

वाचक उमास्वाति प्रणीत

तत्त्वार्थ सूत्र

TATTVĀRTHA SŪTRA
APHORISMS FOR THE COMPREHENSION OF
JAINA FUNDAMENTALS

ŚREYAS

SAMYAGDARŚANJÑĀNACĀRITRĀṆĪ

MOKṢA MĀRGAH ॥

TATTVĀRTHAŚRADDHĀNAM

SAMYAGDARŚANAM ॥

JĪVĀJĪVĀSRAVABANDHASAMVARANIRJARĀ

MOKṢĀSTATTVAM ॥

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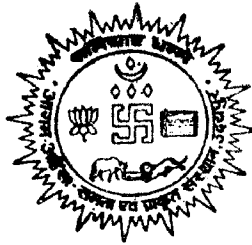
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Prof. Sagarmal Jain

वाचक उमास्वाति प्रणीत
तत्त्वार्थाधिगम सूत्राणि

VĀCAKA UMĀSVĀTI'S
TATTVĀRTHĀDHIGAMA
SŪTRĀṆI
(APHORISMS FOR COMPREHENSION OF
JAINA FUNDAMENTALS)

INTRODUCTION, TRANSLITERATION, TRANSLATION AND
EXPLANATION BY

Col. D.S. BAYA 'Śreyas', M.A. (Prākṛta and Jainology)



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TATTVĀRTHA SŪTRA

PUBLISHER'S NOTE

Āgama Ahinīsā Samatā Evaṇi Prākṛta Saṁsthāna has great pleasure in publishing this bilingual edition, ably translated and commented in Hindi and English by Colonel (Retd.) D.S. Baya 'Śreyas', of *Vācaka Umāsvatī's Tattvārthasūtra*, which a unique and authoritative text on Jaina fundamentals, equally accepted by the *Śvetāmbara* and *Dīgambara* traditions of the Jainas.

Since the composition of this work in the early Christian era this work has been commented upon by eminent masters and scholars in *Samiskṛta* and Hindi and an English translation of Pt. Sukhlalji is also available but all these works are quite lengthy and scholarly for a layman to follow.

We are happy to that Colonel Baya has prepared this short, clear and concise bilingual edition of *Tattvārthasūtra* suitable for the uninitiated layman in Hindi and English for the benefit of those readers who would enjoy reading them in English as much, if not more, as in Hindi. The exhaustive and well-researched INTRODUCTION will certainly add a historical perspective to this work and enhance its scope and utility for the readers with a scholarly bent of mind.

While publishing this work, we also express our gratitude to Prof. KC Sogani who provides valuable guidance to the institute. Our grateful acknowledgement is also due to

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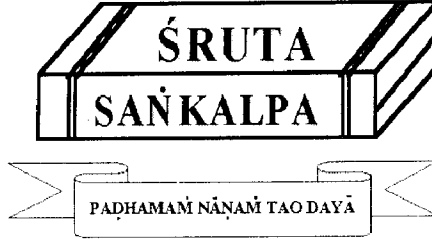
Samsthana's office bearers – Hony. Director Prof. Sagarmal Jain, and Hony. Deputy Director Dr. Sushama Singhvi – whose contribution to its progress and growth is significant.

Shri Mangilal Bothra of M/s Askaran Chaturbhuj, Tezpur (Assam), Mr. Peter Brian Cabena and Dr. (Mrs) Rashmi Baya Cabena who have generously provided monetary support for this publication, deserves a special mention and acknowledgement. M/s New United Printers, Udaipur also deserves our thankful acknowledgement for bringing it out in such a fine shape in record time.

Sardarmal Kankariya
President

Virendra Singh Lodha
Secretary General

TATTVĀRTHA SŪTRA



MONETARY SUPPORT

Shri Mangilalji Bothra of M/s Askaran Chaturbhuj, Tezpur (Assam), Mr. Peter Brian Cabena and Dr. (Mrs.) Rashmi Baya Cabena have very generously provided the monetary support for this publication under the auspices of *Śrut Sañkalp* wing of *SHUBH SANKALP* (Shri Ganeshlal–Sundarbai Baya Memorial Charitable Trust), Udaipur. The *Samisthāna* gratefully acknowledges their generosity and hopes for their continued support in future also.

Sardarmal Kankariya
President

TATTVĀRTHA SŪTRA

DEDICATION

TO



MOTHER

MY FIRST GURU

ACKNOWLEDGEMENT

It is not possible to accomplish a work of this magnitude without guidance and help from different scholars and their works and I must admit that I have been immensely benefited in my search for the subject-matter for this work and have derived them from various sources, which I must acknowledge.

The Jaina masters and scholars whose works have immensely helped me are *Ācārya Ātmārāmji*, *Ācārya Ghāsilalji*, *Upādhyāya Kevalmuni*, *Pt. Sukhlalji Sanghavi*, *Pt. khubcandji Sddhīntasāstrī*, *Prof. Sagarmal Jain*, *Pt. Pannalal Jain*, *Dr. Sujuko Ohira* and many more. I am deeply indebted to all of them.

I must also acknowledge the generosity of Shri Mangilalji Bothra of M/s Askaran Chaturbhuji, Tezpur (Assam), Mr. Peter Brian Cabena and Dr. (Mrs) Rashmi Baya Cabena of Melbourne, Australia, who have very willingly rendered monetary support for the publication of this work. The publishers and printers also deserve to be remembered with gratitude as this publication is in the hands of the readers due to their timely co-operation only.

My grateful thanks are also due to Prof. Sagarmal Jain who has, very kindly, written the FOREWORD for this work.

My wife, Shrimati Kanta Baya and other members of my family also helped me by sparing me from the family responsibilities to enable me to work on this treatise unhindered.

– Śreyas

TATTVĀRTHA SŪTRA

FOREWORD

The development of any religious philosophy and ethics – its precepts and practices – depends on its fundamentals. The study of fundamentals is, therefore, inescapable for anyone desirous of studying any religious philosophy.

Tattvārthasūtra by *Vācaka Umāsvāti* is a unique compendium that presents all Jaina fundamentals in one volume in the form of precise and crisp aphorisms. Its study is inescapable for a student of Jaina philosophy. Its value is all the more pronounced as it is accepted as an authoritative text by both – Śvetāmbara and Digambara – traditions of the Jainas.

In keeping with its importance a number of commentaries have been written, since its composition some time in the 1st to 3rd century AD, besides the auto commentary (*Svopajñā Bhāṣya*) by the aphorist himself, by many a scholarly commentators belonging to the monastic as well as lay denominations. However, more important commentaries on this work are – *Sarvārthasiddhi*, *Tattvārtha Rājavārtika*, *Tattvārtha Śloka-vārtika* and *Haribhadriya Vṛtti*. Some of the prominent contemporary commentaries and translations include those by Ācārya Ātmāramjī, Acārya Ghāsīlaljī, Upadhyāya Kevalmuni, Pt. Sukhlalji Sanghvi, Pt. Khubchandjī Siddhantaśāstrī. The LD Institute of Indology has also brought out an English translation of the commentary by Pt. Sukhlalji.

However, as all these works are quite lengthy and beyond the comprehension of an uninitiated layman, a need has always been felt for a shorter translation cum commentary in Hindi as well

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as in English that could be easily understood and which did not sacrifice clarity for the sake of brevity.

I am happy and satisfied to see the present work by Col. D.S.Baya 'Śreyas' and feel that this work will be able to meet this long standing requirement to a large extent. The author has very studiously imbibed the essence of *Tattvārthasūtra* and presented it in just sufficient details that are easily comprehensible. The bilingual character of this work makes it suitable for readers who are proficient in either language or in both. The comprehensive and well-researched 'INTRODUCTION' is very informative and shows the depth of the author's scholarship and grasp of the subject.

I am certain that this work will fulfill its intended purpose of facilitating the study of Jaina fundamentals by the inquisitive readers of all categories.

I am also aware of more than a dozen scholarly works, on Jaina subjects, by the author who is fast emerging as a serious student of Jaina studies. I hope and wish that his untiring zeal and prolific pen will continue to enrich the Jaina lore as hither to fore.

– Sagarmal Jain

Parshvanatha Vidyapeeth,
Varanasi,
Makar Sankranti, 14th Jan., 2004.

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INTRODUCTION

The study of any religious philosophy can never commence without knowing about the fundamental foundation–stones on which its magnificent edifice stands. When we talk about Jainism, we talk about its fundamentals to start with. Before *Umāsvāti* these fundamentals were scattered amongst twelve primary canons, an equal number of secondary ones and a number of tertiary and subsequent canonical works that came about over time. It was an arduous task for any student of Jainism to find them from a maze of scriptures. Only the very studious ones could succeed in their endeavour. *Umāsvāti* must have felt this and he, surely, was imbued with a missionary spirit and the intellectual equipment to undertake the task of compiling a work of monumental magnitude and import to facilitate the study of this most essential part. What materialized from his pen and genius is this work of utmost gravity and importance – ‘*Tattvārthā-dhigama Sūtrāṇī*’ or ‘A Collection Of Aphorisms For The Comprehension Of Fundamental Verities’.

Tattvārtha Sūtra –

Tattvārtha Sūtra is a treatise on the study of the fundamental verities as enunciated in the Jaina branch of Indian religious philosophical study. For obtaining a detailed external as well as internal introduction of this treatise, we have to consider the following four issues based on its text – 1. Motivational literature, 2. The objective behind its creation, 3. Its style and 4. Its

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subject matter.

Motivation –

The āgamic and other factors that motivated the author to create this treatise – ‘*Tattvārtha Sūtra*’ – can be divided into the following four parts: –

1. **The Canonical Heritage** – As the Vedas are considered as authentic in the Vedic philosophy, the ‘Āgamas’ or the canonical texts are considered as principally authentic in the Jaina philosophy. The authenticity of the other works is subject to their adherence to the Āgamic texts. *Vācaka Umāsvāti* had well inherited this Āgamic heritage from his spiritual masters and, thus had a clear and wellorganized knowledge thereof.
2. **Mastery Over Saṁskṛta Language** – Being born a Brahmin and by virtue of his residence and peregrinations in the areas of *Kāśī*, *Magadha*, *Bihāra* etc., which were the traditional strongholds of Saṁskṛta scholars, he had gained a mastery over the Saṁskṛta language that was the main language of the era and the area. By his facility in this language, besides *Prākṛta*, *Vācaka Umāsvāti* enriched his fund of knowledge with a detailed study of Vedic as well as Buddhist literature of the time.
3. **The Effect Of Other Philosophies** – By gaining an insight into the Vedic and Buddhist literature, the author came to know their various subjects and thought processes. He was not only deeply impressed by their contents and forms but was also sufficiently motivated to compile a treatise, in the *Saṁskṛta* language, on the fundamentals of Jaina philosophical thought, in the concise and philosophical *Sūtra* – Aforistic style hitherto

unknown in the realm of Jaina philosophical literature.

4. **His Genius** – Given the aforementioned three motivating factors, the author could not have created this treatise if he was lacking in the gift of genius with which he was abundantly endowed. His genius, therefore, was also a potent motivating factor.

The Objective –

Whenever an Indian author of spiritual genre – be it *Kaṇāda* of the ‘*Vaiśeṣika*’, *Gautama* of the ‘*Nyāya*’, *Kṛṣṇa* of ‘*Sāṅkhya*’, or the exponents of the ‘*Yoga*’, ‘*Brahma-Mīmāṃsā*’ or the four *Ārya-satyā* (noble truths) of the Buddhists – creates a treatise on his subject, he keeps the ultimate objective of spiritual salvation in front of him; even when he writes a work on as wide and varied mundane and metaphysical subjects as economics, libido, astronomy or medicine or spiritual subjects as knowledge of fundamental verities, yoga, etc. All such treatises begin with the enunciation of spiritual salvation as their ultimate aim and conclude them in the similar fashion as well. Jaina philosophical works have also been created in keeping with this tradition and so has *Vācaka Umāsvāti* created this treatise with an ultimate objective of spiritual salvation for the faithful readers of his work.

The Style –

Before *Umāsvāti* the Jaina scriptural treatises were created in the form of lengthy, descriptive and repetitive aphorisms (*Sūtras*) just like the *Bauddha-Pīṭakas*. On the other hand the Brahminical literature created by the learned Brahmin scholars were in concise *Samiskṛta* aphorisms. This latter style had come to

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be very popular and well established in the scholastic circles of the time and *Vācaka Umāsvāti*, too, was attracted towards and felt compelled to follow this style of the contemporary scholars of other religious philosophies. As far as is known, *Vācaka Umāsvāti* was the first to follow this style of concise *Saniskṛta* aphorisms in the field of Jaina scriptural literature. However, this style became well established and continued to be followed by the Jaina scholars – both of the Digambara and the Śvetāmbara traditions – of the later years.

This treatise, consisting of 344 concise *Saniskṛta* aphorisms, has been divided into ten chapters. *Umāsvāti* has stated these aphorisms in the form of established principles without giving any reason or justification thereof. This style is in contrast to the styles of *Kaṇāda* of the *Vaiśeṣika* and *Gautama* of the *Nyāya* philosophies, that supports each aphorism therein with detailed reasons and justifications, and follows the style of the *Yoga* philosopher *Pātāñjali* who states them without giving any reason or argument in their justification. This style creates a very strong impression that the Jaina tradition is predominantly based on faith and it accepts the words of its Prophets–propounders (*Tīrthaṅkaras*) without any room for doubt or skepticism.

The Subject Matter –

While the *Vaiśeṣika*, *Sāṅkhya*, and *Vedānta* philosophies lay predominant emphasis on the matter of worth knowing (*Jñeya-tattva*) and the *Yoga* and Buddhist philosophies do so on the matter of conduct (*Cāritra*), *Bhagvān Mahāvīra* laid equal emphasis on

both these matters – knowledge and conduct or *Jñeya-tattva* and *Cāritra* – in his expositions. On the one hand He dwells on the subject of the universe by taking up the expositions of *Jīva-tattva* (Animate world) and *Ajīva-tattva* (Inanimate world) that together make up the universe and constitute the knowledgeworthy part (*Jñeya-tattva*); and on the other He takes up the exposition of the conduct part (*Cāritra*) comprising ‘*Āśrava* or influx’, ‘*Bandha* or bondage’, ‘*Samvara* or stoppage’ and ‘*Nirjarā* or separation’ and correlates the two by making the belief on them as the right-faith or the right view.¹ He goes a step further when He unequivocally states that this right faith (right view or right inclination, right attitude, etc) is an integral part of the path to spiritual salvation that comprises right view, right knowledge and right conduct² and that a complete separation of the karma-matter from the soul itself is salvation.³ Thus Jaina exposition of its fundamentals means an equal consideration of the knowledgeworthy and conduct (*Jñeya-tattva* and *Cāritra*). In this analysis the Lord (*Tīrthāṅkara*) included the fundamentals of spiritual merit (*Puṇya*) as well as that of demerit (*Pāpa*) and gave place to the nine⁴ fundamental verities and prescribed the steadfast, unwavering faith on them as the primary condition for being a Jaina – ordained or lay. A householder or a renouncer can be called a true believer of the

¹ Tattvārthaśraddhānamṣamyagdarśanam || 1/ 2.

² Samyagdarśanajñānacāritrānimokṣamārgaha || 1/1.

³ Kṛtsanakarmakṣayo mokṣaha || 10/ 3.

⁴ Only seven fundamentals have been described in this treatise. The other two – *Puṇya-tattva* (Merit) and *Pāpa-tattva* (Demerit) have been considered as part and parcel of the *Āśrava-tattva* (Influx) and *Bandha-tattva* (bondage).

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Lord's faith only if he believes that these fundamental verities, as enunciated by the Lord are the 'truth' even if he has not gained sufficient knowledge about them. It is for this reason that in the Jaina philosophy there is nothing more important than the knowledge of and faith in these nine fundamentals. Also, it is because of this reason that Vācaka Umāsvāti chose the description of these fundamentals as the subject matter of this treatise. However, he limited his discussion to seven fundamentals taking the other two – *Puṇya* and *Pāpa* as included within the ambit of influx (*Āśrava*) and stoppage (*Sanivara*). As, besides the ultimate objective of attaining spiritual salvation by the readers of his work, he also aimed at facilitating the understanding of this rather complex subject, he entitled this treatise as '*Tattvārthādhigama Sutrāṇi*' meaning 'Aphorisms For The Comprehension Of The Fundamental Verities'.

In this monumental work the author has not only struck a synthesis of the two much talked about approaches taken by the exponents of other philosophies of the time – the 'Analysis Of The Knowledge Worthy (*Jñeya-Tattva Mīmāṃsā*)' and 'Analysis Of The Conduct (*Cāritra Mīmāṃsā*)' but went a step further to include the analysis of the knowledge (*Jñāna Mīmāṃsā*) and organized the sūtras accordingly. In sum, we can say that Vācaka Umāsvāti has included the analyses of the knowledgeworthy, the knowledge and the conduct, in accordance with the Jaina view-point, as the subject matter of this treatise.

The Division Of The Subject Matter

The author has divided the chosen subject matter, in ten

chapters thus – in the first chapter he has analyzed the ‘Knowledge’ (*Jñāna Mīmāṃsā*), the second to the fourth chapters contain an analysis of the ‘Knowledgeworthy’ (*Jñeya Mīmāṃsā*) and he has devoted the remaining five chapters to the analysis of the ‘Conduct’ (*Cāritra Mīmāṃsā*). We shall consider the essence of these three analyses in the subsequent paragraphs.

The Essence Of The Jñāna Mīmāṃsā – In the first chapter the author has included eight main features relating to the knowledge. They are – 1. The division of knowledge as standpoints and proofs, 2. Statement of five types of knowledge – Sensory Perception (*Mati-jñāna*), Scriptural Knowledge (*Śrut-jñāna*), Clairvoyant Perception (*Avadhi-jñāna*), Telepathic Perception (*Manahpariyāya-jñāna*) and Omniscience (*Kevala-jñāna*) – as found in the canonical literature and their classification as direct and indirect knowledge, 3. The factors leading to *Mati-jñāna*, 4. Description of the Canonical works that are accepted as proofs in the Jaina tradition, as the *Śrutajñāna*, 5. Description of the three direct and divine types of cognition – *Avadhi-jñāna*, *Manahpariyāya-jñāna* and *Kevala-jñāna*, bringing out their sub-types and mutual differences, 6. The order of ascendance of the five types of cognition, their subjects and the possibility of their simultaneous occurrence in a soul, 7. Statement of the types of cognition which also have their false counterparts (*Viparyaya jñāna*) that may be confused as knowledge and the reasons for their rightness and falseness, 8. The types and sub-types of the stand-points (*Nayas*).

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The Essence Of The Jñeya Mīmāṃsā – The *Jñeya Mīmāṃsā* mainly deals with the two elemental matters that constitute the universe, namely *Jīva-tattva* (Animate matter or soul) and *Ajīva-tattva* (Inanimate matter or everything other than the soul). The description and analysis of the *Jīva-tattva* is contained in three chapters – from the second to the fourth. The second chapter contains a description of the general form of the animate world with that of the worldly souls, their types and sub-types and the allied subjects. The third one deals with the hellish creatures living in the seven levels of the nether world (*Adholoka*) and the humans and subhuman beings (*Tiryāṅcā*) that reside in the middle world (*Madhyaloka*). The fourth chapter carries an account of the gods and grandeur of the heavens located in the upper world (*Ūrdhvaloka*). Also, by prevarication, these chapters dwell upon the topographies of these three worlds. The fifth chapter deals with the material world of the cosmos, giving detailed descriptions of each of the five inanimate kinds of matter with their characteristics, their general forms and their similarities and dissimilarities.

The *Jñeya Mīmāṃsā* deals with the following sixteen issues :-

The second chapter deals with – 1. The *Jīva-tattva* in general, 2. The types of worldly beings, 3. The sensory organs, their subjects and their occurrence in different types of living beings, 4. The state of the living beings between death and rebirth, 5. The types of births and their classification based on the places where they occur and the types of creatures that have such births, 6. The types of bodies, their occupants, their order of

ascendance and the possibility of their simultaneous occurrence for any living being and 7. The sex division of various classes of living beings and their immutable life-spans.

The third and the fourth chapters have the descriptions of the – 8. Levels of the nether-world, the hellish creatures living therein, their life-spans, etc., 9. The geographical description of the middle-world detailing its continents, oceans, mountains, areas, etc. as well as that of the human and the sub-human beings dwelling therein, 10. Various types of heavenly gods, their families, their pleasures and grandeours, their life-spans and a description of the different levels of heavens in the upper-world.

The fifth chapter contains descriptions of – 11. Types of (inanimate) matter and their mutual similarities and dissimilarities, their location and expanse, and their functions, 12. The general description of the tangible inanimate matter (*Pudgala*), its types and the processes of their formation, 13. The reasoned forms of the reality and eternity, 14. Possibility and impossibility of the material bonding, 15. The general characteristic of the matter in terms of its quality and mode, and 16. The characteristics of quality and change and types of changes.

The Essentials Of The Cāritra Mīmāṃsā – The *Cāritra Mīmāṃsā*, contained in the remaining five chapters of this treatise, deals with issues such as – ‘Which actions and activities are deplorable and abandonable?’, ‘What is the root cause of such activities?’, ‘What are the repercussions to the perpetrators of such activities?’, ‘How can they be given up?’, ‘Which type of activities should be adopted in their stead?’, and ‘What are the

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immediate, intermediate and the ultimate fruits of such desirable activities ?’

The following eleven issues, dealt with in the last five chapters deserve serious consideration by a student of *Cāriṭra Mīmāṅsā*: –

The **sixth chapter** deals with – 1. The form and cause of influx (*Āśrava*) of the karma–matter into the soul–field.

In the **seventh chapter** the author deals with – 2. The vows, the types of vowers or renouncers, ways of achieving steadfast observance of the vows, 3. Forms of flaws such as violence, untruth, stealing, sexual indulgence and undue attachment to accumulation, 4. Possible excesses of the vows, and 5. Types of charities and the reasons for their order of ascendance.

The **eighth chapter** – 6. The principal causes of karmic bondage and the types of bondages.

The **ninth chapter** details – 7. Various means to achieve the stoppage of influx of karma–matter into the soul–field as well as 8. those of separation thereof from it. 9. It also outlines the order of ascendance between various types of spiritual practitioners endowed with the right vision (*Samyagdr̥ṣṭi*).

The **tenth chapter** deals with – 10. The spiritual accomplishments leading to the achievement of omniscience (*Kevala-jñāna*) and the spiritual salvation itself and 11. describes the ultimate destination of the ultimately accomplished (*Siddha*), upon their deaths, in their last worldly birth.

In the context of *Jaina Cāriṭra Mīmāṅsā*, it is noteworthy that while the three philosophies – Jaina, Buddhist and Yoga –

have a place for, both, the knowledge and conduct as means to achieve spiritual salvation, it is the Jaina philosophy that considers the (Right) conduct as basic⁵ and the (Right) knowledge as a supporting requirement as opposed to the other two philosophies that consider the knowledge as the basic requirement and conduct as an appendage to the knowledge. It is, therefore, natural that all Jaina scriptures are predominantly devoted to detailing the Right-conduct for the Jaina adherents – both, householders and ordained – down to its finest nuances as part of their *Cāritra Mīmāṃsā*. No wonder, the authors of Jaina canonical as well as explanatory literature have vexed themselves eloquent on this, the most important, factor for achieving the ultimate accomplishment of ‘*Mokṣa*’, ‘*Nirvāṇa*’, ‘*Siddhatva*’ or spiritual salvation. *Vācaka Umāsvātī* is no exception.

The Author –

The author of this highly valued treatise on the most important subject of *Tattvārtha* or ‘The Fundamentals Of Jaina Philosophy’, *Vācaka Umāsvātī* is equally recognized by all the sects of Jainas as such. However, he is also known by his aliases – *Umāsvamī* and *Grddhapiccha* – by the *Digambara* tradition of the Jainas. Though both the sects – *Śvetāmbara* and *Digambara* claim him to be a member of their respective sects, there is enough evidence to the effect that he was a *Śvetāmbara* monk ranking as *Vācaka* or teacher (*Upādhyāya* – well versed in the study of precanons OR ‘*Pūrvaśīl*’).

⁵ “Viṇyamūlao dhammo”. – *Nāyadhammakahāo*, 5.

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When we discuss a learned author of a work of such monumental import, it does not suffice to consider, in isolation, either his family by birth or his lineage of learning. We have to consider both.

Umāsvāti's Place And Family Of Birth – According to the laudatory composition (*Prāśasti*)⁶ of the *Tattvārthasūtra*, it has been deduced that *Umāsvāti* was born in a village called *Nyagrodhikā* whose present whereabouts are lost to the oblivion of time. However, as Kusumpur – the present day Patna in the state of Bihar – has been mentioned as the place where the *Tattvārthasūtra* was composed, it may be surmised that this place might not be too far away from Patna or the Magadha region of the days of yore. His parentage is more certain and it is known that he was born a brahmin from the womb of a mother belonging to the family of 'Vātsis' and sired by father 'Svāti' from the family of 'Kaubhīṣaṇīs'.

Dr. Suzuko Ohira has summarized these findings as

⁶ The saṁskṛta text of the laudatory composition, ibid, is as follows :—

Vācakamukhyasya śivaśriyaha prakāśayaśasaha praśiṣyeṇa |
Śiṣyeṇa ghoṣanandikṣamaṇasyaikādaśāṅgavidaha || 1 ||
Vācanayā ca mahā vācakakṣamaṇamundaḥpādaśiṣyasya |
Śiṣyeṇa vācakācāryamūlanāmnaha prathitakīrtehe || 2 ||
Nyagrodhikaprasutena viharatā puravare kusumanāmnī |
Kaubhīṣaṇinā svatitanayena vātsīsutenārdhyam || 3 ||
Arhadvacanam samyaggurukrameṇāgataṁ samupardhāya |
Dukhārtam ca durāgamavihatamatim lokamavalokya || 4 ||
Idamuccairnāgaravācakena sattvānukampayā dṛbdham |
Tattvārthādhigamākhyam spaṣṭamumāsvātina śāstram || 5 ||
Yastattvārthādhigamākhyam jñāsyti ca kariṣyate ca tatroktam |
Soavyābādhasukhakhyam prāpsyatyacireṇa paramārtham || 6 ||

follows: –

- | | | | |
|----|----------------|---|--|
| a. | Father | – | <i>Svāti of Kaubhīṣaṇī gotra.</i> |
| b. | Mother | – | <i>Vātsi</i> (Siddhasena comments that her name was <i>Umā</i> and her gotra was <i>Vatsa</i>), |
| c. | Place of Birth | – | <i>Nyagrodhikā</i> . ⁷ |

Prof. Sagarmal Jain is of the view that *Umāsvāti* was born at a place called Nāgod (current name of *Nyagrodhikā*) in the central India (M.P.).⁸

Umāsvāti's Master-Disciple Tradition And Lineage –

While the Digambara tradition claims that the author of '*Tattvārthadhigama Sūtrāṇī*' – *Vācaka Umāsvāti* – was a disciple of *Kundakundācārya*, the *Śvetāmbaras* believe him to be the teacher and master of *Śyāmācārya*, the author of *Prajñāpanā Sūtra*. However, there is no mention in any source earlier than that of the tenth century AD that says that *Umāsvāmi*, the author of *Tattvārtha Sūtra*, was the disciple of *Kundakundācārya*. All such sources that have come to notice are circa 10th century A.D. and later. Dependable mention of *Umāsvāti* being the author of *Tattvārtha Sūtra* is, however, available in *Śvetā-mbara* literature of the eighth century A.D. It is not authentically known that *Umāsvāti* was the teacher of *Śyāmācārya* if we discount the 16–17th century roll of

⁷ A Study Of 'Tattvārthasūtra With Bhāṣya', Dr. Suzuko Ohira, L.D. Institute Of Indology, Ahmedabad, 1982, p. 42.

⁸ Tattvārthasūtra Aur Uskī Paramparā, Prof. Sagarmal Jain, Parshvanatha Shodha Peeth, Varanasi, 1994, pp. 140–142.

masters (*Paṭṭāvalī*) by *Dharmasāgara*.

The laudatory composition (*Praśasti*) of *Tattvārtha Sūtra*, mentioned earlier, clearly states that *Vācaka Umāsvāti* was ordained as a monk by *Ghoṣanandī Kṣamamaṇa* who had mastered eleven primary canons. His teacher (*Vācakācārya*) was *Mūla* and the grandteacher was *Mahāvācakācārya Muṇḍapāda* and that he was from the *Uccanāgara* branch of monks. These details can be summarized as follows:⁹ –

- a. Preceptor for initiation – *Ekādaśāṅgavid Ghoṣanandī Kṣmaṇa*
- b. Grand-preceptor – *Vācakamukhya Śivaśrī*
- c. Preceptor Teacher – *Vācakācārya Mūla*
- d. Grand-preceptor Teacher – *Mahāvācakācārya Muṇḍapād kṣamaṇa*

According to Prof. Sagarmal Jain the monastic tradition of *Umasvāti* (*Uccairnāgarī Śākhā*) derived its name from a place called *Uñceharā*, which is, again, in the central India and not very far from his birth-place Nagod.¹⁰ However, he could have written the auto-commentary (*Svopajñā Bhāṣya*) in Kusumpur.¹¹

Doubts have been expressed about the validity of the laudatory composition itself which now appears at the end of the *Tattvārtha Bhāṣya* the auto-commentary by the aphorist himself, but there is no reason to believe that it has not been composed by *Umāsvāti* himself. Well-known scholars like Dr. Herman Jacobi are of the view that it is *Umasvāti's* own composition, a fact that

⁹ A Study of Tattvārthasūtra With Bhāṣya, *ibid*, p. 42.

¹⁰ Tattvārthasūtra Aur Uskī Paramparā, *ibid*, pp. 136–140.

¹¹ *Ibid*, p. 142.

can be ascertained from the preface to the German translation of '*Tattvārtha Sūtra*' by him.

The Original Version Of Tattvārtha Sūtra –

Based on a study of various manuscripts – both of *Śvetāmbara* and *Digambara* traditions, Dr. Suzuki Ohira has concluded that the *Śvetāmbara Sbhāṣya* recension was the original one, which was modified and rearranged by the *Digambara* masters down the ages.¹² Further, she adds, “The text presented in the *Śvetāmbara* camp is the archetype from which the *Digambara* recension has been derived”.¹³ Based on his analysis of various factors, Prof. Sagarmal Jain has also reached a similar conclusion.¹⁴

Umāsvāti's Period –

As there is no evidence available that may be indicative of the period in which *Vācaka Umāsvati* lived and worked in the laudatory composition mentioned earlier; it is difficult to estimate it with desired certainty. Likewise, there is no other dependable source available as yet which can so determine his period. Under such circumstances any estimate of his period is based on indirect evidence such as the branch of monks in which he was ordained and educated, the periods of the earliest commentators on the '*Tattvārtha Sūtra*', comparison of his style of writing with those of the other philosophical works, etc.

It is difficult to ascertain as to when the '*Uccanāgara*'

¹² A Study of Tattvārthasūtra With Bhāṣya, ibid, pp. 5, 6.

¹³ Ibid, p. 23.

¹⁴ Tattvārthasūtra Aur Uskī Paramparā, ibid, p. 19.

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branch of monks, mentioned in the laudatory composition *ibid*, to which *Vācaka Umāsvāti* belonged originated. On the basis of information available in the roll of masters (*Sthavirāvalī*) in the *Kalpa Sūtra* it has been deduced that the period of *Ārya Śāntiśreṇika*, the originator of this branch, is around the middle of the second century BC. This sets the limit that *Vācaka Umāsvāti*'s period cannot be earlier than this.¹⁵

One of the earliest commentaries on '*Tattvārtha Sūtra*', besides the author's own '*Bhāṣya*', is the *Sarvārthasiddhi* by *Pūjyapāda*. The scholars have fixed his period as the fifth century AD. It can be concluded that *Vācaka Umāsvāti*'s period was some time before this.

Pt. Sukhlal Sanghvi has concluded that the earliest period of *Vācaka Umāsvāti* could be the 1st century VE and the latest could be the 3rd or the 4th century of the same era.¹⁶ Dr. Nemi Candra Shastri, in his well researched work on '*Critical History Of Prakrit Language And Literature*', has quoted that on the basis of a *Samiskṛta* verse in '*Vidvajjana Bodhaka Grantha*', *Vācaka Umāsvāti* could be a contemporary of *Kundakundācārya* (Circa 243 AD)¹⁷. According to Dr. Suzuko Ohira the date of *Tattvārtha Sūtra* and consequently that of *Vācaka Umāsvāti* is somewhere in the latemiddle of the 5th century AD.¹⁸ Dr. Sagarmal Jain is of the view that *Umāsvāti* lived and worked sometime between the 1st

¹⁵ Preface to *Tattvārtha Sūtra*, Sukhlal Sanghvi, Jaina Samiskṛti Śānsodhak Maṇḍal, Varanasi, 1952, p. 9.

¹⁶ *Ibid*, p. 9.

¹⁷ Dr. Nemi Candra Śāstrī, *Prākṛta Bhāṣā Aur Sāhitya Ka Ālocanā tmaka Itihāsa*, I Ed., 1988, Varanasi, p-223.

¹⁸ A Study of *Tattvārthasūtra* With *Bhāṣya*, *ibid*, p. 137.

and the 3rd century AD.

From the above mentioned, it can be deduced within the acceptable limits of reason that *Umāsvāti*'s period was sometime between the first century BC and the fifth century AD.

Vācaka Umāsvāti's Learning –

Vācaka Umāsvāti, the first known author of the Jaina religio-philosophical works in the *Samiskṛta* language, is accredited with a profound knowledge of Jaina canons on the subjects of the Right-knowledge (*Jñāna*), the knowledgeworthy (*Jñeya*), the Right-conduct (*Ācāra*), Cosmography, etc. The way in which he has composed the *Tattvārtha Sūtra* in the form of concise and deft saṃskṛta aphorisms testifies to his mastery over this language of the contemporary scholastic works. He abundantly justifies his traditional title of 'Vācaka', which means 'learned in the Pre-canons (*Pūrvas*)'.

A detailed study of the '*Tattvārtha*' and its '*Bhāṣya*' reveals his deep study and understanding of not only the Jaina canonical literature but also those of other philosophies such as *Nyāya*, *Vaiśeṣika*, *Yoga*, Buddhists, etc.

Although the *Śvetāmbara* tradition believes him to be the author of five hundred books and, though, even now some works are known to be his creations, it is not possible to say anything with certainty in this regard. However, based on the linguistic analysis and thought process behind its contents, the '*Praśamarati Prakaraṇa*' is certainly his work.¹⁹ *Siddhasena* also confirms this view.

¹⁹ Preface to *Tattvārtha Sūtra*, Sukhlal Sanghvi, pp. 16, 17.

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There is no room for doubt in the fact that he was learned in the scriptural knowledge contained in eleven primary canons (*Āṅga Sūtras*) and that he has compiled all the essential elements of the words of the prophet in his *Tattvārtha Sūtra* without leaving out anything of import.

It is for this reason that *Ācārya Hema Candra*, better known as the omniscient of the present era (*Kalikāla Sarvajñā*), has described him as the best compiler of the Canonical knowledge. Also, it is for this reason that authors of explanatory works across the *Śvetāmbara–Digambara* divide have been motivated to write commentaries on his *Tattvārtha Sūtra*.

Miscellaneous Conclusions About The *Tattvārtha Sūtra* –

In his scholarly and investigative work on *Tattvārtha Sūtra* and its tradition, Prof. Sagarmal Jain has reached the following conclusions: –²⁰

- a. *Tattvārtha Sūtra* (TS) is also known as *Tattvārthā-dhigama Sūtra* and many other names such as *Mokṣa Śāstra* etc.
- b. Ts is a composition by *Umāsvāti*, a monk of the north Indian *Nirgrantha* tradition. *Vācaka*, *Ḡṛddhapiccha*, etc were his titles.
- c. *Umāsvāti*'s period was somewhere between the 1st and the 4th century AD.
- d. As the *Śvetāmbara–Digamara* schism had not become pronounced by that time, it is fruitless to argue whether *Umāsvāti* was from *Śvetāmbara*,

²⁰ *Tattvārthasūtra Aur Uskī Paramparā*, ibid, pp. 142–147.

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Digambara or the *Yāpanīya* tradition. However, it is certain that he was not from the clothless tradition of the south, which later came to be known as the *Digambara* tradition.

- e. It is true that some of the beliefs mentioned in the TS go against the *Śvetāmbara* beliefs while some others go against the *Digambara* ones. Probably these were the beliefs of the *Uccanāgara* branch of monks at the time.
- f. It is not logical to advance the *Śvetāmbara* or the *Digambara* canonical works as the basis of the composition of the TS as neither the *Digambara Śatkhandaḡama* etc had been composed by that time nor the *Śvetāmbara Āgamas* had been reduced to their presently available form.
- g. The *Bhāṣya* version of the TS is the original one from which the *Digambara* version was subsequently derived by some master of the *Yāpanīya* tradition. It is this version that was taken by *Pūjyapāda Devanandī* for his *Sarvārthsiddhi* commentary.
- h. The composition of the *Bhāṣya* by the aphorist himself is a foregone conclusion.
- i. The mention of clothes and pots in the *Bhāṣya* is not in favour of the *Śvetāmbara* tradition but is indicative of the position that prevailed in the 1st to the 3rd century AD when this work was composed.
- j. *Umāsvāti*'s TS is a fore-runner of the works of both

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– the *Śvetāmbara* and the *Yāpanīya* traditions and is from the north Indian *Uccanāgara* branch of monks that was not against clothed monasticism.

- k. He was certainly not from the south Indian clothless tradition and his place of birth – *Nyagrodhikā* and that of the origin of his *Uccanāgar* branch of monks – *Uccakalpanagar* have been respectively identified as *Nāgod* and *Uñcaiharā* in the central India.

Commentaries And Commentators –

Tattvārtha Sūtra enjoys such a significant and paramount place of foremost gravity within Jaina works of fundamental profundity that learned scholars from both the *Śvetāmbara* and *Digambara* traditions have felt compelled to write commentaries on this monumental work of a genius that was *Vācaka Umāsvāti*. Its commentaries have been written on as wide and varied linguistic landscape as in Saṁskṛta, Hindi, Colloquial languages, etc. and translated into English, German etc. What follows is a brief resume of its commentaries and commentators that enjoy a historical perspective of some importance.

