

Ācārya Nemicaṇḍra

Dravyasaṃgraha



Introduction and English translation by
Nalini Balbir

This book is dedicated to the memory of

MUNIRAJA JAMBUVIJAYAJI

disciple of

His Holiness Muniraja

SHRI BHUVANAVIJAYAJI MAHARAJA

Muni Jambuvijayaji (1922-2009) was a vastly learned Jain monk
who diligently served the Jina Vani all his life.



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Ācārya Nemicandra
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Introduction

The *Dravyasaṃgraha* is an elegant work giving a lucid exposition of the six substances that characterize the Jain view of the world: sentient (*jīva*), non sentient (*ajīva*), principle of motion (*dharma*), of rest (*adharmā*), space (*ākāśa*) and time (*kāla*). A clear knowledge of what they are is one of the clues to salvation, the reaching of which is the ultimate goal. In a skilful progression the work shows the path to be followed, ending with a systematic homage to the Five Entities and vigorous exhortations to the reader to meditate on the self as *the* real method. Thus the *Dravyasaṃgraha* is everything but dry.

The author is Nemicaṇḍra Siddhānta Cakravartin, a prolific author who can be said to be a specialist in summarizing and giving lucidly the essence of teachings in various fields: *saṃgrahas* and *sāras* are his specialty, he who also wrote a *Trilokasāra*, about cosmology, a *Labdhisāra*, about attainments, a *Kṣapaṇasāra*, about the destruction of karmas, and a *Gommaṭasāra*. Not much is known about him from his own works, apart from the fact that, at the end of the *Trilokasāra* and of the *Gommaṭasāra*, he introduces himself as a pupil of Abhayanandi, Vīranandi, Indranandi and Kanakanandi. He is likely to have lived in the second half of the 10th century in South India. There are indications showing that he was highly respected by the Ganga general Cāmuṇḍarāya, the *samyaktvaratnākara* “ocean of true insight” who commissioned the erection of the famous Bāhubali image at Shravanabelgola.

Nemicaṇḍra’s works have become classics of Jain doctrine. As J. Jalaj recalls in the introduction to his Hindi translation of the *Dravyasaṃgraha* (2009), the *Dravyasaṃgraha* plays a role in Jain education and is often memorized. It has been the starting point of numerous commentaries in various languages, from Sanskrit to Kannara or Rajasthani, and manuscript copies are available in several libraries of Western and South India, as well as in Europe (Strasbourg and London). During the Moghul period and even later, Nemicaṇḍra’s *Karmaprakṛti*, made of a selection of verses taken from the *Karmakāṇḍa* and the *Jīvakāṇḍa*, was apparently considered an adequate representative of Jainism which could appeal to outside circles as well. There are manuscripts of its Prakrit text rendered into Sanskrit and followed by a lengthy Persian commentaries waiting to be read and estimated by scholars. I know of at least two examples, one in London (written in the 18th century for the French General Claude Martin) and a more recent one (19th cent.) in Oxford.¹

¹ Ms. Add. Or. 25022 of the British Library (*Catalogue* by Nalini Balbir, K.V. Sheth, K.K. Sheth & C.B. Tripathi, London, 2006, Ser. No. 1213) and MS. Wilson 262 in the Bodleian Library (Ser. No. 50 in *Catalogue of Prākṛit Manuscripts in the Bodleian Library* by A.B. Keith. With a Preface by E.W.B. Nicholson, Oxford, 1911).

There is of course no need to take literally Nemicaṇḍra's claim for ignorance of the tradition, stated at the end of the *Dravyasaṃgraha*. His work owes a lot to the earlier tradition represented by Umāsvāmin's *Tattvārthasūtra* and by Kundakunda's works. Among the latter, the *Pañcāstikāya* holds a special place because it treats the same topics as the *Dravyasaṃgraha* and is also written in Jaina Śaurasenī Prakrit. The plans of Nemicaṇḍra's and Kundakunda's works also go along the same line, as they start with the treatment of *dravyas*, continue with the treatment of *pādārthas* and of the *ratnatraya*, ending with worship and meditation. At this point, Kundakunda introduces the seeds of a discussion on worship as both useful and as a possible cause of attachment, which is only to be read between the lines in the final verses of the *Dravyasaṃgraha*.

The mnemonic perspective is fundamental to the *Dravyasaṃgraha*. In its 58 verses, the author makes an extremely skilful use of the prevalent *āryā* metre.² In many cases, the caesura in the second line (after the third *gaṇa*) corresponds to a syntactic break of the sentence and serves to emphasize contrasts and oppositions. The *Dravyasaṃgraha* is largely a work of definitions of concepts. A given concept can be defined differently from different angles. Nemicaṇḍra's presentation is often articulated around the opposition between the conventional and the absolute points of view (*vyavahāra*- and *nīścaya-naya*), or around the contrast between the material and the spiritual angles (*dravya* and *bhāva*). The recurring and explicit application of this method gives a special tone to his text. Conciseness of style is another of its prominent characteristics. Like in the *sūtra*-style of the *Tattvārtha*, for instance, verbs are rare and without variety; nouns are numerous, and mostly juxtaposed, sometimes without case ending in what looks like loose compounds.

