

themselves properly initiated (as a saint) but who indulge in (resort to) austerities for the sake of name and fame and for gaining respect and regard are also not purified. Hence, he who an aspirant of salvation should observe austerities quietly in a manner in which it is not known to others. One should not praise his austerities before others as well.

४८३ नाणमयवायसहिओ, सीलुज्जलिओ तवो मओ अग्गी ।
संसारकरणबीयं, दहइ दवग्गी व तणरासिं ॥४५ ॥

स्वामी समाहत विबोध सुवात से है, उदीप्त भी तप-हुताशन शील से है।
वैसा कुकर्म वन को पल में जलाता, जैसा वनानल घने वन को जलाता ॥४५ ॥

483. Just as furious fire in the forest burns the grass of the forest (within no time); similarly the fire of penance (austerities) that is ignited by (Right) conduct and fanned by the winds of knowledge-burns karmas, that are the seeds and root, (causes) of mundane existence.

(29) ध्यान सूत्र

४८४ सीसं जहा सरीरस्स, जहा मूलं दुमस्स य ।
सव्वस्स साधुधम्मस्स, तहा ज्ञाणं विधीयते ॥१ ॥

ज्यों मूल, मुख्य डुम में जग में कहाता, या देह में प्रमुख मस्तक है सुहाता।
त्यों ध्यान ही प्रमुख है मुनि के गुणों में, धर्मों तथा सकल आचरणों व्रतों में ॥१ ॥

484. Just as the most prominent part of a man's body is head and that of a tree is root; similarly the most prominent part of a saint conduct is meditation (Dhayana).

४८५ जं थिरमज्झवसाणं, तं ज्ञाणं जं चलंतयं चित्तं ।
तं होज्ज भावणा वा, अणुपेहा वा अहव चित्ता ॥२ ॥

सद्धान है मनस की स्थिरता सुधा है, तो चित्त की चपलता शिवली विद्या है।
चित्ताऽनुपेक्ष क्रमशः वह भावना है, तीनों मिटें बस यही मम क्रामना है ॥२ ॥

485. The appropriate self meditation consists of the stabilization/steadiness of mind. And is like ambrosia/Nector. (Sthir adhyavasana/concentration of mind). The agility (chanchalta/volatility/ unsteadiness/mobility) of mind has got three forms; Emotional feeling (Bhavana), Reflection (Anupreksha), and care (chinta/anxiety). (I prey that all these three be annihilated/alminated).

४८६ लवण-व्व सलिल-जोए, ज्ञाणे चित्तं विलीयए जस्स ।
तस्स सुहा-सुह-डहणो, अप्पा-अणलो पयासेइ ॥३ ॥

ज्यों नीर में लवण है गल लीन होता, योगी समाधि सर में लवलीन होता।
अध्यात्मिका धधकती फलरूप ज्वाला, है नाशती द्रुत शुभाशुभ कर्म शाली ॥३ ॥

486. A saint, whose mind is absorbed in desireless union with self (Nirvi-kalpa-samadhi) gets manifested with the fire of self (atma-rupa agni) which destroys all the past accumulated karma good and bad both; in the manner, in which (a piece of) salt gets dissolved in contact with (Conjunction with/union with) water.

४८७ जस्स न विज्जदि रागो, दोसो मोहो व जोगणिकम्मो ।
तस्स सुहासुहडहणो, ज्ञाणमओ जायए अग्गी ॥४ ॥

व्यापार योगत्रय का जिसने हटाया, संमोह राग रति रोषन को नशिया।
ध्यानानि दीप्त उसमें उठती दिखाती, है राख झाक करती विधि को मिटाती ॥४ ॥

487. A saint, who has no attachment, aversion and delusion and who has left all the endeavors (Vyapar) consisting of the vibrations of mind, speech and body gets manifested with the fire of meditation that consumes all his good and bad karmas.

४८८ पुष्पाभिमुहो उत्तरमुहो व, होऊण सुइ-समायारो ।
झाया समाहिजुत्तो, सहासणत्थो सुइसररो ॥५ ॥

बैठे करे स्वमुख उत्तर पूर्व में वा, ध्याता सुधी, स्थित सुखासन में सदैवा ।
आदर्श-सा विमल चारित काय वाला, पीता समाधि-रस पूरित पेय प्याला ॥५ ॥

488. A self meditating saint, being seated in sukhāsan (easy-posture) facing either east or north, whose body and conduct are purified is absorbed in union with self.

४८९ पलियंके बंधेडं, निसिद्धयण-वयणकायवावरो ।
नासगनिसियवयणो, मंदीकयसासनीसासो ॥६ ॥

पत्यंके आसन लगाकर आत्म ध्याता, नासाग्र को विषय लोचन का बनाता ।
व्यापार योग त्रय का कर बंद ज्ञानी, उच्छ्वास श्वास गति मंद करे अमानी ॥६ ॥

489. Such a meditating saint should sit like a hawk (e.g. with legs rolled round palyaikaśan) stop the activities of his mind, speech and body and get his eyes (sight) fixed on the tip of his nose.

४९० गरहियनियदुच्चरिओ, खामियसत्तो नियत्तियपमाओ ।
निच्चलचित्तो ता झाहि, जाव पुरओव्व पडिहाइ ॥७ ॥

गर्हा दुराचरण की अपनी करो रे! माँगो क्षमा जगत से मन मार लो रे!
हो अप्रमत्त तब लौं निज आत्म ध्याओ, प्राचीन कर्म जब लौं तुम ना हटाओ ॥७ ॥

490. A saint should condemn (Garha) his past mis conducts (bad-conducts) should pray for being forgiven by all the living beings; should give up carelessness and should by concentration of his mind, meditate for so long as his past accumulated karmas are not destroyed.

४९१ थिरकयजोगाणं पुण, मुणीण झाणे सुनिच्चलमगाणं ।
गामम्मि जणाइण्णे, सुण्णे रण्णे व ण विसेसो ॥८ ॥

निस्पंद योग जिसके, मन मोद पाता- सद्ध्यान लीन, नहिं बाहर भूल जाता ।
ध्यानार्थ ग्राम पुर हो, वन-कान्ती हो, दोनों समान उसको, समता धनी हो ॥८ ॥

491. There is no difference in villages with dense population and lovely forests to such contemplating saints who have stilled (steadied) the vibrations of their minds, speeches and bodies and whose minds have become absolutely immobile/static in (or, due to) self meditation.

४९२ जे इंदियाणं विसया मणुण्णा, न तेसु पावं निसिरी कयाइ ।
न याउमणुण्णोसु मणं पि कुज्जा, समाहिकामे समणे तवस्सी ॥९ ॥

पीना समाधि-रस को यदि चाहते हो, जीना युगों युगयुगों तक चाहते हो ।
अच्छे बुरे विषय ऐंद्रिक हैं तथापि, ना रोष तोष करना, उनमें कदापि ॥९ ॥

492. A saint desirous of self union should neither love (e.g. words forms etc.) pleasant sense subjects nor malign unpleasant sense subjects.

४९३ सुविदियजगस्सभावो, निस्संगो निब्भओ निरासो य ।
वेरगभावियमणो, झाणमि सुनिच्चलो होइ ॥१० ॥

निस्संग है निडर नित्य निरीह त्यागी, वैराग्य-भाव परिपूरित है विरागी ।
वैचित्र्य भी विक्ति है भव का जिन्हों को, वे ध्यान-लीन रहते, भजते गुणों को ॥१० ॥

493. That saint alone who is well acquainted with the nature of the world; who is possessionless (nihsavga) fearless (Nirbhaya) and desire less (asa-rahita): and whose mind is replete with feelings (or sentiments of renunciation gets established in proper steadied/stablished immobile (Sunischala) meditation.

४९४ पुरिसा यारो अप्पा, जोई वर-णाण-दंसण-समग्गो ।
जो झायदि सो जो, पाव-हरो भवदि णिछंदो ॥११ ॥

आत्मा अंतंत दृग, केवल-बोध-धारी, आकार से पुरुष शाश्वत सौख्यकारी ।
योगी नितान्त उसका उर ध्यान लाता, निर्द्वन्द्व पूर्ण बनता अघ को हटाता ॥११ ॥

494. The ascetic who meditates upon the omni-percept and omni scent soul in human form becomes free (Nirdvaidda/liberated) by destroying his karmic bondage.

४१५ देहविविक्तिं पृच्छई, अप्याणं तह य सव्वसंजोगे ।
देहोवहिवोसगं निस्संगो सव्वहा कुणइ ॥१२ ॥

आत्मा तना तन, निकेतन में अपापी, योगी उसे पृथक से लखते तथापि ।
संयोग-जन्य तन आदि उपाधियों को, वे त्याग, आप अपने गुणते गुणों को ॥१२ ॥

495. A meditating ascetic perceives (visualises) his soul as different from his body and other external adjuncts (external conjunctions. In other words, he becomes absolutely possession-less (Nihsang) by renouncing body and status (upadhi).

४१६ णाहं होमि परेसिं, ण मे परे संति णाणमहेक्को ।
इदि जो ज्ञायदि ज्ञाणे, सो अप्याणं हवदि ज्ञात्ता ॥१३ ॥

मेरे नहीं 'पर' यहाँ पर का न मैं हूँ, हूँ एक हूँ विमल केवल ज्ञान मैं हूँ ।
यों ध्यान में सतत चिंतन जो करेगा, ध्याता स्व का बन, सुमुक्ति रमा वरेगा ॥१३ ॥

496. That saint alone (really) meditates upon his self who contemplates (or reflects), "I do not belong to others (i.e. non selves); not others (nonselves) belong to me. I am pure conscious being".

४१७ ज्ञाण-द्विओ हु जोइ, जइणो संवेइ णियय-अप्याणं ।
तो ण लहइ तं सुब्बं, भग-विहीणो जहा रयणं ॥१४ ॥

जो ध्यान में न निजवेदन को करेगा, योगी निजी-परम-तत्व नहीं रहेगा ।
सौभाग्यहीन नर क्या निधि पा सकेगा? दुर्भाग्य से दुखित हो निज रो सकेगा ॥१४ ॥

497. Just as an unfortunate man does not get a gem; similarly a meditating saint who does not experience his self does not attain pure (and perfect) soul.

४१८ भावेज्ज अवत्थत्तिं, पिडत्थ-पयत्थ-रूवरहियत्तं ।
छउमत्थ-केवलित्तं, सिद्धत्तं चैव तस्सत्थो ॥१५ ॥

पिण्डस्थ आदिम पदस्थन रूप-हीन, है ध्यान तीन इनमें तुम हो विलीन ।
छत्रस्थता, सु-जिनता, शिव-सिद्धिता ये, तीनों ही तत् विषय हैं क्रमशः सुहाय्ये ॥१५ ॥

498. A meditating saint should reflect upon three ways (Avasthas);

1. Pimdaatha, 2. Padaatha, and 3. Rupatita.

The subjects matter of pimdaatha concentration is :-
"Chhadmasthatva/Deha-vipasyatva"; that of padaatha concentration is omniscient; Kevalita/perfect knowledge i.e. concentration on connotations (interpretations) given by the omni scent); and that of Rupatita concentration is supreme status of soul (siddhatva) or pure soul (shuddhatma).

४१९ अवि झाइ से महावीरे, आसणत्थे अकुक्कुए झाणं ।
उडुमहे त्तिरियं च, पेहमाणे समाहिमपडिणणे ॥१६ ॥

खडागसानादिक लगा युगवीर स्वामी, थे ध्यान में निरत अंतिम तीर्थ नामी ।
वे श्वन्न स्वर्गगत दृश्य निहारते थे, संकल्प के बिन समाधि सुधारते थे ॥१६ ॥

499. The lord (Bhagwan) used to meditate-after being seated in the posture of setting on the haws or that with soles of feet touching the ground (or other postures by getting still (sthir/motionless). He used to concentrated on objects of this world that is height low, and slanting. His vision (dristi) was fixed on self union. He was intention less (Saukalpa-mukta/purposeless/desireless).

५०० णातीत-महुं ण य आगमिस्सं, अहुं नियच्छंति तहागया उ ।
विधूत-कव्ये एयाणुपस्सी, णिज्झोसइत्ता खवगे महेसी ॥१७ ॥

भोगों, अनागत गतों व तथागतों की, कांक्षा जिन्हें न स्मृति, क्यों फिर आगतों की?
ऐसे महर्षि-जन कार्मिक काय को ही, क्षीणातिक्षीण करते, बनते विमोही ॥१७ ॥

500. The "Tathgat" does not care for the past or future implications. An unimaginative saint, by concentrating upon the present exploits his karmic body, and thereby enfeebles (and ultimately exhausts) it.

