

# SIMPLE INTRODUCTION TO THE PHILOSOPHY OF NINE REALS

COMPILED BY  
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SIMPLE INTRODUCTON  
TO  
**THE PHILOSOPHY  
OF  
NINE REALS**  
(ILLUSTRATED)

Compiled by  
Sunandaben Vohora

Translated by  
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*Inspired by*  
*Rev. Acarya Śrī Bhadrānkarasūri*  
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## **PREFACE**

The present tiny work is the English rendering of the first part of my Gujarati work entitled 'Nava Tattvano Sarala Paricaya' (Simple Introduction to the Philosophy of Nine Reals). It is meant for the beginners. The second part is for the advanced students.

This English booklet contains the primary, simple and brief exposition of the nine reals. Those who have some knowledge of the philosophy are advised to study the work. It is not easy to understand the serene philosophy. But on that account one should not put the book on the shelf, without making any effort or attempt to read and understand it. Such an attitude is wrong and unwholesome. It does not remove the veils covering knowledge. We have performed so many difficult tasks in the world. Now we should make attempts in this field also so that we may gain rare realisation of the true nature of the soul. This realisation is the only means to the removal of all miseries as well as to the attainment of happiness. Faith in and the conviction of the spiritual truths leads to this realisation.

All great men have secured true happiness through the instrumentality of right faith. In future many living beings will attain true happiness by means of right faith. And in the present we should cultivate right faith in the spiritual truths. Philosophy gives good thoughts and religion rules of good conduct. The cooperation of the two causes the manifestation of right faith and right conviction.

Right faith or conviction is very difficult to attain. It can be attained by the grace of Lord whose nature is infinite bliss.

The English translation of Part-2 will be done hereafter. This book contains the translation of Part-1 only. Towards the end of the book, both English and Gujarati have been placed together; that is only for reading Gujarati and English together.

**Sunandaben Vohora**

## INTRODUCTION

All very well know that the omniscient Lord has propounded the nine reals. His principal direct disciples composed basic scriptures embodying his preachings. Later on revered spiritual teachers wrote systematic philosophical works on the basis of traditional learning. The saint-scholars composed treatises in simple language and style to make the philosophy easily understandable to the people. Fortunately I got an opportunity to learn from pundits the philosophy of nine reals. Thereby I came to know the sublime philosophy. As a result, my faith in the religion became firm. As I came to know the secrets of this philosophy, I realised the greatness of the omniscience of the Lord; and I understood as to how greatly we are put under obligation of the Lord. Faith in the philosophy of nine reals embodies the total happiness of the entire world. This statement is not improper, nor does it contain exaggeration. This faith is the seed of liberation.

Are we capable of rewarding the Lord for the good he has done to us ? And what could be the reward for the Lord who is absolutely free from all desires and attachment ? Yet I had a good and auspicious feeling: 'May others avail themselves of the benefits I derived from the study of this sublime philosophy.' Luckily I saw someone carrying the book '*Tattvajñāna Pravesikā*' (old edition) written by Rev. *Ācārya Kalāpūrṇasūri*. When I procured it for myself, I was greatly pleased to read it page by page. And I found that it was written in a simple and popular style. I thought if its study could lead to the awakening of faith in the philosophy of nine reals in the aspirants, then the philosophy would certainly relieve them of the miseries of struggles and conflicts in life.

In the year 1986-87 there arose an opportunity for me to visit foreign countries. I carried the book with me. And there in those countries I introduced it to the persons who were desirous of good and religious company. Gradually, I ordered 500 copies of the book. I conducted classes and taught it in Africa, London, Bombay, Ahmedabad, wherever and whenever I got the opportunity. This auspicious activity has brought the spiritual good to me and also to others.

Fortunately in 1988 I went on a pilgrimage. There I had an opportunity to see the *acāryā* in person. I devotionally paid my respects to him. He guided me as to how to teach the book. He was pleased with my work. For me his pleasure was blessings. On account of his blessings I studied and taught the book again and again. Many aspirants found in their heart an awakening of faith in the philosophy. And they related their experience that the study of the philosophy had certainly transformed their material and miserable life into the spiritual and blissful life.

Owing to my past auspicious karma, I could often go to pay my homage to Rev. *Ācārya Bhadrakara Śrīrāiṇ*. On the basis of his own experience, he guided me whenever I found any difficulty in understanding the meaning and purport of the statements as also in understanding the deep secrets of the philosophy. On some such occasion he naturally suggested that I should write a book on the philosophy of nine reals and teach it, considering my style and presentation to be lucid and simple. I took the suggestion of the saint to be a command and considered it to be my duty to execute it. Yet I expressed my doubt : 'Sire ! great monks, pundits and scholars have written many works and commentaries. I am not well versed in the

subject. Shall I not find it difficult to write a book on the subject?' He advised me to read twice or thrice Rev. Shri Udayaratnasūriji's detailed exposition of the philosophy of nine reals. And he asked me to consult him whenever I came across some difficult and knotty points which I could not understand. I strictly followed his advice. Then I made an attempt at writing. There was grace and kindness in his suggestion. Thus obeying his command I started writing. In fact, it is a compilation or copy. In the beginning I was diffident. But luckily I received proper guidance from the learned and virtuous nun Shri Nandiyasā, a senior pupil of Rev. Shri Lāvanyaśrī, who stayed then in Ahmedabad for the four months of rainy season. Her assistance made me confident. Again I acknowledge that there is nothing new or original in this work. It is a mere compilation. I crave the indulgence of the readers if there is any defect in the book due to my little knowledge and intellect. The learned are requested to correct the mistakes.

I have utilised the following works in writing this book:

(1) '*Navatattva-Vistarārtha*' by Rev. Āc.

*Udayaratnasūriji*

(2) '*Tattvajñāna Praveśikā*' by Rev. Āc.

*Kalāpūrṇasūrīśvarajī*

(3) '*Tattvārthasūtra*' by Pt. Shri Sukhlaji

(4) '*Sacitra Navatattva*' (compilation of pictures)

by Rev. Muni Shri Jitendravijayaājī.

In fact, writing and study of religious works is a form of austerity. The present age is the age of reason. Yet the intelligent men of this age are not able to find out the means to the attainment of true happiness. This is really suprising. With the development of science, there has been an increase

of miseries due to greed and discontent. Miseries can be removed not by sharpening intellect but by purifying it. It is only through the study of the philosophy of nine reals and faith in it, that the objective of purifying the intellect is achieved. In other words, the key to true happiness can be obtained through the faith in the philosophy of nine reals. All those who desire to attain Ultimate Release will certainly gain unprecedented spiritual benefit if they study this philosophy of nine reals with respect and faith.

A man with little knowledge proudly thinks that he knows everything and feels that he surpasses all in knowledge. But when he comes in contact with the learned saint, he at once realises that he possesses very little knowledge.

With the benevolent blessings of guruji, three editions of the book, 'A Simple Introduction to the Nine Reals' have been published in Gujarati through the '**Trikamlal Mahasukhram Trust**'. For the last two years, many with a quest for knowledge, keenly desired that this book be translated into English. Moreover, **Shri Shantilal Desai of Rajkot** was also extremely interested in the English translation of this book. There was a delay of two years in the implementation of this keen desire owing to the translation difficulties. Coincidentally, **Shri Naginbhai Shah**, cordially volunteered to undertake this task despite his heavy work-load and busy schedule. It is due to his kind assistance that this book has been published in English.

The publication expenses of this book in English have been borne by Shri Shantilal Desai & family and I am thankful to them for the same.

**Sunandabahen**



## Expression of Gratitude

I gratefully acknowledge the assistance received in the publication of the present work.

- (1) *Rev. Āc. Shri Bhadrakarāsūrīśvaraḥ* who inspired and encouraged me to write the work.
- (2) *Rev. Āc. Shri Kalāpūrṇasūrīśvaraḥ*.
- (3) Learned nun *Shri Nandiyasāḥ* who offered me guidance.
- (4) The authors whose works I utilised directly or indirectly.
- (5) *Rev. Muni Shri Jitendravijayaḥ* whose work '*Sacitra Navatattva*' (a compilation of pictures) I have utilised.
- (6) In publishing this edition full expenses are borne by Shri Shantilal V. Desai.
- (7) I am grateful to Shri Naginbhai J. Shah for translating this book.
- (8) I am thankful to all those aspirants who receive the work with love.

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શ્રી સુનંદાબેન વોહોરા લિખીત શિષ્ટ સાહિત્યની સૂચિ  
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ફોન ૪૦૭૯૧૦ સાંજે ૬ થી ૮

ધાર્મિક વિવિધ વિષયોની કેસેટ મળી શકશે.

## PRIMARY SECTION

### LESSON I

Who am I ?

I am a sentient being, a soul.

What is my nature ?

I am of the nature of existence, sentience and bliss.

I am engaged in a body due to my association with the subtle karmic<sup>1</sup> matter. By nature I am distinct and different from the body, etc.

What is the defining characteristic of a soul ?

The defining characteristic of a soul is sentience.

What is a soul ?

A soul is a real.

How many reals are there ?

There are two fundamental reals - soul and non-soul.

To make them understandable, the omniscient Lord has expanded them into nine reals and then expounded them.

What is the use of knowing them ?

Having known their true nature and putting faith in them one becomes free from birth, death, etc.

Faith in the nine reals is called Samyagdarsana (right faith).

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<sup>1</sup> An adjective formed from the noun 'karma'. 'Karma' has two meanings - (1) action or deed and (2) fine material particles that are attracted towards a soul due to its action or deed. Here the second meaning of 'Karma' is intended.

## **Nine Reals**

One should know nine reals, viz. soul, non-soul, auspicious karmic matter, inauspicious karmic matter, inflow of karmic matter, stoppage of the inflow, partial dissociation of karmic matter, bondage of soul with karmic matter and total dissociation of karmic matter.

Names of Reals	Explanation
1. <i>Jīva</i> (Soul)	It is characterised by sentience. It assumes life-forces. It has two cognitive faculties - knowledge and intuition (in-sight). Following are its examples - human beings, celestial beings, animals, birds etc.
2. <i>Ajīva</i> (Non-Soul)	It is bereft of sentience. It is incapable of assuming life-forces. It has no cognitive faculties. Following are its examples - clothes, vessels, cots, stools, vehicles, etc.
3. <i>Puṇya</i> (Auspicious karmic matter)	Karmic material particles which cause pleasant experience are considered to be auspicious..
4. <i>Pāpa</i> (Inauspicious karmic matter)	Karmic material particles which cause unpleasant experience are considered to be inauspicious.

Names of Reals	Explanation
5. <i>Āśrava</i> (Inflow of karmic matter)	Doors for or causes of the inflow of karmic matter. They are wrong faith etc.
6. <i>Samvara</i> (Stoppage of the inflow of karmic matter)	Stoppage of the inflow of karmic matter, effected by self-control etc.
7. <i>Nirjarā</i> (Partial dissociation of karmic matter)	Partial dissociation of karmic matter from soul, effected by penance, etc.
8. <i>Bandha</i> (Bondage)	Interpenetration of karmic material particles and space-points of soul like the interpenetration of milk and water.
9. <i>Mokṣa</i> (Total dissociation of karmic matter from soul)	Total dissociation of karmic matter from soul, which leads to the manifestation of pure nature of soul.

These nine reals present the undistorted true world-view. Structure and order of the world are governed by its own natural principles, requiring no external agent. The nine reals make us understand the two fundamental reals, viz. soul and non-soul. If a soul knows these nine

reals as they are, it can become free from afflictions and miseries. The cycle of birth and death continues so long as the soul is associated with karmic matter-auspicious or inauspicious. As soon as this auspicious and inauspicious karmic matter is completely dissociated from the soul, the latter attains its natural state of freedom, emancipation.

A soul, when in the state of ignorance, causes auspicious karmas, inauspicious karmas, inflow of karmic matter and bondage. On the other hand, it, while in the state of knowledge, causes stoppage of the inflow of karmic matter, partial and total dissociation of karmic matter from itself. Having faith in the nine reals and having known soul alone to be worthy of attainment, one regains union of one's soul with its pure state, that is, freedom - Emancipation.



## LESSON 2

### FIRST CONSIDERATION ABOUT NINE REALS DISCRIMINATION

To cultivate and strengthen our faith in the nine realms, three types of discrimination are necessary; viz. 1. discrimination of what should be known, 2. discrimination of what should be attained (accepted) and 3. discrimination of what should be abandoned.

Name	Definition	Realms
<i>jñeya</i>	Those that should be known	Soul and Non-soul
<i>upādeya</i>	Those that should be attained	Auspicious karmas, Stoppage of the inflow of karmic matter, Partial dissociation of karmic matter, Total dissociation of karmic matter.
<i>heya</i>	Those that should be abandoned	Inauspicious karmas, Inflow of the karmic matter, Bondage of karmic matter with soul

Special Note: Auspicious karmic matter (*puṇya*) is neither any power nor any quality of soul. It is the result of the auspicious activity of the soul, which, in turn, is the result of the auspicious internal state of the soul. Thus auspicious karmic matter is nothing but auspicious inflow. And all inflow - whatever be its kind - should be aban-



doned. Then, why is the auspicious karmic matter regarded as that which should be accepted (attained) ?

True, from the transcendental standpoint auspicious karmic matter is what should be abandoned. But in our journey on the path of Religion, a human body and other favourable circumstances are gained due to the instrumentality of this auspicious karmic matter. So, from the practical standpoint it is regarded as worthy of attainment. And this auspicious karmic matter is caused by the auspicious states of soul. Hence these states too are ultimately to be abandoned. But to remain away and free from the inauspicious states, first it is necessary to cultivate and give way to the auspicious states. They are like a guide. After reaching the destination they lose their utility and therefore they automatically dissociate themselves from the soul. They are simply a means to emancipation and not an end itself. The direct cause of emancipation is pure states of the soul, while its remote cause is auspicious states of the soul. Thus auspicious states constitute somehow the first stage of the pure states. In fact, stoppage of the inflow of karmic matter and the partial dissociation of karmic matter are caused by the auspicious states of soul. And as these auspicious states are soul's powers, they are regarded as aspects of the soul.

In the universe there are two fundamental reals, viz. soul and non-soul. Nine reals are nothing but their expansion. Four reals are included in the soul. They are soul, stoppage of the inflow, partial dissociation and total dissociation. Five reals are included in the non-soul. They are non-soul, auspicious karmas, inauspicious karmas, inflow and bondage. The real called auspicious karma is put under the head of non-soul because it is not a state of the soul; but it is the auspicious inflow.

## LESSON 3

### HOW WORLDLY SOULS CLASSIFIED ?

One class : All worldly souls come under one broad class when the principle of classification is sentiency. All worldly souls are uniform in the sense that they all possess the common quality sentiency.

Two classes : Mobile and immobile. Here the principle of classification is voluntary motion.

Three classes : Female, Male and Neuter. Here the principle of classification is sex.

Four classes : Celestial, human, animal and infernal. Here the principle of classification is life-species.

Five classes : One-sensed, two-sensed, three-sensed, four-sensed and five-sensed. Here the principle of classification is number of sense-organs.

Six classes : Earth-bodied, water-bodied, fire-bodied, air-bodied, plant-bodied and mobile-bodied. The first five are immobile worldly souls.

Mobile : Those that are capable of moving voluntarily from one place to another in order to avoid harassment and torture. They possess two senses to five senses.

Immobile : Those that cannot have the ability to move and hence cannot move even though they are harassed and tortured. Under this class fall all worldly souls from the subtle lowest living beings called *nigoda* to all one-sensed living beings, viz. earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied.

#### **One-sensed worldly souls**

Those which exist together with many others in a common plant body.

Those which exist one each in one plant body only. That is, here one plant body is having one soul only.

One-sensed worldly souls : all kinds of live earth, all kinds of water, fire, air and plants.

Worldly souls which exist one each in one plant body only: all kinds of fruits and vegetables.

Worldly souls which exist together with many others in a common plant body: all kinds of roots and bulbs.

### **Two-sensed worldly souls**

A conch-shell, a shell, a guineaworm, an earth-worm, a woodworm, a coiled-worm and a cowrie.

### **Three-sensed worldly souls**

A bug, a white louse, a larva, a tick, a snail, a black louse, a big black ant, a white ant.

### **Four-sensed worldly souls**

A butter-fly, a fly, a spider, a scorpion, a cockroach, a locust, a mosquito and a black bee.

### **Five-sensed worldly souls having mind**

(a) Aquatic : A crocodile, a frog, a fish, a crab, an octaped, a seal fish, a tortoise, a whale

(b) Those that move on land : A gorilla, a monkey, a house-lizard, a mongoose, an iguana, an elephant, a python, a cow, a lion, a horse.

