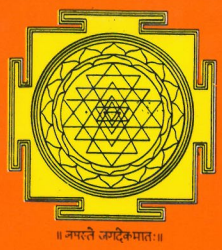
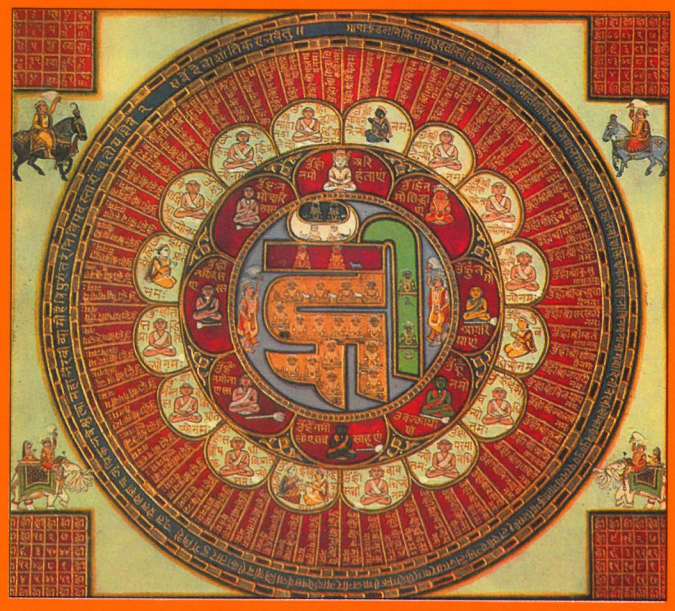
A PROJECT ON BHARATIYA-SAMSKRITI-SARVASVA-KOSHA




Kalpatharu Research Academy Publication

Chief Editor : DAIVAJNA K.N. SOMAYAJI

# DHYĀNA-ŚATAKA



Edited and Translated

By

S.K. RAMACHANDRA RAO

KALPATHARU RESEARCH ACADEMY

(A DIVISION OF SRI SRINGERI SHARADA PEETHAM)

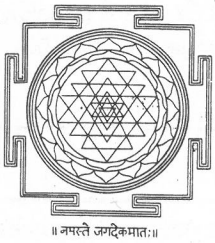
NO. 1, SHANKAR MUTT, SHANKARAPURAM, BANGALORE - 560 004.

PHONE : 6507464 FAX : 6514078

e-mail : kalpatharu@vsnl.com

# DHYĀNA-ŚATAKA

A PROJECT ON BHARATIYA-SAMSKRITI-SARVASVA-KOSHA




Kalpatharu Research Academy Publication

Chief Editor : DAIVAJNA K.N. SOMAYAJI

# DHYĀNA-ŚATAKA

Edited and Translated
By
S.K. RAMACHANDRA RAO

KALPATHARU RESEARCH ACADEMY
(A DIVISION OF SRI SRINGERI SHARADA PEETHAM)
NO. 1, SHANKARMUTT, SHANKARAPURAM, BANGALORE - 560 004.
PHONE : 6507464 FAX : 6514078
e-mail : kalpatharu@vsnl.com

**DHYĀNA ŚATAKA:** Edited and Translated by Vidyalankara, Sastra Chudamani, Sangita Kalaratna, Prof. S.K. Ramachandra Rao, and Published by Daivajna K.N. Somayaji, Chief Editor and Director, Kalpatharu Research Academy, No. 1, Shankarmutt, Shankarapuram, Bangalore - 560 004, Phone: 6507464, Fax : 6514078, e-mail : kalpatharu@vsnl.com

Published with the generous Financial Assistance from the Ministry of Human Resources Development, Department of Education, Govt. of India, New Delhi, and Dept. of Education, Govt. of Karnataka, Bangalore.

© **First Edition:** 2002 Kalpatharu Research Academy

**Price:** Rupees Two Hundred Only (Subsidized)

The Publications of Kalpatharu Research Academy are meant to reach all sections of the society, and hence are sold at highly subsidized prices. An appeal is hereby made to Booksellers to adhere to the price indicated in each volume by the Publishers and not to enhance them on any account.

Printed by : **P.S. Venkatesh Babu**
Omkar Offset Printers, N.T. Pet, Bangalore - 560 002,
Telefax : 6709026, 6708186, e-mail: omkar@blr.vsnl.net.in

# PREFACE

This is the Eighty-Seventh publication of the Kalpatharu Research Academy, Bangalore, since its inception in 1981. In keeping with the project āBharatiya-Samskriti-Sarvasva-Koshaä, embracing all aspects of Indian Culture, the Academy is now bringing out a work of Jaina interest. It deals with Yoga, the details of which would be of interest to all people devoted to the practical aspects of sādhanā. The work entitled Dhyāna-Śataka is here translated into English from the text which is being published for the first time from manuscripts. We have to thank Professor S.K. Ramachandra Rao for having kindly undertaken to edit and translate the Prakrit work for us.

We are greatly indebted to the revered Jagadguru Sri Sri Sri Bharathi Tirtha Mahaswamiji of the Sri Sringeri Sharada Peetham, who is also the chief Patron of the Academy for his munificent blessings. We are also grateful to Shri V.R. Gowrishankar, the Chairman of the Academy and the Administrator of Sri Sringeri Sharada Peetham for his keen interest in all our activities.

We also thank the Authorities of the Ministry of Human Resources Development, Govt. of India, New Delhi and the Authorities of Ministry of Education, Govt. of Karnataka for their interest in, and assistance to, our publication work. We also thank M/s. Omkar Offset Printers for their neat printing of this volume.

Bangalore
Sri Vishu Nama Samvatsara,
Maha Shivarathri, 12th March 2002.

**DAIVAJNA K.N. SOMAYAJI**
CHIEF EDITOR AND DIRECTOR
**KALPATHARU RESEARCH ACADEMY**

## KALPATHARU RESEARCH ACADEMY

**INSTITUTION FOR :**

* Promotion of Research Oriented Studies in Veda, Vedanga, Agama, Jyoutisha, Vedanta, Yoga and Ayurveda
* Study of Sanskrit language in particular and other related languages
* Propagation of Vedic Phonetics
* Establishment of Veda Patashalas in Guru Kula System
* Running of Oriental Libraries (Prachya Granthalaya)
* Collection, Preservation and Publication of Old Manuscripts.

# INTRODUCTION

The present volume is about Jaina Yoga and meditation entitled 'Dhyana-Śataka'; it is also known as Jhāṇajjhayaṇam in Prākṛit. It is a Prākṛit work of the eminent authority Jinabhadra-gaṇi-kshamāśramana, who lived around 593 A.D. It has been provided with an excellent commentary in Sanskrit by Haribhadra-sūri (750-800 A.D.). The text and the commentary have here been edited for the first time; and I have also translated the text from Prākṛit into English and I have appended relevant notes to explain the observe points raised in the text. The Sanskrit Chhāyā for the Prākṛt verses of the text has also been given. The work would be of great interest to students of Yoga.

I am indebted to Sri Daivajna K.N. Somayaji, the chief Editor and Director of Kalpatharu Research Academy for having accepted this work of mine for publication in the Kalpatharu Research Academy series. I am also grateful to the Chief Patron of the Academy, Sri Sri Sri Bharati Tirtha Swamiji, of Sri Sringeri Sarada Peetham, and to the Chairman of the Academy Shri V.R. Gowrishankar the administrator of Sri Sringeri Sharada Peetham. I thank my friends Shri Venkatesh Babu and Sri Nagendra of the Omkar Offset Printers for their unfailing courtesy and co-operation in the production of this book.

**S.K. RAMACHANDRA RAO**

# CONTENTS


| | |
|---|---|
| DHYĀNA-ŚATAKA | 1 |
| GENERAL INTRODUCTION | 11 |
| ध्यानशतकम् (PRAKRIT TEXT) | 50 |
| JINABHADRA'S MANUAL OF MEDITATION | 96 |

नमस्ते जगदेक मातः

चतुर्भुजे चन्द्रकलावतंसे
कुचोन्नते कुङ्कुमरागशोणे ।
पुण्ड्रेक्षुपाशाङ्कुशपुष्पबाण-
हस्ते नमस्ते जगदेकमातः ॥

**H.H. Sri Sri BHARATI THEERTA MAHASWAMIJI**

**HUMBLE DEDICATION TO OUR CHIEF PATRON**

भारतीकरुणापात्रं
भारतीपदभूषणम् ।
भारतीपदमारूढं
भारतीतीर्थमाश्रये ॥

॥ श्री शृङ्गेरी श्रीजगद्गुरुमहासंस्थानम् ॥

श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण
यमनियमासनप्रणायामप्रत्याहारधारणाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ
तपश्चक्रवर्त्यनाद्यविच्छिन्न श्रीशङ्कराचार्यगुरुपरम्पराप्राप्त षड्दर्शनस्थापनाचार्य
व्याख्यानसिंहासनाधीश्वर सकलनिगमागमसारहृदय सांख्यत्रयप्रतिपादक वैदिकमार्गप्रवर्तक
सर्वतन्त्रस्वतन्त्रादिराजधानी विद्यानगरमहाराजधानी कर्णाटकसिंहासनप्रतिष्ठापनाचार्य
श्रीमद्राजाधिराजगुरुभूमण्डलाचार्य ऋष्यशृङ्गपुरवराधीश्वर तुङ्गभद्रातीरवासि
श्रीमद्विद्याशङ्करपादपद्माराधक श्रीजगद्गुरु श्रीमदभिनवविद्यातीर्थस्वामिगुरुकरकमलसञ्जात

## ।। श्री जगद्गुरु शृंङ्गेरी श्रीमद्भारतीतीर्थमहास्वामिभिः ।।

अस्मदत्यन्तप्रियशिष्य श्री नरसिंह सोमयाजि विषये नारायणस्मरणपूर्वकं विरचिता आशिषस्समुल्लसन्तु ।

वैदिकान्ववाये लब्धजनिर्भवान् ज्योतिर्विद्यामभ्यस्य तद्द्वारा बहून् जनान् उपकुर्वन्नास्ते । वेदागमशास्त्रेषु भूयसीं श्रद्धामावहन् तत्प्रचाराय कल्पतरु संशोधनप्रतिष्ठान नाम्नीं संस्थां प्रत्यस्थापयत् । सा च संस्था विशिष्टान् ग्रन्थान् प्रकाशयन्ती वरीवर्ति ।

शृंगगिरि जगद्गुरु महासंस्थाने पारम्परिकीं भक्तिमास्थितवतो भवतो मनसि संस्थामेनां शृंगगिरि मठीयां विधातुं सङ्कल्पः उदभूदिति विज्ञाय मोदामहे । अत एव अदसीयानि प्रकाशनानि इतः परं मठीयत्वेनैव प्रकाशयिष्यन्त इत्यपि भवान् निरचिनोत् । दुर्लभाः भारतीयसंस्कृतिप्रबोधकाः विशिष्टाः ग्रन्थाः संस्थयानया प्रकाशयन्तां तेन च भवदीयो मनोरथः फलेग्रहिर्भूयात् श्रीशारदाचन्द्रमौलीश्वरयोरनुकम्पया भवान् इतोधिक श्रेयः परम्पराभिः समभिवर्धतामिति चाशास्महे ।

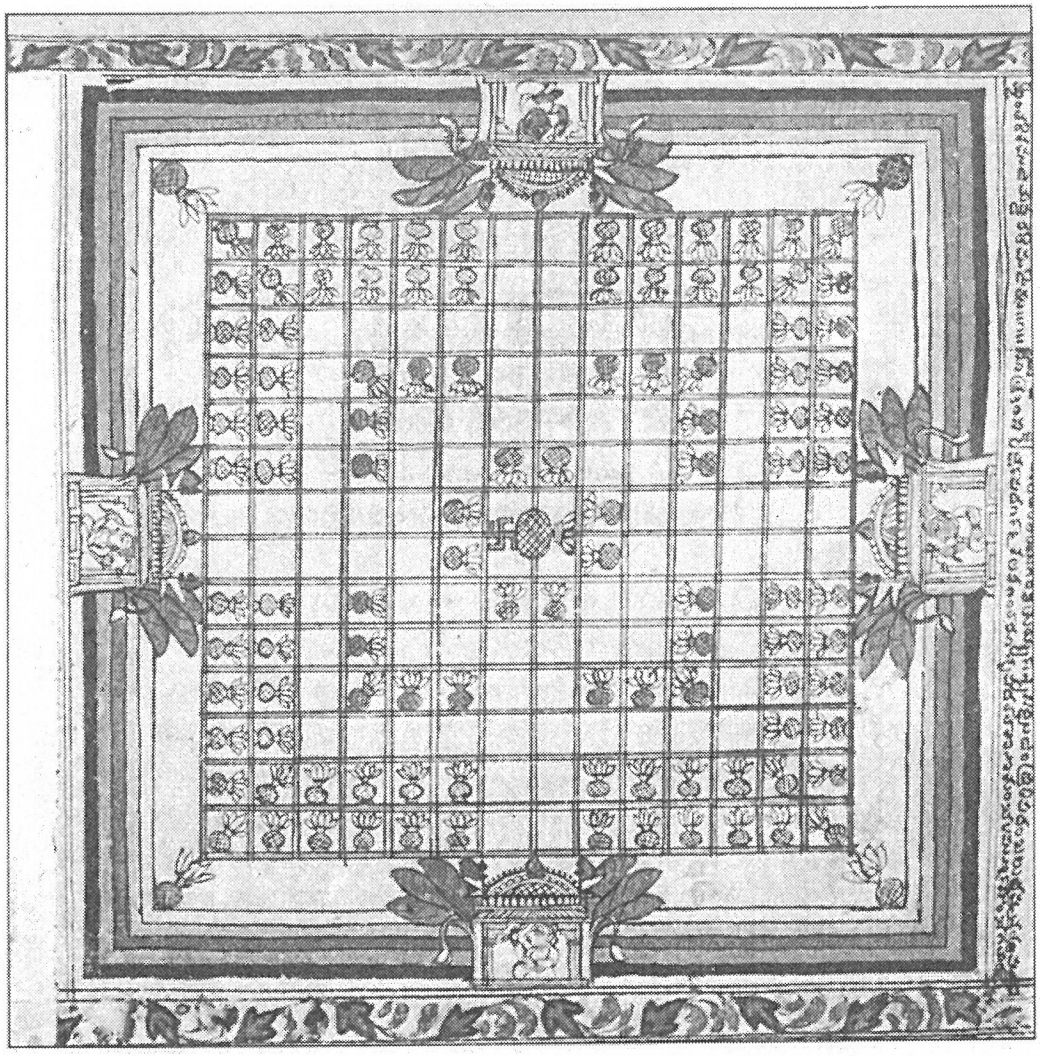
**इति नारायणस्मरणम्**

शृङ्गगिरिः
ईश्वर भाद्रपदशुद्धदशमी भार्गववासरः
12.9.1997

# DHYĀNA-ŚATAKA

Also called Jhāṇajjhayaṇam

(A PRĀKṚIT TEXT ON JAINA YOGA)



# DHYĀNA-ŚATAKA

## Prefatory

The Jaina works on Yoga, although not rare, have merited little attention at the hands of indologists. Few works have been known, and fewer published: critical editions and translations do not at all exist. It is not even generally and sufficiently recognised that Yoga occupies an important position in the Jaina religious life. And where there is recognition, the fact that there are psychological involvements is missed. However, several interesting tracts, in Prākṛit as well as in Sanskrit, both ancient and medieval, deal with Jaina Yoga. Well-known celebrities like Haribhadra-Sūri, Hemachandra, Śubhachandra, Svāmi-kumāra, Pūjyapāda and Umāsvāmi have written on Yoga.

Among the early works dealing with Jaina Yoga, the Prākṛit *Jhāṇajjhayaṇam* (better known as *Dhyāna-śatakam*) stands out as a major contribution, being comprehensive, authoritative, lucid and compact. This work had the distinction of being quoted in full in no less an important work than the 'Avachūrṇī' on *Āvaśyaka-Sūtra*. Commenting on the Sūtra (1286):

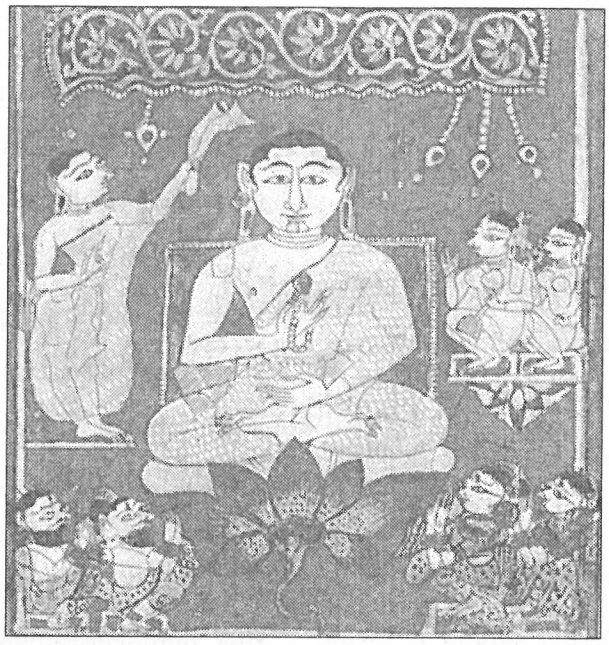
> पडिक्कमामि चउहं झाणेहिं-
> अट्टेणं झाणेणं रुद्देणं
> झाणेणं धम्मेणं झाणेणं
> सुक्केणं झाणेणं

the author of 'Avachūrṇī' writes एषमर्थो ध्यानशतकादवसेयः and proceeds to reproduce the entire Prākṛit text of *Jhāṇajjhayaṇam*, equipping most of the verses with brief comments[1].

But the world of Jaina scholarship did not know about this work until Muni Harsha-vijayji got it printed separately in the form of loose leaves (*patrākāra*) about thirty years ago[2]. This edition, limited as it was in its circulation, gave the Prākṛti text along with the 'Vṛtti' of Haribhadra-Sūri in Sanskrit, 'and a brief excerpt from Maladhāri-Hemachandra's *Āvaśyaka-ṭippaṇa.* Haribhadra's gloss is terse and brief, and presupposes expert acquaintance with the higher aspects of Jaina philosophy.

The Prākṛit text has been here substantially reproduced from the Jamnagar patrākāra, and for the first time Sanskrit Chāyās for the Prākṛit verses have been prepared. The text has been translated into English, also for the first time, and copious notes on each verse have been prepared, based principally on Haribhadra's gloss, but drawing extensively also from other works on Jaina Yoga like *Jñānārṇava* and *Kattigeyāṇupekkhā,* and from sources like *Ṣhaṭkhaṇḍāgama-Dhavala* and *Tattvārtha-Sūtra.*

# THE WORK AND ITS AUTHOR



The author of this work was a celebrated Śvetāmbara saint and commentator, whose name is always mentioned with a hush of reverence. Several medieval *prabandhas* mention him, Bhadreśvara's *Kathāvalī* has a place for him, and the great Hemachandra Āchārya holds him in high esteem. His *Viśeṣhāvaśyaka-bhāṣhya,* a monumental work, has earned him the title 'Bhāṣhyakāra'. He is invariably referred to as 'Bhagavac-chrīmad', 'Gaṇi' and 'Kṣhamāśra-maṇa', high titles suggesting leadership and monastic jurisdiction.

The 'Kharatara-gaccha-paṭṭāvali' and the 'Tapāgaccha-paṭṭāvali'[3] include him in their lists

3. Johannes Klatt: 'Extracts from the Hisotrical Recods of the Jains', The Indian Antiquary 1882, vol.XI, Sept., pp. 245-246.

of *āchāryas*. The latter calls him a 'Yuga-pradhāna', and suggests that he was a contemporary of the pontiff Mānadeva, who was a friend of Haribhadra-sūri[4]. This 'paṭṭāvali' mentions *Jinabhadrīya-Dhyānaśataka*. The former 'paṭṭavali' mentions him as 'Jinabhadra-Gaṇi-Kṣamā-śramaṇa', author of *Viśeṣhāvaśyakādi-bhāṣhya*[5] According to this list, Śīlaṅka (or Koṭyāchāryā), who wrote 'Vṛttis' on all the eleven aṅgas[6], was Jinabhadra's pupil. Haribhadra-Sūri himself is considered to have been Jinabhadra's disciple: and the name 'Jinabhaṭa', which Haribhadra gives in his works as his preceptor's name, is believed to have been another name of Jinabhadra.

An old manuscript of this author's *Viśeṣhāvaśyaka-bhāṣhya* was disovered by Muni Jinavijayji in the Jaisalmer Bhaṇḍāra in Rajasthan. In the colophon (praśasti)[7] of this work are given some particulars. The date given there has been read by the Muni as corresponding to 608 A.D.; but Dalsukh Malvania takes this as the date of copying of the manuscript and suggests 593 A.D. as the latest date in Jinabhadra's carrer[8]. It may be noted in this connection that the medieval *prabandhas* give 588 A.D. as the date of Jinabhadra's passing away.

---

4. विद्यासमुद्रहरिभद्रमुनीन्द्रमित्रं। सूरिर्बभूव पुनरेव हि मानदेवः॥
5. Also, Kielhorn, Report on the Search of Sanskrit Mss., 1880-1881, p.37.
6. According to *Prabhāvakacharita,* 19, 105f. But his Vṛttis on two aṅgas only are extant. Āchārāṅga-Vṛtti contains the date Śaka 798 (corresponding to 876 A.D.)
7. पंचसता इगतीसा सगणिवकालस्स वट्टमाणस्स। तो चेत्त पुण्णिमाए बुधदिण सतिम्मि णक्खत्ते। रज्जे णु पालणपरे सी (लाइ) च्चम्मि णरवरिन्दम्मि। वलभीणगरीए इमं महावि ..... मि जिणभवणे॥
8. Vide Mahendrakumar Jain, *Siddhiviniśchaya-ṭīkā* of Akalanka, Introduction, Bharatiya Jnāna Pīṭha, Banaras, 1959, p.39

The colophon also mentions a King, Śīlāditya, in the city of Valabhī. This king is identified with the Māṭrika King Śīlāditya I alias Dharmāditya whose dated records range between 605 and 611 A.D. Valabhi was the city where the illustrious Devardhi-gaṇi-Kṣhamā-śramaṇa lived and worked.

Apart from these details, we know nothing about Jinabhadra-gaṇi. Among his writings, the *Viśeṣhāvaśyaka-bhāṣhya*, as was mentioned, is the most celebrated. Included in the canonical collection is a Cheya-sutta, the sixth, known as *Jīya-kappa*, ascribed to Jinabhadra. It is, in the words of Winternitz[9], 'a detailed, metrical compilation of the cases in which the individual transgressions are valid'. Siddhasena has prepared a *chūrṇī* on it[10].

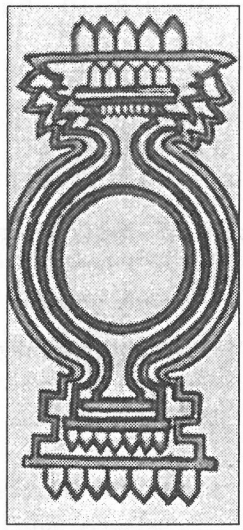
The present work is not among his wellknown works: reference to it in later Jaina works is infrequent. That the work had during his days made a mark can, however, be gleaned from the mention in the 'Tapāgaccha-paṭṭāvali' - **जिनभद्रीय ध्यानशतक**. And the fact that Haribhadra-Sūri himself wrote a *Vṛitti* on it is significant.

It is a poetical work in Prākrit containing 105 verses and dealing with Jaina Yoga. The title in Prākrit is nowhere given, but 'Dhyāna-śataka' appears to have been commonly taken as the name of the work. Haribhadra commences his comments with the expression - **'ध्यानशतकस्य च महार्थत्वाद्वस्तुतः.....** and in the *Viśeṣhāvaśyaka-Vṛtti* also we have **'एषमर्थो ध्यानशतकादवसेयः'**. The

9. *A Hisotry of Indian Literature,* vol.II, p.465.
10. E. Leumann, Sitzungsberichte der Preussischen Al ademieder Wissenschaften in Berlin, 1892, pp.1195ff.

text has no colophon of its own, giving the title of the work or the author's name.

But the opening verse suggests the original title - 'झाणज्झयणं पवक्खामि' in the second half. Jhāṇajjhayaṇam (Sanskrit Dhyānādhyayanam) may indeed have been the title in the author's mind: this has therefore been retained in the present edition. The work adequately justifies this title, for it is a neat, comprehensive and exclusive study of the four meditations involved in Jaina Yoga.



## MATERIAL FOR NOTES

*Jhāṇajjhayaṇam* is a terse work, laconic and suggestive. It is practical in approach, and naturally considerable theory is presupposed. A commentary thus is indispensable for its comprehension. The only commentarial work that is extant is the *vṛtti* by Haribhadra-Sūri. Even this *Vṛtti* is largely laconic, meant more for specialists than for laymen. Technical expressions are frequently taken for granted, illustrations are infrequent, and explanations are usually brief.

It is therefore that Notes have been appended to each verse in this edition. The notes, while broadly following Haribhadra's gloss, make use of material drawn from other sources, prominently from the writings of Śubhachandra.

Haribhadra, undoubtedly an eminent name in Indian thought, was

probably Jinabhadra's contemporary, although there is some uncertainty about his date. There is a legend that at the instance of a Jaina nun Yākinī[11] Haribhadra, a brahmin scholar from Chittoor, went to Jinabhadra and got admitted into the Śvetāmbara monastic order. In some of his works, he mentions a Jinabhaṭa as his preceptor, and, as has already been pointed out, scholars tend to identify this person with Jinabhadra.

In any case, this Haribhadra is reputed to be the author of 1,444 works[12] in Prākrit and Sanskrit: and he is known as 'the master of masters'[13]. His comments on *Jhāṇajjhayaṇam* are known as *Vṛtti*, and were published by Muni Harṣhavijayaji in 1940. Besides this Vṛtti, he wrote other works like *Yogabindu* and *Yogadṛṣhṭi-samuchchaya*, which are excellent treatises on Jain yoga.