५०१ मा चिद्वह मा जंघह, मा चिन्तह किं वि जेण होइ थिरी।
अप्या अप्यम्मि रओ, इणमेव परं हवे ज्ञाणं ॥१८॥

चिन्ता करो न कुछ भी मन से न डोलो, चेष्टा करो न तन से मुख से न बोलो।
यों योग में गिरी बनो, शुभ ध्यान होता आत्मा निजास्तर ही सुख बीज बोता ॥१८॥

501. Oh meditator (dhyata) : do not act with body; do not speak with voice; and do not think in/from mind. Thus, thou shall bee established by preventing (stopping) the triple vibrations (of mind, speech and body). Thine soul shall become self absorbed (Atma-rat). This is supreme meditation (Param-dhayna).

५०२ न कसायसमुत्थेहि य, वहिज्जइ माणसेहिं दुक्खेहिं।
श्रसा-विसाय-सोगा-इण्हिं, ज्ञाणोवगयचित्तो ॥१९॥

है ध्यान में रम रहा सुख पा रहा है, शुद्धात्म ही बस जिसे अति भा रहा है।
पाके कषाय न कदापि दुखी बनेगा, ईर्ष्या विषाद मत शोक नहीं करेगा ॥१९॥

502. Such self meditating person whose mind is absorbed in such type of meditation is never obstructed (oppressed/occupied) by mental agonies arising out of passions such as Envy, gloom (melancholy), sorrow etc.

५०३ चालिज्जइ बीभेइ य, धीरो न परीसहोवसगोहिं।
सुहमेसु न संमुच्छइ, भावेसु न देवमायासु ॥२०॥

वे धीर साधु उपसर्ग परीषहों से, होते न भीरू चिगते अपने पदों से।
मायामयी अमर सम्मद वैभवों में, ना मुग्ध लुब्ध बनते निज ऋद्धियों में ॥२०॥

503. Such an enduring (firm) person is neither deviated from

the (Right) path due to sufferings (parisah) nor is he afraid of calamities (upsarg). He is not ensnared by divine (god created) share (Maya-jala) of refined emotions (Suksma-Bhava) as well.

५०४ जह चिर-साचय-मिधण-मणलो पवण-हदो लहं डहदि।
तह कम्मिं-धण-महियं खणेण ज्ञाणा-गलो दहइ ॥२१॥

वर्षों पड़ा बहुत-सा तृण ढेर चारा, ज्यों अग्नि से झट जले बिन देर सारा।
त्यों शीघ्र ही भव भवार्जित कर्म-कूड़ा, ध्यानानि से जल मिटे सुत भव्य मूढ़ा ॥२१॥

504. Just as the fire excited by winds consumes the long collected fuel immediately (in no time) similarly the fire of meditation consumes the unbound fuel of karmas, within a moment.

(30) अनुप्रेक्षा सूत्र

५०५ ज्ञाणोवसेजवि युणी, णिच्चमणिच्चाइभावणापरमो।
होइ सुभावियचित्तो, धम्मज्जाणेण जो पुब्बिं ॥१॥

स्वाधीन चित्त कर तू शुभ-ध्यान द्वारा, कर्तव्य आदिम यही मुनि भव्य प्यारा।
सद्ध्यान संतुलित होकर भी सदा ये, भावो सदा सुखद द्वादश-भावनायें ॥१॥

505. A saint desirous of salvation should first of all inculcate his mind (subhavit kare) with Righteous concentration and thereafter (i.e. after being disinterested therefrom) he should engage himself in pondering of Reflections such as that of transitoriness (Anitya-bhavana) or unprotectiveness (Asharna-bhavana).

५०६ अदधुव-मसरण-मेगत-पण-संसार-लाय-मसुइत्तं।
आसव-संवर-णिज्जर-धम्मं बोधिं च चिन्तिज्ज ॥२॥

संसार, लोक, वृष, आस्रव, निर्जरा है, अत्यन्त औ अशुचित, अध्रुव, संवरा है।
एकत्व औ अशरणा अबबोधना ये, चित्ते सुधी सतत द्वादश-भावनायें ॥२॥

506. One should reflect upon twelve reflections, which are :

1. Reflection of Transitoriness;
2. Reflection of unprotectiveness/refugelessness;
3. Reflection of mundaneness;
4. Reflection of loneliness;
5. Reflection of seperativeness;
6. Reflection of impurity;
7. Reflection of inflow of karmas;
8. Reflection of stoppage of karmas;
9. Reflection of shedding off of karmas;
10. Reflection of universe;
11. Reflection of nature of Right path; (Dharma);
12. Reflection of Rarity of enlightenment.

५०७ जम्मं मरणेण समं, संपज्जइ जोव्वणं जरा-सहियं ।

लच्छी विणास-सहिया इय सब्बं भंगुरं मुणह ॥३॥

हैं जन्म से मरण भी वह जन्म लेता, वार्धक्य भी सतत यौवन साथ देता।
लक्ष्मी अतीव चपला बिजली बनी है, संसार ही तरल है स्थिर ही नहीं है ॥३॥

507. The birth is blended with death and youth with oldage (or decay). The Goddess of wealth (Laxmi) is playful (Chanchala/ wanton/ treakish). Thus, everything in the world is fragile/transitory (Kshana-bhangur/quickly perishable).

५०८ चइऊण महामोहं सिए मुणिरुण भंगुरे सब्बे ।

णिव्विसयं कुणह मणं जेण सुहं उत्तमं लहह ॥४॥

हे भव्य! मोह घट को झट पूर्ण फोड़ो, सद्यः क्षयी विषय को विष मान छोड़ो।
औ चित्त को सहज निर्विषयी बनाओ, औचित्य पूर्ण परमोत्तम सौख्य पाओ ॥४॥

508. Having renounced great delusion/maha-moha) and

being conscious of the perishable nature of the subjects of senses (indriya-visaya), make your mind free of sense subjects (Nirvisaya) so that you may attain supreme bliss.

५०९ वित्तं पसवो य णइओ, तं बालं सरणं त्ति मण्णई ।

एए मम तेसिं वा अहं, णो ताणं सरणं ण विज्जई ॥५॥

अल्पज्ञ ही परिजनो धन-वैभवो को, है मानता 'शरण' पाशव गोधनो को।
ये हैं मदीय यह मैं उनका बताता, पै वस्तुतः शरण वे नहीं प्राण त्राता ॥५॥

509. The ignorant being (Ajnani-jiva) deems cattle wealth and fellow being (jnati varga/caste fellows) as his protectors or protection (refuge). (He deems) "they are mine and I am theirs in actuality" they are neither (his) protectors nor (his) protection (refuge).

५१० संगं परिज्जाणामि, सल्लं पि य उद्धरामि तिविहेणं ।

गुत्तीओ समिईओ, मज्झं ताणं च सरणं च ॥६॥

मैं संग शल्य-त्रय को त्रययोग द्वारा, हूँ हेय जान तजता जड़ के विकारा।
मेरे लिए शरण त्राण प्रमाण प्यारी, हैं गुप्तियाँ समितियाँ भव-दुःख हारी ॥६॥

510. I renounce possessions consciously (and intentionally). I also avoid (keep myself aloof from) the three blemishes (thorns) of deceit, wrong faith and desire for future sense pleasures from my mind, speech and body. My protectors are (none else than) three preservations (disciplines) and five carefulness.

५११ धी संसारो जहियं, जुवाणओ परमरूवगव्वियओ ।

मरिऊण जायइ, किमी तत्थेव कलेवरे नियए ॥७॥

लावण्य का मद युवा करते सभी हैं, पै मृत्यु पा उपजते कृमि हो वही हैं।
संसार को इसलिये बुध सत्त त्यागी, धिक्कारते, न रमते उसमें विरामी ॥७॥

511. Fie to this world, where a young man proud of his beauty gets reborn after his expiry in his own abandoned dead body in the form of a bacteria.

५१२ सो नत्थि इहोगासो, लोए वालगकोडिमित्तोऽवि ।

जम्पणमरणबाहा, अणेगसो जत्थ न य पत्ता ॥८ ॥

ऐसा न लोक-भर में थल ही रहा हो, मैंने न जन्म मृत दुःख जहाँ सहा हो।
तू बार-बार तन धार मरा यहाँ है, तू ही बता स्मृति तुझे उसकी कहाँ है ॥८ ॥

512. In this world there is no place-covering or area as small as that of the tip or end of an hair-where upon soul has not time and again undergone the miseries consequent upon birth and death.

५१३ बाहिरमरणमयरो नितरुप्यत्तिनीरनिकुरुंभो ।

परिणामदारुणदुहो, अहो दुरंतो भवसमुहो ॥९ ॥

दुर्लभ्य है भवपयोधि अहो! अपारा, अक्षुण्ण जन्म-जल-पूरित पूर्ण धारा।
भारी जरा मारमच्छ यहाँ सताते, हैं दुःख पाक, इसका गुरु हैं बताते ॥९ ॥

513. Oh ! it is extremely difficult to reach the other end of the ocean of this world. This ocean contains many crocodiles and fish such as Disease, oldage and death; and its waters consist of ceaseless birth (and rebirth). the consequences, whereof are awfully painful.

५१४ रयणत्तय-संजुत्तो, जीवो वि हवेइ उत्तमं तित्थं ।

संसारं तरइ जदो, रयणत्तय-दिव्व-णावाए ॥१० ॥

जो साधु रत्नत्रय-मंडित हो सुहाता, संसार में परम-तीर्थ वही कहाता।
संसार पार करता, लख क्यों कि मौका, हो रुद्ध रत्नत्रय रूप अनूप नौका ॥१० ॥

514. The soul, possessed of (sampanna/rich) three jewels is the holiest/most consecrated place (i.e. top most pilgrim centre); because the divine boat of three jewels carries one across the ocean of world.

५१५ पत्तेयं पत्तेयं नियगं, कम्मफलमणुहुवत्ताणं ।

को कस्स जए सयणो? को कस्स व पज्जणो भणिओ? ॥११ ॥

हे मित्र! आप अपने विधि के फलों को, हैं भोगते सकल जीव शुभाशुभों को।
तो कौन हो स्वजन? कौन निरा पराया? तू ही बता समझ में मुझको न आया ॥११ ॥

515. Here (i.e. in the universe), every individual enjoys the fruits of his karmas his self all alone. Under such circumstances, who is whose kindred (Kith and Kin) and who is whose alien.

५१६ एगो मे सासदो अप्पा, पाण-दंसण-लक्खणो ।

सेसा मे बाहिरा- भावा, सब्बे संजोग-लक्खणा ॥१२ ॥

पूरा भरा दृग विबोधमयी सुधा से, मैं एक शाश्वत सुधाकर हूँ सदा से।
संयोगजन्य सब शेष विभाव मेरे, रागादि भाव जितने मुझसे निरे रे ॥१२ ॥

516. My soul, that is united with perception and knowledge (i.e. the embodiment of perception and knowledge is immortal). The rest of all that is body thought actions of attachment etc. are mere conjunction (sainyogi/ annexations). My relation with them is that of mere annextures or conjuncts. They are different from/others to me.

५१७ संजोगमूला जीवेणं, पत्ता दुक्खपरंपरा ।

तम्हा संजोगसंबंधं, सब्बभावेण वोसिरे ॥१३ ॥

संयोग भाव-वश ही बहु दुःख पाया, हूँ कर्म के तपन तप्त, गया सताया।
त्यागूँ उसे यत्न से अब चाव से मैं, विश्राम तूँ सघन चेतन छाव में मैं ॥१३ ॥

517. The (impure) soul is undergoing (is entrapped in or involved in) the chain of miseries due to this conjunction (association). Hence, I renounce the relationship with conjunction (association) in all sincerity.

५१८ अपुसोअइ अन्नज्जणं, अन्नभवंतसयं तु बालजणो ।

नवि सोयइ अप्पाणं, किलिस्समाणं भवसमुहे ॥१४ ॥

518. तूने भवाम्बुनिधि मज्जित आतमा की, चिंता न की न अब लौं उस पै दया की पै बार-बार करता मृत साथियों की, चिंता दिवंगत हुए उन बंधुओं की ॥१४॥
The ignorant condoles those who have departed to (and reached) other worlds (Bhava); but alas ! he does not take care of this own soul that is undergoing (great) miserie in the present ocean of world.