(c) Those that move in the sky : birds, bats.

All kinds of worldly souls are covered by the four classes or groups, viz. a class of celestial living beings, that of human beings, that of animal beings and that of hellish beings.

Liberated souls do not have body but they do have the form of the body which they left at the time of their emancipation.



## LESSON 4

### TEN LIFE-FORCES OF WORLDLY SOULS

What is a life-force ?

The instrument which makes living of a worldly soul possible is the life-force. It is of two kinds - external and internal. External life-force is external to soul, while the internal one is integral to the soul and constitutes the nature of it. Worldly souls possess life-force of both these types. On the other hand, liberated souls possess internal life-force alone, and that too of pure type alone.

#### External life-forces

Senses	5
Powers (mental, vocal and bodily)	3
Respiration	1
Duration of life	1

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10

#### Internal life-forces

1	Intuition (Insight)
1	Knowledge
1	Conduct
	(Non-attachment)
1	Energy

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4

The tactile, the gustatory, the olfactory, the visual and the auditory - these are the names of the five senses. Three powers : mental power, vocal power, bodily power.



## LESSON 5

### NON-SOUL REAL

What is a real called non-soul ? Non-soul is that which is not soul. Thus it is insentient. Matter is insentient; it is not soul. Cots, wooden seats, clothes, vessels, tables, chairs, houses, cities etc. are instances of matter. These instances or forms of matter we can see. But besides matter there are other non-soul reals which are not amenable to our visual cognition; they are invisible. Like a silent servant they serve us without our knowledge. They pervade the whole universe. The non-soul real is well known as the non-soul substance. Non-soul substances are of five kinds.

	Names	Defining characteristic
1	<i>Dharmāstikāya</i> (Medium of motion)	It assists souls and matter to move.
2	<i>Adharmāstikāya</i> (Medium of rest)	It assists souls and matter to rest.
3	<i>Ākāśastikāya</i> (Space)	It provides room to all substances.
4	<i>Pudgala</i> (Matter)	Matter is endowed with colour, taste, smell and touch.
5	<i>Kāla</i> (Time)	Time assists souls and matter to undergo change.

'*Astikāya*' is a compound of two words, viz. '*asti*' meaning space-point and '*kāya*' meaning a collection of units which are combined. Thus the term '*astikāya*' means a substance having a collection of space-points well combined with one another. Hence the term ultimately means a substance having extension. Soul, Medium of motion, Medium of rest, Space and Matter are substances having extension (*astikāya*). Time has one space-point only and hence it has no extension. So, Time is not regarded as an *astikāya*. It is a substance without extension.

## LESSON 6

### SIX CONSTITUENT SUBSTANCES OF THE WORLD

The world is constituted of six substances. The activity of these substances is natural to them. It is neither imparted nor initiated nor generated by some agent, that is, God. They pervade the entire world. And they undergo change every moment in accordance with their qualities. There is no agent who creates or destroys the world. The world governs itself, requiring no agent. Its constituent six substances having natural dynamism help the world sustain and govern itself.

Names of six substances : 1. *Jīvāstikāya* (Soul substance), 2. *Pudgalāstikāya* (Matter substance), 3. *Dharmāstikāya* (Substance-serving-as-a-medium-of-motion), 4. *Adharmāstikāya* (Substance-serving-as-a-medium-of-rest), 5. *Ākāśastikāya* (Space substance), 6. *Kāla* (Time substance).

Classifications of Substances	
<b><i>I Astikāya Dravyas</i></b> <i>(Substances having extension)</i> 1 <i>Jīvāstikāya</i> 2 <i>Dharmāstikāya</i> 3 <i>Adharmāstikāya</i> 4 <i>Ākāśastikāya</i> 5 <i>Pudgalāstikāya</i>	<b><i>Anastikāya Dravyas</i></b> <i>(Extensionless Substances)</i> 1 <i>Kāla</i>
<b><i>II Jaḍa dravyas</i></b> <i>(Insentient substances)</i> 1 <i>Dharmāstikāya</i> 2 <i>Adharmāstikāya</i> 3 <i>Ākāśastikāya</i> 4 <i>Pudgalāstikāya</i> 5 <i>Kāla</i>	<b><i>Cetana Dravyas</i></b> <i>(sentient substances)</i> 1 <i>Jīvāstikāya</i>

### ***Rūpi Dravyas***

(Substances having  
physical qualities  
colour etc.)

1 *Pudgalāstikāya*

### ***Arūpi Dravyas***

(Substances devoid of  
physical qualities  
colour etc.)

1 *Jivāstikāya*

2 *Dharmāstikāya*

3 *Adharmāstikāya*

4 *Ākāśastikāya*

5 *Kāla*

Substances devoid of physical qualities are known through their special characteristic function they perform. As for instance, the special function of *Dharmāstikāya* is to act as an occasioning cause for the motion of souls and matter. *Jīva* (soul) is known as distinct and different from non-soul substances by its special characteristic, viz. sentiency. The characteristic *arūpitva* (absence of physical qualities) is a common characteristic of five *arūpi* substances that are included in the class of non-soul substances. Only one member of this class, viz. *Pudgala* (Matter) substance is *rūpi* (possessed of physical qualities). That it is *rūpi* is known through our senses.

The term '*pudgala*' contains two verbal roots, viz. '*pud*' meaning 'to grow, to develop' and '*gala*' meaning 'to decay'. The *pudgala* substance is so called because it is perishable.

*Kāla* is not included in the class of *astikāya* substances because it has only one space-point. Soul is not included in the class of non-soul substances because it is sentient. *Pudgala* is not included in the class of *arūpi* substances because it has physical qualities like colour, form, etc.

## LESSON 7

### NATURE OF COLOUR ETC FOUND IN MATTER (PUDGALA)

Name	Meaning	Illustration
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#### Five colours

1	<i>Kṛṣṇa</i>	Black	Collyrium
2	<i>Nīla</i>	Blue	Feather of a peacock
3	<i>Lohita</i>	Red	Red dye got from roots of madder
4	<i>Haridra</i>	Yellow	Turmeric
5	<i>Śveta</i>	White	White conch

#### Five Tastes

1	<i>Tikta</i>	Pungent	Dry ginger, Black pepper
2	<i>Kaṭuka</i>	Bitter	Nimb tree
3	<i>Kaṣāya</i>	Astringent	Fruit of the Emblic Myrobalan
4	<i>Āmla</i>	Sour	Tamarind fruit
5	<i>Madhura</i>	Sweet	Sugar

#### Eight Touches

1	<i>Śīta</i>	Cold	Ice
2	<i>Uṣṇa</i>	Hot	Fire
3	<i>Snigdha</i>	Unctuous	Oil
4	<i>Rukṣa</i>	Arid	Ashes
5	<i>Laghu</i>	Light	Cotton
6	<i>Guru</i>	Heavy	Iron
7	<i>Mṛdu</i>	Soft	Butter
8	<i>Karkaṣa</i>	Rough	Blade of a saw

#### Two Smells

1	<i>Surabhigandha</i>	Good smell	Musk
2	<i>Durabhigandha</i>	Bad smell	Garlic

All these physical qualities are found in Matter alone. Other substances being *arūpī* do not have any physical quality. *Pudgala* (Matter) alone is the *rūpī* substance.



## LESSON 8

### AUSPICIOUS KARMIC MATTER - A REAL

Auspicious karmic matter is attracted and bound by the soul through the instrumentality of auspicious internal states of the soul. When this auspicious karmic matter rises to give its fruits, one attains things causing pleasure. When the excellent auspicious karmic matter rises to give its fruits, one attains Religion.

What type of pleasure do you desire ? Do you desire the momentary worldly pleasure ? Or, do you desire the eternal pleasure of liberation ?

Auspicious karmic matter is the means to worldly pleasure. On the other hand, knowledge is the means to the pleasure of liberation. And the excellent auspicious karmic matter acts as a guide in our journey on the path leading to liberation. To acquire such excellent auspicious karmic matter, one should worship the true Maker-of-the-Path-of-Religion, devote oneself to the service of the true spiritual guide and sincerely practise the true Religion, keeping in view the ultimate goal, viz. liberation.

Causes of the bondage of auspicious karmic matter: offering donation to the worthy, worship of Supreme Spiritual Victor and Founder of the Path of Religion, service of the spiritual guides and elders, mental, vocal and bodily wholesome activity, rendering help and assistance to the miserable and poor after having known their needs, and practice of universal love.



## LESSON 9

### INAUSPICIOUS KARMIC MATTER - A REAL

The inauspicious karmic matter is bound by soul through internal inauspicious states of the soul. When the inauspicious karmic matter rises to give its fruits, the soul experiences miseries of various kind, it continues to transmigrate in all the four broad life-species, does not attain pleasure and Religion. Evil acts that cause the acquisition of this inauspicious karmic matter are of eighteen kinds. They are called *Aḍhāra Pāpa Sthānakas*.

#### *Aḍhāra Pāpa Sthānakas*

1. *Himsā* : Violence. To destroy life-force of a living being, to torture and cause pain and distress to a living being. Internal states of soul, viz. attachment etc. are regarded as internal *himsā* or *himsā* from the transcendental standpoint.

2. *Asatya* : Untruthfulness. To speak what is false or improper in order to gain some money or worldly pleasure.

3. *Chori* : Theft. To take any thing without the permission of its owner.

4. *Maithuna* : Copulation. Primary and secondary sex acts. To indulge in such acts and seek sexual pleasure.

5. *Parigraha* : Accumulation of wealth. To accumulate and possess so many things - sentient and insentient.

6. *Krodha* : Anger, speaking loudly harsh words, taking offence, jealousy, not being on speaking terms.

7. *Māna* : Pride. To be proud of one's greatness, beauty, virtue etc, saying 'I am great' 'I am beautiful/handsome' 'I am virtuous' etc.

8. *Māyā* : Deceit. To indulge in fraud, treachery, cheating.

9 *Lobha* : Greed. Desire for accumulating more and more wealth. Uncontentedness.

10 *Rāga* : Attachment towards sentient and insentient things

11 *Dveṣa* : Aversion. To despise, hate things not to one's liking. Malice.

12 *Kalaha* : To quarrel with others.

13 *Abhyākhyāna* : Accusation. To put false charges on others.

14 *Paisūnya* : Back-biting

15 *Rati-Arati* : To be pleased when in association with things of one's liking and to be displeased when in association with things of one's dislike.

16 *Paraparivāda* : To censure others, to speak ill of others

17 *Māyāmṛṣāvāda* : To speak untruth with the intention of deceiving others.

18 *Mithyātvaśālya* : Not to have faith in what is real, true and good but to have faith in what is unreal, untrue and evil.



## LESSON 10

### INFLOW OF KARMIC MATTER - A REAL

*Āśrava* means the inflow of karmic matter. But even that through which the flow of karmic matter enters the soul is also regarded as *āśrava*.

There are five main causes of the inflow of karmic matter, and their sub-types are 42.

Five main causes are : Wrong faith, non-restraint (violence etc.), passions, activity and negligence.

Their 42 sub-types are as under :

Absence of self-control over five senses	5
Four passions, viz. anger, pride, deceit, greed	4
Non-restraint (violence etc.)	5
Lack of self-control over the threefold activity of mind, speech and body	3
Various types of evil activity, viz. killing etc.	25

Total      42

When a hole is formed at the bottom of a boat, water enters the boat through that hole; as a result of it, the boat gets sunk into the ocean. Similarly, when the soul through ignorance indulges in activities without restraint and control, these activities serve as holes or doors through which the flow of karmic matter enters into the soul and as a result the soul is drowned into the ocean of transmigratory existence.

Auspicious karmic matter is identified with the auspicious inflow and the inauspicious karmic matter is identified with the inauspicious inflow. So, the soul should stop the inflow of both the types.

The soul should remove the five main causes of the inflow because they are also the causes of the bondage of soul with karmic matter.

*Mithyātvā* (Wrong faith) : Lack of faith in the founder

of the path of Religion, spiritual guide and religion; faith in the opposites of these three; wrongly considering the body etc. to be the right means to real happiness; faith in what is not real and true. All this disappears as soon as the right faith arises.

*Avirati* (Nonrestraint) : Absence of the practice of vows.

*Pramāda* (Negligence) : Disrespect and dislike of religion, seeking pleasure in worldly objects and passions, indulging in talks arousing feeling of attachment, finding pleasure in sleep.

*Kaṣāya* (Passions) : Anger, pride, deceit, greed

*Yoga* (Activity) : Activity - auspicious and inauspicious - of mind, speech and body.



## LESSON 11

### STOPPAGE OF THE INFLOW OF KARMIC MATTER

It is the power of soul that causes the stoppage of the inflow of karmic matter.

The stoppage of the inflow of karmic matter is regarded as the external stoppage, while the stoppage of the unwholesome states (feelings, passions etc.) of the soul is regarded as the internal stoppage; the latter is the cause of the former.

What are the means for the stoppage of the inflow of karmic matter ?

They are as follows :

Five self-regulating careful acts (*samitis*) : (1) To move about cautiously so as to cause no trouble to living beings. (*īryā-samiti*). (2) To speak what is true, beneficial, measured and free from doubt. (*bhāṣā-samiti*). (3) To act cautiously while seeking to procure such means necessary

for the conduct of lifejourney as are free from defects (violence, injustice, cheating, etc.). (*eṣaṇā-samiti*). (4) To receive and place any thing whatsoever after a proper inspection and proper cleansing-of-dust. (*ādāna-nikṣepa-samiti*). (5) To dispose of things that are of no use at a place free from living bodies and after proper inspection. (*utsarga-samiti*).

Three restricted or controlled activities (*gupti*) : Controlled activities of mind, speech and body. The restriction should be wholesome and conducive to spiritual evolution.

Victory over the 22 discomforts or afflictions (*pariṣaha-jaya*) : To remain equanimous in favourable and unfavourable circumstances.

Cultivation of ten meritorious qualities (*dharma*), viz. forbearance, modesty, uprightness, purity, truthfulness, restraint, austerity, renunciation, non-attachment and continence.

Twelve types of deep-reflection : According to the objects - subject-matters - reflected upon the deep-reflection is having twelve types. The twelve objects or subject-matters are as follows : (1) the transitoriness of everything that surrounds us; (2) the utter helplessness of beings in the face of death; (3) the relentless cycle of rebirth, with its attendant suffering; (4) the absolute aloneness of each individual as he moves through this cycle and as he experiences the fruits of his own past acts; (5) the fact that soul and body are completely separate from each other; (6) the filth and impurity which in reality permeate a seemingly attractive physical body; (7) the manner in which inflow of the karmic matter takes place; (8) how such inflow can be stopped; (9) how karmic matter already clinging to the soul can be eliminated, dissociated; (10) the real nature of the universe; (11) how rare is

the opportunity to attain right faith; (12) how the path leading to liberation is well set out and enlightened by the omniscient Lord.

Five types of right conduct : They are *sāmāyika-cāritra* (to remain in the state of equanimity, giving up all impure activity), etc.

The monk is more qualified than the layman for the practice of these means for the stoppage of karmic inflow. A layman who has taken twelve vows and is endowed with right faith can very well undertake the practice.

These means can stop the inflow of karmic matter. But what will you do to dissociate the karmic matter already bound to the soul? This we shall consider in the next lesson.



## LESSON 12 PARTIAL

### DISSOCIATION OF THE BOUND KARMIC MATTER

It is again the power of soul that causes the partial dissociation of karmic matter clung to the soul.

The partial dissociation of the bound karmic matter is regarded as the external partial dissociation, while the partial elimination - destruction - of the unwholesome states (feelings, passions) of the soul is regarded as the internal partial dissociation; the latter is the cause of the former.

Again, the partial dissociation is of two types, viz. involuntary and voluntary.

1. Involuntary Partial Dissociation : The karmic matter gets automatically dissociated as soon as it rises and gives its fruits. As this dissociation is automatic and hence involuntary, the soul, at that time, continues to have perverse states and as a result continues to bind

new karmic matter.

2. Voluntary Partial Dissociation : This is found in the case of a monk endowed with right knowledge. He dissociates the bound karmic matter through the practice of penance. As this dissociation is effected by the voluntary efforts, it is called voluntary dissociation. And as this dissociation is voluntary, the soul, at that time, has pure states and as a result binds no new karmic matter.

Thus the means for the voluntary partial dissociation is penance. Penance primarily means extinction of desires. And the means for the extinction of desires are twelve forms of penances. Of the twelve forms, six are external and the other six are internal.

We can see the external penances. They are the forms of the mortification of body. The six external penances are as follows :

(1) *Anaśana* : To give up all sorts of food for a limited period of time or till death.