Bhāṣya –

This commentary, in Saṁskṛta language, was written by the venerable author himself and it follows that it does not have any difference in the text followed from the original text. The same, however, cannot be said of some other commentaries, by the commentators of *Digambara* pursuit that have followed the text adopted by *Pūjyapāda*, the author of *Sarvārthasiddhi*. Today, the

Śvetāmbara tradition follows the version of *Tattvārtha* text that is contained in the *Bhāṣya* as the authentic one. It stands to reason if we accept the fact the *Bhāṣya* is the work of the author himself. This version has 344 sūtras. The *Bhāṣya*, it seems was written before the development of philosophical style in Jaina writings and is, therefore, more in conformity with the style of the text which is more factual than philosophical. The noted Jaina scholar of *Digambara* tradition, Pt. Nathuramji Premi has, in his monumental work – ‘Jaina Sāhitya Aur Itihāsa’ accepted the fact that the *Bhāṣya* is a commentary by the author only (Auto-commentary or *Svopajñya tīkā*)²¹. This has also been corroborated by the conclusion drawn, in this regard, by Prof. Sagarmal Jain in his book, ‘*Tattvārthasūtra Aur Uskī Paramparā*’.²²

Sarvārtha Siddhi –

This saṁskṛta commentary, by the *Digambara* master, *Ācārya Pūjyapāda* alias *Devanandī*, follows a text which is somewhat different from that followed by the *Bhāṣya*. The differences are in the total number of sūtras (it has 357 as compared to 344 of *Bhāṣya*), and difference in the texts of some of the aphorisms. Its explanations and comments are more detailed in respect of grammatical, substantial and philosophical content. All other commentators of *Digambara* pursuit have followed the text adopted by *Pūjyapāda* in this commentary for the simple reason that it was more in conformity with their sectarian beliefs than the

²¹ Quoted from ‘*Tattvārthasūtra Aur Uskī Paramparā*’ by Prof. Sagarmal Jain, p. 67.

²² *Ibid.*, p. 68.

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other version contained in the *Bhāṣya*.

Rāja Vārtika –

Vārtika means a logical or explanatory commentary. There are two *vārtikas* available on the *Tattvārtha Sūtra*. *Digambara Ācārya Bhaṭṭa Akalaṅka* wrote this commentary based on the texts and explanations in the *Sarvārtha Siddhi*. He made full use of the groundwork done by *Pūjyapāda* and hence his comments and explanations are more detailed and substantial as compared to the *Sarvārthasiddhi*.

Śloka Vārtika –

A work of yet another *Digambara Ācārya Vidyānanda*, this *vārtika* is based and benefited from both the *Sarvārthasiddhi* and the *Rāja Vārtika*. No doubt, therefore, that this commentary, composed in the form of saṁskṛta verses, is more comprehensive than either of the two. It does not stop at explaining the Jaina philosophical nuances but proceeds to demolish the arguments attacking the Jaina thought by the earlier and contemporary scholars of other philosophical schools, in general, and that by *Mīmāṅsaka Kumāril* in particular.

Gandhahasti Vṛtti –

Out of two complete and one incomplete *vṛttis* available, the largest and the most philosophical is the one by *Ācārya Siddhasena* (Circa 7th to 8th century AD), who was a great logician and spared no opportunity to defeat and demolish the arguments of other philosophers who attacked the Jaina thought. This sub-

commentary strictly adheres to the author's own *Bhāṣya*, and further amplifies and explains its content dwelling upon the philosophical issues involved therein. Its 18000 ślokas (*Samiskṛta* verses) make it the largest ever sub-commentary written on the *Bhāṣya*.

Haribhadriya Vṛtti –

As the name suggests this sub-commentary, also on the *Bhāṣya*, was written by the greatest scholar of his time *Ācārya Haribhadra Sūrī* (Circa 8th century AD), of 1460 compositions' fame. He is, however, believed to have written only the first five chapters and two more commentators then completed the work after him. This work not only follows the *Bhāṣya* but also the *Siddhasenīya vṛtti* and is also purported to be a retrieval of other incomplete vṛttis of earlier unknown scholars.

The Incomplete Vṛtti –

There is yet another vṛtti, by *Upādhyāya Yaśovijaya*, is grossly incomplete and covers only the first chapter of the *Bhāṣya*. However, the scholastic genius of *Yaśovijaya*, that distinguished him as the most authentic scholar amongst not only the *Śvetāmbara* Jaina scholars but across the board amongst all the contemporary scholars, make it worthy of mention here.

Other Commentaries And Commentators –

- a. *Cirantana muni*, a *Śvetāmbara monk* (Circa later than 14th century AD), wrote his notes (*Tippana*) on the *Tattvārtha Sūtra*.
- b. Ratna Singh (Circa later than 16th century AD), also wrote

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cursory notes on the original text.

- c. *Gaṇī Yaśovijaya*, in his comments written in the Gujarati language has followed the text according to the *Sarvārtha-siddhi* but drawn meanings, therefrom, in accordance with the *Śvetāmbara* belief thus establishing the fact that the *Digambara* text can truly be interpreted as per the canonical literature upheld by the *Śvetāmbaras* and denied by the *Digambaras*.
- d. *Śrutasāgara*, a *Digambara* master of the 16th century AD has also written a commentary on the *Tattvārtha Sūtra*.

Besides these many a scholar has written on this unique work of spiritual importance. Some *Digambara* scholars have also written commentaries in *Kannāda* language.

Contemporary Commentaries –

No introduction can be complete without mentioning some contemporary commentaries written by well-known scholars of Jaina philosophy. Some of these are –

- a. **Ācārya Śrī Ghāsīlaljī Mahārāja** has authored a highly scholarly commentary on the *Tattvārtha Sūtra* under the title '*Tattvārthasūtramī*'. It is unique in format and presentation in that the author has not only rearranged the aphorisms (sūtras) under more logical groups but has also rephrased some of them to make them more clearly comprehensible. The commentary is in *Sanskṛta* and is ably supported by Hindi and Gujarati translations. *Muni Kahaiyalaljī* who is a learned scholar in his own right has coordinated its publication. It is a valuable addition to

the existing commentaries on this monumental work.

- b. **Upādhyāya Śrī Ātmārāmjī Mahārja** (later *Ācārya*) has compiled a valuable reference-book which links the aphorisms of the *Tattvārtha Sūtra* with the āgamic texts similar in textual form or meaning. This work is the first of its kind and provides an insight into the fundamentals of Jainism from a comprehensive standpoint. Its value also lies in the fact that it takes the TS text accepted by the *Digambara* tradition and then reconciles each aphorism with the texts of the canonical literature of the *Śvetāmbara* tradition, thus proving that there is no difference what-so-ever in the basic tenets of Jainism notwithstanding the apparent lack of accord in these two traditions.
- c. **Upādhyāya Śrī Kewalmunijī** has, in his commentary on the *Tattvārtha Sūtra*, combined the genii of the earlier two scholars and written a very comprehensive commentary in Hindi as well as given copious āgamic references pertaining to each aphorism. Though the style of presentation is lucid and easily understandable by the laymen, it provides enough material for satisfying the thirst for knowledge of the more serious and scholarly students of Jaina thought. Two comprehensive appendices, including the one containing a glossary of Jaina terms, increases the utility of the work manyfold and makes it useful even for the uninitiated.
- d. **Pt. Sukhalal Saṅghavi** has written a detailed commentary on the *Tattvārtha Sūtra* following its original

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text as per the *Bhāṣya* but also indicating the differences from the *Sarvārthasiddhi* and other versions. Duly supplemented by ample footnotes, it serves the purpose of a reference book on the subject for the studious while it explains the substance in an easy to understand language for the uninitiated.

- e. **Pt. Pannalal Jain** has also written a comprehensive commentary in Hindi language following the version of the *Tattvārtha Sūtra* prevalent in the Digambara tradition.
- f. **Pt. Khoob Chand Siddhantashastri** has written a very comprehensive commentary on the TS with its auto-commentary (*Bhāṣya*) that has been published by the Paramaśruti Prabhāvaka Maṇḍala, Agas. The high points of this commentary are that it also gives the available alternate versions of the text and gives the Hindi translations of both the aphorisms as well as the *Bhāṣya*.
- g. **‘Tattvārthasūtra Aur Uskī Paramparā** ‘by Prof. Sagarmal Jain, though not a commentary on the TS, provides a valuable historical perspective on this work of fundamental importance to the Jaina studies. He has scanned the canvas from before the time of the learned author, Vācaka Umāsvāti, through various commentaries and has presented a very balanced and undogmatic viewpoint.

THIS WORK

Following the original text contained in the author’s own *Bhāṣya*, and adhering to the format of Saṁskṛta Sūtra, followed by

INTRODUCTION : XLV

its simple and concise Hindi meaning followed by the transliteration of the text in roman script and a short and to the point English translation with only the very essential footnotes, it is an attempt to bring the magnificence of the *Tattvārtha Sutra* to the uninitiated students of Jaina thought who follow either of the two languages or both. While unnecessary explanations have been curtailed, at no place an attempt has been made to sacrifice clarity for the sake of brevity.

I, the author and translator, will feel rewarded if this effort achieves the desired goal of making the rather complex subject of 'Jaina Fundamentals' comprehensible through this humble effort.

Concluding Remarks –

The works that have been referred to in this introductory note are to motivate the more serious students to look for more detailed expositions on the subject. I have felt restrained that more complete introductions of these monumental works by the luminaries of Jaina thought have not been possible due to the limited purpose with which this book has been written. I, therefore, rest content with what has been possible, given the limitations of purpose and the size of the book.

Udaipur,

Makar Saṅkrānti,

14 January, 2004.

– Śreyas

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

1

मेरुक्षमार्ग

THE LIBERATING PATH

VĀCAKA UMĀSVĀTI'S TATTVĀRTHA SŪTRA

अध्याय-9

मोक्ष-मार्ग

स भी प्राणी सुख चाहते हैं । सुख दो प्रकार के हैं - भौतिक व आध्यात्मिक । यह अनुभव सिद्ध है कि भौतिक सुख अस्थायी होता है तथा आध्यात्मिक सुख स्थायी । इसीलिये सृष्टि की श्रेष्ठ कृति - मानव भौतिकता को छोड़कर आध्यात्मिक साधना की ओर प्रवृत्त होता है । आध्यात्मिक साधना और सुख के चरम पर है मोक्ष । यह अध्याय इसी मोक्ष की प्राप्ति के मार्ग का कथन करता है ।

मोक्ष-मार्ग -

- सम्यग्दर्शनज्ञानचारित्राणिमोक्षमार्गः ॥१॥

सम्यग्दृष्टि, सम्यग्ज्ञान और सम्यक्चारित्र ही मोक्ष (कर्म-बंधनों से छुटकारा) प्राप्ति का मार्ग हैं । (१)

सम्यग्दर्शन -

- तत्त्वार्थश्रद्धानम् सम्यग्दर्शनम् ॥२॥

तत्त्वार्थों (मौलिक पदार्थों) व उनके अर्थों में निश्चयपूर्वक श्रद्धा रखना ही सम्यग्दर्शन है । (२)

- तन्निसर्गादधिगमाद्वा ॥३॥

यह (सम्यग्दर्शन) स्वाभाविक रूप से अथवा अन्य निमित्त से प्राप्त होता है । प्रथम निसर्गज (स्वाभाविक या प्राकृतिक रूप से उत्पन्न) सम्यग्दर्शन कहलाता है तथा दूसरा अधिगमज (साधना या गुरुगम से प्राप्त) सम्यग्दर्शन कहलाता है । (३)

CHAPTER-1 THE LIBERATING PATH

All living beings desire happiness. It can be either physical or spiritual. It is a matter of common experience that physical happiness is transient while spiritual happiness is permanent. It is for this reason that human beings, the best creation of the universe, have pursued spirituality leaving the physical pleasures behind in their search for everlasting bliss. At the epitome of spiritual practice and true pleasure is liberation of the soul from the shackles of physical bondage and to attain 'Mokṣa'. This chapter states the path to spiritual salvation in its true and resplendent glory.

Path Of Liberation –

- *Samyagdarśanajñānacāritrāṇi mokṣamārgaḥ* ||1||

Right vision, right view, right attitude or right inclination; Right knowledge and Right action, together, constitute the 'Liberating Path'. (1)

The Right View –

- *Tattvārthaśraddhānam Samyagdarśanam* || 2 ||

To have have a firm faith in the existence of the fundamental verities and their meanings is to have the right view. (2)

- *Tannisargādadhigamādvā* || 3 ||

That (*Samyagdarśana* or the right view) comes about in two ways – either naturally that is in the natural course or through attainment that is through external means such as instruction etc. (3)

4 : तत्त्वार्थ सूत्र : मोक्ष-मार्ग

तत्त्वार्थ -

- जीवाजीवाश्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥४॥

१. जीव, २. अजीव, ३. आश्रव, ४. बंध, ५. संवर, ६. निर्जरा, और ७. मोक्ष (ये सात) तत्त्व हैं। (४)

- नामस्थापनाद्रव्यभावतस्तन्यासः ॥५॥

नाम, स्थापना, द्रव्य तथा भाव से इन (सात तत्त्वों) तथा उन (सम्यग्दर्शनादि) का न्यास/निक्षेप अर्थात् विभाजन/विभाग किया जाता है। (५)

- प्रमाणनयैरधिगमः ॥६॥

प्रमाण और नयों से (तत्त्वादि का विस्तृत) ज्ञान प्राप्त होता है। (६)

- निर्देशस्वामित्वसाधनाधिकरणस्थितिविधानतः ॥७॥

सम्यग्दर्शनादि का विस्तृत व सांगोपांग ज्ञान १. निर्देश, २. स्वामित्व, ३. साधन, ४. अधिकरण, ५. स्थिति और ६. विधान के द्वारा होता है। (७)

- सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च ॥८॥

तथा ७. सत्, ८. संख्या, ९. क्षेत्र, १०. स्पर्शन, ११. काल, १२. अन्तर, १३. भाव, और १४. अल्पबहुत्व के द्वारा भी होता है। (८)

The Fundamental Verities --

- *Jīvājīvāśravabandhasanivaranirjarāmokṣāstattvam* ||

Fundamental verities are seven – *Jīva* or the soul (the animate being), *Ajīva* or the non-living or non-soul or the inanimate matter, *Āsrava* or the influx of the karma-matter in the soul-field, *Bandha* or the bonding of the influxed karma-matter with the soul, *Sanivara* or the prevention or stoppage of said influx, *Nirjarā* or the shedding of the karma-bondage from the soul and *Mokṣa* (freedom from karmic bondage).

- *Nāmasthāpanādravyabhāvatastannyāsaḥ* || 5 ||

These seven fundamentals and *Samyagdarśana* (The Right vision) etc. are described by their name (*Nāma*), representation (*Sthāpanā*), potency (*Dravya*) and state or mode (*Bhāva*) (5)

- *Pramāṇanayairadhigamaḥ* || 6 ||

These (Fundamentals etc.) are understood through *Pramāṇa* (Proofs) and *Naya* (Aspects). (6)

- *Nirdeśasvāmitvasādhanādhikaraṇasthitividhānataḥ* ||

Samyagdarśana etc. are known on the basis of (questions relating to) *Nirdeśa* (mention), *Svāmitva* (possession), *Sādhan* (instrument), *Adhikaraṇa* (location), *Sthiti* (duration) and *Vidhān* (classification). (7)

- *Satsaṅkhyākṣetrasparśanakālāntarabhāvālpabahutvaiśca* || 8 ||

These are also known on the basis of *Sat* (existence), *Sanikhyā* (number), *Kṣetra* (field), *Sparśan* (touch), *Kāla* (time), *Antar* (interval), *Bhāva* (state or condition resulting from the presence or otherwise of the karma-matter within the soul concerned) and *Alpabahutva* (relative numerical or quantitative strength). (8)

6 : तत्त्वार्थ सूत्र : मोक्ष-मार्ग

सम्यग्ज्ञान -

● मतिश्रुताऽवधिमनःपर्यायकेवलानि ज्ञानम् ॥१९॥

मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्यायज्ञान व केवलज्ञान (सम्यक्) ज्ञान (के प्रकार) हैं। (९)

● तत् प्रमाणम् ॥१०॥

वे (पाँचों ज्ञान) प्रमाण हैं। (१०)

● आद्ये परोक्षम् ॥११॥

आदि के (दो ज्ञान - मति और श्रुत-ज्ञान इंद्रियों के माध्यम से होने से) परोक्ष-ज्ञान हैं। (११)

● प्रत्यक्षमन्यत् ॥१२॥

अन्य (तीन ज्ञान - अवधि, मनःपर्याय और केवल) ज्ञान या प्रमाण (अतीन्द्रिय होने के कारण) प्रत्यक्ष माने गए हैं। (१२)

● मतिः स्मृतिः संज्ञा-चिन्ताऽभिनिबोधइत्यनर्थान्तरम् ॥१३॥

मति, स्मृति, संज्ञा, और अभिनिबोध - ये सभी मतिज्ञान के ही पर्यायवाची हैं, इनके अभिप्राय/अर्थ में कोई अन्तर नहीं है अर्थात् ये सभी इंद्रियों के द्वारा होने वाले ज्ञान के ही समानार्थक हैं। (१३)

● तदिन्द्रियानिन्द्रियनिमित्तम् ॥१४॥

वह (मतिज्ञान) इन्द्रिय व अनिन्द्रिय (मनसु या मस्तिष्क) के निमित्त से होता है। (१४)

The Right Knowledge –

- *Matiśrutāvadhimanahparyāyakevalānijñānam* || 9 ||

Primarily the Right-knowledge is classified as *Mati-jñāna* (Sensory perception), *Śruta-jñāna* (Scriptural knowledge), *Avadhi-jñāna* (Clairvoyant perception), *Manahparyāya-jñāna* (Telepathic perception) and *Kevala-jñāna* (Omniscience). (9)

- *Tat pramāṇani* || 10 ||

The abovementioned (five types of perceptions) are *Pramāṇa* that is they are accepted as proofs. (10)

- *Ādye parokṣani* || 11 ||

(Of these) the first two (types of perceptions) are Parokṣa or indirect. (11)

- *Pratyakṣamanyat* || 12 ||

The remaining three (types of proofs or knowledge – Clairvoyant knowledge, Telepathic knowledge and Omniscience) are Pratyakṣa or direct. (12)

- *Matih smṛtiḥ sanjñā-cintābhinibodhaityanarthāntaram* || 13 ||

Mati, *Smṛti*, *Sanjñā*, *Cintā* and *Abhinibodha* are synonymous. They all mean the something – ‘sensory perception’ or coming to know through sense-organs. (13)

- *Tadindriyānindriyanimittani* || 14 ||

That *Mati-jñāna* (Sensory perception) is gained through the instrumentality of the *indriyas* (sense-organs) and *anindriya* (*manas* or the mind) which is considered as a half a sense-organ (*ardhendriya*). (14)

8 : तत्त्वार्थ सूत्र : मोक्ष-मार्ग

● अवग्रहेहावायधारणाः ॥१५॥

मतिज्ञान के चार भेद हैं - १. अवग्रह, २. ईहा, ३. अवाय, और ४. धारणा। (१५)

बहुबहुविधक्षिप्रानिश्चितासंदिग्धध्रुवाणाम् सेताराणाम् ॥१६॥

प्रतिपक्ष सहित (सेताराणाम्) - १. बहु-अल्प, २. बहुविध-एकविध, ३. क्षिप्र-अक्षिप्र, ४, अनिश्चित-निश्चित, ५. असंदिग्ध-संदिग्ध, और ६. ध्रुव-अध्रुव - इन बारह प्रकार के पदार्थों का अवग्रह, ईहा, अवाय और धारणा रूप ग्रहण अथवा ज्ञान (मतिज्ञान) होता है। (१६)

● अर्थस्य ॥१७॥

(अवग्रह, ईहा, अवाय और धारणा) - ये चारों अर्थ या वस्तु के प्रकट रूप को ग्रहण करते हैं। (१७)

● व्यञ्जनस्याऽवग्रहः ॥१८॥

● न चक्षुरनिन्द्रियाभ्याम् ॥१९॥

व्यञ्जन (उपकरणेन्द्रिय का वस्तु के साथ संयोग) होने पर अवग्रह ही होता है किन्तु चक्षु और अनिन्द्रिय (मन) से व्यञ्जन होकर अवग्रह नहीं होता है। (१८-१९)

● श्रुतं मतिपूर्वं द्व्येकद्वादशभेदम् ॥२०॥

श्रुतज्ञान मतिज्ञान पूर्वक होता है। इसके दो, अनेक और बारह भेद हैं। (२०)

- *Avagrahehāvāyadhāraṇāḥ* || 15 ||

Mati-jñāna or sensory cognition occurs in four stages – *Avagraha* or apprehension, *īhā* or speculation, *avāya* or judgement and *dhāraṇā* or retention. (15)

- *Bahubahuvidhākṣiprānīśritāsandīghadhruvāṇāmi setārāṇāmi* ||16||

It (*Mati-jñāna*), while cognizing in the four given steps – *avagraha*, *īhā*, *avāya* and *dhāraṇā*, has for its object something that is one or many, possessed of one or many forms, capable of being grasped slowly or quickly, with or without reason, with or without doubt, and inevitably or uninevitably. (16)

- *Arthaśya* ||17||

These four steps (*avagraha*, *īhā*, *avāya* and *dhāraṇā*) – grasp an *artha* – that is, an entity. (17)

- *Vyañjanasyāvagrahaḥ* || 18 ||
- *Na cakṣuranindriyābhyāmī* || 19 ||

In the case of *vyañjana* (cognition through physical contact between an object and the sense-organ) there ensues *vyañjanā-vagraha* or contact actuated apprehension. However, in the case of cognition through visual sense (*cakṣu*) and the mind (*mana*) such a contact actuated apprehension (*vyañjanā-vagraha*) does not take place. (18–19)

- *Śrutami matipūrvami dvayanekadvādaśabhedami* ||

Scriptural knowledge is invariably preceded by Sensory perception. It is classified either into two types – Primary and Secondary (canons) or in many types (the secondary canons are of many types such as *Kālik* or timely studiable, *Utkālik* or any-time studiable, etc, or into twelve types (the primary canons are twelve in number. (20)

● द्विविधोऽवधिः ॥२१॥

अवधिज्ञान दो प्रकार का होता है (भवप्रत्यय तथा यथोक्तनिमित्त)।

● तत्र भवप्रत्ययो नारकदेवानाम् ॥२२॥

उनमें से भवप्रत्यय (किसी योनि विशेष में जन्म लेने से स्वाभाविक रूप से होने वाला) अवधिज्ञान नारक जीवों तथा देवों को होता है।

● यथोक्तनिमित्तः षड्विकल्पः शेषाणाम् ॥२३॥

तथा शेष (मनुष्य और तिर्यञ्च) को छः प्रकार का^१ यथोक्तनिमित्त या क्षायोपशमिक (अवधिज्ञानावरणीय कर्म के क्षयोपशम से प्रकट होने वाला) अवधिज्ञान होता है। (२३)

● ऋजुविपुलमती मनःपर्यायः ॥२४॥

मनःपर्यायज्ञान के दो भेद हैं - ऋजुमति एवं विपुलमति। (२४)

● विशुद्धत्र प्रतिपाताभ्याम् तद्विशेषः ॥२५॥

इनमें से विशुद्धतर और अप्रतिपातिक (एकबार प्रकट होकर न जाना) होने के कारण विपुलमति मनःपर्यायज्ञान विशिष्ट है। (२५)

● विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमनःपर्याययोः ॥२६॥

अवधिज्ञान और मनःपर्यायज्ञान में १. विशुद्धि, २. क्षेत्र, ३. स्वामी और ४. विषय की अपेक्षा से अन्तर है। (२६)

^१ छः प्रकार के अवधिज्ञान हैं - आनुगामी (जन्मांतर में बना रहने वाला), अननुगामी (मृत्यु होने पर लोप होने वाला), हीयमानक (घटने वाला), वर्द्धमानक, अवस्थित (आजन्म स्थिर व स्थाई) तथा अनवस्थित (अस्थिर व अस्थाई)।

- *Dvividhoavadhiḥ* || 21 ||

Avadhi-jñāna (Clairvoyant perception) is of two types (*Bhavapratyaya* and *Yathoktanimitta*). (21)

- *Tatra Bhavapratyayo nārakadevānāmi* || 22 ||

(Of these two) the *Bhavapratya Avadhi-jñāna* or the clairvoyant cognition owing to a living-being's birth in a particular class is found among the hellish and the heavenly beings. (22)

- *Yathoktanimittaḥ śadvikalpaha śeṣānāmi* || 23 ||

The other, cause or quality actuated clairvoyant cognition, which manifests itself on subsidence or destruction of clairvoyant cognition obstructing karma (*Kṣāyopaśamik* or *Gunapratyaya Avadhi-jñāna*), is of six types and is found amongst the other, human and sub-human living-beings. (23)

- *Rjuvipulamati Manahparyāyah* || 24 ||

Manahparyāya-jñāna is, again, of two types – *Rjumati* (simple) and *Vipulamati* (abundant) that is generic and specific telepathic cognition. (24)

- *Viśuddhyapratipātābhyāmi tadviśeṣaḥ* || 25 ||

The later is purer than the former and once manifested it does not retract while the former may do so. (25)

- *Viśuddhikṣetrasvāmiviśayebhyoavadhimaanah paryāyayoh* || 26 ||

Clairvoyant and telepathic perceptions differ from each other in respect of 1. Purity, 2. Spatial extents, 3. Their possessors and 4. Their subjects. (26)

12 : तत्त्वार्थ सूत्र : मोक्ष-मार्ग

- मतिश्रुतयोर्निबंधः सर्वद्रव्यष्वसर्वपर्यायेषु ॥२७॥

मतिज्ञान और श्रुतज्ञान सभी द्रव्यों की परिमित (असर्व) पर्यायों को जानते हैं। (२७)

- रूपिष्ववधेः ॥२८॥

अवधिज्ञान की प्रवृत्ति केवल रूपी द्रव्यों की परिमित पर्यायों में होती है। (२८)

- तदनन्तभागे मनःपर्यायस्य ॥२९॥

उसके अनन्तवें भाग में मनःपर्यायज्ञान प्रवृत्ति करता है। (२९)

- सर्वद्रव्यपर्यायेषु केवलस्य ॥३०॥

एकमात्र केवलज्ञान की प्रवृत्ति ही सर्व-द्रव्यों की सर्व पर्यायों में होती है। (३०)

- एकादीनि भाज्यानि युगपदेकस्मिन्ना चतुर्भ्यः ॥३१॥

किरसी आत्मा में एक साथ एक ज्ञान से लेकर चार ज्ञान तक हो सकते हैं। (३१)

विपर्यय-ज्ञान -

- मतिश्रुताऽवधयो विपर्ययश्च ॥३२॥

मतिज्ञान, श्रुतज्ञान, और अवधिज्ञान के विपर्यय अर्थात् विपरीत ज्ञान या अज्ञान (विभंगज्ञान) रूप भी होते हैं।

- *Matiśrutayōrnibandhaḥ sarvadraveṣvasarvaparyāyeṣu* || 27 ||

Mati-jñāna and *Śruta-jñāna* can access all kinds of matter but their limited modes only. (Then, too, *Mati-jñāna* being limited to the present only, accesses much lesser modes than *Śruta-jñāna* that accesses their past, present and future modes, though to a limited extent. (27)

- *Rūpiṣvavadheḥ* || 28 ||

Avadhi-jñāna or clairvoyant perception can perceive only formed material objects. (28)

- *Tadanantabhāge Manahparyāyasya* || 29 ||

Manahparyāya-jñāna can access only an infinitesimal portion of those objects that can be accessed by *Avadhi-jñāna*. (the reason being that *Avadhi-jñāna* can access all formed objects but *Manahparyāya-jñāna* can access the thoughts only). (29)

- *Sarvadravyparyāyeṣu Kevalasya* || 30 ||

Kevala-jñāna or omniscience can access all kinds of matter in all their modes – past present and future. (30)

- *Ekādīni bhājyāni yugapadekasminnā caturbhyaḥ* ||

In a soul there can possibly be present from one to four types of perceptions at any given point of time. (However, they operate only one at a time and not collectively). (31)

False-Knowledge –

- *Matiśrutāvadhayo viparyayaśca* ||32||

The sensory, scriptural and clairvoyant perceptions can be false, as well.

14 : तत्त्वार्थ सूत्र : मोक्ष-मार्ग

- सदसत्तोरविशेषाद् यदृच्छोपलब्धेरुन्मत्तवत् ॥३३॥

सत् (यथार्थ) और असत् (अयथार्थ) का अन्तर न जानने से विचारशून्यता (यदृच्छोपलब्धि) के कारण ये विपर्ययज्ञान अज्ञान रूप ही हैं। (३३)

नय के भेद -

- नैगमसंग्रहव्यवहारर्जुसूत्रशब्दा नयाः ॥३४॥

नैगम, संग्रह, व्यवहार, ऋजुसूत्र और शब्द - ये पाँच नय हैं। (३४)

- आद्यशब्दौ द्वित्रिभेदौ ॥३५॥

प्रथम (नैगम नय) के तथा शब्दनय के क्रमशः दो (दशपरिक्षेपी और सर्वपरिक्षेपी) तथा तीन (साम्प्रत, समभिरूढ एवं एवंभूत) भेद हैं। (३५)

- *Sadsatorviśeṣād yadr̥cchopalabdherunmattavat* || 33 ||

The opposites of *Mati-jñāna*, *Śruta-jñāna* and *Avadhi-jñāna* are – *Mati ajñāna* (False sensory cognition), *Śruta ajñāna* (False scriptural cognition) and *Avadhi ajñāna* or *Vibhanga jñāna* (False clairvoyant cognition). These opposites are false just as the cognition of a mad man devoid of discretion between the real and the unreal. (33)

Types Of Standpoints –

- *Naigamasan̄grahavyavahārarjusūtraśabdā nayāḥ* ||34||

Nayas or standpoints are five. They are – *Naigama naya* (Popular or figurative standpoint), *Saṅgraha naya* (Synthetic standpoint), *Vyavahāra naya* (Practical standpoint), *R̥jusūtra naya* (Straight thread standpoint) and *Śabda naya* (Verbal standpoint). (34)

- *Ādyaśābdau dvitribhedau* || 35 ||

The first standpoint (*Naigama naya* or popular standpoint) has two sub-divisions – *Deśaparikṣepī* (partial) and *Sarvaparikṣepī* (whole) while *Śabda naya* (verbal standpoint) has three sub-divisions namely, *Sāṃprata naya* (Present mode standpoint), *Samabhirūdhā naya* (Conventional standpoint) and *Evamibhūta naya* (Actualistic standpoint). (35)

वाचक उमास्वति प्रणीत तत्त्वार्थाधिगम सूत्राणि

2

जीव-तत्त्व

LIVING BEINGS

VĀCAKA UMĀSVĀTI'S TATTVĀRTHA SŪTRA

पहले अध्याय में मोक्ष-मार्ग का कथन तथा सप्त तत्त्वों का सामान्य उल्लेख किया गया है । आगे के अध्यायों में इन्हीं का विशेष वर्णन किया जायगा। इसी श्रृंखला में इस अध्याय में शास्त्रकार जीव-तत्त्व के स्वरूप का कथन करते हैं।

पाँच भाव -

- औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिक-पारिणामिकौ च ॥११॥

जीव के स्वाभाविक भाव पाँच हैं - १. क्षायिक, २. औपशमिक, ३. क्षायोपशमिक, ४. औदयिक और ५. पारिणामिक। (१)

- द्विन्वाष्टादशैकविंशतिभिर्भेदा यथाक्रमम् ॥२॥

उक्त पाँचों भावों के अनुक्रम से दो (औपशमिक के), नौ (क्षायिक के), अठारह (क्षायोपशमिक के), इक्कीस (औदयिक के) तथा तीन (पारिणामिक के) भेद हैं। (२)

- सम्यक्त्वचारित्रे ॥३॥

सम्यक्त्व और चारित्र-ये दो औपशमिक भाव के भेद हैं। (३)

CHAPTER 2 LIVING BEINGS

After stating the path of spiritual salvation and generally making a mention of the seven fundamental verities in the first chapter the venerable author deals with them, in detail, in the chapters that follow. In this chapter he discusses the characteristics of the first fundamental – ‘*Jīva*’ or the ‘living being’.

Five Volitional Dispositions –

- *Aupaśamikakṣāyikau bhāvau miśraśca jīvasya svatattvamaudayikapāriṇāmikau ca* || 1 ||

Inherent volitional dispositions of any soul are five – 1. *Aupaśamika* or subsidential, 2. *Kṣāyika* or destructional (of karma), 3. *Kṣāyopāśamika* / *miśra* or destructosubsidential / mixed, 4. *Audayika* or fruitional and *Pāriṇāmika* or naturally changing. (1)

- *Dvinavāṣṭādaśaikavimīsatitribhedā yathākramamī* ||

These five (volitional dispositions) have two (of subsidential), nine (of destructional), eighteen (of destructosubsidential), twenty-one (of fruitional), and three (of naturally changing) variations respectively. (2)

- *Samyaktvacāritre* ||3||

Samyaktva (Right views) and *Cāritra* (right conduct) (are the two variations of subsidential volitional disposition). (3)

20 : तत्त्वार्थसूत्र : जीव-तत्त्व

● ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥४॥

१. ज्ञान, २. दर्शन, ३. दान, ४. लाभ, ५. भोग, ६. उपभोग व ७. वीर्य तथा (पूर्व सूत्र में वर्णित) ८. सम्यक्त्व और ९. चारित्र - ये नौ क्षायिक भाव हैं। (४)

● ज्ञानाज्ञानदर्शनदानादिलब्धयश्चतुस्त्रिपञ्चभेदा यथाक्रमम् सम्यक्त्वचारित्रसंयमासंयमाश्च ॥५॥

क्षायोपशमिक या मिश्र भाव के अठारह भेद हैं - १-४. चार ज्ञान (मति, श्रुत, अवधि व मनःपर्याय), ५-७. तीन अज्ञान (मति, श्रुत व अवधि), ८-१०. तीन दर्शन (चक्षु-दर्शन, अचक्षु-दर्शन व अवधि-दर्शन), ११-१५. पाँच लब्धियाँ (दान, लाभ, भोग, उपभोग व वीर्य जो कि अन्तराय के क्षयोपशम से प्राप्त होते हैं), १६. सम्यक्त्व, १७. चारित्र (सर्वविरत या साध्वाचार) तथा १८. संयमासंयम (देशविरत या श्रावकाचार)। (५)

● गतिकषायलिङ्गमिथ्यादर्शनाऽज्ञानाऽसंयताऽसिद्धत्वलेश्याश्चतुश्चतुस्त्र येकैकैकषड्भेदाः ॥६॥

औदयिक भाव के इक्कीस भेद हैं - १-४. चार गतियाँ (देव, नारक, तियञ्च व मनुष्य), ५-८. चार कषाय (क्रोध, मान, माया और लोभ), ९-११. तीन लिङ्ग (स्त्री, पुरुष, व नपुंसक), १२. मिथ्यादर्शन, १३. अज्ञान, १४ असंयम, १५. असिद्धत्व, १६-२१. षड्लेश्या (कृष्ण, नील, कापोत, तेज, पद्म और शुक्ल)। (६)

- *Jñānadarśanadānalābhabhogopabhogavīryāni ca* || 4 ||

Destructional volitional dispositions are of nine types – 1. *Jñāna* (Determinate cognition), 2. *Darśana* (Indeterminate cognition), 3. *Dāna* (Charity), 4. *Lābha* (Gain), 5. *Bhoga* (Immediate consumption), 6. *Upabhoga* (Recurrent consumption), 7. *Vīrya* (Endeavour), 8. *Samyaktva* (Right inclination) and 9. *Cāritra* (Right conduct). (4)

- *Jñānājñānadarśanadānādilabdhabhayaścaturitripañca-bhedāḥ yathākramanī samyaktvacāritrasamīyamā-samīyamāśca* || 5 ||

The eighteen subdivisions of destructosubsidential volitional dispositions are – 1–4. Four types of knowledges (Sensory, scriptural, clairvoyant and telepathic), 5–7. Three types of false knowledges (sensory, scriptural and clairvoyant), 8–10. Three types of indeterminate cognitions (ocular, non-ocular and clairvoyant), 11–15. Five types of super-attainment (attained by destructosubsidence of five related obstructing types of karma. These are – charity, gain, enjoyment through one-time or recurring consumption and endeavour), 16. Righteousness or the right-inclination, 17. Asceticism, and 18. Householder's part restrained practices. (5)

- *Gatikaṣāyaliṅgamithyādarsanājñānāsamīyatāsiddhataleśyāścaturūcatustrayekaikaikaikaṣāḍbhedāḥ* || 6 ||

The twenty-one types of fruitional volitional dispositions are – 1–4. Four births (heavenly, hellish, human and sub-human), 5–8. Four passions (anger, pride deceit and greed), 9–11. Three genders (male, female and neuter), 12. False vision, 13. Ignorance, 14. Indulgence, 15. Worldliness, 16–21. and Six volitional hues (black, blue, grey, fire, lotus and white). (6)

22 : तत्त्वार्थसूत्र : जीव-तत्त्व

● जीवभव्याभव्यत्वादीनि च ॥७॥

तीन प्रकार के परिणामिक भाव १. जीवत्व, २. भव्यत्व व ३. अभव्यत्व हैं। (७)

जीव का लक्षण -

● उपयोगोलक्षणम् ॥८॥

जीवन का लक्षण 'उपयोग या ज्ञान-शक्ति' है (८)

उपयोग -

● स द्विविधोऽष्टचतुर्भेदः ॥९॥

वह (उपयोग) दो प्रकार का है - १. साकार उपयोग तथा अनाकार उपयोग । इनके क्रमशः आठ तथा चार अवान्तर भेद हैं (९)

जीव-राशी -

● संसारिणो मुक्ताश्च ॥१०॥

जीव (आत्माएँ) दो प्रकार की है - संसारी और मुक्त (१०)

संसारी-जीव

● समनस्काऽमनस्काः ॥११॥

(संसारी जीव) समनस्क और अमनस्क दो प्रकार के होते हैं।

- *Jīvabhavyābhavyatvādīni ca* || 7 ||

Three types of natural or inherent volitional dispositions, of a living being, are 1. Animate status, 2. Liberatability and 3. Unliberatability (7)

Sign Of Life –

- *Upayogolakṣaṇamī* || 8 ||

The defining characteristic or sign of life (soul) is ‘Upayoga or consciousness’. (8)

Consciousness –

- *Sa dvividhoṣṭacaturbhedah* || 9 ||

That consciousness is of two types – 1. Structured consciousness and 2. Unstructured consciousness. These two, too, have eight² and four³ sub types respectively. (9)

The Living Set –

- *Samisāriṇo muktāśca* || 10 ||

The animate beings or souls are of two types – Worldly and liberated. (10)

Worldly Beings –

- *Samanaskā`manaskāh* || 11 ||

(The worldly living beings) are either Rational or Irrational. (11)

² Eight types of structured consciousnesses are – a. Matijñāna, b. Śrutajñāna, c. Avadhijñāna, d. Manahaparyāyajñāna, e. Kevalajñāna, f. Matiajñāna, g. Śrutaajñāna and h. Avadhiajñāna or Vibhaṅga-jñāna.