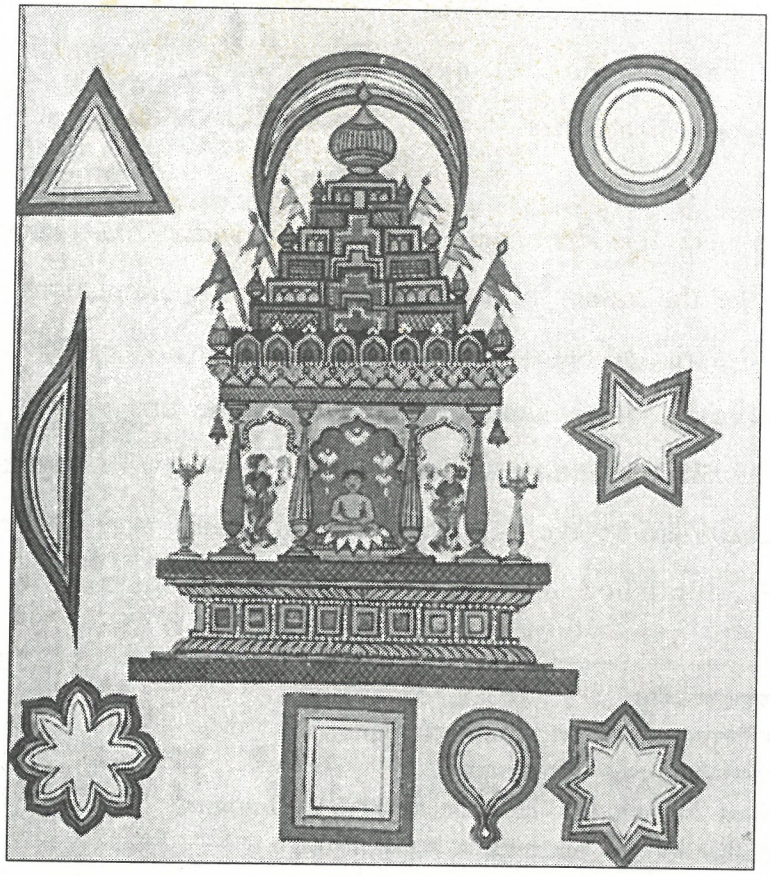
Śubhachandra, whose *Jñānārṇava*[14] is by far the most comprehensive and lucid volume on Jaina Yoga, was a writer of the Digambara persuation who lived around 800 A.D. He also wrote an excellent commentary[15] on *Kattigeyāṇupekkhā*, a didactic Prākṛit work on contemplations by Svāmi-Kumāra (Kārtikeya-Svāmi), who lived in the first century A.D. This work along with Śubhachandra's commentary was edited with a detailed introduction by Dr. A.N.

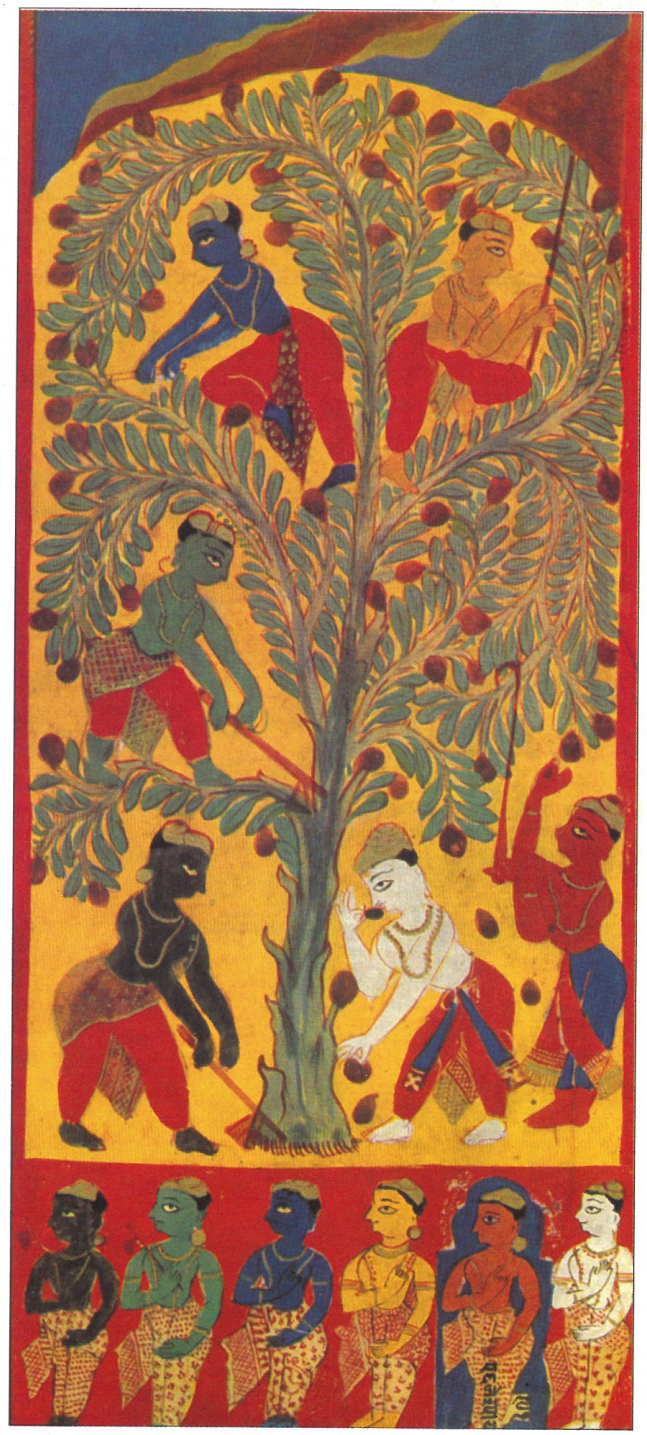
---

11. 'याकिनीमहत्तरार्थधर्मसूनु...'
12. 'चतुश्चत्वारिंशदुत्तरचतुर्दशशतग्रन्थ प्रासादसूत्रणसूत्रधार..'
13. 'सुविहितशिरोमणिसूरिशेखर श्रीमद्धरिभद्रसूरि..'
14. Also called *Yogapradīpa*, ed. Rajchandra Jain Sastramala, Bombay 1907.
15. Ed. Rajachandra Jain Sastramala, Agas, 1960.

Upadhye. Great use has been made of these works in the preparation of Notes.

Among the other classical texts that have been used in the present work, mention may be made of Vīrasena's *Shaṭkhaṇḍāgama-Dhavaḷa*, Umāsvāmi's *Tattvārtha-Sūtra*, Devendra-Sūri's *Karma-grantha*, Nemichandra's *Gommaṭa-sāra*, Hemachandra's *Yoga-śāstra* and Vaṭṭakera's *Mūlāchāra*. Nathmal Tatia's excellent volume, *Studies in Jaina Philosophy* (Banaras, 1951) has been of immense help in the preparation of explanatory notes.





*Six Leśyas*
*from Laghu-Samgrahanī (1583)*

# GENERAL INTRODUCTION
# CONSIDERATIONS RELEVENT TO DHYĀNA
# IN THE JAINA CONTEXT

(1)

There was, about 2,600 years ago, a remarkable person who lived in what we now call Bihar. An ancient and almost contemporary account describes him:

"He wore no clothes and wandered homeless all round the year but for brief spells. In biting winter he would be under shade, but in the scorching summer he would be out in the sun. For months he would not drink water; and for days he would not eat. He never bathed, nor washed, nor cleaned his teeth. He utterly disregarded all bodily cares and comforts, but was steadfast in his meditations. People jeered at him, beat him with sticks and threw filth on him; dogs were set on him and a hundred inconveniences were set up to distract him from his contemplative fervour. But he withstood them all like a hero on the 'battle-front".

He was known as Mahāvīra (the Great Hero). His heroism however was entirely spiritual; the battles he fought were against man's baser nature filled with passions and prejudices, desires and anguishes; and the victory he won was the very *summum bonum* of human life. His personal name was Vardhamāna which means 'growing'. He grew not only in spiritual stature, but in his influence over a large community directly and over the entire nation indirectly.

Jainism holds him in the highest esteem. In fact, the form and philosophy of the present-day Jainism is due to his effort and influence. But the Jainas do not recognise in him the founder of their faith; and rightly so. Jainism is perhaps the oldest religion in the country; even in the Indus Civilization traces of Jaina practices (nudity, asceticism, bull-worship etc.,) are descernible. The religion is certainly pre-Buddhist, The Jaina belief is that Mahāvira is the last of the 24 ford-making saints *(tīrthaṅkarās)* who have appeared during the past two 'aras of the present avasarpiṇī' phase of time in the Bharatakshtra of Jaṁbūdvīpa. The date of his passing away has been conjectured as 468 B C.

The first of the twenty-four *tīrthaṅkarās* was Ṛshabha, who

figures also in *Vishṇu-purāṇa* and *Bhāgavata.* Passing through the legendary careers of the subsequent tīrthaṅkarās, we come to the twenty-second, Arishṭa-nemi, who was a contemporary, perhaps a cousin (or uncle), of the Kṛṣhṇa of orthodox religion[2]. Conceding that even Arịshṭa-nemi was semi-historical, it is certiain that his successor, Pārśva-ñatha, was a historical character. The Jaina tradition holds that he passed away 250 years before the birth of Mahāvīra, that he was the

son of King Aśvasena of Kāśi belonging to Uragavamśa and that Mahāvīra's parents were devotees of Pārśva. His date has been worked out as 880-780 B C. He is said to have lived a full hundred years. Colebrooke considers him as the real historical founder of Jainism[3]. This may be, for even Mahāvīra lived for thirteen months in the dispensation of Pārśva, and when Mahāvira emerged as a teacher he was more a reformer than founder.

Mahāvīra-Vardhamāna introduced innovations in Pārśva's creed, but did not interfere with it. A follower of Pārśva, Kalāsa-vesiya-putta, who is described as 'a homeless elder-monk', holds a discussion with a pupil of Mahāvīra and accepts Mahāvīra's fifth vow in addition to the four of Pārśva[4]. The four vows of Pārśva, known as the four-old restraint (*chaujjāma-samvara*) are : restraint from injury to life (*pāṇāivāya*), restraint from untruth (*musāvāya*), restraint from stealth (*adiṇṇādāṇa*), and restraint from possessing property (*bahiddhādāṇa* or aparigraha). And Mahāvīra added to this list restrant from sexual misconduct, or insistence on chastity (*brahmacharyā*).

Besides the ethical teaching of a high order, Pārśva is also said to

*Keśī, disciple of Pārśva talking to Goyama, disciple of Mahāvīra*

have contributed the conception of six types of human beings (*chha-jīva-nikāya*), which persists in Jaina metaphysics in the shape of the leśyā-theory[5]. Pārśva may thus be credited with historicity; in fact, it is surmised that all along in the Jaina community there has been a persistent loyality to Pārśva which led to a formation, around A.D 80, of the Śvetāmbara sect which is

nearer to the teachings of Pārśva, as the digaṁbara is to that of Mahāvīra. Mahāvīra did not found a new religion: he was more in the nature of a reformer[6]. The Jaina religion is indeed of hoary antiquity; and there was an ancient doctrine (*Puvva*) surviving through the ages and reaching Mahāvīra, who is said to have taught it to his eleven leading disciples (*gaṇa-dharas*), Indabhūi (Indra-bhūti) and others.

But it is inconceivable that the teachings of the eminent Mahāvīra were a passive transmission of the old creed; they must have distinctly borne the stamp of Mahāvīra's genius and originality. It is likely therefore that his early disciples distinguished between the Old Doctrine (*Puvva*) and the Modified Doctrine (*Aṅga*); and it is natural that the Old Doctrine in fourteen sections soon became obsolete and gradually faded into oblivion.

When thus the Old Doctrine ceased to exist independently, an epitome of it was preserved as an appendix to the Modified Doctrine which was in eleven sections; but curiously enough, this twelfth section of the *Aṅga* which contained the epitome, *Diṭṭhi-vāya (Dṛshṭi-vāda)*, was also lost. It is hard to explain adequately this persistent misfortune of the *Puvva*. The *Aṅga*, however, has remained as the most venerated and fundamental part of the Jaina canon: it has been described as *mai-ṭṭhāna (matṛkā-sthāna)* or matrices.

The spiritual knowledge of the Jains (*suyaṇāṇa : śruta-jñāna*) is styled as *Siddhānta* or *Āgama*. As regards the texts thereof, there is a

major difference of opinion, and this refers to the great division in the following of Mahāvīra into two groups: the *Digaṁbaras* (sky-clad) and the *Śvetāmbaras* (white-clad). The division, however, is not fundamental or doctrinal: it is due more to tradition and customs. But it must be recognised that in the enumeration, identification and acceptance of canonical texts, the two groups differ, rather sharply.

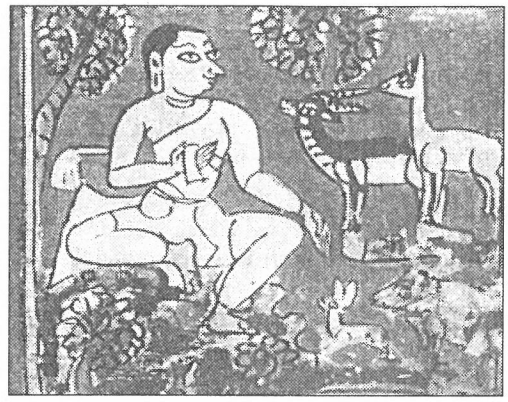
(2)

The saint Bhadrabāhu, whose death occured 170 years after the demise of Mahāvīra (in 468 B.C.), heralded the Jaina age of remarkable writing; he was the fore-runner of a long line of very eminent intellects. He was so supremely a great writer that his *Dasāo* (better known as *Kalpasūtra*) was soon elevated to the canonical status; but what held the attention of the seholarly world for generations were the Prākṛt commentaries known as *Nijjuttis* that he prepared on the ten canonical works. After a lapse of nearly four hundred years, we hear of the next great name in the Jaina world of letters, the South Indian Kundakunda.

According to the Digaṁbara geneological records of saints (paṭṭāvali), he lived in the first

century of the Christian era, and was the fifth master in succession to Bhadrabāhu. It is reported that he presided over a 'drāviḍa-saṁgha' of Jains at Tiruppāpuḷiyūr near the present-day Cuddalore in Madras province. He wrote no less than eighty-three treatises in Prākṛt elucidating various aspects of Jaina thought; but it is unfortunate that all but seven were in course of time totally lost.

The regret mounts when we realise that what remains of his writings is exceedingly brilliant and beautiful, especially his famous trilogy (known as 'Prābhṛta-traya'): *Pañchatthiyasāra, Pavayaṇasāra* and *Samayasāra.* He discusses philosophy and dogmatics, ethics and psychology; he elucidates, exhorts, admonishes and corrects; his style is at once lucid and forceful. The crystallisation of the Jaina philosophical thought largely owes to his efforts.



He was blessed with an even more brilliant disciple; Umāsvāmin (known to the Śvetāṁbara sect as Umāsvāti) who, according to the Digaṁbara records was born in 135 A.D and died in 219 A.D. He is reputed to have written 500 books, but the one that preserved his name and eminence for posterity was *Tattvārthādhigama-sūtra* ('The Manual for Understanding the True Nature of Things') in Sanskrit.

This is doubtless a remarkable dissertation, which has had the

fortune of meriting commentaries by several of the most distinguished of Jaina thinkers including Siddha-sena, Samanta-bhadra, Hari-bhadra, Vidyānanda and Prabhā-chandra. The work is encyclopaedic in character, charming in style and vivid in presentation. He is among the first Jaina authors in Sanskrit; and as such this marks the end of an era of Prākṛt under-currents, and the begining of an age of ripples and waves in Sanskrit.

This gigantic intellect was directly repsonsible for a whole crop of astute and elegant writers, of whom Devanandin (alternately known as Jinendra-buddhi) was the foremost. He, whom the pious posterity has always addressed with hushed reverence as 'Pūjyapāda' (the Venerable One), is supposed to have flourished around 251 A.D. He was a scholar and poet, metaphysician and psychologist; he also exhibits creditable proficiency in grammer and rhetoric.

His *Sārvārthasiddhi,* which seeks to illumine the dark nitches in the celebrated text of Umāsvāmin, is a monument to his outstanding brilliance.

Siddhasena-divākara was another ancient author whose greatness has survived till our day. He was essentially a logician, but was also a lyricist of considerable skill. Besides a commentary on Umāsvāmin's text, thirty-two treatises on logic were prepared by him, the most famous of which is *Nyāyāvatāra.* A philosophical tract, *Sanmati-tarka-prakaraṇa,* is also ascribed to his authorship.

(3)

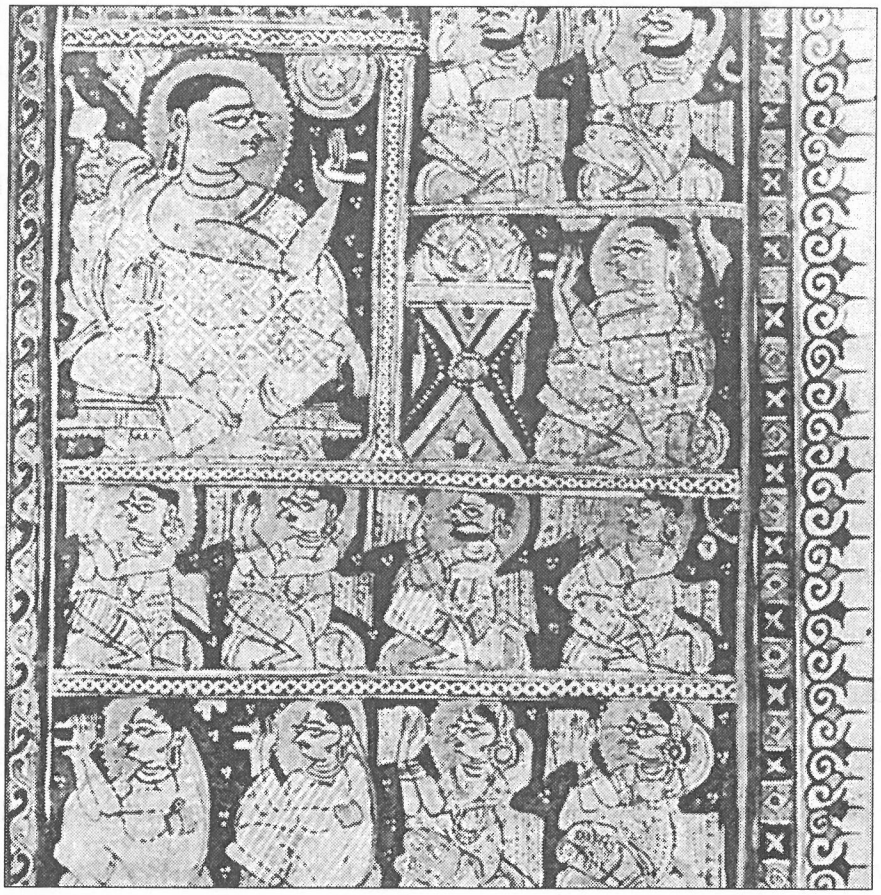
The second half of the seventh century in our country was alive with philosophical disputations. The renaissance of the orthodox faith concurred with the renewed vigor of Jaina dialecticians. The eminent scholiast Kumārila attacked the Jaina philosopher, the author of *Laghīyastraya* and *Tattvārtha-rājavārttika* and Akalaṅka was defended by Vidyānanda and Prabhāchandra. Great books emerged in the bargain.

Hari-bhadra (705-775 A D) wrote forcefully and profusely (- he said to have written 1,444 books, and it is maintained that 88 of them are still extant-); he wrote poetry and prose with equal skill, in Prākṛt and Sanskrit with equal ease and excellence. He was born in the present-day Chittore in Rājāsthān in a Brāhmin family and was accomplished in the orthodox lore before becoming a Jaina monk in later life under the influence of a nun, Yākinī. Although a Jaina by religious conviction, he remained open in intellect.

Towards the end of the tenth century South India contributed another important architect of Jaina dogmatics: Nemichandra (who bore

the title 'Siddhānta-chakravartin', ('Emperor in the field of philosophy'). This eminent writer, belonging to the Digaṁbara sect, was tutor to the famous minister and general Chāvuṇḍarāya in the court of the Gaṅga prince Rāchamalla II (974-984 A.D).

His work, *Pañcha-saṁgraha*, popularly known as *Gommaṭa-sārā,* is a huge thesis of nearly 2,000 Prākṛt verses, covering all the essential details of Jaina philosophy. In marked contrast to this bulk, he wrote another small tract of less than 60 verses, *Davva-saṁgaha.*



Perhaps the last of the outstanding names in Jaina thought was Hemachandra (1089-1172), who was responsible for a Jaina renaissance in Gujarat: born as a merchant's son near Ahmedabad of to-day, he studied under Devachandra and became teacher to the Chāḷukyan king Jayasiṁha-Siddharāja (1094-1143) and to his successor monarch, Kumārapāla. Hemachandra was not only an eminent author (as illustrated by his *Triṣhaṣhṭi-śalākāpuruṣha-charita*) but a forceful personality. If Gujarat to-day is a strongfold of the Śvetāṁbara Jainas, it is due to the untiring efforts of this monk who combined sagacity with scholarship, influence with austerity, activity with asceticism, extraversion with holiness.

(4)

It will be remembered that Mahāvira was considerably influenced by Gosāla, the Ājīvika naturalist[7], who suggested and arrived at an elaborate grouping of living beings (jīva-samāsa) into 406 types. It was done nearly 2,000 years before Linnaeus and Darwin were born. The classification of the spicies as given in an ancient Jaina text[8] is as follows:

Organisms are distinguished by the presence of life (jīva, cognate with the Greek zoōs). They are bound in various ways to wordly existence, except the highly evolved and emancipated human beings. The living beings that are bound thus are divided into two classes: Static and Dynamic. The former class comprehends earth, water and

vegetation (plants, trees, shrubs, creepers, grass, palm, herbs etc).

The latter class is divided into three subclasses: 'fire-lives' (coal, burning chaff, flame, meteor, lightning etc.), 'wind-lives' (squalls, whirlwinds, thick-winds, gale etc.) and 'organic lives'.

Organic lives are distinguished by the presence of sense-organs (indriya), by means of which they transact with the world. This subclass is further divided into four orders: (1) Organisms with two sense-organs (tactile and gustatory) including such animals as worms, shells, earth-snakes and leeches[2]; Organisms with three sense-organs (olfactory being the third) including such animals as ants, bugs and animalcules[3]; Organisms with four sense-organs (visual being the fourth) including all higher animals and human beings.

The number and nature of sense-organs form the basis for this classification; and the Jaina naturalist points out that the sense of touch is the most important in all organisms, for it is universal in its possession (that is to say, all animals without an exception possess it) and it is not localised in specific areas of the body, but prevades all over.

The subclass of higher animals (possessing all the five sense-organs) is classified into three orders: (1) Aquatic, (2) Terrestrial and (3) Aerial.

The Aquatic Order includes such animals as fish, tortoise, crocodile and porpoise.

The Terrestrial Order has two suborders: Quadruples and Reptiles. The suborder of Quadruples includes the following genera;

solidungulars (like horse), biungulars (like cow), multiungular (like elephant) and animals like lion with developed toes and nails.

The Reptile suborder comprehends the animals like lizards which move on their arms, and the animals like snakes which move on their breasts. The Aerial Order has several genera: birds with membraneous wings, feathered wings, box-shaped wings and outspread wings.

It is further recognised that higher animals and human beings are endowed with thinking faculty and hence are designated as Rational (saṁjñi), and animals lower down in the scale of evolution, which are devoid of this property, are described as Non-rational (asamjñi).

The rational animals are equipped with mind (manas), physical strength to move and manipulate (kāya-bala), power of expression by making sounds (vachana-bala), an elaborate respiratory mechanism (śvāsocchvāsa) and span of life (āyus). The exact import of the last attribute is uncertain.

The Jaina thinkers neatly classify the contents of the world into the Biological (jīva) and the Material or Non-biological (ajīva)[9]. The Biological world is characterised by the presence of consciousness (chetanā)[10], while the Material world is non-conscious. The former is composed of organisms, whereas the latter consists of material substances.

The material substances may have identifiable form or they may be formless. Those with form are referred to as 'things' (pudgala)[11],

which can be seen, smelt, touched and tasted. Substances without form are: the medium of motion (dharma), the medium of rest (adharma), space (ākāśa) and time (addhāsamaya).

These formless substances, though intangible, engage, support and change the 'things'. Dharma is likened to water in which the fish move, and adharma to earth on which creatures stand; things move and have their being because of these two formless substances. Space is basic to both of them. And time, which is really not a substance, is what makes changes possible.

We must pause to inquire into what the Jainas mean by the curious word 'astikāya' which many be rendered as 'substance'. The word is composed of two stems: asti (is) and kāya (body). This composition indicates that substances exist (asti) in the sense of extension in space and are made up of many distinct and divisible parts or aspects (pradeśa or kāya)[12].

Time is not a substance like matter, or media of motion, and of rest; it is not extended, and there is no composition of parts in it.

In an organism, the material body with the sense-organs represent the material aspect of the world, while life is the biological aspect. The body is the garb and support; and life is the animating principle. Without life, body is mere matter. And life, which is devoid of an identifiable form[13] is not localised anywhere in the body, but fills it through and through; it is equal in extent to the body. Vādideva summarises the Jaina views regarding life: 'Its nature is

consciousness; it is changing; it is agent in actions and also the direct experiencer. It is in extent equal to its body; it is different for every individual; and it comes to be possessed of material karmas'[14].

Its being equal in extent to the body is said to be a doctrine that is uniquely Jaina; and in this context, the simile of a lamp is offered[15] the light that emanates from the flame of a lamp (which is placed in a corner) fills the whole room; its scope is large if the room is large, and small if the room is small.

How do we know its presence? We know it directly by introspection (aham-pratyaya) and by inference[16]. In the earliest portion of the Jaina scriptures there is recorded an interesting dialogue between Mahāvīra and Goyama: it pertains to the doubt entertained by some exacting philosophers whether jīva really exists. And Mahāvira sums up his view: 'If the object about which one has doubt is certainly non-existent, who then has the doubt as to whether he himself exists or does not? Goyama, when you yourself are doubtful about yourself what can be free from doubt?'[17]

Doubt presupposes a doubter, an agent in the mental process of doubting: and this doubter must necessarily be beyond doubt, or else doubt itself would be impossible. And when the conscious subject is vouchsafed by our personal experience, where is the need for other evidences?[18]

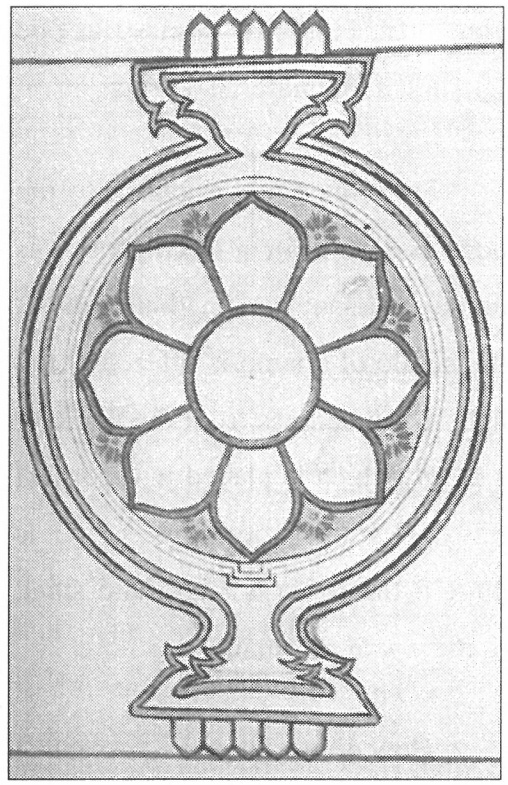
Secondly, our life-activities are like characters (guṇa): they cannot occur without a substrate (guṇin). Passing changes do require a

persisting ground; the painting does require a canvas or a wall.