(2) *Uṇodari* : To eat less than what is needed to fill the belly.

(3) *Vṛtisaṃkṣepa* : To limit the items of food.

(4) *Rasaparityāga* : To give up stimulating or delicious food, viz. ghee, milk, curd, oil, etc.

(5) *Viviktaśayyāsanaśamlīnatā* : To stay in lonely places free from all disturbances.

(6) *Kāyakleśa* : To place one's body under stress through cold or heat, through adopting diverse postures and the like.

The internal penances could not be seen. They purify the internal states of the soul.

The six internal penances are as follows :

(1) *Prāyaścitta* : Atonement. To repent and atone for the sinful acts.

(2) *Vinaya* : Veneration. To respect and honour the



teachers and elders.

(3) *Vaiyāvṛtṭya* : Service. To render service to teachers, elders, the sick etc.

(4) *Svādhyāya* : Study. To study scriptures and other works conducive to spiritual development.

(5) *Kāyotsarga* : To prevent one's body from doing unwholesome and evil acts, to renounce all attachment to one's body and to give up all egoistic thoughts.

(6) *Dhyāna* : Mental concentration. To renounce all the distraction of mind, to concentrate mind on wholesome objects and to cultivate trance states.

These internal six penances are means to the final emancipation through causing partial dissociation of karmic matter. And the six external penances are there simply to help the practice of the internal penances. So they are acceptable so long as they do not hinder the practice of the internal penances. To extinguish all desires and as a result to manifest the pure state of non-attachment is the prime means to the final emancipation.

*Anaśana*, *Uṇodari*, *Vṛttisamkṣepa* and *Rasatyāga* - these four external penances are to be practised for the purity of food.

*Kāyakleśa* and *Samlīnatā* - these two external penances are to be practised for the purity of the body as also for restraint.

*Prāyaścitta*, *Vinaya* and *Vaiyāvṛtṭya* - these three internal penances are to be practised for the purity of mind.

*Svādhyāya*, *Dhyāna* and *Kāyotsarga* - these three internal penances are to be practised for the purity of soul.

Thus through the practice of these penances the soul, every moment, dissociates some portion of the karmic matter bound to it and as a result finally attains total dissociation of the karmic matter, that is, emancipa-

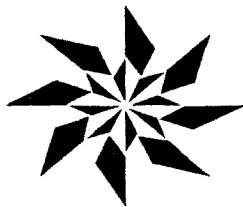
tion, liberation.

The inflow of water into a boat through a hole at its bottom illustrates the inflow of karmic matter into a soul through the activities of mind, speech and body.

The stoppage of the inflow of water into the boat by sealing the hole illustrates the stoppage of the inflow of karmic matter into the soul by controlling the activities of mind, speech and body.

Taking out water in small quantities from the boat illustrates the partial dissociation of karmic matter from the soul.

Arrival of the boat to its destination on account its being totally empty of water illustrates the soul's attainment of the emancipation on account of its being totally dissociated from karmic matter.



## LESSON 13

### BONDAGE

By nature soul is pure, that is, totally free from karmic matter. But in its present state it is bound with karmic matter. Hence, before describing its pure state, i.e. liberation, we describe, in this lesson, its impure state i.e. bondage.

Bondage here means interpenetration of the spacepoints of the soul and the particles of karmic matter like the interpenetration of the smallest units of milk and water.

The soul is by nature pure, unsullied by the karmic matter. Then what caused its bondage with matter for the first time ? In other words, when it first came to be mixed with karmic matter and what urged it to get mixed with karmic matter ?

The answer to these questions is that it is bound with karmic matter from the beginningless time. Our present state of impurity is beginningless.

Karmic material particles are classified into eight fundamental types.

Name of the type	Which quality(of the soul) obstructed	Illustration
1 <i>Jñānāvarāṇīya karma</i> (knowledge-obscuring karmic matter.)	It veils and obscures soul's faculty of knowledge.	Like a bandage on the eyes
2 <i>Darśanāvarāṇīya karma</i> (Intuition-obscuring karmic matter.)	It veils and obscures soul's faculty of intuitive vision.	Like a door-keeper of the king

Name of the type	Which quality(of the soul) obstructed	Illustration
3 <i>Mohaniya karma</i> (Deluding karmic matter)	It veils and obscures soul's natural predilection for what is true and real as also its natural state of non-attachment.	Like unconsciousness caused by strong wine.
4 <i>Antarāya karma</i> (Power-obscuring karmic matter)	It veils and obscures soul's infinite power.	Like a royal treasurer who is reluctant to donate.
5 <i>Vedaniya karma</i> (Feeling-producing karmic matter)	It veils and obscures soul's infinite spiritual happiness not dependent on body, senses, external worldly objects etc.	Like a knife smeared with sweet honey, which causes pleasant and unpleasant experiences.
6 <i>Nāma karma</i> (Body making karmic matter)	It veils and obscures soul's non-physical nature.	Like a picture drawn by a painter.
7 <i>Gotra karma</i> (Status-determining karmic matter)	It veils and obscures soul's quality called 'neither-high-nor-low'.	Like use or misuse of pots made by potter.
8 <i>Āyusya karma</i> (Life-span-determining karmic matter)	It obscures soul's immortality.	Like the duration of imprisonment.

Of these eight types, the first four are considered to be obstructive (*ghāti*) because they obstruct soul's four natural fundamental qualities, while the remaining four are considered to be non-obstructive (*aghāti*) because

they do not obstruct soul's four natural fundamental qualities but simply determine its body and external conditions and give auspicious or inauspicious fruits.

Auspicious and inauspicious activities of mind, speech and body as also the impure states of soul cause the karmic material particles rush toward the soul and get mixed with the soul in the manner in which water mixes with milk. This is called bondage. Though the karmic matter is of infinite types, it is broadly classified into eight types. We have already explained these eight types. Again these eight types are divided into two groups - obstructive and non-obstructive.

<b>Ghātī karmas</b> (Obstructive karmatypes)	<b>Aghātī karmas</b> (Non-obstructive karmatypes)
<i>1 Jñānāvaraṇīya</i> <i>2 Darśanāvaraṇīya</i> <i>3 Mohanīya karma</i> <i>4 Antarāya karma</i>	<i>1 Vedanīya karma</i> <i>2 Nāma karma</i> <i>3 Gotra karma</i> <i>4 Āyusya karma</i>

The karmic material particles influxed by a particular act obscure a certain capacity or faculty of soul. This is called *prakṛti-bandha* (bondage-in-respect-of-nature). They obscure it for a certain period of time. This is called *sthiti-bandha* (bondage-in-respect-of-duration). Their effects have different degrees of intensity. This is called *rasa-bandha* (bondage-in-respect-of-intensity). They have certain fixed quantity. This is called *pradeśa-bandha* (bondage-in-respect-of-constituent-units). But there arises a question as to what are the factors that determine the quality to be obscured by karmic material particles as also the quantity and duration of these particles and the

intensity of their fruits. It is the nature of soul's activity (which causes the inflow of karmic material particles) that determines the quality to be obscured by them. For instance, an act of destroying books, despising the learned, etc. causes the inflow of karmic material particles which obscures the faculty of knowledge. The quantity of karmic material particles acquired by a soul depends on the intensity of its activity. The more intense the activity of the soul, the greater is the inflow of karmic material particles. The duration of the karmic material particles in association with the soul and the intensity of their fruits depend upon the intensity of the passions. The stronger the passions, the longer is the duration and the greater is the intensity of their fruits.



## LESSON 14 LIBERATION

'Right faith, right knowledge and right conduct - these three combined are the means of liberation.' - *Tattvārthasūtra* by Āc. Umāsvāti.

Liberation means to be liberated.

To be liberated from what ?

To be liberated from karmic material particles that act as enemies of a soul. To be liberated from the cycle of births and deaths, that moves on from beginningless time.

What is liberation ?

It is the manifestation of soul's pure nature, unsullied by karmic matter. It is the absolute freedom from body, etc.

After that where does the soul dwell ? It dwells in the Abode-of-the-Liberated, experiencing its infinite unobstructed bliss.

What does it do there ?

It enjoys its natural bliss, remaining engrossed in its own pure nature. It attains the eternal bliss.

Liberation is the absolute freedom from birth, old age, death, diseases and miseries for ever.

What are the means of liberation ? Right faith, right knowledge, and right conduct are the means of liberation.

What is the order of their attainment ?

Right faith - Faith in reals, truths.

Right knowledge - Knowledge of reals as they are.

Right conduct - Manifestation of non-attachment.

What is the self-discipline one should follow for the attainment of liberation ? One should practise five vows, cultivate ten meritorious qualities, control the activities of mind, speech and body, practise penances, so on and so forth.

Intense desire for liberation, performance of good wholesome acts, subsidence and destruction of passions, and practice of universal love qualify one for the journey on the Path leading to Liberation.

The ultimate, foremost and the only goal of human life is the attainment of Liberation.



# BILINGUAL TEXT

દ્વિભાષી પાઠ





## PRIMARY SECTION

પ્રાથમિક વિભાગ

### LESSON I

પાઠ - ૧

Who am I ?

હું કોણ છું ?

I am a sentient being, a soul.

હું જીવ છું, આત્મા છું.

What is my nature ?

કેવો છું ?

I am of the nature of existence, sentience and bliss.

સત્-ચિત્-આનંદ-સ્વરૂપ છું.

I am encaged in a body due to my association with the subtle karmic matter.

By nature I am distinct and different from the body, etc.

કર્મના સંયોગે શરીરધારી છું.

સ્વભાવે દેહાદિથી ભિન્ન છું.

What is the defining characteristic of a soul ?

જીવનું લક્ષણ શું છે ?

The defining characteristic of a soul is sentience.

જીવ ચેતના લક્ષણવાળો-ઉપયોગ સહિત છે.

What is a soul ?

જીવ શું છે ?

A soul is a real.

જીવ એક પદાર્થ - તત્ત્વ છે.

How many reals are there ?

તત્ત્વ કેટલાં છે ?

There are two fundamental reals - soul and non-soul.

મૂળભૂત તત્ત્વ બે છે : ૧. જીવ, ૨. અજીવ.

To make them understandable, the omniscient Lord has expanded them into nine reals and then expounded them.

જીવ-અજીવને સમજવાં તેનો વિસ્તાર કરતાં સર્વજ્ઞ પરમાત્માએ  
નવ તત્ત્વનું નિરૂપણ કર્યું છે.

What is the use of knowing them ?

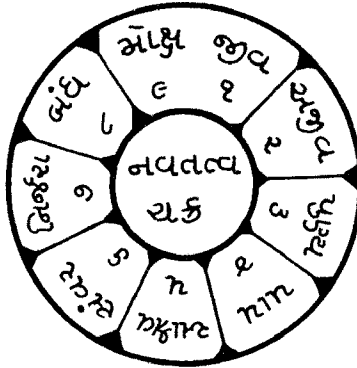
આ તત્ત્વને જાણીને શું કરશો ?

Having known their true nature and putting faith in them one becomes free from birth, death, etc.

જિનવર પ્રણિત આ તત્ત્વનું વાસ્તવિક સ્વરૂપ જાણી તેની યથાર્થ શ્રદ્ધા કરી,  
સમ્યગ્દર્શન પ્રાપ્ત કરી, જન્મમરણાદિથી મુક્ત થઈશું.

Faith in the nine reals is called *Samyagdarsana* (right faith).

તત્ત્વાર્થ શ્રદ્ધાનં સમ્યગ્દર્શનમ્



## Nine Reals

### નવતત્ત્વ

One should know nine reals, viz. soul, non-soul, auspicious karmic matter, inauspicious karmic matter, inflow of karmic matter, stoppage of the inflow, partial dissociation of karmic matter, bondage of soul with karmic matter and total dissociation of karmic matter.

જીવાજીવા પુણ્ય પાવાસવ સંવરો ય નિજજરણા,  
બંધો મુકમ્બો ય તહા નવતત્તા હુંતિ નાયવ્યા.

અર્થ - જીવ, અજીવ, પુણ્ય, પાપ, આશ્રય, સંવર,  
નિર્જરા, બંધ, મોક્ષ એ નવ તત્ત્વો જાણવા યોગ્ય છે.

Names of Reals	Explanation
તત્ત્વનાં નામ	વ્યાખ્યા

- |                            |                                                                                                                                                                                                                |
|----------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. <i>Jīva</i> (Soul)      | It is characterised by sentience. It assumes life-forces. It has two cognitive faculties - knowledge and intuition (in-sight). Following are its examples - human beings, celestial beings, animals, birds etc |
| ૧. જીવ                     | ચૈતન્ય સહિત છે. જીવે છે, પ્રાણોને ધારણ કરે છે. જ્ઞાન દર્શન ઉપયોગ સહિત છે. માનવ, દેવ, પશુ પક્ષી વગેરે                                                                                                           |
| 2. <i>Ajīva</i> (Non-Soul) | It is bereft of sentience. It is incapable of assuming life-forces. It has no                                                                                                                                  |

Names of Reals તત્ત્વના નામ	Explanation વ્યાખ્યા
--------------------------------	-------------------------

	cognitive faculties. Following are its examples - clothes, vessels, cots, stools, vehicles, etc.
૨. અજીવ	ચેતના રહિત છે. પ્રાણ કે ઉપયોગ લક્ષણ રહિત છે. વસ્ત્ર, પાત્ર, ખાટલા, પાટલા વાહન વિગેરે.
૩. <i>Punya</i> (Auspicious karmic matter)	Karmic material particles which cause pleasant experience are considered to be auspicious..
૩. પુણ્ય	શુભકર્મ તે પુણ્ય, જેના ઉદયથી જીવને સુખનો અનુભવ થાય.
4. <i>Pāpa</i> (Inauspicious karmic matter)	Karmic material particles which cause unpleasant experience are considered to be inauspicious.
૪. પાપ	અશુભકર્મ તે પાપ છે. જેના ઉદયથી જીવને દુઃખનો અનુભવ થાય.
5. <i>Āśrava</i> (Inflow of karmic matter)	Doors for or causes of the inflow of karmic matter. They are wrong faith etc.
૫. આશ્રવ	કર્મને આવવાના દ્વાર, મિથ્યાત્વાદિ હેતુ. એના દ્વારા કર્મો આવે છે.
6. <i>Samvara</i> (Stoppage of the inflow of karmic matter)	Stoppage of the inflow of karmic matter, effected by self-control etc.
૬. સંવર	આવતા કર્મોનું સંયમાદિ દ્વારા અટકવું.
7. <i>Nirjarā</i> (Partial	Partial dissociation of karmic mat-

Names of Reals તાવના નામ	Explanation વ્યાખ્યા
dissociation of karmic matter) ૭.નિર્જરા	ter from soul, effected by pen- ance, etc. કર્મનો અંશે અંશે તપાદિ દ્વારા કાય થવો.
8. <i>Bandha</i> (Bondage of karmic matter with soul) ૮.બંધ	Interpenetration of karmic material particles and space-points of soul like the interpenetration of milk and water. આત્માના પ્રદેશો અને કર્મરજોનું દુધપાણીની જેમ એક મેક થઈ જવાનો સ્વભાવ.
9. <i>Mokṣa</i> (Total dissociation of karmic matter from soul) ૯.મોક્ષ	Total dissociation of karmic matter from soul, which leads to the manifestation of pure nature of soul. કર્મોનો સંપૂર્ણ કાય થવો, આત્માના શુદ્ધ સ્વરૂપનું પ્રગટ થવું.

These nine reals present the undistorted true world-view. Structure and order of the world are governed by its own natural principles, requiring no external agent. The nine reals make us understand the two fundamental reals, viz. soul and non-soul. If a soul knows these nine reals as they are, it can become free from afflictions and miseries. The cycle of birth and death continues so long as the soul is associated with karmic matter - auspicious

or inauspicious. As soon as this auspicious and inauspicious karmic matter is completely dissociated from the soul, the latter attains its natural state of freedom, emancipation.