³ Four types of unstructured consciousnesses are – a. Caḡsudarśana, b. Acaḡsudarśana, c. Avadhidaśana and d. Kevaladaśana.

- संसारिणस्त्रसस्थावराः ॥१२॥

वे स्थावर और त्रस भी होते हैं। (१२)

- पृथिव्यऽम्बुवनस्पतयः स्थावराः ॥१३॥

पृथिवीकाय, अप्काय, तथा वनस्पतिकाय के जीव स्थावर जीव हैं।
(१३) तथा

- तेजोवायू द्विन्द्रियादयश्च त्रसाः ॥१४॥

तेजस्काय, वायुकाय एवं द्वीन्द्रियादि (द्वीन्द्रिय ए त्रीन्द्रिय, चतुरेन्द्रिय तथा पंचेन्द्रिय) जीव त्रस जीव हैं।

इन्द्रियाँ -

- पञ्चेन्द्रियाणि ॥१५॥

इन्द्रियाँ पाँच हैं (१५)

- द्विविधानि ॥१६॥

प्रत्येक इन्द्रिय दो प्रकार की है - द्रव्येन्द्रिय और भावेन्द्रिय। (१६)

- निर्वृत्युपकरणे द्रव्येन्द्रियम् ॥१७॥

द्रव्येन्द्रिय निर्वृत्ति (बाह्य रूप रचना से) तथा उपकरण (आन्तरिक कार्य रचना से) रूप होती हैं। (१७)

- लब्ध्युपयोगौ भावेन्द्रियम् ॥१८॥

भावेन्द्रिय लब्धि (मतिज्ञानावरणीय कर्म आदि के क्षयोपशम से प्राप्त इन्द्रिय-शक्ति) व उपयोग (निर्वृत्ति, उपकरण व लब्धि से प्राप्त रूपादि विषयों का सामान्य व विशेष बोध) रूप होती हैं। (१८)

- उपयोगः स्पर्शादिषु ॥१९॥

उपयोग स्पर्श आदि (रस, गन्ध, श्रोत्र व चक्षुर) में होता है। (१९)

- *Sanisāriṇastrasasthāvarāḥ* || 12 ||

They are, also, Static or Dynamic. (12)

- *Prthivyaṃ buvanaspatayaḥ sthāvarāḥ* || 13 ||

The Earth–bodies, the Water–bodies and the Vegetational–bodies are static living beings. (13)

- *Tejovāyū dvīndriyādayaśca trasāḥ* || 14 ||

The dynamic living beings are – Fire–bodies, Air–bodies, Bisensory beings, etc (Trisensory beings, Quadrusensory beings, Irrational Pentasensory beings and Rational Pentasensory beings). (14)

Sensory Organs –

- *Pañcendriyāṇi* || 15 ||

Sensory organs are five. (15)

- *Dvividhāni* || 16 ||

Each of these sensory organs are of two types – *Dravyendriya* or Material sense organ and *Bhāvendriya* or Volitional sense organ. (16)

- *Nirvṛtyupakaraṇe dravyendriyam* || 17 ||

Material sense organs are either physical (*Nirvṛtti*) or instrumental (*Upakaraṇa*) types. (17)

- *Labdhyupayogau bhāvendriyam* || 18 ||

Volitional sense organs are, again, *Labdhyendriya* or Potential sense organ and *Upayogendriya* or Cognitive sense organs.

- *Upayogaḥ sparsādīṣu* || 19 ||

Cognition happens through touch, taste, smell, sight and hearing.

● स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥२०॥

इन्द्रियों के नाम स्पर्शन, रसन, घ्राण, चक्षु और श्रोत्र हैं (२०)

● स्पर्शरसगन्धवर्णशब्दास्तेषामर्थाः ॥२१॥

स्पर्श, रस, गन्ध, वर्ण या रूप और शब्द ये पूर्वोक्त पाँच ज्ञानेन्द्रियों के विषय हैं। (२१)

● श्रुतमनिन्द्रियस्य ॥२२॥

अनिन्द्रिय-मन का विषय श्रुत है। (२२)

वाय्वन्तानामेकम् ॥२३॥

वायुकाय तक (पृथ्वीकाय, अप्काय, वनस्पतिकाय व तेजस्काय सहित) के जीवों के केवल एक-एक इन्द्रिय है (२३)

● कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥२४॥

कृमि, पिपीलिका—चींटी, भ्रमर व मनुष्य के कम से एक एक इन्द्रिय अधिक होती है। (२४)

● संज्ञिनः समनस्काः ॥२५॥

संज्ञी मन वाले होते हैं। (२५)

अन्तराल-गति -

● विग्रहगतौ कर्मयोगः ॥२६॥

(मृत्यु और पुनर्जन्म के बीच की अंतराल गति की) विग्रहगति^४ में कर्मयोग (कार्मणयोग)^५ होता है।

^४ वक्रगति (zig-zag motion)

^५ सूक्ष्म कामणशरीर द्वारा प्रयत्न (Activity of the fine karmic body)

- *Sparśanarasanagrāṇacaḡsuḡ śrotrāṇi* || 20 ||

Five sense organs are – 1. Sense of touch, 2. Sense of taste, 3. Sense of smell, 4. Sense of sight, and 5. Sense of hearing.

- *Sparśarasagrāṇaśabdasteṡamarthāḡ* || 21 ||

Touch, taste, smell, colour (shape and size included), and sound are the subjects of the aforementioned cognitive sense–organs. (21)

- *Śrutamanindriyasya* || 22 ||

The subject of the mind or the abstract sense organ is abstract canonical knowledge. (22)

- *Vāyvantānāmekani* || 23 ||

The living beings upto and including Air–bodied ones (The Earth–bodied, the Water–bodied, the Vegetational–bodied, the Fire–bodied and the Air–bodied living beings) have only one sense–organ each, which is the sense of touch. (23)

- *Ḳṛmipipīlikābhrāmaramanuṡyādīnāmekaikavṛddhāni* || 24 ||

Creatures like insects, ants, bees and men or animals have progressively one more sense–organs respectively. (24)

- *Saṅjninaḡ samanskāḡ* || 25 ||

Rational living beings have minds. (25)

Transmigratory Motion –

- *Vigrahagataḡ karmayogaḡ* || 26 ||

In the zig–zag (transmigratory) motion (between death and rebirth) there is (always) endeavour or activity by the fine *kārmaṇa* (karmic) body. (26)

28 : तत्त्वार्थसूत्र : जीव-तत्त्व

● अनुश्रेणि गतिः ॥२७॥

गति अनुश्रेणि (सरलरेखा) में होती है। (२७)

● अविग्रहा जीवस्य ॥२८॥

(मुच्यमान) जीव की गति अवक्र या ऋजु-सरल होती हैं। (२८)

● विग्रहवती च संसारिणः प्राक् चतुर्भ्यः ॥२९॥

संसारी जीवों की गति सविग्रह भी होती है अर्थात् सरल और वक्र दोनों प्रकार की होती है । विग्रहगतियाँ या वक्रगतियाँ तीन (प्राक्चतुर् या चार से पहले) तक हो सकती हैं। (२९)

● एकसमयाऽविग्रहः ॥३०॥

अविग्रहगति या सरलगति एक समयप्रमाण होती है। (३०)

● एकं द्वौऽनाहारकः ॥३१॥

एक या दो समय तक (जीव) अनाहारक रहता है । (३१)

जन्म और योनि

● सम्मूर्च्छनगर्भोपपाता जन्म ॥३२॥

जन्म तीन प्रकार के हैं - सम्मूर्च्छन, गर्भ और उपपात। (३२)

- *Anuśeṇi gatiḥ* || 27 ||

The motion is always along a straight line. (In the case of zig-zag motion, the motion along one arm is implied here). (27)

- *Avigrahā jīvasya* || 28 ||

The (transmigratory) motion of a (liberating soul) is always along a straight (non zig-zag) line only. (28)

- *Vigrahavatī ca samisāriṇaḥ prākcaturbhyaḥ* || 29 ||

The worldly souls also have zig-zag (transmigratory) motion (in addition to the one along a straight line). The zig-zag (transmigratory) motion is limited upto three (less than four) motions along straight lines. (29)

- *Ekasamayo`vigrahaḥ* || 30 ||

The time period of (transmigratory) motion along a straight line is limited to a 'Samaya' (An infinitesimally small period of time which is considered as the unit of time in the Jaina context). (30)

- *Ekamī dvau vā`nāhāraḥ* || 31 ||

The soul remains *Anāhāra* or without food upto (transmigratory) motion of one or two *samaya*. (31)

Births And Birth-places –

- *Sammūrchanagarbhopapātā janma* || 32 ||

'Births' are of three types – 1. *Sammūrchana* or by agglutination, 2. *Garbha* or through a womb, and 3. *Upapāta* or by sudden manifestation. (32)

30 : तत्त्वार्थसूत्र : जीव-तत्त्व

- सचित्तशीतसंवृताः सेतरामिश्राश्चैकशस्तद्योनयः ॥३३॥

योनियाँ नौ हैं - १. सचित्त, २. शीत, ३. संवृत, (तीन इनके विपरीत या) ४. अचित्त, ५. उष्ण, ६. विवृत, (तीन मिश्र योनियाँ अर्थात्) ७. सचित्ताचित्त, ८. शीतोष्ण एवं ९. संवृतविवृत। (३३)

- जराखण्डपोतजानाम् गर्भः ॥३४॥

जरायुज, अण्डज और पोतज प्राणियों का गर्भ-जन्म होता है। (३४)

- नारकदेवानामुपपातः ॥३५॥

नारक और देवों का उपपात जन्म होता है। (३५) तथा

- शेषाणाम् सम्मूर्छनम् ॥३६॥

शेष प्राणियों का सम्मूर्छन जन्म होता है (३६)

शरीर

- औदारिकवैकियाऽऽहारकतैजसकार्मणानिशरीराणि ।३७॥

शरीर पाँच प्रकार के हैं - औदारिक, वैक्रिय, आहारक, तैजस, और कार्मण। (३७)

- *Sacittaśītasaniṅvṛtāḥ setarā mīśraścaikaśastadyonayaḥ*||

Yonis or places of birth are of nine types – 1. *Sacitta* or live, 2. *Śīta* or cold, 3. *Āvṛtta* or covered, 4. *Acitta* or lifeless, 5. *Ūṣṇa* or warm, 6. *Vivṛtta* or open, 7. *Sacittācitta* or partly live and partly lifeless, 8. *Śītoṣṇa* or partly cold and partly warm, and 9. *Saniṅvṛtavivṛta* or part covered and part open. (33)

- *Jarāyvaṇḍapotajānāmi garbhah* || 34 ||

The '*Jarāyuja*' or placental birth, the '*Aṇḍaja*' or egg-birth, and '*Potaja*' or either a bare umbilical birth without covering or an Non-placental birth are through wombs. (34)

- *Nārakadevānāmupapātaḥ* || 35 ||

The hellish and heavenly creatures take birth through sudden manifestation. (35)

- *Śeṣāṇāni sammūrchanam* ||36||

Remaining creatures are born through agglutination. (36)

Bodies

- *Audārikavaikriyāāhārakataijasa-kārmaṇānīśarīrāni*
|| 37 ||

The living beings can possess five types of bodies, namely – 1. *Audārika śarīra* or gross body made up of gross matter; 2. *Vaikriya śarīra* or transformational body that is capable of assuming any form at will; 3. *Āhāraka śarīra* or translocational body that can shift its location, anywhere in the world, at will; 4. *Taijasa śarīra* or caloric body that provides energy for digestion etc.; and 5. *Kārmaṇa śarīra* or the karmic body that determines the fate of a soul at any given time.

● परं परं सूक्ष्मम् ॥३८॥

(ये शरीर) आगे आगे के पूर्व पूर्व से सूक्ष्मतर हैं -- यथा वैक्रिय शरीर औदारिक शरीर से सूक्ष्म; आहारक शरीर वैक्रिय शरीर से सूक्ष्म आदि। (३८)

● प्रदेशतोऽसंख्येयगुण प्राक् तैजसात् ॥३९॥

तैजस के पूर्ववर्ती तीन शरीरों में पूर्व पूर्व की अपक्षा उत्तर उत्तर शरीर प्रदेशतः असंख्यात गुणा होता है। (३९) तथा

● अन्तगुणे परे ॥४०॥

परवर्ती दो शरीर - तैजस और कार्मण - प्रदेशतः अन्तगुणा होते हैं। (४०)

● अप्रतिघाते ॥४१॥

ये दोनों शरीर अप्रतिघाती (अप्रतिहत या बिना किसी रुकावट के) होते हैं। (४१)

● अनादिसम्बन्धे च ॥४२॥

इनका (आत्मा के साथ) अनादि सम्बन्ध होता है। (४२)

● सर्वस्य ॥४३॥

ये शरीर सभी संसारी जीवों के होते हैं।

• *Parami parami sūkṣmani* || 38 ||

These bodies are respectively finer than the former, in the given order; e.g. *Vaikriya* body is finer than the *Audārika* body, the *Āhāraka* body is finer than the *Vaikriya* body and so on. (38)

• *Pradeśato`sanikhyeyaguṇani prāk taijasāt* || 39 ||

(The three bodies) mentioned prior to the *Taijasa* body – *Audārika*, *Vaikriya* and *Āhāraka* – progressively possess innumerable times more material particles as compared to their preceding ones; e.g. *Vaikriya* body possesses innumerable times more material particles than the *Audārika* body, etc. (39)

• *Anantaguṇe pare* || 40 ||

Beyond (these three bodies – *Audārika*, *Vaikriya* and *Āhāraka* – i.e. *Taijasa* and *Kārmaṇa*) bodies possess infinite times more material particles as compared to the preceding ones; viz. *Taijasa* body possesses infinite times more material particles as compared to those possessed by the *Āhāraka* body and the *Kārmaṇa* body possesses infinite times more material particles as compared to the *Taijasa* body. (40)

• *Apratighāte* || 41 ||

These two (*Taijasa* and *Kārmaṇa*) bodies are irresistible, i.e. they can access anywhere in the world without any hinderance. (41)

• *Anādisanibandhe ca* || 42 ||

They, also, have a beginningless association with the soul. They are possessed by all (the worldly living beings). (42)

• *Sarvasya* || 43 ||

All the living beings (at one time or the other) have (two or more – up to four) these bodies. (43)

- तदादीनि भाज्यानि युगपदेकस्या चतुर्भ्यः ॥४४॥

किसी भी जीव के एक साथ शरीर दो - तेजस-कर्मण - से लेकर चार तक, विकल्प से, हो सकते हैं। (४४)

- निरुपभोगमन्त्यम् ॥४५॥

अन्तिम - कर्मण - शरीर निरुपभोग अर्थात् सुख-दुःखादि के अनुभव से रहित होता है। (४५)

- गर्भसम्मूर्च्छनजमाद्यम् ॥४६॥

प्रथम - औदारिक - शरीर सम्मूर्च्छनजन्म तथा गर्भजन्म से ही पैदा होता है। (४६)

- वैक्रियमौपपातिकम् ॥४७॥

- लब्धिप्रत्ययम् च ॥४८॥

वैक्रिय-शरीर उपपातजन्म से तथा लब्धि से भी प्राप्त होता है। (४७-४८)

- शुभं विशुद्धमव्याधाति चाहारकं चतुर्दशपूर्वधरस्यैव ॥४९॥

आहारक शरीर शुभ-प्रशस्त पुद्गलद्रव्य जन्य, विशुद्ध-निष्पापकार्यकारी, और व्याधात-बाधा रहित तथा केवल चतुर्दश पूर्वधर मुनि द्वारा ही धार्य होता है। (४९)

- *Tadādīni bhājyāni yugapadekasyā caturbhyah* ||

Any worldly living being can possess, at any given time, from these two to four of these bodies (the *Āhāraka* and the *Vaikriya* bodies are incompatible).

If a soul has two bodies, they are – *Taijasa* and *Kārmaṇa*; if it has three, they are – *Taijasa*, *Kārmaṇa* and *Audārika/Vaikriya*; if it has four bodies, they are – *Taijasa*, *Kārmaṇa*, *Audārika* and *Vaikriya/Āhāraka*. A soul cannot, perse, possess one body as *Taijasa* and *Kārmaṇa* bodies are inseparable from the soul during its worldly existence. However, a view exists that only *Kārmaṇa* body is possible and that even *Taijasa* body is through special attainments just as the *Vaikriya* and the *Āhāraka* bodies are. (45)

- *Nirupabhogamantyani* || 45 ||

The last of these bodies (*Kārmaṇa* body—does not feel pleasure or pain. (44)

- *Garbhasammūrchanajamādyani* || 46 ||

The first—*Audārika*—body is created by birth through a womb or through agglutination. (46)

- *Vaikriyamaupapātikani* || 47 ||

- *Labdhipratyayani ca* || 48 ||

The *Vaikriya* body is created through sudden manifestation as well as through special attainment called '*Vaikriya Labdhi*.

- *Sūbhami viśuddhamavyāghāti cāhārakani caturdaśa-pūrvadharasyaiva* || 49 ||

The *Āhāraka* body, which is auspicious – created of auspicious material particles and pure – as its activities cease to be sinful is irresistible and it can be possessed by only those monks who are learned in the fourteen pre-cans (*Caturdaśa pūrva*).

36 : तत्त्वार्थसूत्र : जीव-तत्त्व

वेद व लिंग

- नारकसम्मूर्छिन् नपुंसकानि ॥५०॥
- न देवाः ॥५१॥

नारक और सम्मूर्छिन् नपुंसक ही होते हैं। देव (नपुंसक) नहीं होते हैं।
(५०-५१)

आयुष

- औपपातिकचरमदेहोत्तमपुरुषाऽसंख्येयवर्षायुषोऽनपवर्त्यायुषः
॥५२॥

औपपातिक (नारक और देव), चरमशरीरी, उत्तमपुरुष और
असंख्यात्तुवर्षजीवी - ये सब अनपवर्तनीय-आयु (जिस आयु में
अकाल मृत्यु की सम्भावना न हो) वाले होते हैं। (५२)

Libido And Gender –

- *Nāraśammūrchīno napumisakāni* || 50 ||
- *Na devāḥ* || 51 ||

The hellish beings and the agglutinated beings are neuters. .The Heavenly beings are not so. (50–51)

Life–span –

- *Aupapātikacaramadehottamapuruṣāsanikhyeyavar–
śāyūṣoanapavartyāyūṣaḥ* || 52 ||

Living beings with *Aupapātika* (suddenly manifested) birth e.g. the hellish and the heavenly beings, the *Caramadehī* – the final bodied (One who takes the final birth before liberating to mokṣa or nirvāṇa), the (spiritually) accomplished and highly noble persons, and the ones endowed with a life–span of innumerable years have immutable or irreducible life–spans. (52)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

3

अधो एवं मध्यलोक

NETHER AND
MIDDLE WORLDS

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆĪ

अध्याय-३

अधो व मध्य लोक

दूसरे अध्याय में जीव के लक्षणों का तथा चार जीव-गतियों - नारक, मनुष्य, तिर्यञ्च और देव - का उल्लेख करने के उपरान्त इस अध्याय में अधो और मध्य लोक में निवास करने वाले प्रथम तीन गतियों के जीवों का वर्णन किया जा रहा है।

अधो-लोक

- रत्नशर्कराबालुकापङ्कधूमतमोमहातमःप्रभाभूमयोधनाम्बु वाताकाश-
प्रतिष्ठाः सप्तअधोऽधः पृथुतराः ॥१॥
- तासु नरकाः ॥२॥

रत्नप्रभा, शर्कराप्रभा, बालुकाप्रभा, पङ्कप्रभा, धूमप्रभा, तमःप्रभा, एवं महातमःप्रभा - ये सात भूमियाँ हैं। ये भूमियाँ धनाम्बु, वात और आकाश पर स्थित हैं, एक दूसरी के नीचे हैं तथा नीचे की ओर अधिक अधिक विस्तीर्ण हैं। उन भूमियों में नरक हैं। (१-२)

नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥३॥

वे नरक नित्य (निरन्तर) अशुभतर लेश्या, परिणाम, देह, वेदना, और विक्रिया वाले हैं।

CHAPTER-3

NETHER AND MIDDLE WORLDS

The second chapter had a mention of four types of births of living beings – the hellish beings (*Nāraka*), the human beings (*Manuṣya*), the sub-human beings (*Tiryāñca*) and the heavenly beings (*Deva*). In this chapter the venerable author describes the first three that live in the nether (*Naraka*) and the middle universe (*Pr̥thvi* or *Jambudvīpa*) respectively.

The Nether World –

- *Ratnaśarkarābālukāpaṅkadhūmatamomahātamaḥ-prabhābhūmayo ghanānibuvātākāśapratīṣṭhāḥ saptādho`dhaḥ pṛthutarāḥ* || 1 ||
- *Tāsu narakāḥ* || 2 ||

The seven grounds known as *Ratnaprabhā*, *Śarkarāprabhā*, *Bālukā-prabhā*, *Paṅkaprabhā*, *Dhūmaprabhā*, *Tamaḥprabhā*, and *Mahātamaḥprabhā* are situated on the strata of dense water (vapours), air and void or space. They are (situated one under the other and are more spreadout as we go downwards. The hells are (located) therein. (1–2)

- *Nityāśbhataraleśyāpariṇāmadehavedanāvīkriyāḥ* || 3 ||

These hells are ever characterized by increasingly inauspicious *Leśyā* (colourations), *Parīṇāma* (change of state), *Deha* (bodies), *Vedana* (tactile feeling), and *Vīkriyā* (self wrought bodily transformations). (3)

- परस्परोदीरितदुःखाः ॥४॥

- संक्लिष्टासुरोदीरितदुःखाश्च प्राक्चतुर्थ्याः ॥५॥

(वहाँ के नारक जीवों द्वारा) परस्पर दिये जाने वाले दुःख वाले हैं तथा चौथी भूमि से पहले अर्थात् पहली तीन भूमियों तक संक्लिष्ट असुरों द्वारा दिये जाने वाले दुःख वाले भी होते हैं।
(४-५)

- तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमाः सत्वानाम् परा स्थितिः ॥६॥

उन नारक जीवों की उत्कृष्ट स्थिति (अधिकतम आयु) क्रमशः एक, तीन, सात, दश, सत्रह, बावीस, और तेतीस सागरोपम होती है।
(६)

मध्य-लोक -

- जम्बूद्वीपलवणोदयः शुभनामानो द्वीपसमुद्राः ॥७॥

जम्बूद्वीप आदि द्वीप एवं लवणसमुद्रादि समुद्र शुभ नाम वाले द्वीप-समुद्र हैं।

- *Parasparodīritaduḥkhāḥ* || 4 ||
- *Saṅkliṣṭāsuṛodīritaduḥkhāśca prākcaturthyāḥ* || 5 ||

(The hellish beings in these hells) suffer from the pain inflicted and harassment meted out by others of their kind. On the grounds prior to the fourth, that is on the first three grounds, they also suffer from the pain inflicted and harassment meted out by the evil-hearted demons. (3–5)

- *Teṣvekatrisaptadaśasaptadaśadvaviṃśatitrayastriniśatasāgaropamaḥ satvānāmi parā sthitiḥ* || 6 ||

The maximum life-spans of the hellish beings residing in these hells are, respectively – one *sāgaropama*, three *sāgaropama*, seven *sāgaropama*, ten *sāgaropama*, seventeen *sāgaropama*, twenty-two *sāgaropama*, and thirty-three *sāgaropama* respectively. (6)

(‘*Sāgaropama*’ is an immeasurably large unit of time-period, peculiar to Jaina concept of time, which spans over innumerable years. It is said that if a pit admeasuring a *Yojana* (approximately thirteen kilometers) cube is filled with further undividable pieces of finest hair and a piece taken out every hundred years, the time taken to empty the pit will constitute a period of one *Palyopama*. 10¹⁴ (100,000,000,000,000) such *Palyopamas* make one *Sāgaropama*.)

Middle World –

- *Jambūdvīpalavaṇodayaha śubhanāmāno dvīpa samudrāḥ* || 7 ||

Jambūdvīpa (Jambu-continent) etc. and *Lavaṇa-samudra* (Salt-ocean) etc. are, respectively, the continents and oceans bearing auspicious names. (7)

- द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलया—कृतयः ॥८॥
- तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥९॥

ये सभी द्वीप-समुद्र दुगुने दुगुने विस्तार वाले, अपने से पहले के द्वीप या समुद्र को धरे हुवे तथा वलयाकार अर्थात् चूड़ी के आकार वाले होते हैं। उन सब (द्वीप-समुद्रों) के मध्य में मेरु पर्वत को धरे हुवे एक लाख योजन व्यास वाला जम्बूद्वीप है। (८-९)

- तत्र भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाः क्षेत्राणि ॥१०॥
- तद्विभाजिनः पूर्वपरायता हिमवन्महाहिमवन्निषध नीलरुक्मि शिखरिणो वर्षधरपर्वताः ॥११॥

वहाँ (जम्बूद्वीप में) भरतवर्ष, हेमवतवर्ष, हरिवर्ष, विदेहवर्ष, रम्यकवर्ष, हिरण्यवर्ष व ऐरावतवर्ष नामक सात क्षेत्र हैं। उन क्षेत्रों को अलग करने वाले तथा पूर्व-पश्चिम विस्तार वाले हिमवान, महाहिमवान, निषध, नील, रुक्मी और शिखरी नामक छः वर्षधर-पर्वत हैं। (१०-११)

- द्विर्धातकीखण्डे ॥१२॥
- पुष्करार्धे च ॥१३॥

धातकीखण्ड में तथा पुष्करार्ध में (क्षेत्रों तथा पर्वतों की संख्या भरतक्षेत्र की अपेक्षा) दुगुनी है। (१२-१३)

- *Dvīrdvīrvīṣkambhāḥ pūrvapūrvaparikṣepiṇo valayā-kṛtayah* || 8 ||
- *Tanmadhye Merunābhīrvṛtto yojanaśatasahasravīṣkambho Jambūdvīpaḥ* || 9 ||

They are in the shape of concentric rings surrounding each other, and of twice the expanse as compared to the immediately inner continent or ocean that they surround. Right in the centre of these continents and oceans, surrounding the Mt. Meru, that stands like an axis, is the *Jambūdvīpa* whose expanse is a hundred thousand *Yojana*. (7-9)

- *TatraBharatahaimavataharivideharamyakahairāṇyavatāirāvatavaraṣāḥ kṣetrāṇi* || 10 ||
- *Tadvibhājināḥ pūrvaparāyatā Himavan-mahāhima-vanniśadhanīlarukmiśhikharīṇo varṣādharaparvatāḥ* || 11 ||

There (in the *Jambudvīpa*) there are seven regions called *Bharatavarṣa*, *Haimavatavarṣa*, *Harivarṣa*, *Videhavarṣa*, *Ramyakavarṣa*, *Hiraṇyavarṣa* and *Airāvatavarṣa*. Separating these regions, there are six *Varṣadhara* (holders of the regions) mountains called *Himavāna*, *Mahāhimavāna*, *Nīśadha*, *Nīla*, *Rukmī* and *Śīkharī* that run from the East to the West. (10-11)

- *Dvīrdhātākikhaṇḍe* || 12 ||
- *Puṣkarārdhe ca* || 13 ||

(The number of regions and region bearing mountains) in the continents called *Dhātākikhaṇḍa* and *Puṣkarārdha* are twice those of *Jambudvīpa*. (12-13)

46 : तत्त्वार्थ सूत्र : अधो व मध्य लोक

- प्राङ् मानुषोत्तरान् मनुष्याः ॥१४॥
- आर्या म्लेच्छाश्च ॥१५॥

मानुषोत्तर पर्वत से पहले तक ही मनुष्य हैं। वे (मनुष्य) आर्य तथा म्लेच्छ हैं। (१४-१५)

- भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्यः ॥१६॥

देवकुरु और उत्तरकुरु को छोड़कर भरतवर्ष, ऐरावतवर्ष तथा विदेहवर्ष के क्षेत्र कर्म-भूमियाँ हैं। (१६)

- नृस्थिती परापरे त्रिपल्योपमान्तरमुहूर्ते ॥१७॥
- तिर्यग्योनीनाम् च ॥१८॥

मनुष्यों की परास्थिति - उत्कृष्ट आयु - तीन पल्योपम तथा अपरायु - जघन्य आयु - एक अन्तर्मुहूर्त (१ अन्तरमुहूर्त = ४८ मिनट से कम का काल) है। तथा तिर्यञ्चो की स्थिति भी उतनी ही है। (१७-१८)

- *Prāñ Maṇuṣottarānmaṇuṣyāḥ* || 14 ||
- *Āryā mlecchāśca* || 15 ||

The human beings inhabit the regions prior to the Mt. Māṇuṣottara. They are either *Āryans* or *Mlecchas* (Non-Āryans). (14–15)

- *Bharatairāvatavidehāḥ karmabhūmayo nyatra Deva-kurūttarakurubhyaḥ* || 16 ||

Excepting the areas of *Devakuru* and *Uttarakuru* the regions of *Bharatavaṛṣa*, *Airāvatavaṛṣa* and *Videhavaṛṣa* are *Karma-bhumis* or lands of action. (16)

- *Ṇṛsthītī parāpare tripalyopamāntarmuhūrte* || 17 ||
- *Tiryagyonīnāmi ca* || 18 ||

The maximum and the minimum life-spans of human beings are, respectively, three *Palyopamas* and an *Antarmuhūrta* (One *Antaramuhūrta* equals a period of time that is lesser than 48 minutes). The life-spans of living beings of the sub-human species are also the same. (17–18)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

4

ऊर्ध्वलोक

THE HEAVENS

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀNI

अध्याय-४

ऊर्ध्व-लोक

इ स अध्याय में ऊर्ध्व-लोक में स्थित शेष जीव-राशि - देवों - का वर्णन किया गया है।

देव-निकाय

- देवाश्चतुष्निकायाः ॥१॥

देवों के चार निकाय (समूह)^६ हैं। (१)

- तृतीयः पीतलेश्यः ॥२॥

तीसरा समूह पीत या तेजोलेश्या^७ वाला है। (२)

- दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥३॥

कल्पोपपन्न देवों तक (चारों निकायों) के देवों के क्रमशः दस, आठ, पाँच, और बारह अवान्तर भेद हैं। (३)

- इन्द्रसामानिकत्रायस्त्रिंशत्पारिषदात्मरक्षलोकपालानीकप्रकीर्ण
काभियोग्यकिल्बिषिकाश्चैकशः ॥४॥

उपरोक्त चार निकायों के दश आदि प्रत्येक इन्द्र, सामानिक, त्रायस्त्रिंश, पारिषद्य, आत्मरक्ष, लोकपाल, अनीक, प्रकीर्णक, आभियोग्य, और किल्बिषिक रूप हैं।

^६ देवों के चार निकाय हैं - १. भवनपति, २. व्यन्तर, ३. ज्योतिष्क, और ४. वैमानिक।

^७ यह लेश्या द्रव्य लेश्या-वर्ण है, भाव-लेश्या या आध्यात्मिक आभा नहीं।

CHAPTER 4

THE HEAVENS

This chapter contains the description of the remaining type of living-beings – Devas or the heavenly beings who live in the upper universe.

The Heavens And The Gods –

- *Devāścaturṇikāyāḥ* || 1 ||

There are four groups⁸ of gods or heavenly beings (1).

- *Tr̥tīyāḥ pītaśyāḥ* || 2 ||

The third group is of yellow or fire hue⁹. (2)

- *Daśāṣṭapaṇicadvādaśavikalpāḥ kalpopapannaparyantāḥ* || 3 ||

The gods of the four groups, upto the *Kalpa*-born ones, are subdivided into ten, eight, five and twelve sub-groups respectively. (3)

- *Indrasāmānikatrāyastriṃśapārīṣadyātmarakṣalokapālānikaprakīrṇakābhiyogyakilviṣikāścaikaśaḥ* || 4 ||

Each of the aforementioned sub-categories of gods of these four groups are either kings, ordinary gods, court officials, king's friends, body-guards, frontier-guards, soldiers, citizens, servants or meercials.

⁸ The four groups of gods are – 1. Bhavanapati, 2. Vyantara, 3. Jyotiṣka, and 4. Vaimānika.

⁹ This hue is the physical colouring of their bodies and not the spiritual hue as referred to earlier.