Finally, psychological processes such as cognition, recognition, memory and desire do not belong to the body; they are absent even when the body is there, as for instance in death, or in sleep[19].

Thus the Jaina thinkers argue for the presence of an immaterial but extensive principle of consciousness obtaining in the organisms as life, soul or subject. The principles of life and consciousness are thus identical for the Jaina.

And it is interesting that soul is looked upon in this system as a biological substance (davva, Skt. dravya[20]). One who believes in soul in this manner (āyāvāi) (ātma-vādi) must necessarily be a realist, a believer in the world (logāvāi) (loka-vādi) and a believer in behaviour (kiriyāvāi) (kriyā-vādi). This was Mahāvīra's position.



(5)

The essential characteristics of life, holds Umāsvāmin, is 'understanding' (upayoga). Nemichandra defines the concept

thus: the psychological mode that arises in consciousness for the purpose of apprehending a presented object[21]. J.L. Jaini interprets this mode as a sort of inclination, or 'attention'[22].

Understanding, in other words, is the initial orientation of an organism towards an environmental detail that functions as a stimulus. It is important to note that it is the viewed as a response, as arising from the phenomenon of stimulation. In Jaina text-books, another expression is employed as an equivalent (or almost so) of upayoga, viz., bodha (awareness), which when evolved is said to become cognition. The import gets clarified when we consider the aspects of understanding.

Understanding has primarily two aspects: intuitive apprehension (daṁsaṇa, Skt. darśana) and cognitive comprehension (ṇāṇa, Skt. jñāna). The former is by definition formless (nirākāra) , that is to say, indeterminate: it is the apprehension of an object in a very elementary and general way without differentiating or identifying details thereof[23]. It is in the nature of just 'picking up' an object (oggaha, udgraha): the grasping is both preliminary and primitive. Intuition is mass-perception, and is in no way descriptive (nirvarṇanā).

Cognition, on the other hand, woks with psychological 'forms' (sākāra), or figures: it is determined. The assumption of form refers to differentiation of details, identification by name and association of values.

Vīrasena defines cognition as the understanding of the generic as

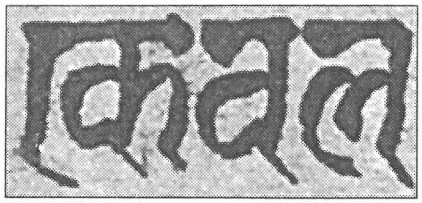
well as the specific natures of the external object[24]. The assumption of form involves the determination of contents as well: the import of the presented object is enriched.

We may with reservation view this aspect as perception; in fact, Jina-bhadra has described it as 'empirical' transactional perception' (saṁvyavahāra-pratyakṣha).

If intuition is presentation, cognition is representation. In the former is an undifferentiated mass presented, while in the latter we have definition in our perception.

The two are really stages in a perceptual experience. 'What imprints the work of true objectivity is not the sensuous vividness of impressions, but the wealth of inner relations'[25]. Intuition grasps, and cognition knows. Siddhasena thinks that sensation (avagraha) is involved in intuition[26], whereas Vādideva makes sensation the core of cognition[27].

Intuitive apprehension is of four kinds: visual, non-visual, clairvoyant (avadhi) and omniscient (kevala). The last is reckoned as natural or innate (svabhāva), whereas the other three are modifications (vibhāva). Cognitive comprehension is of eight types: perceptual (mati-jñāna), clairvoyant (avadhi-jñāna), telepathic (manaḥ-paryāya), omniscient (kevala-jñāna), incorrect perceptual, incorrect scriptural and incorrect supernatural particular. The first four types in this list are normal and ordinary: they are described as non-natural, in the sense of being indirect or dependent on the sense-organs for experience. The other four are of little psychological import.



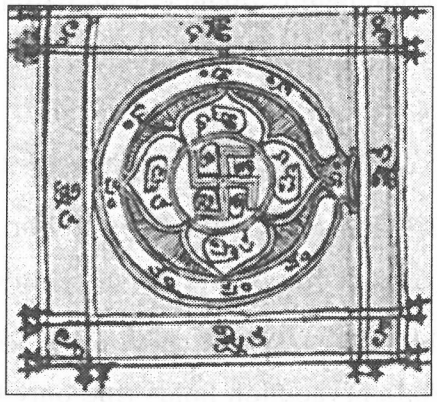
Perceptul cognition (mati-jñāna or ābhinibodhika-jñāna) involves the operation of senses (including mind)[28] and is confined to the present time (sāṁprata-kāla-vishaya). Bhadrabāhu furnishes a list of functional synonyms of this variety of cognition: searching (maggaṇā, Skt. mārgaṇā), fathoming (gavesanā), sensory cognition (mai, Skt.mati), investigation (vimaṁsā, Skt. vimarśā), differentiation of attributes (apoha), memory (sai Skt smṛti), recognition (saññā, samjñā). The listed words bring out the role of sense-impressions, of memory traces, of intellection, of testimony through signs, and of the volitional drive in fulfilling the requirements of cognition. The inferences based on observation are included in this category.

Umāsvāmin carefully makes a distinction between sensory apprehensions and mental cognitions[29]; and his commentator Siddhasena distinguishes between three types of cognitions: predominantly sensory, predominantly mental and partially mental as well as partially sensory.

Śruta-jnāña is verbal in the character of comprehension; it involves the operation of symbols and signs (words and concepts). While perception holds true only for the present time, verbal cognition may function in regard to the past, present or future.

The Jaina thinkers have recognised that verbal cognition presupposes the perceptual:

observation precedes ideas. Perceptual as well as verbal cognitions are indirect (parokṣha), inasmuch they depend on the functioning of the sense-organs and mind[30]. Both, further, are liable to error; and being ordinary cognitions, they easily succumb to doubt (saṁśaya).



Clairvoyant cognitions (avadhi) are direct and supernormal comprehensions, confined to particular objects having form[31]. This mode of comprehension is unaffected by distance, and do not involve the mediation of sense-organs. The telepathic cognition (manaḥ-paryāya) is likewise direct and supernormal, but comprehends not objects but ideas in the minds of others. This is independent of sense-organs, and even mind contributes nothing towards comprehension. It is by no means an inferential procedure, for in the Jaina telepathy not only do the senses stand aside, but the mind is entirely inactive.

The highest kind of comprehension is the omniscient (kevala), which is the perfect and most direct cognition of everything. Hemachandra describes it thus: the cognition which is really the manifestation of the true nature of consciouness, and which follows the cessation of all obstructing factors[32]. The latter three are direct and immediate, attainments rather

than equipments, and indicate spiritual preparation.

In perception, verbal comprehension and clairvoyance, intuition and cognition are distinct processes whereas in telepathy and omniscience they are identical[33]. This is one of the views and in regard to this problem there is considerable diversity of opinion among Jaina writers.

(6)

Let us now take up the first type of comprehension, viz, Perception (mati-jñāna, in later terminology, pratyaksha) for consideration in some detail. The Jaina authors derive pratyakṣha from the root aś or akṣ, 'to pervade' (the sense-organ whose processes 'pervade' the object), and interpret the prefix prati as 'dependent' or 'resident' (prátigata): cognition dependent on sense-function.

The expression popularly and extensively employed to denote the sense-organ is indriya. Pāṇini explains that the word means 'sign of Indra'; 'created by Indra' etc.: 'The functioning of sense-organs is the visible symbol of life within'[34]. Indra is taken by some Jaina authors to stand for karma, and they explain 'indriya' as produced by karma. Thus pratyaksha concerns sensory or empirical comprehension.

However, in text-books we find that this comprehension is

referred to specifically as indriya-pratyaksha in contradistinction to the nōindriya-pratyaksha by which is meant the clairvoyant, telepathic and omniscient comprehensions.

Māṇikyanandin has defined empirical, transactional perception (samvyavahārika-pratyaksha) thus: 'Comprehension that is occasioned by senses and mind that is particular in character[35].' Human senses are five in number: touch, smell, taste, sight and audition. And each sense has two aspects: structure (dravya) and function (bhāva). The former is material in constitution, meant to pick up objects of a particular type; the constitution is appropriate to the objects that are picked up.

The eye picks up forms, the ear grasps sounds, the tongue prehends taste, the nose catches up smell, and body-surface apprehends touch. The physical organ provides mechanical contact with the external objects.

Function is of course the counterpart of structure, but is entirely psychological. It occurs in two steps: attainment (labdhi) and activity (upayoga). Attainment is capacity to prompt the sense-organ to its appropriate functioning; and activity is the actual modification of the soul in the shape of an object as a result of the attainment[36].

Mind (manas) is a close associate of the five senses, but is quite distinct from them. It is designated as 'not-sense' (anindriya), which term, however, is explained by Devanandin as 'quasi-sense' (nōindriya), and not as absolute negation of sense[37].

Mind is a sense inasmuch as it apprehends objects, but a 'subtle sense' (sūkshmendriya), 'internal sense' (antarindriya), 'quasi-sense' (noindriya). It is different from other senses in that there is no specificity of objects for mind: it grasps all objects[38].

Further, the other senses grasp the objects that occur within the perceptible range, while mind's activity is not thus restricted. Mind, unlike the senses, suffers from a disadvantage in that it cannot hold the objects for long: it is dynamic and unstable[39]. Like other senses, however, mind too has a structure as well as function. Structure is explained as the material atoms transformed into the form of the mind[40]; but the explanation appears both novel and curious. And function is the conscious activity.

Four stages are recognised in the sensory perceptual process. The initial and indistinct stage is designated as Reception (avagraha), the earliest definition of which is 'taking hold of sense-data'[41]. Several synonyms have been suggested for this term like 'holding' (upadhāraṇā), 'reception' (avagraha), and 'prehension' (avalaṁbanā).

The main import is the grasping of external objects by the senses. Umāsvāmin has explained writes: 'Reception is indeterminate, intuitional cognition of objects by the sense'. And he distinguishes between 'intuition' (ālochanā) and 'prehension' (avadhāraṇā)[42]: the former expression indicates a certain spontaneity, while the latter a certain deliberation.

The contact between the sense and an object is followed by an initial

orientation in the direction of stimulation. There are Jaina thinkers who identify this stage of apprehension with sensation, but there are others (like Vādideva) who distinguish between sensation as an involuntary physiological process consequent on the contact of the sense-organ with the object and the resultant stimulation in consciousness.

But Hemachandra insists that reception does not involve 'mental construction' (manaso vikalpaḥ), but is dependent on the external object[43]; according to him, it is awareness of sense-data immediately following intuition. Vidyānanda, however, points out that in reception we cognise the individuality of a thing[44]; in other words, there is here a preliminary organisation of fragmentary and indistinct characeristics that are given to sensory experience.

Reception operates in two steps: form-reception (vyañjanā-vagraha) and content-reception (arthāvagraha). Form-reception is essentially a relation (saṁbandha) between the individual and the presentational object[45], between the organ of sense and the datum of sense. This relation is involuntary, instantaneous and the immediate function of physical stimulation.

The simile is given of a sleeper being roused by the ringing of a bell: as soon as he wakes, the second step of adverting to the contents of stimulation starts. The inceptional stimulus now acquires the character of a 'thing' or an 'object'; and there is a slight involvement of psychological process.

However, this step is merely the completion of the process started in the first step, and there is hardly any significant qualitative difference between the two steps, both being predominantly there at the sensory level. There is a transition from vagueness to clarity in these steps, to facilitate the next stage of Attention.

While the content is received in an elementary fashion, the meaning, however, still remains to be apprehended. The traditional view that both steps are indeterminate in character in the sense that the perceiving subject assumes no perceptual modality as yet is supported by Jinabhadra, while Devanandin, Hemachandra, Akalaṅka and others insist that even at this stage a distinct perceptual modality will have already been assumed and that sensation is thus determinate in character.

Akalaṅka points out that in between the steps of form-reception and content-apprehension it is reasonable to assume another step wherein the mere presence of an object is intuitionally apprehended (sanmātra-darśana): this is the necessary forerunner of the second step, and the ground for content-apprehension is thereby prepared.

Reception is immediately followed by Attention (īhā)[46]. We have in the old texts several suggestive synonyms of this expression: 'inclination towards' (ābhogaṇa), 'inquiry' (vimarśā), and 'search' (mārgaṇā). Umāsvāmin defines the word thus: 'Readiness to comprehend the details of the object received[47].'

Devanandin rightly introduces the element of 'striving towards specificity' as a necessary feature in

attention; Jinabhadra underlines the urge towards definition of the object in terms of its distinctive features.

When a sound is heard (reception), a desire is immediately instituted in our minds to know the source of the sound: is it the sound of a conch? or of a horn? But Jinabhadra and Siddhasena hasten to point out that it is not doubt (saṁśaya), although doubt is implicit in, and antecedent to, attention.

Doubt is essentially a state of confusion, an inability to sort out the false from the true in a multitude of details[48]. But in an act of attention there is application of mind of a positive type towards organisation of relevant details and ascertainment of the precise nature of the object. Attention thus is action, dynamic in character.

The result of attending is said to be Apperception (avāya). 'Specification-in-adverting' (āvartana) is suggested in *Nandi-sūtra* as a synonym of apperception. Umāsvāmin defines the word thus: 'Determination of the specific nature of object of attention'[49]. The object attended to is identified at this stage as such and such: 'It is the sound of a conch, not of a horn.'

The act of identification involves the element of recognition, which in turn implies an association of the present sense-datum with a past experience. Thus, the stage of apperception is one of active organisation. It is here that the sensation is transformed into a specific idea. It is not an involuntary transformation that is central to the idea of apperception, but a judgement, a deliberation, an attainment.

What is thus apperceived is resolved finally into Retention (dhāraṇā). Synonyms of retention given in *Nandi-sūtra* include: 'placement' (sthāpanā), 'fixture' (pratiṣṭhā), and 'firm hold' (koṣṭha); Umāsvāmin defines the term as 'the condition of recollection'[50].

This stage, however, is not to be mistaken for memory: it is the stage where apperceptional impressions (saṁskāra), which later function as memory-traces (vāsanā), are formed. The important process here is not recollection (smṛti), but prevention from lapse (avichyuti); the etymological sense of 'bearing', 'holding up', 'supporting' is suggestive.

Vādideva recognises in retention the process of perceptual consolidation[51]; and he explains that this process is facilitated by the deliberation on the part of the perceiver. The acquisition of a form or figure which persists in the mind of some duration as a subjective representative of the external object completes the perceptual process.

There are mental processes that are not perceptual in character but empirical in scope. Details such as Recollection (smṛti), recognition (pratyabhijñāna), reasoning (ūha) and inference (anumāna) are considered under this head in the Jaina textbooks.

Recollection as an operation which depends upon retention, which we have just now considered. Hemachandra defines it thus; 'Awakening of a memory-trace (retained in the mind consequent on a prior experience) in the form of 'that''[52]. There are thus involved in

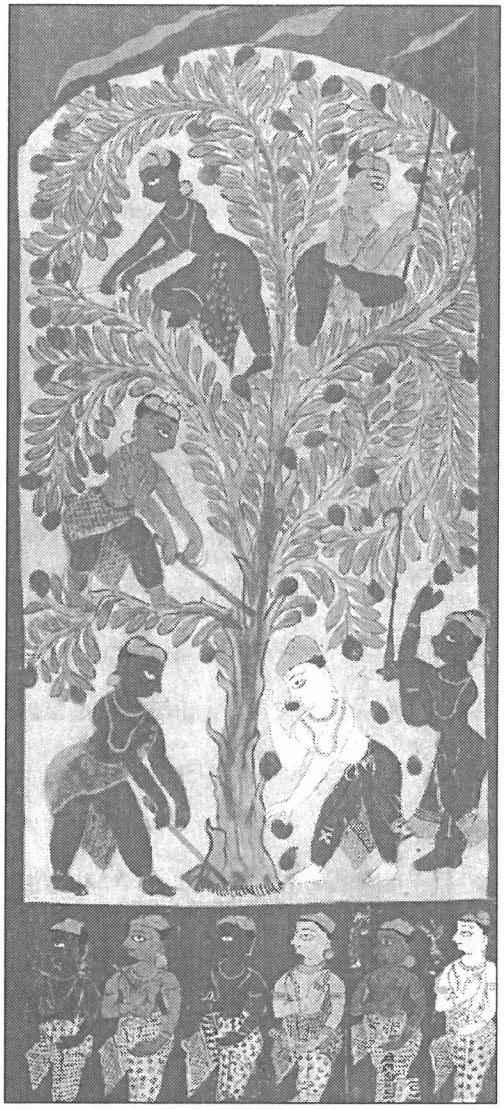
recollection two sequential operations: arousal of an impression already present, and indication of its content by referring to it as 'that'.

Hemachandra explains awakening of the impression (vāsanodbodha) as emergence to the level of awareness[53]. Recognition is the product (saṁbhavaṁ) of recollection and perception of an object. The object is at once apprehended directly by the sense-organs and identified with a memory-trace already present in the perceiver's mind.

Recognition necessarily pre-supposes the contemporary perceptual process, while recollection does not; but recognition is basically recollection, recollection in the presense of an object. However, in an act of recognition the two elements are operationally indistinct: the apprehension is in other words a Gestalt, a configuration with a uniqueness and identity of its own. Reasoning and inference are treated merely as logical categories.

We learn that the naturalist Makkhali-Gosāla was interested in the classification of human beings into types (abhijāti); and he is likely to have communicated this interest to Mahāvira, who was his friend for some years at Nālandā.

The followers of Mahāvīrā subsequently developed the typological doctrine of leśyā. Leśyā is an old word, employed in the Yoga school; it occurs in one of the earliest texts of the Jaina scripture, *Sūyagaḍaṁga* (1.6.13) in the sense of colour. The description of colours as character types is also a Yoga practice. Leumann renders leśyā as



'soul-type'; and the commentator of *Gommaṭa-sāra* as 'thought-paint'[54].

In the Jaina ideology, the expression signifies the character-types of human souls; and there is an elaborate consideration of the differential nature of these types in many books, especially in *Uttarādhyayana-sūtra* and also *Gommaṭa-sāra.* Basic to this conception and the postulates that there are individual differences among human beings, and that characters are liable to be coloured by actions.

A word about the doctrinal context of the leśyā theory. The Jainas believe that human actions (bodily, vocal and mental) generate a variety of subtle matter called karma; passions attract this karma-matter, which pours into the soul and sticks to it. The soul, as a cumulative result of the sticking of karma-matter, gets coloured; and the colouration is technically described as 'arising' because it causes or prompts 'the vibratory activity of the soul'[55].

The Jaina works distinguish between the actual material colouration of the soul (dravya-leśyā) and the effective tendencies considered by this colouration (bhāva-leśyā). It is important to remember that the colouration determines, and is determined by, both action and emotion; and that this determination is not inherent in the soul, but is consequent on external conditions. If we choose to dilute the metaphysics of it, the character-types are not inborn, but acquired.

Six human types are enumerated and are designated by the names of colours: Black (kṛṣhṇa), Blue (nīla), Dove-Grey (kapota), Flaming Red (rakta), Pink or Yellow (padma) and White (śukla).

Black type: Individuals who are of fierce disposition, hostile, pugnacious, cruel, wicked, impulsive and uncontrollable, also those who are lazy, witless, unskilled, vain and undependable.

Blue type: Individuals who are indolent, cunning, intent only on money-making, short-tempered, arrogant and sensuous.

Dove-Grey type: Individuals who always complain, curse, critise and condemn, fear and regret; trust none, and love flattery.

Flaming Red type: Individuals who are discreet, sincere, gentle, courteous and charitable; also those who love fairplay and discipline.

Pink type: Individuals who are generous, kind, intent on incessant and wholesome activity; also those who are humble, disciplined, attentive and respectful.

White type: Individuals who are impartial, indiffernet to pleasures both present and future, free from passions and settled in equipoise[56].

The types are illustrated by a delightful simile[57]: Six men, travellers all and lost in a jungle, beheld a jaṁbū-tree laden with tempting fruits. Each of them plans to get at the fruits by adopting a method characteristic of his temperament. The first plans to uproot the tree (the Black type), the second to cut down the trunk of the tree (the Blue type), the third to cut off the big branches (the Dove-Grey type), the fourth to cut down only small branches (the Flaming Red type), the fifth to pluck the fruits (the Pink type), and the sixth to pick up the fruits that have fallen of their own accord (the White type). Their plans are described as 'action by speaking in mind' (jaṁ maṇeṇa vayaṇaṁ kamma), and are explained as due to the leśyās.

The concept of colouration is intimately related to the theory of guṇas, which was developed by the Sāṁkhya-Yoga. The Black and Blue types together represent tamas; the Dove-Grey and Flaming Red types rajas: the Pink and White types sattva. It is important to note that the typology suggested by the Jaina thinkers is motivated predominantly by an ethical consideration, and is of academic interest only incidentally.

(8)

The distinguishing detail of Jaina metaphysics is the doctrine of epistemological relativity (siyāvāya, Skt. syādvāda). It is difficult to ascertain the origins of this doctrine. It was probably a later age that witnessed the development of this constructive doctrine concerning probability.

It starts by rejecting the principle of certainty in knowledge. It is argued that it would be futile as well as fallacious if an attempt were made to arrive at general, constant and certain laws about reality. The universe abounds in empirical objects, each with innumerable changing and empirical properties (ananta-dharmātmaka).

What we call a thing is merely a presentation of some of these properties. The content of an object therefore has but a relative significance: it can be apprehended only with reference to its conext. It would be wrong to affirm with certainty that 'A thing is so'; the truth is that it is so only in a particular sense. We are threfore justified only when we say 'It may be so' or 'probably it is so'. The Indian word for 'probable' is syāt, which has entered into the nomenclature of this doctrine.

Thus in knowledge, standpoint (naya) or point of view becomes important. This was perhaps the earliest suggestion of the paradigm that has now become important. A standpoint recognises that knowledge can never be absolute or complete.

An object can be viewed from different standpoints and the

judgement in regard to the object is relative to the particular standpoint taken; and from any standpoint only an aspect of the object is apprehended, and others are omitted. A person is father to his son, son to his father, husband to his wife, uncle to his nephew and nephew to his uncle, master to his servant and servant to his master. What he is depends upon the viewpoint taken. The doctrine of standpoints is, in the words of Devanandin, "a technique of ascertaining precisely one of the several aspects of an object from a particular standpoint[58]."

Theoretically, standpoints are infinite in number; but the Jaina thinkers, motivated by pragmatic considerations, have arrived at seven standpoints grouped in two categories[59].

The first category relates to the general properties of an object (dravya-naya: dravya here means 'general rule'); and the second category refers to the constantly changing properties (paryāya-naya: paryāya means 'particular').

(1) The first category has three forms: Figurative (naigama), Synthetic (saṁgraha), and Analytic (vyavahāra) standpoints:

(i) The Figurative standpoint is the common sense view. A person is fetching fuel, water etc., and says that he is cooking food. The food of course is not actually cooked, but what he says is true inasmuch as he is engaged in an activity which will ultimately result in cooking. A person says that he is writing a book when all that exist are pages, and no book whatever. Activity here is sequential and a purpose runs through all the stages.

(ii) The Synthetic standpoint comprehends several modes under a common head for they belong to the same class. When we say 'jar' we include under it all kinds of jars and all the jars we are acquianted with; common characteristics are considered here.

(iii) The Analytic standpoint concerns itself with the division of reality, or analysis of actual experience into its composite aspects. We speak of a book conventionally as a unitary entity; but practically the book is divided into chapters, chapters into sections, sections into paragraphs, paragraphs into sentences and so on.

(2) The second category has four forms: Direct (ṛjusūtra), Verbal (śabda), Conventional (samabhirūḍha) and Realist (evaṁbhūta) standpoints.

(i) The direct standpoint confines itself to the present (ṛju, straight), and ignores both past and future. What exists exists at this moment; an object is a mere assemblage of properties at a given moment, and this assemblage is subject to incessant shift.

(ii) The Verbal standpoint emphasises the rôle of words in representing external objects. The Conventional standpoint is an application of the Verbal, and confines itself to the etymological import of words.

The Realist standpoint ascertains the object in its present mode and presupposes the Conventional standpoint[60]. The expression 'teacher', to take an illustration, should be employed in regard to a person only when he teaches.

It is mentioned that these seven standpoints are interrelated. There is a successive dependance on the preceding standpoint: the Synthetic dependent on the Figurative, the Analytic on the Synthetic, and so on. According to Jaina scholiasts, the seven standpoints represent the seven philosophical theories in India: the Figurative is the Nyāya-Vaiśeshika standpoint, the Synthetic the Vedānta view, the analytic the Sāṁkhya standpoint, the Direct the Buddhist standpoint and so on.

Each standpoint, however, overlooks its complementary character, and holds that its own view is absolute. This error is known as 'nayābhāsa'. In reality the standpoints are like cotton-threads that are interwoven in a particular manner to become a garment for one to wear; if each thread chooses to remain isolated and independent, no purpose is served. The 'venerable' Devanandin concudes: "Transaction in the world is facilitated by combining all the standpoints"[61].

**References and Notes**

1. *Āyāraṁgasutta,* 'Ohāṇasūyam'
2. A Ṛg Vedic hymn has preserved his name: "svasti nas Tārkṣyo Ariṣṭanemih, svasti no Bṛhaspatir dadhātu".
3. For an interesting account of Pārśva's life, Cf. M. Bloomfield: *The Life and Stories of the Jaina Saviour Pārśvanātha.*
4. *Bhagavatī-viyāha-paṇṇatti,* 1.76. also Cf. *Uttarādhyayana-sūtra.*23
5. *Āyāraṁga-sutta,* 2.15.16
6. For an account of his life Cf. B C. Law: *Mahavira*; also H Jacobi: "Jainism", *Encyclopaedia of Religion and Ethics* (ed. Hastings), vol. 7, pp. 466f
7. For an account of Ājīvakas, see Beni Madhava Barua, "The Ājīvakas", *Journal of the Department of Letters,* University of calcutta, 1920, Vol.II, pp.1-80. The Buddhist texts call him Makkhali while the Jain texts name him Mankhali-putta.
8. *Uttarādhyayana-sūtra; 36*
9. *Bhagavatī-viyāha-paṇṇatti,* 25.2 and 4
10. Kundakunda's *Niyama-sāra,* 37, "chedaṇabhāvo jīō chedaṇaguna-vajjiyā sesā"

11. So called because they are subject to accretion (pūraṇa) and decomposition (galana): atoms unite and form into a molecule (saṁghāta) and molecules breakup and dissolve into atoms (bheda).