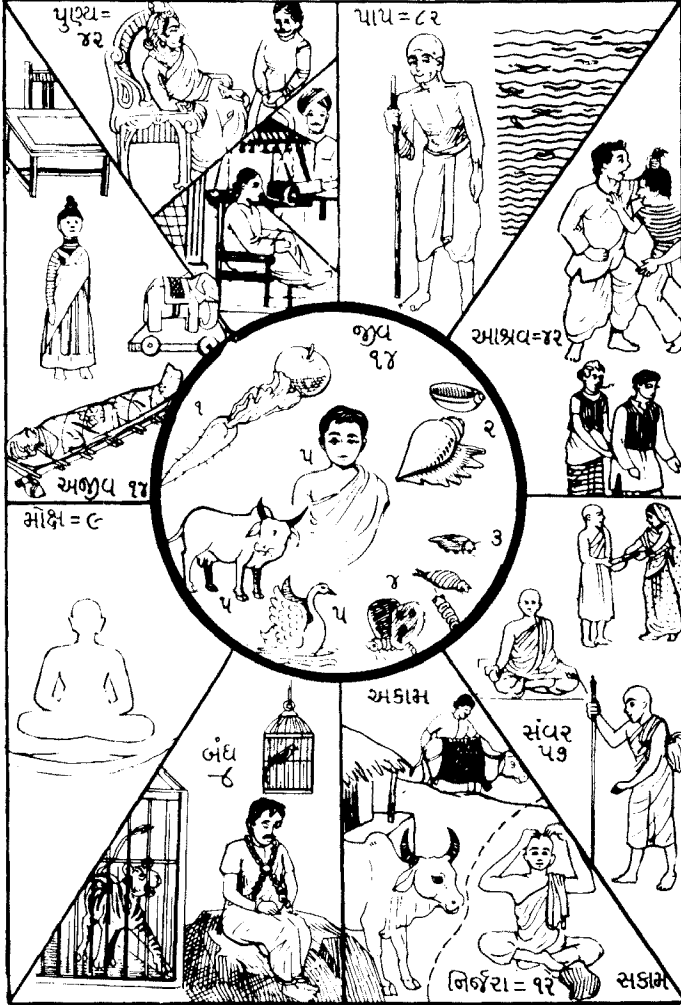
આ નવ તત્ત્વો એ પદાર્થનું વાસ્તવિક સ્વરૂપ છે. વિશ્વની રચના સ્વયં-સંચાલિત છે. આ નવ તત્ત્વ જીવ અને અજીવ તત્ત્વને સમજવા માટે છે. જો નવ તત્ત્વોને યથાર્થપણે સમજાય તો જીવ ઘણા સંતાપ અને દુઃખથી મુક્ત થઈ શકે. જ્યાં સુધી જીવ શુભાશુભ કર્મ સાથે જોડાયેલા છે, ત્યાં સુધી સંસાર છે. શુભાશુભ કર્મોનો છેદ થતાં જીવ પોતાના સહજ સ્વાભાવિક એવા મોક્ષને પામે છે.

A soul, when in the state of ignorance causes allspicious karmas, inflow of karmics matter and bondage. On the otherhand, it, while in the state of knowledge, causes stoppage of the inflow of karmic matter, partial and total dissociation of karmic matter from itself. Having faith in the nine reals and having know soul alone to be worthy of attainment, one regains union of one's soul with its pure state, that is, freedom - **Emanication**.

જીવ અજ્ઞાનદશાને કારણે પુણ્ય, પાપ, આશ્રવ અને બંધ કરે છે. જ્ઞાનદશાને પ્રાપ્ત કરી સંવર, નિર્જરા અને મોક્ષને પામે છે. નવતત્ત્વને શ્રદ્ધીને, એક આત્માને જ ઉપાદેય જાણી, તેને મોક્ષમાં જોડવો તે તત્ત્વનો સાચો પરિચય છે.

## Visual Nine Reals

### સચિત્ર નવતત્ત્વ





## LESSON 2

પાઠ : ૨

### FIRST CONSIDERATION ABOUT NINE REALS DISCRIMINATION

નવતત્ત્વનો પ્રથમ વિચાર - વિવેક

To cultivate and strengthen our faith in the nine  
reals, three types of discrimination are necessary, viz. 1.  
discrimination of what should be known, 2. discrimination  
of what should be attained (accepted) and 3. discrimina-  
tion of what should be abandoned.

નવતત્ત્વની શ્રદ્ધા માટે વિવેકના ત્રણ પ્રકાર છે. :  
૧, જ્ઞેય. ૨. ઉપાદેય ૩. હેય.

Name નામ	Definition વ્યાખ્યા	Reals તત્ત્વ
<i>jñeya</i>  જ્ઞેય	Those that should be known જાણવા યોગ્ય	Soul and Non-soul  જીવ-અજીવ
<i>upādeya</i>  ઉપાદેય	Those that should be attained આદરવા યોગ્ય	Auspicious karmas, Stoppage of the inflow of karmic matter, Partial dis- sociation of karmic matter, Total dis- sociation of karmic matter. પુણ્ય, સંવર, નિર્જરા, મોક્ષ.
<i>heya</i>  હેય	Those that	Inauspicious karmas,

	should be abandoned	Inflow of the karmic mat ter, Bondage of karmic matter with soul
હેય	ત્યાગ કરવા યોગ્ય	પાપ, આશ્રવ. બંધ.

Special Note: Auspicious karmic matter (*punya*) is neither any power nor any quality of soul. It is the result of the auspicious activity of the soul, which, in turn, is the result of the auspicious internal state of the soul. Thus auspicious karmic matter is nothing but auspicious inflow. And all inflow - whatever be its kind - should be abandoned. Then, why is the auspicious karmic matter regarded as that which should be accepted (attained) ?

વિશેષ નોંધ : પુણ્ય આત્માની શક્તિ કે ગુણ નથી. શુભપ્રવૃત્તિના નિમિત્તે ઉપજતા શુભભાવનું પરિણામ પુણ્ય છે. તે શુભ આશ્રવ છે. અને આશ્રવ માત્ર ત્યાગવા યોગ્ય છે. તો પછી પુણ્ય ઉપાદેય શા માટે ?

True, from the transcendent standpoint auspicious karmic matter is what should be abandoned. But in our journey on the path of Religion, a human body and other favourable circumstances are gained due to the instrumentality of this auspicious karmic matter. So, from the practical standpion it is regarded as worthy of attainment. And this auspicious karmic matter is caused by the auspicious states of soul. Hence these states too are ultimately to be abandoned. But to remain away and free from the inauspicious states, first it is necessary to cultivate and give way to the auspicious states. They are like a guide. After reaching the destination they lose their utility and therefore they automatically dissociate themselves from the soul. They are simply a means to emancipation and not an end itself. The direct cause of emancipation is pure states of the soul, while its remote cause is auspicious states of the soul. Thus auspicious states constitute somehow the first stage of the pure states. In

fact, stoppage of the inflow of karmic matter and the partial dissociation of karmic matter are caused by the auspicious states of soul. And as these auspicious states are soul's powers, they are regarded as aspects of the soul.

નિશ્ચયનયથી તો પુણ્ય ત્યાગવાયોગ્ય હોય છે. પરંતુ ધર્મમાર્ગમાં ઉપયોગી માનવદેહ અને અન્ય સંયોગો પુણ્યના નિમિત્તે મળે છે. વળી અશુભ ભાવથી દૂર રહેવા પ્રથમ શુભભાવ હોય છે. તેથી કેવળ તે ભોમિયારૂપ છે. માર્ગ મળ્યા પછી તેની ઉપયોગિતા ન હોય ત્યારે તે સ્વયં દૂર થઈ જાય છે. પુણ્ય મોક્ષનું સાધન છે, સાધ્ય નથી. મોક્ષનું સાધન શુદ્ધઉપયોગ છે. તેની પ્રથમની ભૂમિકા કથંચિત શુભભાવ છે.

સંવર નિર્જરા શુભ અધ્યવસાય છે. પરંતુ તે કર્મોને અટકાવવાના અને નિર્જરવાના તત્ત્વો હોવાથી તે આત્મશક્તિરૂપ છે; તેથી તે જીવના પ્રકાર ગણાય છે.

In the universe there are two fundamental reals, viz. soul and non-soul. Nine reals are nothing but their expansion. Four reals are included in the soul. They are soul, stoppage of the inflow, partial dissociation and total dissociation. Five reals are included in the non-soul. They are non-soul, auspicious karmas, inauspicious karmas, inflow and bondage. The real called auspicious karma is put under the head of non-soul because it is not a state of the soul; but it is the auspicious inflow.

જગતમાં મુખ્ય તત્ત્વ તો બે છે, ૧. જીવ અને ૨. અજીવ. તેનો વિસ્તાર એટલે નવતત્ત્વ

જીવમાં ગણાતા તત્ત્વો ચાર છે.

જીવ, સંવર, નિર્જરા અને મોક્ષ.

અજીવમાં ગણાતા તત્ત્વો પાંચ છે.

અજીવ, પુણ્ય, પાપ, આશ્રવ, બંધ.

જૂઓ પૂણ્યતત્ત્વને અજીવના ખાતામાં મૂક્યું કારણ કે તે જીવનો ભાવ નથી; પણ શુભાશ્રવ છે.

## LESSON 3

પાઠ : ૩

### HOW WORLDLY SOULS CLASSIFIED ?

સંસારી જીવને બીજા ક્યા પ્રકારે જાણશો ?

One class : All worldly souls come under one broad class when the principle of classification is sentiency. All worldly souls are uniform in the sense that they all possess the common quality sentiency.

એક પ્રકારે :- ચેતના લક્ષણથી સર્વ જીવો સમાન છે.

Two classes : Mobile and immobile. Here the principle of classification is voluntary motion.

બે પ્રકારે :- ત્રસ (હાલે ચાલે તેવા), સ્થાવર (સ્થિર રહે તે)

Three classes : Female, Male and Neuter. Here the principle of classification is sex.

ત્રણ પ્રકારે :- સ્ત્રીલિંગ, પુરુષલિંગ, નપુંસકલિંગ

Four classes : Celestial, human, animal and infernal. Here the principle of classification is life-species.

ચાર પ્રકારે :- દેવ, મનુષ્ય તિર્યચ, નારક (ગતિ પ્રમાણે)

Five classes : One-sensed, two-sensed, three-sensed, four-sensed and five-sensed. Here the principle of classification is number of sense-organs.

પાંચ પ્રકારે :- એકેન્દ્રિય, બેઈન્દ્રિય, તેઈન્દ્રિય, ચઉરિન્દ્રિય, પંચઈન્દ્રિય.

Six classes : Earth-bodied, water-bodied, fire-bodied, air-bodied, plant-bodied and mobile-bodied. The first five are immobile worldly souls.

છ પ્રકારે :- પૃથ્વીકાય, અપકાય (પાણી), તેઉકાય (અગ્નિ), વાયુકાય, વનસ્પતિકાય (પાંચ સ્થાવર), ત્રસકાય. પ્રથમ પાંચ સ્થાવર છે.

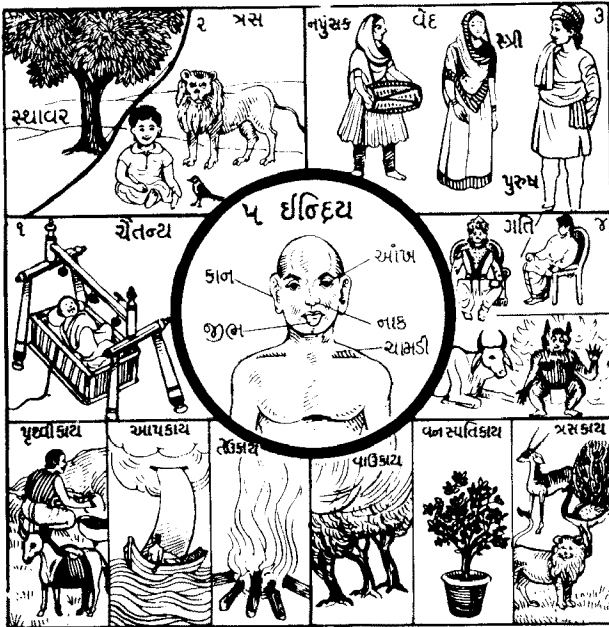
Mobile : Those that are capable of moving voluntarily from one place to another in order to avoid harassment and torture; with two senses to five senses.

ત્રસ :- ત્રાસ પડવાથી કે સુખ દુઃખના પ્રયોજનથી સ્વયં હાલી ચાલી શકે

તેવા. બે ઇન્દ્રિયથી માંડીને પાંચ ઇન્દ્રિયવાળા.

**Immobile :** Those that cannot have the ability to move and hence cannot move even though they are harassed and tortured. Under this class fall all worldly souls from the subtle lowest living beings called *nigoda* to all one-sensed living beings, viz. earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied.

**સ્થાવર :-** ત્રાસ પડવા છતાં સ્વયં હાલી ચાલી ન શકે, સૂક્ષ્મ નિગોદથી માંડીને સર્વ એકેન્દ્રિય જીવો. પૃથ્વીકાય, અપકાય (પાણી), તેડકાય (અગ્નિ), વાઉકાય અને વનસ્પતિકાય.



## One-sensed worldly souls

એકેન્દ્રિય જીવો

Those which exist together with many others in a common plant body.

સાધારણ વનસ્પતિકાય.

Those which exist one each in one plant body only. That is, here one plant body is having one soul only.

પ્રત્યેક વનસ્પતિકાય.

One-sensed worldly souls : all kinds of live earth, all kinds of water, fire, air and plants.

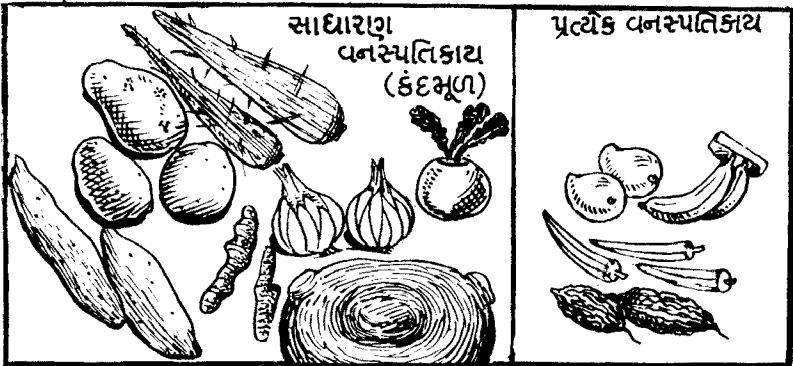
એકેન્દ્રિય જીવો :- દરેક પ્રકારની સચિત માટી, દરેક પ્રકારના પાણી, અગ્નિ, વાયુ અને વનસ્પતિ એકેન્દ્રિય જીવો છે.

Worldly souls which exist together with many others in a common plant body: all kinds of roots and bulbs.

સાધારણ વનસ્પતિ :- તમામ પ્રકારના કંદમૂળ,

Worldly souls which exist one each in one plant body only : all kinds of fruits and vegetables

પ્રત્યેક વનસ્પતિ :- ફળ, ફળાદિ, શાકભાજી,

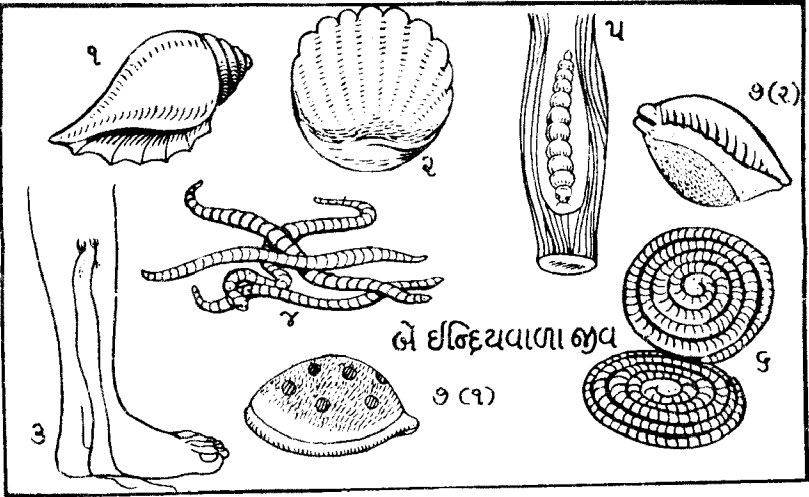


## Two-sensed worldly souls

બે ઈન્દ્રિય જીવો

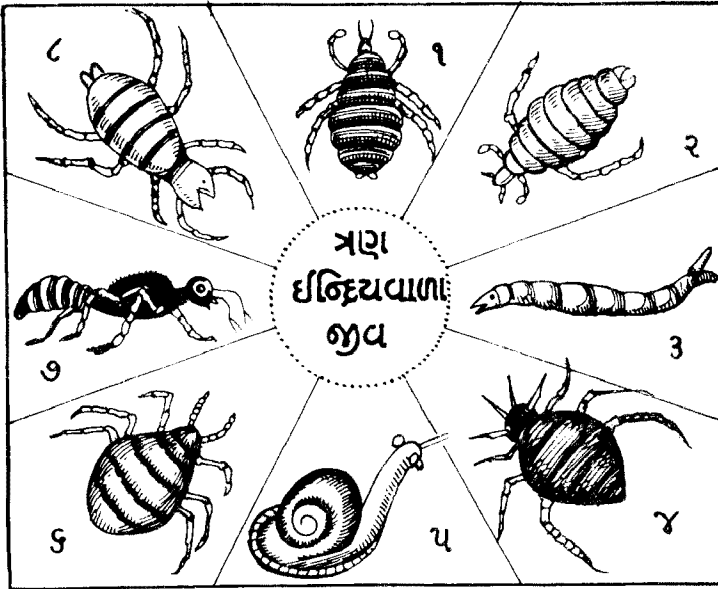
Two-sensed worldly souls : 1. a conch-shell, 2. a shell, 3. a guineaworm, 4. an earthworm, 5. a woodworm, a coiled-worm and 6. a cowrie.