52 : तत्त्वार्थ सूत्र : ऊर्ध्व लोक

● त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥५॥

व्यन्तर और ज्योतिष्क देवों में त्रायस्त्रिंश तथा लोकपाल नहीं होते हैं
(४-५)

● पूर्वयोर्द्वीन्द्राः ॥६॥

पहले के दो (निकाय) दो दो इन्द्र वाले हैं। (६)

पीतान्तलेश्याः ॥७॥

(पहले दो निकायों के देव) पीत (तेजो) पर्यन्त लेश्या (कृष्ण, नील, कापोत, और पीत लेश्या) वाले हैं। (७)

● कायप्रवीचारा आ ऐशानात् ॥८॥

● शषाः स्पर्शरूपशब्दमनःप्रवीचारा द्वयोर्द्वयोः ॥९॥

ऐशान-कल्प तक (भवनपति, व्यन्तर, ज्योतिष्क तथा प्रथम व द्वितीय वैमानिक कल्पों तक) के देव कायप्रवीचार अर्थात् शरीर से विषय-सुख भोगने वाले होते हैं। अगले कल्पों में दो दो कल्पों के देव क्रमशः स्पर्श, रूप, शब्द व मनःसंकल्प द्वारा विषय-सुख भोगने वाले होते हैं। (८-९)

● परेऽप्रवीचाराः ॥१०॥

शेष कल्पों के देव प्रवीचार रहित अर्थात् विषय-सुख की कामना से रहित होते हैं। (८-१०)

भवनवासी देव

● भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधिद्वीप दिक्कुमाराः ॥११॥

भवनवासी निकाय के दस प्रकार के देव हैं - असुरकुमार, नागकुमार, विद्युत्कुमार, सुपर्णकुमार, अग्निकुमार, वातकुमार, स्तनितकुमार, उदधिकुमार, द्वीपकुमार एवं दिक्कुमार। (११)

- *Trāyastriśalokapālarjyā vyantarajyotiṣkāḥ* || 5 ||

Amongst *Vyantaras* and *Jyotiṣkāś* there are no gods of the courtier (*Trāyastriśa*) and Frontier-guards (*Lokapāla*) categories. (4–5)

- *Pūrvayordvīndrāḥ* || 6 ||

Each of the first two groups have two *Indras* (Kings). (6)

- *Pītāntaleśyāḥ* || 7 ||

The gods of the first two groups have physical hues up to yellow or the colour of fire (Black, blue, grey and yellow–fire). (7)

- *Kāyapracārā ā aiśānāt* || 8 ||

- *Śeṣāḥ sparśarūpaśabdamanahpravīcāradvayordvayoh* || 9 ||

Up to *Aiśāna kalpa* (*Bhavanapati*, *Vyantara*, *Jyotiṣka* and the first two *Vaimānika kalpas*) the gods enjoy bodily pleasures. Beyond the second *Vaimānika kalpa* in each of the two kalpas the gods, respectively, enjoy only through the sense of touch, sight, hearing and thought. (8–9)

- *Parē pravīcārāḥ* || 10 ||

Beyond these *kalpas* the gods do not have lust at all. (8–10)

Gods Of Bhavana Heavens –

- *Bhavanavāsīno suranāgavidyutsuparṇāgnivātastanītodadhīdvīpadikkumārāḥ* || 11 ||

Ten types of gods in the *Bhavanavāsī* group are – *Asurakumāra*, *Nāgakumāra*, *Vidyutakumāra*, *Suparṇakumāra*, *Agnīkumāra*, *Vātakumāra*, *Stanītakumāra*, *Udadhīkumāra*, *Dvīpakumāra*, and *Dikkumāra*. (11)

54 : तत्त्वार्थ सूत्र : ऊर्ध्व लोक

व्यन्तर देव -

- व्यन्तराः किन्नर—किंपुरुष—महोरग—गान्धर्व—यक्ष—राक्षस—भूत—पिशाचाः ॥१२॥

किन्नर, किंपुरुष, महोरग, गान्धर्व, यक्ष, राक्षस, भूत, तथा पिशाच व्यन्तर निकाय के देव हैं। (१२)

ज्योतिष्क देव -

- ज्योतिष्काः सूर्यचन्द्रमसो ग्रहनक्षत्रप्रकीर्णतारकाश्च ॥१३॥

सूर्य, चन्द्र, ग्रह, नक्षत्र और तारागण- ये ज्योतिष्क निकाय के देव हैं।

- मेरुप्रदक्षिणा नित्यगतयो नृलोके ॥१४॥
- तत्कृतः कालविभागः ॥१५॥
- बहिरवस्थिताः ॥१६॥

(ये सभी ज्योतिष्क निकाय के देव) मनुष्यलोक में मेरु-पर्वत की प्रदक्षिणा करनेवाले तथा निरन्तर गतिशील हैं। काल-विभाग इन चरज्योतिष्कों द्वारा किया हुआ है। ज्योतिष्कनिकाय मध्यलोक के बाहर स्थित हैं। (१४-१६)

वैमानिक देव -

- वैमानिकाः ॥१७॥
- कल्पोपपन्नाः कल्पातीताश्च ॥१८॥

(चतुर्थ निकाय के देव) विमानों में रहने वाले वैमानिक देव हैं। वे कल्पोपपन्न और कल्पातीत रूप हैं (१७-१८)

Gods Of Vyantara Heavens –

- *Vyantarāḥ Kinnara–Kimpuruṣa–Mahoraga–Gāndharva–Yakṣa–Rākṣasa–Bhūta–Piśācāḥ* || 12 ||

Gods of the *Vyantara* group are – *Kinnara, Kimpuruṣa, Mahoraga, Gandharva, Yakṣa, Rākṣasa, Bhūta, and Piśāca.* (12)

Gods Of Jyotiṣka Heavens –

- *Jyotiṣkāḥ Sūryāścandramaso Graha–Nakṣatra–Prakīrṇa–Tārakāśca* || 13 ||

Those living on the *Sūrya* (the Sun), *Candra* (the Moon), *Graha* (the planets), *Nakṣatra* (the stars), and *Prakīrṇa–tārakā* (other heavenly bodies) are the gods of the *Jyotiṣka* group. (13)

- *Merupradakṣiṇā nityagatayo nrloke* || 14 ||
- *Tatkr̥taha kālavibhāgaḥ* || 15 ||
- *Bahiravasthitāḥ* || 16 ||

They revolve around Mt. *Merū* in the Middle world (the *Madhyaloka* where the humans and sub-humans live) and are ever on the move. The division of time has been brought about by their motion. They are outside the middle world. (15–16)

Gods Of Vaimānika Heavens –

- *Vaimānikāḥ* || 17 ||
- *Kalpopapannāḥ kalpātītāśca* || 18 ||

The gods of the fourth group are *Vaimānikas*. They are either *Kalpopapanna* (born in the group of heavens categorized as *Kalpa*-heavens) and *Kalpātīta* (those in the heavens beyond the *Kalpa*-heavens). (17–18)

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- उपर्युपरि ।।१९।।
- सौधर्मेशानसानत्कुमारमाहेन्द्रब्रह्मलोकलान्तकमहाशुक्रसहस्रारेष्वानत—
प्राणतयोरारणाच्युतयोर्नवसु ग्रैवेयकेषु विजयवैजयन्त जयन्ताऽपरा—
जितेषु सवार्थसिद्धे च ।।२०।।

ये देव ऊपर ऊपर रहते हैं। उन (विमानिक देवों के निवास) सौधर्म, ऐशान, सानत्कुमार, माहेन्द्र, ब्रह्मलोक, लान्तक, महाशुक्र, सहस्रार, आनत, प्राणत, आरण, व अच्युत नामक बारह कल्पोपपन्न विमानों में तथा नौ ग्रैवेयक सहित विजय, वैजयन्त, जयन्त, अपराजित व सवार्थसिद्ध नामक चौदह कल्पातीत विमानों में हैं। (१६-२०)

(दिगम्बर मान्यता सोलह कल्प-विमान मानती है। उनमें ब्रह्मोत्तर, कापिष्ठ, शुक्र व शतार नाम के चार कल्प अधिक हैं, जो क्रमशः छठे, आठवें, नवमें व ग्यारहवें क्रम पर आते हैं।)

देवों की असमानता -

- स्थितिप्रभावसुखलेश्याविशुद्धीन्द्रियावधिविषयतोऽदिकाः ।।२१।।
- गतिशरीरपरिग्रहाभिमानतो हीनाः ।।२२।।

ऊपर ऊपर के स्वर्गों के देव उनके नीचे के स्वर्गों के देवों से स्थिति (आयु), प्रभाव, सुख, द्युति, लेश्याविशुद्धि, इन्द्रिय-विषय एवं अवधि-विषय में उत्तरोत्तर अधिक तथा गति, शरीर, परिग्रह एवं अभिमान में उत्तरोत्तर हीन होते हैं । (२१-२२)

- *Uparyupari* || 19 ||
- *Saudharmaisāna–Sānatkumara–Māhendra–Brahma–loka–Lāntaka–Mahāśukra–Sahasrāreṣvānata–Prāṇata yorāraṇācyutayornavasū–Graiveyakeṣu Vijaya–Vaij–ayanta–Jayanta–Aparājiteṣu Sarvārtha siddhe ca* ||20||

They are located one above the other. They (the *Vaimānika* gods) live in twelve heavens of the *Kalpa* category called *Saudharma*, *Aisāna*, *Sānatkumāra*, *Mahendra*, *Brahmaloka*, *Lāntaka*, *Mahāśukra*, *Sahasrāra*, *Ānata*, *Prāṇata*, *Āraṇa*, and *Acyuta* and fourteen of the *Kalpātīta* or beyond the *Kalpa* category, that include nine *Graiveyakas*, *Vijaya*, *Vaijayanta*, *Jayanta*, *Aparājita*, and *Sarvārthasiddha*. (17–20)

(The *Digambara* tradition believes in sixteen *Kalpa*–heavens as compared to twelve believed by the *svetāmbaras*. Other four are – *Brahmottara*, *Kāpiṣṭha*, *Śukra* and *Śatāra*. They come at the sixth, eighth, ninth and the eleventh positions respectively.)

Inequality Of Gods –

- *Sthitiprabhāvasukhadyutileśyāviśuddhīndriyāvadhī–viṣayato`dhikāḥ* || 21 ||
- *Gatisarīraparigrahābhimānato hīnāḥ* || 22 ||

The gods of relatively higher heavens have correspondingly superior life–spans, influence, pleasure, glow or radiance, purity of hues, objects of sensory cognition and those of clairvoyant cognition, but correspondingly lesser speed, bodies, wants and pride. (21–22)

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- पीतपद्मशुक्ललेश्या द्वित्रिशेषु ॥२३॥

पहले दो वैमानिक स्वर्गों के देव पीत-लेश्या वाले, आगे के तीन स्वर्गों के देव पद्म-लेश्या वाले तथा शेष स्वर्गों के देव शुक्ल-लेश्या वाले हैं। (२३)

कल्प स्वर्ग -

- प्राग्वैवेयकेभ्यः कल्पाः ॥२४॥

प्राग्वैवेयकों से पहले (के स्वर्ग) कल्प(स्वर्ग) हैं। (२४)

लोकान्तिक देव -

- ब्रह्मलोकालया लोकान्तिकाः ॥२५॥
- सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधमरुतोऽरिष्ठाश्च ॥२६॥

जिन देवों का आलय-स्थान ब्रह्मलोक है वे लोकान्तिक देव (कहलाते) हैं। लोकान्तिक देव - सारस्वत, आदित्य, वहि, अरुण, गर्दतोय, तुषित, अव्याबाध, मरुत और अरिष्ट हैं। (२५-२६)

अनुत्तर विमान के देव -

- विजयादिषु द्विचरमाः ॥२७॥

विजयादि (विजय, वैजयन्त, जयन्त और अपराजित) अनुत्तरविमानों में (निवास करने वाले) देव द्विचरम (सर्वार्थसिद्ध अनुत्तरविमान के देव एकचरम होते हैं) - दो बार मनुष्य जन्म धारण करके मोक्ष प्राप्त करने वाले - होते हैं। (२७)

- *Pītapadmaśuklaleśyā dvitriśeṣeṣu* || 23 ||

The gods of the first two *Vaimānika* heavens have yellow or fire coloured body–hue, those of the next three heavens have lotus coloured body–hue and the ones in the rest of the heavens have white body–hue. (23)

Kalpa Heavens –

- *Prāggraiveyakebhyaḥ kalpāḥ* || 24 ||

The (*Vaimānika*) heavens prior to the *Graiveyakas* and are within the *Kalpa* region. (24)

Lokāntika Gods –

- *Brahmalokālayā Lokāntikāḥ* || 25 ||
- *Sārasvatāditayavanhyaruṇagardatoyatuṣitāvyābādha-maruto riṣtaśca* || 26 ||

The residents of the *Brhmaloka* are the *Lokāntika* gods. They are – *Sārasvata, Āditya, Vanhi, Aruṇa, Gardatoya, Tuṣita, Avyābādha, Maruta, and Ariṣta*. (25–26)

Gods Of Anuttatara Vimānas –

- *Vijayādiṣu dvicaramāḥ* || 27 ||

(The gods living) in the *Anuttara–vimānas* (ultimate heavens) called *Vijaya* etc. (*Vijaya, Vaijayanta, Jayanta and Aparā jīta*) are ‘*dvicarama*’ i.e. they liberate after two more births on coming out of these heavens. (The gods of the *Sarvārtha–siddha anuttaravimāna* are ‘*ekacarama*’ i.e. they liberate after taking only one human birth after they come out of this heaven (27)

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● औपपातिकमनुष्येभ्यः शेषास्तिर्यग्योनयः ॥२८॥

औपपातिकों (उपपात-जन्म धारण करने वाले - नारक व देव) और मनुष्यों के अतिरिक्त शेष सभी प्राणी तिर्यञ्च योनी वाले हैं। (२८)

देवों की आयु-स्थिति -

● स्थितिः ॥२९॥

(अब) स्थिति-आयु (का वर्णन करते हैं)। (२९)

उत्कृष्ट स्थिति -

● भवनेषु दक्षिणार्धाधिपतीनाम् पल्योपममध्यर्धम् ॥३०॥

● शेषाणाम् पादोने ॥३१॥

● असुरेन्द्रयोः सागरोपममधिकम् च ॥३२॥

भवनों में (भवनवासी देवों के) दक्षिणार्द्ध के इन्द्रों की (उत्कृष्ट) स्थिति डेढ़ पल्योपम की है। शेष इन्द्रों की (उत्कृष्ट स्थिति) पोने दो (पल्योपम की) है। दो असुरेन्द्रों की (उत्कृष्ट स्थिति) क्रमशः एक सागरोपम तथा (एक सागरोपम से) कुछ अधिक की है। (३०-३२)

● सौधर्मादिषु यथाक्रमम् ॥३३॥

● सागरोपमे ॥३४॥

● अधिके च ॥३५॥

सौधर्मादि वैमानिक देवलोकों में (उत्कृष्ट) स्थिति निम्नोक्त क्रम से है:-

- प्रथम (सौधर्म कल्प स्वर्ग में देवों की उत्कृष्ट आयु स्थिति) दो सागरोपम की है,
- (ऐशान में) कुछ अधिक दो सागरोपम की है। (३३-३५)

- *Aupapātikamanuṣyebhyaḥ śeṣastiryagyonayah* || 28 ||

The living-beings other than the *Aupapātikas* (suddenly manifested hellish and heavenly beings) and humans are *Tiryāṇica* or sub-human beings. (28)

Life-span Of Gods –

- *Sthitiḥ* || 29 ||

(Now,) the *Sthiti* i.e. Life-span (is described). (29)

Maximum Life-Span –

- *Bhavaṇeṣu dakṣiṇārdhādhipatīnāmpalyopamama-dhyardhani* || 30 ||
- *Śeṣāṇāni pādane* || 31 ||
- *Asurendrayoḥ sāgaropamamadhikani ca* || 32 ||

The (maximum) life-span of the *Indras* – kings of the southern half of the *Bhavana* heavens is that of one and a half *Palyopama*. That of the kings of the rest of the *Bhavana* heavens is one and three quarters *Palyopama* and those of the two *Asurendras* – Demon-kings is one *Sāgaropama* and a little more (than a *Sāgaropama*). (30–32)

- *Saudharmādiṣu yathākramam* || 33 ||
- *Sāgaropame* || 34 ||
- *Adhike ca* || 35 ||

The (maximum) life-spans of gods of the *Vaimānika* heavens called *Saudharma* etc. are in the following order:–

- In the first, *Saudharma Kalpa* heaven – two *Sāgaropama*, (34)
- In *Aiśāna* it is somewhat more than two *Sāgaropama* (35),

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- सप्त सानत्कुमारे ॥३६॥
- विशेषत्रिसप्तदशैकादशत्रयोदशपञ्चदशभिरधिकानि च ॥३७॥
- आरणाच्युताद् ऊर्ध्वमेकैकेन नवसु ग्रैवेयकेषु विजयादिषु सर्वार्थसिद्धे च ॥३८॥

- (सानत्कुमार में) सात सागरोपम की,
- (माहेन्द्र में) कुछ अधिक सात सागरोपम,
- (ब्रह्मलोक में) तीन अधिक सात = १० सागरोपम,
- (लान्तक में) सात अधिक सात = १४ सागरोपम,
- (महाशुक में) दस अधिक सात = १७ सागरोपम,
- (सहस्रार में) ग्यारह अधिक सात = १८ सागरोपम,
- (आनत व प्राणत में) तेरह अधिक सात=२० सा.
- (आरण व अच्युत में) पन्द्रह अधिक सात=२२ सा.
- आरणाच्युत से ऊपर नव-ग्रैवेयको में प्रत्येक में एक एक अधिक सागरोपम अर्थात् पहले ग्रैवेयक में तेबीस सागरोपम से लगाकर नवमें ग्रैवेयक में इकतीस सागरोपम, चार विजयादि स्वर्गों में एक अधिक यानि बत्तीस सागरोपम तथा सर्वार्थसिद्ध में एक सागरोपम और अधिक अर्थात् तैंतीस सागरोपम की स्थिति हैं। (३३-३८)

जधन्य स्थिति -

- अपरा पल्योपमधिकं च ॥३९॥

सौधर्मादि वैमानिक देवलोकों में जधन्य स्थिति इस प्रकार से है :-

- (सौधर्म कल्प देव-विमान में) एक पल्योपम की स्थिति है,
- (एशान में) कुछ अधिक एक पल्योपम की है। (३९)

- *Sapta Sānatkumāre* || 36 ||
- *Viśeṣatrisaptadaśaikadaśatrayodaśapañcadaśabhira-dhikāni ca* || 37 ||
- *Āraṇācyutād ūrdhvamekaikena navasu Graiveyakeṣu Vijayādiṣu Sarvārthasiddhe ca* || 38 ||
 - In *Sānatkumāra* it is seven *Sāgaropama* (Sā.),
 - In *Māhendra* it is somewhat more than seven Sā.
 - In *Brahmaloka* it is three more than seven i.e. ten Sā.
 - In *Lāntaka* it is seven more than seven i.e. fourteen Sā.
 - In *Mahāśukra* : ten more than seven i.e. seventeen Sā.
 - In *Sahasrāra* : eleven more than seven i.e. eighteen Sā.
 - In *Ānata* and *Prānata* it is thirteen more than seven i.e. twenty Sā.
 - In *Āraṇa* and *Acyuta* it is fifteen more than seven i.e. twenty-two Sā.
 - Beyond *Āraṇācyuta* it keeps increasing by one Sā. in each of the nine *Graiveyaka* heavens (making it twenty-three Sā. in the first *Graiveyaka* and thirty-one Sā. in the ninth); in the four *Anuttara vimāna* heavens from *Vijaya* to *Aparājita* it is one more Sā. i.e. thirty-two Sā. and in the last of the *Anuttaravimāna* heaven – *Sarvārthasiddhi* the maximum life-span of the gods living therein is one more i.e. thirty-three Sā. (36–38)

Minimum Life-Span –

- *Aparā palyopamādhikāni ca* || 39 ||

The (minimum) life-spans of gods of the *Vaimānika* heavens called *Saudharma* etc. are as follows: –

- In the *Saudharma* heaven it is one *Palyopama*,
- In *Aisāna* it is somewhat more than one *Palyopama*. (39)

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● सागरोपमे ॥४०॥

● अधिके च ॥४१॥

● परतः परतः पूर्वा पूर्वाऽनन्तरा ॥४२॥

- (सानत्कुमार में) दो सागरोपम की,
- (माहेन्द्र में) कुछ अधिक दो सागरोपम,
- इससे आगे के स्वर्गों की जधन्य स्थिति वही है जो उनके पहले वाले स्वर्गों की उत्कृष्ट स्थिति है, इस नियमानुसार :-
- (ब्रह्मलोक में) कुछ अधिक सात सागरोपम,
- (लान्तक में) १० सागरोपम,
- (महाशुक्र में) १४ सागरोपम,
- (सहस्रार में) १७ सागरोपम,
- (आनत व प्राणत में) १८ सागरोपम,
- (आरण व अच्युत में) २० सागरोपम,
- आरणाच्युत से ऊपर नव-त्रैवेयकों में प्रत्येक में एक एक अधिक सागरोपम अर्थात् पहले त्रैवेयक में बावीस सागरोपम से लगाकर नवमें त्रैवेयक में तीस सागरोपम, चार विजयादि स्वर्गों में एक अधिक यानि इकतीस सागरोपम तथा सबार्थसिद्ध में उत्कृष्ट व जधन्य स्थिति में कोई अन्तर नहीं होने से तैंतीस सागरोपम की जधन्य स्थिति है। (४०-४२)

नारकों की आयु-स्थिति -

● नरकाणाम् च द्वितियादिषु ॥४३॥

दूसरी आदि नरक भूमियों में (नारकों की) जधन्य आयु-स्थिति भी इसी प्रकार (वैमानिक स्वर्गों के समान) पूर्व पूर्व की उत्कृष्ट आयु-स्थिति के समान ही अनन्तर अनन्तर की जधन्य आयु-स्थिति है। (४३)

- *Sāgaropame* || 40 ||
- *Adhike ca* || 41 ||
- *Parataḥ parataḥ pūrvā pūrvā`nantarā* || 42 ||
- In *Sānatkumāra* it is two *Sāgaropama* (Sā.),
- In *Māhendra* it is somewhat more than two Sā.
- Beyond this heaven, the minimum life span of gods in any heaven is equal to the maximum of those of the preceding ones. According to this rule –
 - In *Brahmaloka* it is somewhat more than seven Sā.
 - In *Lāntaka* it is ten Sā.
 - In *Mahāsūkra* : fourteen Sā.
 - In *Sahasrāra* : seventeen Sā.
 - In *Ānata* and *Prāṇata* : eighteen Sā.
 - In *Āraṇa* and *Acyuta* : twenty Sā.
 - Beyond *Āraṇācyuta* it is twenty–two Sā. in the first *Graiveyaka* and thirty Sā. in the ninth ; in the four *Anuttara vimāna* heavens from *Vijaya* to *Aparājita* it is one more Sā. i.e. thirty–one *Sāgaropama* and in the last of the *Anuttaravimāna* heaven – *Sarvārthasiddhi* there is no difference in the minimum and the maximum life–spans, Hence in its case both are the same – thirty–three *Sāgaropama*. (39–42)

Life–spans Of The Hellish Beings –

- *Nārakāṇam ca dvitīyādiṣu* || 43 ||

The (minimum) life–spans of hellish beings of the second hellish nether ground onwards are, also, (similar to the Vaimānika heavens) same as the maximum life–spans of those of the preceding hellish grounds.

● दशवर्षसहस्राणि प्रथमायाम् ॥४४॥

पहली नर्क-भूमि के नारकों की जधन्य आयु-स्थिति दस हजार वर्ष है।

- इस नियम के अनुसार नारकों की जधन्य आयु-स्थिति निम्नानुसार है :-

- पहली नर्क-भूमि में दस हजार वर्ष,
- दूसरी नर्क-भूमि में एक सागरोपम,
- तीसरी नर्क-भूमि में तीन सागरोपम,
- चौथी नर्क-भूमि में सात सागरोपम,
- पाँचवीं नर्क-भूमि में दस सागरोपम,
- छठी नर्क-भूमि में सत्रह सागरोपम,
- सातवीं नर्क-भूमि में बावीस सागरोपम, (४३-४४)

● भवनेषु च ॥४५॥

दस भवन-स्वर्गों में भी (भवनवासी देवों की जधन्य आयु-स्थिति दस हजार वर्ष है)। (४५)

व्यन्तर व ज्योतिष्क देवों की स्थिति -

● व्यन्तराणाम् च ॥४६॥

● परा पल्योपमम् ॥४७॥

व्यन्तर देवों की भी (जधन्य आयु-स्थिति दस हजार वर्ष है)। (उनकी उत्कृष्ट आयु-स्थिति एक पल्योपम है। (४६-४७)

● ज्योतिष्काणामधिकम् ॥४८॥

● गहाणामेकम् ॥४९॥

● नक्षत्राणामर्धम् ॥५०॥

ज्योतिष्क देवों (सूर्य और चन्द्र) की उत्कृष्ट आयु-स्थिति (एक पल्योपम से) कुछ अधिक है।

- ग्रहों की (उत्कृष्ट आयु-स्थिति) एक पल्योपम है।

- नक्षत्रों की (उत्कृष्ट आयु-स्थिति) अर्ध पल्योपम है। (४८-५०)

• *Daśavarṣa sahasrāṇi prathamāyāmi* || 44 ||

The minimum life–span of the hellish beings of the first nether ground is ten thousand years.

- According to this rule the minimum life–spans of the hellish beings of the seven nether grounds are as follows :–
 - In the first ground : ten thousand years,
 - In the second ground : one *Sāgaropama* (Sā.),
 - In the third ground : three Sā.
 - In the fourth ground : seven Sā.
 - In the fifth ground : ten Sā.
 - In the sixth ground : seventeen Sā.
 - In the seventh ground : twenty–two Sā. (44)

• *Bhavanaṣu ca* || 45 ||

In *Bhavana*–heavens also (the minimum life–spans of the gods is ten thousand years). (45)

Life–Spans Of Vyantara And Jyotiṣka Gods –

• *Vyantarāṇami ca* || 46 ||

• *Parā Palyopamami* || 47 ||

In *Vyantara*–heavens also (the minimum life–spans of gods is ten thousand years). Maximum life–span is one *Palya*. (46–47)

• *Jyotiṣkāṇāmādhikami* || 48 ||

The maximum life–span of the *Jyotiṣka* gods (Suns and Moons) is somewhat more (than a *Palyopama*). (48)

• *Grahāṇāmekami* || 49 ||

That of the *Grahas* (planets) is one *Palyopama*,

• *Nakṣatrāṇāmardhami* || 50 ||

For the *Nakṣatras* (stars) it is half a *Palyopama*,

68 : तत्त्वार्थ सूत्र : ऊर्ध्व लोक

- तारकाणाम् चतुर्भागम् ॥५१॥
- जघन्या त्वष्टभागः ॥५२॥
- चतुर्भागः शेषाणाम् ॥५३॥

- तारकों की (उत्कृष्ट आयु-स्थिति) पल्योपम का चतुर्थ भाग है।
- (तारकों की) जघन्य आयु-स्थिति उसका आठवाँ भाग है।
- शेष (ज्योतिष्कों) की (जघन्य आयु-स्थिति) पल्योपम का चतुर्थ भाग है। (४८-५३)

- *Tārahānāni caturbhāgani* || 51 ||
- *Jaghanya tvaṣṭabhāgaḥ* || 52 ||
- *Caturbhāgaḥ śeṣānāmi* || 53 ||
 - And for the *Tārahās* (other heavenly bodies) it is one fourth of a *Palyopama*,
 - The minimum life-span of the *Tārahās* is one eighth of a *Palyopama*, and
 - For the rest of the *Jyotiṣka* gods it is one fourth of a *Palyopama*. (51–53)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

5

अजीव-तत्त्व

INANIMATE MATTER

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆI

अध्याय-५

अजीव-तत्त्व

दूसरे से चौथे अध्यायों में जीव-तत्त्व का विषद् वर्णन करने के पश्चात् शास्त्रकार इस अध्याय में अजीव-तत्त्व का वर्णन करते हैं।

अजीव-द्रव्य -

- अजीवकाया धर्माधर्माकाशपुद्गलाः ॥१॥

धर्मास्तिकाय, अधर्मास्तिकाय, आकाशास्तिकाय और पुद्गलास्तिकाय ये चार अजीवकाय हैं। (१)

मूल-द्रव्य -

द्रव्याणि जीवाश्च ॥२॥

‘ये चार’ तथा ‘जीव’ द्रव्य हैं। (२)

- नित्यावस्थितान्यरूपाणि ॥३॥

- रूपिणः पुद्गलाः ॥४॥

उक्त द्रव्य नित्य, अवस्थित एवं अरूपी अर्थात् अमूर्त हैं। पुद्गल द्रव्य रूपी या मूर्त है। (३-४)

- आऽऽकाशदेकद्रव्याणि ॥५॥

- निष्क्रियाणि च ॥६॥

आकाशास्तिकाय तक के द्रव्य (धर्मास्तिकाय, अधर्मास्तिकाय व आकाशास्तिकाय) एक एक हैं। (ये द्रव्य) निष्क्रिय भी हैं। (३-६)

CHAPTER 5

INANIMATE MATTER

After a detailed description of the living beings in the last three chapters, the venerable author now describes the next fundamental verity – the non–living matter, in this chapter.

Inanimate Matter –

- *Ajīvakāyā dharmādharmākāśapudgalāḥ* ||1||
Dharmāstikāya, Adharmāstikāya, Ākāśastikāya, and Pudgala–astikāya are the four inanimate bodies. (1)

Fundamental Matters –

- *Dravyāni jīvāścā* || 2 ||
(These four) and ‘*Jīva*’ are *dravya* or matter. (2)

- *Nityāvasthitānyarūpāni* || 3 ||
- *Rūpiṇaḥ pudgalāḥ* || 4 ||

These dravyas – matter are eternal, immutable and formless.
Pudgala (tangible) matter has form. (3–4)

- *Ākāśādekadravyāni* || 5 ||
- *Niskriyāni ca* || 6 ||

Matter up to *Ākāśastikāya* including *Dharmāstikāya* and *Adharmāstikāya*, are singular. They are inert, too. (5–6)

74 : तत्त्वार्थ सूत्र : अजीव तत्त्व

द्रव्य का प्रदेशत्व -

असंख्येयाः प्रदेशे धर्माधर्मयोः ॥७॥

जीवस्य च ॥८॥

आकाशस्यानन्ताः ॥९॥

संख्येयाऽसंख्येयाश्च पुद्गलानाम् ॥१०॥

नाणोः ॥११॥

धर्मास्तिकाय व अधर्मास्तिकाय के प्रदेश असंख्यात् हैं।

- जीव भी (असंख्यात् प्रदेशी है) ।
- आकाश के (प्रदेश) अनन्त हैं।
- पुद्गल-द्रव्य के प्रदेश संख्यात्, असंख्यात् व अनन्त हैं।
- अणु का (प्रदेश) नहीं है । अर्थात् अणु अप्रदेशी^{१०} है।
(७-११)

द्रव्य की स्थिति-क्षेत्र

- लोकाकाशोऽवगाहः ॥१२॥

(आधेय)^{११} द्रव्य (धर्म, अधर्म, पुद्गल व जीव) लोकाकाश^{१२} में स्थित हैं। (१२)

¹⁰ यद्यपि जो भी विद्यमान पदार्थ है वह स्थान (प्रदेश) तो घेरेगा ही, किंतु अणु-व्यर्थ का इतना अनन्तवाँ सूक्ष्मतम कण है कि व्यवहार में इसे अप्रदेशी कहा जा सकता है।

¹¹ द्रव्य दो प्रकार के हैं - आधार-द्रव्य तथा आधेय-द्रव्य । आकाश स्वयं का तथा अन्य द्रव्यों का आधार है । अन्य द्रव्य आकाश-स्थित होने से उसके आधेय-द्रव्य हैं।

¹² अनन्त आकाश का वह भाग जिसमें अन्य द्रव्य भी स्थित हों, लोकाकाश है; आकाश का शेष भाग अलोकाकाश कहलाता है।

Spatiality Of Matter –

- *Asañkhyeyāhā pradeśā dharmādharmayoḥ* || 7 ||
- *Jīvasya ca* || 8 ||
- *Ākāśasyānantāḥ* || 9 ||
- *Sañkhyeyāsañkhyeyāśca pudgalānāmī* || 10 ||
- *Nāṇo* || 11 ||

Dharmāstikāya and *Adharmāstikāya* occupy innumerable space–units.

- *Jīva* (Animate matter), too, does so.
- The *Ākāśāstikāya* or Space–body has infinite spatiality i.e. it extends to infinite space–units.
- *Pudgalāstikāya* or tangible matter occupies numerable, innumerable or infinite space–units
- *Aṇu* (infinitesimally small, indivisible particle of matter) does not occupy space i.e. it is non–spatial¹³.
(7–11)

Spatial Positions Of Different Kinds Of Matter –

- *Lokākāśe`vagāhaḥ* || 12 ||

The (resident)¹⁴ matter resides within the Lokākāśa or universal–space¹⁵. (12)

¹³ Any matter that exists has to occupy some space – small or large. However, an Aṇu is such an infinitesimally small, minutest particle of matter that in practice it can be averred as not to occupy any significant space.

¹⁴ Matter is of two types – Accomodating and Resident. Ākāśa or space–matter, with its infinite expanse, provides accomodation to all other forms of matter and is therefore, accomodating matter. Other matters – Dharma, Adharma, Pudgala and Jīva find accomodation or reside within (a part of) Ākāśa and are, therefore, resident matters,

76 : तत्त्वार्थ सूत्र : अजीवं तत्त्व

- धर्माऽधर्मयोः कृत्स्ने ॥१३॥
- एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥१४॥
- असंख्येयभागादिषु जीवानाम् ॥१५॥
- प्रदेशसंहारविसर्गाभ्याम् प्रदीपवत् ॥१६॥

धर्म और अधर्म द्रव्यों की स्थिति समग्र लोकाकाश में है। पुद्गल द्रव्य की स्थिति लोकाकाश के एक या एकाधिक प्रदेशों में विकल्प से है। जीवों की स्थिति लोकाकाश के असंख्यातवें भाग आदि (या उससे अधिक) में होती है। (क्योंकि) प्रदीप-दीपक के प्रकाश की भाँति उनका संकोच व विस्तार होता है। (१३-१६)

धर्म, अधर्म व आकाश -

- गतिस्थित्युपग्रहो धर्माधर्मयोरुपकारः ॥१७॥

धर्म और अधर्म द्रव्यों का कार्य क्रमशः (जीव व पुद्गल की) गति व स्थिति में (उदासीन) निमित्त होना है (१७)

- आकाशस्यावगाहः ॥१८॥

अवकाश प्रदान करना आकाश-द्रव्य का कार्य है। (१८)

पुद्गल के कार्य -

- शरीरवाङ्मनः प्राणापानाः पुद्गलानाम् ॥१९॥
- सुखदुःखजीवितमरणोपग्रहाश्च ॥२०॥

शरीर, वाणी, मन, प्राण एवं अपान (श्वास) ये पुद्गल के उपकार-कार्य हैं। सुख, दुःख, जीवन और मरण भी (पुद्गल के कार्य हैं) (१९-२०)

¹⁵ That part of infinite space-matter (Ākāśa) occupied by other forms of matter is known as Lokākāśa or universal space.

- *Dharmādharmayoḥ kṛtsane* || 13 ||
- *Ekapradesādiṣu bhājyaḥ pudgalānāni* || 14 ||
- *Asaṅkhyeyabhāgādiṣu jīvānāni* || 15 ||
- *Pradesāsanihāraḥavisargābhyāni pradīpavat* || 16 ||

Dharma–matter and *Adharma*–matter is present in the entire universal space (*Lokākāśa*). *Pudgala* or tangible or concrete or material matter can occupy one or more space–units, alternatively, within the universal space. The living matter occupies an innumerably small part or more of the universal space. Because it can limit itself in a small space or expand to occupy a larger space, just as the light of a lamp can. (13–16)

Abstract Kinds Of Matter –

- *Gatisthityupagraho dharmādharmayorupakārah* ||17||

The functions of *Dharmāstikāya* and *Adharmāstikāya* are, respectively, to (neutrally) aid the motion and rest (of the living and the tangible matter). (17)

- *Ākāśasyāvagāhah* || 18 ||

The function of the *Ākāśa*–matter is to accommodate (all the other forms of matter) (18)

Functions Of Tangible Matter –

- *Sārīravānīmanah prāṇāpānāḥ pudgalānāni* || 19 ||
- *Sukhaduḥkhaḥjīvitamaraṇopagrahāśca* || 20 ||

The functions of *Pudgala* or the tangible matter are – (to form the) body, (to articulate) speech, (to cognize with the) mind, vitality, respiration, (to experience) pleasure and pain, and (to undergo the process of bodily) birth and death. (19–20)

78 : तत्त्वार्थ सूत्र : अजीव तत्त्व

जीव के कार्य -

- परस्परोपग्रहो जीवानाम् ॥२१॥

जीवों का कार्य परस्पर उपकार करना है। (२१)

काल के कार्य -

- वर्तना परिणामः क्रिया परत्वापरत्वे च कालस्य ॥२२॥

वर्तना, परिणाम, कार्य, और परत्व-अपरत्व ये काल के कार्य (उपकार) हैं। (२२)

पुद्गल के पर्याय -

- स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥२३॥

- शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायाऽऽतपोद् द्योतवन्तश्च ॥२४॥

पुद्गल सपर्श, रस, गन्ध, तथा वर्ण वाले होते हैं। (वे) शब्द, बन्ध, सूक्ष्मत्व, स्थूलत्व, संस्थान, भेद, अन्धकार, छाया, आतप व उद्योत वाले भी होते हैं। (२३-२४)

पुद्गल के रूप -

- अणवः स्कन्धाश्च ॥२५॥

पुद्गल (परम)अणुरूप तथा स्कन्धरूप हैं। (२५)

- सङ्घातभेदेभ्यः उत्पद्यन्ते ॥२६॥

पुद्गल-स्कन्ध की उत्पत्ति संघात-जुड़ने, भेद-टूटने, व संघात-भेद या जुड़ने-टूटने से होती है। (२६)

Functions Of Animate Matter –

- *Parasparopagraho jīvānāmī* || 21 ||

The duties of the living are to aid each other. (21)

Functions Of Time --

- *Vartanāpariṇāmaḥ kriyā paratvāparatve ca kālasya* ||

And those of the 'time or *Kāla*' are *Vartanā* (perduration), *Pariṇāma* (transformation), *Kriyā* (activity), and *Paratva* (precedence) or the lack of it (*Aparatva*). (22)

Modes Of Tangible Matter –

- *Sparsārasagandhavarnavantah pudgalāḥ* || 23 ||
- *Śabdabandhasaukṣmyasthaulyasamsthānabhedata-
maśchāyātapodyotavantaśca* || 24 ||

Pudgala or the tangible matter is characterized by their modes of touch, taste, smell and colour. (They) are also characterized by their modes of sound, bonding, fineness, grossness, configuration, disintegration, darkness, shadow, heat-radiation and illumination. (23–24)

Forms Of Tangible Matter –

- *Aṇavaḥ skandhāśca* || 25 ||

Pudgala or tangible matter is found in two forms – (*Parama*) *aṇu* or the ultimate particle or the minutest indivisible particle and *Skandha* or aggregate (of particles) (25)

- *Saighātabhedebhya utpadyante* || 26 ||

The aggregates come into being through agglutination (of particles or smaller aggregates), division (of a larger aggregate) or both.

80 : तत्त्वार्थ सूत्र : अजीव तत्त्व

● भेदादणुः ॥२७॥

● भेदसंघाताभ्याम् चाक्षुषाः ॥२८॥

अणु की उत्पत्ति (केवल) टूटने से होती है। चाक्षुष स्कन्ध भेद व संघात दोनों से^{१६} बनते हैं। (२७-२८)

सत् का स्वरूप

● उत्पादव्ययध्रौव्ययुक्तं सत् ॥२९॥

जो उत्पाद-उत्पत्ति, व्यय-विनाश एवं ध्रौव्य-नित्यता से युक्त है वही सत् है। (२९)

● तद्भावाव्ययं नित्यम् ॥३०॥

जो (स्व)भाव से अव्यय हो अर्थात् च्युत न हो वही नित्य है। (३०)

सत् का अनेकान्त स्वरूप

● अर्पितानर्पितसिद्धे ॥३१॥

अर्पित - मुख्यत्व की अपेक्षा से एवं अनर्पित - गौणत्व के अपेक्षान्तर से सत् (वस्तु) के अनेक गुणों में से विरोधी गुणों की सिद्धि होती है। (३१)

पौद्गलिक बन्ध के हेतु

● स्निग्धरूक्षत्वाद् बन्धः ॥३२॥

स्निग्धत्व और रूक्षत्व से (पुद्गलों का परस्पर) बन्ध होता है।

¹⁶ जब कोई अचाक्षुष या न दिखाई देने वाला स्कन्ध चाक्षुष या दृश्यमान बनता है तो भेद द्वारा उसकी अदृश्य पर्याय वाले पुद्गलों का निर्गमन तथा संघात द्वारा अन्य दृश्य पर्याय वाले पुद्गलों का आगमन दोनों ही आवश्यक होते हैं।

When an invisible aggregate is transformed into a visible one, both, division and aggregation are essential as through division it sheds the particles with invisible modes and through aggregation it combines with others of the visible modes.