12 Cf. Kundakunda's *Pavayaṇa-sāra,* Part I

13 'aṇiddiṭṭha-saṁṭhāṇam' (Kundakunda)

14 *Pramāṇa-naya-tattvāloka,* 7.55-6

15 *Tattvārtha-sāra,* 3.14

16 Vādideva says: 'pramātā pratyakshādi-prasiddha ātmā', *Pramāṇa-naya-tattvāloka,* 7.55

17 *Visesāvassaya,* 1557

18 Bhāshya on the above, 1549-1656

19 Prabhāchandra's *Prameya-kamala-mārtāṇḍa,* p. 114

20 Which Umāsvāmin equates with *sat* or *tattvārtha* (in the sense of reality)

21 *Gommaṭa-sāra,* Jīvakāṇḍa, 672 'vatthuṇimittam bhāvo jādo jīvassa jo du uvayogo'

22 J. L. Jaini: *Gommaṭa-sāra,* S B J Vol 5, p. 326

23 *Davvasaṁgaha,*43, 'sāmāṇṇaṁ gahaṇaṁ'

24 Cf. M. L. Mehta: *Jaina Psychology,* Amristar, 1955, p. 46

25. Ernst Cassier : *Substance and Function and Einstein's Theory of Relativity,* Dover, 1953, p. 281

26 *Sanmati-tarka-prakaraṇa,* 2.21

27 *Pramāṇa-naya-tattvāloka,* 2.7

28 Cf. Umāsvāmin's *Tattvārthādhigama-sūtra,* 1.14

29. Umāsvāmin's own Bhāṣya on the above

30 Akalaṅka, however, boldly regards perceptual cognition as direct (pratyaksha). Cf. *Laghīyastraya,* 3-4. But he is alone in his argument, abandoned even by his admirers on this issue. the concensus of Jaina opinion is that this cognition is indirect.

31 Cf. Bhadrabāhu's *Āvassaya-nijjutti,* 45. the expression Avadhi means 'limit', particular or 'restriction'

32 *Pramāṇa-mimāṁsā* 1.1.15

33 Cf. Siddhasena's *Sanmati-tarka-prakaraṇa,* 2, 3

34 Cf. V. S. Agarwal: *India as know to Pāṇini,* Lucknow University,

35 *Parīkshāmukha-sūtra,* 2.5

36 Hemachandra's *Pramāṇa-mīmāṁsā* 1.2.21 f.

37 *Sarvārtha-siddhi,* 1.14. He gives the illustration of the expression 'anudarā kanyā' (girl without a belly) which only means 'girl with a narrow waist'. (Vidyānanda, however, argues that mind is not a sense-organ at all. Cf. *Tattvārtha-śloka-vārttika,* 2.15

38 *Pramāṇa-mīmāṁsā,* 1.2.24 'sarvārtha-grahaṇam uggahaṇam manaḥ'

39 *Sarvārtha-siddhi,* 1.14.

40 Vide M.L. Mehta, *op. cit.,* p 70

41 Bhadrabāhu's *Āvassaya-nijjuti,* 3, 'atthāṇam ugghaṇaṁ'

42 *Tattvārthādhigama-sūtra-bhāṣya,* 1.15, Nemichandra, however, equates intuition (darśana) with sensation (avagraha)

43 Comm. on *Pramāṇa-mīmāṁsā* 1.1.26

44 Vide discussion on this topic in M L Mehta, *op. cit.*, pp. 73-76

45 'pariṇaya-davva-saṁbandho' Cf. also Comm on *Viśeshāvassaya,* 194

46 Īhā is generally translated as 'speculaion', but in consideration of the psychological fucntion of this stage I have employed the rendering 'attention' although it is rather inexact linguistically.

47 *Tattvārthādhigam-sūtra-bhāṣya.* 1.1.5

48 'jam aṇegatthālambaṇam ..... aṇṇāṇam'

49 'Īhitaviśeshanirṇaya'

50 'smṛti-hetu'

51 *Pramāṇa-naya-tattvāloka,* 2.10

52 *Pramāṇa-mimāṁsā* 1.2.6

53 Ibid 1.2.7

54 *Gommaṭa-sāra,* 'Jīvakāṇḍa', 505 (J.L. Jain: SBJ Vol. 5)

55 Devanandin's *Sarvārtha-siddhi,* 1.6

56 Cf. *Gommaṭa-sāra,* 'Jīvakāṇḍa', 509-517

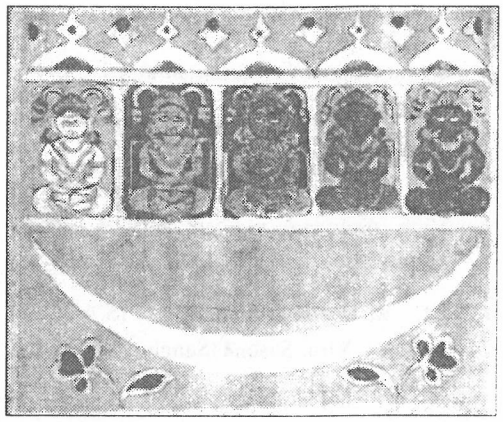
58 *Sarvārtha-siddhi,* 1.33

59 Vide *Syādvāda-mañjari* and *Syadvāda-ratnākara*

60 Cf. *Sarvārtha-siddhi,* 1.33 (S.A. Jain: Reality, Vira Sasana Sangha, Calucatta, 1960, p 41 f)

61 Ibid. 1-33

# ध्यानशतकम्
## (झाणज्झयणं)
## (श्रीहरिभद्रीयवृत्तियुतम्)



ध्यानशतकस्य च महार्थत्वाद्वस्तुतः शास्त्रान्तरत्वात् प्रारम्भ एव विघ्नविनायकोपशान्तये मङ्गलार्थमिष्टदेवतानमस्कारमाह —

**वीरं सुक्कज्झाणग्गिदड्ढकम्मिंधणं पणमिऊणं।**
**जोईसरं सरण्णं झाणज्झयणं पवक्खामि ॥१॥**

वीरं - शुक्लध्यानाग्निदग्धकर्मेन्धनं प्रणम्य ध्यानाध्ययनं प्रवक्ष्यामीति योगः। तत्र 'ईर गति-प्रेरणयोः' इत्यस्य विपूर्वस्याजान्तस्य विशेषेण ईरयति कर्म गमयति याति वेह शिवमिति वीरस्तं वीरं। किंविशिष्टं तमित्यत आह – शुचं क्लमयतीति शुक्लम्, शोकं ग्लपयतीत्यर्थः। ध्यायतेचिन्त्यतेऽनेन तत्त्वमिति ध्यानम्, एकाग्रचित्तनिरोध इत्यर्थः, शुक्लं च तद् ध्यानं च तदेव कर्मेन्धनदहनादग्निः शुक्लध्यानाग्निः। तथा मिथ्यादर्शनाऽविरति-प्रमाद-कषाय-योगैः क्रियत इति कर्म-ज्ञानावरणीयादि तदेवातितीव्रदुःखानलनिबन्धनत्वादिन्धनं कर्मेन्धनं ततश्च शुक्लध्यानाग्निना दग्धं - स्वस्वभावापनयनेन भस्मीकृतं कर्मेन्धनं येन स तथाविधस्तं। 'प्रणम्य' प्रकर्षेण मनोवाक्काययोगैर्नत्वेत्यर्थः, समानकर्तृकयोः पूर्वकालेत्तवाप्रत्ययविधानाद् ध्यानाध्ययनं प्रवक्ष्यमीति योगः, तत्राधीयत इत्यध्ययनं, 'कर्मणि ल्युट्' पठ्यत इत्यर्थः, ध्यानप्रतिपादकमध्ययनं तद् याथात्म्यमङ्गीकृत्य प्रकर्षेण वक्ष्ये अभिधास्ये इति।

किंविशिष्टं वीरं प्रणम्येत्यत आह - 'योगेश्वरं योगीश्वरं वा'। युज्यन्त इति योगः - मनोवाक्कायव्यापारलक्षणाः तैरीश्वरः - प्रधानस्तं, तथाहि- अनुत्तरा एव भगवतो मनोवाक्कायव्यापारा इति, यथोक्तम् -

'दव्वमणोजोएणं मणणाणीणं अणुत्तराणं च।
संसयवोच्छित्तिं केवलेण नाऊण सई कुणाइ॥
रिभियपयक्खरसरला मिच्छितरतिरिच्छसगिर-परिणामा। मणणिव्वाणी वाणी जोयणनिहारिणी जं च॥ एक्का व अणेगेसिं संसयवोच्छेयणे अपडिभूया। न

य णिव्विज्जइ सीया तिप्पइ सव्वाउएणंपि॥ सव्वसुरेहिंतोवि हु अहिगो कंतो य कायजोगो से। तहवि पसंतरूवे कुणाइ सया पाणिसंघाए॥'

इत्यादि। युज्यते वाऽनेन केवलज्ञानादिना आत्मेति योगः - धर्मशुक्लध्यानलक्षणः स येषां विद्यत इति योगिनः - साधवस्तैरिश्वरः, तदुपदेशेन तेषां प्रवृत्तेस्तत्सम्बन्धादिति, तेषां वा ईश्वरो योगीश्वरः, ईश्वरः प्रभुः स्वामीत्यनर्थान्तरं, योगीश्वरम्, अथवा योगिस्मर्यं - योगिचिन्त्यं ध्येयमित्यर्थः, पुनरपि स एव विशेष्यते - शरण्यं, तत्र शरणे साधुः शरण्यस्तं - रागादिपरिभूताश्रितसत्ववत्सलं रक्षकमित्यर्थः।

ध्यानाध्ययनं प्रवक्ष्यामीत्येतद् व्याख्यातमेव। अत्राऽऽशयः शुक्लध्यानाग्निना दग्धकर्मेन्धनः सामान्य केवल्यपि भवति, नत्वसौ योगेश्वरः, वाक्कायातिशयाभावात्, स एव च तत्वतः शरण्य इति ज्ञापनार्थमेवादुष्टमेतदपि, तथा चोभयपदव्यभिचारेऽ-ज्ञातज्ञापनार्थं च शास्त्रे विशेषणाभिधानमनुज्ञातमेव पूर्वमुनिभिरित्यलं विस्तरेणेति गाथार्थः।

साम्प्रतं ध्यानलक्षण प्रतिपादनायाऽऽह —

**जं थिरमज्झावसाणं तं झाणं जं चलं तयं चितं।**
**तं होज्ज भावणा वा अणुपेहा वा अहव**
**चिंता ॥२॥**

'यद्' इत्युद्देशः स्थिरं-निश्चलम् अध्यवसानं-मन एकाग्रतालम्बनमित्यर्थः, 'तद्' इति निर्देशे, 'ध्यानं' प्राग्निरूपितशब्दार्थम्, ततश्चैतदुक्तं भवति - यत् स्थिरमध्यवसानं तद्ध्यानभिधीयते, 'यच्चलम्' इति यत्पुनरनवस्थितं तच्चितं, त्च्चौघतस्त्रिधा भवतीति दर्शयति - 'तद्भवेद्भावना वा' इति तच्चितं भवेद्भावना, भाव्यत इति भावना ध्यानाभ्यासक्रियेत्यर्थः, वा विभाषायाम्, 'अनुप्रेक्षा वा' इति अनु - पश्माद्भावे प्रेक्षणं प्रेक्षा, सा च स्मृतिध्यानाद् भ्रष्टस्य चित्तचेष्टेत्यर्थः, वा पूर्ववत् 'अथवा चिन्ता' इति अथवाशब्दः प्रकारान्तरप्रदर्शनार्थः चिन्तेति या खलूक्तप्रकारद्वयरहिता चिन्ता मनश्चेष्टा सा चिन्तेति गाथार्थः। इत्थं ध्यानलक्षणमोघतोऽभिधायाधुना ध्यानमेव काल - स्वामिभ्यां निरूपयन्नाह —

**अंतोमुहुत्तमेत्तं चित्तावत्थाणमेगवत्थंमि।**
**छउमत्थाणं झाणं जोगनिरोहो जिणाणं त**
**॥३॥**

इह मुहूर्तः - सप्तसप्ततिलवप्रमाणः कालविशेषो भण्यते, उक्तं च -

'कालो परमनिरुद्धो अविभज्जो तं तु जाणा समयं तु। समया य असंखेज्जा भवंति ऊसासनीसासा॥ हट्ठस्स अणवगल्लस्स, णिरुवकिट्ठस्स जंतुणो। एगे ऊसासनिसासे, उस पाणुत्ति वुच्चइ॥ सत्त पाणूणि से थोवे, सत्त थोवाणि से लवे। लवाणं सत्तहत्तरीए, एस मुहुत्ते वियाहिए॥'

अन्तर्मध्यकरणे, ततश्चान्तर्मुहूर्तमात्रं काल-मिति गम्यते, मात्रशब्दस्तदधिककालव्यवच्छेदार्थः, ततश्च भिन्नमुहूर्तमेव कालं।

किं? - 'चित्तावस्थानम्' इति चित्तस्य-मनसः अवस्थानं चित्तावस्थानम्, अवस्थितिः-अवस्थानं, निष्प्रकम्पतया वृत्तिरित्यर्थः, क्व? - 'एकवस्तुनि' एकम् - अद्वितीयं वसन्त्यस्मिन् गुणपर्याया इति वस्तु-चेतनादि एकं च तद्वस्तु एकवस्तु तस्मिन् 'छद्मस्थानां ध्यानम्' इति, तत्र छादयतीति छद्म-पिधानं तच्च ज्ञानादीनां गुणानामावारकत्वाज्ज्ञानावरणादिलक्षणं घातिकर्म, छद्मनि स्थिताश्छद्मस्था अकेवलिन इत्यर्थः, तेषां छद्मस्थानां, 'ध्यानं' प्राग्वत्, ततश्चायं समुदायार्थः- अन्तर्मुहूर्तकालं यच्चित्तावस्थानमेक-स्मिन् वस्तुनि तच्छद्मस्थानां ध्यानमिति, 'योगानिरोधो जिनानां तु' इति तत्र योगाः - तत्वत औदारिकादिशरीर संयोगसमुत्था आत्मपरिणाम-विशेषव्यापारा एव, यथोक्तम् -

''औदारिकादि शरीरयुक्तस्याऽऽत्मनो वीर्यपरिणतिविशेषः काययोगः, तथौदारिकवैक्रिया-हारकशरीरव्यापाराहृतवाग्द्रव्य समूहसाचिव्याज्जीव-व्यापारो वाग्योगः, तथौदारिकवैक्रियाहारक शरीरव्यापाराहृत मनोद्रव्यसमूहसाचिव्याज्जी-वव्यापारो मनोयोगः''

इति। अमीषां निरोधो योगनिरोधः, निरोधनं निरोधः, प्रलयकरणमित्यर्थः, केषां? - 'जिनानां' केवलिनां, तुशब्द एवकारार्थः स चावधारणे, योगनिरोध एव न तु चित्तावस्थानं, चित्तस्यैवाभावाद्, अथवा योगनिरोधो जिनानां ध्यानं यावन्तं च कालमेतद्भवत्येतदुपरिष्टाद्वक्ष्याम इति गाथार्थः।

साम्प्रतं छद्मस्थानामन्तर्मुहूर्तात् परतो यद्भवति तदुपदर्शयन्नाह -

**अंतोमुहुत्तपरओ चिंता झाणंतरं व होज्जाहि।**
**सुचिरंपि होज्ज बहुवत्थुसंकमे झाणसंताणो**
**॥४॥**

व्याख्या - 'अन्तर्मुहूर्तात् परत' इति भिन्नमुहूर्तादूर्ध्वं 'चिन्ता' प्रागुक्तस्वरूपा तथा ध्यानान्तरं वा भवेत्, तत्रेह न ध्यानादन्यद् ध्यानं ध्यानान्तरं परिगृह्यते, किं तर्हि? - भावनानुप्रेक्षात्मकं चेत इति, इदं च ध्यानान्तरं तदुत्तरकालभाविनि ध्याने सति भवति, तत्राप्ययमेव न्याय इति कृत्वा ध्यानसन्तानप्राप्तिर्यतः अतस्तमेव कालमानं वस्तुसङ्क्रमद्वारेण निरूपयन्नाह – 'सुचिरमपि' प्रभूतमपि, कालमिति गम्यते, भवेत् बहुवस्तुसङ्क्रमे सति 'ध्यानसन्तानः' ध्यानप्रवाह इति, तत्र बहूनि च तानि वस्तूनि बहुवस्तूनि आत्मगतपरगतानि गृह्यन्ते,

तत्रात्मगतानि मनःप्रभृतीनि परगतानि द्रव्यादीनीति, तेषु सङ्क्रमः सञ्चरणमिति गाथार्थः।

इत्थं तावत् सप्रसङ्ग ध्यानस्य सामान्येन लक्षणमुक्तम्, अधुना विशेषलक्षणाभिधित्सया ध्यानोद्देशं विशिष्टफलभावं च संक्षेपतः प्रदर्शयन्नाह —

**अट्टं रूद्दं धम्मं सुक्कं झाणाइ तत्थ अंताइं।**
**निव्वाणसाहणाइं भवकारणमट्टरुद्दाइं ॥५॥**

आर्तं रौद्रं धर्म्यं शुक्लम्, तत्र ऋतं-दुःखं तन्निमित्तो दृढाध्यवसायः, ऋते भवमार्त क्लिष्टमित्यर्थः, हिंसाद्यतिक्रौर्यानुगतं रौद्रं, श्रुतचरणधर्मानुगतं धर्म्यं, शोधयत्यष्टप्रकारं कर्ममलं शुचं वा क्लमयतीति शुक्लम्, अमूनि ध्यानानि वर्तन्ते। अधुना फलहेतुत्वमुपदर्शयति -'तत्र' ध्यानचतुष्टये 'अन्त्ये' चरमे सूत्रक्रम-प्रामाण्याद्धर्मशुक्ले इत्यर्थः, किं? - 'निर्वाणसाधने' इह निवृत्तिः निर्वाणं-सामान्येन सुखमभिधीयते तस्य साधने - करणे इत्यर्थः। ततश्च -

'अट्टेण तिरिक्खगई रुद्दज्झाणेण गम्मती नरयं।
धम्मेण देवलोयं सिद्धिगई सुक्कझाणेणं॥'

ति यदुक्तं तदपि न विरुध्यते, देवगतिसिद्धिगत्योः सामान्येन सुखसिद्धेरिति, अथापि निर्वाणं मोक्षस्तथापि पारम्पर्येण धर्मध्यानस्यापि तत्साधनत्वादविरोध इति, तथा 'भवकारणमार्तरौद्रे' इति तत्र भवन्त्यस्मिन् कर्मवशवर्तिनः प्राणिन इति भवः - संसार एव, तथाऽप्यत्र व्याख्यानतो विशेषप्रतिपत्तिः (त्ते) तिर्यग्नरकभवग्रह इति गाथार्थः॥

साम्प्रतं 'यथोद्देशस्तथा निर्देश' इति न्यायादार्तध्यानस्य स्वरूपाभिधानावसरः, तच्च स्वविषयलक्षण भेदतश्चतुर्द्धा, उक्तं च भगवता वाचकमुख्येन - ''आर्तममनोज्ञानां सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारौ। वेदनायाश्च॥ विपरीतं मनोज्ञादीनां॥ निदानं च॥ (तत्वां अ. ९.सू. ३१-३२-३२-३४) इत्यादि तत्राऽऽद्यभेदप्रतिपादनायाह —

**अमणुण्णाणं सद्दाइविसयवत्थूण दोसमइलस्स।**
**धणियं विओगचिंतणमसंपओगाणुसरणं च॥६॥**

'अमनोज्ञानाम्' इति मनसोऽनुकूलनि मनोज्ञानि इष्टानीत्यर्थः, न मनोज्ञानि अमनोज्ञानि तेषां, केषामित्यत आह — 'शब्दादिविषय वस्तूनाम्' इति शब्दादयश्च ते विषयाश्च, आदिग्रहणाद्वर्णादिपरिग्रहः, विषीदन्ति एतेषु सक्ताः प्राणिन इति विषया इन्द्रियगोचरा वा, वस्तूनि तु तदाधारभूतानि

रासभादीनि ततश्च - शब्दादिविषयाश्च वस्तूनि चेति विग्रहस्तेषां, किं ?

सम्प्राप्तानां सतां 'धणियं' अत्यर्थं 'वियोगचिन्तनं' विप्रयोगचिन्तेति योगः, कथं नु नाम ममैभिर्वियोगः स्यादिति भावः, अनेन वर्त्तमान-कालग्रहः, तथा सति च वियोगेऽसम्प्रयोगानुस्मरणं, कथमेभिः सदैव सम्प्रयोगभाव इति, अनेन चानागतकालग्रहः, च शब्दात् पूर्वमपि वियुक्तासम्प्रयुक्तयोर्बहुमतत्वे नातीतकालग्रह इति, किंविशिष्टस्य सत इदं वियोगचिन्तनाद्यत आह 'द्वेषमलिनस्य' जन्तोरिति गम्यते, तत्राप्रीतिलक्षणो द्वेषस्तेन मलिनस्य तदाक्रान्तमूर्तेरिति गाथार्थः।

उक्तः प्रथमो भेदः, साम्प्रतं द्वितीय-मभिधित्सुराह —

**तह सूलसीसरोगाइवेयणाए बिजोगपणिहाणं।**
**तदसंपओगचिंता तप्पडियाराउलमणस्स ॥७॥**

'तथा' इति धणियम् - अत्यर्थमेव, शूलशिरोरोगवेदनाया इत्यत्र शूलशिरोरोगौ प्रसिद्धौ, आदिशब्दाच्छेषरोगातङ्कपरिग्रहः, ततश्च शूलशिरोरोगादिभ्यो वेदना शूलशिरोरोगादिवेदना, वेद्यत इति वेदना तस्याः, किं? - 'वियोगप्रणिधानं' वियोगे दृढाध्यवसाय इत्यर्थः, अनेन वर्तमान-कालग्रहः, अनागतमधिकृत्याह - 'तदसम्प्रयोग-चिन्ता' इति, तस्याः - वेदनायाः कथञ्चिदभावे सत्यसम्प्रयोगचिन्ता, कथं पुनर्ममानया आयत्यां सम्प्रयोगे न स्यादिति।

चिन्ता चात्र ध्यानमेव गृह्यते, अनेन च वर्तमानानागतकालग्रहणे - नातीतकालग्रहोऽपि कृत एव वेदितव्यः, तत्र च भावनाऽनन्तरगाथायां कृतैव, किंविशिष्टस्य सत इदं वियोगप्रणिधानाद्यत आह - तत्प्रतिकारे - वेदनाप्रतिकारे चिकित्सायामाकुलं - व्यग्रं मनः - अन्तःकरणं यस्य स तथाविधस्तस्य, वियोग प्रणिधानाद्यार्तध्यानमिति गाथार्थः।

उक्तो द्वितीयो भेदः, साम्प्रतं तृतीय मुपदर्शयन्नाह —

**इट्ठाणं विसयाईण वेयणाए य रागरत्तस्स।**
**अवियोगऽज्झवसाणं तह संजोगाभिलासो य ॥८॥**

'इष्टानां' मनोज्ञानां विषयादीनामिति विषयाः-पूर्वोक्ताः आदिशब्दाद् वस्तुपरिग्रहः, तथा 'वेदनायाश्च' इष्टाया इतिं वर्तते, किम्? - अवियोगाध्यवसानमिति योगः, अविप्रयोग-

दृढाध्यवसाय इति भावः, अनेन वर्तमानकालग्रहः, तथा संयोगाभिलाषश्चेति, तत्र 'तथेति' धणियमित्यनेनात्यर्थप्रकारोपदर्शनार्थः, संयोगाभिलाषः।

कथं ममैभिर्विषयादिभिरायत्यां सम्बन्ध इतीच्छा, अनेन किलानागतकालग्रहः इति वृद्धा व्याचक्षते, चशब्दात् पूर्ववदतीतकालग्रह इति, किंविशिष्टस्य सत इदमवियोगाध्यवसानाद्यत आह- रागरक्तस्य, जन्तोरिति गम्यते, तत्राभिष्वङ्गलक्षणो रागस्तेन रक्तस्य तद्भावितमूर्तेरिति गाथार्थः।

उक्तस्तृतीयो भेदः, साम्प्रतं चतुर्थमभिधित्सुराह—

**देविंदचक्कवट्टित्तणाइं गुणरिद्धिपत्थणमईयं।**
**अहमं नियाणचिंतणमण्णाणाणुगयमच्चंतं ॥१॥**

दीव्यन्तीति देवाः - भवनवास्यादयस्तेषामिन्द्राः-प्रभवो देवेन्द्राः- चमरादयः तथा चक्रं-प्रहरणं तेन विजयाधिपत्ये वर्तितुं शीलमेषामिति चक्रवर्तिनः- भरतादयः, आदिशब्दाद्बलदेवादिपरिग्रहः अमीषां गुणऋद्धयः देवेन्द्रचक्रवर्त्यादिगुणर्द्धयः, तत्र गुणाः - सुरूपादयः ऋद्धिस्तु विभूतिः, तत्प्रार्थनात्मकं तद्याञ्चामयमित्यर्थः।

किं तद्? - 'अधमं' जघन्यं 'निदान चिन्तनं' निदानाध्यवसायः, अहमनेन तपस्त्यागादिना देवेन्द्रः स्यामित्यादिरूपः, आह - किमितीदमधमम्?, उच्यते, यस्मादज्ञानानुगतमत्यन्तं, तथा च नाज्ञानिनो विहाय सांसारिकेषु सुखेष्वन्येषामभिलाष उपजायते, उक्तं च

''अज्ञानान्धाश्चटुलवनितापाङ्गविक्षेपितास्ते, कामे सक्तिं दधति विभवाभोगतुङ्गार्ज वा। विद्वच्चितं भवति च महत् मोक्षकाङ्क्षैकतानं, नाल्पस्कन्धे विटपिनि कषत्यंसभित्तिं गजेन्द्रः।''

इति गाथार्थः।

उक्तश्चतुर्थो भेदः, साम्प्रतमिदं यथाभूतस्य भवति यद्वर्द्धनं चेदमिति तदेतदभिधातुकाम आह -

**एयं चउव्विहं रागदोसमोहंकियस्स जीवस्स।**
**अट्टज्झाणं संसारवद्धणं तिरियगइमूलं ॥१०॥**

'एतद्' अनन्तरोदितं 'चतुर्विधं' चतुष्प्रकारं 'रागद्वेषमोहाङ्कितस्य' रागादिलाञ्छितस्येत्यर्थः, कस्य? - 'जीवस्य' आत्मनः, किम्? - आर्तध्यानमिति, तथा च इयं चतुष्टयस्यापि क्रिया, किंविशिष्टमित्यत आह - संसारवर्द्धनमोघतः, तिर्यग्गतिमूलं विशेषत इति गाथार्थः।

आह - साधोरपि शूलवेदनाभिभूतस्या-समाधानात् तत्प्रतिकारकरणे च तद्विप्रयोग-प्रणिधानापत्तेः तथा तपःसंयमासेवने च नियमतः सांसारिकदुःख वियोगप्रणिधानादार्तध्यानप्राप्तिरिति।

अत्रोच्यते, रागादिवशवर्तिनो भवत्येव, न पुनरन्यस्येति, आह च ग्रन्थकारः—

**मज्झात्थस्स उ मुणिणो**
**सकम्मपरिणामजणियमेयंति।**
**वत्थुस्सभावचिंतणपरस्स**
**समं सहंतस्स ॥११॥**

मध्ये तिष्ठतीति मध्यस्थः, रागद्वेषयोरिति गम्यते, तस्य मध्यस्थस्य, तुशब्द एवकारार्थः, स चावधारणे, मध्यस्थस्यैव नेतरस्य, मन्यते जगतस्त्रिकालावस्थामिति मुनिस्तस्य मुनेः, साधोरित्यर्थः, स्वकर्मपरिणामजनितमेतत् - शूलादि, यच्च प्राक्कर्मविपरिणामिदैवादशुभमापतति न तत्र परितापाय भवन्ति सन्तः, उक्तं च परममुनिभिः -

'पुव्विं खलु भो! कडाणं दुच्चिण्णाणं दुष्पडिक्कंताणं वेइत्ता मोक्खो, नत्थि अवेदइत्ता, तवसा वा झोसइत्ते'

त्यादि, एवं वस्तुस्वभावचिन्तनपरस्य 'सम्यक्' शोभनाध्यवसायेन सहमानस्य सतः कुतोऽसमाधानम्?, अपि तु धर्म्यनिदानमिति वक्ष्यतीति गाथार्थः।

परिहृत आशङ्कागतः प्रथमपक्षः, द्वितीयतृतीयावधिकृत्याह —

**कुणओ व पसत्थालंबणस्स**
**पडियारमप्पसावज्जं।**
**तवसंजमपडियारं च**
**सेवओ धम्ममणियाणं ॥१३॥**

कुर्वता वा, कस्य? - प्रशस्तं-ज्ञानाद्युपकारकम् आलम्ब्यत इत्यालम्बनं - प्रवृत्तिनिमित्तं शुभमव्यवसानमित्यर्थः, उक्तं च -

'काहं अछित्तिं अदुवा अहीहं, नवोवहाणेसु य उज्जमिस्सं। गणं च णीती अणुसारवेस्सं, सालंबसेवी समुवेइ मोक्खं॥'

इत्यादि, यस्यासौ प्रशस्तालम्वनस्तस्य, किं कुर्वतः इत्यत आह - 'प्रतीकारं' चिकित्सालक्षणं, किंविशिष्टम्? 'अल्पसावद्यम्' अवद्यं - पापं सहावद्येन सावद्यम्, अल्पशब्दोऽभाववचनः स्तोकवचनो अल्पं सावद्यं यस्मिन्नसावल्पसावद्यस्तं, धर्म्यमनिदानमेवेति योगः। कुत? - निर्दोषत्वात्, निर्दोषत्वं च वचनप्रामाण्याद्, उक्तं च -

'गीयत्थों जयणाए कडजोगी कारणंमि निद्दोसो'

त्तीत्यद्यागमस्योत्सर्गापवादरूपत्वाद्, अन्यथा परलोकस्य साधयितुमशक्यत्वात्, साधु चैतदिति, तथा 'तपः संयमप्रतिकारं दुःखनामिति गम्यते, तं च सेवमानस्य, चशब्दात्पूर्वोक्तप्रतिकारं च, किं? -

'धर्म्यं' धर्मध्यानमेव भवति, कथं सेवमानस्य? - 'अनिदानम्' इति क्रियाविशेषणं, देवेन्द्रादिनिदानरहितमित्यर्थः, आह-कृत्स्नकर्मक्षयान्मोक्षो भवत्वितीदमपि निदानमेव, उच्यते, सत्यमेतदपि निश्चयतः प्रतिषिद्धमेव, कथं ?