બે ઈન્દ્રિયજીવો :- ૧. શંખ, ૨. છીપ, ૩. વાળા, ૪. અળસીયા, ૫. કાષ્ઠકીડો, ૬. મામણ, ૭. કોડા કોડી



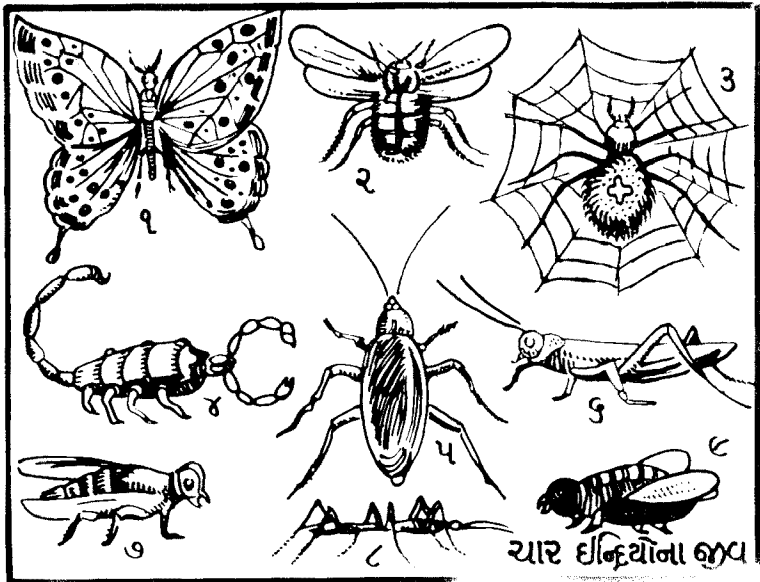
Three-sensed worldly souls : 1. a bug, 2. a white louse, 3. a larva, 4. a tick, 5. a snail, 6. a black louse, 7. a big black ant, 8. a white ant.

ત્રેઈન્દ્રિય જીવો :- ૧. માંકડ, ૨. ધોળીજી, ૩. ઈયળ, ૪. ગીંગોડા, ૫. ગોકળગાય, ૬. કાળી જી, ૭. મંકોડા, ૮. ઉઘઈ. પાના નં ૭નું ૨જું ચિત્ર



**Four-sensed worldly souls :** 1. a butter-fly, 2. a fly, 3. a spider, 4. a scorpion, 5. a cockroach, 6. a locust, 7. a mosquito and 8. a black bee.

ચઉરિન્દ્રિય જીવો :- ૧. પતંગીયુ, ૨. માંખી, ૩. કરોળિયો, ૪. વીંછી, ૫. વાંદો, ૬. તીડ, ૭. મચ્છર, ૮. ભમરો.





## Five-sensed worldly souls having mind

સંજી પંચેન્દ્રિય જીવો :-

(a) Aquatic : 1. A crocodile, 2. a frog, 3. a fish, 4. a crab, 5. an octaped, 6. a seal fish, 7. a tortoise, 8. a whale

જળચર પ્રાણીઓ : ૧. મગર, ૨. દેડકો, ૩. માછલી, ૪. કરચલો, ૫.

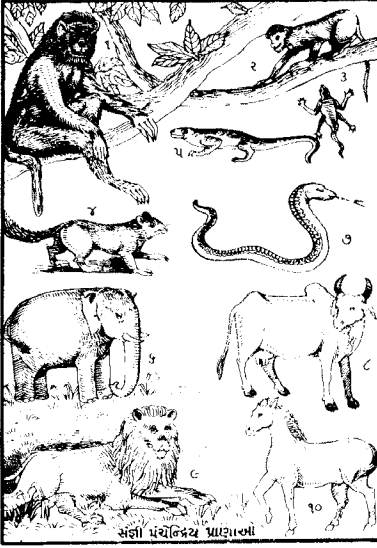
આઠપગો, ૬. સીલ, ૭. કાચબો, ૮. વ્હેલ



(b) Those that move on land : 1. A gorilla, 2. a monkey, 3. a house-lizard, 4. a mongoose, 5. an iguana, 6. an elephant, 7. a python, 8. a cow, 9. a lion, 10. a horse

સંજી પંચેન્દ્રિય જીવો :- સ્થળચર

૧. ગોરિલો, ૨. વાનર, ૩. ગરોળી, ૪. નોળિયો, ૫. ઘો, ૬. હાથી, ૭. મજગર, ૮. ગાય, ૯. સિંહ, ૧૦. ઘોડો

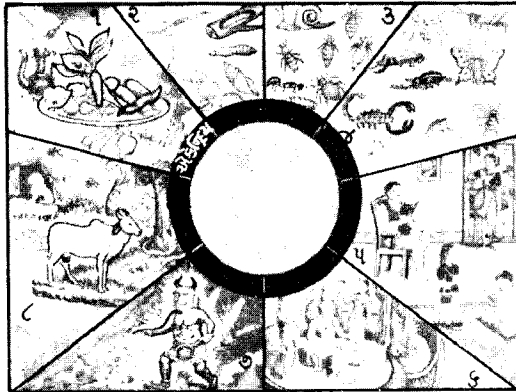


(c) Those that move in the sky : birds, bats

સંજી પંચેન્દ્રિય જીવો :- આકાશગામી - ખેચર

પંખી, ચામાચિડિયું

All kinds of worldly souls are covered by the four classes or groups, viz. a class of celestial living beings, that of human beings, that of animal beings and that of hellish beings.



સર્વ પ્રકારના જીવો :- દેવ, મનુષ્ય, તિર્યંચ, નારકી

Liberated souls do not have body but they do have the form of the body which they left at the time of their emancipation.

સિદ્ધ મુક્તાત્મા શરીરધારી નથી પણ તેમની છેલ્લી શરીર અવસ્થાની આકૃતિ છે.

## LESSON 4

પાઠ : ૪

### TEN LIFE-FORCES OF WORLDLY SOULS

#### જીવના દસપ્રાણ સચિત્ર

What is a life-force ?

The instrument which makes living of a worldly soul possible is the life-force. It is of two kinds - external and internal. External life-force is external to soul, while the internal one is integral to the soul and constitutes the nature of it. Worldly souls possess life-force of both these types. On the other hand, liberated souls possess internal life-force alone, and that too of pure type alone.

પ્રાણ શું છે ?

શરીરના સંયોગમાં આત્માને જીવવાનું સાધન તે પ્રાણ છે. તેના બે પ્રકાર છે.

૧. દ્રવ્યપ્રાણ, ૨. ભાવપ્રાણ. તમામ સંસારી જીવને દ્રવ્યપ્રાણ અને ભાવપ્રાણ બંને હોય છે.

સિદ્ધજીવોને કેવળ શુદ્ધ ભાવપ્રાણ હોય છે.

#### External life-forces

દ્રવ્યપ્રાણ

Senses

પાંચ ઇન્દ્રિય

5

#### Internal life-forces

ભાવપ્રાણ

1. Intuition (Insight)

દર્શન

Powers (mental,)

vocal and

bodily)

મનાદિ બળ

Respiration

શ્વાસોચ્છવાસ

Duration of life

આયુષ્ય

3

1

1

10

1. Knowledge

જ્ઞાન

1. Conduct (Non-attachment)

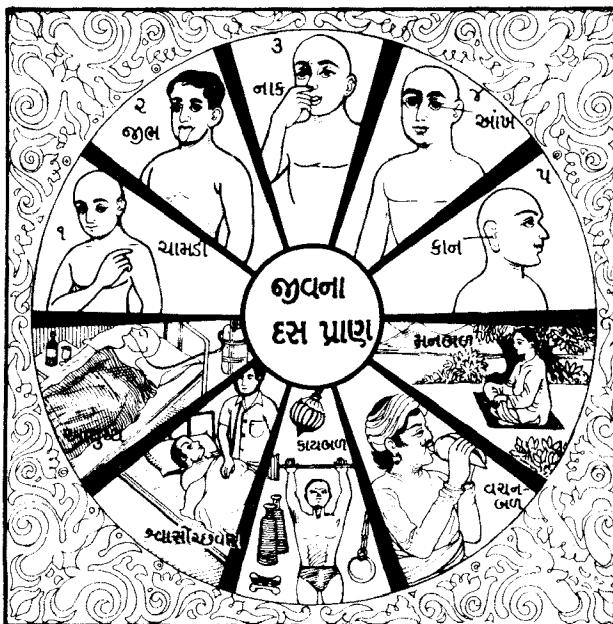
ચારિત્ર (વિતરાગતા)

1. Energy

વીર્ય (શક્તિ)

4

The tactile, the gustatory, the olfactory, the visual and the auditory - these are the names of the five senses. Three powers: mental power, vocal power, bodily power.



## LESSON 5

પાઠ : ૫

### NON-SOUL REAL

અજીવતત્ત્વ

What is a real called non-soul. Non-soul is that which is not soul. Thus it is insentient. Matter is insentient; it is not soul. Cots, wooden seats, clothes, vessels, tables, chairs, houses, cities etc. are instances of matter. These instances or forms of matter we can see. But besides matter there are other non-soul reals which are not amenable to our visual cognition; they are invisible. Like a silent servant they serve us without our knowledge. They pervade the whole universe. The non-soul real is well known as the non-soul substance. Non-soul substances are of five kinds.

અજીવ તત્ત્વ શું છે ?

અજીવ - જડ - જેનામાં જીવ નથી તે.

આ અજીવ તત્ત્વ એટલે પુદ્ગલ, ખાટલા, પાટલા, વસ્ત્ર, પાત્ર, ટેબલ, ખુરશી, ઘર-નગર ઇત્યાદિ અનેક વસ્તુઓ. ઉપરાંત સૃષ્ટિમાં કોઈ અજીવ તત્ત્વો એવાં પણ છે કે જે આપણે ચક્ષુ દ્વારા જોઈ શકતા નથી. તેઓ આપણને મૂક સેવક તરીકે સહાય કરે છે. અને સમસ્ત વિશ્વમાં વ્યાપી રહ્યા છે. તે અજીવ દ્રવ્ય તરીકે પણ પ્રસિધ્ધ છે. તે પાંચ પ્રકારે છે.

Names નામ	Defining characteristic લક્ષણ
1 <i>Dharmāstikāya</i> (Medium of motion)	It assists souls and matter to move.
૧. ધર્માસ્તિકાય	ગાતેસહાયક (જીવ અને પુદ્ગલને)
2 <i>Adharmāstikāya</i> (Medium of rest)	It assists souls and matter to rest.
૨. અધર્માસ્તિકાય	સ્થિતિસહાયક (જીવ અને પુદ્ગલને)

3 *Ākāśastikāya*  
(Space)

It provides room to all substances.

૩. આકાશસ્તિકાય

જગા આપવામાં સહાયક દરેક પદાર્થોને

4 *Pudgala* (Matter)

Matter is endowed with colour, taste, smell and touch.

૪. પુદ્ગલાસ્તિકાય

5 *Kāla* (Time)

Time assists souls and matter to undergo change.

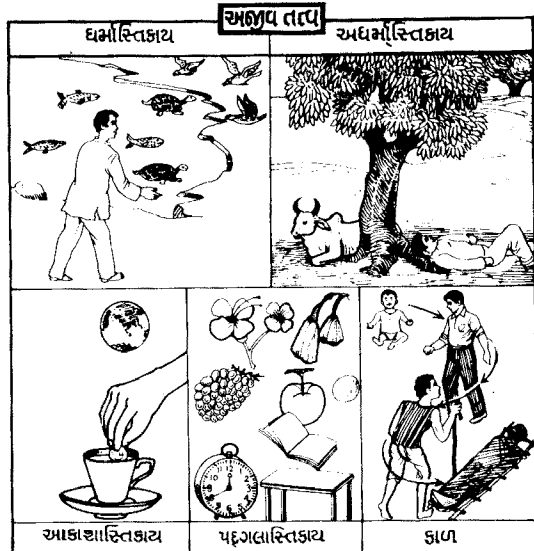
૫. કાળ

વસ્તુના પરિવર્તનમાં સહાયક

‘*Astikaya*’ is a compound of two words, viz. ‘*asti*’ meaning space-point and ‘*kaya*’ meaning a collection of units which are combined. Thus the term ‘*astikaya*’ means a substance having a collection of space-points well combined with one another. Hence the term ultimately means a substance having extension. Soul, Medium of motion, Medium of rest, Space and Matter are substances having extension (*astikaya*). Time has one space-point only and hence it has no extension. So, Time is not regarded as an *astikaya*. It is a substance without extension.

અસ્તિ = પ્રદેશ,  
કાય = સમૂહ = પ્રદેશોનો  
સમૂહ તે અસ્તિકાય.

જીવ, ધર્મ, અધર્મ,  
આકાશ, પુદ્ગલ,  
અસ્તિકાય છે. પ્રદેશોના  
સમૂહરૂપે છે. કાળ એક  
પ્રદેશી છે તેથી અસ્તિકાય  
નથી.



## LESSON 6

પાઠ : ૬

### SIX CONSTITUENT SUBSTANCES OF THE WORLD

સૃષ્ટિની રચનાના છ દ્રવ્યો

The world is constituted of six substances. The activity of these substances is natural to them. It is neither imparted nor initiated nor generated by some agent, that is, God. They pervade the entire world. And they undergo change every moment in accordance with their qualities. There is no agent who creates or destroys the world. The world governs itself, requiring no agent. Its constituent six substances having natural dynamism help the world sustain and govern itself.

જગતની રચનામાં છ દ્રવ્યો છે. જે સ્વયંસંચાલિત ક્રિયાવાળા છે. સૃષ્ટિમાં વ્યાપેલા છે. અને સૌના ગુણ પ્રમાણે પરિણમનશીલ હોય છે. આ સૃષ્ટિ કોઈ બનાવતું કે બગાડતું નથી. પણ આ છ દ્રવ્યોના ગુણધર્મોની કાર્યશીલતા વડે સ્વયં સંચાલન થયા કરે છે.

Names of six substances : 1. *Jivāstikāya* (Soul substance), 2. *Pudgalāstikāya* (Matter substance), 3. *Dharmāstikāya* (Substance-serving-as-a-medium-of-motion), 4. *Adharmāstikāya* (Substance-serving-as-a-medium-of-rest), 5. *Akāśāstikāya* (Space substance), 6. *Kāla* (Time substance).

છ દ્રવ્યોના નામ :-

૧. જીવાસ્તિકાય ૨. પુદ્ગલાસ્તિકાય ૩. ધર્માસ્તિકાય, ૪. અધર્માસ્તિકાય,  
૫. આકાશાસ્તિકાય ૬. કાળ

## Classifications of Substances

**I Astikāya Dravyas**  
(Substances having extension)

અસ્તિકાય દ્રવ્યો

1 *Jīvāstikāya*

૧ જીવાસ્તિકાય

2 *Dharmāstikāya*

૨. ધર્માસ્તિકાય

3 *Adharmāstikāya*

૩. અધર્માસ્તિકાય

4 *Ākāśāstikāya*

૪. આકાશાસ્તિકાય

5 *Pudgalāstikāya*

૫ પુદ્ગલાસ્તિકાય

**II Jada dravyas**  
(Insentient substances)

અજીવ દ્રવ્યો

1 *Dharmāstikāya*

૧ ધર્માસ્તિકાય

2 *Adharmāstikāya*

૨ અધર્માસ્તિકાય

3 *Ākāśāstikāya*

૩ આકાશાસ્તિકાય

4 *Pudgalāstikāya*

૪ પુદ્ગલાસ્તિકાય

5 *Kāla*

૫ કાળ

**Anastikāya Dravyas**  
(Extensionless Substances)

અનસ્તિકાય દ્રવ્યો

*Kāla*

કાળ

**Cetana Dravyas**  
(sentient substances)

ચેતનદ્રવ્ય

1 *Jīvāstikāya*

૧ જીવાસ્તિકાય



**III. Rūpi Dravyas**  
(Substances having  
physical qualities  
colour etc.)

રૂપી

1 *Pudgalāstikāya*

પુદ્ગલાસ્તિકાય

**Arūpi Dravyas**  
(Substances devoid  
of physical  
qualities colour etc.)

અરૂપી દ્રવ્યો

1 *Jivāstikāya*

જીવાસ્તિકાય

2 *Dharmāstikāya*

ધર્માસ્તિકાય

3 *Adharmāstikāya*

અધર્માસ્તિકાય

4 *Akāśāstikāya*

આકાશસ્તિકાય

5 *Kāla*

કાળ(અપ્રદેશી)

Substances devoid of physical qualities are known through their special characteristic function they perform. As for instance, the special function of *Dharmāstikāya* is to act as an occasioning cause for the motion of souls and matter. *Jīva* (soul) is known as distinct and different from non-soul substances by its special characteristic, viz. sentiency. The characteristic *arūpitva* (absence of physical qualities) is a common characteristic of five *arūpi* substances that are included in the class of non-soul substances. Only one member of this class, viz. *Pudgala* (Matter) substance is *rūpi* (possessed of physical qualities). That it is *rūpi* is known through our senses.