This is not the first English translation of the *Dravyasaṃgraha*, which was published as early as 1917 as the first volume of the "Sacred Books of the Jains" series by S.C. Ghosal. This pioneering book contains all that is necessary: Prakrit text, Sanskrit *chāyā*, English word to word translation, indexes, text of Brahmadeva's Sanskrit commentary. The translator's explanations contain a lot of valuable quotations of parallel passages which have to be consulted. The only drawback is probably the retaining of so many original terms in the translation. In order to keep with Manish Modi's concern for publishing fascicles of a modest size and price, I have kept the notes to a minimum, and refrained from the comments one could be tempted to make, reading such a suggestive masterpiece as this text.

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² The metre of stanzas 3, 10, 15, 23-26, 33, 35-38, 40-41, 51 and 55 is *gīti*. The concluding stanza is a *svāgatā*.

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आचार्य नेमिचन्द्र सिद्धान्त चक्रवर्ती कृत

द्रव्यसंग्रह

जीवमजीवं दव्वं जिणवरवसहेण जेण णिदिट्ठं।

देविंदविंदवंदं वन्दे तं सव्वदा सिरसा ॥ १ ॥

*jīvam ajīvaṃ davvaṃ jiṇa-vara-vasaheṇa jeṇa ñiddiṭṭhaṃ
devinda-vinda-vandaṃ vande taṃ savvadā sirasā.*

With my head I always bow down to the one who should be bowed down to by the multitude of gods, the one, the best among the excellent Jinas by whom the substances – sentient and non sentient – have been taught.

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो।

भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ॥ २ ॥

*jīvo uvaogamao a-mutti kattā sa-deha-parimāṇo
bhottā saṃsāra-ttho siddho so vissasodḍha-gaī.*

The sentient (substance) is characterized by the function of understanding, is incorporeal, performs actions, is co-extensive with its own body. It is the enjoyer, located in the world of rebirth (or) emancipated (and) has the intrinsic movement upwards.

तिकाले चदुपाणा इन्दियबलमाउ आणपाणो य।

ववहारा सो जीवो णिच्छयणयदो दु चेदणा जस्स ॥ ३ ॥

*ti-kkāle cadu-pāṇā indiya-bala-m-āu āṇa-pāṇo ya
vavahārā so jīvo ; ñicchaya-ṇayado³ du cedaṇā jassa.*

From the conventional point of view the sentient (substance) is what possesses in the three times (past, present, future) the four principles of life: sense organs, strength, life-duration and inspiration-expiration. But from the absolute point of view it is that which has consciousness.

उवओगो दुवियप्पो दंसण णाणं च दंसणं चदुधा।

चक्खु अचक्खू ओही दंसणमध केवलं णेयं ॥ ४ ॥

*uvaogo du-viyappo damsaṇa ṇāṇaṃ ca dāmsaṇaṃ cauddhā.
cakkhu a-cakkhū ohī dāmsaṇaṃ adha kevalaṃ ṇeyaṃ.*

The function of understanding is of two kinds: vision and knowledge. Vision is fourfold. It should be known as: eye-vision, non eye-vision, clairvoyance, and absolute vision.

णाणं अद्वियप्पं मदिसुदओही अणाणणाणाणि।

मणपज्जय केवलमवि पच्चक्खपरोक्खभेयं च ॥ ५ ॥

*ṇāṇaṃ aṭṭha-viyappaṃ madi-suda-ohī aṇāṇa-ṇāṇāṇi
maṇa-pajjaya kevalam avi paccakkha-parokkha-bheyaṃ ca.*

Knowledge is of eight kinds: perception, scriptural and clairvoyance as knowledge and non knowledge,⁴ mind-reading and also Perfect knowledge. Knowledge is divided into direct and indirect.

³ I have deliberately adopted the reading *ñicchaya*^o throughout, despite Ghosal and Jalaj *ñiccaya*^o, and the *Pāia-Sadda-Mahaṇṇavo* which refers the reader from *ñiccaya* to *ñicchaya*, although it is not excluded that a pun with *ñicca* < *nitya* encouraged the spelling *ñiccaya* which could be more than a simple orthographic variant.

⁴ The first three types of knowledge have negative counterparts known as *kumati*, *kuśruta* and *vibhaṅga* which are also included in the forms of knowledge.

अट्टचदु णाण दंसण सामण्णं जीवलक्खणं भणियं।

ववहारा सुद्धणया सुद्धं पुण दंसणं णाणं ॥ ६ ॥

aṭṭha-cadu nāṇa daṃsaṇa sāmāṇaṃ jīva-lakkhaṇaṃ bhaṇiyam
vavahārā ; suddha-ṇayā suddhaṃ puṇa daṃsaṇaṃ nāṇaṃ.

The general characteristic of the sentient (substance) has been told to be the eight (types of) knowledge and the four (types of) vision from the conventional point of view. From the pure point of view, however, pure vision (and) knowledge (are its characteristics).

वण्ण रस पंच गंधा दो फासा अट्ट णिच्छया जीवे।

णो संति अमुत्ति तदो ववहारा मुत्ति बंधादो ॥ ७ ॥

vaṇṇa rasa panca gandhā do phāsā aṭṭha ṇicchayā jīve
no santi a-mutti tado ; vavahārā mutti bandhādo.

From the absolute point of view the five colours and tastes, the two smells and the eight touches⁵ do not exist in the sentient (substance). Therefore it is incorporeal. From the conventional point of view it is corporeal because of bondage.

पुग्गलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो।

चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥ ८ ॥

puggala-kammādīṇaṃ kattā vavahārado du ṇicchayado
cedaṇa-kammāṇādā ; suddha-ṇayā suddha-bhāvāṇaṃ.