५१९ अन्नं इमं सरीरं, अन्नाह बंधवाविमे अन्ने ।
एवं नाकृण खमं, कुसलस्स न तं खमं काउं? ॥१५ ॥
मैं अन्य हूँ तन निरा, तन से न नाता, ये सर्व भिन्न तुझसे सुत, तात, माता यों जान मान बुध पंडित साधु सारे, धारें न राग इनमें, निज को निहारें ॥१५ ॥
519. My body is other than (different from) my self; my relatives are also other than my self. Having known the clever persons should not have (or continue to have) attachments with them.

५२० जो जाणिऊण देहं, जीव-सरूवादु तच्चदो भिण्णं ।
अप्पाणं पि य सेवदि कज्जकरं तस्स अण्णत्तं ॥१६ ॥
शुद्धात्म वेदन तथा सम दृष्टि वाला, है वस्तुतः निरखता तन को निराला 'अव्यत्व' रूप उसकी वह भावना है, भाऊँ उसे जब मुझे व्रत पालना है ॥१६ ॥
520. The reflection of "Separateness by one who reflects upon soul deeming it (soul) to be basically distinct and separate from body is an effective (and fruitful) one.

५२१ मंसट्टियसंघाए, मुत्तपुरीसभरिए नवच्छिदे ।
असुइं परिस्सवंते, सुहं सरीरमि किं अत्थि? ॥१७ ॥
निष्पन्न है जड़मयी पल हड्डियों से, पूरा भरा रधिर मूत्र-मलादिकों से। दुर्निध द्रव्य झरते नव-द्वार द्वारा, ऐसा शरीर फिर भी सुख दे तुम्हारा? ॥१७ ॥
521. What joy can there be in a body that is constructed/made

by assembling bones and flesh; which is full of excreta; and which out pours the filthy material (ashuchi-padartha) from (as many as) nine out lets.

५२२ एदे मोहय-भावा, जो परिवज्जेइ उवससे लीणो ।
हेयं ति मण्णमाणो आसव-अणुवेहणं तस्स ॥१८ ॥

जो मोह-जन्य जड़-भाव विभाव सारे, हैं त्याज्य यों समझ साधु उन्हें विसारें । तल्लीन हो प्रशम में तज वासना को, भावें सही परम 'आसव भावना' को ॥१८ ॥
522. A saint, absorbed in the thought actions of subsidence and Equanimity (upashama samya-bhava me lina) renounces all thought action which arise out of the fruition of delusion and which he considers fit/worthy to be renounced this constitutes his (saints) reflection of inflow (asrava-anupreksha) of karmas.

५२३ मण-वयण-काय-गुत्तिदियस्स समिदीसु अप्पमत्तस्स ।
आसव-दार-णिरोहे, णव-कम्म-स्या-सवो ण हवे ॥१९ ॥

वे गुत्ति औ समिति पालक अक्ष-जेता, औ अप्रमत्त परमात्म-तत्त्ववेत्ता । हैं कर्म के विविध आस्रव रोध पाते, हैं भावना परम 'संवर' की निभाते ॥१९ ॥
523. The closure of the inlets of karmic inflow of the soul by a saint,- who observes all the five carefulnesses and controls his senses by means of three preservations (disciplines) results in the stoppage of the arrival of new filth of karmas, this constitutes his reflection of stoppage (samivara-anupreksha) of karmas.

५२४ णाऊण लोएसारं, णिस्सारं दीहगमणसंसारं ।
लोयगसिहवासं झाहि पयत्तेण सुहवासं ॥२० ॥

है लोक का यह वितान असार सारा, संसार तीव्र-गति से गममान च्यारा । यों जान मान मुनि हो शुभ ध्यान धारो, लोकाग्र में स्थित शिवालय को निहारो ॥२० ॥

524. A saint considering universe (mundane existence) as worthless (Nih-sar/slip slop/vain) and full of long wanderings endeavours to reflect upon the supreme status, which is located on the top of the universe and which is a place, where in the emancipated souls dwell in (in states of) Eternal-Bless.

५२५ जरा-मरण-वेगणं, वुञ्जमाणाण पाणिणं ।
धम्मो दीवो पइद्दा य गई सरण-मुत्तमं ॥२१ ॥

स्वामी! जरा मरण-वारिधि में अनेकों, जो डूबते बह रहे उन प्राणियों को।
सद्धर्म ही शरण है गति, श्रेय दीप, पूँ उसे शिव लसे सहसा समीप ॥२१ ॥

525. Dharma (Religion/conduct) is an island, an honour, a grade and best protection (uttam-sharana/best refuge) to souls (creatures), floating upon the fast current of oldage and Death.

५२६ माणुस्सं विग्गहं लब्धं, सुई धम्मस्स दुल्लहा ।
जं सोच्चा पडिवज्जन्ति, तवं खन्ति-महिंसयं ॥२२ ॥

तो भी रहा सुलभ ही वर देह पाना, पै धर्म का श्रवण दुर्लभ है पचाना।
हो जाय प्राप्त जिससे कि क्षमा अहिंसा, ये भिन्न-भिन्न बन जाय शरीर हंसा ॥२२ ॥

526. (An impure soul-, that is roaming about in four grades of life,-is rarely fortunate to occupy (human-body); and he who occupies human body, more rarely gets the opportunity (or opportunities) to listen to (and thereby understand) the (true) religion i.e. a religion that includes austerities forgiveness and non-violence.

५२७ आहच्च स्वर्णं लब्धं, सब्बा परमदुल्लहा ।
सोच्चा ने आउयं मगं, बहवे परिभस्सई ॥२३ ॥

सद्धर्म का सुलभ है सुनना सुनाना, श्रद्धान पै कठिन है उस पै जमाना।
सन्मार्ग का श्रवण भी करते तथापि, होते कई खलित हैं मति मूढ़ पापी ॥२३ ॥

527. (Further), he who happens to listen to the true religion, may not (prone to) repose faith in it as it is still more difficult to do so; because many persons, inspite of listening to the just and equitable path of liberation deviate from it.

५२८ सुई च लब्धं सब्धं च, वीरियं पुण दुल्लहं ।
बहवे रोयमाणा वि, नो एणं पडिवज्जाए ॥२४ ॥

श्रद्धान औ श्रवण भी 'जिन-धर्म' का हो, पै संयमाचरण तो अति दुर्लभा हो।
लेते सुधी रुचि सुसंयम में कई हैं, पाते तथापि उसको सहसा नहीं है ॥२४ ॥

528. (Further more) it is very difficult for one,-who listens to and believes in (true) dharma to adopt (Right) conduct (Restraint), Many persons are inclined towards (such) conduct; but they are incapable of adopting it, righteously in appropriate manner.

५२९ भावणा-जोग-सुद्धया, जले गावा व आहिया ।
गावा व तीर-संपण्णा, सब्ब-दुक्खा तिउड्ढ ॥२५ ॥

सद्भावना वश निजात्म शोभती ल्यों, निःछिद्र नाव जल में वह शोभती ज्यों।
नौका समान भव पार उतारती है, रे! भावना अमित दुःख विनाशती है ॥२५ ॥

529. From the point of view of Reflections, the pure soul is like a boat in (river) water. Just as a boat reaches the bank (of the river), with the help of favourable wind (or winds); similarly the pure soul, (with the help of Reflections) reaches the shore of the ocean of the world- where all his miseries come to an end.

५३० बारस-अणुवेक्खाओ, पच्चक्खाणं तहेव पडिवक्कमणं ।
आल्लोयणं समाहिं, तम्हा भावेज्ज अणुवेक्खं ॥२६ ॥

सच्चा प्रतिक्रमण, द्वादश भावनायें, आलोचना शुचि समाधि निजी कथायें।
भावो इन्हें, तुम निरंतर पाप त्यागो, शीघ्रातिशीघ्र जिससे निज-धाम भागो ॥२६ ॥

530. Hence, one should repeatedly, (and concentratedly) think over twelve Reflections; Renunciation; self analysis and Repentance for faults; confession of faults before the head of the; and union with self.

(31) लेश्या सूत्र

५३१ ह्येति कमविसुद्धाओ, लेसाओ पीयपम्हसुक्काओ ।

धम्मज्जाणोवगायस्स, तिब्ब-मंदाइभेयाओ ॥१॥

ये पीत, पद्म शशि शुक्ल सुलेश्यकार्ये, हैं धर्म ध्यान रत आत्म की दशायें।
औ उत्तरोत्तर सुनिर्मल भी रही हैं, मन्दादि भेद इनके मिलते कई हैं ॥१॥

531. A saint, with Righteous concentration (Dharma-dhyana), has got three auspicious thought-colours (leshyas) named yellow, pink (lotus colour); and white. They are of many kinds according to the degree of their intensity and mildness.

५३२ जोग-पउत्ती, लेस्सा, कसाय-उदया-गुरंजिया होई।

तत्तो दोण्णं कज्जं, बंध-चउक्कं समुद्धिं ॥२॥

होती कषाय-वश योग-प्रवृत्ति लेश्या, है लूटती निधि सभी जिस भाँति लेश्या।
जो कर्मबन्ध जग चार प्रकार का है, हे मित्र! कार्य वह योग-कषाय का है ॥२॥

532. Leshyas (thought-colours) indicate the tendencies of vibrations of mind, speech and body, influenced (recreated) due to the rise of passions.

५३३ क्पिहा णीला काऊ, तेऊ पम्मा य सुक्क-लेस्सा य ।

लेस्साणं णिद्देसा, छुच्चेव हवंति णियमेण ॥३॥

हैं कृष्ण नीलम कपोत कुलेश्यकार्ये, हैं पीत पद्म सित तीन सुलेश्यकार्ये।
लेश्या कही समय में छह भेद वाली, ज्यों ही मिटी समझ लो मिटती भवाली ॥३॥

533. The thought colours (leshyas) are of six kinds :

1. Black;
2. Blue;
3. Gray;
4. Yellow;
5. Pink; and
6. White.

५३४ क्पिहा नीला काऊ, तिण्णि वि एयाओ अहम्मलेसाओ ।

एयाहि तिहि वि जीवो, दुग्गइ उववज्जई बहुसो ॥४॥

मानी गई अशुभ आदिम लेश्यकार्ये, तीनों अधर्म-मय हैं दुख आपदायें।
आत्मा इन्हीं वश दुखी बनता वृथा है, पापी बना, कुगति जा सहसा व्यथा है ॥४॥

534. The Black, Blue and Gray thought colours are bad (Inauspicious/irreligious) thought colours. The (impure) soul) in carnates in various lower grades of life, because of them.

५३५ तेऊ पम्हा सुक्का, तिण्णि वि एयाओ धम्मलेसाओ ।

एयाहि तिहि वि जीवो, सुग्गइ उववज्जई बहुसो ॥५॥

हैं तीन धर्ममय अंतिम लेश्यकार्ये, मानी गई शुभ सुधा सुख सम्पदायें।
ये जीव को कुगति में सब भेजती हैं, वे धारते नित इन्हें जग में ब्रती हैं ॥५॥

535. The yellow (pita/teja), Pink (padma), and white (shukla) thought colours are good (Auspicious/ Dharma/ religious) ones. The (impure) soul in carnatis in various higher grades of life, because of them.

५३६ तिब्बतमा तिब्बतरा, तिब्वा असुहा सुहा तथा मंदा ।

मंदतरा मंदतमा, छट्टुण-गया ह पत्तेयं ॥६॥

हैं तीव्र, तीव्रतर, तीव्रतमा कुलेश्या, हैं मन्द, मन्दतर, मन्तमा सुलेश्या।
भाई! तथैव छह थान विनाश वृद्धि, प्रत्येक में बरतती इनमें, सुबुद्धि ॥६॥

536. Each of the three inauspicious thought colours Black, Blue, and Grey is of three kinds; most intense; more intense; and intense (Tibra). Similarly each of the three auspicious thought colours yellow, pink and white is

of three kinds: Mild; more mild; and Mildest speaking in relation to intensity and mildness each (thought colour) continues to constantly have six (types of) gains (vridhayan) : (i.e. gains of infinite part (Anantbhag vriddhi); and gains of innumerable part (Asainkhyata-bhaga-vriddhi); Gains of numerable part (sanikhyata-bhag-vriddhi) Gains of numerable attribute (Sanikhyata-Guna-vriddhi); Gains of innumerable attributes (Asnikhyayata-Funa-vriddhi); and gains of infinite attribute (Anant-Guna-Vriddhi) and six types of losses (Haniyan/decreases/dainages) (i.e. loss of infinite part etc) of similar denominations. This is why, there are ups and downs in thought colours.