The term '*pudgala*' contains two verbal roots, viz. '*pud*' meaning 'to grow, to develop' and '*gala*' meaning 'to decay'. The *pudgala* substance is so called because it is perishable.

અરૂપી દ્રવ્યો પોતાના ગુણધર્મથી જણાય છે. જેમકે ધર્માસ્તિકાયનો ગુણ જીવ અને પુદ્ગલને ગતિમાં નિમિત્ત થવાનો છે. જીવ ચૈતન્ય લક્ષણથી જડ દ્રવ્યોથી જુદો જણાય છે. અજીવમાં અરૂપી દ્રવ્યો છે પણ તે ગુણ સામાન્ય છે. પુદ્ગલ દ્રવ્ય એક જ રૂપી છે. પુદ્-ભરાવું, મળવું. ગલ-ગળવું, ફરીજવું. આથી પુદ્ગલ દ્રવ્ય વિનાશી કહેવાય છે. તે તેના વર્ણાદિથી સમજાય છે.

*Kala* is not included in the class of astikaya substances because it has only one space-point. Soul is not included in the class of non-soul substances because it is sentient. Padgala is not included in the class of arupi substances because it has physical qualities like colour, form, etc.

અસ્તિકાય દ્રવ્યમાં કાળ નથી કારણ કે તે અપ્રદેશી છે. અજીવ દ્રવ્યોમાં જીવ નથી કારણ કે જીવ ચૈતન્ય છે.

અરૂપી દ્રવ્યોમાં પુદ્ગલ નથી કારણ કે તે વર્ણાદિવાળું છે, રૂપી છે.



## LESSON 7

પાઠ : ૭

NATURE OF COLOUR ETC FOUND IN MATTER

પુદ્ગલના વર્ણાદિનું સ્વરૂપ

Name	Meaning	Illustration
ગુણ	અર્થ	કોના જેવો

### Five colours

વર્ણ પાંચ

1	<i>Kṛṣṇa</i>	Black	Collyrium
૧.	કૃષ્ણ	કાળો	કાજળ
2	<i>Nīla</i>	Blue	Feather of a peacock
૨.	નીલ	વાદળી	મોરપીંછ
3	<i>Lohita</i>	Red	Red dye got from roots of madder
૩.	લોહિત	રાતો	મજ્જઠ
4	<i>Hāridra</i>	Yellow	Turmeric
૪.	હારિદ્ર	પીળો	હળદર
5	<i>Śveta</i>	White	White conch
૫.	શ્વેત	ધોળો	સફેદશંખ

### Five Tastes

રસ પાંચ

1	<i>Tikta</i>	Pungent	Dry ginger, Black pepper
૧.	તિક્ત	તીખો	સુંઠ-મરી
2	<i>Katuka</i>	Bitter	Nimb tree
૨.	કટુક	કડવો	લીમડો

3	<i>Kaṣāya</i>	Astringent	Fruit of the Emblic Myrobalan
૩.	કષાય	તૂરો	ત્રિકુળા
4	<i>Āmla</i>	Sour	Tamarind fruit
૪.	આમ્લ	ખાટો	આંબલી
5	<i>Madhura</i>	Sweet	Sugar

### Eight Touches

સ્પર્શ - ૮

1	<i>Śita</i>	Cold	Ice
૧.	શીત	ઠંડો	હિમ-બરફ
2	<i>Uṣṇa</i>	Hot	Fire
૨.	ઉષ્ણ	ગરમ	અગ્નિ
3	<i>Snigdha</i>	Unctuous	Oil
૩.	સ્નિગ્ધ	ચીકણો	તેલ-દિવેલ
4	<i>Rukṣa</i>	Arid	Ashes
૪.	રૂક્ષ	લુખો	રાખ
5	<i>Laghu</i>	Light	Cotten
૫.	લઘુ	હલકો	રૂ
6	<i>Guru</i>	Heavy	Iron
૬.	ગુરુ	ભારે	લોખંડ
7	<i>Mṛdu</i>	Soft	Butter
૭.	મૃદુ	સુંવાળો	લાખણ
8	<i>Karkaśa</i>	Rough	Blade of a saw
૮.	કર્કશ	ખરબચડો	કરવત

## Two Smells

ગંધ -૨

1	Surabhi-gandha	Good smell	musk
૧.	સુરભિગંધ	સુગંધ	કસ્તુરી
2	Durabhi-gandha	Bad smell	Garlic
૨.	દુરભિગંધ	દુર્ગંધ	લસણ

All these physical qualities are found in Matter alone. Other substances being *arūpi* do not have any physical quality. *Pudgala* (Matter) alone is the *ra-pi* substance.

આ પ્રકારો કેવળ પુદ્ગલ પદાર્થોને હોય છે. અન્ય અરૂપી દ્રવ્યમાં હોતા નથી. પુદ્ગલ રૂપી દ્રવ્ય છે.

## LESSON 8

પાઠ : ૮

### AUSPICIOUS KARMIC MATTER - A REAL

પુણ્યતત્વ

Auspicious karmic matter is attracted and bound by the soul through the instrumentality of auspicious internal states of the soul. When this auspicious karmic matter rises to give its fruits, one attains things causing pleasure. When the excellent auspicious karmic matter rises to give its fruits, one attains Religion.

પુણ્ય - શુભકર્મ - શુભભાવથી થતો શુભબંધ તથા ઉદય, જેના ઉદય વડે સંસારમાં સુખના સાધન - સંયોગની પ્રાપ્તિ થાય. ઉત્તમ પુણ્યના ઉદય વડે ધર્મની પ્રાપ્તિ થાય.

What type of pleasure do you desire ? Do you desire the momentary worldly pleasure ? Or, do you desire the eternal pleasure of liberation ?

તમે કેવું સુખ ઇચ્છો છો ?

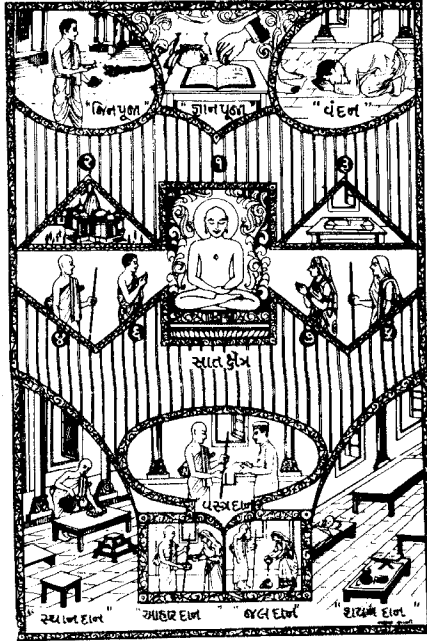
સંસારનું ક્ષણિક સુખ ? કે

મોક્ષનું શાશ્વત સુખ ?

Auspicious karmic matter is the means to worldly pleasure. On the other hand, knowledge is the means to the pleasure of liberation. And the excellent auspicious karmic matter acts as a guide in our journey on the path leading to liberation. To acquire such excellent auspicious karmic matter, one should worship the true Maker-of-the-Path-of-Religion, devote oneself to the service of the true spiritual guide and sincerely practise the true

Religion, keeping in view the ultimate goal, viz. liberation.

પુણ્ય સંસારના સુખનું સાધન છે. જ્ઞાન મોક્ષના સુખનું સાધન છે. ઉત્તમ પુણ્ય મોક્ષ માર્ગમાં ભોમિયાનું કામ કરે છે. એવા ઉત્તમ પુણ્ય માટે સત્દેવ, સદ્ગુરુ, સદ્ધર્મનું આરાધન પરમાર્થના લક્ષે કરવું.



Causes of the bondage of auspicious karmic matter: offering donation to the worthy, worship of Supreme Spiritual Victor and Founder of the Path of Religion, service of the spiritual guides and elders, mental, vocal and bodily wholesome activity, rendering help and assistance to the miserable and poor after having known their needs, and practice of universal love.

પુણ્ય બંધના હેતુઓ :-

સુપાત્રે દાન, જિનભક્તિ, ગુરુજનોની સેવા, મન વચન કાયાની શુભ પ્રવૃત્તિ, અનુકંપાદાનમાં દુઃખી દરિદ્ર જીવોની આવશ્યકતા જાણી સહાય કરવી. દયારૂપ ધર્મનું પાલન કરવું.

## LESSON 9

પાઠ : ૯

### INAUSPICIOUS KARMIC MATTER - A REAL

પાપત્ત્વ

The inauspicious karmic matter is bound by soul through internal inauspicious states of the soul. When the inauspicious karmic matter rises to give its fruits, the soul experiences miseries of various kinds, it continues to transmigrate in all the four broad life-species, does not attain pleasure and Religion. Evil acts that cause the acquisition of this inauspicious karmic matter are of eighteen kinds. They are called *Aḍhāra Pāpa Sthānakas*. One should abstain from them.

પાપ-અશુભત્ત્વ છે. અશુભબંધનથી થતો પાપનો બંધ અને ઉદય. પાપ કર્મના ઉદયથી જીવ સંસારના અનેક પ્રકારના દુઃખ ભોગવે છે. ચારે ગતિમાં ભમે છે. ધર્મ કે સુખ પામતો નથી. જીવને દુઃખ આપનારા આ પાપ અઢાર પ્રકારના છે. જેને અઢાર પાપ સ્થાનક કહેવામાં આવે છે. તેનું રુદ્ર રૂપ જહાી તેનાથી દૂર રહેવું.

#### *Aḍhāra Pāpa sthānakas*

અઢાર પાપસ્થાનક - પાપને રહેવાના સ્થાનો

1. *Himsā* : Violence. To destroy life-force of a living being, to torture and cause pain and distress to a living being. Internal states of soul, viz. attachment etc. are regarded as internal *Himsā* or *Himsā* from the transcendental standpoint.

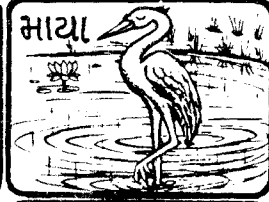
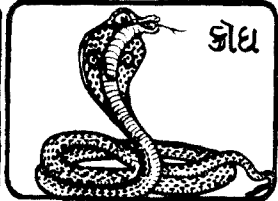
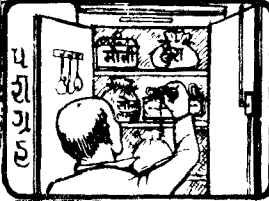
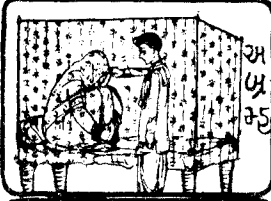
૧. હિંસા : કોઈપણ જીવના પ્રાણનો ઘાત કરવો, દુઃખ આપવું. રાગાદિભાવ તે ભાવ હિંસા છે.

2. *Asatya* : Untruthfulness. To speak what is false or improper in order to gain some money or worldly pleasure.



Causes of the bondage of inauspicious karmic matter

# પાપ બંધના હેતુઓ



૨. અસત્ય : થોડા સુખ કે લોભ ખાતર અસત્ય વચન બોલવાં.

૩. *Chori* : Theft. To take any thing without the permission of its owner.

૩. ચોરી : માલિકને પૂછ્યા વગર કોઈ પણ વસ્તુ લઈ લેવી.

૪. *Maithuna* : Copulation. Primary and secondary sex acts.. To indulge in such acts and seek sexual pleasure.

૪. મૈથુન : વિષય વાસના - કામનું સેવન કરવું.

૫. *Parigraha* : Accumulation of wealth. To accumulate and possess so many things - sentient and insentient.

૫. પરિગ્રહ : સાંસારિક સચિત - અચિત ઘણી વસ્તુઓનો સંગ્રહ કરવો.

૬. *Krodha* : Anger, speaking loudly harsh words, taking offence, jealousy, not being on speaking terms.

૬. ક્રોધ : ગુસ્સો, આકોશ, રીસ, ઈર્ષ્યા, અબોલા કરવા.

૭. *Māna* : Pride. To be proud of one's greatness, beauty, virtue etc, saying 'I am great' 'I am beautiful/handsome' 'I am virtuous' etc.

૭. માન : હું મોટો છું, રૂપવાન, ગુણવાન છું, ઈત્યાદિ અહંકાર કરવો.

૮. *Māyā* : Deceit. To indulge in fraud, treachery, cheating.

૮. માયા : મમત્વ. છળ, પ્રપંચ, દગલો, ઠગવાપણું, છેતરપીંડી કરવી.

૯. *Lobha* : Greed. Desire for accumulating more and more wealth. Uncontentedness.

૯. લોભ : તૃષ્ણા, અસંતોષ. ખૂબ મેળવવાની ઈચ્છા કરવી.

૧૦. *Rāga* : Attachment towards sentient and insentient things

૧૦. રાગ : ચેતન - અચેતન દ્રવ્યો પ્રત્યે સ્નેહ થવો.

૧૧. *Dveṣa* : Aversion. To despise, hate things not to one's liking. Malice

૧૧. દ્વેષ : ઈર્ષ્યા, અદેખાઈ કરી દુઃખી થવું.

૧૨. *Kalaha* : To quarrel with others.

૧૨. કલહ : કોઈની સાથે ઝઘડા સંઘર્ષ કરવો.

13 *Abhyākhyāna* : Accusation. To put false charges on others.

૧૩. અભ્યાખ્યાન : કોઈના ઉપર કલંક આરોપ મૂકવા.

14 *Paisūnya* : Back-biting

૧૪. પૈશૂન્ય : કોઈની ચાડી ચૂંકવી.

15 *Rati-Arati* : To be pleased when in association with things of one's liking and to be displeased when in association with things of one's dislike.

૧૫. રતિ - અરતિ : મનપસંદ વસ્તુમાં હર્ષ અને અપ્રાગમતી વસ્તુમાં દ્વેષ કરવો.

16 *Paraparivāda* : To censure others, to speak ill of others

૧૬. પરપરિવાદ : પારકી નિંદા, કુથલી કરવી.

17 *Māyāmrṣāvāda* : To speak untruth with the intention of deceiving others.

૧૭. માયામૃષાવાદ : માયાપૂર્વક અસત્ય બોલવું.

18 *Mithyāvaśalya* : Not to have faith in what is real, true and good but to have faith in what is unreal, untrue and evil.

૧૮. મિથ્યાત્વશલ્ય : તત્ત્વની વિપરિત શ્રદ્ધા કરવી.



## LESSON 10

પાઠ : ૧૦

### INFLOW OF KARMIC MATTER - A REAL

આશ્રવતત્ત્વ

*Āśrava* means the inflow of karmic matter. But even that through which the flow of karmic matter enters the soul is also regarded as *āśrava*.

આશ્રવ - જેના વડે કર્મોના પ્રવાહ આવે.

There are five main causes of the inflow of karmic

matter, and their sub-types are 42.

આશ્રવના હેતુઓ મુખ્ય પાંચ છે તેના ભેદ ૪૨ છે.

Five main causes are : Wrong faith, non-restraint (violence etc.), passions, activity and negligence.

પાંચ પ્રકાર - મિથ્યાભાવ, અવિરતિ, કષાય, યોગ, પ્રમાદ.