''मोक्षे भवे च सर्वत्र, निस्पृहो मुनिसत्तमः।
प्रकृत्याऽभ्यासयोगेन, यत उक्तो जिनागमे।''

इति, तथापि तु भावनायामपरिणतं सत्वमङ्गीकृत्य व्यवहारत इदमदुष्टमेव, अनेनैव प्रकारेण तस्य चित्तशुद्धेः क्रियाप्रवृत्तियोगाच्चेत्यत्र बहु वक्तव्यं तत्तु नोच्यते ग्रन्थाविस्तरभयादिति गाथार्थः।

अन्ये पुनरिदं गाथाद्वयं चतुर्भेदमप्यार्तध्यानमधिकृत्य साधोः प्रतिषेधरूपतया व्याचक्षते, न च तदत्यन्तसुन्दरं, प्रथमतृतीयपक्षद्वये सम्यगाशङ्काया एवानुपपत्तेरिति॥ आह - उक्तं भवताऽऽर्तध्यानं संसारवर्द्धनमिति, तत्कथम्?

उच्यते - बीजत्वात्, बीजत्वमेव दर्शयन्नाह —

**रागो दोसो मोहो य जेण संसारहेयवो भणिया।**
**अट्टंमि य ते तिण्णिवि तो तं**
**संसारतरुबीयं ॥१३॥**

रागो द्वेषो मोहाश्च येन कारणेन 'संसारहेतवः' संसारकारणानि 'भणिता' उक्ताः परममुनिभिरिति गम्यते, 'आर्ते च' आर्तध्याने च ते 'त्रयोऽपि' रागादयः सम्भवन्ति, यत एवं ततस्तत् 'संसारतरुबीजं' भववृक्षकारणमित्यर्थः।

आह - यद्येवमोघत एवं ततस्तत् 'संसारतरुबीजं' भववृक्षकारणमित्यर्थः। आह-यद्येवमोघत एव संसारतरुबीजं ततश्च तिर्यग्गतिमूलमिति किमर्थमभिधीयते?, उच्यते, तिर्यग्गतिगमननिबन्धनत्वेनैव संसारतरुबीजमिति। अन्ये तु व्याचक्षतेतिर्यग्गतावेव प्रभूतसत्वसम्भवात् स्थितिबहुत्वाच्च संसारोपचार इति गाथार्थः।

इदानीमार्त्तध्यायिनो लेश्याः प्रतिपाद्यन्ते —

**कावोय-नील-कालालेस्साओ**
**णाइसंकिलिट्ठाओ।**
**अट्टज्झाणोवगयस्स**
**कम्मपरिणामजणिआओ ॥१४॥**

कापोत-नील-कृष्णलेश्याः, किम्भूता?- 'नातिसङ्क्लिष्टा' रौद्रध्यान लेश्यापेक्षया नातीवाशुभानुभावा भवन्तीति क्रिया। कस्येत्यत आह-आर्तध्यानोपगतस्य, जन्तोरिति गम्यते, किंनिबन्धना एताः? इत्यत आह - कर्मपरिणाम-जनिताः, तत्र - 'कृष्णादिद्रव्यसाचिव्यात्, परिणामो य आत्मनः। स्फटिकस्येव तत्रायं, लेश्याशब्दः प्रयुज्यते।' एताः कर्मोदयायत्ता इति गाथार्थः।

आह-कथं पुनरोघत एवाऽऽर्त्तध्याता ज्ञायत इति? उच्यते, लिङ्गेभ्यः, तान्येवोपदर्शयन्नाह —

**तस्सऽक्कंदण-सोयण-**
**परिदेवण-ताडणाइं लिंगाइं।**
**इट्ठा-ऽणिट्ठविओगा-**
**ऽविओगवियणानिमित्ताइं ॥१५॥**

'तस्य' आर्तध्यायिनः आक्रन्दनादीनि लिङ्गानि, तत्राऽऽक्रन्दनम्- महता शब्देन विरवणम्, शोचनं त्वश्रुपरिपूर्णनयनस्य दैन्यं परिदेवन्- पुनः पुनः क्लिष्टभाषणं, ताडनम्- उरःशिरःकुट्टनकेशलुञ्चनादि, एतानि 'लिङ्गानि' चिह्नानि, अमूनि च इष्टानिष्टवियोगावियोगवेदनानिमित्तानि, तत्रेष्टवियोग निमित्तानि तथाऽनिष्टावियोगनिमित्तानि तथा वेदनानिमित्तानि चेति गाथार्थः।

किं चान्यत् —

**निंदइ य नियकयाइं पसंसइ**
**सविम्हओ विभूईओ।**
**पत्थेइ तासु रज्जइ**
**तयज्जणपरायणो होइ ॥१६॥**

'निन्दति च' कुत्सति च 'निजकृतानि अल्पफलविफलानि कर्मशिल्प-कला-वाणिज्या-दीन्येतद्गम्यते, तथा 'प्रशंसति' स्तौति बहुमन्यते 'सविस्मयः' साश्चर्यः 'विभूतिः' परसम्पद इत्यर्थः, तथा 'प्रार्थयते' अभिलषति परविभूतिरिति, 'तासु रज्यते' तास्विति प्राप्तासु विभूतिषु रागं गच्छति, तथा 'तदर्जनपरायणो भवति' तासां-विभूतीनामर्जने-उपादाने परायण- उद्युक्तः तदर्जनपरायण इति।

ततैश्चवम्भूतो भवति असावप्यार्तध्यायीति गाथार्थः। किं च -

**सद्दाइ-विसयगिद्धो सद्धम्मपरम्मुहो पमायपरो।**
**जिणमयमणवेक्खंतो वट्टइ अट्टंमि झाणंमि**
**॥१७॥**

शब्दादयश्च ते विषयाश्च तेषु गृद्धो-मूर्च्छितः कांक्षावानित्यर्थः, तथा सद्धर्मपराङ्मुखः, प्रमादपरः, तत्र दुर्गतौ प्रपतन्तमात्मानं धारयतीति धर्मः सँश्चासौ

धर्मश्च सद्धर्मः - क्षान्त्यादिकश्चरणधर्मो गृह्यते, ततः पराङ्मुखः, 'प्रमादपरः' मद्यादिप्रमादासक्तः, जिनमतमनपेक्षमाणो वर्तते आर्तध्याने' इति तत्र जिनाः-तीर्थकरास्तेषां मतम्- आगमरूपं प्रवचनमित्यर्थः तदनपेक्षमाणाः-तन्निरपेक्ष इत्यर्थः, किम्?-वर्त्तते आर्त्तध्याने इति गाथार्थः।

साम्प्रतमिदमार्तध्यानं सम्भवमधिकृत्य यदनुगतं यदनर्हं वर्तते तदेतदभिधित्सुराह -

**तदविरय-देसविरया-पमायपर-**
**संजयाणगं झाणं।**
**सव्वप्पमायमूलं वज्जेयव्वं जइजणेणं ॥१८॥**

'तद्' आर्तध्यानमिति योगः 'अविरत-देशविरत-संयतानुगम्' इति तत्राविरताः-मिथ्यादृष्टयः सम्यग्दृष्टयश्च देशविरताः-एकद्व्याद्यणुव्रतधरभेदाः श्रावकाः प्रमादपराः-प्रमादनिष्ठाश्च ते संयताश्च प्रमादपरसंयताः ताननुगच्छतीति विग्रहः, नैवाप्रमत्तसंयतानिति भावः, इदं च स्वरूपतः सर्वप्रमादमूलं वर्तते, यतश्चैवमतो 'वर्जयितव्य' परित्यजनीयं, केन? - 'यतिजनेन' साधुलोकेन, उपलक्षणत्वात् श्रावकजनेन, परित्यागार्हत्वादेवास्येति गाथार्थः। उक्तमार्तध्यानं साम्प्रतं रौद्रध्यानावसरः, तदपि चतुर्विधमेव, तद्यथा-

हिंसानुबन्धि मृषानुबन्धि स्तेयानुबन्धि विषयसंरक्षणानुबन्धि च, उक्तं चोमास्वातिवाचकेन -

''हिंसा-ऽऽनृत-स्तेय-विषयसंरक्षणेभ्यो रौद्रम्''

इत्यादि (तत्त्वार्थे, अ. १-सू. ३६)॥ तत्राऽऽद्यभेदप्रतिपादनायाह —

**सत्तवह-वेह-बंधण-डहण-ऽकण-**
**मारणाइपणिहाणं।**
**अइकोहग्गहघत्थं**
**निग्घिणमणसोऽहमविवागं ॥१९॥**

सत्वाः- एकेन्द्रियादयः तेषां वध-वेध-बन्धन-दहना-ऽङ्कन-मारणादिप्रणिधानं। तत्र वधः-ताडनं करकशलतादिभिः, वेधस्तु नासिकादिवेधनं कीलिकादिभिः, बन्धनं-संयमनं रज्जुनिगडादिभिः दहनं-प्रतीतमुल्मुकादिभिः, अङ्कनं-लाञ्छनं श्वश्रृगालचरणादिभिः, मारणंप्राणवियोजनमसि-शक्तिकुन्तादिभिः, एतेषु प्रणिधानम्-अकुर्वतोऽपि करणं प्रति दृढाध्यवसानमित्यर्थः, प्रकरणाद् रौद्रध्यानमिति गम्यते।

किंविशिष्टं प्रणिधानम्? - 'अतिक्रोध-ग्रहस्तम्' अतीवोत्कटो यः क्रोधः-रोषः स एवापायहेतुत्वाद्ग्रह इव ग्रहस्तेन ग्रस्तम्-अभिभूतं,

क्रोधग्रहणाच्च मानादयो गृह्यन्ते, किंविशिष्टस्य सत इदमित्यत आह - 'निर्घृणं-निर्गतदयं, मनः-चित्तमन्तःकरणं यस्य स निर्घृणमनास्तस्य, तदेव विशेष्यते- 'अधमविपाकम्' इति अधमः-जघन्यो नरकादिप्राप्तिलक्षणो विपाकः-परिणामो यस्य तत्तथाविधमिति गाथार्थः।

उक्तः प्रथमो भेदः, साम्प्रतं द्वितीयमभिधित्सुराह-

**पिसुणासब्भासब्भूयभूयघायाइवयणपणिहाणं।**
**मायाविणोऽइसंधणपरस्स**
**पच्छन्नपावस्स ॥२०॥**

'पिशुना-ऽसभ्या-ऽसद्भूत-भूतघातादि-वचनप्रणिधानम्' इत्यत्रानिष्टस्य सूचकं, पिशुनं पिशुनमनिष्टसूचकं 'पिशुनं सूचकं विदुः' इति वचनात्, सभायां साधु सभ्यं, न सभ्यमसभ्य-जकारमकारादि न सद्भूतमसद्भूतमनृतमित्यर्थः, तच्च व्यवहारनयदर्शनेनोपाधिभेदतस्त्रिधा, तद्यथा-अभूतोद्भावनं भूतनिह्नवोऽर्थान्तराभिधानं चेति, तत्राभूतोद्भावनं यथासर्वगतोऽयमात्मेत्यादि, भूतनिह्नवस्तु नास्त्येवात्मेत्यादि, गामश्वमित्यादि ब्रुवतोऽर्थान्तराभिधानमिति, भूतानां-सत्वाना-मुपघातो यस्मिन् तद्भूतोपघातं, छिन्द्धि भिन्द्धि व्यापादय इत्यादि, आदिशब्दः प्रतिभेदं स्वगतानेकभेदप्रदर्शनार्थः, यथापिशुनमनेकधाऽ-निष्टसूचकमित्यादि, तत्र पिशुनादिवचनेष्वप्रवर्त-मानस्यापि प्रवृत्तिं प्रति प्रणिधानंदृढाध्यवसानलक्षणं, रौद्रध्यानमिति प्रकरणाद्गम्यते।

किंविशिष्टस्य सत इत्यत आह-माया-निकृतिः साऽस्यास्तीति मायावी तस्य मायाविनो-वणिजादेः, तथा 'अतिसन्धानपरस्य' परवञ्चना-प्रवृत्तस्य, अनेनाशेषेष्वपि प्रवृत्तिमप्या (स्या) ह, तथा 'प्रच्छन्नपापस्य' कूटप्रयोगकारिणस्तस्यैव, अथवा धिग्जातिककुतीर्थिकादेरसद्भूतगुणं गुणवन्तमात्मानं ख्यापयतः।

तथाहि-गुणरहितमप्यात्मानं यो गुणवन्तं ख्यापयति न तस्मादपरः प्रच्छन्नपापोऽस्तीति गाथार्थः।

उक्तो द्वितीयो भेदः, साम्प्रतं तृतीयमुपदर्शयति —

**तह तिव्वकोह-लोहाउलस्स**
**भूओवघायणमणज्जं।**
**परदव्वहरणचित्तं परलोयावायनिरवेक्खं ॥२१॥**

तथाशब्दो दृढाध्यवसायप्रकार सादृश्यो-पदर्शनार्थः, तीव्रौ-उत्कटौ तौ क्रोध-लोभौ च

तीव्रक्रोध-लोभौ ताभ्यामाकुलः-अभिभूतस्तस्य, जन्तोरिति गम्यते, किं? - 'भूतोपहननमनार्यम्' इति हन्यतेऽनेनेति हननम् उप सामिप्येन हननम् उपहननं भूतानामुहननं भूतोपहननम्, आराद्यातं सर्वहेय-धर्मेभ्य इत्यार्यं नाऽऽर्यमनार्यं।

किं तदेवंविधमित्यत आह-परद्रव्यहरणचित्तं, रौद्रध्यानमिति गम्यते, परेषां द्रव्यं परद्रव्यम्-सचित्तादि। तद्विषयं हरणचित्तं, परद्रव्यहरणचित्तं, तदेव, विशेष्यते-किम्भूतं तदित्यत आह-'परलोकापायनिरपेक्षम्' इति, तत्र परलोकापायाः-नरकगमनादयस्तान्निरपेक्षमिति गाथार्थः।

उक्ततृतीयो भेदः, साम्प्रतं चतुर्थं भेदमुपदर्शयन्नाह —

**सद्दाइविसयसाहणधणसारक्खणपरायणमणिट्ठं।**
**सव्वाभिसंकणपरोवघायकलुसाउलं**
**जित्तं ॥२२॥**

शब्दादयश्च ते विषयाश्च शब्दादिविषयास्तेषां साधनं - कारणं शब्दा-दिविषयसाधनं च (तच्च) तद्धनं न शब्दादिविषयसाधनधनं तत्संरक्षणेतत्परिपालने, परायणम्- उद्युक्तमिति विग्रहः, तथानिष्टं-सतामनभिलषणीयमित्यर्थः, इदमेव विशेष्यते-सर्वेषामभिशङ्कनेनाकुलमिति संबध्यते- न विद्मः कः किं करिष्यतीत्यदिलक्षणेन, तस्मात्सर्वेषां यथाशक्त्योपघात एव श्रेयानित्येव परोपघातेन च। तथा कलुषयन्त्यात्मानमिति कलुषाः-कषायास्तैराकुलं-व्याप्तं यत् तत् तथोच्यते, चित्तम्-अन्तःकरणं, प्रकरणाद्रौद्रध्यानमिति गम्यते, इह च शब्दादिविषयसाधनं धनविशेषणं किल श्रावकस्य चैत्यधनसंरक्षणे न रौद्रध्यानमिति ज्ञापनार्थमिति गाथार्थः।

साम्प्रतं विशेषणाभिधानगर्भज्ञमुप-संहरन्नाह—

**इय करणकारणाणुमइविसयमणुचिंतणं**
**चउब्भेयं।**
**अविरयदेसासंजयजणमणसंसेवियमहण्णं ॥२३॥**

'इय' एवं करणं स्वयमेव कारणमन्यैः कृतानुमोदनमनुमतिः करणं च कारणं चानुमतिश्च करणकारणानुमतयः। एता एव विषयः- गोचरो यस्य तत्करणकारणानुमतिविषयं। किमिदमित्यत आह-'अनुचिन्तनं' पर्यालोचनमित्यर्थः।

'चतुर्भेदम्' इति हिंसानुबन्ध्यादि चतुष्प्रकारम्, रौद्रध्यानमिति गम्यते।

अधुनेदमेव स्वामिद्वारेण निरूपयति- अविरताः-सम्यग्दृष्टयः, इतरे च देशासंयताः-श्रावकाः, अनेन सर्वसंयतव्यवच्छेदमाह, अविरतदेशासंयता एव जनाः अविरतदेशासंयतजनाः तेषां मनांसि- चित्तानि तैः संसेवितं, सञ्चिन्तितमित्यर्थः। मनोग्रहणमित्यत्र ध्यानचिन्तायां प्रधानाङ्गख्यापनार्थम्। अधन्य'- मित्यश्रेयस्करं पापं निन्द्यमिति गाथार्थः।

अधुनेदं यथाभूतस्य भवति यद्वर्द्धनं चेदमिति तदेतदभिधातुकाम आह —

**एयं चउव्विहं राग दोस-मोहाउलस्स जीवस्स।**
**रोद्दज्झाणं संसारवद्धणं नरयगइमूलं ॥२४॥**

'एतद्' अनन्तरोक्तं 'चतुर्विधम्' चतुष्प्रकारं राग-द्वेष-मोहाङ्कितस्य आकुलस्य वेति पाठान्तरं, कस्य? - 'जीवस्य' आत्मनः। किं?- रौद्रध्यानमिति, इयमत्र चतुष्टयस्यापि क्रिया। किंविशिष्टमिदमित्यत आह - संसारवर्द्धनम् ओघतः, नरकगतिमूलं विशेषत इति गाथार्थः।

साम्प्रतं रौद्रध्यायिनो लेश्याः प्रतिपाद्यन्ते –

**कावोय-नील-कालालेसाओ**
**विव्वसंकिलिट्ठाओ।**
**रोद्दज्झाणोवगयस्स**
**कम्मपरिणामजणियाओ॥२५॥**

पूर्ववद् व्याख्येया, एतावाँस्तु विशेषः- तीव्रसङ्क्लिष्टा एता इति। आह-कथं पुनः रौद्रध्यायी ज्ञायत इति?, उच्यते, लिङ्गेभ्यः।

तान्येवोपदर्शयति–

**लिंगाइँ तस्स उस्सण्ण - बहुल -**
**नाणाविहाऽऽमरणदोसा।**
**तेसिं चिय हिंसाइसु**
**बाहिरकरणोवउत्तस्स ॥२६॥**

'लिङ्गानि' चिह्नानि 'तस्य' रौद्रध्यायिनः, 'उत्सन्न-बहुल-नानाविधा-ऽऽमरणदोषा' इत्यत्र दोषशब्दः प्रत्येकमभिसम्बध्यते, उत्सन्नदोषः बहुलदोशः नानाविधदोषः आमरणदोषश्चेति।

तत्र हिंसानुबन्ध्यादीनामन्मतरस्मिन् प्रवर्तमान उत्सन्नम्-अनुपरतं बाहुल्येन प्रवर्तते इत्युत्सन्नदोष; सर्वेष्वपि चैवमेव प्रवर्तत इति बहुलदोषः।

नानाविधेषु त्वक्त्वक्षणनयनोत्खननादिषु हिंसाद्युपायेष्वसकृदप्येवं प्रवर्तत इति नानाविधदोषः, महदापद्गतोऽपि स्वतः महदापद्गतेऽपि च परे आमरणादसञ्जातानुतापः कालसौकरिकद् अपि त्वसमाप्तानुतापानुशयपर इत्यामरणदोष इति तेष्वेव हिंसादिषु।

आदिशब्दान्मृषावादादिपरिग्रहः, ततश्च तेष्वेव हिंसानुबन्ध्यादिषु चतुर्भेदेषु किं? - बाह्यकरणोपयुक्तस्य सत उत्सन्नादिदोषलिङ्गानीति, बाह्यकरणशब्देनेह वाक्कायौ गृह्येते, ततश्च ताभ्यामपि तीव्रमुपयुक्तस्येति गाथार्थः।

किं च —

**परवसणं अहिनंदइ निरवेक्खो**
**निद्दओ निरणुतावो।**
**हरिसिज्जइ कयपावो**
**रोद्दज्झाणोवगयचित्तो॥२७॥**

इहाऽऽत्मव्यतिरिक्तो योऽन्यः स परस्तस्य व्यसनम् - आपत् परव्यसनं। तद् 'अभिनन्दति' अतिक्लिष्टचित्तत्वाद्बहु मन्यत इत्यर्थः। शोभनमिदं यदेतदित्थं संवृत्तमिति। तथा 'निरपेक्षः' इहान्यभविकापायभयरहितः। तथा निर्गतदयो निर्दयः परानुकम्पाशून्य इत्यर्थः, तथा निर्गतानुतापो निरनुतापः, पश्चत्तापरहित इति भावः।

तथा किंच - 'हृष्यते' तुष्यति, 'कृतपापः' निर्वर्तितपापः सिंहमारकवत्, क इत्यत आह - रौद्रध्यानोपरतचित्त इति, अमूनि च लिङ्गानि वर्तन्त इति गाथार्थः।

उक्तं रौद्रध्यानं, साम्प्रतं धर्मध्यानावसरः, तत्र तदभिधित्सयैवादाविदं द्वारगाथाद्वयमाह -

**झाणस्स भावणाओ देसं कालं**
**तहाऽऽसणविसेसं।**
**अलंबणं कमं झाइयव्वयं जे य झायारो॥२८॥**
**तत्तोऽणुप्पेहाओ लेस्सा लिंगं फलं च नाऊणं।**
**धम्मं झाइज्ज मुणी तग्गयजोगा तओ सुक्कं॥२९॥**

'ध्यानस्य' प्राग्निरूपितशब्दार्थस्य। किं?- 'भावना' ज्ञानाद्याः, ज्ञात्वेति योगः। किं च - देशं तदुचितं। कालं तथा आसनविशेषं तदुचितमिति। 'आलम्बनं' वाचनादि, 'क्रमं' मनोनिरोधादि। तथा 'ध्यातव्यं' ध्येयमाज्ञादि। तथा ये च 'ध्यातारः' अप्रमादादियुक्ताः ततः 'अनुप्रेक्षा' ध्यानोपरमकालभाविन्योऽनित्यत्वाद्यालोचनरूपाः। तथा 'लेश्याः' शुद्धा एव, तथा 'लिंङ्गं' श्रद्धानादि, तथा 'फलं' सुरलोकादि, चशब्दः स्वागतानेकभेदप्रदर्शनपरः, एतद् ज्ञात्वा। किं?- 'धर्म्यम्' इति धर्मध्यानं ध्यायेन्मुनिरिति, 'तत्कृतयोगः' धर्मध्यानकृताभ्यासः। 'ततः' पश्चात् शुक्लध्यानमिति गाथाद्वयसमासार्थः।

व्यासार्थं तु प्रतिद्वारं ग्रन्थकारः स्वयमेव वक्ष्यति, तत्राऽऽद्यद्वारावयवार्थप्रतिपादनायाह—

**पुव्वकयब्भासो भावणाहि**

**झाणस्स जोग्गयमुवेइ।**

**ताओ य नाण-दंसण-चरित्त-**

**वेरग्गानियता (जणिया) ओ ॥३०॥**

पूर्वं-ध्यानात् प्रथमं कृतः-निर्वर्तितोऽभ्यासः-आसेवनालक्षणो येन स तथाविधः, काभिः पूर्वकृताभ्यासः? - 'भावनाभिः' करणभूताभिः भावनासु वा।