- *Bhedādaṇuḥ* || 27 ||
- *Bhedasaṅghātābhyāmi cākṣuṣāḥ* || 28 ||

The ultimate particles can come about by division (of aggregates) only. The visible aggregates are formed (from the invisible ones) through, both, division and aggregation. (27–28)

The Reality –

- *Utpādavyayadhrauvyayuktamī sat* || 29 ||

The reality is characterized by origination, destruction and continuation together. (29)

- *Tadbhāvāvyayamī nityamī* || 30 ||

What does not deviate from one's own character is called 'Nitya' – permanent or continuous. (30)

Multiple Form Of Reality –

- *Arpitānarpitasiddheḥ* || 31 ||

Of the many characteristics of reality, its seemingly contradictory characteristics are proved by viewing it from different stand-points corresponding to its primary and secondary attributes. (31)

Material Bonding –

- *Snigdharūkṣatvād bandhaḥ* || 32 ||

Bondage/combination (between pudgala particles and aggregates) is caused by their smoothness and roughness or viscosity and dryness or positive–negativity of surfaces. (32)

82 : तत्त्वार्थ सूत्र : अजीव तत्त्व

- न जघन्यगणानाम् ॥३३॥
- गुणसाम्ये सदृशानाम् ॥३४॥
- द्वयधिकादिगणानाम् तु ॥३५॥
- बन्धे समाधिकौ पारिणामिकौ ॥३६॥

यदि ये गुण जघन्य (न्यूनतम) हों तो (बन्ध) नहीं होता है। यदि सदृश गुण (स्निग्ध-स्निग्ध व रूक्ष-रूक्ष) समान मात्रा में हों तो भी (बन्ध) नहीं होता है। सदृश गुण होने पर (एक का गुण दूसरे से) दो आदि (३,४,५.....संख्यात्, असंख्यात्) अंश अधिक होने पर ही बन्ध होता है। बन्ध होने पर सम या अधिक (अंश वाले) गुण दूसरे गुण को परिणत कर लेते हैं। (३२-३६)

द्रव्य-लक्षण

- गुणपर्यायवद् द्रव्यम् ॥३७॥

द्रव्य गुण^{१७} और पर्याय वाला है । (३७)

काल का द्रव्यत्व

- कालश्चेत्येके ॥३८॥
- सोऽनन्तसमयः ॥३९॥

कोई आचार्य काल को भी द्रव्य मानते हो^{१८} वह (काल) अनन्त समय-पर्याय^{१९} वाला है । (३८-३९)

¹⁷ द्रव्य की पर्यायें निरन्तर परिवर्तनशील हैं; द्रव्य की इस पर्याय परिवर्तन की शक्ति ही उसका गुण है ।

¹⁸ यह श्वेताम्बर मान्यता है जिसमें काल का स्वतन्त्र द्रव्यत्व सर्वमान्य नहीं है । दिगम्बर मान्यतानुसार काल छटे द्रव्य के रूप में मान्य है ।

¹⁹ काल की वर्तमान पर्याय तो एक ही है किन्तु इसकी गत और अनागत पर्यायें तो अनन्त हैं ।

- *Na jaghanyaguṇānām* || 33 ||
- *Guṇasāmye sadṛśānām* || 34 ||
- *Dvayadhikādiguṇānāmī tu* || 35 ||
- *Bandhe samādhikau pārīṇāmikau* || 36 ||

The bondage/combination does not take place if these properties are present in the minimal quantities in both the particles and aggregates concerned. It, also, does not take place between particles and aggregates of similar nature with same degree of smoothness/viscosity/positivity or roughness/dryness/negativity. The bondage/combination occurs if the degree of property in one is two or more degrees higher than the other. When the bondage/combination occurs the particles or aggregates with same or higher degrees of property transform others with same or lower degrees of properties. (32–36)

Qualities Of Matter –

- *Guṇaparyāyavad dravyamī* || 37 ||

Matter possesses *Guṇa*-characteristic²⁰ and *Paryāya*-modes. (37)

Materiality Of Time –

- *Kālaścetyeke* || 38 ||
- *So`nantasamayah* || 39 ||

Some *Ācāryas*-masters also take *Kāla* or time as matter.²¹ That *Kāla* is of infinite *paryāya* or modes.²² (38–39)

²⁰ The modes of matter change continuously. This very power of matter is its characteristic.

²¹ This is the stand taken by the Svetāmbara tradition where *Kāla* is not, unanimously, recognized as an independent matter. Digambara tradition is, however, unanimous in taking it as an independent matter in its own right.

²² The present-mode of *Kāla* is only one, but its past and future modes can be and are infinite.

84 : तत्त्वार्थ सूत्र : अजीव तत्त्व

गुण व परिवर्तन -

● द्रव्याश्रया निर्गुणा गुणाः ॥४०॥

गुण द्रव्याश्रित - द्रव्य में निवास करने वाले - किन्तु स्वयं निर्गुण होते हो अर्थात् गुणों के आश्रित गुण नहीं होते हैं। (४०)

● तद्भावः परिणामः ॥४१॥

● अनादिरादिमांश्च ॥४२॥

● रूपिष्वादिमान् ॥४३॥

● योगोपयोगौ जीवेषु ॥४४॥

उसके (गुण के) होने से ही (द्रव्य का) परिणमन, अवस्थान्तर या पर्याय-परिवर्तन होता है। (परिणाम) अनादि व आदिमान दो प्रकार का होता है। रूपी पदार्थों (पुद्गलों) में वह (परिणमि) आदिमान है। जीवों में योग आदिमान और उपयोग अनादि हो। (४१-४४)

Qualities And Change –

***Dravyāśrayā nirguṇā guṇāḥ* || 40 ||**

The attributes reside within the matter but, are themselves devoid of attributes, i.e. matters have attributes, attributes do not have further attributes. (40)

• ***Tadbhāvaḥ Pariṇāmaḥ* || 41 ||**

• ***Anādirādimanśca* || 42 ||**

• ***Rūpiṣvādiman* || 43 ||**

• ***Yogopayogau jīveṣu* || 44 ||**

The transformation or change of mode of matter is due to this (*Guṇa* or attribute or characteristic or quality). This transformation is of two types – beginningless and with a beginning. In formed or tangible matter (*pudgala*) it has a beginning. Among living beings the *Yoga* (body, mind and speech) have a beginning and *Upayoga* (consciousness) is beginningless. (41–44)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

6

आस्रव-तत्त्व

THE INFLUX

(OF KARMA-MATTER IN THE SOUL-FIELD)

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆĪ

अध्याय-६

आस्रव-तत्त्व

जी व और अजीव तत्त्वों के वर्णन के उपरान्त अब शास्त्रकार, इस अध्याय में आस्रव-तत्त्व का निरूपण करते हैं।

आस्रव-स्वरूप -

- कायवाङ्मनःकर्म योगः ॥११॥
- स आस्रवः ॥२॥

शरीर, वाणी और मन की क्रिया ही योग है। वह (योग) ही आस्रव (कारक) है। (१-२)

योग-स्वरूप -

- शुभः पुण्यस्य ॥३॥
- अशुभः पापस्यः ॥४॥

शुभ (योग) पुण्य (आस्रव) के (कारक हैं)। अशुभ (योग) पाप (आस्रव) के (कारक हैं) (३-४)

- सकषायाकषाययोः साम्प्रायिकेर्यापथयोः ॥५॥

कषाय सहित और कषाय रहित (योग ही) क्रमशः साम्प्रायिक व इर्यापथिक आस्रव तथा कर्म का बन्ध- हेतु होते हैं। (५)

CHAPTER 6

THE INFLUX

Having described the fundamentals – *Jīva* (the living) and *Ajīva* (the non-living) the venerable author, now, describes the third fundamental – ‘*Āsrava* or Influx’.

Forms Of Influx –

- *Kāyavāñmanahkarma yogaḥ* || 1 ||
- *Sa āsravaḥ* || 2 ||

The sum total of the activity of the body mind and speech is *Yoga*. That (*Yoga*) itself is (the cause of) influx (of the karma matter into the field of the soul). (1–2)

Forms Of Yoga –

- *Śubhaḥ puṇyasya* || 3 ||
- *Aśubhaḥ pāpasya* || 4 ||

Śubha-yoga or pious activities of the body mind and speech cause *puṇya-āsrava* or influx of beneficial karma-matter into the soul-field. *Aśubha-yoga* or the impious activities of the body, mind and speech cause *Pāpāsrava* or the influx of harmful karma-matter into the soul-field. (3–4)

- *Sakaṣāyākaṣāyayoḥ sāmparāyikeryāpathayoḥ* || 5 ||

The passionate and dispassionate activities of the body mind and speech, respectively, result in *Sāmparāyika* – binding and *Iryāpathika* – momentary (unbonding) influx (5)

90 : तत्त्वार्थ सूत्र : आश्रव तत्त्व

साम्परायिक कर्माश्रव

- अव्रतकषायेन्द्रियक्रियाः पञ्चचतुः पञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ॥६॥

पूर्वोक्त (साम्परायिक-आश्रव) के चार भेद हैं - अव्रत, कषाय, इन्द्रिय और क्रिया । अनुक्रम से इनकी संख्या पाँच-अव्रत (हिंसा, मृषा, चौर्य, अब्रह्म व परिग्रह), चार-कषाय (क्रोध, मान, माया और लोभ), पाँच-इन्द्रियाँ (स्पर्शन्, रसन्, लोचन्, घ्राण एवं वचन्), तथा पच्चीस क्रियाएँ (मिथ्यात्व, प्रयोग, समादान, कायिकी, आधिकारिकी, प्रादोषिकी, पारितापनिकी, प्राणातिपातिकी, दर्शन, स्पर्शन, प्रात्यायिकी, समन्तानुपातन, अनाभोग, स्वहस्त, निसर्ग, विदार, आनयनी, अनवकांक्ष, आरम्भ, पारिग्रहिकी, माया, मिथ्या-दर्शन, अप्रत्याख्यान, आदि) हैं। (६)

- तीव्रमन्दज्ञातज्ञातभाववीर्याऽधिकरणविशेषेभ्यस्तद्विशेषः ॥७॥

कर्म-आश्रव (व बन्ध) में विशेषता तीव्रभाव, मन्दभाव, ज्ञातभाव, अज्ञातभाव, वीर्य व अधिकरण की विशेषता के कारण होती है। (७)

- अधिकरणं जीवाजीवाः ॥८॥

- आद्यसंरम्भसमारम्भारम्भयोगकृतकारितानुमतकषायविशेषैस्त्रिस्त्रिस्त्रि-श्चतुश्चैकशः ॥९॥

कर्म-आश्रव व बन्ध के अधिकरण जीव और अजीव रूप हैं। आद्य अर्थात् प्रथम जीव-अधिकरण - संरम्भ, समारम्भ व आरम्भ के भेद से तीन; योग - मन, वचन व काया के भेद से तीन; कृत, कारित व अनुमत के भेद से तीन तथा कषाय - क्रोध, मान, माया व लोभ के भेद से चार भेद-प्रभेद हैं।

Binding Influx –

- *Avratakaṣāyendriyakriyāḥ pañcātuḥpañcapanācāvinīśatisaṅkhyāḥ pūrvasya bhedaḥ* || 6 ||

There are four types of the former i.e. *Sāmparāyika āsrava* or binding influx. They are – *Avrata* (Indiscipline), *Kaṣāya* (Passions), *Indriya* (Sensory organs), and *Kriya* (Activity). Further, there are, respectively, five indisciplines (Violence, Telling lies, Theft, Sexual indiscretion, and Undue accumulation with attachment there for), four passions (Anger, Pride, Deceit and Greed), five sensory organs of (touch, taste, sight, smell and speech) and twenty-five activities (falsehood, deliberate negligence, violation of vows, evil physical acts, invention and acquisition of weapons for violence, harassment and hurting of living beings, passionate acts, to permit violence and other sinful activities). (6)

- *Tivramandajñātājñātabhāvavīryāadhikaraṇaviśeṣe-bhyastadviśeṣaḥ* || 7 ||

The intensity of influx (and bondage) of karma matter particles into the soul-field depends upon the intensity or mildness; knowledge or the lack of it and quality of endeavour and implements used in carrying out an act – pious or otherwise.

- *Adhikāraṇani jīvājīvāḥ* || 8 ||

The instruments or implements of influx (and bondage) of karma into the soul-field are either animate or inanimate. (8)

- *Ādyamisamirambhasamārambhārambhayogaḥkṛtakāri-tānumatkaṣāyaviśeṣaistristristriścātuścaikaśaḥ* || 9 ||

The former – animate agencies are in the forms of – the triads of – planning, preparation and execution; body, mind and speech; doing, ordering and appreciating and the passion-quartet of Anger, Pride, Deceit and Greed. (9)

92 : तत्त्वार्थ सूत्र : आम्रव तत्त्व

- निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥१०॥

पर अर्थात् दूसरे अजीव-अधिकरण के निर्वर्तना-रचना के अन्तः व बाह्य निर्वर्तना रूप दो; निक्षेप-रखना के अप्रत्यवेक्षित, दुष्प्रमार्जित, सहसा व अनायोग निक्षेप रूप चार; संयोग के भक्तपान संयोग व उपकरण संयोग रूप दो तथा निसर्ग-प्रवृत्ति - मनः-निसर्ग, वचन-निसर्ग व काय-निसर्ग रूप तीन भेद-प्रभेद रूप हैं।
(८-१०)

साम्परायिक कर्म आम्रवहेतु -

१-२. ज्ञानदर्शनावरणीय कर्म के आम्रवहेतु -

- तत्रदोषनिहवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयोः
॥११॥

ज्ञान अथवा ज्ञान के साधनों का प्रदोष, निहव, मात्सर्य, अन्तराय, आसादन व उपघात ये ज्ञानावरणीय व दर्शनावरणीय कर्मों के आम्रव (बन्ध हेतु) हैं। (११)

३. वेदनीय कर्माम्रव के हेतु -

- दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभयस्थान्यसद्वेद्यस्य
॥१२॥

दुःख, शोक, ताप, आक्रन्दन, वध और परिदेवन - स्वयं करने से, दूसरों से कराने से तथा दोनों से अशातावेदनीय-कर्म का आम्रव व बन्ध होता है। (१२)

- *Nirvartanānikṣepasamiyoganisargadvicatur–dvitri–bhedāḥ parami* || 10 ||

Those of the latter – inanimate instruments – are in the forms of – two of *Nirvartanā* (formation) i.e. integral formation and extraneous formation; four of *Nikṣepa* (positioning) i.e. uninspected positioning, undusted positioning, sudden positioning and careless positioning; two of *Samiyoga* (conjunction) i.e. virtuals related conjunction and other requirements related conjunction; as also three of *Nisarga* (natural trend) of body, mind and speech. (8–10)

Causes Of Binding Influx –

1–2. Causes Of The Influx Of Knowledge And Vision Veiling Karma –

- *Tatpradoṣaninhavamātsaryāntarāyāsādanopaghātā Jñānadarśanāvaraṇayoh* || 11 ||

Jealousy (*Pradośa*), concealment (*Ninhava*), uncharitable attitude (*Mātsarya*), obstruction (*Antarāya*), denial (*Āsādana*) and falsification or destruction (*Upaghāta*) towards them (*Samyag Jñāna* and *Darśana* – Right knowledge and view) cause the influx of knowledge and view obscuring (*Jñānā varaṇīya* and *Darśanāvaraṇīya*) karmas. (11)

3. Causes Of The Influx Of Feeling Producing Karma –

- *Duḥkhaśokatāpākrandanavadhaparīdevanānyātma–parobhayasthānyasadvedyasya* || 12 ||

By causing pain, sorrow, harassment, crying, killing and bewailing unto self or unto others results in the influx of unpleasant feeling producing (*Āśātāvedanīya*) karma.

94 : तत्त्वार्थ सूत्र : आश्रव तत्त्व

- भूतव्रत्यनुकम्पा दानम् सरागसंयमादियोगः क्षान्तिः शौचमिति सद्भेद्यस्य ॥१३॥

प्राणियों एवं व्रतियों पर अनुकम्पा, दान, सराग संयमादि (सराग संयम, संयमासंयम, अकाम निर्जरा एवं बालतप) योग, क्षान्ति - क्रोध शमन, तथा शौच - लोभ शमन शातावेदनीय कर्म-आश्रव के कारण हैं। (१३)

४. मोहनीय कर्माश्रव के हेतु -

- केवलिश्रुतसङ्घधर्मदेवावर्णवादो दर्शनमोहस्य ॥१४॥

केवली, श्रुत (तीर्थकर भाषित उपदेश), संघ (साधु, साध्वी, श्रावक, श्राविका रूप चतुर्विध संघ), धर्म (अहिंसा, संयम और तप रूप), एवं देव (अरिहन्त और सिद्ध) का अवर्णवाद (निंदा) दर्शनमोहनीय-कर्म के आश्रव (बन्ध हेतु) हैं। (१४)

- कषायोदयात्तीव्रात्मपरिणामश्चारित्रमोहस्य ॥१५॥

कषायोदय से होनेवाले तीव्र-आत्म-परिणाम चारित्र-मोहनीय कर्म के आश्रव (बन्ध हेतु) हैं। (१५)

५. आयुष्य कर्माश्रव के हेतु -

- बह्वारम्भपरिग्रहत्वं च नारकस्यायुषः ॥१६॥

बहुत आरम्भ और बहुत परिग्रह ये नरक-आयुष्य के बन्ध के कारण (आश्रव) हैं। (१६)

- *Bhūtavratyanukampā dānami sarāgasamiyamādiyogaḥ kṣāntiḥ śaucamiti sadvedyasya* || 13 ||

Compassion for all the living and the vowers, charity, attentiveness towards attachmental restraints such as attachmental restraint, part-restraint, involuntary restraint and ignorant penance; restraining the anger (*Kṣāntī*) and restraining the greed (*Śauca*) are the causes of pleasureable feeling producing (*Śātā vedanīya*) karma. (13)

4. Causes Of The Influx Of Deluding Karma –

- *Kevalīśrutasaṅghadharmadevāvarṇavādo darśana-mo hasya* || 14 ||

Speaking ill of or defaming the Omnisients, the scriptures, the (four-fold) order (comprising the monks, nuns, lay male followers and lay female followers), the faith (as preached by the *Tīrthaṅkaras* – Lords Prophets), and the *Devas* (objects of worship – *Arihanta* and *Siddha*) results in the influx of the *Darśana-mohanīya* karma or the (Right) vision deluding karma. (14)

- *Kaṣāyodayāttīvrātmaparīṇāmaścāritramohasya* || 15 ||

The acute passionate psychic state resulting from manifestation of anger, pride, deceit and greed result in *Caritra-mohanīya-karma* or the Conduct-deluding-karma. (15)

5. Causes Of The Influx Of Life-span Determining Karma –

- *Bahvārambhaparigrahatvami ca nārakasyāyusyah* ||16||

Much violence and accumulation of possessions is the reason for the bonding of (or the influx of) *Narakāyusya* or hellish life-span yielding karma. (16)

96 : तत्त्वार्थ सूत्र : आम्रव तत्त्व

- मायातिर्यग्योनस्य ॥१७॥
- अल्पारम्भपरिग्रहत्वं स्वभावमार्दवार्जवं च मानुषस्य ॥१८॥
- निःशीलव्रतत्वं च सर्वेषाम् ॥१९॥

माया तिर्यच-आयुष्य के बन्ध की कारण (आम्रव) है। अल्पारम्भ, अल्प-परिग्रह, स्वभाव की मृदुता व ऋजुता - ये मनुष्य-आयु के बन्ध के कारण हैं। उपरोक्त के अतिरिक्त शील व व्रत हीनता सभी आयुष्यों के बन्ध की हेतु (आम्रव) हैं। (१६-१९)

- सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि देवस्य ॥२०॥

सराग-संयम, संयमासंयम, अकाम-निर्जरा व बाल-तप ये देव-आयुष्य के बन्ध के हेतु (आम्रव) हैं। (२०)

६. नाम कर्माम्रव के हेतु -

- योगवक्रता विसंवादं चाशुभस्य नाम्नः ॥२१॥
- विपरीतं शुभस्य ॥२२॥

योगों की कुटिलता व विसंवाद या अन्यथा प्रवृत्ति अशुभ नाम-कर्म के बन्ध हेतु (आम्रव) हैं। इनके विपरीत अर्थात् योगों की सरलता व अविसंवाद शुभ नाम-कर्म के बन्ध हेतु (आम्रव) हैं।

- *Māyā tairyagyonasya* || 17 ||
- *Alpārambhaparigrahatvani svabhāvamārdavārjavani ca mānuṣasya* || 18 ||
- *Nihīśīlavratatvani ca sarveṣāmi* || 19 ||

Māyā or deceit yields the influx (and the bondage) of *Tīryaṅca-āyuṣya* or sub-human life-span producing karma. Little (and not unnecessary) violence and possession results in the influx of human life-span producing karma. Unrighteousness and lack of vows results in the influx of all types of life-span producing karma. (16–19)

- *Sarāgasamiyamasamiyamāsamiyamākāmanirjarā-bālatapānisi devasya* || 20 ||

Observance of restraint with attachment, partial restraint, unintentional expiation and ignorant penance are the cause of influx of heavenly life-span yielding karma in the soul-field. (20)

6. Causes Of The Influx Of Organic Class Determining Karma

- *Yogavakratāvisanivādanami cāsubhasya nāmnaḥ* || 21||
- *Viparītani śubhasya* || 22 ||

The crookedness of *Yoga* (thought, action and speech) and *Visanivādana* i.e. misleading, false behaviour or causing dissensions among others result in the influx (and bondage) of *Aśubha-nāma-karma* or inauspicious organic class yielding karma into the soul-field. The opposite i.e. straightforwardness of thought, action and speech as well as *Avisanivādana* or genuine behaviour, adherence to truth and healing dissensions results in the influx of *Śubha-nāma-karma* or auspicious organic class yielding karma.

98 : तत्त्वार्थ सूत्र : आम्रव तत्त्व

- दर्शनविशुद्धिर्विनयसम्पन्नता शीलवतेष्वनतिचारोऽभीक्षणं ज्ञानोपयोग-
संवेगौ शक्तितस्त्यागतपसी संघसाधुसमाधिवैयावृत्यकरणमर्हदाचार्य-
बहुश्रुतप्रवचनभक्तिरावश्यकपरिहाणिमार्गप्रभावनाप्रवचनवत्सलमिति
तीर्थकरत्वस्य ॥२३॥

दर्शन-विशुद्धि, विनयसंपन्नता, शील व व्रतों का अनतिचार पालन, ज्ञान-साधना में निरंतर प्रवृत्ति, सतत संवेग, शक्ति के अनुसार त्याग और तप, संघ और साधु की समाधि और वैयावृत्य करना; अरिहन्त, आचार्य, बहुश्रुत तथा प्रवचन की भक्ति करना, आवश्यकों का परिपालन, मोक्ष-मार्ग की प्रभावना करना, प्रवचन-वात्सल्य (स्वधर्मी-वात्सल्य) ये सब तीर्थद्वार-नाम-कर्म के बन्ध हेतु (आम्रव) हैं। (२१-२३)

७. गौत्र कर्माम्रव के हेतु -

- प्रात्मनिन्दाप्रशंसे सदसद्गुणाच्छादनोद्भावने च नीचैर्गौत्रस्य ॥२४॥
- तद्विपर्ययो नीचैवृत्यनुत्सेकौ चोत्तरस्य ॥२५॥

परनिन्दा, आत्म-प्रशंसा, सद्गुणों का आच्छादन व असद्गुणों का प्रकाशन ये नीच-गौत्र के बन्ध के (आम्रव) कारण हैं। इनके विपरीत अर्थात् पर-प्रशंसा, आत्मालोचन, सद्गुण-प्रकाशन व असद्गुणाच्छादन तथा नम्रवृत्ति व निरभिमानता उच्च-गौत्र के आम्रव (व बन्ध) के कारण हैं। (२४-२५)

- *Darśanaviśuddhirvinayasampannatā śīlavratesvanatī-
cāroabhīkṣaṇāni jñānopayogasanivegauśaktitasya
tyāgatapasī saṅghasādhusamādhivaiyāvṛtyakaraṇa-
marhadācāryabahuśrutapravacanabhaktirāvaśyakā
parihāṇīrmārgaprabhāvanā pravacanavatsalatvamīti
tīrthakṛttvasya || 23 ||*

Purity of views and attitude, humble and respectful attitude towards things spiritual, flawless adherence to righteousness and vows, continuous endeavour in gaining (right) knowledge and ever present desire for spiritual salvation; renunciation and penance as per one's capacity, to ensure well-being and to serve the four-fold order, in general, and the ordained ascetics, in particular, deep devotion towards the preceptors, the masters, the learned, and the words of the Lords Prophets (contained in the canonical literature), unfaltering adherence to the daily spiritual practices designated as *Āvaśyakas* or necessary-practices, to promote the path (of spiritual salvation) and affection towards the faithfuls results in the influx (and bondage) of the kind of karma-matter that go into the making of the Lord Prophet's physique. (21–23)

7. Causes Of The Influx Of Status Determining Karma –

- *Parātmanindāpraśanise sadasadguṇācchādanodbhā-
vane ca nīcairgotrasya || 24 ||*
- *Tadviparyayo nīcaivrṛtṭyanutsekau cottarasya || 25 ||*

To condemn others, and praise the self; to conceal the existing qualities (of others) and to boast of the non-existent ones (in the self) results in the influx (and the bondage) into the soul-field of the *Nīca*-gotra-karma or low status giving karma. The opposite of the abovementioned and the humble attitude and lack of pride results in the influx (and bondage) of the high status giving karma. (24–25)

100 : तत्त्वार्थ सूत्र : आम्रव तत्त्व

८. अन्तराय कर्माग्रव के हेतु -

विघ्नकरणमन्तरायस्य ॥२६॥

(शुभ-कार्यो में) विघ्न डालना अन्तराय-कर्म के बन्ध का कारण है।
(२६)

The causes of the influx of Weal Obstructing Karma –

Vighnakaraṇamantarāyasya || 26 ||

To cause impediments (in the pious and auspicious acts) results in the influx (and bondage) of *Antarāya-karma* or (weal – pleasure and auspiciousness) obstructing karma. (26)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

7

व्रत और दान

VOWS AND CHARITY

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆĪ

अध्याय-७

व्रत और दान

आ ध्यात्मिकता के सन्दर्भ में जैन परम्परा में व्रत और दान का विशेष स्थान है । इस अध्याय में इन्हीं का सविस्तार वर्णन किया गया है ।

व्रत-स्वरूप

- हिंसाऽनृतस्तेयाऽब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥१॥

हिंसा, असत्य, चोरी, मैथुन व परिग्रह से (मन, वचन व काया द्वारा) विरत होना ही व्रत है। (१)

- देशसर्वतोऽणुमहती ॥२॥

आंशिक विरति अणुव्रत व सम्पूर्ण विरति महाव्रत हैं। (२)

व्रत-भावनाएँ

- तत्स्थैर्यार्थं भावनाः पंच पंच ॥३॥

उन (उपरोक्त सूत्रों में वर्णित व्रतों) को स्थिर करने के लिये प्रत्येक की पाँच पाँच भावनाएँ^{२३} हैं। (३)

^{२३} प्रत्येक व्रत को स्थिर करने वाली पाँच-पाँच भावनाएँ निम्नानुसार हैं :-

अहिंसा-व्रत - ईर्यासमिति, मनोगुप्ति, एषणासमिति, आदाननिक्षेपणासमिति व आलोकितपानभोजन ।

सत्यव्रत - अनुवीचिभाषण, क्रोधप्रत्याख्यान, लोभप्रत्याख्यान, निर्भयता व ह्यस्यप्रत्याख्यान ।

अचौर्यव्रत - अनुवीचिअवग्रहयाचन, अभीक्ष्णअवग्रहयाचन, अवग्रहावधारण, स्वधर्मी से अवग्रहयाचन व अनुज्ञापितपानभोजन ।

ब्रह्मचर्यव्रत - सेवितशयन वर्जन, कामकथा वर्जन, परलिंगावलोकन वर्जन, पूर्वरतिस्मरण वर्जन व प्रणीतरस भोजन वर्जन ।

अपरिग्रहव्रत - मनोज्ञ या अमनोज्ञ स्पर्श, रस, गन्ध, रूप तथा शब्द पर समभाव रखना ।

CHAPTER – 7

VOWS AND CHARITY

In the context of spirituality vows and charity enjoy a distinguished place in the hierarchy of the worthy acts in the Jaina-tradition. Following is a detailed exposition on these issues.

Form Of Vows –

- *Hiniṣanṛtasteyābrahmaparigrahebhyo viratirvratam* || 1 ||

Vows mean – to refrain from or to renounce violence, untruth, theft, sexual indiscretion and encumbrance (disproportionate and conspicuous possessions and attachment there to) (through body, mind and speech). (1)

- *Deśasarvato`numahatī* || 2 ||

Partial renouncement (of the above-mentioned – violence, untruth, theft, sexual indiscretion and attachment to possessions) is taking minor vows (*Aṇu-vrata*) while complete renunciation is to take the great vows (*Mahāvratā*). (2)

Active Aids For Proper Discharge Of The Vows –

- *Tatsthairyārtham bhavanāḥ pañca pañca* || 3 ||

In order to render them (vows) steady, there are five active aids associated with each of them²⁴. (3)

²⁴ The active aids associated with each of these vows are as follows : –

Non-violence – Careful movements, restrained thoughts, careful acquisition of food and other necessities, careful upkeep of equipage, careful disposal of waste and eating and drinking in day-light only.

Truth – Thoughtful speech, refraining from anger, greed and banter, and fearlessness.

अन्य सहयोगी भावनाएँ -

- हिंसादिष्विहामुत्र चापायावद्यदर्शनम् ॥४॥
- दुःखमेव वा ॥५॥
- मैत्रीप्रमोदकारुण्यमाध्यस्थ्यानि सत्त्वगुणाधिकक्लिश्यमाना विनेयेषु ॥
- जगत्कायस्वभावौ च संवेगवैराग्यार्थम् ॥७॥
 - हिंसा आदि पाँच दोषों में इहलोक में आपत्ति तथा परलोक में अनिष्ट का चिंतन करना।
 - अथवा इन दोषों में दुःख ही है, ऐसा चिंतन करना।
 - प्राणीमात्र के प्रति मैत्री-भाव, गुणाधिकों के प्रति प्रमोद-भाव, दुःखियों के प्रति करुणा-भाव तथा अयोग्य-अपान्तों के प्रति माध्यस्थ-भाव रखना।
 - संवेग तथा वैराग्य के लिये जगत् व काया के स्वभावों का चिंतन करना। (४-७)

१. हिंसा -

- प्रमत्तयोगात् प्राणव्यपरोपणम् हिंसा ॥८॥

प्रमत्त-योग से (प्रमाद पूर्वक) हुवा प्राण-वध हिंसा है। (८)

Non-Stealing - Thoughtfulness in asking for palce for stay once or repeatedly from the followers of own faith or from others, to decide upon the extent of space before asking for it and to eat and drink after obtaining permission of one's superiors or masters.

Sexual continence - Not using the beds laid upon by members of opposite sex or hermophrodites, not to indulge in sex-talk, not to look at the erotic body-parts of the members of opposite sex, not to recall past sexual experiences and not to consume stimulant food or drink.

Non-attachment to possessions - To have equanimity of thoughts when exposed to pleasant or unpleasant touch, taste, smell, sight or sound encourages one from inculcating attachment towards one's possessions.

Other Helpful Reflections –

- *Himsādiṣvihāmutra cāpāyāvadyadarśanamī* || 4 ||
- *Duḥkhameva vā* || 5 ||
- *Maitrīpramodakāruṇyamādhyasthyānī sattvaguṇādhikakliṣyamānāvīneyeṣu* || 6 ||
- *Jagatkāyasvabhāvau ca samivegavairāgyārthamī* || 7 ||

(Further) to continuously think and meditate on the following helps the spiritual aspirant to steadfastly adhere to his accepted vows and to discharge them properly:—

- that the five vices of violence, untruth etc. only yield trouble in this life and misfortune in the next,
 - that they are the cause of pain only,
 - to have a feeling of friendliness towards all living beings, that of joy towards the virtuous, that of pity towards the inflicted and that of neutrality towards the offal.
 - To continuously reflect upon the true nature and form of the universe and the body to ensure detachment towards the worldly objects and a strong desire for spiritual salvation.
- (4–7)

1. Violence –

- *Pramattayogāt prāṇavyaparopāṇamī himsā* || 8 ||

The destruction of vitalities of any living being through negligent acts of mind, body and speech is termed as violence. This emphasizes the need for exercising utmost care to ensure that we do not cause any hurt to any living being by any of our acts. (8)

२. असत्य -

- असदभिणानमनृतम् ॥११॥

असत् को स्थापित करना अनृत-असत्य है। (६)

३. चौर्य -

- अदत्तादानम् स्तेयम् ॥१०॥

(स्वामी द्वारा) अदत्त किसी वस्तु को लेना चोरी है। (१०)

४. अब्रह्म -

- मैथुनमब्रह्म ॥११॥

(मनसा, वाचा, कर्मणा) मैथुन का सेवन ही अब्रह्म है। (११)

५. परिग्रह -

- मूर्च्छा परिग्रहः ॥१२॥

(वस्तुओं में) ममत्व-भाव, आसक्तिभाव, गृद्धि या मूर्च्छा रखना ही परिग्रह है। (१२)

व्रती -

- निःशल्यो व्रती ॥१३॥

शल्य-रहित^{२५} ही व्रती है। (१३)

- अगार्यो नगार्यश्च ॥१४॥

व्रती (दो प्रकार के) अगारी - गृहस्थ तथा अनगार - गृहत्यागी होते हैं। (१४)

²⁵ शल्य तीन हैं - कपट या टगने की प्रवृत्ति, निदान या भोगों की लालसा, व मिथ्या-दर्शन या यथार्थ पर प्रतीति न होना । जब तक इन शल्यों का प्रयत्न पूर्वक निवारण नहीं कर लिया जाता तब तक व्यक्ति व्रतों में स्थिर नहीं रह सकता है, तथा उसे सही अर्थों में व्रती नहीं कहा जा सकता है ।

2. Untruth –

- *Asadabhidhānamanṛtani* || 9 ||

To state or establish something false or the way it is not, is untruth. (9)

3. Stealing –

- *Adattādānamī steyani* || 10 ||

To take something without being given (by its rightful owner) is theft. (10)

4. Sexual Default –

- *Maithunamabrahma* || 11 ||

Sexual indulgence through body, mind and speech is sexual-default (*Abrahma*). (11)

5. Encumbrance –

- *Mūrcccha parigrahaḥ* || 12 ||

To have attachment towards what one has is encumbrance or *Parigraha*. (12)

The Vower –

- *Niḥśalyo vratī* || 13 ||

Vratī or the vower is one who is without the (spiritual) sting or thorn²⁶. (13)

- *Agāryanagāryaśca* || 14 ||

Vowers are either householders (*Agārī*) or house-renouncers (*Grihatyāgī Anagāra*). (14)

²⁶ The thorns or spiritual stings are three – False pretensions with a view to deceive some one (*Dambha*), Insatiable desire for sensual pleasures (*Nidāna*), and Lack of belief in the reality (*Mithyā-darśana*). Unless these are surmounted, no-one can truly adhere to one's vows and can hardly be called a vower (*Vratī*).

110 : तत्त्वार्थ सूत्र : व्रत और भावनाएँ

- अणुव्रतोऽगारी ॥१५॥
- दिग्देशानर्थदण्डविरतिसामायिकपौषधोपवासोपभोगपरिभो--
परिमाणाऽतिथिसंविभागव्रतसंपन्नश्च ॥१६॥
- मारणान्तिकीं संलेखनां जोषिता ॥१७॥

ग्रहस्थ-व्रती अणुव्रतधारी होता है।

वह दिग्विरति, देशविरति, अनर्थदण्ड-विरति (रूप तीन गुणव्रतों तथा), सामायिक, पौषधोपवास, उपभोग-परिभोग-परिमाण, व अतिथि-संविभाग (रूप चार शिक्षाव्रतों) से भी संपन्न होता है।

तथा वह मारणान्तिक संलेखना का आराधक भी होता है। (१५-१७)

- *Aṇuvratoagārī* || 15 ||
- *Diḡdesānarthadaṇḍaviratisāmāyikapauṣadhovāvā so-pabhogaparibhogaparimāṇātithisamivibhā gavrata- sampannaśca* || 16 ||
- *Māraṇāntikī samilekhanāni joṣitā* ||17||

The householder vower is the one who adheres to the minor vows (of non-violence, truth, non-theft, sexual discretion and limited possession without attachment there to).

He is also enriched by the observance of vows called – direction restricting vow (*Diḡviratī*), Area restricting vow (*Deśa-viratī*), refraining from self-inflicting purposeless punishment (*Anarthadaṇḍa viratī*) on himself (these three vows have been grouped as three *Guṇavratas* or quality of renouncement enhancing vows); observance of periods of equanimity (*Sāmāyika*), observance of fasting and spiritual practices for the whole day and night on auspicious days such as the eighth and the fourteenth of the lunar fortnights (*Pauṣadhovavāsa*), restriction of the items of use – both one time and recurrent (*Upabhoga-paribhoga-parimāṇa vrata*) (This vow also enjoins upon him not to pursue highly violent means of livelihood) and to share the food etc. with the sanyāsins i.e. to look after their needs in general (*Atithi samivibhāga vrata*) (these four have, again, been grouped as four *Śikṣā-vratas* or educative or training oriented – towards accepting great vows – vows).