From the conventional point of view the soul (is) the agent of karmic matter and other things, but from the absolute point of view (it is the agent) of spiritual karmas. From the pure point of view (the agent) of pure states of mind.

⁵ These are the qualities characterizing clusters of matter and atom, i.e. *pudgala* (see, for instance, *Tattvārthasūtra* 5.23..

ववहारा सुहदुक्खं पुग्गलकम्मफलं पभुंजेदि।

आदा णिच्छयणयदो चेदणभावं खु आदस्स ॥ ९ ॥

vavahārā suha-dukkhaṃ puggala-kamma-pphalaṃ pabhunjedi
ādā ṇicchaya-ṇayado cedaṇa-bhāvaṃ khu ādassa.

From the conventional point of view the soul enjoys happiness and suffering as the result of material karmas. From the absolute point of view (it enjoys) its own state of consciousness.

अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा।

असमुहदो ववहारा णिच्छयणयदो असंखदेसो वा ॥ १० ॥

aṇu-guru-deha-pamāṇo uvasaṃhāra-ppasappado cedā
asamuhado vavahārā ; ṇicchaya-ṇayado asaṃkha-deso vā.

From the conventional point of view, given the absence of bursting forth, the soul has the size of a body which is minute (or) heavy, depending on whether it shrinks or expands;⁶ but from the absolute point of view, it occupies innumerable space points.

पुढविजलतेउवाऊ वणप्फदी विविहथावरेइन्दी।

विगतिगचदुपंचक्खा तसजीवा होंति संखादी ॥ ११ ॥

puḍhavi-jala-teu-vāū vaṇapphadī viviha-thāvar'eindī
viga-tiga-cadu-panc'akkhā tasa-jīvā honti saṃkhādī.

Earth, water, fire, wind, plants, the various immovable beings have one sense organ. Movable sentient beings, such as the conch and others, have two, three, four or five sense organs.

⁶ Compare TS 5.16 “Like the light of a lamp, the soul assumes the size of the body it happens to occupy on account of the contraction and expansion of its space units”.

समणा अमणा णेया पंचेंदिय णिम्मणा परे सव्वे।

बादर सुहमेइन्दिय सव्वे पज्जत्त इदरा य ॥ १२ ॥

*sa-maṇā a-maṇā ñeyā pañcendiya ñi-mmaṇā pare savve
bādara suham'eindiya savve pajjatta idarā ya.*

Five-sensed (beings) should be known as (either) with a mind (or) without a mind. All others are without a mind. One-sensed beings are gross (or) subtle. All (are either) mature or its opposite (*i.e.* immature).⁷

मग्गणगुणठाणेहि य चउदसहि हवन्ति तह असुद्धणया।

विण्णेया संसारी सव्वे सुद्धा हु सुद्धणया ॥ १३ ॥

*maggāṇa-guṇaṭṭhāṇehi ya caudasahi havanti taha asuddha-ṇayā
vinñeyā saṃsārī ; savve suddhā hu suddha-ṇayā.*

From the imperfect point of view beings in the world of rebirth have to be classified on the basis of the fourteen principles of classification⁸ and (the fourteen) stages of spiritual purification. From the perfect point of view all (beings) should be known as pure.

णिक्कम्मा अट्ठगुणा किंचूणा चरमदेहदो सिद्धा।

लोयग्गठिदा णिच्चा उप्पादवण्हिं संजुत्ता ॥ १४ ॥

*ñi-kkammā aṭṭha-guṇā kiṃc'ūṇā carama-dehaddo siddhā
loy'-agga-ṭṭhida ṇiccā uppāda-vaehi saṃjuttā.*

⁷ The total amounts to the fourteen varieties of *jīvas* known as *jīvasamāsa*.

⁸ These are : 1) *gati*, condition of existence, 2) *indriya*, number of senses, 3) *kāya*, type of body, 4) *yoga*, type of activity (mind, speech, body), 5) *veda*, sexual feeling, 6) *kaṣāya*, passion, 7) *jñāna*, type of knowledge, 8) *saṃyama*, type of restraint, 9) *darśana*, type of vision, 10) *leśyā*, color of the soul, 11) *bhavyatva*, capability of attaining salvation, 12) *saṃyaktva*, right faith, 13) *saṃjñitva*, ability to think, 14) *āhāra*, assimilation of karmic particles.

Devoid of karmas, possessed of the eight qualities,⁹ slightly less than the final body, the Perfect souls are located at the top of the world, they are eternal, possessed of rise and fall.

अज्जीवो पुण णेओ पुग्गल धम्मो अधम्म आयासं

कालो पुग्गल मुत्तो रूवादिगुणो अमुत्ति सेसा दु ॥ १५ ॥

*a-jjīvo puṇa ñeo puṅgala dhammo adhamma āyāsaṃ
kālo puṅgala mutto rūvādi-guṇo a-mutti sesā du.*

Now, as non sentient should be known: matter, media of rest and motion, space (and) time. Matter, having qualities such as form, is corporeal,¹⁰ but the remaining ones are formless.

सदो बंधो सुहुमो थूलो संठाण भेद तम छाया।

उज्जोदादवसहिया पुग्गलदव्वस्स पज्जाया ॥ १६ ॥

*saddo bandho suhumo thūlo saṇṭhāṇa bheda tama chāyā
ujjodādava-sahiyā puṅgala-davvassa pajjāyā.*

Sound, bondage, subtle(ness), gross(ness)¹¹, physical structure, division, darkness, shadow, together with brightness and heat (are) the modes of the matter substance.