भावनाविषये पश्चाद् 'ध्यानस्य' अधिकृतस्य 'योग्यताम्' अनुरूपताम् 'उपैति' यातीत्यर्थः। ताश्च भावना ज्ञान-दर्शन-चारित्र-वैराग्यनियता वर्तन्ते, नियताः-परिच्छिन्नाः पाठान्तरं वा जनिता इति गाथार्थः।

साम्प्रतं ज्ञानभावनास्वरूपगुणदर्शनायेदमाह —

**णाणे णिच्चब्भासो कुणइ**

**मणोधारणं विसुद्धिं च।**

**नाणगुणमुणियसारो तो झाइ**

**सुनिच्चलमईओ ॥३१॥**

'ज्ञाने' श्रुतज्ञाने, नित्यं-सदा अभ्यासः-आसेवनालक्षणः 'करोति' निर्वर्तयति। किं? - मनसः-अन्तःकरणस्य, चेतस इत्यर्थः, धारणम्-अशुभव्यापारनिरोधेनावस्थानमिति भावना। तथा 'विशुद्धिं च' तत्र विशोधनं विशुद्धिः, सूत्रार्थयोरिति गम्यते तां।

चशब्दाद्भवनिर्वेदं च, एवं 'ज्ञानगुणमुणितसारः' इति ज्ञानेन गुणानां-जीवाजीवाश्रितानां 'गुणपर्यायवत् द्रव्यम्' इति (तत्त्वा अ.५,सू.३७) वचनात् पर्यायाणां च तदविनाभाविनां मुणितः।

ज्ञातः सारः-परमार्थो येन स तथोच्यते, ज्ञानगुणेन वा-ज्ञानमाहात्म्येनेति भावः। ज्ञातः सारो येन, विश्वस्येति गम्यते, स तथाविधः। ततश्च पश्चाद् 'ध्यायति' चिन्तयति, किंविशिष्टः सन्?-सुष्ठु-अतिशयेन निश्चला-निष्प्रकम्या सम्यग्ज्ञानतोऽन्यथा-प्रवृत्तिकम्परहितेति भावः। मतिः-बुद्धिर्यस्य स तथाविध इतिं गाथार्थः।

उक्ता ज्ञानभावना, साम्प्रतं दर्शनभावना-स्वरूपगुणदर्शनार्थमिदमाह—

**संकाइदोसरहिओ पसम-थेज्जाइगुणगणोवेओ।**

**होइ असंमूढमणो दंसणसुद्धीएँ झाणंमि ॥३२॥**

'शङ्कादिदोषरहितः' शङ्कनं-शङ्का, आदि-शब्दात् काङ्क्षादिपरिग्रहः, उक्तं च 'शङ्का-काङ्क्षा-

विचिकित्सा-ऽन्यदृष्टि-प्रशंसा-परपाषण्डसंस्तवाः सम्यग्दृष्टे-रतिचाराः' (तत्त्वा अ.१ सू.१८) इति। एतेषां स्वरूपं प्रत्याख्यानाध्ययने न्यक्षेण वक्ष्यामः, प्रश्रमस्थैर्यादय एव गुणास्तेषां गणः-समूहस्तेनोपेतो-युक्तो यः स तथाविधः, अथवा प्रशमादिना स्थैर्यादिना च गुणगणेनोपेतः।

तत्र प्रशमादिगुणगणः-प्रशम- संवेगे-निर्वेदा-ऽस्तिक्याभिव्यक्तिलक्षणः स्थैर्यादिस्तु दर्शित एव। य इत्थम्भूतः असौ भवति 'असम्मूढमनाः' तत्त्वान्तरेऽभ्रान्तचित्त इत्यर्थः, 'दर्शनशुद्ध्या' उक्तलक्षणया हेतुभूतया, क ? - ध्यान इति गाथार्थः।

उक्ता दर्शनभावना, साम्प्रतं चारित्रभावनास्वरूपगुणदर्शनायेदमाह—

**नवकम्माणायाणं पोराणविणिज्जरं सुभायाणं।**
**चारित्तभावणाए झाणमयत्तेण य समेइ ॥३३॥**

'नवकर्मणामनादानम्' इति नवानि-उपचीयमानानि प्रत्यग्राणि भण्यन्ते क्रियन्त इति कर्माणि-ज्ञानावरणीयादीनि तेषामनादानम्-अग्रहणं चारित्रभावनया 'समेति', गच्छतीति योगः। तथा 'पुराणविनिर्जरां' चिरन्तनक्षपणामित्यर्थः, तथा 'शुभादानम्' इति शुभं-पुण्यं सात-सम्यक्त्व-हास्यरति-पुरुषवेद-शुभायु-र्नाम-गोत्रात्मकं तस्याऽऽदानंग्रहणं। किं? 'चारित्रभावनया' हेतुभूतया, ध्यानं च चशब्दान्नवकर्मानादानादि च।

'अयत्नेन' अक्लेशेन 'समेति' गच्छति प्राप्नोतीत्यर्थः। तत्र चारित्रभावनयेति कोऽर्थः? 'चर गति-भक्षणयोः' इत्यस्य 'अर्ति-लू-धू-सू-खनि-सहि-चर इत्रन्' (पा. ३.२१-८४) इतीत्रन्प्रत्ययान्तस्य चरित्रमिति भवति। चरन्त्यनन्दितमनेनेति चरित्रं - क्षयोपशमरूपं तस्य भावश्चारित्रम्।

एतदुक्तं भवति- इहान्य जन्मोपात्ताष्ट-विधकर्मसञ्चया-पचयाय चरणभावश्चारित्रमिति, सर्वसावद्ययोगविनिवृत्तिरूपा क्रिया इत्यर्थः। तस्य भावना-अभ्यासश्चारित्रभावनेति गाथार्थः।

उक्ता चारित्रभावना, साम्प्रतं वैराग्यभावना-स्वरूपगुणदर्शनार्थमाह —

**सुविदियजगस्सभावो निस्संगो**
**निब्भओ निरासो य।**
**वेरग्गभावियमणो झाणंमि**
**सुनिच्चलो होइ ॥३४॥**

सुष्ठु-अतीव विदितः-ज्ञातो, जगतः-चराचरस्य, यथोक्तं-

'जगन्ति जङ्गमान्याहुर्जगद् ज्ञेयं चराचरम्', स्वो भावः स्वभावः -

'जन्म मरणाय नियतं बन्धुर्दुःखाय धनमनिर्वृतये। तन्नास्ति यन्न विपदे तथापि लोको निरालोकः ॥'

इत्यादिलक्षणो येन तथाविधः। कदाचिदेवम्भूतोऽपि कर्मपरिणतिवशात्ससङ्गो भवत्यत आह - 'निःसङ्ग', विषयजस्नेहसङ्गरहितः। एवम्भूतोऽपि च कदाचित्सभयो भवत्यत आह - 'निर्भयः' इहलोकादिसप्तभयविप्रमुक्तः। कदाचिदेवम्भूतोऽपि विशिष्टपरिणत्य भावात्परलोकमधिकृत्य साशंसो भवत्यत आह - 'निराशंसश्च इह-परलोकशंसाविप्रमुक्तः। चशब्दात्तथाविधक्रोधादिरहितश्च य एवंविधो वैराग्यभावितमना भवति। स खल्वज्ञानाद्युपद्रवरहितत्वाद् ध्याने सुनिश्चलो भवतीति गाथार्थः।

उक्ता वैराग्यभावना। मूलद्वारगाथाद्वये ध्यानस्य भावना इति व्याख्यातम्, अधुना देशद्वाराख्यचिख्यासयाऽऽह—

**निच्चं चिय जुवइ-पसू-नपुंसग-**
**कुसीलवज्जियं जइणो।**
**ठाणं वियणं भणियं बिसंसओ**
**झाणकालंमि ॥३५॥**

'नित्यमेव' सर्वकालमेव, न केवलं ध्यानकाल इति, किं? - 'युवति-पशु-नपुंसक-कुशीलपरिवर्जितं यतेः स्थानं विजनं भणितम्' इति। तत्र युवति शब्देन मनुष्यस्त्री देवी च परिगृह्यते। पशुशब्देन तु तिर्यक्स्त्रीति, नपुंसकंप्रतीतं।

कुत्सितं-निन्दितं शीलं-वृत्तं येषां ते कुशीलाः, ते च तथाविधा द्यूतकारादयः, उक्तं च-

'जूइयर सोलमेंठा बट्टा उब्भायगादि जे य। एए होंति कुसीला वज्जेयव्वा पयत्तेणं ॥'

युवतिश्च पशुश्चेत्यादि द्वन्द्वः। युवत्यादिभिः परि-समन्तात् वर्जितं-रहितमिति विग्रहः।

यतेः-तपस्विनः साधोः। 'एकग्रहणे तज्जातीयग्रहणम्' इति साध्व्याश्च योग्यं यतिनपुंसकस्य च। किं?- स्थानम्-अवकाशलक्षणं तदेव विशेष्यते- युवत्यादिव्यतिरिक्तशेषजनापेक्षया विगतजनं विजनं भणितम्-

उक्तं तीर्थकरैर्गणधरैश्चेदमेवम्भूतं नित्यमेव, अन्यत्र प्रवचनोक्तदोषसम्भवात्, विशेषतो ध्यानकाल इत्यपरिणतयोगादिनाऽन्यत्र ध्यानस्याऽऽराधयितु मशक्यत्वादिति गाथार्थः।

इत्थं तावदपरिणतयोगादीनां स्थानमुक्तम्, अधुना परिणतयोगादीनधिकृत्य विशेषमाह—

**थिर कयजोगाणं पुण मुणीण**
**झाणे सुनिच्चलमणाणं।**
**गामंमि जणाइण्णे सुण्णे**
**रण्णे व ण विसेसो ॥३६॥**

तत्र स्थिराः-संहनन-धृतिभ्यां बलवन्त उच्यन्ते। कृता-निर्वर्तिता अभ्यस्ता इति यावत्। के? - युज्यन्त इति योगाः-ज्ञानादिभावनाव्यापाराः सत्त्व-सूत्र-तपःप्रभृत्यो वा यैस्ते कृतयोगाः, स्थिराश्च ते कृतयोगाश्चेति विग्रहस्तेषाम्।

अत्र च स्थिर-कृतयोग-योश्चतुर्भङ्गी भवति, तद्यथा-'थिरे णामेगे णो कयजोगो' इत्यादि, स्थिरा वा-पौनःपुन्यकरणेन परिचिताः कृता योगा यैस्ते तथाविधास्तेषां, पुनः शब्दो विशेषणार्थः, किं विशिनष्टि? तृतीयभङ्गवत न शेषाणां।

स्वभ्यस्तयोगानां वा मुनीनामिति। मन्यन्ते जीवादीन् पदार्थानिति मुनयो- विपश्चित्साधवस्तेषां ते।

तथा ध्याने-अधिकृत एव धर्मध्याने। सुष्ठु-अतिशयेन निश्चलं-निष्प्रकम्पं मनो येषां ते। तथाविधास्तेषाम्, एवंविधानां स्थानं प्रति ग्रामे जनाकीर्णे शून्येऽरण्ये वा न विशेष इति।

तत्र ग्रसति बुद्ध्यादीन् गुणान् गम्यो वा करादीनामिति ग्रामः-सन्निवेशविशेषः, इह 'एकग्रहणे तज्जातीयग्रहणात्' नगर-खेट-कर्वटादिपरिग्रह इति जनाकीर्णेजानाकुले ग्राम एवोद्यानादौ वा, तथा शून्ये तस्मिन्नेवारण्ये वा कान्तारे वेति, वा विकल्पे, न विशेषो-न भेदः, सर्वत्र तुल्यभाववत्वापरिणत-त्वात्तेषमिति गाथार्थः।

**जो (तो) जत्थं समाहाणं होज्ज**
**मणो-वणय-कायजोगाणं।**
**भूओपरोहरहिओ सो देसो झायमाणस्स ॥३८॥**

यत एव तदुक्तं 'ततः' तस्मात्कारणाद् 'यत्र' ग्रामादौ स्थाने 'समाधानं', स्वास्थ्यं 'भवति' जायते। केषामित्यत आह- 'मनो-वाक्काय-योगानां' प्राग्निरूपितस्वरूपाणामिति, आह-मनोयोग-समाधानमस्तु, वाक्काययोगसमाधानं तत्र क्वोपयुज्यते? न हि तन्मयं ध्यानं भवति।

अत्रोच्यते, तत्समाधानं तावन्मनोयोगोप-कारकं ध्यानमपि च तदात्मकं भवत्येव, यथोक्तम्-

'एवंविहा गिरा मे वत्तव्वा एरिसी न वत्तव्वा।
इय वेयालियवक्कस्स भासओ वाइगं झाणं॥'

तथा-

'सुसमाहियकर-पायस्स अकज्जे कारणंमि जयणाए। किरियाकरणं जं तं काइयझाणं भवे जइणो ॥'

न चात्र समाधानमात्रकारित्वमेव गृह्यते, किन्तु भूतोपरोधरहितः, तत्र भूतानि-पृथिव्यादीनि उपरोधः-तत्सङ्घट्टनादिलक्षणः तेन रहितः-परित्यक्तो यः 'एकग्रहणे तज्जातीयग्रहणाद्, अनृतादत्तादानमैथुन-परिग्रहाद्युपरोधरहितश्च स देशो 'ध्यायतः' चिन्तयतः, उचित इति शेषः, अयं गाथार्थः।

गतं देशद्वारम्, अधुना कालद्वारमभिधित्सुराह—

**कालोऽवि सोच्चिय जहिं**
**जोगसमाहाणमुत्तमं लहइ।**
**न उ दिवस-निसावेलाइनियमणं**
**झाइणो भणियं ॥३८॥**

कलनं कालः कलासमूहो वा कालः, स चार्द्धतृतीयेषु द्वीपसमुद्रेषु चन्द्रसूर्यगतिक्रियोपलक्षितो दिवसादिरवसेयः, अपिशब्दो देशानियमेन तुल्यत्वसम्भावनार्थः, तथा चाह-कालोऽपि स एव, ध्यानोचित इति गम्यते। 'यत्र' काले 'योगसमाधानं' मनोयोगादिस्वास्थ्यम्। 'उत्तमं' प्रधानं। 'लभते' प्राप्नोति। 'न तु' न पुननैंव च, तुशब्दस्य पुनःशब्दार्थत्वादेवकारार्थत्वाद्वा।

किं? - दिवसनिशावेलादिनियमनं ध्यायिनो भणितमिति, दिवसनिशे प्रतीते, वेला सामान्यत एव, तदेकदेशो मुहूर्तादिः, आदिशब्दात्पूवाह्णापराह्णादि वा, एतन्नियमनं दिवैवेत्यादिलक्षणं। ध्यायिनः-सत्त्वस्य भणितम्-उक्तं तीर्थकरगणधरैर्नैवेति गाथार्थः।

गतं कालद्वारं, साम्प्रतमासनविशेषद्वारं व्याचिख्यासयाऽऽह—

**जच्चिय देहावत्था जिया ण**
**झाणोवरोहिणी होइ।**
**झाइज्जा तदवत्थो ठिओ**
**निसण्णो निवण्णो च ॥३९॥**

इहैव या काचिद् 'देहवास्था' शरीरावस्था। निष्णादिरूपा। किं?- 'जिता' इत्यभ्यस्ता उचिता वा। तथाऽनुष्ठीयमाना 'न ध्यानोपरोधिनी भवति' नाधिकृतधर्मध्यानपीडाकरी भवतीत्यर्थः। 'ध्यायेत् तदवस्थ' इति सैवावस्था यस्य स तदवस्थः, तामेव विशेषतः प्राह- 'स्थितः' कायोत्सर्गेणेषन्नतादिना 'निषण्णाः' सन्निविष्टो दण्डायतादिना 'वा' विभाषायामिति गाथार्थः।

आह - किं पुनरयं देशकाला सनानामनियम इति?, अत्रोच्यते –

**सव्वासु वट्टमाणा मुणओ**
**जं देस-काल-चेट्ठासु।**
**वरकेवलाइलाभं पत्ता**
**बहुसो समियपावा ॥४०॥**

'सर्वासु' इत्यशेषासु, देश-काल-चेष्टासु इति योगः, चेष्टा-देहावस्था, किं? - 'वर्तमानाः' अवस्थिताः, के? - 'मुनयः' प्राग्निरूपितशब्दार्थाः 'यद्' यस्मात्कारणात्, किं?-वरः-प्रधानश्चासौ केवलादिलाभश्च प्रधानकेवलादिलाभः तं प्राप्ता इति, आदिशब्दान्मनः पर्यायज्ञानादिपरिग्रहः, किं सकृदेव प्राप्ताः? न, केवलवर्जं, 'बहुशः' अनेकशः किंविशिष्टाः? - 'शान्तपापाः' तत्र पातयति नरकादिष्विति पापं शान्तम्- उपशमं नीतं पापं यैस्ते तथाविधा इति गाथार्थः।

**तो देस-काल-चेट्ठानियमो**
**झाणस्स नत्थि समयंमि।**
**जोगाण समाहाणं जह होइ**
**तहा (प) यइयव्वं ॥४१॥**

यस्मादिति पूर्वगाथायामुक्तं तेन सहास्याभिसम्बन्धः, तस्माद्देश-काल-चेष्टानियमो ध्यानस्य 'नास्ति' न विद्यते। क ? - 'समये' आगमे, किन्तु योगानां, मनःप्रभृतीनां 'समाधानं' पूर्वोक्तं यथा भवति तथा (प्र) 'यतितव्यं' (प्र) यत्नः कार्य इत्यत्र एवेति गाथार्थः।

गतमासनद्वारम्, अधुनाऽऽलम्बनद्वारावयवार्थप्रति-पादनायाह-

**आलंबणाइँ वायण-पुच्छण-**
**परियट्टणा-ऽणुचिंताओ।**
**सामाइयाइयाइं सद्धम्मावस्सयाइं च ॥४२॥**

इह धर्मध्यानारोहणार्थमालम्ब्यन्त इत्यालम्बनानि 'वाचना-प्रश्न-परावर्तना-ऽनुचिन्ता' इति तत्र वाचनं वाचना, विनेयाय निर्जरायै सूत्रादौ संशयापनोदाय गुरुपृच्छनं प्रश्न इति, परावर्तनं तु पूर्वाधीतस्यैव सूत्रादेरविस्मरण निर्जरानिमित्तमभ्यासकरणमिति, अनुचिन्तनम् अनुचिन्ता मनसैवाविस्मरणादिनिमित्तं सूत्रानुस्मरणमित्यर्थः, वाचना च प्रश्नश्चेत्यादि द्वन्द्वः, एतानि च श्रुतधर्मानुगतानि वर्तन्ते, तथा सामायिकादीनि, सद्धर्मावश्यकानि चेति, अमूनि तु चरणधर्मानुगतानि वर्तन्ते, सामायिकमादौ येषां तानि सामायिकादीनि।

तत्र सामायिकं प्रतीतम्, आदिशब्दान्मुखवस्त्रिकाप्रत्युपेक्षणसकलचक्र वालसामाचारीपरिग्रहो

यावत् पुनरपि सामायिकमिति, एतान्येव विधिवदासेव्यमानानि सन्ति-शोभनानि सन्ति च तानि चारित्रधर्मावश्यकानि चेति विग्रहः, आवश्यकानि-नियमतः करणीयानि, चः समुच्चये इति गाथार्थः।

साम्प्रतममीषामेवाऽऽलम्बनत्वे निबन्धनमाह—

**विसमंमि समारोहइ**
**दढदव्वालंबणो जहा पुरिसो।**
**सुत्ताइकयालंबो तह झाणवरं समारुहइ ॥४३॥**

'विषमे' निम्ने दुःसञ्चरे 'समारोहति' सम्यगपरिक्लैशेनोर्ध्वं याति, कः? - दृढं-बलवद्द्रव्यं रज्ज्वाद्यालम्बनं यस्य स तथाविधः।

यथा 'पुरुषः' पुमान् कश्चित्, 'सूत्रादिकृता-लम्बनः' वाचनादिकृतालम्बन इत्यर्थः। 'तथा' तेनैव प्रकारेण 'ध्यानवरं' धर्मध्यानमित्यर्थः, समारोहतीति गाथार्थः।

गतमालम्बनद्वारम्, अधुना क्रमद्वारावसरः, तत्र लाघवार्थं धर्मस्य शुक्लस्य च (तं) प्रतिपादयन्नाह—

**झाणप्पडिवत्तिकमो होइ**
**मणोजोगनिग्गाहाईओ।**
**भवकाले केवलिणो सेसाण**
**जहासमाहीए ॥४४॥**

ध्यानं-प्राग्निरूपितशब्दार्थं। तस्य प्रतिपत्तिक्रम इति समासः, प्रतिपत्तिक्रमः-प्रतिपत्तिपरिपाट्यभिधीयते, स च भवति मनोयोगनिग्रहादिः, तत्र प्रथमं मनोयोगनिग्रहः ततो वाग्योगानिग्रहः ततः काययोगनिग्रह इति, किमयं सामान्येन सर्वथैवेत्थम्भूतः क्रमो ? न, किन्तु भवकाले केवलिनः।

अत्र भवकालशब्देन मोक्षगमनप्रत्यासन्नः अन्तर्मुहूर्तप्रमाण एव शैलेश्यवस्थान्तर्गतः परिगृह्यते, केवलमस्यास्तीति केवली। तस्य, शुक्लध्यान एवायं क्रमः, शेषस्यान्यस्य धर्मध्यानप्रतिपत्तुर्योग-कालावश्रित्य। किं? - 'यथासमाधिना' इति यथैव स्वास्थ्यं भवति तथैव प्रतिपत्तिरिति गाथार्थः।

गतं क्रमद्वारम्, इदानीं ध्यातव्यमुच्यते, तच्चतुर्भेदमाज्ञादिः। उक्तं च -''आज्ञाऽपायविपा-कसंस्थान विचयाय धर्म्यम्'' (तत्तवार्थे अ.९ सू.३७) इत्यादि, तत्राऽऽद्यभेदप्रतिपादनायाह —

**सुनिउणमणाइणिहणं**
**भूयहियं भूयभावणमहग्घं।**
**अमियमजियं महत्थं**
**महाणुभावं महाविसयं ॥४५॥**

सुष्ठु-अतीव निपुणा-कुशला सुनिपुणा ताम्, आज्ञामिति योगः। नैपुण्यं पुनः सूक्ष्मद्रव्याद्युपदर्शक-त्वात्तथा मत्यादिप्रतिपादक-त्वाच्च, उक्तं च -

'सुयनाणंमि नेउण्णं, केवले तयणंतरं।
अप्पणो सेसगाणं च, जम्हा तं परिभावगं॥'

इत्यादि, इत्थं सुनिपुणां ध्यायेत्, तथा 'अनाद्यनिधनाम्' अनुत्पन्नशाश्वतामित्यर्थः, अनद्यनिधनत्वं च द्रव्याद्यपेक्षयेति, उक्तं च-

''द्रव्यार्थादेशादित्येषा द्वादशाङ्गी न कदाचिन्नासीत्''

इत्यादि तथा 'भूतहिताम्' इति इह भूतशब्देन प्राणिन उच्यन्ते तेषां-पथ्यामिति भावः, हितत्वं पुनस्तदनुपरोधिनीत्वात्तथा हितकारिणीत्वाच्च उक्तं च - 'सर्वे जीवा न हन्तव्या' इत्यादि, एतत्प्रभावाच्च भूयांसः सिद्धा इति।

'भूतभावनाम्' इत्यत्र भूतं-सत्यं भाव्यतेऽनयेति भूतस्य वा भावना भूतभावना, अनेकान्तपरिच्छेदात्मिकेत्यर्थः, भूतानां वा-सत्वानां भावना भूतभावना, भावना वासनेत्यनर्थान्तरम्, उक्तं च -

'कूरावि सहावेणं रागविसवसाणुगावि होऊणं।
भावियजियवयणमणा तेलुक्कसुहावहा होंति॥'

(क्रूरा अपि स्वभावेन रागविषवशानुगा अपि भूत्वा।
भावितजिनवचनमनसस्त्रैलोक्यसुखावहा भवन्ति॥)

श्रूयन्ते च चिलातीपुत्रादय एवंविधा बहव दूति, तथा 'अनर्घ्याम्' इति सर्वोत्तमत्वादविद्यामान-मूल्यामिति भावः, उक्तं च -

''सव्वेऽवि य सिद्धंतः सदव्वरयणासया सतेलोक्का।
जिणवयणस्स भगवओ न मुल्लमित्तं अणग्घेणं॥''

(सर्वेऽपि च सिद्धान्ताः सद्रव्यरत्नाश्रयाः सत्रैलोक्याः। जिनवचनस्य भगवतो न मूल्यमात्रमनर्घेण (र्घत्वेन)॥)

तथा स्तुतिकारेणाप्युक्तम् -

''कल्पद्रुमा कल्पितमात्रदायी,
चिन्तामणिश्चिन्तितमेव दत्ते।
जिनेन्द्रधर्मातिशयं विचिन्त्य, द्वयेऽपि लोको
लघुतामवैति॥''

इत्यादि, अथवा 'ऋणघ्नाम्' इत्यत्र ऋणं-कर्म तद्घ्नामिति, उक्तं च -

''जं अन्नाणी कम्मं खवेइ बहुयाहि वासकोडीहिं।
तं नाणी तिहिँ गुत्तो खवेइ ऊसासमित्तेणं॥

(यदज्ञानी कर्म क्षयपति बहुका भिर्वर्षकोटीभिः।
तत् ज्ञानी त्रित्रिर्गुप्तः क्षपयत्युच्छ्वासमात्रेण॥'')

इत्यादि।

तथा 'अमिताम्' इत्यपरिमिताम्, उक्तं च -

''सव्वनदीणं जा होज्ज वालुया सव्वउदहीण जं उदयं।
उत्तो वि अणंतगुणो अत्थो एगस्स सुत्तस्स ॥''

अमृतां वा मृष्टां वा पथ्यां वा, तथा चोक्तम् -

''जिणवयणमोदगस्स उ रतिं च दिवा य खज्जमाणस्स।
तितिं बुहो न गच्छइ हेउसहस्सोवगूढस्स ॥

नरनरयतिरियसुरगणसंसारियसव्वदुक्खरोगाणं।
जिणवयणमेगमोसहमपवग्गसुहक्खयफलयं ॥''

जीवां वाऽमृतामुपपत्तिक्षमत्वेन सार्थिकामिति भावः।
न तु यथा - 'तेषां कटतटभ्रष्टैर्गजनां मदबिन्दुभिः।
प्रावर्तत नदी घोरा हस्त्यश्वरथवाहिनी ॥'

इत्यादिवन्मृतामिति, तथा 'अजिताम्' इति शेषप्रवचनाज्ञाभिरपराजितामित्यर्थः। उक्तं च -

'जीवाइवत्थुचिंतणकोसलुगुणेणऽणण्णसरिसेणं।
सेसवयणोहिं अजियं जिणिंदवयणं महाविसयं ॥'