Their 42 sub-types are as under :

આશ્રવના ૪૨ ભેદ

Absence of self-control over five senses 5

પાંચ ઇન્દ્રિયોનો અસંયમ ૫

Four passions, viz. anger, pride, deceit, greed 4

ક્રોધ, માન, માયા, લોભ, કષાયનાભાવ ૪

Non-restraint (violence etc.) 5

પાંચ પ્રકારના (હિંસાદિ) અસંયમ ૫

Lack of self-control over the threefold activity of mind, speech and body 3

મન વચન કાયાના યોગનો અસંયમ ૩

Various types of evil activity, viz. killing etc. 25

કાયિક વિવિધ ક્રિયાઓ - જે હિંસાદિ પ્રવૃત્તિઓ અદાર પાપસ્થાનક અને આરંભ પરિગ્રહવાળી છે. ૨૫

Total 42

કુલ ૪૨

When a hole is formed at the bottom of a boat, water enters the boat through that hole; as a result of it, the boat gets sunk into the ocean. Similarly, when the soul through ignorance indulges in activities without restraint and control, these activities serve as holes or doors through which the flow of karmic matter enters into the soul and as a result the soul is drowned into the ocean of transmigratory existence.

નાવમાં છિદ્રો પડે ત્યારે તેમાં પાણીનો પ્રવાહ આવે અને નાવ સમુદ્રમાં ડૂબી જાય. તેમ આત્મા અજ્ઞાનવશ અસંયમ સેવે તો આશ્રવના છિદ્રો દ્વારા કર્મનો પ્રવાહ આવે અને જીવ ભવ સમુદ્રમાં ડૂબી જાય.

Auspicious karmic matter is identified with the auspicious inflow and the inauspicious karmic matter is identified with the inauspicious inflow. So, the soul should stop the inflow of both the types.

શુભકર્મ તે શુભાશ્રવ છે. અશુભકર્મ તે અશુભાશ્રવ છે. માટે બંને આશ્રવને જીવે રોકવા જરૂરી છે.

The soul should remove the five main causes of the inflow because they are also the causes of the bondage of soul with karmic matter.

આશ્રવના મૂળ પાંચ પ્રકારને રોકવા કારણ કે તે કર્મબંધનાં કારણો છે.

*Mithyātva* (Wrong faith) : Lack of faith in the founder of the path of Religion, spiritual guide and religion; faith in the opposites of these three; wrongly considering the body etc. to be the right means to real happiness; faith in what is not real and true. All this disappears as soon as the right faith arises.

મિથ્યાત્વ : સત્દેવ-સત્ગુરુ-સત્ધર્મમાં અશ્રદ્ધા. અસત્દેવ અસત્-ગુરુ અસત્-ધર્મમાં શ્રદ્ધા. દેહાદિમાં સુખની માન્યતા. તત્ત્વની વિપરીત માન્યતા. તે સમક્તિની પ્રાપ્તિ થતાં દૂર થાય.

*Avirati* (Nonrestraint) : Absence of the practice of vows.

અવિરતિ : વ્રત પચ્ચખ્ખાણ રહિત અસંયમ

*Pramāda* (Negligence) : Disrespect and dislike of religion, seeking pleasure in worldly objects and passions, indulging in talks arousing feeling of attachment, finding pleasure in sleep.

પ્રમાદ : ધર્મમાં અનાદર, અરુચિ, વિષય કષાયમાં રતિ, રાગકથા અને નિદ્રા.

*Kaṣāya* (Passions) : Anger, pride, deceit, greed

કષાય : ક્રોધ, માન, માયા, લોભ, ચાર કષાય.

*Yoga* (Activity) : Activity - auspicious and inauspicious - of mind, speech and body.

યોગ : મન, વચન, કાયાની શુભાશુભ પ્રવૃત્તિ



## LESSON 11

પાઠ : ૧૧

### STOPPAGE OF THE INFLOW OF KARMIC MATTER

સંવરતત્વ

It is the power of soul that causes the stoppage of the inflow of karmic matter.

સંવર - કર્મના આવતા પ્રવાહને રોકનારી આત્મશક્તિ.

The stoppage of the inflow of karmic matter is regarded as the external stoppage, while the stoppage of the unwholesome states (feelings, passions etc.) of the soul is regarded as the internal stoppage; the latter is the cause of the former.

આશ્રવ વડે કર્મનો પ્રવાહ આવે છે. સંવર વડે કર્મોનો પ્રવાહ રોકાય છે.

૧. દ્રવ્ય સંવર : જ્ઞાનાવરણાદિ કર્મના પ્રવાહનું રોકાઈ જવું.

૨. ભાવ સંવર : આત્માના રાગાદિ પરિણામનું રોકાઈ જવું. અર્થાત્ આત્માનું જ્ઞાન સ્વભાવમાં રહેવું.

What are the means for the stoppage of the inflow of karmic matter ? They are as follows :

કર્મના પ્રવાહને રોકવાના સાધનો કયા છે ? તે નીચે પ્રમાણે છે.

Five self-regulating careful acts (*samitis*) : (1) To move about cautiously so as to cause trouble to no living being. (*īryā-samiti*). (2) To speak what is true, beneficial, measured and free from doubt. (*bhāṣā-samiti*). (3) To act cautiously while seeking to procure such means neces-

sary for the conduct of lifejourney as are free from defects (violence, injustice, cheating, etc.). (*eṣāṇā-samiti*). (4) To receive and place any thing whatsoever after a proper inspection and proper cleansing-of-dust. (*ādāṇa-nikṣepa-samiti*). (5) To dispose of things that are of no use at a place free from living bodies and after proper inspection. (*utsarga-samiti*).

પાંચ સમિતિ - સમ્યક્ પ્રકારે પ્રવૃત્તિ કરવી.

૧. ઇર્યા સમિતિ, ૨. ભાષા સમિતિ, ૩. એષણ સમિતિ, ૪. આદાન ભંડમત્ત નિક્ષેપણ સમિતિ, ૫. પારિષ્ઠાપનિકા સમિતિ

Three restricted or controlled activities (*gupti*) : Controlled activities of mind, speech and body. The restriction should be wholesome and conducive to spiritual evolution.

ત્રણ ગુપ્તિ - પ્રવૃત્તિને ગોપવવી, નિવૃત્ત થવું.

મન ગુપ્તિ, વચન ગુપ્તિ, કાય ગુપ્તિ.

Victory over the 22 discomforts or afflictions (*pariṣaha-jaya*) : To remain equanimous in favourable and unfavourable circumstances.

બાવીસ પરિષદ :- અનુકૂળતા કે પ્રતિકૂળતાઓમાં સમતા રાખવી

Cultivation of ten meritorious qualities, (*dharma*) viz. Forbearance, modesty, uprightness, purity, truthfulness, restraint, austerity, renunciation, non-attachment and continence.

દસ યતિધર્મ :- ૧. ક્ષમા, ૨. નમ્રતા, ૩. સરળતા, ૪. શૌચ, ૫. સત્ય, ૬. સંયમ, ૭. તપ, ૮. ત્યાગ, ૯. આર્કિયન્ય અને ૧૦. બ્રહ્મચર્ય.

Twelve types of deep-reflection : According to the objects - subject-matters - reflected upon the deep-reflection is having twelve types. The twelve objects or subject-matters are as follows : (1) the transitoriness of everthing that surrounds us; (2) the utter helplessness of beings in the face of death; (3) the relentless cycle of

rebirth, with its attendant suffering; (4) the absolute aloneness of each individual as he moves through this cycle and as he experiences the fruits of his own past acts; (5) the fact that soul and body are completely separate from each other; (6) the filth and impurity which in reality permeate a seemingly attractive physical body; (7) the manner in which inflow of the karmic matter takes place; (8) how such inflow can be stopped; (9) how karmic matter already clinging to the soul can be eliminated, dissociated; (10) the real nature of the universe; (11) how rare is the opportunity to attain right faith; (12) how the path leading to liberation is well set out and enlightened by the omniscient Lord.

બારભાવના :- ૧. અનિત્ય, ૨. અશરણ, ૩. સંસાર, ૪. એકત્વ, ૫. અન્યત્વ ૬. અશુચિ, ૭. આશ્રવ, ૮. સંવર, ૯. નિર્જરા, ૧૦. લોકસ્વરૂપ, ૧૧. બોધિધર્મ.૧૨.ધર્મ

Five types of right conduct : They are *sāmāyika-cāritra* (to remain in the state of equanimity, giving up all impure activity), etc.

પાંચ ચારિત્ર :- સામાયિક આદિ શુદ્ધ આચરણ

Total 57

કુલ ૫૭

The monk is more qualified than the layman for the practice of these means for the stoppage. A layman who has taken twelve vows and is endowed with right faith can very well undertake the practice.

These means can stop the inflow of karmic matter. But what will you do to dissociate the karmic matter already bound to the soul? This we shall consider in the next lesson.

આ સંવર ધર્મના અધિકારી મુખ્યત્વે મુનિ છે. છતાં બાર વ્રતધારી સાધક કે સમકિતી શ્રાવકને સંવર તત્ત્વ સાધ્ય છે. સંવરની આત્મ શક્તિ દ્વારા આવતો



પ્રવાહ અટકે છે, પણ અનાદિકાળથી સત્તામાં પડેલા કર્મોનો નાશ કરવા માટે શું કરશો ? આનો વિચાર પછીના પાઠમાં કરીશું.

★ ★ ★

## LESSON 12

પાઠ : ૧૨

### PARTIAL

### DISSOCIATION OF THE BOUND KARMIC MATTER

નિર્જરાતત્વ - નિર્જરી કે ખરી જવું

It is again the power of soul that causes the partial dissociation of karmic matter clung to the soul. It is of two kinds.

નિર્જરા - સત્તામાં રહેલા અને ઉદયમાં આવતા કર્મોને નાશ કરવાની આત્મશક્તિ તે નિર્જરા છે. તેના બે પ્રકાર છે :-

The partial dissociation of the bound karmic matter is regarded as the external partial dissociation, while the partial elimination - destruction - of the unwholesome states (feelings, passions) of the soul is regarded as the internal partial dissociation; the latter is the cause of the former.

૧. દ્રવ્યનિર્જરા : આત્મ પ્રદેશોથી કર્મપરમાણુઓનું કમે કમે ક્ષીણ થવું.

૨. ભાવનિર્જરા : વિભાવજનિત રાગાદિ ભાવકર્મનું કમે કમે ક્ષીણ થવું.

ભાવનિર્જરા દ્રવ્યનિર્જરાનું કારણ છે.

Again, the partial dissociation is of two types, viz. involuntary and voluntary.

1. Involuntary Partial Dissociation : The karmic matter gets automatically dissociated as soon as it rises and gives its fruits. As this dissociation is automatic and hence involuntary, the soul, at that time, continues to have perverse states and as a result continues to bind new karmic matter.

વળી, નિર્જરાના બે પ્રકાર છે.

૧. અકામ નિર્જરા : ઉદયમાં આવેલાં કર્મ તેના કાળે નષ્ટ થાય છે. પણ તે સમયે જીવ ઉદય કર્મમાં જોડાયેલો હોવાથી વિભાવદશાને કારણે નવો અનુબંધ કરે છે. તેથી તે કર્મોનું ખરવું અકામ નિર્જરા છે.

2. Voluntary Partial Dissociation : This is found in the case of a monk endowed with right knowledge. He dissociates the bound karmic matter through the practice of penance. As this dissociation is effected by the voluntary efforts, it is called voluntary dissociation. And as this dissociation is voluntary, the soul, at that time, has pure states and as a result binds no new karmic matter.

૨. સકામ નિર્જરા : જ્ઞાની - મુનિને હોય છે. ઉદયવર્તી કર્મો સાથે ઉપયોગની તદ્દપતા ન હોવાથી ઉપયોગ શુદ્ધ જ્ઞાનમય હોવાથી કર્મો નાશ પામે છે. અને નવો બંધ તેવો થતો નથી. તે સકામ નિર્જરાતત્ત્વ છે.

Thus the means for the voluntary partial dissociation is penance. Penance primarily means extinction of desires. And the means for the extinction of desires are twelve forms of penances. Of the twelve forms, six are external and the other six are internal.

નિર્જરા થવાનું સાધન તપ છે.

તપ - ઈચ્છાનું અટકવું, નિરોધ થવો કે શમાઈ જવું.

ઈચ્છાનિરોધ: તપ :'

ઈચ્છા નિરોધ માટેના સાધનો

બાર પ્રકારના તપ - છ બાહ્ય અને છ અભ્યંતર છે.

We can see the external penances. They are the forms of the mortification of body.

The six external penances are as follows

બાહ્ય - બાહ્ય દૃષ્ટિથી દેખાય; તપ - શરીરને તપાવે, દમે તે

બાહ્ય તપના છ પ્રકાર

(1) *Anaśana* : To give up all sorts of food for a limited period of time or till death.

૧. અનશન : અલ્પાધિક સમય માટે અથવા મૃત્યુ પર્યંત સર્વ પ્રકારના આહારનો ત્યાગ.

(2) *Uṇodari* : To eat less than what is needed to fill the belly.

૨. ઉણોદરી : ભૂખ કરતાં ઓછો આહાર લેવો.

(3) *Vṛtisamkṣepa* : To limit the items of food.

૩. વૃત્તિ સંક્ષેપ : આહારના પદાર્થોની મર્યાદા રાખી ગણતરીમાં લેવા.

(4) *Rasaparityāga* : To give up stimulating or delicious food, viz. ghee, milk, curd, oil, etc.

૪. રસ ત્યાગ : સ્વાદના જય માટે સ્વાદિષ્ટ રસોનો ત્યાગ કરવો. તેમાં દૂધ, દહીં, ધી, તેલ, ગોળ, તળેલું (મીઠું) રસવાળા પદાર્થો છે.

(5) *Vivikṭasāyasanasanānilinata* : To stay in lonely places free from all disturbances.

૫. વિવિક્તશય્યાસનસંલીનતા : ક્ષુબ્ધ કરે તેવાં કારણોથી રહિત સ્થાનોમાં એકલા રહેવું.

(6) *Kayakleśa* : To place one's body under stress through cold or heat, through adopting diverse postures and the like.

૬. કાયકલેશ : શરીરને કષ્ટ આપવું અને પદ્માસન જેવાં આસનોનો મહાવરો કરવો.

The internal penances could not be seen. They purify the internal states of the soul.

The six internal penances are as follows :

આ અંતરંગ તપ છે. પ્રાયઃ બાહ્યદૃષ્ટિએ દેખાય તેવું નથી. પણ આત્માના પરિણામને વિશુદ્ધ કરે છે.

અભ્યંતર તપના છ પ્રકાર છે.

(1) *Prayaścitta* : Atonement. To repent and atone for the sinful acts.

૧. પ્રાયશ્ચિત : થયેલા પાપોનો પ્રશ્નાતપ કરવો અને પ્રાયશ્ચિત કરવું.

(2) *Vinaya* : Veneration. To respect and honour the teachers and elders.

૨. વિનય : ગુરુજનો અને વડીલોના વચનો માન્ય કરવા.

(3) *Vaiyāvṛtīya* : Service. To render service to teachers, elders, the sick etc.

૩. વૈયાવૃત્ત્ય : ગુરુજનો, વડીલો અને રોગી આદિની સેવા કરવી.

(4) *Svādhyaya* : Study. To study scriptures and other works conducive to spiritual development.

૪. સ્વાધ્યાય : સત્શાસ્ત્રો અને આગમોનો અભ્યાસ કરવો.

(5) *Kayotsarga* : To prevent one's body from doing unwholesome and evil acts, to renounce all attachment to one's body and to give up all egoistic thoughts.

૫. કાયોત્સર્ગ : કાયાને પાપવ્યાપારથી રોકવી. દેહભાવનો ત્યાગ કરવો.

(6) *Dhyana* : Mental concentration. To renounce all the distraction of mind, to concentrate mind on wholesome objects and to cultivate trance states.

૬. ધ્યાન : કોઈ વિષયનું એકાગ્રતાપૂર્વક ધ્યાન કરવું.

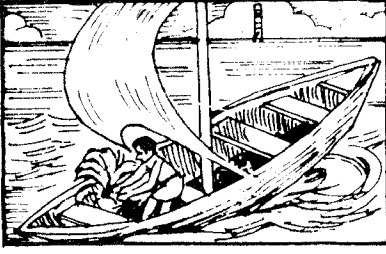
These internal six penances are means to the final emancipation through causing partial dissociation of karmic matter. And the six external penances are there simply to help the practice of the internal penances. So they are acceptable so long as they do not hinder the practice of the internal penances. To extinguish all desires and as a result to manifest the pure state of non-attachment is the prime means to the final emancipation.

નિર્જરા તત્ત્વના છ અભ્યંતર તપ મોક્ષમાર્ગના સાધનો છે. તેની રક્ષા માટે છ બાહ્ય તપ છે. મુખ્યત્વે ઈચ્છાનો નાશ થવો અને વીતરાગભાવ પ્રગટ થવો તે મોક્ષ માર્ગ છે.