गइपरिणयाण धम्मो पुग्गलजीवाण गमणसहयारी।

तोयं जह मच्छाणं अच्छंता णेव सो णेई ॥ १७ ॥

*gai-pariṇayāṇa dhammo puṅgala-jīvāṇa gamaṇa-sahayārī
toyam jaha macchāṇaṃ ; acchantā ñeva so ñeī.*

⁹ These are, in infinite degree : 1) *jñāna*, knowledge, 2) *darśana*, vision, 3) *sukha*, bliss, 4) *vīrya*, energy, 5) *sūkṣma*, fineness, 6) *avagāha*, interpenetrability, 7) *agurūlaghu*, neither heavy nor light, 8) *avyābādha*, total absence of disturbance.

¹⁰ "The words *rūpa*, *mūṛta* and *mūrti* are all mutually synonymous", p. 181 in Dixit 1974.

¹¹ Adjectives are used in the text in these two cases instead of abstract nouns, as is usual.

The medium of motion helps matter and the sentient which are prone to motion to move, like water (helps) fish. It does not set in motion those which do not move.

ठाणजुदाण अधम्मो पुग्गलजीवाण ठाणसहयारी।

छाया जह पहियाणं गच्छंता णेव सो धरई ॥ १८ ॥

*thāṇa-judāṇa a-dhammo puggala-jīvāṇa thāṇa-sahayārī
chāyā jaha pahiyāṇaṃ. gacchantā ṇeva so dharāī.*

The principle of rest helps matter and the sentient which are liable to stay to stay without moving, like the shade (helps) travellers. It does not stabilize those which move.

अवगासदाणजोग्गं जीवादीणं वियाण आयासं।

जेणं लोगागासं अल्लोगागासमिदि दुविहं ॥ १९ ॥

*avagāsa-dāṇa-joggam jīvādīṇaṃ viyāṇa āyāsaṃ
jeṇaṃ¹² logāgāsaṃ a-llogāgāsaṃ idi duvihaṃ.*

Know that space is (that which is) capable of giving room for the sentient and others. It has been described in Jainism as twofold: space of the world, and space of the non world.

धम्माधम्मा कालो पुग्गलजीवा य संति जावदिये।

आयासे सो लोगो तत्तो परदो अलोगुत्तो ॥ २० ॥

*dhammādhammā kālo puggala-jīvā ya santi jāvadiye
āyāse so logo; tatto paraḍo alog'utto.*

The extent of space in which rest and motion, time, matter and sentient beings exist is the world. What is other than this is called non world.

¹² We read *jeṇaṃ* (= *jainam*), following Ghosal and Brahmadeva's commentary : *jinasyedaṃ, jinena proktaṃ vā jainam*, and not *jeṇhaṃ* as some editions do.

दव्वपरिवट्टरूवो जो सो कालो हवे ववहारो।

परिणामादीलक्खो वट्टणलक्खो य परमट्ठो ॥ २१ ॥

davva-parivaṭṭa-rūvo jo so kālo havei vavahāro
pariṇāmādī-lakkho; vaṭṭaṇa-lakkho¹³ ya paramaṭṭho.

The time which has the ability to change the substances is conventional (*i.e.* relative time), which is perceivable through modifications. But absolute (time) is perceivable through perduration.

लोयायासपदेसे इक्केके जे ठिया हु इक्केका।

रयणाणं रासी इव ते कालाणु असंखदव्वाणि ॥ २२ ॥

loyāyāsa-padese ikk'-ekke je ṭhiyā hu ikk'-ekkā
rayaṇāṇaṃ rāsī iva te kālāṇu asaṃkha-davvāṇi.

All those which in each and every space point of the world space remain one by one (*i.e.* distinct) like a heap of jewels,¹⁴ (are) atoms of time. They are innumerable substances.

एवं छब्बेयमिदं जीवाजीवप्पभेददो दव्वं।

उत्तं कालविजुत्तं णादव्वा पंच अत्थिकाया दु ॥ २३ ॥

evaṃ cha-bbheyam idaṃ jīvājīva-ppabhedado davvaṃ
uttaṃ kāla-vijuttaṃ ṇādavvā pañca atthikāyā du.

Thus substance has been described as of six kinds, divided into sentient, non sentient, etc. But existing conglomerates should be recognized as being five, leaving out time.

¹³ Same compound applied to time in *Pancāstikāya* 24.

¹⁴ Like each and every jewel that makes the heap remain distinct from each other and keep their individuality, so are the atoms.

संति जदो तेणेदे अत्थि त्ति भणंति जिणवरा जम्हा।

काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥ २४ ॥

santi jado teṇ' ede atthi tti bhaṇanti jiṇa-varā jamhā
kāyā iva bahu-desā tamhā kāyā ya atthi-kāyā ya.

Because they exist the excellent Jinas call them “existing”. Because, like conglomerates, they have numerous space points, therefore they are “conglomerates” and “existing conglomerates”.

होंति असंखा जीवे धम्माधम्मे अणंत आयासे।

मुत्ते तिविह पदेसा कालस्सेगो ण तेण सो काओ ॥ २५ ॥

honti asaṃkhā jīve dhammādhamme aṇanta āyāse
mutte ti-viha padesā; kālass' ego ṇa teṇa so kāo.