५३७-५३८

पहिया जे छप्पुरिसा, परि-भट्टा-रण-मज्झ-देसम्हि ।

फल-भरिय-रुक्ख-मेगं, पेक्खित्ता ते विचिंतति ॥७॥

णिम्मूल-खंध-साहु-वसाह छित्तुं चिणित्तु पडिदाइं ।

खाडं फलाइं दि जं, मणेण वयणं हवे कम्मं ॥८॥

भूले हुए पथिक थे पथ को मुधा से, थे आर्त पीड़ित छहों वन में क्षुधा से। देखा रसाल तर फूल-फलों-लदा था, मानो उन्हें कि अशनार्थ बुला रहा था॥ आमूल, स्कन्ध, टहनी झट काट डालें, औ तोड़ तोड़ फल-फूल-रसाल खा लें। यों तीन दीन क्रमशः धरते कुलेश्या, हैं सोचते कह रहे कर संकलेशा॥ है एक गुच्छ-भर को इक पक्व दाता, तोड़े बिना पतित को इक मात्र खाता। यों शेष तीन क्रमशः धरते मुलेश्या, लेश्या उदाहरण ये कहते जिनेशा॥७-८॥

537-538. There were six travellers. They went astray and were lost in a forest. They felt hungry. Sometimes later, they saw a tree loaded with fruits. One of the travellers thought to out root the tree and eat the fruits thereof; the second one thought to cut it from its trunk. The third traveller opined to cut the branch, The fourth seemed satisfied with cutting the sub branch only, the fifth one was in favour or plucking the fruits; whereas the last

one favoured to gather the fruits already fallen from tree and eat only the ripe ones. The thoughts expression and the actions of these six travellers provide befitting illustrations of six thought colours (Lesyas).

५३९ चंडो ण मुचइ वेरं, भंडण-सीलो य धम-दय-रहिओ ।

दुडो ण य एदि वसं, लक्खण-मेयं तु किण्हस्स ॥९॥

ये क्रूरता अतिदुराग्रह दुष्टतायें, सद्धर्म को विकलता अदया दशायें। कैरत्व औ कलह भाव विभाव सारे, हैं 'कृष्ण' के दुखद लक्षण, साधु टारें ॥९॥

539. The characteristics of Black thought colour are : The furiousness of nature, strong knot of enmity, quarrel some attitude, absence of conduct and compassion, cruelty and tendency of not coming to terms and compromise, inspite of efforts made therefor.

५४० मंदो बुद्धि-विहीणो, णिव्खिणाणी य विसय-लोलो य ।

लक्खण-मेयं भणियं, समासदो णील-लेस्सस्स ॥१०॥

अज्ञानता विषय की अतिगुद्धतायें, सद्बुद्धि की विकलता मतिमन्दतायें। संक्षेप में समझ, लक्षण 'नील' के हैं, ऐसे कहें, श्रमण आलय शील के हैं ॥१०॥

540. Mildness, senselessness, ignorance and licentiousness (visaya-lolupta/voracity for sense-pleasures) are the characteristics of Blue (indigo) thought colour.

५४१ रूसइ णिंदइ अणो, दूसइ बहुसो य सोय-भय-बहुलो ।

ण गणइ कज्जा-कज्जं, लक्खण-मेयं तु काउस्स ॥११॥

अत्यन्त शोक करना भयभीत होना, कर्तव्यमूढ़ बनना झट रुष्ट होना। दोषी न निन्द्य पर को कहना बताना, 'कापोत' भाव सब ये इतको हटाना ॥११॥

541. The characteristics of Grey (Kapota) thought colour are : to be annoyed soon; to condemn others to blame others; to be highly mournful (Sokakul/dolorous) and to be extremely fearful (or fear-struck).

५४२ जाणइ कज्जाकज्जं, सेय-मसेयं च सब्ब-सम-पासी ।
दय-दाण-रदो य मिद्ध, लक्खण-मेयं तु तेउस्स ॥१२ ॥

आदेय, हेय अहिताहित-बोध होना, संसारि-प्राणि भर में समभाव होना।
दानी तथा सद्य हो पर दुःख खोना, ये 'पीत' लक्षण इन्हें तुम धार लो ना ॥१२ ॥

542. The knowledge of that which should be done and which should not be done; the (sense of) discrimination towards compassion and charity are the characteristics of yellow thought colour (pita leshya).

५४३ चागी भही चोक्खो, उज्जव कम्मो य खमदि बहुगं पि ।
साहु-गुरु-पूजण-रदो, लक्खण-मेयं तु पम्मस्स ॥१३ ॥

हो त्याग-भाव, नयता व्यवहार में हो, औ भद्रता, सरलता, उर कार्य में हो।
कर्तव्य मान करना गुरुभक्ति सेवा, ये 'पद्म' लक्षण क्षमा धर लो सदैवा ॥१३ ॥

543. The characteristics of pink (padma) thought colour are : sacrificing nature (Tyaga-shilata); gentleness, authenticity in behaviour; straight forwardness in action; forgiveness for the sinfulness of others and preparedness for service and adoration of saints and elderly persons.

५४४ ण य कुणइ पक्खवायं, ण वि य गिदाणं समो य सब्बेसि ।
णत्थि य राय-दोसा, णेहो वि य सुक्क-लेस्सस्स ॥१४ ॥

भोगभिलाष मन में न कदापि लाना, औ देह-नेह रति-रोषन को हटाना।
ना पक्षपात करना, समता सभी में, ये 'शुक्ल' लक्षण मिलें मुनि में सुधी में ॥१४ ॥

544. The characteristics of white thought colour (shukla-leshya) are: to remain unbiased (impartial); not to diagnose enjoyments (Nidana); to be equanimous towards all and to keep one self away/far from attachments, overversions and attraction (allurements).

५४५ लेस्सासोधी अज्झवसाण-विसोधीए होइ जीवस्स ।
अज्झवसाण-विसोधी मंदकसायस्स णादब्बा ॥१५ ॥

आ जाय शुद्धि परिणाम मन में जभी से, लेश्या विशुद्ध बनती, सहसा तभी से।
कषाय मन्द पड़ जाय अशान्तिदायी, हो जाय आत्म-परिणाम विशुद्ध भाई ॥१५ ॥

545. Purification of thought natures of self causes purification of thought colours (and) the mildness of passions causes purification of thought natures (parinama).

(32) आत्मविकास सूत्र (गुणस्थान)

५४६ जेहिं दु लक्खिज्जंते, उदयादिसु संभवेहिं भावेहिं ।
जीवा ते गुण-सण्णा, णिद्धिदा सब्ब-दरिसीहिं ॥१ ॥

समोह योग-वश आत्म में अनेकों, होते विभिन्न परिणाम विकार देखो।
सर्वज्ञ-देव 'गुणथान' उन्हें बताया, आलोक से सकल को जब देख पाया ॥१ ॥

546. The omni scent Jinendra deva has named the thought actions which identify souls and which are caused by the fruition (subsidence- destruction, destruction-subsidence) of karmas such as the Deluding karma-as the Attributes (Guna) or states of attributes (Gunas/stages of spiritual development). In other words the stages, categories or roles of souls, expressed in respect of Righteousness etc. are called "Gunasthanas" (states of spiritual development).

५४७-५४८

मिच्छो सासण मित्तो, अविद-सम्मो य देस-विरदो य ।
विरदो पमत्त इयो, अपुब्ब अणियट्ठि सुहुमो य ॥२ ॥
उवसंत-खीण-मोहो, सजोति केवलि-जिणो अजोगी य ।
चोदस्स गुणट्ठणाणि य, कमेण सिद्धा य णायब्बा ॥३ ॥

'मिथ्यात्व' आदिम रहा गुण-थान भाई, 'सासादना' वह द्वितीय अशान्ति दाई। है 'मिश्र' है 'अकिरती समदृष्टि' प्यारी, है 'एक देश विरती' धरते अगारी ॥ होती 'प्रमत्त विरती' गिर साधु जाता, हो 'अप्रमत्त विरती' निज पास आता। स्वामी 'अपूर्व करणा' दुख को मिटाती, है 'आनिवृत्तिकरणा' सुख को दिलाती ॥ है 'सांपराय अतिसूक्ष्म' लोभवाला, है 'शात्तमोह' 'गतमोह' निरा उजाला। है केवली जिन सयोगि 'अयोगी' च्यारे, इत्थं चतुर्दश सुनो! गुण थान सारे ॥२-३॥

547-548. Wrong belief, Downfall, Mixed, vowless Rightbelief, (Avirat sainyagdristri), Partial vows (Desa-virat), imperfect vows (Apramattvirat), New thought activity (Apurva-karana), Advanced thought activity (Anivrittikarma) slightest delusion (sukshma-saniparaya), subsided delusion (upashanta-moha); delusionless (Kshina-moha), vibrating perfect soul (Ayoga-kevali) these are fourteen jiva samas or Gunathanas (stages of spiritual developments). The liberated souls are unconcerned with (or over and above) stages of spiritual development (Guna-sthanatita).

५४९ तं मिच्छतं जम-सदहणं, तच्चाण होदि अत्थाणं ।

संसद्द-पभिग्गहिंयं, अणभिग्गहिंयं तु तं तिविहं ॥४॥

तत्त्वार्थ में न करना शुचिरूप श्रद्धा, 'मिथ्यात्व' है वह कहें जिन शुद्ध बुद्धा। मिथ्यात्व भी त्रिविध सशय नामवाला, दूजा गृहीत, अगृहीत तृतीय हाला ॥४॥

549. Wrong belief consists of the absence of faith in elements (tattva). This is of three kinds;

1. Sceptic,
2. Acquired from external sources (Abhigrahitā) and
3. An intuitional (Nisargaja/independent of the precept by others).

५५० सम्मत्त-रय-पव्वय-सिहरादो, मिच्छ-भूमि समभिमुहो ।
णासिय-सम्मत्तो सो, सासण-णामो पुणेयव्वो ॥५॥

सम्यक्त्वपरिगिरि से गिर तो गई है, मिथ्यात्व की अविनि पै नहीं आ गई है। 'सासादना' यह रही निचली दशा है, मिथ्यात्व की अभिमुखी दुःख की निशा है ॥५॥

550. The stage named Downfall denotes that middle stage of an (impure) soul, that has fallen down from the summit of mount named the jewel of Righteousness and is facing wrong belief; yet inspite of the destruction of Righteousness that has not actually entered into the (region of) thought nature of wrong belief.

५५१ दहि-गुड-मिव वा-मिस्सं, पिहु-भावं णेव कारिदुं सक्के ।
एवं मिस्सय-भावो, सम्मामिच्छो त्ति णायव्वो ॥६॥

जैसा दही-गुड़ मिलाकर स्वाद लगे, तो भिन्न-भिन्न तुम स्वाद न ले सकोगे। वैसे ही 'मिश्र गुणथानन' का प्रभाव, मिथ्यापना समपनाश्रित मिश्रभाव ॥६॥

551. The mixed thought nature of Righteousness (Sainykatva) and wrong faith (Methyatva) that can not be separated and is like the taste of curd and Raw sugar is called mixed stage of spiritual development (Mistra-Gunasthan).

५५२ णो इंदिएसु विरदो, णो जीवे थावरे तसे चावि ।
जो सदहइ जिणुतं, सम्माइद्वी अविरदो सो ॥७॥

छोड़ी अभी नहीं चराचर जीव हिंसा, ना इन्द्रियों दमित कीं तज भाव-हिंसा। श्रद्धा परन्तु जिसने जिन में जमाई, होता वही 'अकिरती समदृष्टि' भाई ॥७॥

552. The layman (sravak) who is neither avowedly indifferent towards sense subjects (indriya-visaya) nor that towards non injury (Himsa) of one sensed and more than one sensed beings but who believes in the metaphysics propounded by Shri Jinendra deva, is said to be belonging to the stage (category) of vowless-Right Belief (Avirat samyagdristri).

५५३ जो तस-वहाउ-विरदो, णो विरओ अक्ख-थावर-वहाओ ।
पडि-समयं सो जीवो, विरया-विरओ जिणेक्कमई ॥८ ॥

छोड़ी नितान्त जिसने त्रस जीव हिंसा, छोड़ी परन्तु नहीं थावर जीव-हिंसा ।
लेता सदा जिनप-पाद-पयोज स्वाद, हो 'एकदेश विरती' 'अलि' निर्विवाद ॥८ ॥

553. The layman (Sravak) who is avowedly indifferent towards the non-injury of more than one sensed beings but not so indifferent towards the non injury of one sensed sthavar beings (vegetation, water, land, fire, air); and who believes in lord Jinendra alone is said to be belonging to the stage of partially vowful (Desa-virat).