Also, he practices the end-practice of dying a voluntary peaceful death in a state of equanimity, called *Māraṇāntikī Samilekhanā* or *Samādhimarāṇa*. (15–17)

112 : तत्त्वार्थ सूत्र : व्रत और भावनाएँ

सम्यग्दर्शन के अतिचार -

- शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टे-
तिचाराः ॥१८॥

सम्यग्दर्शन के पाँच अतिचार हैं - शंका, कांक्षा, विचिकित्सा, अन्यदृष्टिप्रशंसा व अन्यदृष्टिसंस्तव। (१८)

व्रतों के अतिचार -

- व्रतशीलेषु पंच पंच यथाक्रमम् ॥१९॥

अणुव्रतों और शीलों के पाँच पाँच अतिचार (पूर्वोक्त) क्रम से इस प्रकार हैं - (१९)

१. अहिंसाव्रत -

- बन्धवधच्छविच्छेदाऽतिभारारोपणाऽन्नपाननिरोधाः ॥२०॥

(प्रथम अहिंसा अणुव्रत के पाँच अतिचार हैं) - बन्ध, वध क्षत-विक्षत करना, अतिभारारोपण व अन्न-पान का निरोध या दाना-पानी न देना। (२०)

२. सत्यव्रत -

- मिथ्योपदेशरहस्याभ्याख्यानकूटलेखक्रियान्यासापहारसाकार मन्त्रभेदाः ॥२१॥

(दूसरे सत्याणुव्रत के पाँच अतिचार हैं) - मिथ्या-उपदेश, किसी का रहस्योद्घाटन, जाली दस्तावेज बनाना, अमानत में ख़यानत करना तथा गुप्त मन्त्रणा को प्रकट कर देना। (२१)

Flaws Of Right–Vision –

- *Śaṅkākāṅkṣāvicikitsāsānyadr̥ṣṭipraśanisāsamistavāh*
|| 18 ||

The five flaws that go to tarnish the right view or right inclination of a believer are – Doubt (*Śaṅkā*), Longing (*Kāṅkṣā*), Inconsistency of belief (*Vicikitsā*), Praise for the alien view (*Paradr̥ṣṭipraśanisā*) and communion with the alien view (*Paradr̥ṣṭi samistava*). (18)

Flaws Of The Vows –

- *Vrataśīleṣu pañca pañca yathākramamī* || 19 ||

The excesses of the minor vows and supplementary vows (to ensure righteousness) are five for each vow, in the laid down order (mentioned earlier) – (19)

1. Vow Of Non–violence

- *Bandhavadhachavicchedāatibhārāropanānnapāna–nīrodhāh* || 20 ||

The five flaws of the first minor vow of non–violence are – Tying up or penning to prevent free movement (*Bandha*), To beat or kill (*Vadha*), To cut or pierce any organ (*Chaviccheda*), To overload (*Atibhārāropana*) and Not to feed and water adequately (*Annapāna nirodha*). (20)

2. Vow Of Truthfulness –

- *Mithyopadeśarahasyābhyākhyānakūtalekḥakriyānyā–sāpahārasākāramantrabhedāh* || 21 ||

The five flaws of the second minor vow of truthfulness are – False instruction, telling of secret, forgery, embezzlement and to expose the deliberations done in confidence. (21)

114 : तत्त्वार्थ सूत्र : व्रत और भावनाएँ

३. अचौर्यव्रत -

- स्तेनप्रयोगतदाहतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मान प्रतिरूपकव्यवहाराः ॥२२॥

(तीसरे अचौर्याणुव्रत के पाँच अतिचार हैं) - चोरी करने के लिये प्रेरित करना, चोरी की वस्तु लेना, राज्य द्वारा आरोपित कर की चोरी करना, कम या ज्यादा नापना-तोलना तथा नकली वस्तु या मुद्रा प्रचलित करना। (२२)

४. ब्रह्मचर्यव्रत -

- परविवाहकरणेत्वरपरिगृहीताऽपरिगृहीतागमनाऽनङ्गक्रीडातीव्रकामा-भिनिवेशः ॥२३॥

(चाथे ब्रह्मचर्याणुव्रत के पाँच अतिचार हैं) - परविवाहकरण, इत्वरपरिगृहीतागमन, अपरिगृहीतागमन, अनङ्गक्रीडा तथा तीव्रकामाभिनिवेश। (२३)

५. परिग्रह परिमाणव्रत -

- क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥२४॥

(पाँचवें परिग्रह परिमाणाणुव्रत के पाँच अतिचार हैं) - क्षेत्र-वास्तु (जमीन-भवन), चाँदी-सोना, धन-धान्य, दासी-दास, वस्त्र-पात्र के निश्चित किये गए परिमाण का उल्लंघन करना। (२४)

६. दिग्विरतिव्रत -

- ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तर्धानानि ॥२५॥

प्रथम गुणव्रत - दिग्विरति के पाँच अतिचार हैं - ऊर्ध्व-दिशा परिमाणातिक्रम, अधो-दिशा परिमाणातिक्रम, तिर्याग्दशा परिमाणातिक्रम, मर्यादित क्षेत्र में वृद्धि तथा की हुई मर्यादा को भूल जाना। (२५)

3. Vow Of Non-Stealing –

- *Stenaprayogatādāhrtādānaviruddharājyātikramahīnā –dhikamānonmānapratirūpakavyavahārāḥ* || 22 ||

To encourage to steal, to receive stolen goods, to evade taxes imposed by law of the land, to use false weights and measures, and to put false goods or currency in circulation are the five flaws of the third minor vow of non-stealing. (22)

4. Vow Of Sexual Discretion –

- *Paravivāhakarānetvaraparigrhītāgamanānāigakrīḍā-tīvrakāmābhīnivesāḥ* || 23 ||

The flaws of the fourth minor vow of sexual discretion are – to arrange the marriages of others (for whom one is not responsible), to have sexual relations with a member of the opposite sex married to some one else, or unmarried, to indulge in erotic activity and an intense desire for sexual act.

5. Vow Of Limited Encumbrance –

- *Kṣetravāstuhiraṇyasuvarṇadhānadhānyadāsīdāsa-kupyaparimānātikramāḥ* || 24 ||

Five flaws pertaining to the fifth minor vow of limiting one's encumbrance are – to exceed the limits laid down (at the time of taking the vow) for lands and buildings, for silver and gold, for the animals and grains, for the male and female servants and for the clothes and utensils. (24)

6. Vow Of Limiting Directions –

- *Ūrdhvādhastiryagyatikramakṣetravrddhismṛtyan-tardhānāni* || 25 ||

The excesses of the this vow of limiting the extent of movement in the ten directions namely four cardinal ones, four diagonal ones, vertically above and vertically below – are to exceed the laid down limits and to forget the laid down limits. (25)

116 : तत्त्वार्थ सूत्र : व्रत और भावनाएँ

७. देशविरतिव्रत -

● आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ३२६३

द्वितीय गुणव्रत - देशविरति या देशावकाशिक-व्रत के पाँच अतिचार हैं -
- आनयनप्रयोग, प्रेष्यप्रयोग, शब्दानुपात, रूपानुपात तथा पुद्गलप्रक्षेप। (२६)

८. अनर्थदण्ड विरमणव्रत -

● कन्दर्पकौत्कुच्यमौखर्याऽसमीक्ष्याधिकरणोपभोगाधिकत्वानि ॥२७॥

तृतीय गुणव्रत - अनर्थदण्डविरति-व्रत के पाँच अतिचार हैं - कन्दर्प, कौत्कुच्य, मौखर्य, असमीक्ष्याधिकरण तथा उपभोगाधिकत्व। (२७)

९. सामायिकव्रत -

● योगदुष्प्रणिधानाऽनादरस्मृत्यनुपस्थापनानि ॥२८॥

प्रथम शिक्षाव्रत - सामायिकव्रत के पाँच अतिचार हैं - योग (मनः, काय व वचन) दुष्प्रणिधान, अनादर तथा स्मृति-अनुस्थापन - सामायिक की स्मृति न रहना। (२८)

7. Vow Of Limiting The Area Of Operation –

- *Ānayanapreṣyaprayogaśabdarūpānupātāpudgala-
prakṣepāh* || 26 ||

Five flaws of the second qualitative vow of limiting the area of activity are – get requisite things from out-side the limited area by sending a message or by sending some one to fetch them; by attracting some one's attention from out-side the limited area by calling him, by making a sign to him or by throwing something at him in order to get something done what the vower cannot do due to the limits set for this vow. These are considered as infractions of the vow as these are construed as circumvention of the vow. (26)

8. Vow To Renounce Unpurposive Punishment –

- *Kandarpakautkucyamaukharyāasamīkṣyādhikaraṇa-
upabhogādhikatvāni* || 27 ||

Five flaws of the third qualitative vow of refraining from inflicting unpurposive punishment are – amorous talk, amorous gesticulation, irrelevant and shameless verbosity, thoughtless lending of implements of violence to others and accumulation of more than necessary items of use and pleasure. (27)

9. Sāmāyika Vow –

- *Yogaduṣprañidhānaanādarasmṛtyanusthāpanāni* || 28||

Five flaws of the first educative vow of observing periods of equanimity (*Sāmāyika*) are – improper thoughts, improper body movements, improper speech during the period, showing disrespect for the observance of this practice and forgetfulness during the *Sāmāyika*. (28)

118 : तत्त्वार्थ सूत्र : व्रत और भावनाएं

90. पौषधोपवासव्रत -

- अप्रत्यवेक्षिताऽप्रमार्जितोत्सर्गादाननिक्षेपसंस्तारोपक्रम-
णाऽनादरस्मृत्यनुपस्थापनानि ॥२९॥

द्वितीय शिक्षाव्रत - पौषधोपवास-व्रत के पाँच अतिचार हैं -
अप्रत्यवेक्षित और अप्रमार्जित जगह में उत्सर्ग, अप्रत्यवेक्षित और
अप्रमार्जित जगह में आदान-निक्षेप, अप्रत्यवेक्षित और अप्रमार्जित
संस्तार का उपक्रम, अनादर तथा स्मृतिअनुस्थापन - पौषधोपवास
की स्मृति न रहना। (२६)

99. भोगोपभोगव्रत -

सचित्तसंबद्धसंमिश्राभिषवदुष्णक्वाहारः ॥३०॥

तृतीय शिक्षाव्रत - भोगोपभोगव्रत के पाँच अतिचार हैं - सचित्ताहार,
सचित्तसंबद्धाहार, सचित्तसंमिश्रिताहार, अभिषवाहार तथा
दुष्णक्वाहार। (३०)

92. अतिथिसंविभागव्रत -

- सचित्तनिक्षेपपिधानपरव्यपदेशमात्सर्यकालातिक्रमः ॥३१॥

चतुर्थ शिक्षाव्रत - अतिथिसंविभागव्रत के पाँच अतिचार हैं -
सचित्तनिक्षेप, सचित्तपिधान, परव्यपदेश, मात्सर्य तथा कालातिक्रम।
(३१)

10. Vow Of Pausadha And Fasting –

- *Apratyavekṣitāapramārjitaotsargādānanikṣepasanis-tāropakramaṇānādarasmṛtyanusthāpanāni* || 29 ||

Five flaws of the second educative vow of observing fasts and spiritual practices for the whole day and night (*Pausadhopa-vāsa*) are – disposal in uninspected and unswept places, putting equipage in uninspected and unswept places, to spread one's bedding on uninspected and unswept place, showing disrespect for *Pausadhopavāsa* and forgetfulness during the observance. (29)

11. Vow Of Limiting Consumables –

- *Sacittasambaddhasammīsrābhīśavaduṣpakvāhārāh* || 30 ||

Five excesses of the third educative vow of limiting eatables and (*Upabhoga-Paribhoga-parimāṇa* vrata) are – to consume raw food, raw associated food, raw mixed food, fermented food and illcooked food. (30)

12. Vow Of Sharing –

- *Sacittanikṣepapīdhānaparavyapadeśamātsaryakālāti-kramāh* || 31 ||

Five flaws of the fourth educative vow of sharing with the ordained ascetics – monks and nuns – are – placing cooked food with raw food, covering cooked food with raw food, (with an intent of not giving it) falsely claim own thing to be that of other's, jealousy and untimely request with an intent of not giving. (31)

120 : तत्त्वार्थ सूत्र : व्रत और भावनाएँ

संलेखनाव्रत -

- जीवितमरणाशंसा मित्रानुरागसुखानुबन्धनिदानकरणानि ॥३२॥

अन्तिम मारणान्तिक संलेखनाव्रत के पाँच अतिचार हैं - जीविताशंसा, मरणाशंसा, मित्रानुराग, सुखानुबन्ध तथा निदानकरण। (३२)

दान -

- अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥३३॥

अनुग्रह करने के लिये अपनी वस्तु का त्याग करना दान है। (३३)

- विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥३४॥

विधि, देय-वस्तु, दाता और ग्राहक की विशेषता से दान की विशेषता है। (३४)

The Vow Of Fast Unto Death –

- *Jīvitamaraṇāśamisāmitrānurāgasukhānubandhnidā-nakaraṇāni* || 32 ||

Five flaws of the final vow of observing the end-practice of dying peacefully with equanimity by accepting fast unto death are – desire to live on, desire to die quickly, keeping attachments with friends, associates and relatives, to recall earlier felt pleasures and to entertain a desire for future in this birth and the next or both. (32)

Charity –

- *Anugrahārthani svasyatisargo dānani* || 33 ||

To give away one's own thing to the other for kindness (other's welfare) is charity. (33)

- *Vidhidravyadātrpātrāttadviśeṣaḥ* || 34 ||

The quality of charity lies in the qualities of the object given, the mind-set of the giver, that of the receiver and the way it is given. (33–34)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

8

बन्ध-तरव

THE BONDAGE

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆĪ

अध्याय-८

बन्ध-तत्त्व

तत्त्वों के वर्णन क्रम में छठे अध्याय में आम्लव-तत्त्व का वर्णन करने के उपरान्त अब शास्त्रकार इस अध्याय में बन्ध-तत्त्व का वर्णन करते हैं।

बन्धहेतु -

- मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥१॥

मिथ्या-दर्शन, अविरति, प्रमाद, कषाय तथा योग ये बन्ध के हेतु या कारण हैं। (१)

बन्ध-स्वरूप -

- सकषायत्वाज्जीवः कर्मणो योग्यान् पुद्गलानादत्ते ॥२॥

- सः बन्धः ॥३॥

कषाय के कारण जीव कर्म-पुद्गलों को ग्रहण करता है। वही बन्ध है। (२-३)

बन्ध के प्रकार -

- प्रकृतिस्थित्यनुभावप्रदेशस्तद्विधयः ॥४॥

प्रकृतिबन्ध, स्थितिबन्ध, अनुभावबन्ध तथा प्रदेशबन्ध ये बन्ध के चार प्रकार हैं। (४)

CHAPTER – 8

THE BONDAGE

In the order of description of fundamental verities, the *Āśrava-tattva* or the 'Influx' was described in the sixth chapter. In this chapter the venerable author describes the *Bandha-tattva* or the fundamental of (karmic) 'Bondage'.

Causes Of Bondage –

- *Mithyādarśanāvratipramādakaṣāyayogā bandhahet-avaḥ* || 1 ||

The causes of bondage of karma-matter with the soul are – False view or false inclination, absence of discipline, negligence, passions and the activities of the mind, body and speech. (1)

Bondage –

- *Sakaṣāyatvajjīvaha karmaṇo योगyān pudgalānādatte* || 2 ||
- *Sa bandhaḥ* || 3 ||

Due to passions the soul gets attached to the material particles of karma. This is termed as bondage. (2-3)

Types Of Bondages –

- *Prakṛtisthityānubhāvapradeśāstadvidhayaḥ* || 4 ||

The types of bondage are – Quality-bondage, Durational-bondage, Intensity of bondage and Quantity-bondage. (4)

प्रकृति-बन्ध

- आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुष्कनामगौत्रान्तरायाः ॥५॥

प्रथम प्रकृतिबन्ध के ज्ञानावरणीय, दर्शनावरणीय, वेदनीय, मोहनीय, आयु, नाम, गौत्र तथा अन्तराय ये आठ रूप हैं। (५)

- पंचनवद्वयष्टाविंशत्तित्तुर्द्विचत्वारिंशद्द्विपंचभेदा यथाक्रमम् ॥६॥

इन आठों के अनुक्रम से पाँच, नौ, दो, अट्ठाईस, चार, बयालीस, दो और पाँच भेद हैं। (६)

- मत्यादीनाम् ॥७॥

पहले ज्ञानावरणीय-कर्म के मतिज्ञानावरणीय, श्रुतज्ञानावरणीय, अवधि-ज्ञानावरणीय, मनःपर्यायज्ञानावरणीय तथा केवलज्ञानावरणीय रूपी पाँच उत्तर भेद हैं। (७)

- चक्षुरचक्षुरवधिकेवलानाम् निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचलास्त्यान-गृद्धिवेदनीयानि च ॥८॥

दर्शनावरणीय कर्म के चक्षुदर्शनावरणीय, अचक्षु-दर्शनावरणीय, अवधि-दर्शनावरणीय, केवल-दर्शनावरणीय, निद्रावेदनीय दर्शनावरणीय, निद्रा-निद्रा-वेदनीय-दर्शनावरणीय, प्रचलावेदनीय-दर्शनावरणीय, प्रचला-प्रचलावेदनीय-दर्शनावरणीय तथा स्त्यानगृद्धि-दर्शनावरणीय, ये नौ उत्तर भेद हैं। (८)

Quality Bondage –

- *Ādyo jñānadarśanāvaraṇavedanīyamohanīyāyuskanā magotrāntarāyāḥ* || 5 ||

The types of the first form i.e. nature of bondage are – (Right) Knowledge obscuring karma, (Right) view obscuring karma, feeling producing karma, deluding karma, life–span determining karma, physique determining karma, status determining karma, and weal obstructing karma. (5)

- *Pancanavadvyastāviniśāticaturdvicatvāriniśaddvi–pañcabhedā yathākramani* || 6 ||

These eight types of nature of bondages have, in turn, five, nine, two, twenty–eight, four, forty–two, two and five sub–categories. (6)

- *Matyādīnāni* || 7 ||

The five sub–types of the first (The right–knowledge obscuring karma) are – Sensory knowledge obscuring karma, Scriptural knowledge obscuring karma, Clairvoyant knowledge obscuring karma, Telepathic knowledge obscuring karma, and Omniscience obscuring karma. (7)

- *Caḡsuracaḡsuravadhikevalānāmi nidrānidrānidrāpra–calāpracalāpracalāstyānagrddhivedanīyāni ca* || 8 ||

The nine sub–types of (Right) view obscuring karma are – Visual conation obscuring karma, Non–visual conation obscuring karma, Clairvoyant conation obscuring karma, Omniscient conation obscuring karma, Obscured conation due to sleep, Obscured conation due to deep sleep, Obscured conation due to drowsiness, Obscured conation due to deep drowsiness and Obscured conation due to somnambulism. (8)

● सदसद्व्ये ॥११॥

वेदनीय कर्म के सद - सातावेदनीय तथा असद - असाता वेदनीय ये दो भेद हैं । (६)

- दर्शनचारित्रमोहनीयकषायनोकषायवेदनीयाख्यास्त्रिद्विषोडशभेदाः
सम्यक्त्वमिथ्यात्वतदुभयानि कषायनोकषायावनन्तानुबन्ध्यप्रत्याख्यान
प्रत्याख्यानावरणसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभाः हास्य
रत्यरतिशोकभयजुगुप्सास्त्रीपुंनपुंसक वेदाः ॥१२०॥

मोहनीयकर्म के दो भेद हैं - दर्शनमोहनीय तथा चारित्रमोहनीय ।
दर्शनमोहनीय के तीन रूप हैं - सम्यक्त्व-मोहनीय,
मिथ्यात्व-मोहनीय, और तदुभय अर्थात् सम्यक्त्व-मिथ्यात्व-
मोहनीय । चारित्रमोहनीय के दो भेद हैं - कषाय-चारित्रमोहनीय व
नोकषाय-चारित्रमोहनीय । कषाय पुनः चार हैं - क्रोध, मान, माया
और लोभ जिनमें प्रत्येक के चार चार भेद हैं - संज्वलन,
प्रत्याख्यान, अप्रत्याख्यान व अनन्तानुबन्धी इस प्रकार
कषाय-चारित्रमोहनीय के सोलह भेद हुवे; इनमें
नोकषाय-चारित्रमोहनीय के नौ भेद - हास्य, रति, अरति, शोक,
भय, जुगुप्सा, स्त्रीवेद, पुरुषवेद व नपुंसक वेद - मिलाकर कुल
पच्चीस भेद चारित्रमोहनीय के होते हैं तथा इनमें तीन भेद
दर्शन-मोहनीय के मिलाने से मोहनीय-कर्म के कुल अट्ठाईस भेद
होते हैं । (१०)

- *Sadasadvedye* || 9 ||

The two sub-types of Feeling producing karma are – Pleasurable feeling producing karma and Painful feeling producing karma. (9)

- *Darśanacāritramohanīyakaṣāyanokaṣāyavedanīyākhyāstridviśodaśanavabhedāḥ samyaktvamithyātvatadubhayāni kaṣāyanokaṣāyāvanantānubandhyapratyakhyanapratyakhyanāvaranasañjvalanavikalpāścaikaśaḥ krodhamānamāyālobhāḥ hāsyaratyaratīśokabhaya-jugupsāstrīpuminapumisa kavedāḥ* || 10 ||

The twenty-eight types of *Mohanīya* or deluding karma are like this. It is divided in two sub-groups namely *Darśana-mohanīya* or Conation deluding karma and *Cāritra-mohanīya* or Conduct deluding karma; Conation deluding karma is, again, of three types – *Samyaktva-darśana-mohanīya karma* or Real conation deluding karma, *Mīthyā-tva darśana mohanīya* or false conation deluding karma and *Mīśra mohanīya* or Mixed conation deluding karma. The (Right) Conduct deluding karma is yet again of *Kaṣāya-Cāritra-mohanīya karma* or Passional conduct deluding karma and *Nokaṣāya-cāritra-mohanīya karma* or quasi-passional conduct deluding karma. *Kaṣāya* is of four types – Anger, Pride, Deceit and Greed – and each of these passions being, again, of four types i.e. Gleaming, Renunciation obscuring, Part-renunciation obscuring and Infinitely bonding passion, thus making sixteen types of passions in all. The quasi passions are of nine types – Ridicule, Liking, Dislike, Sorrow, Fear, Aversion, Female libido, Male libido and Neuter libido. The sum total of these types of deluding karmas make sixteen plus nine i.e. twenty-five types of Conduct-deluding karma plus three types of Conation deluding karma make a total of twenty-eight types of Deluding karma. (10)

● नारकतेर्यग्योनमानुषदैवानि ॥११॥

आयुर्कर्म-प्रकृति के चार भेद हैं - नारक-आयु, तिर्यंच-आयु, मनुष्य-आयु तथा देव-आयु। (११)

● गतिजातिशरीराङ्गोपाङ्गनिर्माणबन्धनसंघातसंस्थानसंहनन स्पर्शरस गन्धवर्णानुपूर्व्यगुरुलघूपघातपराघातातपोद्दयोतोच्छ वासविहायोगतयः प्रत्येकशरीरत्रससुभगसुस्वरशुभसूक्ष्म पर्याप्तस्थिरादेयशांसि सेतराणि तीर्थकृत्त्वं च ॥१२॥

नामकर्म की ४२ प्रकृतियों में - १४ पिण्ड-प्रकृतियाँ हैं - १. गति, २. जाति, ३. शरीर, ४. अंगोपांग, ५. बन्धन, ६. संघात, ७. संस्थान, ८. संहनन, ९. स्पर्श, १०. रस, ११. गन्ध, १२. वर्ण, १३. आनुपूर्वी, और १४. विहायोगति; आठ प्रत्येक प्रकृतियाँ हैं - १५. अगुरुलघु, १६. उपघात, १७. पराघात, १८. श्वासोच्छ्वास, १९. आतप, २०. उद्योत, २१. निर्माण, एवं २२. तीर्थकरत्व तथा स्थावर-त्रस के दो दशक हैं - २३-२४. साधारण व प्रत्येक शरीर, २५-२६. स्थावर व त्रस, २७-२८. दुर्भग व सुभग, २९-३०. दुःस्वर व सुस्वर, ३१-३२. अशुभ व शुभ, ३३-३४. बादर व सूक्ष्म, ३५-३६. अपर्याप्त व पर्याप्त, ३७-३८. अस्थिर व स्थिर, ३९-४०. अनादेय व आदेय, एवं ४१-४२. अयश व यश। (१२)

● उच्चैर्नीचै ॥१३॥

गौत्र कर्म के उच्च-गौत्र व नीच-गौत्र ये दो भेद हैं। (१३)

● दानादिनाम् ॥१४॥

अन्तराय-कर्म के पाँच भेद हैं - दानान्तराय, लाभान्तराय, भोगान्तराय, उपभोगान्तराय व वीर्यान्तराय। (१४)

• *Nārakatairyagyonamānuṣadaivāni* || 11 ||

The four types of life–species (organic class) determining karmas are – Hellish life, Sub–human life, Human life and Heavenly life determining karma. (11)

• *Gatijātisārīrāṅgopāṅganirmānabandhanasaṅghāta–
samisthānasanīhananasparśarasagandhavarṇānupūrv–
yagurulaghūpaghātātapoddyotocchavāsavihāyogatay–
aḥ pratyekasārīratrasasubhagasusvaraśubhasūksma
paryāptasthirādeyaśānisi setarāṇi tīrthakṛttvami ca*
||12||

The forty–two sub–types of physique determining karma are –
1. Birth, 2. Class, 3. Body, 4. Parts and subparts of the body,
5. Construction, 6. bondage, 7. Aggregation, 8. Configuration,
9. Osteous structure, 10. Touch, 11. Taste, 12. Smell,
13. Colour, 14. Order, 15. Non–gravity–levity, 16. Self–
infliction, 17. Other infliction, 18. Heat radiating, 19. Light
radiating, 20. Respirating, 21. Spatially moving, 22. Perfect–
prophet body, 23–24. General and particular body, 25–26.
Static and dynamic body, 27–28. Charming and ugly body,
29–30. Good and bad voiced body, 31–32. Auspicious and
inauspicious body, 33–34. Fine and gross body, 35–36.
Developed and undeveloped body, 37–38. Stable and unstable
body, 39–40. Lustrous and non–lustrous body, and 41–42.
Famous and infamous body. (12)

• *Uccairnīcaśca* ||13||

The two sub–types of Status determining karma are – High status
determining and Low status determining karma. (13)

• *Dānādīnāni* || 14 ||

The five sub–types of Weal obstructing karmas are the ones that
obstruct – Charity, Profit, One time pleasure, Recurring
pleasure and Energy and vitality. (14)

स्थिति-बन्ध -

- आदितस्तिमृणामन्तरायस्य च त्रिंशत्सागरोपमकोटीकोट्यः परास्थितिः ॥१५॥

पहले की तीन प्रकृतियों अर्थात् ज्ञानावरणीय, दर्शनावरणीय व वेदनीय तथा अन्तराय की उत्कृष्ट-स्थिति तीस कोटा-कोटी सागरोपम की होती है। (१५)

- सप्ततिर्मोहनीयस्य ॥१६॥

मोहनीय-कर्म की उत्कृष्ट-स्थिति सत्तर कोटा-कोटी सागरोपम की होती है। (१६)

- नामगोत्रयोर्विंशतिः ॥१७॥

नाम व गोत्र कर्म की उत्कृष्ट-स्थिति बीस कोटा-कोटी सागरोपम की होती है। (१७)

- त्रयस्त्रिंशत्सागरोपमाण्यायुष्कस्य ॥१८॥

आयुष्य-कर्म की उत्कृष्ट-स्थिति तेतीस सागरोपम की होती है। (१८)

- अपरा द्वादशमुहूर्ता वेदनीयस्य ॥१९॥

वेदनीय-कर्म की जधन्य-स्थिति बारह मुहूर्त की होती है। (१९)

- नामगोत्रयष्टौ ॥२०॥

नाम व गोत्र-कर्मों की जधन्य-स्थिति आठ मुहूर्त की होती है। (२०)

- शेषाणामन्तर्मुहूर्तम् ॥२१॥

शेष-कर्मों की जधन्य-स्थिति अन्तर्मुहूर्त की होती है। (२१)

Durational Bondage –

- *Āditastiṣṛṇāmantarāyasya ca trimiṣṭsāgaropamakotī-kotyah parā sthitih* || 15 ||

The maximum duration of the first three specific bondages – *Jñānāvaraṇīya*, *Darśanāvaraṇīya*, *Vedanīya* – and that of *Antarāya* is Thirty–*Kotākoti*²⁷ (30×10^{14}) *Sāgaropama*. (15)

- *Saptatirmohanīyasya* || 16 ||

The maximum duration of the *Mohanīya* karma is Seventy–*Kotākoti* (70×10^{14}) *Sāgaropama*. (16)

- *Nāmagotrāyōrviniśatih* || 17 ||

The maximum duration of *Nāma* and *Gotra* karmas is Twenty–*Kotākoti* (20×10^{14}) *Sāgaropama*. (17)

- *Trayanitrimīśatsāgaropamānyāyuskasya* || 18 ||

The maximum duration *Āyusya–karma* is Thirty–three *Sāgaropama*. (15)

- *Aparā dvādaśamuhūrtā mohanīyasya* || 19 ||

The minimum duration of *Mohanīya–karma* is twelve *muhūrtas* (a period of 48 minutes). (19)

- *Nāmagotrāyoraṣṭau* || 20 ||

The minimum duration of *Nāma* and *Gotra–karmas* is eight *muhūrtas*. (20)

- *Śeṣāṇāmantarmuhūrtani* || 21 ||

The minimum duration of the rest of the karmas is that of an *Antarmuhurta* (Less than 48 minutes) (21)

²⁷ 1 Koti equals 10^7 . Kotākoti means koti x koti i.e. 10^{14} .

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अनुभाव-बन्ध -

- विपाकोऽनुभावः ॥२२॥
- स यथानाम ॥२३॥

विपाक अर्थात् कर्म की फल देने की शक्ति ही अनुभाव कहलाती है। वह अनुभाव (कर्म की) प्रकृति के अनुसार ही वेदन किया जाता है। (२२-२३)

- तत्त्वं निर्जरा ॥२४॥

उससे ही निर्जरा होती है। (२४)

प्रदेश-बन्ध

- नामप्रत्ययाः सर्वतो योगविशेषात् सूक्ष्मैकक्षेत्राव- गाढस्थिताः सर्वात्मप्रदेशोष्वनन्तानन्तप्रदेशः ॥२५॥

योगों की विशेष क्रिया द्वारा अनन्तानन्त सूक्ष्म कर्म-पुद्गल-परमाणु सभी ओर से आकर कर्म-प्रकृत्यानुसार स्कन्ध रूप संघटित होकर सम्पूर्ण आत्म-प्रदेश में एकक्षेत्रावगाही होकर स्थित होते हैं वही प्रदेश-बन्ध है। (२५)

पुण्य और पाप -

- सद्देहसम्यक्त्वहास्यरतिपुरुषवेदशुभायुर्नामगोत्राणि पुण्यम् ॥२६॥

सात्तावेदनीय, सम्यक्त्व, हास्य, रति, पुरुषवेद, शुभायु, शुभ-नाम, व शुभ-गोत्र - इतनी प्रकृतियाँ पुण्य रूप हैं; शंष सभी कर्म-प्रकृतियाँ पाप रूप हैं। (२६)

Intensity Bondage

- *Vipākoanubhāvaḥ* || 22 ||
- *Sa yathānāma* || 23 ||

The karma's power of yielding fruits thereof is called 'Anubhāva' or intensity or potency. That Potency is experienced as per the specific nature of the karma-bondage. (23)

- *Tataśca nirjarā* || 24 ||

By that experiencing of the potency of the karma, it gets detached (from the soul). (24)

Quantity Bondage –

- *Nāmapratyayāhā sarvato yogaviśeṣātsūkṣmaikakṣetrāvagādhasthitāḥ sarvātmapradeśeṣvanantānanta-pradeśāḥ* || 25 ||

The infinito-infinite fine karma-material particles that come from all directions and form into karma aggregates of specific nature according to the activities of the yogas (mind, body and speech) and bond and reside within the entire soul-field is known as '*Pradeśa-bandha*' or the spatial bondage. (25)

Merits And Sins –

- *Sadvedyasamyaktvahāsyaratipuruṣavedaśubhāyurnā magotrāṇi puṇyam* || 26 ||

Specific karmas that yield pleasurable feelings, righteousness, laughter, liking, male-libido, auspicious birth, auspicious physique and auspicious status are meritorious all others are sinful. (26)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

9

संवर व
निर्जरा-तत्त्व
STOPPAGE AND
SEPARATION

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆĪ

अध्याय-६

संवर व निर्जरा

आ म्रव व बन्ध तत्त्वों के निरूपण के पश्चात् अब इस अध्याय में उनके निराकरण रूप संवर व निर्जरा तत्त्वों का निरूपण किया जा रहा है।

संवर

- आस्रवनिरोधः संवरः ॥१॥

आस्रव का निरोध ही संवर है। (१)

संवर के उपाय

- स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥२॥

वह संवर गुप्ति, समिति, धर्मानुप्रेक्षा, परीषहजय व चारित्र के द्वारा होता है। (२)

- तपसा निर्जरा च ॥३॥

तप से (संवर के साथ) निर्जरा भी होती है। (३)

गुप्ति -

- सम्यग्योगनिग्रहो गुप्तिः ॥४॥

योगों (मन, वचन व काया) का भली प्रकार निग्रह करना, उन्हें मर्यादित रखना ही गुप्ति है। (४)

CHAPTER 9

STOPPAGE AND SEPARATION

After a detailed exposition of the fundamentals of influx and bondage, the venerable author now undertakes to expound their counteracting fundamentals – *Samivara* and *Nirjarā* or Stoppage and Separation (of influx into and of bonded karma-matter from the soul).

Stoppage –

- *Āśravanīrodhaha samivarah* || 1 ||

The stopping the karma-material from entering into the soul-field is called '*Samivara*' or Stoppage. (1)

Towards Stoppage –

- *Sa guptisamītidharmānuprekṣāparīśahajayacāritraih* ||

The stoppage is achieved through restraint, vigilance, and right-reflection, bearing the inflictions without remorse and practicing the right conduct (prescribed for the ascetics). (2)

- *Tapasā nirjarā ca* || 3 ||

By practicing penance separation from the bonded karma-material is also achieved (besides stoppage there of). (3)

Restraint –

- *Samyagyoganigraho guptih* || 4 ||

A well considered restriction of the body, mind and speech is called '*Gupti* or self-restraint'. (4)

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समिति -

- ईर्याभाषैषणादाननिक्षेपोत्सर्गः समितयः ॥५॥

ईर्यासमिति, भाषासमिति, एषणासमिति, आदाननिक्षेपणासमिति तथा उत्सर्गसमिति ये पाँच प्रकार की समितियाँ हैं। (५)

धर्म -

- उत्तमः क्षमामार्द्वार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्मः ॥६॥

उत्तम क्षमा, मार्द्व, आर्जव, शौच, सत्य, संयम, तप, त्याग, आकिञ्चन्य व ब्रह्मचर्य - ये दस उत्तम धर्म या कर्तव्य हैं। (६)

अनुप्रेक्षा -

- अनित्याशरणसंसारैकत्वान्यत्वाशुचित्वासवसंवरनिर्जरालोकबोधि-
दुर्लभधर्मस्वाख्यातत्वानुचिन्तनमनुप्रेक्षाः ॥७॥

अनित्यता, अशरणता, संसारत्व, एकत्व, अन्यत्व, अशुचित्व, आस्रव, संवर, निर्जरा, लोक, बोधिदुर्लभता, धर्म, और स्वाख्यातत्व का अनुचिन्तन करना अनुप्रेक्षा है। (७)

Vigilence –

- *Īryābhāṣaiṣṇādānanikṣepotsargāḥ samitayaḥ* || 5 ||

The five types of vigilences are in the matters of – movement, language, victuals and necessities, upkeep of equipage and disposing the wastes. (5)

Duties –

- *Uttamaḥ kṣamāmārdavārjavaśaucasatyasamiyamatap-
astyāgākiñcanyabrahmacaryānidharmaḥ* || 6 ||

Ten good duties of a spiritual practitioner for ensuring stoppage are well observed forgiveness, humility, sincerity, greedlessness, truthfulness, restraint, penance, renunciation, non-possession and celibacy. (6)

Reflections –

- *Anityāśraṇasanisāraikatvanṛyatvāśucitvāsravasanī-
varanirjarālokabodhidurlabhadharmasvākhyātavā
nu- cintanamanupreksāḥ* || 7 ||

Continuously contemplating the 1. Transitory nature of existence, 2. Helplessness of worldly beings in the face of cosmic design, 3. world (as a cause of pain and misery), 4. Solitary nature of existence, 5. Differentness of self from anybody or anything else, 6. Foulness of physicality, 7. (Causes of) influx, 8. (Measures for) stoppage, 9. (Measures for) separation, 10. The Cosmos (and one's negligible existence in comparison), 11. The rarity of enlightenment (and hence to strive for it), and 12. The univrsality of the faith preached by the Omniscient prophets (for the greatest good of all living beings) (7)

परीषद -

- मार्गाऽच्यवननिर्जराऽपरिसोढव्याः परीडूहाः ॥८॥

(मोक्ष) मार्ग से च्युत न होने व कर्मों के क्षय के लिये जो कष्ट सहन करने योग्य हों वे परीषद हैं। (८)

- क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवध
—याचनाऽलाभरोगतृणस्पर्शमेलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि ॥

ये बावीस परीषद हैं - क्षुधा, पिपासा, शीत, उष्ण, दंश-मशक, नग्नत्व, अरति, स्त्री, चर्या, निषद्या, शय्या, आक्रोश, वध, याचना, अलाभ, रोग, तृणस्पर्श, मेल, सत्कार, पुरस्कार, प्रज्ञा, अज्ञान और अदर्शन। (९)

- सूक्ष्मसंपरायच्छद्मस्थवीतरागयोश्चतुर्दश ॥१०॥
- एकादश जिने ॥११॥
- बादरसंपराये सर्वे ॥१२॥
- ज्ञानावरणे प्रज्ञाज्ञाने ॥१३॥

सूक्ष्मसंपराय व छद्मस्थ वीतराग अवस्था में चौदह परीषद संभव हैं। जिन (केवली) के ग्यारह परीषद संभव हैं। बादरसंपराय अवस्था में सभी परीषद संभव हैं। ज्ञानावरण से प्रज्ञा व अज्ञान परीषद होते हैं।

Hardships –

- *Mārgācyavananirjarartham parisodhavyāhāparīṣa-
hāh* || 8 ||

Those troublesome circumstances, which must be born for not deviating from the path (of spiritual salvation) and for separation of the bonded karma from the soul are called ‘*Parīṣaha*’ or hardships (of monastic life). (8)

- *Kṣutpipāsāsītōṣṇadamīśamaśakanāgnyārātrīcaryā-
niṣadyāśayyākrośavadhayācanālābharogatrṇasparśa
malasatkārapuraskāraprajñāñānādarśanāni* || 9 ||

The twenty-two hardships (of monastic life) are – 1. Hunger, 2. Thirst, 3. Cold, 4. Heat, 5. Insect bite, 6. Nakedness, 7. Dislike or aversion, 8. Women, 9. Routine, 10. Seating, 11. Bedding, 12. Resentment, 13. Hurt or beating, 14. Begging, 15. Loss, 16. Disease, 17. Grass-touch, 18. Filth, 19. Honour and reward, 20. Intellect, 21. Ignorance and 22. Non-conation. (9)