There are innumerable space points in the sentient (substance and) in the media of motion and rest, (and) infinite ones in space; in matter they are threefold (i.e. numerable, innumerable and infinite). Time has only one; therefore it is not a conglomerate.

एयपदेसो वि अणू णाणाखंधप्पदेसदो होदि।

बहुदेसो उवयारा तेण य काओ भणंति सव्वण्हु ॥ २६ ॥

eya-padeso vi aṇū ṇāṇā-khandha-ppadesado hodi
bahu-deso uvayārā teṇa ya kāo bhaṇanti savvaṇhu.

Although having only one space point, an atom results into having many space points because of the space points contained in various aggregates. This is why the All-knowing call it “conglomerate” figuratively.

जावदियं आयासं अविभागीपुग्गलाणुवट्ठं।

तं खु पदेसं जाणे सव्वाणुट्ठाणदाणरिहं ॥ २७ ॥

*jāvadiyaṃ āyāsaṃ avibhāgī-puggalāṇu- 'vaṭṭaddhaṃ
taṃ khu padesaṃ jāṇe savvāṇu-ṭṭhāṇa-dāṇ' -arihaṃ.*

As much space as is covered by a matter of indivisible atom, know that this indeed is a space point, which is liable to give room to all atoms.

आसवबंधणसंवरणिज्जरमोक्खा सपुण्णपावा जे।

जीवाजीवविसेसा ते वि समासेण पभणामो ॥ २८ ॥

*āsava-bandhaṇa-saṃvara-ñijjara-mokkhā sa-puṇṇa-pāvā je
jīvājīva-visesā te vi sāmāseṇa pabhaṇāmo.*

Inflow, bondage, stopping, wearing off and salvation, together with merit and demerit are particulars of sentient and non sentient (substances). We will describe them globally.

आसवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ।

भावासवो जिणुत्तो कम्मासवणं परो होदि ॥ २९ ॥

*āsavadi jeṇa kammaṃ pariṇāmeṇ' appaṇo sa viṇṇeo
bhāvāsavo jiṇ' -utto; kammāsavaṇaṃ paro hodi.*

The modification of the soul by which karma flows should be known as having been said by the Jinas to be spiritual inflow; the inflow of karmic matter is the other one (i.e. material inflow).

मिच्छताविरदिपमादजोगकोधादओ थ विण्णेया।

पण पण पणदस तिय चदु कमसो भेदा दु पुव्वस्स ॥ ३० ॥

micchattāviradi-pamāda-joga-kodhādao tha viṇṇeyā
paṇa paṇa paṇadasa tiya cadu kamaso bheda du puvvassa.

Now, the divisions of the former (*i.e.* spiritual inflow) should be known as wrong belief, non restraint, carelessness, activity, anger and others. They number respectively five, five, fifteen, three and four.¹⁵

णाणावरणादीणं जोग्गं जं पुग्गलं समासवदि।

दव्वासवो स णेयो अणेयभेओ जिणक्खादो ॥ ३१ ॥

ṇāṇāvaraṇādīṇaṃ joggaṃ jaṃ puḡgalaṃ samāsavadi
davvāsavo sa ṇeyo; aṇeya-bheo jiṇ'-akkhādo.

The matter fit for (forming) knowledge-obscuring and other (karmas) that flows (into the soul) should be known as material inflow. It has been described by the Jinās as being of several types.

बज्झदि कम्मं जेण दु चेदणभावेण भावबंधो सो।

कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ॥ ३२ ॥

bajjhadi kammaṃ jeṇa du cedaṇa-bhāveṇa bhāva-bandho so
kammāda-padesāṇaṃ aṇṇoṇṇa-pavesaṇaṃ idaro.

Spiritual bondage is the state of consciousness by which karma is bound. The other one (*i.e.* material bondage is) the interpenetration of the space points of karma and soul.

¹⁵ Five types of wrong belief : 1) *ekānta*, one-sided non critical view, 2) *viparīta*, confusion, 3) *vinaya*, seeing everything alike, 4) *saṃśaya*, doubt, 5) *ajñāna*, ignorance leading to all absence of belief – Five types of non restraint : 1) *hiṃsā*, violence, 2) *asatya*, untruthfulness, 3) *caurya*, theft or wrong appropriation, 4) *abrahmacarya*, wrong sexual behaviour – Fifteen types of carelessness : four varieties of reprehensible talk, four passions, five senses, sleep and attachment – Three types of activity : relating to mind, speech and body – Four passions : anger, conceit, deceit and greed.

पयडिद्धिदिअणुभागप्पदेसभेदा दु चदुविधो बंधो।

जोगा पयडिपदेसा ठिदिअणुभागा कसायदो होंति ॥ ३३ ॥

*payaḍi-ṭṭhidi-aṇubhāga-ppadesa-bhedā du caduvidho bandho
jogā payaḍi-padesā; ṭhidi-aṇubhāgā kasāyado honti.*

Bondage has four aspects: category, duration, intensity¹⁶ and space points. Category and space points come from activity (mind, speech, body); duration and intensity from passions.

चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेऊ।

सो भावसंवरो खलु दव्वासवरोहणे अण्णो ॥ ३४ ॥

*cedaṇa-pariṇāmo jo kammassāsava-ṇirohaṇe heū
so bhāva-saṃvaro khalu; dāvāsava-rohaṇe aṇṇo.*

The modification of consciousness which is the cause for blocking the inflow of karma is spiritual stopping indeed; the other one (*i.e.* material stopping) consists of blocking the material inflow.