५५४ वत्ता-वत्त-पमाएल जो वसइ पमत्त-संजओ होइ ।
सयल-गुण-सील-कलिओ, महव्वई चित्तला-यरणो ॥९ ॥

धारा महाव्रत सभी जिसने तथापि, प्रायः प्रमाद करता फिर भी अपायी ।
शीलादि-सर्वगुण-धारक संग-त्यागी, होता 'प्रमत्त विरती' कुछ दोष-भागी ॥९ ॥

554. The sravak (layman) who has adopted full vows (mahavirata) and who is adjoined with the gross conduct (sakal-shila) but in whom, express and implied carelessness still persist is said to be belonging to the stage (category) of imperfect vows (Pramatta-samyat Gunasthan). His observance of vows is somewhat erroneous.

५५५ णट्ठा-सेस-पमाओ, वय-गुण-सीलोलि-मंडिओ णाणी ।
अणुवसमओ अखवओ, झाण-णिलीणो हु अप्पमत्तो सो ॥१० ॥

शीलाभिमंडित, व्रती गुण धार ज्ञानी, त्यागा प्रमाद जिसने बन आत्म-ध्यानी ।
पै मोह को नहीं दबा न खपा रहा है, है 'अप्रमत्त विरती', सुख पा रहा है ॥१० ॥

555. The saint who has completely eliminated/eradicated his express and implied carelessnesses; who is not only learned (wise) but also adorned with the garland of vows attributes and rules of ethical conduct and who inspire

of all these (achievements) neither gets his deluded karma subsided nor destroyed yet who keeps (or continues to keep) himself absorbed in self meditation is said to belong to the stage (category) of perfect vows (Aparamatta-samyat Gunasthan).

५५६ एयम्मि गुणट्ठणो, विसरिस-समय-ट्टिएहि जीवेहिं ।
पुव्व-मपत्ता जम्हा, होंति अपुव्वा हु परिणामा ॥११ ॥

जो भिन्न-भिन्न क्षण में चढ़ आठवें में, योगी अपूर्व परिणाम करें मजे में ।
ऐसे अपूर्व परिणाम न पूर्व में हों, वे ही 'अपूर्व करणा गुणथान' में हों ॥११ ॥

556. In the eight stage of spiritual development the soul (of the saint) experiences at different times such new thought activities, which he had not yet experienced. This is why this Gunasthan (Apurva-karana) has been so named.

५५७ तारिस-परिणाम-ट्टिय-जीवा, हु जिणेहिं गलिय-तिम्मिरेहिं ।
मोहस्स-पुव्वकरणा, खवणु-वसम-णुज्जया भणिया ॥१२ ॥

जो भी अपूर्व परिणाम सुधार पाते, वे मोह के शमक, ध्वंसक या कहाते ।
ऐसा जिनेन्द्र प्रभु ने हमको बताया, अज्ञान रूप तम को जिसने मिटाया ॥१२ ॥

557. The sun that dispels the darkness of ignorance (Jnan-surya) i.e. Shri Jinendra deva has described saints belonging to the stage (category) of new thought activity as those who are prepared to cause subsidence of destruction of the deluding karma. (Though the subsidence or destruction of deluding karma occurs in the ninth and tenth stages yet the preparation, therefore, is begin in eight stage).

५५८ होंति अणियट्ठिणो ते, पडिसमयं जेसि-मेक्क-परिणामा ।
विमल-यर-झाण-हुयवह-सिहाहिं णिट्ठ-कम्म-वणा ॥१३ ॥

प्रत्येक काल इक ही परिणाम पाते, वे 'अनिवृत्ति करणा गुणथान' वाले ।
ध्यानमि से धधकती विधिकाननी को, है राख बाक करते, दुख की जनी को ॥१३ ॥

558. The souls (saints) who experiences one and the same thought activity constantly like those of saints belonging to the eighth stage) are classified as those belonging to advanced thought activity (Anvritti karma Gunasthan). Such souls consume the forest of karmas with more purified flames of the fire of meditation.

५५९ कोसुंभो जिह राओ, अब्भंतरदो य सुहुम-रत्तो य ।
एवं सुहुम-सराओ, सुहुम-कसाओ त्ति णायव्वो ॥१४ ॥

कौसुम्ब के सदृश सौम्य गुलाब आभा, शोभायमान जिसके उर राग आभा है 'सूक्ष्मराग दशवें गुणस्थान' वाले, हैं वन्ध, तू विनय से शिर तो नवां ले ॥१४ ॥

559. The saints, whose all passions are destroyed or have been subsided except very slight (nominal) attachment like the light saffron colour of (kusumgha) should be recognized as saints with very slight attachment or very slight passions (sukshma saraga or sukshma-kasaya-Gunasthan).

५६० कदक-फल-जुद जलं वा, सरए सरवाणियं व णिममलय ।
सयलो-वसंत-मोहो, उवसंत-कसायओ होदि ॥१५ ॥

ज्यों शुद्ध है शरद में सर-नीर होता, या निर्मली-फल डला जल क्षीर होता।
ल्यों 'शान्त मोह' गुणधारक को निहाला, हो मोह सत्व, पर जीवन तो उजाला ॥१५ ॥

560. The saints whose delusions has been completely subsided and whose souls can be compared to a tank, in the autumn with its water transparent on account of the dust having set in; or that can be compared to a water mixed with alum are said to be those of subsided delusion (upashant-Moha Gunnasthan).

५६१ णिस्सेस-खीण-मोहो, फलिहा-मल-भायणुदय-समचित्तो ।
खीण-कसाओ भणणइ, णिगंथो वीयरण्हि ॥१६ ॥

सम्मोह हीन जिसका मन ठीक वैसा- हो स्वच्छ, हो स्पष्टिक भाजन नीर जैसा।
निर्गन्ध साधु वह 'क्षीण कषाय' नामी, गों वीतराग कहते प्रभु विश्व-स्वामी ॥१६ ॥

561. The saints whose minds are fully purified like clean water kept in the utensil made of crystal (spatika-mani/quartz/lensglass), because of total annihilation (destruction of delusion have been designated by the dispassionate Shri Jinendra deva, as passionless (kshinaka-saya-Gunasthan).

५६२-५६३ केवल-गाण-दिवाय-किरण-कलाव-प्यणासि-अण्णाओ ।
णव-केवल-लद्धुगम-सुजविय परमप्य-ववएसो ॥१७ ॥
असहाय-गाण-दंसण-सहिओ वि हु केवली हु जोएण ।
जुत्तो त्ति सजोगो इदि, अणाइ-णिहणा-रिसे उत्तो ॥१८ ॥

केवल-बोधि रवि जीवन में उगा है, अज्ञान रूप तम तो फलतः भगा है।
पा लब्धियाँ नव, नवीन वही कहाता, त्रैलोक्य पूज्य परमात्म या प्रमाता ॥१७ ॥
स्वाधीन बोध दृग पाकर केवली हैं, जीता जभी स्वयं को जिन हैं बली हैं।
होते 'सयोगि जिन योग समेत ध्यानी', ऐसा कहे अमित अव्यय आर्षवाणी ॥१८ ॥

562-563. The saints, whose darkness of ignorance has been totally annihilated by the rays of the sun of perfect knowledge and who has earned the little of paramatm (pure and perfect soul) on account of the appearance of nine attainments in his soul (i.e. attainments of

1. Perfect Right belief (Sainyaktva),
2. Infinite knowledge (Anant-jnana),
3. Infinite conation (Anant Darshan),
4. Infinite bless (Anant sukha),
5. Infinite prowess (Anant virya),
6. Destructive or purified charity (Kshayika-dan),
7. Destructive or purified gain (Kshayika-labha),
8. Destructive or purified enjoyment (Kshayika-bhog) and
9. Destructive or purified re-enjoyment (Kshayika-

upabhog) are called 'kevalis' (omniscient), due to there inherent attributes of (perfect) knowledge and perception which is quite independent of senses. They are also called vibrating pure and perfect souls (sayoga-kevalis) due to the continuance of their bodies; and they are called 'Jinas' due to their victory over (four) destructive karmas (named) knowledge obscuring and obstructure-karmas). This has been so stated in ever lasting jain scriptures (Jinagam).

५६४ सेलेसिं संपत्तो, गिरुद्ध-णिस्सेस-आसवो जीवो ।

कम्म-रय-विप्य-मुक्को, गय-जोगो केवली होइ ॥१९ ॥

है अष्ट-कर्म-मल को जिनने हटया, सम्यक्तया सकल आसव रोक पाया। वे हैं, 'अयोगि जिन पावन केवली' हैं, हैं शील के सदन औ सुख के धनी हैं ॥१९ ॥

564. Ayog-kevalis (vibrationless perfect souls) are such saints, as are masters of conduct (sila ke swami); whose fresh inflow of karmas has been stopped and whose past accumulated karmas have been fully destroyed.

५६५ सो तम्मि चेष समये, लोयोगे उडुगणसत्त्भाओ ।

संचिदुइ असरीरो, पवरुदु गुणप्यओ णिच्चं ॥२० ॥

आत्मा अतीत गुणथान बना जभी से, सानन्द ऊर्ध्व गति है करता तभी से। लोकाग्र जा निवसता गुण अष्ट पाता, पाता न देह भव में नहीं लौट आता ॥२० ॥

565. Having reached the fourteenth stage of the vibrationless pure and perfect soul (Ayoga-kevali Gunasthan), the soul becomes bodiless is associated with eight supreme attributes; and goes to the summit of the universe. Such souls are called "Siddhas".

५६६ अट्ट-विह-कम्म-वियडा सीदीभूता णिरंजणा णिच्चा ।

अट्टगुणा कय-किच्चा, लोयोग-णिवासिणो सिद्धा ॥२१ ॥

वे कर्म-मुक्त, नित सिद्ध सुशान्त ज्ञानी, होते निरंजन न अंजन की निशानी। सामान्य अष्ट-गुण आकर हो लसे हैं, लोकाग्र में स्थित शिवालय में बसे हैं ॥२१ ॥

566. "Siddhas" (pure and perfect souls are free of eight karmas, blissful (sukh-maya), spotless (Nirajan/untainted), Eternal (Nitya) and full of eight attributes. Having attained their aims, they permanently dwell on the summit of the universe.

(33) संलेखना सूत्र

५६७ सररीमाहु नाव त्ति, जीवो बुच्चइ नाविओ ।

संसारो अण्णवो वुत्तो, जं तरंति महेशिणो ॥१ ॥

भाई सुनो तन अचेतन दिव्य नौका, तो जीव नाविक सचेतन है अनोखा। संसार-सागर रहा दुःख पूर्ण खारा, हैं तेरते ऋषि-महर्षि जिसे सुचारा ॥१ ॥

567. This body has been compared to a boat and the soul to a boat man. The world is (like) and ocean which is crossed over by great sages.

५६८ बहिया उडुमादाय, नावकंखे कयाइ वि ।

पुव्वकम्मखयट्टाए, इमं देहं समुद्धे ॥२ ॥

है लक्ष्य बिन्दु यदि शाश्वत सौख्य पाना, जाना मना विषय में मन को घुलाना। दे देह को उचित वेतन तू सयाने, पाने स्वकीय सुख को, विधि को मिताने ॥२ ॥

568. An ascetic whose aim of life is attainment of salvation, should not aspire for sense pleasures (vayha-visaya/subjects of sense organs). He should retain his body, for the destruction of previously earned karmas alone.

५६९ धीरणे वि मरियव्वं काउरिसेण वि अवस्समरियव्वं ।

तम्हा अवस्समरणे, वरं खु धीरत्तणे मरिउं ॥३ ॥

का धीर, कापुरुष, कायर का विचार, हो काल का कवल लोक नितान्त सारा।
है मृत्यु का यह नियोग, नहीं टलेगा, तो धैर्य धार मरना, शिव को मिलेगा ॥३॥

569. The end of the brave as well as coward is death. As death is inevitable one should prefer to die bravely. (In other words, dying bravely is preferable).

५७० इक्कं पंडियमरणं, छिदइ जाईसयाणि बहुयाणि।
तं मरणं मरियव्वं, जेण मओ सुम्मओ होइ ॥४॥

ओ एक ही मरण है मुनि पंडितों का, है आशु नाश करता शतशः भवों का।
ऐसा अतः मरण हो जिससे तुम्हारा, जो बार-बार मरना, कर जाय सारा ॥४॥

570. A wise man's death (pandita-marana) destroys hundreds of rebirths. Hence one should die a wise man's death. (Sumarana/good death).