तथा 'महार्थाम्' इति महान् प्रधानोऽर्थो यस्याः सा तथाविधा तां, तत्र पूर्वापराविरोधित्वादनुयोग-द्वारात्मकत्वान्नयगर्भत्वाच्च प्रधानां, महत्स्थां वा। अत्र महान्तः-सम्यग्दृष्टयो भव्या एवोच्यन्ते, ततश्च महत्सु स्थिता महत्स्था तां च, प्रधानप्राणिस्थितामित्यर्थः। महास्थां वेत्यत्र महापूजोच्यते तस्यां स्थिता महास्था तां तथा चोक्तम्-

सव्वसुरासुरमाणुसजोइसवतरसुपूइयंणाणं।
जेणेइ गणहराणं छुहंति चुण्णे सुरिंदावि ॥

तथा 'महानुभावाम्' इति तत्र महान् - प्रधानः प्रभूतो वाऽनुभावः-सामर्थ्यादिलक्षणो यस्याः सा तथा तां, प्राधान्यं चास्याश्चतुर्दशपूर्वविदः सर्वलब्धि-सम्पन्नत्वात्, प्रभूतत्वं च प्रभूतकार्यकरणाद्, उक्तं च -

'प्रभू णं चोद्दसपुव्वी घडाओ घडसहस्सं करित्तए'

इत्यादि, एवमिहलोके, परत्र तु जघन्यतोऽपि वैमानिकोपपातः, उक्तं च -

'उववाओ लंतगंमि चोद्दसपुव्वीस्स होइ उ जहण्णो।
उक्कोसो सव्वट्ठे सिद्धिगमो वा अकमस्म ॥'

तथा 'महाविषयाम्' इति महद्विषयत्वं तु सकलद्रव्यादिविषयत्वाद्, उक्तं च -

'दव्वओ सुयनाणी उवउत्ते सव्वदव्वाइं जाणइ' इत्यादि कृतं विस्तरेणेति गाथार्थः।

**झाइज्जा निरवज्जं जिणाणमाणं जगप्पईवाणं।**
**अणिउणजणदुण्णेयं नय-भंग-पमाण-**
**गमगहणं ।।४६ ।।**

'ध्यायेत्' चिन्तयेदिति सर्वपदक्रिया, 'निरवद्याम्' इति अवद्यं पापमुच्यते निर्गतमवद्यं यस्याः सा तथा ताम्, अनृतादिद्वात्रिंशद्दोषावद्यरहितत्वात्, क्रियाविशेषणं वा,

कथं ध्यायेत्? - निरवद्यम्-इहलोकाद्याशंसार-हितमित्यर्थः, उक्तं च -

'नो इहलोगट्ठयाए नो परलोगट्ठयाए नो परपरिभवओ अहं नाणी'

इत्यादिकं निरवद्यं ध्यायेत्। 'जिनानां' प्राग्निरूपितशब्दार्थानाम्।

'आज्ञां' वचनलक्षणां कुशलकर्मण्याज्ञाप्यन्तेऽन्या प्राणिन इत्याज्ञा। तां। किंविशिष्टां? - जिनानां - केवलालोकेनाशेषसंशयतिमिरनाशनाज्जगत्प्रदीपा-नामिति।

आज्ञैव विशेष्यते - 'अनिपुणजनदुर्ज्ञेयां' न निपुणः अनिपुणः अकुशल इत्यर्थः जनः - लोकस्तेन दुर्ज्ञेयामिति-दुरवगमां। तथा 'नय-भङ्ग-प्रमाण-गमगहनाम्' इत्यत्र नयाश्च भङ्गाश्च प्रमाणानि च गमाश्चेति विग्रहस्तैर्गहना - गह्वरा तां, तत्र नैगमादयो नयास्ते चानेकभेदाः, तथा भङ्गाः क्रमस्थानभेदभिन्नाः, तत्र क्रमभङ्गा यथा एको जीव एक एवाजीव इत्यादि, स्थापना —

**तत्थ य मइदोब्बलेणं**
**तव्विहायरियविरहओ वावि।**
**णेयगहणत्तणेण य णाणावरणोदएणं च ।।४७।।**

'तत्र' तस्यामाज्ञायां। चशब्दः प्रस्तुतप्रकरणानुकर्षणार्थः। किं?- जडतया चलत्वेन वा मतिदौर्बल्येन - बुद्धेः सम्यगर्थानवधारणेनेत्यर्थः, तथा 'तद्विधाचार्यविरहतोऽपि' तत्र तद्विधः - सम्यग-विपरीततत्त्वप्रतिपादनकुशलः आचर्यतेऽसावित्याचार्यः सूत्रार्थावगमार्थं मुमुक्षुभिरासेव्यत इत्यर्थः। तद्विधश्चासावाचार्यश्च तद्विधाचार्यः, तद्विरहतः - तदभावश्च, चशब्दः अबोधे द्वितीय कारणसमुच्चयार्थः, अपिशब्दः क्वचिदुभयवस्तूपपत्तिसम्भावनार्थः।

तथा 'ज्ञेयगहनत्वेन च' तत्र ज्ञायत इति ज्ञेयं - धर्मास्तिकायादि तद्गहनत्वेन - गह्वरत्वेन, चशब्दोऽबोध एव तृतीयकारणसमुच्चयार्थः। तथा 'ज्ञानावरणोदयेन च' तत्र ज्ञानावरणं प्रसिद्धं। तदुदयेन तत्काले तद्विपाकेन, चशब्दाश्चतुर्थाबोधकारण समुच्चयार्थः।

अत्राह-ननु ज्ञानावरणोदयादेव मतिदौर्बल्यं तथा तद्विधाचार्यविरहो ज्ञेयगहनाप्रतिपत्तिश्च, ततश्च तदभिधाने न युक्तममीषामभिधानमिति? न, तत्कार्यस्यैव सङ्क्षेपविस्तरत उपाधिभेदेनाभिधानादिति गाथार्थः। तथाः –

**हेऊदाहरणासंभवे य सइ सुठ्ठु जं न बुज्झेज्जा।**
**सव्वण्णुमयमवितहं तहावि**
**तं चिंतए मइमं ॥४८॥**

तत्र हिनोति-गमयति जिज्ञासितधर्मविशिष्टानर्थानिति हेतुः - कारको व्यञ्जकश्च, उदाहरणं - वरितकल्पितभेदं, हेतूदाहरणं च हेतूदाहरणे तयोरसम्भवः, कश्चन पदार्थं प्रति हेतूदाहरणासम्भवात्, तस्मिँश्च, चशब्दः पञ्चम षष्ठकारणसमुच्चयार्थः। 'सति' विद्यमाने। किं? - 'यज्' वस्तुजातं 'सुष्ठु बुद्ध्येत' नातीवावगच्छेत् 'सर्वज्ञमतमवितथं तथापि तच्चिन्तयेन्मतिमान्' इति।

तत्र सर्वज्ञाः - तीर्थकारास्तेषां मतं सर्वज्ञमतं-वचनं, किं? - वितथम्-अनृतं। न वितथम्-सत्यमित्यर्थः, 'तथापि' तदबोधकारणे सत्यनवगच्छन्नपि 'तत्' मतं वस्तु वा 'चिन्तयेत्' पर्यालोचयेत् 'मतिमान्' बुद्धिमानिति गाथार्थः।

किमित्येतदेवमित्यत आह-

**अणुवकयपराणुग्गहपरायणा**
**जं जिणा जगप्पवरा।**
**जियराग-दोस-मोहा य**
**णण्णहावादिणो तेणं ॥४९॥**

अनुपकृते-परैरवर्तिते सति परानुग्रहपरायणा-धर्मोपदेशादिना परानुग्रहोद्युक्ता इति समासाः। 'यद्' यस्मात् कारणात्। के? - 'जिनाः' प्राग्निरूपित-शब्दार्थाः। त एव विशेष्यन्ते - 'जगत्प्रवराः' चराचरश्रेष्ठा इत्यर्थः।

एवंविधा अपि कदाचिद् रागादिभावाद्वितथ-वादिनो भवन्त्यत आह-जिता-निरस्ता राग-द्वेष-मोहा यैस्ते तथाविधाः।

तत्राभिष्वङ्गलक्षणो रागः। अप्रीतिलक्षणो द्वेषः अज्ञानलक्षणश्च मोहः। चशब्द एतदभाव-गुणसमुच्चयार्थः, नान्यथावादिनः 'तेन' इति तेन कारणेन। ते नान्यथावादिन इति। उक्तं च - ''रागाद्वा द्वेषाद्वा'' इत्यादि गाथार्थः।

उक्तस्तावद्ध्यातव्यप्रथमो भेदः, अधुना द्वितीय उच्यते—

**राग-द्दोस-कसाया-ऽऽसवादिकिरियासु**
**वट्टमाणाणं।**
**इह-परलोयावाओ झाइज्जा**
**वज्जपरिवज्जी ॥५०॥**

राग-द्वेष-कषाया-ऽऽश्रयादिक्रियासु प्रवर्तमानानामिह परलोकापायान् ध्यायेत्। यथा रागादिक्रिया ऐहिकामुष्मिकविरोधिनी। उक्तं च -

''रागः सम्पद्यमानोऽपि दुःखदो दुष्टगोचरः।
महाव्याध्यभिभूतस्य कुपथ्यान्नाभिलाषवत्॥''

तथा-

द्वेषः सम्पद्यमानोऽपि, तापयत्येव देहिनम्।
कोटरस्थो ज्वलन्नाशु दावानल इव द्रुमम्॥

तथा

'दृष्ट्यादिभेदभिन्नस्य, रागस्यामुष्मिकं फलम्।
दीर्घः संसार एवोक्तः सर्वज्ञैः सर्वदर्शिभिः॥'

इत्यादि, तथा-

'दोसानलसंसत्तो इह लोए चेव दुक्खिओ जीवो।
परलोगंमि य पावो पावइ निरयानलं तत्तो॥'

इत्यादि। तथा कषायाः- क्रोधादयः, तदपायाः पुनः-

'कोहो य माणो य अणिग्गहीया।
माया य लोहो य पवड्ढमाणा।
चतारि एए कसिणा कसाया
सिंचंति मूलाइं पुणब्भवस्स॥'

तथाऽऽश्रवाः- कर्मबन्धहेतवो मिथ्यात्वादयाः, तदपायाः पुनः -

'मिच्छत्तमोहियमई जीवो इहलोग एव दुक्खाइं।
निरओवमाइं पावो पावइ पसमाइगुणहीणो॥'

तथा -

'अज्ञानं खलु कष्टं क्रोधादिभ्योऽपि सर्वपापेभ्यः।
अर्थं हितमहितं वा न वेत्ति येनावृतो लोकः॥'

तथा-

'जीवा पाविंति इहं पाणवहादविरईए पावाए।
नियसुयघायणामाई दोसे जणगरहिए पावा॥

परलोगंमिवि एवं आसवकिरियाहि अज्जिए कम्मे।
जीवाण चिरमवाया निरयाइगई भमंताणं॥'

इत्यादि। आदि शब्दः स्वगतानेकभेदख्यापकः।
पश्च, एताः पुनरुत्तरत्र न्यक्षेण वक्ष्यामः॥

विपाकः पुनः -

'किरियासु वट्टमाणा काइगमाईसु दुक्खिया जीवा।
इह चेव य परलोए संसारपवड्ढया भणिया॥'

ततश्चैवं रागादिक्रियासु वर्तमानानामपायान् ध्यायेत्। किंविशिष्टः सन्नित्याह - 'वर्ज्यपरिवर्जी' तत्र वर्जनीयं वर्ज्यं । अकृत्यं परिगृह्यते तत्परिवर्जी - अप्रमत्त इति गाथार्थः।

उक्तः खलु द्वितीयो ध्यातव्यभेदः, अधुना तृतीय उच्यते, तत्र-

**पयइ-ठिइ-पएसा-ऽणुभावभिन्नं**
**सुहासुहविहत्तं।**
**जोगाणुभावजणियं कम्मविवागं**
**विचिंतेज्जा ॥५१॥**

'प्रकृति-स्थिति-प्रदेश-ऽनुभावभिन्नं शुभाशुभविभक्तम्' इति अत्र प्रकृतिशब्देनाष्टौ कर्मप्रकृतयोऽभिधीयन्ते ज्ञानावरणीयादिभेदा इति, प्रकृतिरंशो भेद इति पर्यायाः। स्थितिः - तासामेवावस्थानं जघन्यादिभेदभिन्नं, प्रदेशशब्देन जीवप्रदेशकर्मपुद्गलसम्बन्धोऽभिधीयते। अनुभावशब्देन तु विपाकः, एते च प्रकृत्यादयः शुभाशुभभेदभिन्ना भवन्ति, ततश्चैतदुक्तं भवति- प्रकृत्यादिभेदभिन्नं शुभाशुभभेदभिन्ना भवन्ति, शुभाशुभविभक्तं, 'योगानुभावजनितं' मनोयोगादि-गुणप्रभवं कर्मविपाकं, विचिन्तयेदिति गाथार्थः।

भावार्थः पुनर्वृद्धविवरणादवसेयः, तच्चेदं-इह पयइभिन्नं सुहासुहविहत्तं कम्मविवागं विचिंतेज्जा।

तत्थ पयईउत्ति कम्मणो भेया अंसा णाणावरणिज्जाइणो अट्ठ।

तेहिं भिन्नं विहत्त सुहं पुण्णं सायाइयं असुहं पावं तेहिं विहत्तं -

बिभिन्नविपाकं जही कम्मपयडीए तहा विसेसेण चिंतिज्जा, किं च - पएसभिन्नं शुभाशुभं यावत् -

''कृत्वा पूर्वविधानं पदयोस्तावेन पूर्ववद् वर्ग्यौ।
वर्गघनौ कुर्यातां तृतीयराशेस्ततः प्राग्वत्॥''

कृत्वा विधानम् इति ३५६, अस्य राशेः पूर्वपदस्य घनादि कृत्वा तस्यैव वर्गादि ततः द्वितीयपदस्येदमेव विपरीतं क्रियते, तत एतावेव वर्ग्येते, ततस्तृतीयपदस्य वर्गघनौ क्रियते, एवमनेन क्रमेणायं राशिः १६७७७३१६ चिंतेज्जा पएसोत्ति जीवपएसाणं कम्मपएसेहिं सुहुमेहिं एगखेत्तावगाढेहिं पुट्ठोगाढअणंतरअणुबायर उद्धाइभेएहिं बद्धाणं वित्थरओ कम्मपयडीए भणियाणं कम्मविवागं

विचिंतेज्जा, किं च - अणुभावभिन्नं सुहासुहविहत्तं कम्मविवागं विचिंतेज्जा, तत्थ अणुभावोत्ति तासिं चेवऽट्ठण्हं पयडीणं पुट्ठबद्धनिकाइयाणं उदयाउ अणुभवणं, तं च कम्मविवागं जोगाणुभावजणियं विचिंतेज्जा, तत्थ जोगा मणवयणकाया, अणुभावो जीवगुण एव, स च मिथ्यादर्शनाविरतिप्रमादकषायाः, तेहिं अणुभावेण य जणियमुप्पाइयं जीवस्य कम्मं जं तस्स विवागं उदयं विचिंतिज्जइ।

उक्तस्तृतीयो ध्यातव्यभेदः, साम्प्रतं चतुर्थ उच्यते, तत्र—

**जिणदेसियाइ लक्खण - संठाणा -**
**ऽऽसण-विहाण-माणाइं।**
**उप्पायट्ठिइभंगाइ पज्जवा जे य दव्वाणं ॥५२॥**

जिनाः- प्राग्निरूपितशब्दार्था स्तीर्थकरास्तैदशितानिकथितानि जिनदेशितानि, कान्यत आह - 'लक्षण-संस्थाना-ऽऽसन-विधान-मानानि', किं?- विचिन्तयेदिति पर्यन्ते वक्ष्यति षष्ट्यां गाथायामिति।

तत्र लक्षणादीति विचिन्तयेत्, अत्रापि गाथान्ते द्रव्याणामित्युक्तं तत्प्रतिपदमायोजनीयमिति तत्र लक्षणं धर्मास्तिकायादिद्रव्याणां गत्यादि, तथा संस्थानं मुख्यवृत्त्या पुद्गलरचनाकार लक्षणं परिमण्डलाद्यजीवानां, यथोक्तम् -

'दरिमंटले य वट्टे तंसे चउरंस आयते चेव'

जीवशरीराणां च समचतुरस्रादि, यथोक्तम् -

'समचउरंसे नग्गोहमंडले साइ वामणे खुज्जे।
हुंडेवि य संठाणे जीवाणं छ मुणेयव्वा॥'

तथा धर्माधर्मयोरपि लोकक्षेत्रापेक्षया भावनीयमिति, उक्तं च -

'हेट्ठा मज्झे उवरि छव्वी झल्लरि-मुइंगसंठाणो।
लोगो अद्धागारो अद्धाखेत्तागिई नेओ॥'

तथाऽऽसनानि- आधारलक्षणानि धर्मास्तिकायदीनां लोकाकाशादीनि स्वस्वरूपाणि वा, तथा विधानानि धर्मास्तिकायादीनामेव भेदानित्यर्थः, यथा -

'धम्मत्थिको धम्मत्थिकायस्स देसे धम्मस्थिकायस्स पएसे'

इत्यादि। तथा मानानि- प्रमाणानि धर्मास्तिकायादीनामेवात्मीयानि, तथोत्पादस्थितिभङ्गादिपर्याया ये च 'द्रव्याणां' धर्मास्तिकादीनां तान् विचिन्तयेदितिया, तत्रोत्पादादिपर्यायसिद्धिः 'उत्पादव्यय-ध्रौव्ययुक्तं सद्' इति (तत्त्वार्थे अ.५ सू.३१) वचनाद्, युक्तिः पुनरत्र-

'घट-मौली-सुवर्णार्थी। नाशोत्पत्ति-स्थितिष्वयम्।
शोक-प्रमोद-माध्यस्थं जनो याति सहेतुकम्॥

पयोव्रतो न दद्ध्यत्ति। न पयोऽत्ति दधिव्रत।
अगोरसव्रतो नोभे तस्मात्तत्वं त्रयात्मकम्॥'

ततश्च धर्मास्तिकायो विवक्षित समयसम्बन्ध-रूपापेक्षयोत्पद्यते तदनन्तरातीतसमय-सम्बन्ध-रूपापेक्षया तु विनश्यति धर्मास्तिकायद्रव्यात्मना तु नित्य इति, उक्तं च -

'सर्वव्यक्तिषु नियतं क्षणे क्षणेऽत्यत्वमथ च न विशेषः।
सत्योश्चित्यपचित्योराकृतिजातिव्यवस्थानात्॥'

आदिशब्दादगुरुलघ्वादिपर्यायपरिग्रहः, चशब्दः समुच्चयार्थ इति गाथार्थः।

किं च —

**पंचत्थिकायमइयं लोगमणाइणिहणं**
**जिणक्खायं।**
**णामाइभेयविहियं**
**तिविहमहोलोयभेयाइं॥५३॥**

'पञ्चास्तिकायमयं लोकमनाद्यनिधनं जिनाख्यातम्' इति, क्रिया पूर्ववत्, तत्रास्तयः - प्रदेशास्तेषां काया अस्तिकायाः पञ्च च ते अस्तिकायाश्चेति विग्रहः, एते च धर्मास्तिकायादयो गत्याद्युपग्रहकरा ज्ञेया इति। उक्तं च -

''जीवानां पुद्गलानां च, गत्युपग्रहकारणम्।
धर्मास्तिकायो ज्ञानस्य, दीपश्चक्षुष्मतो यथा॥

जीवानां पुद्गलानां च स्थित्युपग्रहकारणम्।
अधर्म पुरुषस्येव तिष्ठासोरवनिर्यथा॥

जीवानां पुद्गलानां च, धर्माधर्मास्तिकाययोः।
बदराणां घटो यद्वदाकाशमवकाशदम्॥

ज्ञानात्मा सर्वभावज्ञो भोक्ता कर्ता च कर्मणाम्।
नानाससारिमुक्ताख्यो, जीवः प्रोक्तो जिनागमे॥

स्पर्श रसगन्धवर्णशब्दमूर्तस्वभावकाः।
सङ्घातभेदनिष्पन्नाः पुद्गला जिनदेशिताः॥''

तन्मयं-तदात्मकं, लोक्यत इति लोकस्तं, कालतः किम्भूतमित्यत आह- 'अनाद्यनिधनम्' अनाद्यपर्यवसितमित्यर्थः, अनेनेश्वरादिकृतव्यव-च्छेदमाह, असावपि दर्शनभेदाच्चित्र एवेत्यत आह - 'जिनदेशितान्' इत्यस्माज्जिनप्रणीताधिकारोऽनुवर्तत एव। ततश्च जिनाख्यातमित्यतिरिच्यते, न, अस्याऽऽदरख्यापनार्थत्वात्, आदरख्यापनादौ च पुनरुक्तदोषानुपपत्तेः, तथा चोक्तम् -

''अनुवादादरवीप्साभृशार्थविनियोगहेत्वसूयासु।
ईषत्सम्भ्रमविस्मयगणनास्मरणेष्वपुनरुक्तम्॥''

तथा हि 'नामादि भेदविहितं' भेदतो नामादिभेदावस्थापितमित्यर्थः, उक्तं च -

'नामं ठवणा दविए खित्ते काले तहेव भावे य।
पज्जावलोगो य तहा अट्ठविहो लोगंमि (ग) निक्खेवो॥'

भावार्थश्चतुर्विंशतिस्तवविवरणादवसेयः। साम्प्रतं क्षेत्रलोकमधिकृत्याह - 'त्रिविधं' त्रिप्रकारम् 'अधोलोकभेदादिं' इति प्राकृतशैल्याऽधो लोकादिभेदम्, आदिशब्दात्तिर्यगूर्ध्वलोकपरिग्रह इति गाथार्थः।

किं च - तस्मिन्नेव क्षेत्रलोके इदं चेदं च विचिन्तयोदिति प्रतिपादयन्नाह —

**खिद्-वलय-दीव-सागर-नारय-विमाण-**
**सुवणाइसंठाणं।**
**वोमाइपद्ठाणं नियययं**
**लोगठ्ठिद्विहाणं।। ५४।।**

'क्षिति-वलय-द्वीप-सागर-निरय-विमान-भवनाधिसंस्थानं' तत्र क्षितयः खलु धर्माद्या ईषत्प्राग्भारावसाना अष्टौ भूमयः परिगृह्यन्ते। वलयानि - घनोदधि घनवात-तनु (न) वातात्मकानि घर्मादिसप्तपृथिवीपरिक्षेपीप्येकविंशतिः। द्वीपाः-जम्बूद्वीपादयः स्वयम्भूरमणद्वीपान्ता असङ्ख्येयाः। सागराः-लवणसागरादयः स्वयम्भूरमणसागरपर्यन्ता असङ्ख्येया एव। निरयाः - सीमन्तकाद्या अप्रतिष्ठानावसानाः सङ्ख्येयाः। यत उक्तम् -

'तीसा य पन्नवीसा पनरस दसेव सयसहस्साइं।
निन्नेगं पंचूणं पंच य नरगा जहाकमसो।।'

विमानानिज्योतिष्कादिसम्बन्धीन्यनुत्तर-विमानान्तान्यसङ्ख्येयानि, ज्योतिष्कविमानानामङ्ख्येयत्वात्। भवनानि भवनवास्यालयलक्षणानि असुरादि दशनिकायसम्बन्धीनि असङ्ख्येयानि। उक्तं च-

''सत्तेव य कोडीओ हवंति बावत्तरिं सयसहस्सा।
एसो भवणसमासो भवणवईणं वियाणेज्जा।।''

आदिशब्दादसङ्ख्येयव्यन्तरनगरपरिग्रहः, उक्तं च -

''हेट्ठोबरिजोयणसयरहिए रयणाए जोयणसहस्से।
पढमे वंतरियाणं भोमा नयरा असंखेज्जा।।''

ततश्च क्षितयश्च वलयानि चेत्यादिद्वन्द्वः। एतेषां संस्थानम्-आकारविशेषलक्षणं विचिन्तयेदिति। तथा 'व्योमादिप्रतिष्ठानम्' इत्यत्र प्रतिष्ठितिः प्रतिष्ठानं। भावे ल्युट्। व्योम-आकाशम्, आदिशब्दाद्वाय्वायादि-परिग्रहः, व्योमादौ प्रतिष्ठानमस्येति व्योमादिप्रतिष्ठानं, लोकस्थिति विधानमिति योगः। विधिः-विधानं प्रकार इत्यर्थः। लोकस्य स्थितिः लोकस्थितिः। स्थितिः-व्यवस्था मर्यादा इत्यनर्थान्तरं, तद्विधानं, किम्भूतं?-'नियतं' नित्यं-शाश्वतं, क्रिया पूर्ववदिति गाथार्थः।

किं च-

**उवओगलक्खणमणाइनिहणमत्थंतरं**
**सरीराओ।**
**जीवमरूविं कारिं भोयं च**
**सयस्स कम्मस्स ।।५५।।**

उपयुज्यतेऽनेनेत्युपयोगः - साकारानाकारादिः, उक्तं च - 'स द्विविधोऽष्ट चतुर्भेदः' (तत्त्वार्थे

अ.३ सू.१), स एव लक्षणं यस्य स उपयोग लक्षणस्तं, जीवमिति वक्ष्यति। तथा 'अनाद्यनिधनम्' अनाद्यपर्यवसितं, भवापवर्गप्रवाहापेक्षया नित्यमित्यर्थः। तथा 'अर्थान्तरं' पृथग्भूतं, कृतः? - शरीरम्, जातावेकवचनं। शरीरेभ्यः - औदारिकादिभ्य इति, किमित्यत आह - जीवति जीविष्यति जीवितवान् वा जीव इति तं। किम्भूतमित्यत आह - 'अरूपिणम्' अमूर्तमित्यर्थः। तथा 'कर्तारं' निर्वर्तकं। कर्मण इति गम्यते, तथा 'भोक्तारम्' उपभोक्तारं, कस्य? - स्वकर्मणः - आत्मीयस्य कर्मणः, ज्ञानावरणीयादेरिति गाथार्थः।

**तस्स य सकम्मजणियं**
**जम्माइजलं कसायपायालं।**
**वसणसयसावयमणं मोहावत्तं महाभीमं ॥५६॥**

'तस्य च' जीवस्य 'स्वकर्मजनितम्' आत्मीयकर्मनिर्वर्तितं। कं?- संसारसागरमिति वक्ष्यति तं। किम्भूतमित्यत आह - 'जन्मादिजलं'। जन्मप्रतीतम्, आदिशब्दाज्जरामरणपरिग्रहः, एतान्येवातिबहुत्वाज्जलमिव जलं यस्मिन् स तथाविधस्तं तथा 'कषायपातालं' कषायाः - पूर्वोक्तास्त एवागाध भवजननसाम्येन पातालमिव पातालं यस्मिन् स तथाविधस्तं। तथा 'कषायपातालं'। कषाया - पूर्वोक्तास्त एवागाध भवजननसाम्येन पातालमिव पातालं यस्मिन् स तथाविधस्तं। तथा 'व्यसनशत श्वापदवन्तं'। व्यसनानि-दुःखानि द्यूतादीनि वा तच्छतान्येव पीडाहेतुत्वात् श्वापदानि तान्यस्य विद्यन्त इति तद्वन्तं 'मणं' ति देशीशब्दो मत्वर्थीयः, उक्तं च ''मतुयत्थमि मुणिज्जह आलं इल्लं मणं च मणुयं चे'' ति, तथा 'मोहावर्तं' मोहः - मोहनीयं कर्म तदेव तत्र विशिष्टभ्रमिजनकत्वादावर्तो यस्मिन् स तथा विधस्तं, तथा 'महाभीमम्' अतिभयानकमिति गाथार्थः।

