite happiness directly derived from the perception of pure soul.

6. **Potency (Virya)** : The architect of pure self is the soul itself. It has the potency or ability to build the pure soul, through infinite operations of its various properties.
7. **Independence (Prabhutva)** : The pure soul is unconquerable and indivisible. It elevates itself to the Godhood. The self is its own King and Sovereign. There can be no infringement of its independence.
8. **Sovereignty (Vibhutva)** : The sovereignty of the soul extends to all its own forms/ bhavas/properties. In all properties, there is one sovereign property that reigns, i.e., influences. However, it has no sovereignty over body, senses, karmas, etc.
9. **Omni-vision (Sarvadarsi)** : The entire universe is seen by the pure self by its omni-vision quality just as the entire surroundings are visible in a mirror. The pure self is like a mirror of the entire universe. It does not discriminate between objects; all are reflected in their entirety.
10. **Omniscient (Sarvajnatva)** : At the same time when omni-vision property operates, omniscient quality of the pure soul also operates which distinguishes and knows different objects of the entire universe simultaneously. This is an unparalleled quality of the pure soul and not found in other objects.
11. **Transparency (Swachhatva)** : The nature of soul is transparent, i.e., it is the cleanest possible substance so that the entire universe is seen and known without any blemish, just as a clean mirror facilitates seeing and knowing things as they are without any distortions.
12. **Self-illuminating (Prakash)** : The soul is a self-illuminating substance and does not depend on anything. At the same time, it is self-realisable object and is distinctly seen and known during its own self-experience. It is just like a lamp self-illuminating; it does not need the help of other lamps to know the already illuminating lamp.
13. **Unlimited-Growth (Asankuchit-vikas)** : When the properties of a soul blossom, there are no inhibiting or limiting factors in its complete revelation. It is not bound by space and time. It assumes a perfect form in no time, with its own ability and without any support from other objects.
14. **Non-Cause-Effect Relation (Akarya-karan)** : The soul does not cause any change in other objects nor do other objects cause changes in the soul. It does not influence nor gets influenced by other substances. This applies to all properties of the soul and its forms.

15. **Cognitive-Cognisable (Parinamya-Parinam)** : The pure soul by its very nature is cognitive of surrounding objects and at the same time it is cognisable by other souls in the same manner.
16. **Devoid of Sacrifice-Acceptance (Thyaga-Upadanshunyatva)** : The pure soul is a perfect substance with all its properties. Neither the soul sacrifices or gives up certain properties nor does it accepts or assumes any additional properties. It always remains in the same perfect state of existence.
17. **Sustenance (Aguru-Laghutava)** : The pure soul sustains itself. The soul does not assume the nature of other substances, nor does it assume properties or forms of other substances. It never breaks up. It neither becomes heavy or light as it has no weight nor becomes big or small. It remains as it is forever.
18. **Utpad-vyaya-dhruvatva** : All the forms of a soul take place in a predetermined sequential manner, while its properties exist simultaneously without any sequence and are permanent in nature. New form appears and the previous form disappears but the substance remains the same.
19. **Changeability (Parinam)** : Changeability is the nature of soul. The whole of soul undergoes changes when its form changes. The change in form encompasses change in properties also.
20. **Abstract (Amurt)** : The soul is without the qualities of touch, taste, smell and colour. In the absence of karma particles, the abstract form of soul manifests itself. This abstract quality is beyond the understanding of senses.
21. **Non-performer (Akartava)** : Due to the presence of karmas, several bhavas could arise but the pure self does not perform those bhavas. It gets rid of them and remains neutral observer even during the path to Moksha.
22. **Non-Rejoicer (Abhokatrava)** : Just as the soul does not cause karmas, it does not rejoice them either. It rejoices its own pure self.
23. **Untremulous (Nishkriyatva)** : In the absence of karma particles, the soul does not tremble or quiver and remains steady. Quivering is not the nature of self.
24. **Definite Dimension (Niyatpradesh)** : Although the soul contracts or expands according to the size of a body in different births, it has only definite dimension. In Moksha, the dimension is a little less than the last body. It occupies uncountable definite number of parts of the space.

25. **Self-pervasiveness (Swadharma oyapak)** : Notwithstanding many incarnations, the soul has never permeated to bodies or body characteristics; it permeates its own properties and forms.
26. **Ordinary-extraordinary-ordinary extraordinariness (Sadharan-Asadharan - Sadharan asadharan)** : While there are certain properties of soul which are common to other substances, there are also certain unique properties of soul. Again, there are certain properties which are common to some substances and uncommon to other substances.
27. **Infinite Nature (Anantdharmā)** : There are infinite properties of the soul. They have different characteristics but nevertheless constitute only one indivisible whole. The pure soul is adorned by such type of nature.
28. **Hostile Nature (Viruddhadharma)** : Not only that the soul has infinite nature, it has qualities which are hostile in nature. This makes our understanding of impure enigmatic.
29. **Reality (Tatva)** : The soul assumes its real nature of its own. This is its fundamental nature.
30. **Unreal (Atatva)** : The soul does not assume any property or form which is unreal, i.e., does not belong to it or not exist in its nature.
31. **Oneness (Ekatva)** : The soul has many forms and properties but oneness permeates in all its forms and properties.
32. **Non-exclusiveness (Anekatava)** : All the forms of soul's existence are permeated by the same one soul. While the substance is one, many forms are caused by own self. It does not permeate only one exclusive form or state.
33. **Existence of current form (Bhava)** : In the pure self, there always exists a current form which will also be pure. It is not to be caused by any external substance.
34. **Non-existent forms (Abhava)** : In the current form of the pure self, past forms are absent and so also the forms or properties of other substances..
35. **Absence of current form (Bhava-Abhava)** : Whatever be the current form of the self, it disappears or becomes extinct by rule in the next form or moment.
36. **Presence of absent form (Abhav-bhava)** : The next moment whatever form is absent, makes itself present; that is, the future form which is absent currently, will take place the next moment without fail.