५७१ इक्कं पंडियमरणं, पडिवज्जइ सुपुरिसो असंभतो।
खिप्पं सो मरणणं, काहिइ अंतं अणंताणं ॥५॥

पाण्डित्य-पूर्ण मृति, पण्डित साधु पाता, निम्नान्त हो अभय हो भय को हटाता।
तो एक साथ मरणोदधिपूर्ण पीता, मृत्युंजयी बन तभी विरकाल जीता ॥५॥

571. A fearless gentle man attains a wise man's death. (Pandita-marana); he thereby ends/terminates (the chain/series of) endless/repeated deaths.

५७२ चरे पयाइं परिसंक्रमाणो, जं किंचि पासं इह मणमणो।
लाभन्तरे जीविय वूइता, पच्छा परिन्नाय मलावधंसी ॥६॥

वे साधु पाश समझे लघु दोष को भी, हो दोष ताकि न, चले रख होश को भी।
सद्धर्म और सधने तन को संभालें, हो जीर्ण-शीर्ण तन, त्याग स्वगीत गा लें ॥६॥

572. A saint should go ahead, having in view, the possibilities of errors at every step. He should be careful (cautious) of such errors and should deem, even a minute defect as a loop (pasa/snare). He should save life for fresh gains,

as and when he finds that life and body have ceased to be gainful, he should leave/abandon body in a wise manner (parijnan-purvak).

५७३ तस्स ण कप्पदि भत्तपइणं अणुवड्ढिदे भये पुदो।
सो मरणं पेच्छंतो होदि हु सामण-णिव्विणो ॥७॥

दुर्वार रोग तन में न जरा धिरी हो, बाधा पवित्र व्रत में नहीं आ परी हो।
तो देह-त्याग न करो, फिर भी करोगे, साधुत्व त्याग करके, भव में फिरोगे ॥७॥

573. (But) it is not proper to give up taking food, by persons (saints), who do not face any danger or fear of loss of their conduct e.g. penance etc. In case, such person insists on not taking food and choose death as a consequence thereof, he can be safely charged with being guilty of falling down from his (pions offer of) saintliness or ascetism.

५७४ संलेहणा य दुविहा, अब्भितरिया य बाहिरा चेव।
अब्भितरिया कसाए, बाहिरिया होइ य सरिरे ॥८॥

'सल्लेखना' सुखद है सुखा है, जो अंतरंग बहिरंग-तया द्विधा है।
आधा, कषाय क्रमशः कृश ही कराना, है दूसरी बिन व्यथा तन को सुखाना ॥८॥

574. "Sainle'ekhana"/death while in meditation (peaceful death characterised by non attachment to the world and suppression of passions) is of two kinds :

1. Internal and, 2. External

The internal sainle'ekhana consists of emanciation of passions; and the External sainle'khana consists of the emaciation of body.

५७५ कसाए पयणुए किच्चा अण्याहारो तितिकखाए।
अह भिक्खू गिलाएज्जा, आहारस्सेव अंतियं ॥९॥

काषायिकी परिणती सहसा हटाते, आहार अल्प कर लें क्रमशः घटाते।
सल्लेखना व्रत सुधारक रूपण हों वे, तो पूर्ण अन्न तज दें, अति अल्प सोवें ॥९॥

575. The saint (adopting death while in meditation) should gradually reduce the quantum of food, being taken and emaciate his passions. In case, he is sick (diseased) and his body has become extremel infirm, he may totally abstain from taking food.

५७६ न वि कारणं तणमओ संधारो, न वि य फासुया भूमि ।
अप्या खलु संधारो, होइ विसुद्धो मणो जस्स ॥१० ॥

एकान्त प्रासुक धरा, तृण की चटाई, संव्यस्त के मृदुल संस्तर ये न भारी।
आदर्श तुल्य जिसका मन हो उजाला, आत्मा हि संस्तर रहा उसका निहाला ॥१० ॥

576. The "Sainstaraka" (The bed of grass specially prepared for saints adopting "sainlekhana") of one, whose soul is pure, consists of his soul. His "samstarak" does not consist of mere blades of grass or of specially purified ground (prasuk-bhumi).

५७७-५७८ न वि तं सत्थं च विसं च, दुप्पज्जु व्व कुणइ वेयालो ।
जंतं व दुप्पज्जंतं, सप्पु व्व पमाइणो कुद्धो ॥११ ॥
जं कुणइ भावासल्लं, अणुब्धिं उतमट्टकालमि ।
डुल्लहबोहीयत्तं, अणंतसंसारियत्तं च ॥१२ ॥

हाला तथा कुपित नाग कराल काला, या भूत, यंत्र, विष निर्मित बाण भाला
होते अनिष्ट उतने न प्रमादियों के, निम्नोक्त भाव जितने शठ साधुओं के ॥११ ॥
सल्लेखना समय में तजते न माया, मिथ्या-निदान त्रय को मन में जमाया
वे साधु आशु नहिं दुर्लभ बोधि पाते, पाते अनन्त दुःख ही भव को बढ़ाते ॥१२ ॥

577-578. During "sainle'khana", the misused weapons, poisonous ghosts misused instruments and excited serpents etc, do not harm the careless (saint) so much as do the thorns of deceit, wrong faith and future desire, lurking in his mind. They make the attainment of (perfect) knowledge (Bodhi/revelation) difficult; and the end of mundane existence, not probable.

५७९ तो उद्धरंति गावरहिया, मूलं पुणब्भवलयणं ।
मिच्छादंसणसल्लं, मायासल्लं नियणं च ॥१३ ॥

मायादि-शल्य-त्रय ही भव-वृक्ष-मूल, काटें उसे मुनि सुधी अभिमान भूल।
ऐसे मुनीश पद में नतमाथ होऊँ, पाऊँ पवित्र पद को शिवनाथ होऊँ ॥१३ ॥
579. That is why, the prideless ascetic out roots the blemished of deceit, wrong faith and desire for future sense pleasure, which constitutes the very root (or origin) of the creeper of re-birth.

५८० मिच्छा-दंसण रत्ता, सणिदाणा किण्ह-लेस-मोगाढा ।
इय जे मरंति जीवा तेसिं पुण डुल्लहा बोही ॥१४ ॥

भोगाभिलाष समवेत कुकृष्णलेश्या, हो मृत्यु के समय में जिसको जिनेशा।
मिथ्यात्व कर्दम फंसा उस जीव को ही, हो बोधि दुर्लभतया, तज मोह मोही ॥१४ ॥
580. The attainment of (perfect) knowledge to the (impure) souls. Who succumb to death in a state of dark black thought colour, aspiring for future sense-pleasures and engrossed in wrong faith is difficult (not possible).

५८१ सम्म-दंसण-रत्ता अणिदाणा सुक्क-लेस-मोगाढा ।
इय जे मरंति जीवा तेसिं सुलहा हवे-बोही ॥१५ ॥

प्राणांत के समय में शुचि शुक्ल लेश्या, जो धरता, तज नितान्त दुरन्त क्लेशा।
सम्यक्त्व में निरत नित्य, निदान त्यागी, पाता वही सहज बोधि बना विरागी ॥१५ ॥
581. The attainment of (perfect) knowledge is easy to those (impure) souls, who are faithful and given to Right belief; who are free of all desires for future sense-pleasures; and who succumb to death in a state of white thought colour.

५८२ आराहणाए कज्जे परियम्मं सव्वादा वि कायव्वं ।
परियम्म-भाविदस्स ह, सुह-सज्झा-राहणा होइ ॥१६ ॥

सद्बोधि की यदि तुम्हें चिर कामना हो, ज्ञानादि की सतत सादर साधना हो।
अभ्यास रत्नत्रय का करता, उसी को, आराधना वरण है करती सुधी को ॥१६॥

582. Therefore, the saints, who are desirous to attain three
jewels at the time of their death, should make it a point
to practise the reverences and religious performances
relating to Righteousness from before; because it is easier,
for such saints, to practise those reverences at the time
of death.

५८३-५८४ जहरायकुल-पसूओ जोगं णिच्चमवि कुणइ परियम्म ।

तो जिदकरणो जुद्धे कम्मसमत्थो भविस्सदि हि ॥१७॥

इय सामणं साधू वि कुणदि णिच्चमवि जोग-परियम्मं ।

तो जिदकरणो मरणे ज्ञाणसमत्थो भविस्सहदि ॥१८॥

ज्यों सीखता प्रथम, राजकुमार नाना- विद्या, कला, असि-गदादिक को चलाना।
पश्चात् वही कुशलता बल योग्य पाता, तो धीर जीत रिपु को, जय लूट लाता ॥१७॥
अभ्यास भूरि करता शुभ ध्यान का है, लेता सदैव यदि माध्यम साम्य का है।
तो साधु का सहज हो मन शान्त जाता, प्राणान्त के समय ध्यान नितान्त पाता ॥१८॥

583-584. A prince, born in a ruling family attains necessary skill
in wielding weapon as a consequence of regular practice
thereof; and becomes capable to achieve success in wars
(against his enemies). In the same manner an equanimous
saint, who daily practise the exercise of meditation, gets
command over his mind and becomes capable of
meditation at the time of his death.

५८५ मोक्ख-पहे अप्पाणं ठवेहि तं चेव ज्ञाहि तं चेव ।
तत्थेव विहर णिच्चं, मा विहरसु अण्णदब्बेसु ॥१९॥

ध्याओ निजातम सदा निज को निहारो, अन्यत्र, छोड़ निज को, न करो बिहारो।
संबंध मोक्ष-पथ से अविलम्ब जोड़ो, तो आपको नमन हो मम ये करोड़ों ॥१९॥

585. Oh Bhavya ! get your self established in the way of

liberation. Contemplate about the same; experience the
same and move about (roam/vihar kar) the same. Do not
roam in substances, other than self.

५८६ इह-पर-लोगा-संस-प्पओग, तह जीव-मरण-भोगेसु ।
वज्जिज्जा भाविज्ज य, असुहं संसार-परिणामं ॥२०॥

साधु करे न मृति जीवन की चिकित्सा, ना पारलौकिक न लौकिक भोगलिया।
'सल्लेखना' समय में बस साम्य धारें, संसार का अशुभ ही फल यों विचारें ॥२०॥

586. The saint who has taken the vow or peaceful death,
characterised by non attachment with the world and
suppression of passions (sainle'khnarat sadhu) should
renounce desires for sensual pleasures in this world as
well as in the world beyond. He should (also) renounce
the desire for (further) living or for (quick) dying such a
saint should contemplate upon the evil consequences of
mundane existence till his last breath.

५८७ पर-दब्बादो दुगई, सद्धवादो हु सुगई हवइ ।
इय णाऊण सदब्बे कुणह रई विरइ इयम्मि ॥२१॥

लेना निजाश्रय सुनिश्चिय मोक्ष-दाता, होता पराश्रय दुरन्त अशान्ति-धाता।
शुद्धात्म में इसलिए रचि हो तुम्हारी, देहादि में अरुचि हो शिव-सौख्यकारी ॥२१॥

दोहा- 'मोक्षमार्ग' पर नित चलो, दुख भिट सुख मिल जाय ।
परम सुगन्धित ज्ञान की, मृदुल कली खिल जाय ॥

587. The attachment with non selves (i.e. wealth grain, family
members, body etc.) causes incarnation in lower grades
of life(Durgati); and the absorption in self causes
incarnation in higher grades of life (sugati). Knowing this
keep your self absorbed in self and disinterested in (or
indifferent towards) non selves.