वदसमिदीगुत्तीओ धम्माणुपेहा परीसहजओ य।

चारित्तं बहुभेया णादव्वा भावसंवरविसेसा ॥ ३५ ॥

*vada-samīdī-guttīo dhammāṇupēhā [Ghosāl: °pihā] parīsaha-jao ya
cārittaṃ bahu-bheyā ṇādavvā bhāva-saṃvara-visesā.*

Vows, self-regulations, restraints, morality, reflections, victory over hardships and conduct should be recognized as the multiple varieties specifying spiritual stopping.¹⁷

¹⁶ What is meant is the intensity of the effects of karma. The original Prakrit form of the corresponding term seems to have been *aṇubhāya*. This was understood in two different ways, either representing Skt. *anubhāga* or Skt. *anubhāva*. Texts in Jaina Śaurasenī Prakrit have the Prakrit hybrid form *aṇubhāga* (e.g., here and see also *Pancāstikāya* 73 *payāḍi-ṭṭhidi-aṇubhāga-ppadesa-bandhehiṃ*), but the transmission of the *Tattvārthasūtra* shows hesitations. In the sūtras 8.4 *prakṛti-sthiti*^o “There are four aspects of bondage: type, duration, intensity (quality) of fruition, and mass of material particles assimilated” (Tatia, *That Which Is*) and 8.21 *vipāko* ..., we have either *anubhāga*, *anubhāva* or *anubhava*.

¹⁷ *Tattvārthasūtra* 9.2 is the direct ancestor of this list.

जहकालेण तवेण य भुत्तरसं कम्मपुग्गलं जेण।

भावेण सडदि णेया तस्सडणं चेदि णिज्जरा दुविहा ॥ ३६ ॥

*jaha-kāleṇa taveṇa ya bhutta-rasaṃ kamma-puggalaṃ jeṇa
bhāveṇa saḍaḍi ñeyā ta-ssaḍaṇaṃ cedi ṇijjarā duvihā.*

Wearing off (of karma) is known as twofold: as the mental state with which karmic matter, the taste of which has been enjoyed, rots according to time or through the practice of penance, and as the rotting of it (*i.e.* karmic matter).¹⁸

सव्वस्स कम्मणो जो खयहेदू अप्पणो हु परिणामो।

णेओ स भावमोक्खो दव्वविमोक्खो य कम्मपुधभावो ॥ ३७ ॥

*savvassa kammaṇo jo khaya-hedū appaṇo hu pariṇāmo
ṇeo sa bhāva-mokkho, davva-vimokkho ya kamma-pudhabhāvo.*

The modification of the soul which causes the destruction of all karma is to be known as mental salvation; and material salvation is the state of separation from karmic matter.

सुह-असुहभावजुत्ता पुण्णं पावं हवन्ति खलु जीवा।

सादं सुहाउ णामं गोदं पुण्णं पराणि पावं च ॥ ३८ ॥

*suha-asuha-bhāva-juttā puṇṇaṃ pāvaṃ havanti khalu jīvā.
sādaṃ suhāu ṇāmaṃ godaṃ puṇṇaṃ, parāṇi pāvaṃ ca.*

¹⁸ See *That Which Is* p. 203: "There are two varieties of karmic "ripening" or falling off. The first is due to the usual process of maturity in which the karma bound in the past produces its result at the destined time and then ceases to exist. Sometimes, however, by special effort, the soul enjoys the result of the karma before the destined time. This second variety of maturity is like the artificial ripening of mangoes and jackfruits. (...) There is another factor besides maturation which causes karma to drop off. This other factor is austerities". Thus there are two factors which can cause the wearing off of karma seen from the spiritual angle; disappearance of the karmic matter itself is wearing off seen from the material angle. Thus, like *bandha*, *saṃvara*, etc., *nirjarā* is twofold.

Provided with good (or) bad mental dispositions the sentient are (respectively) merit (or) demerit. Pleasant sensation, good life, (good) denomination (karma), (good) family are merit; and the opposite are demerit.

सम्मदंसण णाणं चरणं मोक्खस्स कारणं जाणे।

ववहारा णिच्छयदो तत्तियमइओ णिओ अप्पा ॥ ३९ ॥

samma-ddaṃsaṇa ṇāṇaṃ caraṇaṃ mokkhassa kāraṇaṃ jāṇe
vavahārā, ṇicchayado tattiya-maio ṇio appā.

Right faith, (right) knowledge (and right) conduct, know it, are the cause of salvation from the conventional point of view; from the absolute point of view one's own soul made of all these (three is the cause of salvation).

रयणत्तयं ण वट्टइ अप्पाणं मुयतु अण्णदवियमिह।

तम्हा तत्तियमइओ होदि हु मोक्खस्स कारणं आदा ॥ ४० ॥

rayaṇa-ttayam ṇa vaṭṭai appāṇaṃ muyatu aṇṇa-daviyamhi.
tamhā tattiya-maio hodi hu mokkhassa kāraṇaṃ ādā.

The three jewels do not exist in any other substance than the soul. This is why the soul made of these three is indeed the cause of salvation.