*Anaśana, Uṇodari, Vṛttisamikṣepa and Rasatyāga* - these four external penances are to be practised for the purity of food.

અનશન, ઉણોદરી, વૃત્તિસંક્ષેપ અને રસત્યાગ, આ ચાર પ્રકાર આહાર-શુદ્ધિ માટે છે.

*Kāyakeśa and Saṁlīnatā* - these two external pen-



Inflow of water into a  
boat through a hole

= Inflow of Karmic matter

હોડીમાં છિદ્ર વાટે પાણી આવે  
= આશ્રવ તત્વ

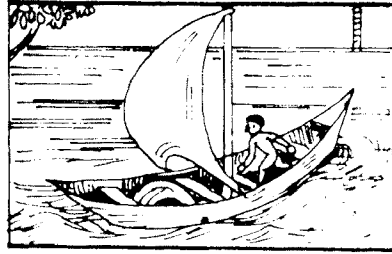
The stoppage of the inflow of water into the boat by sealing the  
hole

= stoppage of the

inflow of karmic matter

હોડીના છિદ્ર પૂરવાથી પાણી રોકાય

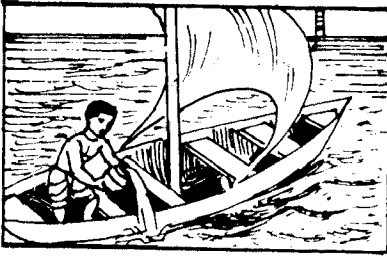
= સંવર તત્વ



Taking out water in small  
quantity from the boat

= Partial dissociation  
of karmic matter

હોડીમાં ભરાયેલું પાણી બહાર કાઢે  
= નિર્જરા તત્વ



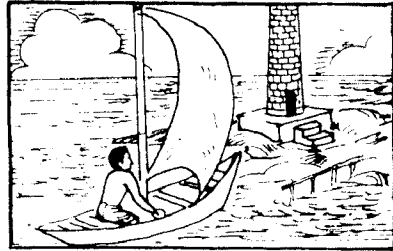
Arrival of the boat

at its destination.

= Attainment of the emanc  
ipation at its destination

હોડી લક્ષ્યસ્થાને પહોંચી

= મોક્ષ તત્વ



ances are to be practised for the purity of the body as also for restraint.

કાયકલેશ, સંલીનતા, કાયાની શુદ્ધિ અને સંયમ માટેના છે.

*Prāyaścitta, Vinaya and Vaiyāvṛtṭya* - these three internal penances are to be practised for the purity of mind.

પ્રાયશ્ચિત, વિનય અને કાયોત્સર્ગ, આ ત્રણ તપ મનશુદ્ધિના છે.

*Svādhyāya, Dhyana and Kāyotsarga* - these three internal penances are to be practised for the purity of soul.

Thus through the practice of these penances the soul, every moment, dissociates some portion of the karmic matter bound to it and as a result finally attains total dissociation of the karmic matter, that is, emancipation, liberation.

સ્વાધ્યાય, ધ્યાન અને કાયોત્સર્ગ, આત્મશુદ્ધિના તપ છે. આ પ્રકારના તપ દ્વારા કર્મોનો અંશે અંશે નાશ થઈ જીવ મુક્તિને સાધે છે.



## LESSON 13

પાઠ : ૧૩

BONDAGE

બંધ તત્વ

By nature soul is pure, that is, totally free from matter. But in its present state it is bound with karmic matter. Hence, before describing its pure state, i.e. liberation, we describe, in this lesson, its impure state i.e. bondage.

જીવ સ્વયં મોક્ષસ્વરૂપ છે. પરંતુ વર્તમાનમાં કર્મોથી બંધાયેલો છે. તેથી મોક્ષનું સ્વરૂપ કહેતા પહેલાં બંધ તત્વ કહેવામાં આવે છે.

Bondage here means interpenetration of the spacepoints of the soul and the particles of karmic matter like the interpenetration of the smallest units of milk and water.

બંધ :- આત્માના પ્રદેશો અને કર્મોની રજનું દૂધ અને પાણીની જેમ ભળી જવું તે બંધ છે.

The soul is by nature pure, unsullied by the karmic matter. Then what caused its bondage with matter for the first time ? In other words, when it first came to be mixed with karmic matter and what urged it to get mixed with karmic matter ?

આત્મા મોક્ષસ્વરૂપ શુદ્ધ છે. તો પછી બંધાયો કેવી રીતે ?

The answer to these questions is that it is bound with karmic matter from the beginningless time. Our present state of impurity is beginningless.

અનાદિકાળથી આત્મા કર્મોથી બંધાયેલો છે. વર્તમાન આપણી દશા આપણો અનાદિકાળ બતાવે છે.

Karmic material particles are classified into eight fundamental types.

કર્મોના મુખ્ય આઠ પ્રકાર છે.

Name of the type	Which quality (of the soul) obstructed	Illustration
કર્મનું નામ	કયા ગુણને રોકે ?	દૈર્ષ્ટાંત
1 <i>Jñānavarāṇīya karma</i> (knowledge-obscuring karmic matter.)	It veils and obscures soul's faculty of knowledge	Like a bandage on the eyes

૧. જ્ઞાનાવરણીય કર્મ	આત્માના જ્ઞાનગુણને રોકે છે.	આંખે પાટા જેવું
2 <i>Darśanavarṇiṇya karma</i> (Intuition-obscuring karmic matter.)	It veils and obscures soul's faculty of intuitive vision.	Like a door-keeper of the king
૨. દર્શનાવરણીય	આત્માના દર્શન ગુણને રોકો છે.	રાજાનો દ્વારપાલ રોકે તેવું
3 <i>Mohanīya karma</i> (Deluding karmic matter)	It veils and obscures soul's natural predilection for what is true and real as also its natural state of non-attachment.	Like unconsciousness caused by strong wine.
૩. મોહનીય કર્મ	આત્માના શ્રદ્ધા અને વીતરાગ ભાવને રોકે છે.	મદિરાપાનથી થતી બેભાનતા જેવું.
4 <i>Antarāya karma</i> (Power-obscuring karmic matter)	It veils and obscures soul's infinite power.	Like a royal treasurer who is reluctant to donate.
૪. અંતરાય કર્મ	આત્માની અનંત શક્તિને રોકે	રાજાનો ભંડારી છતી વસ્તુ આપે નહિ.
5 <i>Vedaniya karma</i> (Feeling-producing karmic matter)	It veils and obscures soul's infinite spiritual happiness not dependent on body, senses, external worldly objects etc.	Like a knife smeared with sweet honey, which causes pleasant and unpleasant experiences.
૫. વેદનીય કર્મ	આત્માના અશરીરી અવ્યાબાધ ગુણને રોકે.	મધથી ખરાયેલી છરીથી મધ ખાવા જેવું શાતા-અશાતા રૂપ.
6 <i>Nāma karma</i> (Body making	It veils and obscures soul's non-physical	Like a picture drawn by a



karmic matter)	nature.	painter.
૬. નામ કર્મ	અરૂપી ગુણને રોકે છે.	ચિતારો જેવું ચિત્ર દોરે તેવું.
7 <i>Gotra karma</i> (Status-determining karmic matter)	It veils and obscures soul's quality called 'neither-high-nor-low'.	Like use or misuse of pots made by a potter.
૭. ગોત્ર કર્મ	આત્માના અગુરુ લઘુ ગુણને રોકે છે.	કુંભાર ઘડા બનાવે તેનો સદુપયોગ કે દુરુપયોગ થાય તેવું.
8 <i>Ayusya karma</i> (Life-span-determining karmic matter)	It obscures soul's immortality.	Like the duration of imprisonment.
૮. આયુષ્ય કર્મ	આત્માના અમરત્વને રોકે	જેલની સજા જેવું.

Of these eight types, the first four are considered to be obstructive (*ghātī*) because they obstruct soul's four natural fundamental qualities, while the remaining four are considered to be non-obstructive because they do not obstruct soul's four natural fundamental qualities but simply determine its body and external conditions and give auspicious or inauspicious fruits.

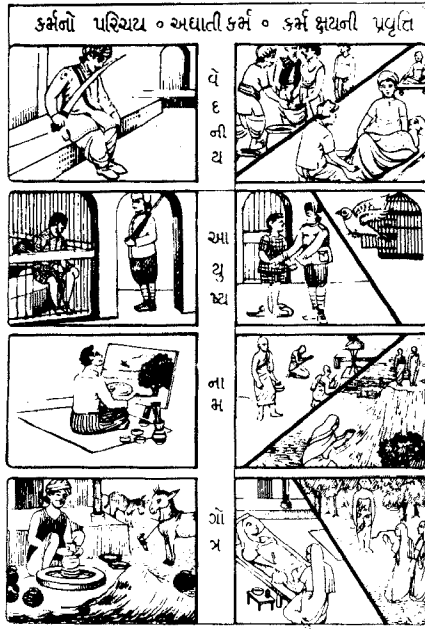
પ્રથમના ચાર કર્મો ઘાતી છે. તે આત્માના ગુણનો ઘાત કરનારાં છે.

બીજા ચાર કર્મો અઘાતી છે, તે શુભાશુભ ફળને આપનારાં છે.

Auspicious and inauspicious activities of mind, speech and body as also the impure states of soul cause the karmic material particles rush toward the soul and get mixed with the soul in the manner in which water mixes with milk. This is called bondage. Though the karmic matter is of infinite type, it is broadly classified into eight types. We have already explained these eight types. Again these eight types are divided into two groups - obstructive and non-obstructive.

મન વચન કાયાની શુભાશુભ પ્રવૃત્તિ અને જીવના વિભાવ જનિત પરિણામનું નિમિત્ત પામીને કાર્મણવર્ગણા જીવના પ્રદેશો પ્રત્યે આકર્ષાઈને દૂધ

પાણીની જેમ ભળી જાય છે. તેને કર્મબંધ કહે છે. અનંત પ્રકારના કર્મોના ઘાતી અને અઘાતીના ભેદથી આદ્ય પ્રકાર છે.



Ghāṭī karmas (obstructive karmatypes) ઘાતી કર્મ	Aghāṭī karmas (Non - obstructive karmatypes) અઘાતી કર્મ
1 Jñānāvaraṇīya ૧. જ્ઞાનાવરણીય	1 Vednīya karma ૧ વેદનીય કર્મ
2 Darśanāvaraṇīya ૨. દર્શનાવરણીય	2 Nāma karma ૨. નામકર્મ
3 Mohaṇīya karma ૩. મોહનીય કર્મ	3 Gotra karma ૩. ગોત્ર કર્મ
4 Antarāya karma ૪. અન્તરાય કર્મ	4 Āyusya karma ૪. આયુષ્ય કર્મ

The karmic material particles influxed by a particular act obscure a certain capacity or faculty of soul. This is called *prakṛti-bandha* (bondage-in-respect-of-nature). They obscure it for a certain period of time. This is called *sthiti-bandha* (bondage-in-respect-of-duration). Their effects have different degrees of intensity. This is called *rasa-bandha* (bondage-in-respect-of-intensity). They have certain fixed quantity. This is called *pradeśa-bandha* (bondage-in-respect-of-constituent-units). But there arises a question as to what are the factors that determine the quality to be obscured by karmic material particles as also the quantity and duration of these particles and the intensity of their fruits. It is the nature of soul's activity (which causes the inflow of karmic material particles) that determines the quality to be obscured by them. For instance, an act of destroying books, despising the learned, etc. causes the inflow of karmic material particles which

obscures the faculty of knowledge. The quantity of karmic material particles acquired by a soul depends on the intensity of its activity. The more intense the activity of the soul, the greater is the inflow of karmic material particles. The duration of the karmic material particles in association with the soul and the intensity of their fruits depend upon the intensity of the passions. The stronger the passions, the longer is the duration and greater is the intensity of their fruits.

કર્મબંધના મુખ્યત્વે ચાર પ્રકાર છે.

૧. પ્રકૃતિબંધ : કર્મનો સ્વભાવ, કર્મ કેવું ફળ આપશે અર્થાત્ જ્ઞાનાવરણ આદિ પ્રકાર.
૨. સ્થિતિબંધ : તે કર્મ આત્મા સાથે કેટલો સમય રહેશે.
૩. રસબંધ : કર્મના શુભાશુભ રસનું તીવ્ર કે મંદપણું.
૪. પ્રદેશબંધ : કર્મપુદ્ગુલોનો જથ્થો.

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## LESSON 14

પાઠ : ૧૪

## LIBERATION

### મોક્ષતત્ત્વ

'Right faith, right knowledge and right conduct - these three combined are the means of liberation.' - *Tattvārthasūtra* by Āc. Umāsvatī.

સમ્યગ્દર્શનજ્ઞાનચારિત્રાણિ મોક્ષમાર્ગ:

શ્રી ઉમાસ્વાતિ આચાર્ય તત્ત્વાર્થ સૂત્ર

Liberation means to be liberated.

મોક્ષ - મુક્ત થવું

To be liberated from what ?

કોનાથી મુક્ત થવું ?

To be liberated from karmic material particles that act as enemies of a soul. To be liberated from the cycle of births and deaths, that moves on from beginningless time.

અનંત પ્રકારના કર્મોરૂપી શત્રુઓથી મુક્ત થવું.

અનંત કાળના જન્મ મરણના પરિભ્રમણથી મુક્ત થવું.

What is liberation ?

મોક્ષ શું છે ?

It is the manifestation of soul's pure nature, unsullied by karmic matter. It is the absolute freedom from body, etc.

આત્માના શુદ્ધ સ્વભાવનું પ્રગટ થવું. દેહાદિથી સર્વથા મુક્ત થવું.

After that where does the soul dwell ? It dwells in the Abode - of - the - Liberated, experiencing its infinite unobstructed bliss.

તે પછી આત્મા ક્યાં રહે ?

અનંત અવ્યાબાધ સુખમાં અનંતકાળ સુધી સિદ્ધલોકમાં રહે.

What does it do there ?

ત્યાં શું કરે ?

It enjoys its natural bliss, remaining engrossed in its own pure nature. It attains the eternal bliss.

આત્મસ્વરૂપમાં લીન રહી નિજ સુખમાં રમણતા કરે.

શાશ્વત સુખને પામે.

Liberation is the absolute freedom from birth, old age, death, diseases and miseries for ever.

જન્મ, જરા, મરણ, રોગ અને શોકથી સર્વથા સર્વકાળ માટે મુક્તિ.

What are the means of liberation ? Right faith, right knowledge, and right conduct are the means of liberation.

મોક્ષ માર્ગનાં સાધનો ક્યાં છે ?

સમ્યગ્દર્શન, સમ્યગ્જ્ઞાન અને સમ્યગ્ચારિત્ર તેનાં સાધનો છે.

What is the order of their attainment ?

તેની પ્રાપ્તિનો ક્રમ શું છે ?

Right faith - Faith in reals, truths.

સમ્યગ્દર્શન - તત્ત્વોની યથાર્થ શ્રદ્ધા.

Right knowledge - Knowledge of reals as they are.

સમ્યગ્જ્ઞાન - તત્ત્વોનો યથાર્થ બોધ.

Right conduct - Manifestation of non-attachment.

સમ્યગ્ચારિત્ર - સમ્યગ્ વીતરાગતા

What is the self-discipline one should follow for the attainment of liberation ? One should practise five vows, cultivate ten meritorious qualities, control the activities of mind, speech and body, practise penances, so on and so forth.

તેની આરાધનાનો ક્રમ શું છે ?

પુણ્યાનુંબંધી પુણ્યનો યોગ, સંવર નિર્જરારૂપ આત્મશક્તિને પ્રગટ કરનારા તત્ત્વોનો વિધિસંહિત ક્રમ સેવવો.

Intense desire for liberation, performance of good wholesome acts, subsidence and destruction of passions, and practice of universal love qualify one for the journey on the Path leading to Liberation, irrespective of caste, creed or dress.

મોક્ષની તીવ્ર અભિલાષા, કષાયનું શમન, દયારૂપ ધર્મનું પાલન એ તેની પાત્રતા છે. જેમાં કોઈ જાતિ કે વેશનો ભેદ નથી.

The ultimate, foremost and the only goal of human life is the attainment of Liberation.

માનવજીવનનું આખરી, અગ્રિમ અને અનન્ય ધ્યેય મોક્ષમાર્ગની પ્રાપ્તિ છે.





# ਘੋੜ ਰਾਜਲੋਕ

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૬ ગોવેશક

..કિલિખચિક  
..લોકાંતિક

• ବିଦିଆବିତ

## ଡିଡିଏସିଏସ

## ચર-સ્થિર જ્યોતિષ

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