37. **Continuous presence of current form (Bhava-Bhava)** : Whatever be the current form of the pure soul, it will always be continuously present in future. Although the same form (state of the soul) will not be there in future, it will be a different one but will be of the same type.
38. **Continuous absence of absent form (Abhav - abhava)** : Impure bhavas or perversions are absent in the current form of the pure-self. These will be absent in future as well.
39. **Existing state (Bhava)** : The pure -self changes as per the existing-state of a pure soul. This state is not caused by six-fold classification of causal factors or cases. It is devoid of good or bad deeds in the worldly sense. In an impure state, six-fold causal factors are explained through the influence of other substances.
40. **Task (Kriya)** : The pure-self has its own six-fold causal factors which cause pure forms of existence. The pure-self changes of its own in accomplishing the task of having the purest forms.
41. **Deed (Karma)** : As said earlier, the deed of accomplishing the purest form is caused of its own and not cases/causal factors of other substances.
42. **Doer (Karta)** : The doer is also the pure-self who acts of its own and accomplishes the task of attaining Moksha.
43. **Instrument (Karan)** : The present pure bhava of Siddha's state itself is used as instrument to become Siddha oneself. The pure-self regards oneself as Siddha and uses this vision as an instrument to achieve Moksha.
44. **Dative Nature (Sampradan)** : The pure-self bestows itself the form of pure manifestations through absorption in itself. Self itself becomes worthy and receives them.
45. **Ablative Nature (Apadan)** : Appearance and disappearance of different forms do not result in annihilation of the self and retains its true and permanent character.
46. **Locative Nature (Adhikaran)** : The self changes of its own on its locational basis. The moment the pure-self looks at itself, this itself becomes the basis for future pure-forms of the soul.
47. **Possessive (Sambandh)** : The pure-self possesses itself; it owns itself; it owns its own nature, properties and forms

It is ordinarily difficult to comprehend the depth, vastness and subtleness of operation of these 47 properties. As said earlier, such properties are infinite in number but 47 have been picked up for the purpose of analysis and understanding. It is through constant practice that the true nature of these properties can be realised. This is an outstanding contribution of Acharya Kundakunda's Samayasara to have mentioned the same and narrated by Acharya Amritchand. In fact, in each couplet (gatha) of Samayasara, several properties can be inferred. Any one who will meditate and comprehend the operation of these properties is bound to embark upon the path of Moksha and attain the same through the process of purification as outlined by Kundakunda Acharya.



VII PROCESS OF PURIFICATION — RECAPITULATIONS

Having realised the process of bondage, the process of unbundling of bondage commences. Influx of misconceptions is replaced by right concepts (about pure-self). Soul and atoms bondage becomes loose and further influx of karma is prevented when right faith, right knowledge and right conduct are adopted. Firstly, inflinching right faith in the pure self leads to disintegration of bondage. Secondly, acquiring further right knowledge about the pure self through scriptures, thinking and meditation facilitates shedding of karma. Thirdly, when four karmas are annihilated by constant meditation of the pure self, the status of Arihant is achieved. The four karmas which prevent this realisation of pure self relating to those prevention of absolute knowledge, vision, absolute self-realisation and realisation of the goal. The rest of four karmas relating to body, age, status and state of happiness remain as Arihant possess body. Fourthly, through the process of the unblemish meditation of the pure self, the balance of four karmas are destroyed at the time of attaining salvation or Moksha. Fifthly, the status of Siddas is achieved where the pure self blossoms and its infinite properties in its perfect forms manifest themselves and the soul enjoys bliss for ever.

The above narration is by no means exhaustive. It is only illustrative. In fact, there are millions of monks and Jains who have dedicated themselves to the teachings of Kundakunda Acharya. It is often said that, there can never be a Muni like him, neither such a Muni has been born in the past nor will be born in future, in this present fifth era. It is said that the teachings of Mahavira will last until the end of the fifth era, i.e. uptill 21000 years after Mahavira. It can be said without any doubt that Acharya Kundakunda will be remembered with reverence even at that time. The noble soul of Kundakunda Acharya will soon achieve Moksha and live in that Permanent abode as Sidda and his name will be remembered atleast for another eighteen thousand and five hundred years, but the essence of his preachings remain for ever guiding human beings to the path to Moksha.



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