जीवादीसद्दहणं सम्मत्तं रूवमप्पणो तं तु।

दुरभिणिवेसविमुक्कं णाणं सम्मं खु होदि सदि जमिह ॥ ४१ ॥

jīvādī-saddahaṇaṃ sammattaṃ rūvam appaṇo taṃ tu.
durabhiñivesa-vimukkaṃ ṇāṇaṃ sammaṃ khu hodi sadi jamhi.

Belief in sentient (substances) and other (principles) is right faith; and it is the definition of the soul. Once it exists, knowledge, deprived of wrong obsessions, becomes indeed right.

संसयविमोहविबभमविवज्जियं अप्परसरूवस्स।

गहणं सम्मं णाणं सायारमणेयभेयं च ॥ ४२ ॥

*saṃsaya-vimoha-vibbhama-vivajjiyaṃ appa-para-sarūvassa
gahaṇaṃ sammaṃ ṇāṇaṃ; sāyāraṃ aṇeya-bheyaṃ ca.*

Apprehension of the nature of oneself and of others devoid of doubt, delusion and confusion is right knowledge. It is with individual characteristics and of various types.

जं सामण्णं गहणं भावाणं णेव कट्टुमायारं।

अविसेसिदूण अट्ठे दंसणमिदि भण्णए समए ॥ ४३ ॥

*jaṃ sāmaṇṇaṃ gahaṇaṃ bhāvāṇaṃ ñeva kaṭṭuṃ āyāraṃ
a-visesidūṇa aṭṭhe daṃsaṇaṃ idi bhaṇṇae samae.*

Global apprehension of the phenomena without their individual features, without going into particular objects is called in the doctrine “vision”.

दंसणपुव्वं णाणं छदमत्थाणं ण दोण्णि उवओगा।

जुगवं जम्हा केवलिणाहे जुगवं तु ते दो वि ॥ ४४ ॥

*daṃsaṇa-puvvaṃ ṇāṇaṃ chadamatthāṇaṃ ṇa doṇṇi uvaogā
jugavaṃ jamhā kevali-ṇāhe jugavaṃ tu te do vi.*

Knowledge is preceded by vision for those who are not omniscient, because the two functions of understanding are not simultaneous. In the Omniscient beings, however, both are simultaneous.

असुहादो विणिवत्ती सुहे पवित्ती य जाण चारित्तं।

वदसमिदिगुत्तिरूवं ववहारणया दु जिणभणियं ॥ ४५ ॥

*a-suhādo viṇivattī suhe pavittī ya jāṇa cārittaṃ
vada-samidi-gutti-rūvaṃ vavahāra-ṇayā du jīṇa-bhaṇiyaṃ.*

Averting from bad (action) and engaging in good (one), know it, are conduct. From the conventional point of view it has been said by the Jinas to consist of vows, self-regulations and restraints.

बहिरब्भन्तरकिरियारोहो भवकारणप्पणासट्ठं।

णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तं ॥ ४६ ॥

*bahir'-abbhantara-kiriyā-roho bhava-kāraṇa-ppaṇās'-aṭṭhaṃ
ṇāṇissa jaṃ jīṇ'-uttaṃ taṃ paramaṃ samma-cārittaṃ.*

Stopping external and internal action in order to destroy the factors of rebirth, this is what has been said by the Jinas to be correct behaviour in the absolute sense – of the one who knows.

दुविहं पि मोक्खहेउं झाणे पाउणदि जं मुणी णियमा।

तम्हा पयत्तचित्ता जूयं ज्झाणं समब्भसह ॥ ४७ ॥

*duvihaṃ pi mokkha-heuṃ jhāṇe pāuṇadi jaṃ muṇī ṇiyamā
tamhā payatta-cittā jūyaṃ jjhāṇaṃ samabbhasaha.*

Because as a rule a sage reaches the twofold cause of liberation in meditation, therefore you too, practice meditation with a determined mind.

मा मुज्झह मा रज्जह मा दूसह इट्ठणिट्ठअट्ठेसु।

थिरमिच्छह जइ चित्तं विचित्तज्झाणप्पसिद्धीए ॥ ४८ ॥

*mā mujjhaha mā rājaha mā dūsaha iṭṭh'-aṇiṭṭha-aṭṭhesu
thiram icchaha jai cittaṃ vicitta-jjhāṇa-ppasiddhīe.*

Do not be deluded, do not be attached, do not feel aversion for things which are (respectively) dear or not dear (to you), if you desire a steady mind for the attainment of extraordinary meditation.

Homage to the Five Entities

पणतीस सोल छप्पण चउदुगमेगं च जवह झाएह ।

परमेट्टिवाचयाणं अण्णं च गुरूवएसेण ॥ ४९ ॥

paṇatīsa sola cha-ppaṇa cau-dugam-egam ca javaha jhāēha
parametṭhi-vācayāṇaṃ aṇṇaṃ ca gurūvaeseṇa.

Thirty five, sixteen, six, five, four, two and one of (the syllables) expressing (homage) to the Five entities:¹⁹ recite and meditate, and also any other (formula) according to your teacher's advice.

णट्ठचदुघाइकम्मो दंसणसुहणाणवीरियमईओ ।

सुहदेहत्यो अप्पा सुद्धो अरिहो विचिन्तिज्जो ॥ ५० ॥

ṇaṭṭha-cadu-ghāikammo damsaṇa-suha-ṇāṇa-vīriya-maīo
suha-deha-ttho appā suddho ariho vicintijjo.