PART C

TATTVA - DARSHAN

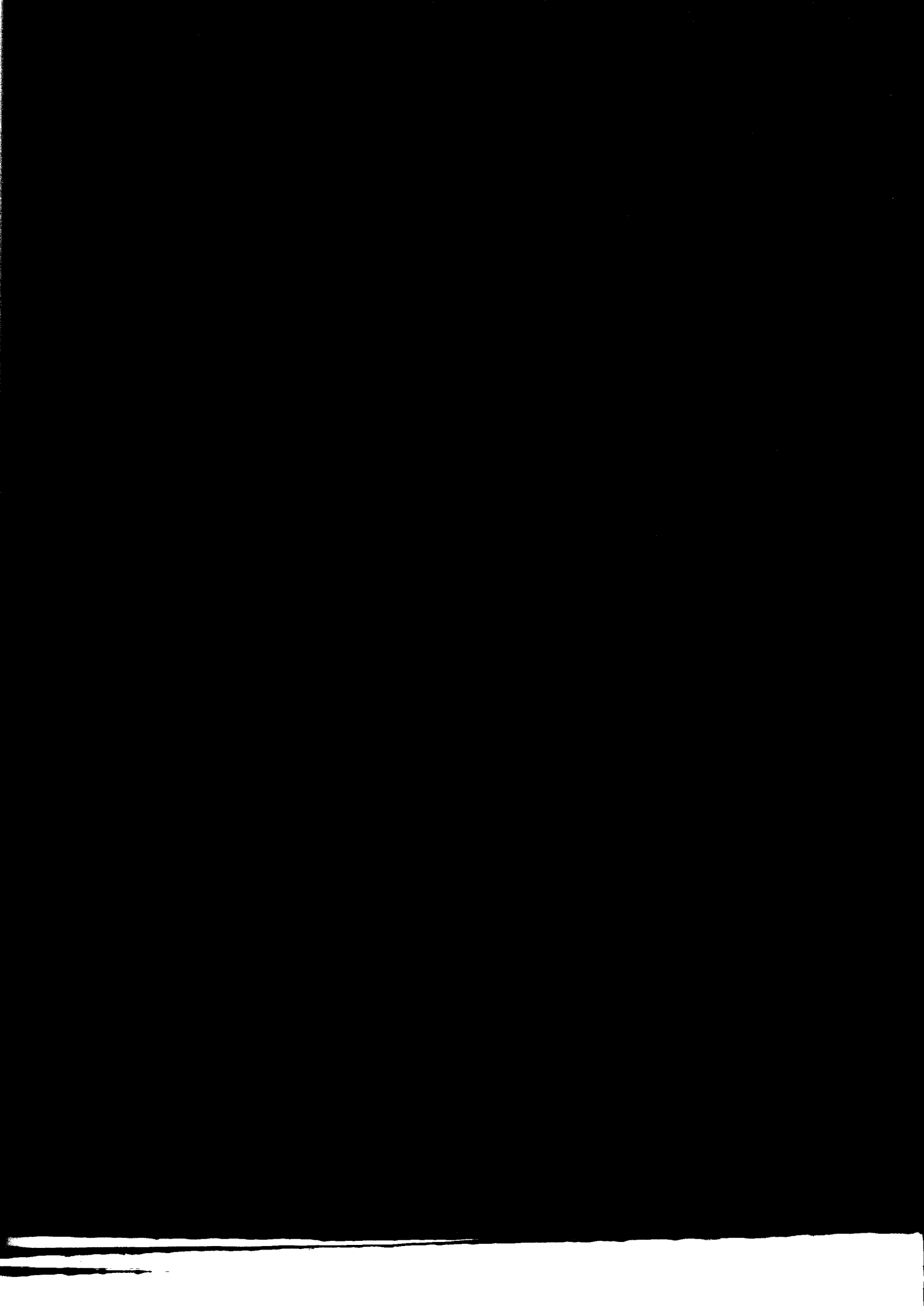
(1). Nine categories : Seven elements :-

All the philosophical and ethical aspects of Jainis are found in nine categories/ essential objects/ padarthas inclusive of seven elements :

1. Jiva (soul, (2) ajiva (non soul) (3) Asrava (influx of karmas in to the soul) (4) papa (vices/sins/inauspicious karmas) (5) punya (virtues/ meritorious karmas/auspicious karmas) (6) bandh (association/ bondage of karmas with soul) (7) Samvara (stoppage/ checking the influx of karmas) (8) Nirjara (shedding or removal of karmas from soul) and (9) Moksha (liberation/ emancipation / salvation of soul from karmic bondage).

"The subject of enquiry or knowledge in so far as spiritual emancipation (moksha) is concerned, resolves itself into the nature of that beautiful conditions and by the causes which stand in the way of attainment these, in their turn involve the nature of existing realities, or substances, and their interaction."

The aspirant for salvation has to understand the nature of these tattvas the knowledge of which is a condition precedent to the acquisition of that well balanced state of mind which is designated by the causes which stand in the way of attainment. These in their turn involve the nature of existing realities or substance, and their interaction."



The first two of these essential categories i.e. soul and non-soul deal with the nature and enumeration of the eternal realities/elements/substances of nature and the remaining seven with the interaction between two of these substances.

(2) The nature and attributes of Soul (Jiva)

The soul (Jiva) has nine qualities; It is characterised by functional consciousness, is formless, doer of actions, enjoyer of fruits of Karmas, exists in world; is coextensive of the body it occupies; is capable of Godhood, being freed from the impurities of Karma, and possesses an inherent quality of going upward. "The identity of Jiva is consciousness (Chetna)". Says the author of Tattvarthasutra. Uma swami gives functional consciousness as the defining characteristics of Jiva. Kunda Kunda mentions Chetna (Consciousness) and functional consciousness as the constituents of the soul. Functional consciousness and consciousness have been said to be the soul. Functional consciousness and consciousness have been said to be the two sides of the same entity. Upayog stands for functional consciousness as a function (Vritti), while consciousness may be taken to be an element in the structure of the soul.

(3) Impure-souls, impure/ contaminated since immeasurable time.

Jainism asserts that the soul is essentially pure but that its absolute purity is contaminated by the influx of Karmas (a non-psychic foreign material) with the result that the pure soul comes to be in a state of bondage tied to the long rope. Entwined with the strand of attachments and aversions, the soul is whirled about in the ocean of mundane-existence (Samsara/transmigration) for immeasurable time led by ignorance. These impure souls can be liberated from Karmic bondage by way of Moksha-marg (Path of liberation/ emancipation).

(4) The constitution of Karmic bondage (Karmana-Sarir):-

"It must be borne in mind that there can be no bondage to pure mental abstractions or purely wordy concepts; the word signifies some kind of real fetters, not indeed, consisting chains of iron, but of a very subtle and invisible material." It is well to know that nothing but force, in some form or other, is capable of holding things in the condition of slavery, and that no kind of force can be conceived apart from a substance of or material of some sort. The bondage of sin (Papa) must then, be a bondage of matter and the obtainment of freedom must consequently imply the destruction of bonds and the removal of the particles of foreign matter from the constitution of the soul.

"So far as the nature of Matter which is found in union with the soul in its pre-natal stage is concerned, it most obviously must be of a very sukshma (fine) quality, since the fertilized ovum, which roughly speaking is the starting point of the life of an organism and is itself a very minute, microscopically structure. The body of this fine material called "Karmana Sarira" (The body of Karmic matter) in the technical language of Jain Siddhanata, is the cause and instrument of transmigration, and alongwith the one called "Tajjas Sarira" (body of radiant matter) is a constant companion of the soul, in all the different forms assumed in the course of its transmigration. Both these bodies undergo changes of form from time to time, thereby leading to different kinds of births; they are destroyed only, when Moksha is attained, which means perfect freedom of the soul from all kinds of Matter."

"In respect of the causes of the ensoulment of a Jiva in the body of matter, it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbound happiness, which in the absence of a restraining force or body of some kind must be deemed to be manifested in the fullest degree in its nature.

The idea of such a perfect being, descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection, in a number of ways, is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection, prior to its present incarnation, and that the existence of some force capable of dragging Jivas into different womb is a condition precedent to their birth in different grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter? It is therefore clear that the soul must have been in union with some kind of matter, prior, to the birth in any given incarnation.--

"It follows from this that all the souls now involved in bondage and their number is infinite--have always been an impure and imperfect state. There is nothing surprising in this conclusion, for just as gold is found in a mine in an impure condition, without anyone having ever deposited the pure metal there; so are souls to be taken as having existed in a condition of impurity from all eternity".(1)

(5) The Influx of Karma (Asrava) The soul:-

Every action that is performed by an embodied living being is always in relation to some kind of matter. Whatever we enter into intercourse with the outside world through the media of the senses or indulge in mental or moral speculation in the seclusion of our private apartments, or carry on any other kind of activity, in each and every instance. We only traffic in matter, some of which is being constantly absorbed by the soul. Even when fresh matter does not come from outside, there is always a sufficient amount of it present in the physical organism itself to be absorbed by the soul. Every action opens the door to certain kinds of particles of matter, which may immediately enter into union with the soul and modify the structure of the invisible Karmana Sarir. This is the case generally with all kinds of actions.

(6) Virtue (Punya) and Vice (Papa):-

Even when the meritorious deeds, short of the natural functioning of pure spirit, are performed, there is no escape of the process of Karmic influx; only the soul then accumulates particles of matter whose 'fruit' is pleasant, instead of those which bear evil consequences. For the difference between Virtue and Vice is precisely the same as that between gold and an iron chain; they both tend to prolong the bondage of soul, though in one case, it is not quite unpleasant, while in the other, it may be, and in the worst cases, actually intolerable. The natural functioning (Self-contemplation) of pure spirit differs from Punya (Virtue) in so far that while the essence of the functions of pure spirit does not imply the negativity of the soul in the least degree, and, therefore, is the unaccompanied by the asrava of matter, Virtuous actions are calculated to render captivity pleasant and agreeable to the soul. Thus virtue is as much a cause of bondage as vice from the standpoint of him, who aspires for perfect liberation.

It is to be borne in mind that the souls association with the outer body of gross matter is not of the same type as that with the Karmana Sarira, for while it becomes intimately fused with particles of finer matter, of which that subtle body is made, there is no such fusion in the case of the gross body. The idea of the association of the soul with its three bodies may be partially grasped by likening it to oxygen and the matter of the Karman-Sarira to hydrogen which combine together to form water. If we now, throw some water into matter into the liquid, formed by the fusion of hydrogen and oxygen, we should have an idea of the form of Tapa Sarira. The position occupied by these two bodies in relation to that of gross matter is something, like that which exists in existence by holding the volume or mass, of colour and taste in a sponge, so that the liquid saturates every portion of the

sponge without actually becoming fuses or united with it. There is however, this important distinction to be drawn between the sponge and the physical organism that which the former is an independent article, the latter is organised by the soul, which is to become ensouled in it." (1)

(7) Causes of the Influx of Karma:-

Any kind of activity, physical, mental or moral, is a cause of Asrava, no exception being made even in the case of actions, performed carelessly, since they point to the presence of an attitude of carelessness, which, is quite incompatible with self consciousness."

The causes of influx of Karmas are:-

- (1) Mithyatva i.e. wrong belief. It consists of five kinds: (1) One sided absolutism; (ii) Untrue attribution of a quality to a being or thing; (iii) Entertainmnet of doubt about the truth; (iv) Failure to distinguish between right and wrong; and (v) the notion that all religions are equally true.
- (2) Avirati i.e. moral failings/Vowlessness; it included (1) Violence (injuring another by thought word or deed); (ii) Ontruth or Perjury; (iii) Theft; (iv) Unchastity and (v) attachment to the things of the world.
- (3) Pramada i.e. Carelessness/lack of vigilance/negligent conduct; it comprises; (1) Reprehensible discourse about politics, adventure, women and Food; (ii) Sense-gratification; (iii) mild passions; (iv) Sleep; and (v) Gossip.
- (4) Kasayas i.e. four passions named anger, Pride, Deceit & greed and nine minor blandishes/neo-passions (no-Kasayas) named joking, liking, Dislike, grief, fear, disgust, male inclination, female-inclination, neuter-inclination. The passions are of four types-

(1) Anantanubandhi i.e. which prevents one's acquiring Right belief and stands in the way of true discernment;

(2) Apratyakhyan i.e. that which prevents the observance of even the minor vows of a house holder;

(3) Pratyakhyan i.e. That which interferes with the observance of vows, taken by a monk and

(4) Sanjvalana i.e. that which is of mild nature and the last obstacle to the absolute purity of Right conduct.

(5) Yogas i.e. Channels for the material influx; They are three in number;

(1) Manoyoga (mental activity/thoughts and attitudes);

(ii) Kayayoga (bodily actions/physical activities) and (iii) Vachan Yoga (Speech).

(8) Bondage/association of Karmas with soul: Bandh

"The absorption of matter by the soul results in the formation of a compound personality, in which the natural attributes of spirit become suppressed to a greater or less extent, according to the nature and quantity of the particles absorbed. Just as hydrogen and Oxygen are deprived of their natural freedom during the period of their fusion in the form of water, so is a soul debarred from the full exercise of its natural attributes while in union with matter; and just as the separation of hydrogen and oxygen from one another results in restoring to them, their natural properties in the fullest degree of manifestation, so does the removal of matter, from the constitution of the soul establish it in its natural perfection as a pure spirit. Thus, the effect of fusion of spirit and matter is manifested in the form of a compound personality, which

partakes of the nature of both, without actually destroying either. Hence, the soul, involved in the cycle of births and deaths, manifests something of the nature of both, Pure spirit and Matter;" (1)

"The conditioning of the physical body and of the circumstances depending on the body-descent, family, status wealth, and the like-is the result of the mechanical operation of the force of Karma stored up in the Karmana Sarira."