- *Sūkṣmasamparāyacchadmasthavītarāgayoścaturdaśa*
|| 10 ||
- *Ekādaśa Jine* || 11 ||
- *Bādarasamparāye sarve* || 12 ||
- *Jñānāvaraṇe prajñājñāne* || 13 ||

Fourteen afflictions are possible for the spiritual practitioners at the stages of spiritual development called *Sūkṣmasamparāya* or subtle passionate stage and *Chadmastha vītarāga* or detached non-omniscient stage. Eleven afflictions are possible for the embodied omniscients. In the spiritual stage of gross passions all the afflictions are possible. On the fructification of knowledge obscuring karma, the afflictions pertaining to intellect and ignorance occur. (10–13)

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- दर्शनमोहान्तराययोरदर्शनालाभौ ॥१४॥
- चारित्रमोहेनाग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कारपुरस्कारः ॥१५॥
- वेदनीये शेषाः ॥१६॥
- एकादयो भाज्या युगपदैकोनविंशतेः ॥१७॥

दर्शनमोह व अन्तराय कर्म के उदय से क्रमशः अदर्शन व अलाभ परीषह होते हैं। चारित्रमोहनीय कर्म के उदय से नग्नत्व, अरति, स्त्री, निषद्या, आक्रोश, याचना, व सत्कार-पुरस्कार परीषह होते हैं। शेष सभी परीषह वेदनीय कर्म के उदय से होते हैं। किसी प्राणी को एकसाथ एक से उन्नीस परीषह विकल्प से हो सकते हैं। (१४-१७)

चारित्र के भेद -

- सामायिकछेदोपस्थाप्यपरिहारविशुद्धिसूक्ष्मसंपराययथाख्या तानि चारित्रम् ॥१८॥

सामायिक, छेदोपस्थापनीय, परिहारविशुद्धि, सूक्ष्मसंपराय तथा यथाख्यात - ये पाँच प्रकार के चारित्र हैं। (१८)

- *Darśanamohāntarāyayoradarsanālābhau* || 14 ||
- *Cāritramohe nāgnyāratīstrīṣadyakrośayācanāsatkāra puraskārāḥ* || 15 ||
- *Vedanīye śeṣāḥ* || 16 ||
- *Ekādāyobhājyā yugapadaikonaviniśate* || 17 ||

Afflictions of non-conation and lack of profit occur due to the fructification of conation deluding and obstructing karmas respectively. Due to the fructification of conduct deluding karma the afflictions of nakedness, aversion, women, seating, resentment, begging and honour and award. The remaining afflictions occur on the fructification of Vedanīya or feeling producing karma. Any living being can, alternatively, suffer from one to nineteen afflictions at a time. (14 –17)

Types Of Renunciations –

- *Sāmāyikachedopasthāpyaparīhāra viśuddhisūkṣma-samparāyayathākhyātāni cāritrami* || 18 ||

Types of renunciations (in increasing order of spiritual attainment) are five – *Samāyika* or practicing equanimity either for fixed periods of forty-eight minutes at a time or for life, *Chedopasthāpanīya* or the second ordainment after studying some essential scriptures (the knowledge thus gained helps the monks or nuns in practicing purer form of conduct), *Parīhāra- viśuddhi* or type of conduct in which specific penances are practiced, *Sūkṣma-samparāya* or type of conduct where generally the passions are subsided and only some traces of greed are left, and *Yathākhyāta* or the purest form of conduct where the passions and attachment are completely overcome. (18)

तप -

- अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकायदृक्लेशा बाह्यं तपः ॥१९॥
- प्रायश्चित्तविनयवैयावृत्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥२०॥

अनशन, अवमौदर्य (उनोदरी), वृत्तिपरिसंख्यान, रसपरित्याग, विविक्तशय्यासन व कायक्लेश - ये छः बाह्य तप हैं । प्रायश्चित्त, विनय, वैयावृत्य, स्वाध्याय, व्युत्सर्ग व ध्यान ये छः आभ्यन्तर तप हैं । (१६-२०)

- नवचतुर्दशपङ्चद्विभेदं यथाक्रमम् प्राग्ध्यानात् ॥२१॥

ध्यान से पहले के पाँच आभ्यन्तर तपों के क्रम से नौ, चार, दस, पाँच व दो भेद हैं । (२१)

- आलोचनाप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदपरिहारोप स्थापनानि ॥२२॥

- ज्ञानदर्शनचारित्रोपचाराः ॥२३॥

- आचार्योपाध्यायतपस्विविशैक्षकग्लानगणकुलसंघसाधुसमनो ज्ञानम् ॥

आलोचना, प्रतिक्रमण, आलोचना व प्रतिक्रमण दोनों, विवेक, व्युत्सर्ग, तप, छेद, परिहार, व उपस्थापन - से नौ प्रकार के प्रायश्चित्त हैं । विनय के चार भेद हैं - ज्ञान-विनय, दर्शन-विनय, चारित्र-विनय, व लोकोपचार-विनय । वैयावृत्य या सेवा के दस भेद हैं - आचार्य, उपाध्याय, तपस्वी, शैक्ष, ग्लान, गण, कुल, संघ, साधु और समनोज्ञ की सेवा ।

Penance –

- *Anaśanaavamaudaryavṛttiparisaṅkhyānārasaparītyā gavivikṭṭaśayyāsanaśāyākleśā bhāyami tapaha* || 19 ||
- *Prāyaścītavīnayaśāyāvṛttyaśvādhyāyavyutsarga dhyānānuttarami* || 20 ||

The six types of external penance are – fasting, reduced eating, restricted desires for eatables, giving up delicacies, lone residence and physical mortification. Repentance, humility, service, scriptural–studies, renunciation and meditation are the six forms of internal penance. (19–20)

- *Navacaturdaśapañcadvibhedami yathākramami prāgdhyānāt* || 21 ||

The five types of internal penances prior to *Dhyāna* have, respectively, nine, four, ten, five and two sub–types. (21)

- *Ālocanāpratīkramaṇatadubhayavivekavyutsargatapaśchedaparīhāropasthāpanāni* || 22 ||
- *Jñānadarśanaśāritropacārah* || 23 ||
- *Ācāryopādhyāyatapasvīśaikṣakaglānagaṇakulaśaṅghasādhusamanojñānami* || 24 ||

Criticism, retraction, these two together, discretion, renunciation, penance, reduction (in seniority), isolation and reordination are the nine types of expiations. To remain engaged in acquisition of (Right) knowledge, right–conation or inclination, right–conduct and right formal behaviour with the lay people are the four types of practices of right conduct. To serve the Master, the scriptural teacher, the austere, the studious, the invalids, the congregation, the monastic group, the order, the ordained and the equals in knowledge and righteousness are the ten types of services. (22–24)

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- वाचनाप्रच्छनानुप्रेक्षाम्नायधर्मोपदेशाः ॥२५॥
- बाह्याभ्यन्तरोपध्योः ॥२६॥

वाचना, प्रच्छना, अनुप्रेक्षा, आम्नाय व धर्मोपदेश - ये स्वाध्याय के पाँच भेद हैं। बाह्य और आभ्यन्तर उपधि का त्याग - ये व्युत्सर्ग के भेद हैं। (२३-२६)

ध्यान -

- उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानम् ॥२७॥

उत्तम-संहनन वाले साधक का एकाग्र-चिन्ता (एक विषय में चित्त वृत्ति को) निरोध (स्थापित करना) ही ध्यान है। (२७)

- आ मुहुर्तात् ॥२८॥

(वह ध्यान) एक मुहुर्त तक का होता है। (२८)

- आर्तौद्रधर्मशुक्लानि ॥२९॥

- परे मोक्षहेतू ॥३०॥

ध्यान चार प्रकार के होते हैं - आर्तध्यान, रौद्रध्यान, धर्मध्यान तथा शुक्लध्यान। (उनमें से) बाद के दो मोक्ष के कारणरूप हैं। (२९-३०)

आर्तध्यान -

- आर्तममनोज्ञानाम् सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥३१॥

चार प्रकार के आर्त-ध्यान इस प्रकार हैं -

अमनोज्ञ वस्तु से छुटकारा पाने के लिये सतत चिन्ता करना पहला आर्तध्यान है। (३१)

- *Vācanāpracchanānupreksāmnāyadharmopadesāḥ* || 25
- *Bāhyābhyantaropadhyoh* || 26 ||

The five types of right studies are – to learn from a teacher, to question for clarification of doubts, to ponder over the learnt lessons, to revise the lessons, and to preach the faith. Two types of renunciations are – to renounce the external and the internal encumbrances. (25–26)

Meditation –

- *Uttamasamīhananasyaikāgracintānirodho dhyānani* ||
- *Ā muhurtāt* || 28 ||

Dhyāna is fixing of attention of a person, with superior body-structure (strong enough to sustain the intense mental activity), on only one subject. It lasts for a period of one muhurta (48 minutes) at a time. (27–28)

- *Ārtaraudradharmaśuklāni* || 29 ||
- *Pare mokṣhetū* || 30 ||

The four types of meditations are – *Ārtadhyāna* or despondent concentration, *Raudradhyāna* or angered thoughts, *Dharmadhyāna* or pious meditation and *Śukladhyāna* or meditation of the pure form of the soul. The last two result in spiritual emancipation. (29–30)

Despondent Concentration –

- *Ārtamamanojñānāmi samprayoge tadviprayogāya smṛtisamanvāhārah* || 31 ||

Four types of *Ārtadhyāna* or despondent thoughts are as follows –

1. To continuously worry and despair about freedom from an unpleasant thing or experience is the first,

150 : तत्त्वार्थ सूत्र : संवर व निर्जरा

- वेदनायाश्च ।।३२।।
- विपरीतम् मनोज्ञानाम् ।।३३।।
- निदानम् च ।।३४।।
- तदविरतदेशविरतप्रमत्तसंयतानाम् ।।३५।।

२. दुःख से छुटकारा पाने के लिये सतत चिन्ता करना दूसरा आर्तध्यान है।
३. प्रिय वस्तु से वियोग हो जाने पर उसे पुनः प्राप्त करने का सतत चिन्ता करना तीसरा आर्तध्यान है।
४. अप्राप्त वस्तु की प्राप्ति के लिये सतत चिन्ता करना चौथा आर्तध्यान है।

ये चारों आर्तध्यान अविरत, देशविरत व प्रमत्तसंयत गुणस्थान वालों के ही होते है। (३१-३५)

रौद्रध्यान -

- हिंसाऽनृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदशविरतयोः ।।३६।।

हिंसा, असत्य, चोरी व विषयरक्षण के लिये सतत चिंतित रहना रौद्रध्यान है । (३६)

धर्मध्यान -

- आज्ञाऽपायविपाकसंस्र्निविचयाय धर्ममप्रमत्तसंयतस्य ।।३७।।

आज्ञा, अपाय, विपाक, और संस्थान का विचारणा के लिये एकाग्रचित्त होना धर्मध्यान है।

- *Vedanāyāścā* || 32 ||
- *Vīparītaṃ manoḥñānāṃ* || 33 ||
- *Nidānani ca* || 34 ||
- *Tadavīratadeśavīratapramattasaniyatānām* || 35 ||

2. To continuously worry and despair about release from a painful thing or being is the second,
3. To continuously worry and despair about regaining a lost dear and desirable thing or being is the third, and
4. To continuously worry and despair about getting an wanted and unavailable thing or being is the fourth.

These four types of *Ārtadhyānas* occur only to the living-beings in the spiritual stages of unrestraint, part-restraint, and negligent-restraint. (31–35)

Angerful Thoughts –

- *Hinīsānṛtasteyaviśayasamirakṣaṇebhyo Raudramavīratadeśvīratayoho* || 36 ||

Constantly thinking of violence, lies, theft and preservation of bodily pleasures is Raudradhyāna or angerful meditation. It happens to the unrestrained and the part-restrained only. (36)

Pious Concentration –

- *Ājñāpāyavipākasaṃsthānavicayāya dharmama-pramattasya* || 37 ||

Dharmadhyāna or Righteous meditation is to constantly contemplate on the subjects of – the Lords Prophets' instructions, own imperfections and the ways to overcome them, correlation between the actions and the fruits thereof and the form of the universe. (37)

• उपशान्तक्षीणकषाययोश्च ॥३८॥

धर्मध्यान प्रमत्तसंयत, उपशान्तमोह व क्षीणाकषाय गणस्थानों में संभव है। (३८)

शुक्लध्यान

• शुक्ले चाद्ये पूर्वविदः ॥३९॥

• परे केवलिनः ॥४०॥

• पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रियानिवृत्तीनि ॥४१॥

• तत्त्रैककाययोगायोगानाम् ॥४२॥

पहले के दो प्रकार के शुक्लध्यान पूर्वधर साधकों को होते हैं।
बाद के दो केवल केवलियों को होते हैं।

चार प्रकार के शुक्लध्यान हैं - पृथक्त्ववितर्क, एकत्ववितर्क,
सूक्ष्मक्रियाप्रतिपाती तथा व्युपरत- क्रियानिवृत्ति।

ये शुक्लध्यान अनुक्रम से तीनयोग वालों, एकयोगवालों, काययोगवालों
तथा अयोगी को होते हैं।

(३९-४२)

• एकाश्रये सवितर्के पूर्वे ॥४३॥

• अविचारं द्वितीयम् ॥४४॥

पहले के दो (शुक्लध्यान) एकाश्रय वाले व सवितर्क होते हैं।
(पहला सविचार तथा) दूसरा अविचार होता है। (४३-४४)

- *Upaśāntakṣīnakasāyayośca* || 38 ||

This (pious) contemplation is possible by those at the spiritual stages of vigilant restraint, subdued delusion and overcome passions. (38)

Pure Concentration –

- *Śukle cādye pūrvavidah* || 39 ||
- *Pare kevalinah* || 40 ||
- *Prthaktvaikatvavitarkasūkṣmakriyāpratipātivyuparatakriyānivr̥ttīni* || 41 ||
- *Tattryaikakāyayogāyogānāmī* || 42 ||

The first two types of *Śukladhyānās* are attained by the ‘Pūrvadhara’²⁸ ascetics.

The latter two are attained by the omniscients only.

The four types of *Śukladhyānas* are – *Prthaktvavitarka* (Sub-divisional meditation based on scriptures), *Ekatvavitarka* (Unitary meditation based on scriptures), *Sūkṣmakriyāpratipātī* (Subtle activity – of respiration only – based meditation) and *Vyūparatakriyānivr̥tti* (Ceased activity meditation).

These four types of pure meditations are, respectively, attained by employing all three-yogas (body, mind and speech), one of the three yogas, the body yoga and none of the yogas. (39–42)

- *Ekāśraye savitarke pūrve* || 43 ||
- *Avicāramī dvitīyani* || 44 ||

The first two types have a common seat (in the *Pūrvadhara* ascetics) and are based on the scriptural knowledge.

Out of these two, the second is intransient between the object, the script and the yoga while the first one so transits. (43–44)

²⁸ Well versed in fourteen pre-canons.

154 : तत्त्वार्थ सूत्र : संवर व निर्जरा

- वितर्कः श्रुतम् ॥४५॥
- विचारोऽर्थव्यंजनयोगसंक्रान्तिः ॥४६॥

वितर्क का अर्थ श्रुत से है।

विचार का अर्थ है - अर्थ, व्यंजन व योग की संक्रान्ति। (४५-४६)

वर्द्धमान निर्जरा -

- सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्तमोहक्षपकक्षीणमोहजिनाः क्रमशोऽसंख्येयगुणनिर्जराः ॥४७॥

(अविरत) सम्यग्दृष्टि, (देशविरत) श्रावक, विरत, अनन्तानुबन्धि (कषाय के) विसंयोजक, दर्शनमोहक्षपक, (दर्शनमोह) उपशमक, क्षपक, उपशान्तमोह, क्षीणमोह और जिन - इन दस के अनुक्रम से असंख्यात् गुणी कर्मनिर्जरा होती है। (४७)

निर्ग्रन्थ -

- पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्था ॥४८॥

पुलाक, बकुश, कुशील, निर्ग्रन्थ और स्नातक - ये पाँच प्रकार के निर्ग्रन्थ होते हैं। इनका वर्णन निम्नानुसार है -

- *Vitarkaḥ śrutani* || 45 ||
- *Vicāroarthavyaṅjanayogasaṅkrāntiḥ* || 46 ||

By vitarka is meant the scriptural knowledge.

Vicāra means transition between the object the script and the yogas. (45–46)

Incremental Separation –

- *Samyagr̥ṣṭīśrāvaka viratānantavīojakadarśanamoha kṣapakopaśamakaopaśāntamohakṣapakakṣīnamoha Jināḥ kramaśoasaṅkhyeyaguṇanirjaraḥ* || 47 ||

The following ten categories of practitioners achieve innumerable times incremental separation of bonded karma–material from the soul, as compared to the previous category, in the given order – rightly inclined but unrestrained, part–restrained householder practitioners of minor vows, completely restrained ordained monks and nuns, those who have given up infinitely bonding passions, those whose conational–delusion has subsided, those whose conational–delusion has been destroyed, those whose complete delusion has been subsided, those whose passions have been destroyed, those whose complete delusion has been destroyed and those who have become Jina the omniscients. (47)

The Knotless (Detached Ascetic) –

- *Pulākabakuśakuśīlanirgranthasnātakā nirgranthā* || 48

‘Nirgrantha’ means one who has completely conquered the knot of attachment and aversion. The ordained monks and nuns have been categorised into five categories in accordance with their characteristics thereto. They are as follows: –

156 : तत्त्वार्थ सूत्र : संवर व निर्जरा

- पुलाक - जिनोपदिष्ट आगमों पर दृढ़ साधक।
 - बकुश - श्रमणाचार के सम्यक्पालक किंतु शरीर-विभूषा का त्याग नहीं करने वाले साधक।
 - कुशील - कषाय व इन्द्रिय सेवनार्थ चारित्र्य विराधक साधक।
 - निर्ग्रन्थ - ऐसे साधक जिनको कषाय व राग-द्वेष नष्ट होकर केवलज्ञान प्राप्त होने ही वाला हो।
 - स्नातक - सयोगी केवली निर्ग्रन्थ।
- संयमश्रुतप्रतिसेवनातीर्थलिंगलेश्योपपातस्थानविकल्पतः साध्याः

॥४९॥

निर्ग्रन्थों का विचार संयम, श्रुत, प्रतिसेवना-विराधना, तीर्थ, लिंग, लेश्या, उपपात, व स्थान के आधार पर होता है। (४९)



- *Pulāka*’ is one who is imperfect in both the primary and the secondary qualities but is steadfast in his belief in the preachings of the prophets;
- *‘Bakuśa*’ is one who observes the vows bodily and apparently but not attitudinally as he is given to acquisition of super-natural powers, fame, comforts, and, hence, has a flawed conduct;
- *‘Kuśīla*’ is the one with flawed righteousness, in secondary qualities only, either due to sensual inclinations or minor passional ones; one with minimal attachment, and
- One, who is on the verge of perfection, is *‘Nirgrantha*’ and the perfect soul who has attained omniscience is called *‘Snātaka*’. (48)

- *Samiyamaśrutapratisevanātīrthaliṅgaleśyopapātasthā navikalpataha sādhyāḥ* || 49 ||

The special consideration of any *Nirgrantha* is based on his type of renunciation, scriptural knowledge, violation of vows, adherence to the order of the Lord Prophet, monastic appearance, spiritual hues, sudden manifestation (in various heavens) and the stages of renunciation both related to passions as well as to yogas. (49)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

10

मोक्ष-तत्त्व

LIBERATION :
THE FINAL DELIVERANCE

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆI

अध्याय-१०

मोक्ष-तत्त्व

पि छले नौ अध्यायों में जीव, अजीव, आम्रव, बन्ध, संवर, व निर्जरा तत्त्वों का वर्णन करने के पश्चात् अब शास्त्रकार इस अन्तिम अध्याय में अन्तिम - मोक्ष-तत्त्व का निरूपण करते हैं।

कैवल्य-हेतु -

- मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥१॥

मोहनीय, ज्ञानावरणीय, दर्शनावरणीय व अन्तराय कर्मों के क्षय से कैवल्य प्रकट होता है । (१)

आत्यंतिक निर्जरा व मोक्ष -

- बन्धहेत्वभावनिर्जराभ्याम् ॥२॥
- कृत्स्नकर्मक्षयो मोक्षः ॥३॥

बन्ध-हेतुओं (आम्रव) के अभाव व निर्जरा से कर्मों का आत्यन्तिक क्षय होता है।

कर्मों का आत्यन्तिक क्षय ही मोक्ष है। (२-३)

CHAPTER 10

LIBERATION : FINAL DELIVERANCE

After a detailed exposition of the fundamentals of animate beings inanimate matter, influx, bondage, stoppage and separation in the last nine chapters, the venerable author now undertakes to expound the last fundamental verity – ‘Mokṣa or LIBERATION OR FINAL DELIVERANCE’.

Causes Of Manifestation Of Omniscience –

- *Mohakṣyājñānadarśanāvaraṇāntarāyākṣayācca Kevalam* || 1 ||

The omniscience manifests itself on the irresidual separation of the deluding, knowledge obscuring, vision obscuring and obstructing karmas. (1)

Irresidual Separation And Liberation –

- *Bandhahetvabhāvanirjarābhyam* || 2 ||
- *Kṛtsnakarmakṣayo mokṣaḥ* || 3 ||

The complete destruction or separation of karmas from the soul is achieved through the absence of causes of bondage and through separation (of already bonded karmas).

Complete separation of karma from the soul itself is ‘Mokṣa or liberation’. (2–3)

- औपशमिकादिभव्यत्वाभावाच्चान्यत्र केवलसम्यक्तवज्ञानदर्शन-
सिद्धत्वेभ्यः ॥४॥

क्षायिकसम्यक्तव, क्षायिकज्ञान, क्षायिकदर्शन और सिद्धत्व के कारण तथा औपशमिकादि भावों व भव्यत्व के अभाव से मोक्ष होता है।
(४)

मोक्षानन्तर -

- तदनन्तरमूर्ध्वं गच्छत्या लोकान्तात् ॥५॥

उसके (मोक्ष के) बाद (आत्मा) लोकान्त तक ऊँचा जाता है। (५)

- पूर्वप्रयोगादसेगत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च तद्गतिः ॥६॥

मुक्त आत्मा की लोकान्त तक सिध्यमान ऊर्ध्वगति के कारण हैं - पूर्वप्रयोग (प्राप्त आवेश) से, असंगत्व - संग के अभाव - से, बन्धच्छेद से तथा स्वाभाविक वैसी गति के परिणाम स्वरूप। (६)

- *Aupaśamikādibhavyatvābhāvāccānyatra kevalasam-
yaktvajñānadarśanasiddhatvebhyah* || 4 ||

Liberation or final deliverance is achieved in the absence of the subsidential modes and worldliness and in the presence of destructional (permanent) – righteousness, knowledge, vision and worldliness. (4)

After Liberation –

- *Tadanantaramūrdhvanī gacchatya lokāntāt* || 5 ||

Thereafter (on achieving final deliverance) the liberated soul goes upwards up to the end (top) of the universe. (5)

- *Pūrvaprayogādasanīgatvādbandhaccedāttathāgati-
pariṇāmāccatadgatiḥ* || 6 ||

The reasons for the liberated soul's upwards motion to the end (top) of the universe are – 1. Due to the counter motion imparted to it by the reaction of the material karma matter that separates from it and moves downwards (*Pūrvaprayoga*), 2. Due to detachment of the karma matter particles which are heavy and bear the soul down as long as they remain attached to it, 3. Due to release from bondage just as a helium filled baloon rises after the line holding it is cut and, 4. Finally, due to its natural tendency to rise. It, however, rises only up to the end (top) of the universe and not beyond because the medium of motion (*Dharmāstikāya*) exists only up to the end of the universal space (*Lokākāśa*) and nothing, not even liberated souls, can move beyond into the non-universal space. (6)

164 : तत्त्वार्थ सूत्र : मोक्ष-तत्त्व

सिद्ध

- क्षेत्रकालगतिर्लिंगतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहना-
न्तरसंख्याल्पबहुत्वतः साध्याः ११७११

सिद्धों का विचार इन बारह बातों द्वारा किया जाता है - क्षेत्र, काल, गति, लिंग, तीर्थ, चारित्र, प्रत्येकबुद्ध-बोधित, ज्ञान, अवगाहना, अन्तर, संख्या व अल्प-बहुत्व। (७)

The Ultimate Accomplished Siddha –

- *Kṣetrakālagatilingatīrthacaritrapratyekabuddha-
bodhitajñānāvgāhanāntarasañkhyālpabahutvataḥ
sādhyāḥ* || 7 ||

Twelve parameters for the consideration of the ultimate-accomplished (*Siddha*) are – Place, time, penultimate birth, sign (ordained or inordained, own faith or the alien), and sex (male, female or neuter), prophet or nonprophet, selfmotivated or other-motivated, types of knowledge with which He is born in His last birth, body-stature in the last birth and the corresponding one in their ultimate blissful abode (*Mukti-dhāma or Siddhaśilā*), interval between the last *Siddha* and the one under consideration, number of souls liberated simultaneously and minimal-maximal consideration in respect of the foregoing eleven considerations. (7)

वाचक उमास्वाति प्रणीत तत्त्वार्थाधिगम सूत्राणि

APPENDICES

A – TRANSLITERATION CONVENTION

B – GLOSSARY OF JAINA TERMS

C – BIBLIOGRAPHY

VĀCAKA UMĀSVĀTI'S TATTVĀRTHĀDHIGAMA SŪTRĀṆI

TRANSLITERATION CONVENTION

अ	A, a	क	KA, ka	त	TA, ta
आ	Ā, ā	ख	KHA, kha	थ	THA, tha
इ	I, i	ग	GA, ga	द	DA, da
ई	Ī, ī	घ	GHA, gha	ध	DHA, dha
उ	U, u	ङ	ṆA, ṇa	न	NA, na
ऊ	Ū, ū	च	CA, ca	प	PA, pa
ए	E, e	छ	CHA, cha	फ	PHA, pha
ऐ	AI, ai	ज	JA, ja	ब	BA, ba
ओ	O, o	झ	JHA, jha	भ	BHA, bha
औ	AU, au	ञ	ÑA, ña	म	MA, ma
अं	AM, am̐	ट	ṬA, ṭa	य	YA, ya
अः	AḤ, aḥ	ठ	ṬHA, ṭha	र	RA, ra
ऋ	R̄, r̄	ड	ḌA, ḍa	ल	LA, la
ॠ	L̄, l̄	ढ	ḌHA, ḍha	व	VA, va
		ण	ṆA, ṇa	श	ŚA, śa
ष	ṢA, ṣa	श्र	ŚRA, śra		
स	SA, sa	क्	K, k,		

क्ष	KṢA, kṣa				
त्र	TRA, tra				
ज्ञ	JÑA, jña				

GLOSSARY OF JAINA TERMS

A

Abhavya – Unliberatable.
 Abhayadāna – To spare life.
 Abhimāna – Pride.
 Abrahma – Sexual indulgence.
 Acakṣu darśana – Non-ocular vision.
 Acaurya vrata – Vow of non-stealing.
 Acyuta – Stable, – heaven, – Indra –the king of –gods.
 Adarśana parīśaha – To keep the faith in the face of invisibility of fine and extra-sensory perception even after long spiritual practice.
 Adattādāna – To take or receive the ungiven, Theft.
 Adharmāstikāya – Intangible inanimate matter that aids the state of rest of Jīva (soul) and pudgala.
 Adhigama– Comprehension.
 Adhikarāna – Instrument.
 Adhogati – Nether birth, downward motion.
 Adholoka – Nether world, the seven hellish grounds.
 Adhruva – Transitory, transient, temporary.

Āgārī – Householder practitioner of minor vows.
 Aguru–laghu – Neither heavy nor light, neither grave nor inconsequential, non-gravity–levity.
 Ahimsā – Nonviolence.
 Aiśvarya mada – Puff or pride borne out of prosperity.
 Ajīva – Inanimate, non-living, non-soul.
 Ajñāna – Ignorance, false-knowledge (Viparyaya jñāna).
 Akalpya –Improper conduct.
 Akāla mṛtyu – Untimely death.
 Akāma nirjarā – Involuntary separation of karma from the soul as in involuntary sufferings.
 Akaṣāya – Absence of passions.
 Alābha – Absence of gain.
 Alokākāśa – Non-universal space.
 Alpabahutva – Few-many ness.
 Amanaska – Mindless, irrational non-reasoning living-beings.
 Amūrtatva – Subtlety, abstraction
 Aṅga śruta – Primary canons.

Āṅgabāhya – Para primary canons.

Āṅgapāṅga – Body parts, Primary and secondary canons.

Āṅgāra – Household renouncer, ordained ascetic.

Āṅḍaja – Born from an egg.

Anu – Smallest indivisible particle of matter also called Paramānu.

Anuvrata – Minor vows.

Anuvratadhārī – Observer of minor vows .

Anābhoga – Natural or involuntary.

Anācāra – Misconduct.

Anādara – Disrespect.

Anādi – Beginningless.

Anāhāraka – Foodless.

Anākāra – Unformed, formless.

Anaṅgagrīḍā – Unnatural sex.

Ananta – Infinite, unending, eternal.

Anantānuka – Infinite particled.

Anantānubandhī – Infinitely bonding.

Anapavartanīya – Which cannot be changed, Immutable.

Anarthadaṇḍa – Unnecessa-ry or unproductive punishment.

Anaśana – Fasting.

Anekānta – Multifaceted, many ended, tolerant of differing views, non-absolutist.

Anindriya – Mind, feeler.

Aniṣṭa – Undesirable.

Anitya – Temporary.

Anivṛtti – Indulgence.

Annapāna – Food and drink.

Antara – Difference.

Antarālagati – Motion of a soul in the interval between death and rebirth, transmigratory motion.

Antarāya – Obstruction.

Antardhāna – Disappearance.

Antarmuhūrta – A time period upto 48 minutes.

Anubhāva/ anubhāga bandha – Intensity bondage.

Anucintana – Mental reflection.

Anujñāpita pāna bhojana – Eating after showing the food to the senior ascetic and receiving his/her permission.

Anukampā – Pity, compassion.

Anumodanā – Approval.

Anumodita – Approved.

Anuprekṣa – Reflection.

Anuttara – The ultimate.

Anuttaravimāna – The ultimate heaven.

Anyadṛṣṭi prasānisā – Praising other faiths (which may be false).

Anyatva – Otherness, seperateness.

Āpāna – Exhalation.

Aparatva – Identification.

Aparigrhītāgamana – Sexual intercourse with an unmarried person of the opposite sex.

Aparigraha – Non-attachment towards possessions.

Āparyāpta – Undeveloped.

Āpavāda – Exception.

Apavartanīya āyu – Mutable life-span.

Apavartanā – Mutation.

Apratyavekṣita/ Apramāṛjita – Uninspected and uncleaned, undusted.

Apravīcāra – Unlibidinous.

Aprtayākhyāna – Non adherence to abstinence, partial renunciation.

Arati – Revulsion.

Arhadbhakti – Devotion to the prophets..

Artha – Meaning, substance.

Arūpī – Abstract, subtle.

Aśaraṇānupreṣā – Reflection on helplessness.

Aśubha – Inauspicious.

Aśucitvanupreṣā – Reflection on impurity of the physical body.

Asaṁyama – Non-restraint.

Asaṅgatva – Lack of attachment.

Asaṅkhyeya – Innumerable, beyond count.

Asaṅjñī – Irrational, unreasoning, incapable of discretion.

Asat – Unreal.

Asātāvedanīya – Unpleasant feeling producing.

Asatya – A lie, untruth.

Asiddhatva – Unliberatedness, worldly existence.

Astikāya – Existence in aggregate form.

Asura – Demon.

Atibhāraropana – Taxing the animals beyond their capacity to carry or pull.

Aticāra – Excesses (exceeding beyond the limits of the vows taken), flaw.

Atithisaṁvibhāga vrata – A minor vow taken by the lay practitioners of the faith (Śrāvakas) whereby they pledge to share their food and other necessities with the ordained ascetics in order to sustain them and helping them to carryout their spiritual practices unhindered by hunger or want.

Audayika bhāva – Fruitional psychic state or volition.

Audārika śarīra – Gross physical body.

Aupapātika – Suddenly manifested.

Aupaśamika Bhāva – Subsidential volition.

Avadhi – Interval, period, limit.

Avadhidarśana (āvaraṇa) – Clairvoyant vision (obscuring).

Avadhijñāna – Clairvoyant perception/ knowledge.

Avadhijñānāvaraṇa – Veil over Clairvoyant cognition.

Avadya – Unslainable.

Avagāhanā – Stature.

Avagraha – Apprehension.

Avaktavya – Indescribable.

Avamaudarya – To eat less than the desire/ hunger.

Avarṇavāda – To speak ill of.
 Avasarpinī kāla – Descending,
 regressing time-cycle.
 Avāya – Perceptual judgement.
 Avayava – Part.
 Avikalpa – Without an
 alternative.
 Avirata – Non-abstainer,
 unrestrained.
 Avirati – Lack of abstinence or
 restraint.
 Avrata – Not taking a vow.
 Avyābādha – Unperturbed.
 Avyaya – Indestructible.

Ā

Ābhyantara – Internal.
 Ācārya – Head of order, master-
 monk.
 Ādāna nikṣepaṇā samiti –
 Exercising vigilance in
 maintenance of equipage by
 ascetics.
 Ādhyātmika – Spiritual.
 Ādimāna – From the beginning.
 Āgama – Canonical text.
 Āhāra – Intake of one or more of
 eatables, drinks, the nutritious
 and the tasteful.
 Āhāraka labdhi – Translo-
 cational accomplishment.
 Āhāraka sārūra – Trans-
 locational body.
 Ākāśa – Space.
 Ākiñcanya – Poverty, Non-
 possession.
 Ākrośa – Resentment, anger.

Ālocanā – Censure, confession
 or a penance in the form of self
 censure.
 Ālokita pānabhojana – Eating
 and drinking during day-light
 only.
 Āmnāya – Tradition.
 Ānayana prayoga – Procure ment
 from outside the avowed limit.
 Ānupūrvī – In the given order.
 Ārambha – Commencement
 (generally of violent
 activities).
 Ārambha kriyā – Violent
 activity.
 Ārjava – Simplicity,
 straightforwardness.
 Ārtadhyāna – Despairing,
 agonizing or anxiety ridden
 thoughts or meditation.
 Ārya satya – The four
 fundamental truths of
 Buddhism, namely Duhukha,
 Samudaya, Nirodha and Mā
 rga.
 Āśrava – Influx of karma matter
 within the soul-field.
 Āśravānupreṣā – Reflection on
 the reasons of influx.
 Āstikya – Belief in the precepts
 of the faith.
 Ātapa – Heat.
 Ātmā – Soul.
 Ātma nindā – Self denigration.
 Ātma pariṇāma – Self volition.
 Ātma praśamsā – Self praise.
 Āvaśyaka – Six essential daily
 practices by a faithful.

Āvāsa – Dwellings.

Āyu – Life-span.

Āyuṣka – Pertaining to life-span.

B

Bādara – Gross.

Bāhyatapa – External penance.

Bāhyopadhi – External equipment.

Bālatapa – Ignorant penance.

Bahuśruta – Learned in canonical learning.

Bkuṣa – The ascetic who observes his monastic vows properly but who has not risen above bodily cares and cosmetics.

Bandha – Bondage, bonding.

Bhajanā – Alternative.

Bhaktapāna – Food and drinks.

Bhāṣā – Language, speech.

Bhāṣā samiti – Exercising vigilance while speaking or expressing one's views.

Bhāva – Mode, mentality, psychic state, volitional state, essence.

Bhāva bandha – Psychic bondage.

Bhāva himsā – Absolute violence attributed to violent psychic state.

Bhavana – Abode, a heaven.

Bhavanapati/ Bhavanavāsī – Gods of Bhavana heavens.

Bhavapratyaya – Type of clairvoyant perception by virtue of births in hells

(Vibhanga-jñāna) or heavens (Avadhī-jñāna).

Bhavasthiti – Life-span or life-duration in a particular birth.

Bhavyatva – Liberatability.

Bhaya – Fear.

Bhayamohanīya – Fear-delusory.

Bhikṣu – Mendicant.

Bhogabhūmi – Land of inaction and pleasure where the humans do not have to work for a living, all their needs are provided for by the Kalpa-vṛkṣa.

Bhogāntarāya – Obstruction to enjoyment of available pleasures.

Bhogopabhoga vrata – Vow limiting the consumption or enjoyment of onetime and recurrently usable objects.

Bhūmi – Land, level.

Bodhidurlabhānupreṣā – Reflection on the rarity of enlightenment.

Brahma – Divine.

Brahmacarya – Righteous action, sexual continence, celibacy.

Buddhabodhita – Prompted or spurred or motivated by the other enlightened seers.

C

Cakṣu – Visual sense organ.

Cakṣu darśana – Occular vision.

- Cakṣu darśanāvaranīya** –
Ocular vision obscuring.
- Caramadeha** – Ultimate or last
body (before liberation).
- Cāritra** – Conduct.
- Cāritra mohanīya** – Conduct
deluding.
- Caryā pariśaha** – Affliction
related to observance of ascetic
vows.
- Caturanuka** – Quadruatomic.
- Caturdaśa pūrva** – Fourteen pre-
canons.
- Caturindriya** – Quadrusen-
sory, endowed with four sense-
organs.
- Cetana** – Consciousness.
- Chadmastha** – Vailed state,
Unenlightened ascetic.
- Chadmastha vītarāga** –
Unenlightened but
dispassionate.
- Chaurya** – theft, stealing.
- Chaviccheda** – Cutting and
dismembering.
- Chāyā** – Shadow.
- Cheda** – Section, reduction.
- Cintā** – A synonym of Sensory
perception.

D

- Damśamaśaka pariśaha** –
Affliction of the insect-bites.
- Dambha** – False pretension.
- Dāna** – Charity.
- Dānāntarāya** – Charity
obstructing.