He has destroyed the four harmful karmas, he is made of vision, bliss, knowledge and energy, he abides in a pure body, his soul is pure. He is the Arhat.²⁰ You should meditate (upon him).

णट्ठकम्मदेहो लोयालोयस्स जाणओ दट्ठा ।

पुरिसायारो अप्पा सिद्धो झाएह लोयसिहरत्थो ॥ ५१ ॥

ṇaṭṭh'-atṭha-kamma-deho loyāloyassa jāṇao daṭṭhā
purisāyāro appā siddho jhāēha loya-sihara-ttho.

¹⁹ According to Brahmadeva's commentary: "Thirty five": *ṇamo arihantāṇaṃ, ṇamo siddhāṇaṃ, ṇamo āyariyāṇaṃ, ṇamo uvajjhāyāṇaṃ, ṇamo loe savva-sāhūṇaṃ*; "sixteen": *arihanta siddha āyariyā uvajjhāyā sāhū*; "six": *arihanta siddhā*; "five": *a si ā u sā*; "four": *arihanta*; "two": *siddha*; "one": *a* or *om* (from *a+a* (for *aśarīra* = *siddha*)+*ā+u+ma* (for *muni* = *sādhu*). For other alternatives see also Ghosal *ad locum*.

²⁰ In this group of stanzas (50-54), the traditional "etymology" of the designation of each of the Five Entities is provided.

He has destroyed the eight karmas and the body, he is the knower (and) perceiver of the world and the non world. He has a human form, his soul is Perfect. He abides at the top of the world. Meditate (upon him).

दंसणणाणपहाणे वीरियचारित्तवरतवायारे।

अप्पं परं च जुंजइ सो आयरिओ मुणि ज्झेओ ॥ ५२ ॥

*daṃsaṇa-ṇāṇa-pahāṇe vīriya-cāritta-vara-tavāyāre
appaṃ paraṃ ca juṃjai so āyario muṇi jḥheo.*

He keeps himself and the others within the best of faith and knowledge, within energy, excellent conduct and the practice of penance. He is the monk teacher. He deserves to be meditated (upon).

जो रयणत्तयजुत्तो णिच्चं धम्मोवदेसणे णिरदो।

सो उवज्झाओ अप्पा जदिवरवसहो णमो तस्स ॥ ५३ ॥

*jo rayana-ttaya-jutto ṇiccaṃ dhammovadesaṇe ṇirado
so uvajjhāo appā jadi-vara-vasaho ṇamo tassa.*

The one who is provided with the three jewels and who always finds contentment in the teaching of the law, he is the preceptor, the best among the excellent ascetics. Homage to him!

दंसणणाणसमग्गं मग्गं मोक्खस्स जो हु चारित्तं।

साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥ ५४ ॥

*daṃsaṇa-ṇāṇa-samaggaṃ maggaṃ mokkhaṣsa jo hu cārittaṃ
sādhayadi ṇicca-suddhaṃ sāhū sa muṇī ṇamo tassa.*

The one who realizes the way to salvation combining faith and knowledge (and) conduct, with permanent purity, he is the monk who realizes. Homage to him!

जं किंचि वि चिंतंतो णिरीहवित्ती हवे जदा साहू।

लद्धूण य एयत्तं तदाहु तं तस्स णिच्छयं ज्ञाणं ॥ ५५ ॥

*jaṃ kiṃci vi cintanto ṇirīha-vittī have jadā sāhū
laddhūṇa ya eyattam tad āhu taṃ tassa ṇicchayaṃ jjhāṇaṃ.*

When a monk, meditating on anything, has a deportment devoid of aspiration, once he has obtained such a state, it is said that he has reached absolute meditation.

मा चिद्धह मा जंपह मा चिंतह किं वि जेण होइ थिरो।

अप्पा अप्पम्मि रओ इणमेव परं हवे ज्ञाणं ॥ ५६ ॥

*mā ciṭṭhaha mā jampaha mā cintaha kiṃ vi jeṇa hoi thiro
appā appammi rao ; iṇam eva paraṃ have jjhāṇaṃ.*

Do not act, do not talk, do not think at all, so that the soul is steady and is content in the self. This indeed is supreme meditation.

तवसुदवदवं चेदा ज्ञाणरहधुरंधरो हवे जम्हा

तम्हा तत्तियणिरदा तल्लद्धी सदा होह ॥ ५७ ॥

*tava-suda-vadavaṃ cedā jjhāṇaraha-dhuraṃdharo have jamhā
tamhā tattiya-ṇiradā tal-laddhīe sadā hoha.*

Because the mind provided with penance, scriptural knowledge and vows can hold the yoke of the chariot that is meditation, therefore be always content in them in order to reach it.

दव्वसंगहमिणं मुणिणाहा दोससंचयचुदा सुदपुण्णा।

सोधयंतु तणुसुत्तधरेण णेमिचंदमुणिणा भणियं जं ॥ ५८ ॥

*davva-saṃgaham iṇaṃ muni-ṇāhā dosa-saṃcaya-cudā suda-puṇṇā
sodhayantu taṇu-sutta-dhareṇa Nemicanda-muṇiṇā bhaṇiyaṃ jaṃ.*

May the lords among the monks who have got rid of all defects, who are full of knowledge, correct this Compendium of Substances which has been told by the monk Nemicandra who possesses little knowledge of the scriptures.

द्रव्यसंग्रह-गाथासूची

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