The Karmic force consists of eight Karmas:-

- (1) Knowledge-obscuring (Jnana Varniya);
- (2) Perception-obscuring (Darshana Varniya-which interfere with perception.)
- (3) Deluding- Mohaniya; which produce delusion).
- (4) Obstructing (Antaraya/forces which interfere with our doing, what we like to do.).
- (5) Feeling (Vedaniya, which determine and regulate the experiencing of pleasure of pain);
- (6) Age (Ayu, which determine the duration of the association of soul with body of gross matter);
- (7) Body Making (Nama, which organise the body and its limbs);&
- (8) Family(Gotra, which determine the family surroundings, position; and the like of individuals).

Of these eight kinds of Karmas, the first four are called Ghatia-Karmas (Destructive obscuring-karmas); as they destroy or obscure the natural attributes of soul; the last four are Aghatia (Non- destructive/non-obscuring Karmas) Karmas which do not interfere with the natural attributes of the soul and are not so dangerous. The first four are comparatively more difficult to be destroyed; whereas the last four can be burnt up very easily.

(10) Karmic- Energies (Karman- Prakritis)

There are in all 148 Karma-Prakritis (energies): Five, those of knowledge-obscuring Karma; Nine, of Perception obscuring-karma; twenty-eight, of Deluding-karma; Five, of obstructing-Karma; two of feeling- Karma; Four, of Age- Karma; Ninety three, of Body making Karma; and two of family Karma of these 148 types of energies (Karma [prakritis] the number of energies which fall under Ghatia Karmas (obscuring- karmas), which destroy or obscure the natural attributes of soul, are only 47. It is these, what stand in the way of salvation and debar souls from the enjoyment of their natural attributes such as Omni-science, Omni perception, infinite bliss and infinite prowess. It is these forty seven Karma-prakritis (energies), which are the real enemies of the soul and by conquering whom, one becomes a "Jina" or "Arihant".

(11) Stoppage of the Influx of Karmas (Samvara)

Stoppage of the influx of Karmas (Samvara) consists of checking the inflow of fresh Karmas to the soul. In order to achieve this, the first thing to be done is to bring under control the organs of action, which act as doorways to the ingress of the enemy. There are three inlets for Karmic matter to enter into the soul; (1) Mind (2) Speech and (3) body. The process of checking the inflow of fresh matter through these doorways is called Samvara, which is of two kinds: (1) Bhava Samvara (subjective stoppages) and (2) Dravya Samvara (objective stoppages). The former signifies the control of passions, emotions, likes and dislikes; and the latter signifies the cessation of the influx of matter.

Since passions and emotions arise only, by virtue of unsatisfied desires, he who would bring them under control must begin by renouncing his desires. Similarly, since Dravya-Asrava takes place through the doorways of the mind, body and speech, the controlling of the unchecked activity of these

inlets of Karmas is equally necessary for the aspirant for release from the bondage of 'Sin'.

In order to stop the influx of fresh Karmas to the soul (Samvara) and thereafter, eradicate the past accumulated karmas from the soul (Nirjara), the path of liberation or that of three Jewels (Right- belief, Right knowledge and Right conduct) has got to be followed; as regards which, enough has been written in the above mentioned note on part 'B' of the book. It includes observance of Five vows (Vrita) three preservations/ discipline (Guptis), five carefullnesses (Samitis), Ten-observances (Das- Lakshan-Dharma) Contemplation of Twelve- reflections (Anuprekshas), Adoption of Twelve austerities (Tapa), Forbearance of twenty two Parisahas (hardships), Exercise of two types of Meditations (Dharma-dhyan and Shukla-dhyan) etc.

(12) Elimination/Eradication of Karmas (Nirjara):-

Nirjara i.e. Shedding of or elimination of Karmas from the soul. The Karmana-Sarira resembles the surface of a Pond. Fed by a channel; in which the processes of inflow and evaporation of water are constantly going on. This mechanical process of 'Evaporation of Karmas is called 'Savipaka Nirjara (Invaluntary shedding off), which means the removal of matter from the karmana-Sarira in the ordinary course of things. The other kind, called Avipak-Nirjara (Voluntary) is the process of the removal of matter and the consequent destruction of karmic energies, by individual exertion. It is this second kind of Nirjara, which is the direct cause of Moksha.

Avipaka-Nirjara (Voluntary shedding off) consists in the performance of 'Tapa'(austerities/penances which literally means heating. Tapa includes Dhyan (Meditation). As pure gold can be easily separated from alloy by putting the impure compound on fire, so can a soul free himself from various kinds of karmas by Tapa (austerities).

The important thing to bear in mind in the words of Shri C.R.Jain is : " That dependence on, any outside agency for the removal of one's karmic bonds not only means so much time wasted, but is also fraught with the most harmful consequences. Our investigation into the nature of the bonds, which holds us tight in their grip has revealed the fact that they arise only from our own desires, beliefs, passions, and the like and can not be destroyed by any possibility, so long as we do not obtain full control, on our own actions. The training of the individual will, then, is the only way to salvation, and it is no exaggeration to say that on one, who does not seriously take himself in hand, has the least shadow of a chance of acquiring the freedom of Gods". (1)

As regards the twelve kinds of austerities, we have already said enough in the concerned Note on Part 'B' of the book.

"The Jain ascetic (a Sraman) does not adopt the life of these hardships under any external compulsion, but from a conviction of its being the only path to perfection and joy. He knows that every weakness overcome is a clear gain, and remains cheerful under the severest trials and mishaps. As he advances steadily along the path, he soon begins to feel the natural delight of his soul, compared with which the ease and pleasure of millionaires and great potentates of the world looses all its fascination in his sight onward and onward does he press, making fresh conquests every day till the all-illuminating effulgence of Kevala-jnan bursts on his consciousness from within, on the breaking up of the clouds of ignorance and sin, amassed together by the four kinds of his (Jnatic-Karmas.) (1)

(13) Salvation/Emancipation/Liberation/Moksha :

Moksha (Salvation) - Moksha (Salvation) is the culmination (or the last) point of the process of attaining liberation, whereas Samvara is the starting point thereof. The

soul becomes liberated/emancipated, when it gets rid of all the eight karmas, (in short, its Karmic-Sarir) and which, as a consequence thereof, becomes pure and perfect. The soul, thereafter, does not transmigrate; as it does not allow Non-soul (Non-self) to again over power it. The soul becomes pure and Perfect (Paramatma) attains Siddha-gati (the fifth Gati), which is permanence, and immutable; and which implies complete-cessation of mundane-existence and freedom from miseries of the world. The Paramatma (Pure and perfect soul) differs from Sansari-Jivas (impure/mundane souls). In so far as the destruction of all kinds of karmas pieces him for ever beyond the cycle of re-births, fixing his form also once for all i.e. some what slightly less than that of the body from which Nirvana is attained. The pure and perfect souls, which ever enjoy perfect knowledge, infinite perception eternal bliss and omnipotence - dwell on the top of the universe. They are absolutely unattached, desireless, dispassionate, spotless, Omniscient, Omni-percept, Omni-potent, eternally blissful, pure and perfect.

(14) Constitution of the Universe (Loka)

Dravyas (Substances) - The universe is constituted of six substances (1) Soul, (2) Matter, (3) Medium of motion, (4) Medium of Rest, (5) Space and (6) Time. The first five have also been designated as "Panchastikayas".

These six substances can be put under two heads (1) Souls (Jivas) and (2) Non-souls (Ajiva). Soul is divided into two : Pure and impure; and Non-souls being divided into five (1) Matter (Pudgala), (2) Medium of Motion (Dharma Dharma), (3) Medium of Rest (Adharma), (4) Space (Akasa) and (5) Time (Kala).

(15) Matter (Pudgala) :-

We have discussed enough about souls (Jivas), their kinds and three liberation process of five substances, falling under the head "Non-souls", "Matter (Pudgala) plays the main

role in the world. It is in contrast with soul; as the qualities attributed to the soul are not found in matter. The Matter has got the qualities of touch, taste, colour and smell. These four qualities admit numerable, innumerable and infinite classifications, but the principal kinds are deemed to be twenty : namely, eight kinds of touch (Soft, hard, heavy, light, hot, cold, viscous, and rough); five kinds of taste (bitter, Pungent, sweet, sour and astringent); two kinds of smell (fragrance and Reverse); and five kinds of colour (Blue, Yellow, Red, White and black). The function of Pudgala are : Five types of body (Audarik) Physical, Vaikriyak/fluid, Aharak/assimilative, Tajias/electric, and Karman/Karmic), the speech, the mind, the karmic particles or breathing including exhaling and inhaling, pleasure and pain; life and death and five senses (Touch, taste, smell, sight and hearing). The conception of matter is so comprehensive, as to comprise under it the five substances of Earth, Water, Air, Fire and Space. These five substances are easily assimilable in Pudgala, since they emerge out of material atoms, by varying combinations.

(16) Forms of Matter :-

The principal forms in which Matter (Pudgala) exists are atom (anu) and Aggregate (Skandh). Binary to infinite aggregates are included in aggregates (Skandh). An atom consists of only one space-point (Pradesa), is the terminus of the divisibility of Matter, is by itself without beginning, middle or end, destitute of sound, and is coupled with qualities of taste, touch, smell and colour. It is indestructible and eternal, is responsible for the disruption of skandhas by virtue of its segregation from them is also the substantial cause of them and is the measure of time. It is devoid of sound but is the cause of sound. It possesses any one colour, any one taste, any one smell but a pair of such touches as are not of contradictory nature; namely cold and viscous or cold and dry or hot and

viscous, or hot and dry. The remaining touches namely soft and hard, light and heavy are only manifested in the skandha state of matter, and thus are not present in the atomic state. The qualities of Viscousness (Snigdhatva) and dryness (Rukshata) vary in degree of intensity extending from the lowest limit to the highest, from one point to infinite. Hence, atoms are capable of existing with infinite variability in these two characteristics. These are responsible for atomic linking. Atoms are active; activity is not the cause of combination. Those atoms, which are at the lowest in the scale of viscousness and dryness are not given to combination either with one another or with other intensifications. Besides, atoms which have equal degrees of viscousness and dryness in excess are given to inter-linking i.e. atoms with two degrees of viscousness and dryness, are inter-linkable with four degrees of the same in all respects. Similarly, this law holds good for other inter-linkings. Besides, atoms which possess four degrees of viscousness of dryness are capable of transforming atoms having two degrees of viscousness or dryness into their own nature. Similarly this holds good for all those atoms which have a difference of two degrees of viscousness or dryness. This theory thus avoids mere conjunction of atoms but propounds their synthetic identification.

Skandhas or the aggregates of atoms exist in six forms namely (1) Gross-Gross (Sthula-Sthula), (2) Gross (Sthula), (3) Gross-fine (Sthula-sukshma), (4) Fine-Gross (Sukshma-Sthula), (5) Fine (Sukshma) and (6) Fine-Fine (Sukshma-Sukshma). The class of matter, which, when divided, cannot restore its original state without extraneous help is termed gross-gross. For example, wood, stone etc. (2) That which can be reunited on being divided without the intervention of a third something is called gross; for example, water, oil etc. (3) That which is incapable of disintegration and grasp, for example, shadow, sunshine etc., are sub-summed under gross-fine; (4) The objects

of touch, taste, smell and hearing are called fine-gross; (5) The Karmic matter etc. Which are imperceptible by the senses are indulged in the category of fine; and (6) The binary aggregates and the Skandhas, smaller than the Karmic matter come under the category of Fine-Fine. The generation of sound is effected by the striking of Skandhas against one another. (1)

(17) Origination, persistence and destruction of Universe (Lok) -

The functioning of Universe (Loka) : Lok (Universe is constituted by six substances.

(18) Substance and Existence : Identity in difference :

Of the infinite characteristics pertaining to a substance, the most comprehensive is existence. It comprises all other characteristics within its purview. All substances. Which the universe consists of, are indubitable, self-evident and existent from all eternity. Substance and existence are indissolubly related like heat and fire, though they differ in nomenclature, number characteristic etc. In other words, they have non-identity (Anyatva) and no Prathakatva (Separateness). The former implies that neither the nature of substance in identical with the nature of existence, nor the nature of existence is identical with the nature of substance and the matter means that substance and existence are not separate in respect of Pradesh of space-points. The two have no difference of space-points (Pradesa) but difference of characterisation. Existence requires substance as its support is devoid of other qualities is itself one adjective out of other infinite adjectival characterisation of substance, is constitutive of substance and is of the nature of origination, destruction and continuance. On the contrary, substance is bereft of any sub-stratum, is accompanied by other inimitable characteristics, is a substantive with a countless adjuncts and is the subject of origination, destruction and continuance. Thus the relation