- Darśana** – Philosophy, vision,
faith, inclination.
- Darśana mohanīya** – Faith
deluding.
- Darśana viśuddhi** – Purity of
faith.
- Darśanāvaraṇa** – Veil on vision/
faith.
- Deśa virata** – Partial renouncer.
- Deśavirati vrata** – Vow of partial
renouncement.
- Deśavrata** – Minor vows.
- Devī** – Goddess.
- Deva** – Gods of various heavens.
- Devagati** – Godly birth.
- Devāyu** – Godly life-span.
- Dhāraṇā** – Determination,
retention, record.
- Dharma** – The faith.
- Dharma dhyāna** – Righteous
meditation.
- Dharmāstikāya** – Intangible
inanimate matter that neutrally
aids motion of the soul and
puḍgala.
- Dharmopadeśa** – Preaching the
faith.
- Dhyāna** – Meditation.
- Digambara** – Naked, sky-clad,
sect of jainism in which monks
remain naked.
- Digvirati vrata** – Vow limiting
movement in all directions.
- Dikṣācārya** – Ordaining master.
- Doṣa** – Flaw.
- Dhruvya** – Permanence,
eternality.
- Dravya** – Matter.

x : TATTVĀRTHA SŪTRA

Dravya adhikaraṇa – physical instrument, stratum or level.

Dravya bandha – Material bondage.

Dravya bhāṣā – Material speech.

Dravya himsā – Material violence, actual violence as opposed to violent thoughts.

Dravya liṅga – Material appearance (of an ascetic).

Dravya mana – Material mind.

Dravya veda – Material feeling.

Dravya dṛṣṭi – Material outlook.

Dravyārthika naya – Material standpoint.

Dravyendriya – Physical sense-organ.

Dhruva – Permanent, eternal, beginningless and endless.

Duhukha – Suffering, pain.

Duhusvara – Noise.

Durgandha – Bad or foul odour/ smell.

Duṣpakva – Illcooked.

Duṣpramārjita – Illswept.

Dvīndriya – Bisensory living beings.

Dvīpa-samudra – Continents and oceans.

Dvayaṅka (skandha, – Biatomic aggregate.

Dveṣa – Hatred.

Dvicarama – Penultimate

E

Ekānta – One sided, single faceted, dogmatic.

Ekānta kṣaṇikatā – Dogmatic insistence on momentariness.

Ekatva – Singularity.

Ekatvānupreksā – Reflection on the singularity of the soul.

Ekendriya – Unisensory living beings.

Eṣaṇā – Alms.

Eṣaṇāsamiti – Exercising vigilance in accepting alms.

Evambhūta naya – Actualistic stand-point.

G

Gaṇa – A group of monks under one master.

Gandha – Smell, odour.

Gandharva – Musician gods.

Garbha-jaṇma – Birth from a womb.

Gati – Motion, destiny, types of birth – hellish, heavenly, human and sub-human.

Ghana – Dense.

Ghanāmbu – Heavy water.

Ghanavāta – Dense air.

Ghanodadhi – Ocean of heavy water.

Ghātikarma – Destructive or obstructive karma.

Ghrāṇa – Smell.

Glāna – Invalid, ailing.

Gomūtrikāgati – Crooked motion

Gotra – Status

Gṛhasthaliṅga – House-holder appearance.

Graha – Planet.

- Guṇa** – Attributes, characteristics, qualities.
Gunapratyaya (Avadhijñāna) –
 Tributal (Clairvoyant cognition).
Gunasthāna – Tributal position
 (One of the fourteen stages of
 spiritual attainment).
Gupti – Restraint.
Guru – Master, teacher; heavy,
 grave, colossal.
Gurukula – Master's family (A
 group of monks/nuns under
 one master).
Gurutva – Gravity.

H

- Hāsyā** – Laughter, ridicule.
Himsā – Violence.
Himsānubandhī raudra dhyāna –
 Violence bonding angeral
 meditation.
Hīnādhika mānonmāna – Using
 false (lesser or more) weights
 and measures (a flaw of the
 vow of non-stealing).
Hiraṇya – Silver.
Hiraṇya suvarṇa pramāṇātikrama
 – Violation of limit of gold and
 silver (a flaw of the vow of
 Non-possession or
 aparigraha).
Hīyamāna – Decreasing.

I

- Indra** – Heavenly king.
Indriya – Sense-organ.
Iṣṭa-viyoga – Separation from a
 desirable object.
Itvara-parighṛitā-gamana –
 Sexual intercourse with a
 member of the opposite sex
 married to someone else.
Īhā – Speculation.
Īryāpathika karma – Momentary
 karma that come in contact
 with the soul, momentarily and
 without bonding, during the
 course of essential untainted
 (by passion or attachment /
 revulsion) activities of the
 body, mind and speech.
Īryāpatha kriyā – Actions
 resulting in momentary karma.
Īryāsamiti – Exercising vigilance
 in moving about on purpose.

J

- Jagat** – Universe.
Jaghanya – Minimum;
 deplorable.
Jaina-darśana – Jaina
 philosophy.
Jaina-liṅga – Jaina sign,
 appearance or identity.
Jambudvīpa – A continent
 according to Jaina geography.
 Presentday Asia comes closest
 to the available descriptions.
Janma – Birth.
Jarāyuja janma – Umbilical/
 placental birth.
Jāti – Caste.

Jīvatva – Life.

Jina – Conqueror (of enemies of the soul – four destructive karma types).

Jīva – Living being, soul.

Jīva rāśi – The living universe.

Jīva-dravya – The living or animate matter.

Jīvāstikāya – The living existent aggregate.

Jīva-tattva – The living fundamental verity.

Jīvita – Alive.

Jīvitāśamīsā – To desire to live on (An excess of the terminal-vow or the ‘Antima maraṇāntika sallekhanā jhūṣaṇā vrata’).

Jñāna – Knowledge, cognition.

Jñāna dāna – To impart knowledge.

Jñāna samjñā – Cognitive instinct.

Jñānāvaraṇa – Veil on knowledge.

Jñānāvaraṇīya karma – knowledge obscuring karma.

Jñānendriya – Sense-organ.

Jñānopayoga – Cognitive consciousness.

Jñānotpattikrama – Order of gaining knowledge.

Jñāta bhāva – Intuitional volition.

Jyotiṣka – Celestial bodies.

Jyotiṣka deva – Celestial gods.

Kaivalya – Omniscience.

Kāla – Time (matter).

Kālātikrama – To request an ascetic for coming for alms before or after the proper time. (a flaw of the Atithisaṁvibhāga vrata).

Kalpa – A group of heavens, proper conduct.

Kalpātīta – Beyond the Kalpa heavens.

Kalpopapanna – Born in the kalpa heavens.

Kāmasukha – Sexual pleasure.

Kandarpa – Cupid, amorous talk (a flaw of the vow of celibacy).

Kāṅkṣā – Desire (A flaw of right vision or inclination).

Kārīta – Getting done by others.

Karma – Action; very fine and specific material particles that enter into and attach themselves to the soul under specific conditions of psychic states (passionate and deluded) and physical actions.

Karma-bandha – Karmic bondage

Karmabhūmi – Land of action, where humans have to work for a living.

Kārmaṇa śarīra – Transmigratory karmic body that accompanies the soul during worldly transmigr-ation and decide its fate or destiny in the next birth.

Kārmaṇa yoga – Kārmic activity during zig-zag transmigratory motion.

Karma-skandha – Aggregate of karma particles.

Karmendriya – Organ of action.

Karuṇā – Pity, kindness, compassion.

Karuṇya – A feeling of pity.

Kaṣāya – Passions (Anger, pride, deceit and greed).

Kaṣāya mohanīya – Passion delusory.

Kaṣāya vedanīya – Passionate feeling producing karma.

Kaṭhina – Difficult.

Katuka – Bitter.

Kautkucya – Gesticulation (A flaw of the vow of refraining from purposeless punishment – Anartha danda viramaṇa vrata).

Kavalāhāra – Morsel of gross food.

Kāya yoga – Bodily activity.

Kāyaduṣpranīdhāna – Improper body movements (A flaw of the Sāmāyika vrata).

Kāyagupti – Bodily restraint.

Kāya-kleṣa – Tormenting one's body for expiation (A type of penance).

Kāya-pravīcāra – Lack of desire for bodily pleasures.

Kāyasthiti – Duration of a particular body.

Kevala – Only, pure.

Kevaladarśana – Pure vision.

Kevaladarśanāvaraṇa – Veil on pure vision.

Kevalajñānī , **Kevalī** – Omniscient.

Kevalajñāna – Pure knowledge, supreme knowledge, ultimate knowledge, omniscience.

Kevalajñānāvaraṇa – Veil on Kevalajñāna .

Kevalī-samudgāta – Emanation and spread of the space-points of an omniscient soul over the whole of universal space just before its liberation (this is done when the life-span determining karma near complete destruction but some vedanīya – feeling producing – karma are still left.)

Khanda – Part, piece.

Khattā rasa – Sour taste.

Kinnara – Dancer gods.

Kṛta – Done (Own action).

Krodha – Anger (A passion).

Kṣīṇa kaṣāya – Whose passions have been destroyed or overcome.

Kṣīṇa moha – Whose delusion has been destroyed or overcome.

Kṣamā – Forgiveness.

Kṣānti – Subsidence of flaws such as anger, etc. with a view to be righteous.

Kṣapaka śreni – Destructional ascent or ladder.

Kṣaya – Destruction.

Kṣāyika – Permanent (after complete destruction/separation of karma matter from the soul).

Kṣāyika bhāva – Destructional volition.

Kṣāyika cāritra – Eternal or pure conduct.

Kṣāyika darśana – Eternal vision

Kṣāyika jñāna – Eternal knowledge.

Kṣāyika samyaktva – Permanent righteousness.

Kṣāyika sukha – Eternal pleasure or bliss.

Kṣāyika vīrya – Destructional potency or infinite energy gained by the soul due to complete destruction of the energy veiling karma.

Kṣayopaśamika bhāva – Des- tructosubsidential or mixed volition.

Kṣetra – Area, region, land, ground.

Kṣetra-vāstu parimāṇātikrama – Transgression of the avowed limit of land and building holdings (A flaw of the minor vow of limiting the possessions or Parigraha).

Kṣetravṛddhi – Increasing the avowed area of activity (A flaw of the minor vow of limiting the movements in all directions).

Kṣudhā parīśaha – Hunger affliction.

Kula mada – Family pride.

Kula vaiyāvṛtya – Rendering service to a group of ascetics under one master.

Kupya pramāṇātikrama – Transgression of the avowed limit of clothes and utensils (A flaw of the Bhogopa- bhoga parimāṇa vrata).

Kuśīla – Unrighteous, the ascetic who compromises his monastic vows for the reasons of passions or sensory demands.

Kūṭalekha – Falsifying documents (A flaw of the minor vow of adherence to truth – Satya vrata).

Kūṭastha-nitya – Eternal, permanent.

L

Labdhi – Attainment, extra- ordinary attainment – particularly spiritual or super- natural.

Labdhīndriya – Psychic sense- organ.

Lābha – Profit.

Lābhāntarāya karma – Profit obstructing karma.

Laghu – Small, slight, little.

Lakṣaṇa – Characteristics, quality, attribute.

Laukika dṛṣṭi – Worldly view.

Leṣyā – Spiritual hue, colouration.

- Liṅga** – Sign, identity, appearance, gender.
Lobha – Greed – a passion.
Loka – Universe, world.
Lokācāra, Loka-rūḍhi – Custom, tradition.
Lokākāśa – Universal space.
Lokānta – Extreme end or top of the universe.
Lokānupreksā – Reflecting upon the form and implications of the universe with a view to view one's own soul and actions in the right perspective.

M

- Madhyaloka** – The middle world where the human and the sub-human species (Tiryāṅca) live.
Madhyama, Madhya – Middle.
Mādhyastha vṛtti – Neutral or unattached disposition.
Mahāskandha – Great colossal aggregate of matter.
Mahāvraata – Great vow.
Maithuna – Sexual gratification.
Maitrī vṛtti – Friendly disposition.
Mala parīśaha – The filth-affliction.
Mana – Mind.
Māna (kaṣāya) – Pride (a passion).
Manahaparyāyajñāna – Telepathic (extra-sensory) perception.

- Manahaprayāyajñānāvaraṇa** – The obscuration velling the telepathic perception.
Manoduṣpranīdhāna – Imp-roper thoughts (a flaw of the Sāmāyika vrata).
Manogupti – Mental control.
Manoharendriyāvalokana – Looking at sbdy's erotic organs (a flaw of the fourth great vow of celibacy for an ascetic and the corresponding minor vow of a lay follower).
Manojña – Desirable.
Manojña amanojña samabhāva – Equanimity in the face of the desirable and the undesirable.
Manorama – Pleasant.
Manoyoga – Mental activity.
Manuṣya – Human being.
Manuṣya gati – The human destiny.
Manuṣya jāti – The human race.
Manuṣyaloka – That part of the universe where the human beings live.
Manuṣyāyu – The human life-span.
Marāṇa – Death.
Māraṇāntiki sallekhanā – Fast unto death.
Māraṇāśanisā – To want to die (a flaw of the terminal vow of equanimous death).
Mārdava – Softness; humble disposition, humility.
Mārga – The path, the faith.

Mārga prabhāvanā – Promo-tion of the faith, glorification of the path.

Mārgācyavana – Steadfast adherence to the path, Non-deviation from the path.

Māsa – Month.

Mati – Sense.

Matijñāna – Sensory cognition.

Matijñānāvaraṇa – An obscuration veiling the sensory cognition.

Mātrā – Quantity.

Mātsarya – Jealousy.

Maukharya – Verbosity, verbalism, circumlocution (a flaw of the vow of adherence to truth).

Māyā – Deceit, deception, cunning, trickery; Illusion.

Miśra bhava – Mixed psychic disposition

Mithyā darśana – False vision, false inclination, false faith, false belief.

Mithyā darśana śalya – False faith sting.

Mithyādr̥ṣṭi – False believed.

Mithyātva – Falsehood.

Mithyopadeśa – False sermon (a flaw of the second vow of adherence to the truth – Satya vrata).

Mīmāṃsaka – A Mīmāṃsā philosopher.

Mīmāṃsā – Analysis, examination, disquisition, commentary; a philosophy.

Mleccha – Heretic.

Moha – Delusion.

Mohanīya – Delusory.

Mohanīya karma – Delusory karma.

Mokṣa – Liberation, salvation, release, freedom of the soul from the karmic bondage.

Mokṣa mārga – The liberating path.

Mokṣa tattva – Reality of salvation.

Mokṣābhimukha ātmā – A soul devoted to attaining liberation.

Mṛdu sparśa – Soft touch.

Mūḍha – Unintelligent, idiot, stupid.

Muhūrta – A time-period of 48 minutes.

Mukta – Liberated.

Mūla guṇa – Primary attributes.

Mūrchā – Attachment, delusion.

Mūrta – Concrete, not abstract, material, formed, tangible, perceptible by senses.

Mūrta tattva – Perceptible reality.

N

Nagnatva pariśaha – Afflic-tion of nakedness.

Nāgnya, Nagnatva – Nakedness.

Naigama naya – Popular standpoint.

Naḡsatra – Star.

Nāma – Name.

Nāma karma – Physique determining karma.

Napuniśaka veda – Neutral libido, unsatisfiable sexual urge of the neuter gender.

Napuniśaka liṅga – Neuter gender.

Naraka – Hell.

Nāraka – Hellish being.

Naraka bhūmi – Hellish ground (One of the seven levels of hells in the nether world).

Naraka gati – Hellish birth.

Narakāyu – Hellish life-span.

Nāśa – Destruction.

Naya – Standpoint, viewpoint.

Nayavāda – Doctrine of standpoints, relativism.

Nidāna – Desire for future.

Nidāna śalya – Desire sting.

Nidrā – Sleep.

Nidrā nidra – Deep sleep.

Nidrāvedanīya – Sleep inducing, sleepy feeling producing (karma).

Nigoda – Lowest micro-scopical life form found in vegetational bodies.

Nigraha – Control, restrict.

Nihiśalya – Without sting.

Nihiśreyasa – Spiritual bliss, salvation, liberation.

Nikāya – group, class.

Nikṣepa – Installation, positing.

Nindā – Condemnation.

Ninhaya – Heretic.

Nirantara – Continuous.

Nirbhayātā – Fearlessness.

Nirgrantha – Without the knot (of attachment), the ascetic who has completely overcome attachment-aversion and passions and are at the verge of attaining complete spiritual purity and omniscience.

Nirjarā – Separation, dissociation, shedding.

Nirjarānupreṣā – Reflection on the ways to achieve nirjara.

Nirodha – Stoppage.

Nirvartanā – Making, without passage.

Nirveda – Detachment.

Nirvratatva – Vowlessness.

Niścaya dṛṣṭi – Absolute view.

Niśrā – Support, shelter.

Niṣadyā pariśaha – Affliction of continuous sittings for long periods of time during spiritual practices by an ascetic.

Niṣkriya – Inert, inactive.

Nisarga – Nature.

Nisarga kriyā – Natural activity.

Nitya – Permanent, eternal, unending.

Nityānitya – Teperaro-permanent, Permanent and changeable. (Like permanence of matter and change of modes).

Nityatva – Eternality, permanence.

Niryrtīndriya – Physical appearance, shape or formation of organ.

Nīcagoṭra – Low status.

Nīcairyṛtti, Namrayṛtti – Humility.

Nīlā – Bluish-green colour.

Nokaṣāya – Quasi passions.

Nyāsāpahāra – Embazzle-ment, misappropriation (A flaw of the minor vow of adherence to truth)

Nyāya – Logic.

P

Pakṣī – Bird.

Pakṣa – Side, wing.

Palyopama – A (smaller) unit of immeasurably large time period, pit like measure.

Pañcendriya – Pentasensory (having five sense-organs) living being.

Pāpa – Sin, demerit.

Pāpa prakṛti – Nature of sin.

Parīṣaha – Affliction, trial, hardship.

Parīṣaha jaya – Conqueror of afflictions.

Para praśamsā – Praising others

Paraliṅga – Other form.

Paramāṇu – The ultimate (finest) particle.

Paranindā – Condemning others.

Paratva – Priority, precedence.

Paravivāhakarāṇa – Arrang-ing others' marriages for whom one is not so responsible. (A flaw of the minor vow of

limitation of sexual indulgence).

Paravyapadeśa – Falsely saying that own thing is other's with a view not to give it to the ascetics (A flaw of the fourth preparatory vow of Atithisamvibhāga)

Paridevana – Vailing, weeping, crying.

Parigraha – Possession with attachment.

Parihāra – Segregation, quarantine (A form of expiation, atonement, repentance).

Parīṇāmī nityatā – Changing permanence.

Parīṇāma – Result, change.

Pārīṇāmika bhāva – Volitional disposition.

Parokṣa – Indirect.

Paryāpta – Developed.

Paryāya – Mode, form.

Paryāyārthika naya – Modal standpoint.

Pipāsā parīṣaha – Thirst affliction.

Pīla, pīta – Yellow.

Pośadhopavāsa vrata – Vow of fasting and abstinence for a day and night.

Potaja – Umbilical birth.

Ṕṛthvikāya – Earth bodied living beings.

Pracchanā – Questioning.

Pradeśa – Unit of space, space-point.

Pradeśa bandha – Karmic space-pointal bondage, quantity bondage.

Pradeśodaya – Manifestation of nonfrictional karma.

Prajñā parīśaha – Intellect affliction.

Prakṛti bandha – Nature of bondage.

Prakṛti saṅkramaṇa – Transmigration or shift between different natures of karmic bondages.

Pramāda – Carelessness, non-vigilance, procrastination.

Pramāna – Proof, authenticity.

Pramāṇābhāsa – Virtual proof.

Pramatta saṅyata – Careless renouncer, an ascetic whose conduct is negligent.

Pramatta yoga – Careless activity of the body, mind and speech.

Pramoda bhāva – Joyous feeling.

Praṇīta ras bhojana – Stimulating food intake (A flaw of vow of celibacy).

Praṇītarasa bhojana varjana – Denial of stimulating food intake for ensuring faithful adherence to the vow of celibacy.

Prāṇa – Vitality.

Prāṇātipātiki kriyā – Act of slaying sbdy's vitality.

Prāṇa-vadaha – Slaying sbdy's vitality.

Praśamsā – Praise.

Pratikramaṇa – Retraction from transgressions and repenting for them.

Pratirūpaka vyavahāra – Imitation, adulterated trade (A flaw of the minor vow of adherence to truth).

Pratyākhyāna – Giving up, renunciation.

Pratyākhyānāvaraṇīya (Kaṣāya) – Renunciation veiling (passions).

Pratyakṣa – Direct, without an intermediary agency.

Pratyeka bodhita – Self prompted, self motivated.

Pratyeka buddha, Svayaṁ buddha – Self enlightened.

Pratyeka prakṛti – Individualized type, individualized nature.

Pratyeka śarīra – Individual body.

Pratyutpanna – Instantaneous.

Pravīcāra – Lack of sth.

Pravacana – Sermon, preaching, the word of the prophet.

Pravacana bhakti – Devotion to pravacana.

Pravacana mātā – Sermon-mother, a term employed for the set of five vigilences (Samiti) and three restraints (Gupti) to be observed by an ascetic to safeguard his/her asecticism.

Pravacana vātsalya – A feeling of affection towards pravacana.

Pravṛtti – Indulgence.

Prāyaścita – Repentance, expiation, penitence, self-reproach.

Predīpa – Lamp.

Preṣya prayoga – To get sth done by sbdy else when own vow of limited area doesnot permit it (an excess of the vow ibid).

Pudgala – Material, concrete matter.

Pudgalakṣepa – Object throwing (A flaw of the Deśāvakāśika vrata).

Pudgalāstikāya – Aggregate material matter.

Pulāka – Those ascetics who never deviate from the tenets propounded by Lords Jina.

Pulliṅga – Male, masculine gender.

Puṁveda – Maḷe libido.

Puṇya – Merit, pious deed, piety, holy deed.

Puṇya prakṛti – Nature of merit.

Puruṣa veda – Male libido.

Puruṣārtha – Effort, labour, endeavour.

Pūrva – Pre-canons.

Pūrvadhara – Well versed in the learning of the fourteen pre-canons.

Pūrvaratīanusmaraṇa – Recalling, remembering and reflecting upon earlier sexual

experiences and pleasures enjoyed during the un vowed state (A flaw of the vow of celibacy).

R

Rāga – Attachment.

Rahsyābhyākhyāna – To put a false blame (A flaw of the vow of truthfulness).

Rasa – Taste, juice.

Rasa parityāga – Giving up eating for taste, a penance.

Rasanendriya – Sense of taste, tongue.

Rati – Liking, attraction; Sexual act.

Rātribhojana viramaṇa – Giving up eating after sunset.

Raudra dhyāna – Angeral meditation.

R̥jugati – Straight-line motion.

R̥jumati – Straight sensory (Lesser of the two types of Telepathic cognitions).

R̥jusūtra naya – Straight thread standpoint.

Roga parīśaha – Ailment affliction.

Rūkṣa – Coarse, rough.

Rūpī – Formed, concrete, with a shape, tangible, perceptible by sensory organs.

Rūpa – Form, shape, concreteness, perceptibility by sensory organs.

Rūpānupāta – Attracting sbdy's attention by signaling (A flaw of the Deśāvākāśika vrata)

S

Śabda – Word, sound.

Śabda naya – Verbal standpoint

Śabdānupāta – Attracting sbdy's attention by making a sound (a flaw of Deśāvākāśika vrata).

Śaikṣa – Student.

Śailésikarāṇa – The process of projecting own soul spacepoints into entire universal space by an arhata who is at the verge of liberation and whose all the karma except the life-span deciding karma, particularly the vedanīya karma are about to be shed, in order to shed the remaining life-span karma instantaneously and alongwith the near exhausted vedanīya karma, just before liberation.

Śālya – Sting, thorn.

Śāṅkā – Doubt.

Śārīra – Body.

Śauca – Freedom from greed.

Śayyāparīṣaha – Bedding and residence affliction.

Śikṣaka – Teacher.

Śikṣāvratā – Educative or preparatory vows.

Śīla – Righteousness.

Śīlavratā – Vow of righteousness.

Śīlavratānaticāra – Flawless observance of the vow of righteousness.

Śīta parīṣaha – Cold affliction.

Śīta sparśa – Cold touch.

Śoka – Sorrow.

Śraddhāna – Faith, belief.

Śrāvaka – Lay male follower.

Śrāvika – Lay female follower.

Śrotra – Listener.

Śruta jñāna – Scriptural knowledge.

Śrutajñānāvaraṇīya karma – Scriptural knowledge obscuring karma.

Śubha – Auspicious, pious, meritorious.

Śubha nāma karma – Auspicious body determining karma.

Śubhayoga – Meritorious pious actions.

Śukla – White, pure.

Śukla dhyāna – Purest meditation centered upon the self or own soul.

Śvetāmbara – White clad.

Sacitta – Green, raw, alive.

Sacitta āhāra – Green/raw food, uncooked fresh food.

Sacitta niḥsepa – Placing amongst sacitta (A flaw of Atithi sanvibhāga vrata).

Sacitta pidhāna – Covered by sacitta (A flaw of Atithi sanvibhāga vrata).

Sacitta sambaddha āhāra – Sacitta touching food.

Sacitta sammisra āhāra – Food mixed with sacitta.
 Sādahana – Instrument.
 Sadgunācchādana – Hiding sbdy's virtues.
 Sādhāraṇa – General, common.
 Sādhu – Ascetic, monk.
 Sādhvī – Nun.
 Sādi – With a beginning.
 Sadṛśa – Similar.
 Sadvedya – Pleasurable feeling.
 Sāgaropama – A term of immeasurable time much larger than Pliyopama, Ocean like measure.
 Sākāra upayoga – Shaped consciousness.
 Sākāramantrabheda – To disclose sbdy's secret (a flaw of the minor vow of adherence to truth).
 Sakaṣāya – Passionate, in the grip of passions.
 Samhanana – Bone joint.
 Samlekhanā vrata – Vow of fast unto death.
 Samrakṣana – Protection.
 Samīrambha – Planning.
 Samisārī – Worldly being, unliberated soul.
 Samisāra – World.
 Samisārānuprekṣā – To reflect on the causes of worldly wanderings and the pain and sorrow thereof.
 Sāmisārīka – Mundane.
 Samsthāna – Form, shape, configuration.

Samivara – Stoppage of influx.
 Samivarānuprekṣā – Refl-ection on (the measures of) stoppage of influx.
 Samivega – Strong desire for salvation, momentum, sudden force.
 Samivṛta yoni – Covered womb.
 Samiyama – Discipline, restraint.
 Samiyamāsamiyama – Part restraint.
 Samiyoga – Conjunction.
 Sama – Equal.
 Samabhirūdhā naya – Conventional standpoint.
 Samacatuasra samsthāna – Symmetrical configura-tion.
 Samādhi – Deep and unad-ulterated meditation.
 Samanaska – With mind, thinking, rational.
 Samārambha – Preparation.
 Samaya – The smallest unit of time.
 Sāmāyika – A 48 minute period of equanimity.
 Samiti – Vigilance, care, alertness.
 Sammūrchana – Sponta-neous.
 Sammūrchim (-n) janma – Spontaneous birth.
 Samparāya – Passion, downfall.
 Sāmparāyika karma – Passional karma, spirit-ually degrading karma.
 Samyagdarśana – Right- vision, right-inclination, right-faith, right-belief, right-disposition.

Samyagdr̥ṣṭi – One with Samyagdarśana.

Samyagjñāna – Right-knowledge.

Samyakkāraṇa – Right-conduct.

Samyaktva – Righteousness.

Saṅgha – Order, group of followers; Fourfold order of monks, nuns, lay male followers and lay female followers in the Jaina context (Caturvidha saṅgha).

Saṅgharśa – Conflict, struggle.

Saṅghāta – Aggregation, association, combination.

Saṅgraha naya – Synthetic standpoint.

Saṅgrāhaka – Compiler of canonical texts.

Saṅgrha – Collection, synthesis.

Saṅkhyā – Number.

Saṅkhyāta – Numerable.

Saṅkhyātānuka skandha – numerable atomed aggregate.

Saṅkhyeya – Countable.

Saṅkramaṇa, Saṅkrānti – Transition, alteration.

Sañjñī – Rational, thinking, endowed with mind.

Sañjñā – Instinct.

Sañjalana kaṣāya – Smouldering passion.

Sānta – With an end.

Saptabhaṅgī – Sevenfold predication.

Sarāga samyama – Attachmental restraint where a spiritual practitioner renounces worldly

life and accepts the ascetic vows but has not been able to overcome attachment therefor.

Sarvadarśitva – Omni-vision.

Sarvajñatva – Omniscience.

Sarvajñna – Omniscient.

Sat – Reality.

Sāta-veda – Pleasurable feeling.

Sātāvedanīya karma – Pleasurable feeling producing karma.

Satkāra puraskāra parīśaha – Respect and reward affliction.

Sattā – Existence, reality.

Sattva – Living being, strength.

Satya – Truth.

Satyāṇuvrata – Minor vow of adherence to truth.

Satyavrata – Vow of adherence to truth.

Savitarka – With reasoning.

Savyabhicāra – With corrupt reasoning, inconclusive.

Siddha śilā – The rock of liberated, the abode of ultimate accomplished.

Siddhamāna gati – Liberational motion.

Siddhatva – Liberation.

Skandha – Aggregate.

Smṛti – Memory.

Snātaka Nirgrantha – Perfect monk; the embodied omniscient.

Snigdha – Smooth, oily, viscous.

Sparśa – Touch.

Sparśana indriya – Sensory organ of touch.

Stenāhrtādāna – Accepting stolen goods (a flaw of the minor vow of non-stealing).

Steya – Theft.

Sthāvara kāya jīva – Static bodied living beings.

Sthiti – Duration.

Sthūla – Gross.

Strī – Woman.

Strī pariśaha – Woman (men for nuns) affliction.

Strīkathā – Amorous talk.

Strīlīnga – Feminine gender.

Strīveda – Female libido.

Sugandha – Fragrance.

Sukha – Pleasure.

Sukhābhāsa – Virtuous pleasure.

Sūkṣma – Fine.

Sūkṣma samparāya – With minimal passion.

Sūrya – Sun.

Susvara – Pleasant sound.

Sūtrakāra – Author of scripture, creator of aphorisms.

Svādhyāya – Self study, study.

Svaguṇacchādāna – Hiding own virtues.

Svamitva – Proprietorship.

Svarūpa – Own form, shape.

T

Tamasa – Darkness.

Tanuvāta – Rarified air.

Tāpa – Heat.

Tapa – Penance.

Tapasvī – Penitent person.

Tattva – Fundamental verity, fundamental reality, fundamental truth.

Tattvārtha – Ascertained categories of fundamental reality.

Tejasa śarīra – Radiance-body responsible for its vitality (inseparable in a worldly soul).

Tikta rasa – Pungent taste.

Tirchī gati – Transversal motion.

Tiryagyoni – Sub-human birth.

Tiryāṅca – Sub-human strata of living beings.

Tīrtha – The holy order.

Tīrthanāra – The starter of the holy order of monks, nuns, lay male followers and lay female followers; The Prophet.

Tīvra – Intense.

Tīvra kāmābhīniveśa – Intense desire for sexual gratification (A flaw of the minor vow of limiting sexual indulgence).

Trīndriya jīva – Trisensory living beings.

Trīṅsparśa pariśaha – Grass touch affliction.

Trīṅsa pariśaha – Thirst.

Trasa – Dynamic, moving, mobile.

Trasatva – Mobility.

Trayanuka skandha – Tri-atomic aggregate.

Tyāga – Renunciation.

U

U

Uccagautra – High status
 Ucchavāsa – Exhalation.
 Uddyota – Illumination.
 Upabhoga – Recurrent enjoyment.
 Upabhoga paribhoga parimāṇa vrata – Vow limiting the use of enjoyable objects both – onetime and recurrent.
 Upabhogādhikatva – Excessive repetitive enjoyment.
 Upabhogāntarāya – Obstru-cted repetitive enjoyment.
 Upacāra – Customary, formal.
 Upacāra vinaya – Formal respect.
 Upadhi – Non-essential encumbrance.
 Upādhyāya – Preceptor, teacher of canonical learning.
 Upagraha – Satellite.
 Upakāra – Favour.
 Upakarāṇa – Equipment, instrument.
 Upakarāṇendriya – Instru-mental organ.
 Upapāta – Sudden manifestation.
 Upapāta janma – Birth by sudden manifestation.
 Upaśama – Subsidence.
 Upaśamikā – Subsidentia.l
 Upaśānta (Kaṣāya, moha) – Subsided (passion, delusion).
 Upasarga – Torment.
 Upasthāpana – Reordain-ment – an expiation.

Upavāsa – Fasting for a day.
 Upayoga – Consciousness, the essential attribute of the living (soul).
 Ūrdhva – Upwards, upper.
 Ūrdhva vyatikrama – Violation of the limit of moving in the upwards direction.
 Ūrdhvagati – Upwards motion.
 Ūrdhvaloka – Upper worlds or heavens.
 Uṣṇa parīśaha – Heat affliction.
 Utkṛṣṭa – Excellent, maximum.
 Utpāda – Origination.
 Utsarga mārḡa – The path of renunciation.
 Utsarga samiti – Vigilance in disposal.
 Utsarpiṇī kala – Ascendent time cycle, progrssive time cycle.
 Uttama puruṣa– First person, noble person.
 Uttara – Following or sub-
 Uttara prakṛti – Sub-types.
 Uttaraḡuṇa – Secondary attributes.

V

Vācanā – Lesson given by a preceptor or teacher.
 Vacana gupti – Controlled speech.
 Vacanaduṣpranidhāna – Improper speech (A flaw of Sā māyika vrata).
 Vadha – Slaying, hurting.

Vadha pariṣaha – Hurt affliction.
 Vagyoga – Verbal act.
 Vaikriya labdhi – Super-natural power of transformation.
 Vaikriya śarīra – Transformational body.
 Vaimānika – Belonging to vimāna types of heavens.
 Vairāgya – Lack of attachment towards sth/sbdy.
 Vaiyāvṛtya – Service.
 Vakra gati – Crooked motion.
 Valaya – Ring, bracelet.
 Vardhamāna – Increasing.
 Vargaṇā – Aggregatal grouping.
 Varṇa – Colour.
 Vartanā – Passage (of time), flit by, roll on, move on, go on, continuous flow.
 Vastu – Thing, entity.
 Vedanīya karma – Feeling producing karma.
 Vibhaṅgajñāna – False clairvoyant cognition (found in hellish beings and false faithed souls due to manifestation of fruition of corresponding karma).
 Vicāra – Thought.
 Vicaya – Reflection, contemplation.
 Vicikitsā – Disinclination, disgust (a flaw of right inclination).
 Vidhāna – Prescription, constitution.
 Vighraha gati – Irregular movement, transmigratory

motion.
 Vijnāna – Thorough knowledge, science.
 Vikriyā – Transformation.
 Vinaya – Conduct; humble disposition (a penance).
 Vipāka – Fruition, retribution.
 Vipākodaya – Manifestation of fruition.
 Viparyayajñāna – Opposite/wrong knowledge, false knowledge.
 Vipulamati – Abundant-sensory (the greater of the two types of Telepathic perceptions).
 Virata – Unattached, abstainer.
 Virati – Abstinence.
 Viruddharājyātikrama – Acting against the law of the land eg. Tax-evasion etc. (A flaw of the minor vow of non-stealing).
 Vīrya – Power, energy, potency, vitality.
 Viṣaya – Subject, object, sensual.
 Viṣayāsakti – Sensual attraction.
 Vitarka – Verbal reflection.
 Vītarāga – Unattached.
 Vivikta śayanāsana – Lonely habitation.
 Vṛttiparisankhyāna – Restricting begging for food (a penance).
 Vratī – Vower.
 Vrata – Vow.
 Vratānaticara – Flawless practice of vows.
 Vyavahara – Business.

Vyavahāra naya – Practical standpoint.

Vyutsarga – Renunciation.

Y

Yācanā parīṣaha – Mendicance affliction.

Yakṣa – Demigod.

Yaśa, Yaśahakīrti – Fame.

Yathākhyāta cāritra – Perfect (nonbonding) conduct.

Yatidharma – Monkhood.

Yoga – Activity of the body, mind and speech.

Yoga nigraha – Restricting the activity of body, mind and speech.

Yoga nirodha – Ceasing the activity of body, mind and speech.

Yoga vakratā – Crookedness of actions.

Yojana – A unit of distance (approximately 8 miles).

Yoni – Womb, class of birth.

Yuga – Era.

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ĀGAMA SAMSTHĀNA

Āgama Ahimsā Samatā Evamī Prākṛta Samsthāna was established in January 1983 to commemorate the Rainy-stay (Varṣā vāsa) of Ācārya Śrī Nānālālī Mahārāja in Udaipur in the year 1981. The main objectives of the samsthāna are to prepare scholars of Prākṛta and Jaina Studies, to publish unpublished Jaina literature, to provide means of study to the desirous students of Jaina Studies, to get the treatises on Jaina philosophy, conduct and history, based on scientific research, prepared in order to preserve and promote Jaina culture and to organise lectures, discussions and ceremonies with a view to promote the spread of Jaina studies. The Samsthāna is one of the major activities of Akhil Bhāratvarṣīya Sādhumārgī Jain Saṅgha.

The samsthāna is registered under the Rajasthan Societies Act, 1958 and donations to it are exempt from Income Tax under section 80 (G) and 12 (A).

You can also become a participant in the pious activities of the samsthāna as follows:—

1. Individuals and organisations can become Chief Patrons by donating Rs. One Lakh. The names of such donors are printed on the latter-head of the samsthāna in the chronological order of their donations.
2. Become Patrons by donating Rs. 50000.00.
3. Become Promoter-members by donating Rs. 25000.00.
4. Become assisting members by donating Rs. 11000.00.
5. Become ordinary members by donating Rs. 1000.00.
6. The saṅghas, trusts, boards, societies, etc that donate Rs. 20000.00 in lump sum to the samsthāna become the organisational members of the Samsthānā parishada.
7. By donating towards building construction and purchase of essential equipment in the memory of your dear departed ones.
8. By donating old manuscripts, Āgamic literature and other useful things.

Your cōoperation will further the cause and progress of Jaina knowledge and studies.