किं च —

**अण्णाणमारुएरियसंजोग-विजोगवीइसंताणं।**
**संसारसागरमणोरपारमसुहं विचिंतेज्जा ॥५७॥**

'अज्ञानं' ज्ञानावरणकर्मोदयजनित आत्मपरिणामः स एव तत्प्रेरकत्वान्मारुतः - वायुस्तेनेरितः - प्रेरितः। कः? - संयोगवियोगवीचिसन्तानो यस्मिन् स तथाविधस्तं। तत्र संयोगः - केनचित् सह सम्बन्धः वियोगः - तेनैव विप्रयोगः एतावेव सन्ततप्रवृत्तत्वात् वीचयः- ऊर्मयस्तत्प्रवाहः-सन्तान इति भावना, संसरणं संसारः (स) सागर इव संसारसागरस्तं, किम्भूतम्? 'अनोरपारम्' अनाद्यपर्यवसितम् 'अशुभम्' अशोभनं विचिन्तयेत्, तस्य गुणरहितस्य जीवस्येति गाथार्थः।

**तस्स य संतरणसहं सम्मद्दंसणसुवंधणमणग्घं।**
**णाणमयकण्णधारं चारित्तमयं महापोयं ॥५८॥**

'तस्य च' संसारसागरस्य 'संतरणसहं' सन्तरणसमर्थं, पोतमिति वक्ष्यति, किंविशिष्टं?- सम्यग्दर्शनमेव शोभनं बन्धनं यस्य स तथाविधस्तम्, 'अनघम्' अपापं, ज्ञानं-प्रतीतं तन्मयः-तदात्मकः कर्णधारः- निर्यामकविशेषो यस्य यस्मिन् वा स तथाविधस्तं, चारित्रं-प्रतीतं, तदात्मकं 'महापोतम्' इति महावोहित्थं, क्रिया पूर्ववदिति गाथार्थः।

**संवरकयनिच्छिद्दं तवपवणाइद्धजइणतरवेगं।**
**वेरग्गमग्गपडियं**
**विसोत्तियावीइनिक्खोभं ॥५९॥**

इहाऽऽश्रवनिरोधः संवरस्तेन कृतं निश्छिद्रं - स्थगितरन्ध्रमित्यर्थः, अनशनादिलक्षणं तपः तदेवेष्टपुरं प्रतिप्रेरकत्वात् पवन इव तपः पवनस्तेनाऽऽविद्धस्य-प्रेरितस्य। जवनतरः-शीघ्रतरो। वेगः-रयो यस्य स तथाविधस्तं। तथा विरागस्य भावो वैराग्यं। तदेवेष्टपुरप्रापकत्वान्मार्ग इव वैराग्यमार्गस्तस्मिन् पतितः-गतस्तं। तथा विस्रोतसिका-अपध्यानानि एता एवेष्टपुरप्राप्तिविघ्नहेतुत्वाद्वीचय इव विस्रोतसिकावीचयः ताभिर्निक्षोभ्यः-निष्प्रकम्पस्तमिति गाथार्थः।

एवम्भूतं पोतं किं ?-

**अरोढुं मुणिवणिया महग्घसीलंगरयणपडिपुन्नं।**
**जह तं निव्वाणपुरं सिग्घमविग्घेण पावंति ॥६०॥**

'अरोढुं' इत्यारुह्य। के? - 'मुनिवणिजः' मन्यन्ते जगतस्त्रिकालावस्थामिति मुनयः। त एवातिनिपुणमायव्ययपूर्वकं प्रवृत्तेर्वणिज इव मुनिवणिजः। पोत एव विशेष्यते-महार्घाणि शीलाङ्गानि-पृथिवीकायसंरम्भपरित्यागादीनि वक्ष्यमाणलक्षणानि। तान्येवकान्तिकात्यन्ति कसुखहेतुत्वाद्रत्नानि महार्घशीलाङ्गरत्नानि तैः परिपूर्णः-भृतस्तं। येन प्रकारेण यथा 'तत्' प्रकान्तं 'निर्वाणपुरं' सिद्धिपत्तनं परिनिर्वाणपुरं वेति पाठान्तरं। 'शीघ्रम्' अशु स्वल्पेन कालेनेत्यर्थः। 'अविघ्नेन' अन्तरायमन्तरेण प्राप्नुवन्ति आसादयन्ति। तथा विचिन्तयेदिति वर्तत इत्ययं गाथार्थः॥

**तत्थ य तिरयणविणिजोगमइयमेगंतियं**
**निरावाहं।**
**साभावियं निरुवमं जइ सोक्खं**
**अक्खयमुबेंति ॥६१॥**

'तत्र च' परिनिर्वाणपुरे। 'त्रिरत्न-विनियोगात्मकम्' इति त्रीणि रत्नानि - ज्ञानादीनि विनियोगश्चैषां क्रियाकरणं। ततः प्रसूतेस्तदात्मकमुच्यते। तथा 'एकान्तिकम्' इत्येकान्तभावि। 'निराबाधम्' इत्याबाधारहितं। 'स्वाभाविकं' न कृत्रिमं। 'निरुपमम्' उपमातीतमिति, उक्तं च - 'नवि अत्थि माणुसाणं तं सोक्खम्' इत्यादि 'यथा' येन प्रकारेण। 'सौख्यं' प्रतीतम् 'अक्षयम्' अपर्यवसानम्। 'उपयान्ति' सामिप्येन प्राप्नुवन्ति। क्रिया प्राग्वदिति गाथार्थः।

**किं बहुणा? सव्वं चिय**

**जीवाइपयत्थवित्थरोवेयं।**

**सव्वनयसमूहमयं झएज्जा समयसब्भावं ॥६२॥**

किं बहुना भाषितेन? 'सर्वमेव' निरवशेषमेव 'जीवादिपदार्थविस्तरोपेत' जीवा-ऽजीवाऽऽश्रव-बन्ध-संवर-निर्जरा-मोक्षाख्यपदार्थप्रपञ्चसमन्वितं समयसद्भावमिति योगः। किंविशिष्टं? - 'सर्वनयसमूहात्मकं द्रव्यास्तिकादिनयसङ्घातमयमित्यर्थः। 'ध्यायेत्' विचिन्तयेदिति भावना। 'समयसद्भावं' सिद्धान्तार्थमिति हृदयम्। अयं गाथार्थः।

गतं ध्यातव्यद्वारं साम्प्रतं येऽस्य ध्यातारस्तान् प्रतिपादन्नाह —

**सव्वप्पमायरहिया मुणओ खीणोवसंतमोहा य।**

**झायारो नाणघणा धम्मज्झाणस्स**

**निद्दिट्ठा ॥६३॥**

प्रमादाः - मद्यादयः, यथोक्तम्-

मज्जं विसयकसाया निद्दा विकहा य पंचमी भणिया' सर्वप्रमादै रहिताः सर्वप्रमादरहिताः अप्रमादवन्त इत्यर्थः। 'मुनयः' साधवः। 'क्षीणोपशान्तमोहाश्च' इति क्षीणमोहाः - क्षपकनिर्ग्रन्थाः उपशान्तमोहाः-उपशामकनिर्ग्रन्थाः, चशब्दादन्ये वाऽप्रमादिनः।

'ध्यातारः' चिन्तकाः। धर्मध्यानस्येति सम्बन्धः। ध्यातार एव विशेष्यन्ते - 'ज्ञानधनाः' ज्ञानवित्ताः विपश्चित इत्यर्थः। 'निर्दिष्टाः' प्रतिपादितास्तीर्थकरगणधरैरिति गाथार्थः। उक्ता धर्मध्यानस्य ध्यातारः। साम्प्रतं शुक्लध्यानस्याप्याद्यभेदद्वयस्याविशेषेण एत एव यतो ध्यातार इत्यतो मा भूत्पुनरभिधेया लाघवार्थं चरमभेदद्वयस्य प्रसङ्गत एव तानेवाभिधित्सुराह —

**एएच्चिय पुव्वाणं पुव्वधरा सुप्पसत्थसंघयणा।**

**दोण्ह सजोगाजोगा सुक्काण पराण**

**केवलिणो ॥६४॥**

'एत एव' येऽनन्तरमेव धर्मध्यानध्यातार उक्ताः। 'पूर्वयोः' इत्याद्ययोर्द्वयोः शुक्लध्यानभेदयोः। पृथक्त्ववितर्कसविचारमेकत्ववितर्कमविचारमित्यनयोः ध्यातार इति गम्यते, अयं पुनर्विशेषः - 'पूर्वधराः' चतुर्दशपूर्वविदस्तदुपयुक्ताः। इदं च पूर्वधरविशेषणमप्रमादवतामेव वेदितव्यं, न विग्रन्थानां, माषतुषमरुदेव्यादीनामपूर्वधराणामपि तदुपपत्तेः। 'सुप्रशस्तसंहनना' इत्याद्यासंहननयुक्ताः। इदं पुनरोघत एव विशेषणमिति।

तथा 'द्वयोः' शुक्लयोः परयोः- उत्तरकालभाविनोः प्रधानयोर्वा सूक्ष्मक्रियानिवृत्ति-व्युपरतक्रि याऽप्रति-पातिलक्षणयोर्यथासङ्ख्यं सयोगायोगकेवलिनो ध्यातार इति योगः। 'एवं च

गम्मए-सुक्कज्झाणाइदुगं वोलीण्णस्स ततियमप्पत्तस्स एयाए झाणंतरियाए वट्टमाणस्स केवलणाणमुप्पज्जइ, केवली य सुक्कलेसोऽज्झाणी य जाव सुहुमकिरियमनियट्टि' त्ति गाथार्थः।

उक्तमानुषङ्गिकम्, इदानीमवसरप्राप्तमनुप्रेक्षाद्वारं व्याचिख्यासुरिदमाह—

**झाणोवरमेऽवि मुणी**
**णिच्चमणिच्चाइभावणापरमो।**
**होइ सुभावियचित्तो धम्मज्झाणेण,**
**जो पुव्विं ॥६५॥**

इह ध्यानं धर्मध्यानमभिगृह्यते, तदुपरमेऽपि-तद्विगमेऽपि 'मुनिःसर्वकालमनित्यादिचिन्तनापरमो भवति' आदिशब्दादशरणैकत्वसंसारपरिग्रहः, एताश्च द्वादशानुप्रेक्षा भावयितव्याः।

''इष्टजनसम्प्रयोगर्द्धिविषयसुखसम्पदस्तथारोग्यम्।
देहश्च यौवनं जीवितं च सर्वाण्यनित्यानि॥

जन्मजरामरणभयैरभिद्रुते व्याधिवेदनाग्रस्ते।
जिनवरवचनादन्यत्र नास्ति शरणं क्वचिल्लोके॥

एकस्य जन्ममरणे गतयश्च शुभाशुभा भवावर्ते।
तस्मादाकालिकहितमेकेनैवात्मनः कार्यम्॥

अन्योऽहं स्वजनात्परिजनाच्च विभवाच्छरीरकाच्चेति।
यस्य नियता मतिरियं न बाधते तं हि शोककलिः॥

अशुचिकरणसामर्थ्यादाद्युत्तर कारणाशुचित्वाच्च।
देहस्याशुचिभावः स्थाने स्थाने भवति चिन्त्यः॥

माता भूत्वा दुहिता भगिनी भार्या च भवति संसारे।
व्रजीत सुतः पितृतां भ्रातृतां पुनः शत्रुतां चैव॥

मिथ्यादृष्टिरविरतः प्रमादवान् यः कषायदण्डरुचिः।
तस्य तथास्रवकर्मणि यतेत तन्निग्रहे तस्मात्॥

या पुण्यपापयोरग्रहणे वाक्कायमानसी वृत्तिः।
सुसमाहितो हितः संवरो वरददेशितश्चिन्त्यः॥

यद्वद्विशोषणा दुपचितोऽपि यत्नेन जीर्यते दोषः।
तद्वत्कर्मोपचितं निर्जरयति संवृतस्तपसा॥

लोकस्याधस्तिर्यग्विचिन्तयेदूर्ध्वमपि च बाहल्यम्।
सर्वत्र जन्ममरणे रूपिद्रव्योपयोगांश्च॥

धर्मोऽयं स्वाख्यातो जगाद्धितार्थं जिनैर्जितारिगणैः।
येऽत्ररतास्ते संसारसागरं लीलयोत्तीर्णाः॥

मानुष्यकर्मभूम्यार्यदेशकुलकल्यतायुरुपलब्धौ।
श्रद्धाकथकश्रवणेषु सत्स्वपि सुदुर्लभा बोधिः॥

(प्रशमरतौ १५१-१६२) इत्यादिना ग्रन्थेन, फलं चासां सचित्ताद्विष्वनभिष्वङ्गभवनिर्वेदाविति भावनीयम्। अथ किंविशिष्टोऽनित्यादिचिन्तनापरमो भवतीत्यत आह- 'सुभावितचित्त' सुभावितान्तः

करणः केन?- 'धर्मध्यानेन' प्राग्निरूपित शब्दार्थेन 'यः' कश्चित् 'पूर्वम्' अदाविति गाथार्थः।

गतमनुप्रेक्षाद्वारम्, अधुना लेश्याद्वारप्रतिपादनायाह —

**होंति कमविसुद्धाओ लेसाओ**
**पीय-पम्ह-सुक्काओ।**
**धम्मसज्झाणोवगयस्स**
**तिव्वं-मंदाइभेयाओ ॥६६॥**

इह 'भवन्ति' सञ्जायन्ते। 'क्रमविशुद्धा' परिपाटिविशुद्धाः, का?- लेश्याः, ताश्च पीत-पद्म-शुक्लाः, एतदुक्तं भवति पीतलेश्यायाः पद्मलेश्या विशुद्धा। तस्या अपि शुक्ललेश्येति क्रमः। कस्यैता भवन्त्यत आह - 'धर्मध्यानोपगतस्य' धर्मध्यानयुक्तस्येत्यर्थः, किंविशिष्टाश्चैता भवन्त्यत आह-'तीव्र-मन्दादिभेदाः' इति तत्र तीव्रभेदाः पीतादिस्वरूपेष्वन्त्याः, मन्दभेदास्त्वाद्याः, आदिशब्दान्मध्यमपक्षपरिग्रहः, अथवौघत एव परिणामविशेषा तीव्र-मन्दभेदा इति गाथार्थः।

उक्तं लेश्याद्वारम्, इदानीं लिङ्गद्वारं विवृण्वन्नाह —

**आगमउवएसा-ऽऽणाणिसग्गओ**
**जं जिणप्पणीयाणं।**
**भावाणं सद्दहणं धम्मज्झाणस्स तं लिंगं ॥६७॥**

इहागमोपदेशा-ऽऽज्ञानिसर्गतो यद् 'जिनप्रणीतानां' तीर्थकरप्ररूपितानां द्रव्यादिपदार्थानां 'श्रद्धानम्' अवितथा एव इत्यादिलक्षणं धर्मध्यानस्य तल्लिङ्गं। तत्त्वश्रद्धानेन लिङ्ग्यते धर्मध्यायीति। इह चागमः-सूत्रमेव तदनुसारेण कथनम्-उपदेशः आज्ञा त्वर्थः निसर्गः-स्वभाव इति गाथार्थः।

किं च —

**जिणसाहूगुणकित्तण-पसंसणा-**
**विणय-दाणसंपण्णो।**
**सुअसीलसंजमरओ धम्मज्झाणी**
**मुणेयव्वो ॥६८॥**

'जिनसाधुगुणोत्कीर्तन-प्रशंसा-विनय-दानसम्पन्नः', इह जिनसाधवः-प्रतीताः। तद्गुणाश्च निरतिचारसम्यग्दर्शनादयस्तेषामुत्कीर्तनंसामान्येन संशब्दनमुच्यते। प्रशंसा त्वहोश्लाघ्यतया भक्तिपूर्विका स्तुतिः। विनयः-अभ्युत्थानादि। दानम्-अशनादिप्रदानम्। एतत्सम्पन्नः-एतत्समन्वितः।

तथा श्रुतशीलसंयमरतः। तत्र श्रुतं-सामायिकादिबिन्दुसारान्तं शीलंव्रतादिसमाधान-लक्षणं। संयमस्तु प्राणातिपातादिनिवृत्तिलक्षणः यथोक्तं - 'पञ्चाश्रवात्' इत्यादि, एतेषु भावतो रतः। किं?- धर्मध्यानीति ज्ञातव्य इति गाथार्थः।

गतं लिङ्गद्वारम्, अधुना फलद्वारावसरः, तच्च लाघवार्थं शुक्लध्यानफलाधिकारे वक्ष्यतीत्युक्तं धर्मध्यानम्, इदानीं शुक्लध्यानावसर इत्यस्य चान्वर्थः प्राग्निरूपित एव। इहापि च भावनादीनि फलान्तानि तान्येव द्वादश द्वाराणि भवन्ति, तत्र भावना-देशकाला-ऽऽसनविशेषेषु (धर्म) ध्यानादस्याविशेष एवेत्यत एतान्यनादृत्याऽऽलम्बनान्यभिधित्सुराह -

**अह खंति-मद्दव-ऽज्जव-मुत्तीओ**
**जिणमयप्पहाणओ।**
**आलंबणाइँ जेहिं सुक्कज्झाणं समारुहइ ॥६९॥**

'अथ' इत्यासनविशेषनान्तर्ये। 'क्षान्ति-मार्दवा-ऽऽर्जव-मुक्तयः' क्रोध-मान-माया-लोभपरित्याग-रूपाः, परित्यागश्च क्रोधनिवर्तन-मुदयनिरोधः उदीर्णस्य वा विफलीकरणमिति। एवं मानादिष्वपि भावनीयम्, एता एव क्षान्ति-मार्दवा-ऽऽर्जवमुक्तयो विशेष्यन्ते-'जिनमतप्रधानाः' इति। जिनमते-तीर्थकरदर्शने कर्मक्षयहेतुतामधिकृत्य प्रधानाः जिनमतप्रधानाः प्राधन्यं चासामकसायं चारित्रं, चारित्राच्च नियमतो मुक्तिरिति कृत्वा, ततश्चैता आलम्बनानि-प्राग्निरूपितशब्दार्थानि। यैरालम्बनैः करणभूतैः शुक्लध्यानं समारोहति। तथा च क्षान्ताद्यालम्बना एव शुक्लध्यानं समासादयन्ति, नान्य इति गाथार्थः।

व्याख्यानं शुक्लध्यानमधिकृत्याऽऽलम्बनद्वारं, साम्प्रतं क्रमद्वारावसरः, क्रमच्चाऽऽद्ययोर्धर्मध्यान एवोक्तः, इह पुनरयं विशेषः-

**तिहुयणविसयं कमसो संखिविउ**
**मणो अणुंमि छउमत्थो।**
**झायइ सुनिप्पकंपो झाणं**
**अमणो जिणो होइ ॥७०॥**

त्रिभुवनम्-अधस्तिर्यगूर्ध्वलोकभेदं तद्विषयः-गोचरः आलम्बनं यस्य मनस इति योगः, तत्त्रिभुवनविषयं 'क्रमशः' क्रमेण परिपाट्या-प्रतिवस्तु-परित्यागलक्षणया 'संक्षिप्य' सङ्कोच्य, किं? 'मनः' अन्तःकरणं, क्व ? - 'अणौ' परमाणौ, निधायेति शेषः। कः?- 'छद्मस्थः' प्राग्निरूपितशब्दार्थः। 'ध्यायति' चिन्तयति। 'मुनिष्प्रकम्पः' अतीव निश्चल इत्यर्थः 'ध्यानं' शुक्लं। ततोऽपि प्रयत्नविशेषान्मनोऽपनीय 'अमनाः' अविद्यमानान्तःकरणः 'जिनो भवति' अर्हन् भवति, चरमयोर्द्वयोर्ध्यातेति वाक्यशेषः, तत्राप्याद्यस्यान्त-र्मुहूर्तेन शैलेशीमप्राप्तः, तस्यां च द्वितीयस्येति गाथार्थः।

आह-कथं पुनश्छद्मस्थस्त्रिभुवनविषयं मनः संक्षिप्याणौ धारयति? केवली वा ततोऽप्यपनयतीति?, अत्रोच्यते —

**जह सव्वसरीरगयं मंतेण विसं निरुंभए डंके।**
**तत्तो पुणोऽवणिज्जइ पहाणयरमंतजोगेणं ॥७१॥**

'यथा' इत्युदाहरणोपन्यासार्थः। 'सर्वशरीरगतं' सर्वदेहव्यापकं। 'मन्त्रेण' विशिष्टवर्णानुपूर्वीलक्षणेन 'विषं' मारणात्मकं द्रव्यं। 'निरुध्यते' निश्चयेन ध्रियते, क्व? - 'डङ्के' भक्षणदेशे, 'ततः' डङ्कात्पुनरपनीयते। केनेत्यत आह - 'प्रधानतरमन्त्रयोगेन' श्रेष्ठतर-मन्त्रयोगोनेत्यर्थः। मन्त्रयोगाभ्यामिति च पाठान्तरे वा, अत्र पुनर्योगशब्देनागदः परिगृह्यते इति गाथार्थः।

एष दृष्टान्तः, अयमर्थोपनयः—

**तह तिहुयणतणुविसयं मणोविसं**
**जोगमंतबलजुत्तो।**
**परमाणुंमि निरुंभइ अवणेइ**
**तओवि जिणवेज्जो ॥७२॥**

तथा 'त्रिभुवनतनुविषयं' त्रिभुवनशरीरालम्बन-मित्यर्थः। मन एव भवमरणानिबन्धनत्वाद्विषं मन्त्रयोगबलयुक्तः - जिनवचनध्यानसामर्थ्यसम्पन्नः परमाणौ निरुणद्धि। तथाऽचिन्त्यप्रयत्नाच्चापनयति। 'ततोऽपि' तस्मादपि परमाणोः, कः? - 'जिनवैद्यः' जिनभिषग्वर इति गाथार्थः।

अस्मिन्नेवार्थे दृष्टान्तान्तरमभिधातुकाम आह—

**उस्सारियेंधणभरो जह परिहाइ**
**कमसो हुयासुव्व।**
**योविंधणावसेसो निव्वाइ**
**तओऽवणीओ य ॥७३॥**

'उत्सारितेन्धनभरः' अपनीतदाह्यसङ्घातः यथा 'परिहीयते' हानिं प्रतिपद्यते 'क्रमशः'। हुताशः वह्निः, 'वा' विकल्पार्थः। स्तोकेन्धनावशेषः हुताशमात्रं भवति। तथा 'निर्वाति' विध्यायति 'ततः' स्तोकेन्धनादपनीतश्चेति गाथार्थः।

अस्यैव दृष्टान्तोपनयमाह —

**तह विसइंधणहीणो**
**मणोहुयासो कमेण तणुयंमि।**
**विसइंधणे निरुंभइ निव्वाइ**
**तओऽवणीओ य ॥७४॥**

तथा 'विषेयेन्धनहीनः' गोचरेन्धनरहित इत्यर्थः। मन एव दुःखदाहकारणत्वाद् हुताशो मनोहुताशः। 'क्रमेण' परिपाट्या 'तनुके' कृशे। क्व? - 'विषयेन्धने' अणावित्यर्थः। किं? - 'निरुध्यते' निश्चयेन ध्रियते, तथा निर्वाति 'ततः' तस्मादणोरपनीतश्चेति गाथार्थः।

पुनरप्यस्मिन्नेवार्थे दृष्टान्तोपनयावाह —

**तोयमिव नालियाए तत्तायसभायणोदरत्थं वा।**
**परिहाइ कमेण जहा तह**
**जोगिमणोजलं जाण ।।७५ ।।**

'तोयमिव' उदकमिव। 'नालिकायाः' घटिकायाः। तथा तप्तं च तदायसभाजनं - लोहभोजनं च तप्तायसभाजनं तदुदरस्थं। वा विकल्पार्थः। परिहीयते क्रमेण यथा। एष दृष्टान्तः। अयमर्थोपनयः - 'तथा' तेनैव प्रकारेण योगिमन एवाविकलत्वाज्जलं योगिमनोजलं। 'जानीहि' अवबुद्ध्यस्व। तथाऽप्रमादानलतप्तजीवभाजनस्थं मनोजलं परिहीयत इति भावना। अलमतिविस्तरेणेति गाथार्थः।

'अपनयति ततोऽपि जिनवैद्य' इति वचनाद् एवं तावत् केवली मनोयोगं निरुणद्धीत्युक्तम् अधुना शेषयोगनियोगविधिमभिधातुकाम आह —

**एवं चिय वय,जोगं निरुंभइ कमेण कायजोगंपि।**
**तो सेलेसोव्व थिरो सेलेसी केवली होई ।।७६ ।।**

'एवमेव' एभिरेव विषादिदृष्टान्तैः। किं? - वाग्योगं निरुणाद्धि। तथा क्रमेण काययोगमपि निरुणद्धीति वर्तते, ततः 'शैलेश इव' मेरुरिव स्थिरः सन् शैलेशी केवली भवतीति गाथार्थः।

इह च भावार्थो नमस्कारनिर्युक्तौ प्रतिपादित एव, तथाऽपि स्थानाशून्यार्थं स एव लेशतः प्रतिपाद्यते। तत्र योगानामिदं स्वरूपम् - औदारिकादिशरीरयुक्तस्याऽऽत्मनो वीर्यपरिणतिविशेषः काययोगः। तथौदारिकवैक्रिया हारकशरीरव्यापाराहृत वाग्द्रव्यसमूहसाचिव्याज्जीवव्यापारो वाग्योगः। तथौदारिकवैक्रियाहारकशरीरव्यापाराहृत वाग्द्रव्य समूहसाचिव्याज्जीवव्यापारो मनोयोग इति।

स चामीषां निरोधं कुर्वन् कालतोऽन्तर्मुहूर्तभाविनि परमपदे भवोपग्राहिकर्मसु च वेदनीयादिषु सयुद्घाततो निसर्गेण वा समस्थितिषु सत्स्वेतस्मिन् काले करोति, परिमाणतोऽपि -

'पज्जत्तमित्तसन्निस्स जत्तियाइं जहण्णजोगिस्स।
होंति मणोदव्वाइं तव्वावारो य जम्मत्तो ।।

तदसंखगुण विहीणे समए समए निरुंभमाणो सो।
मणसो सव्वनिरोहं कुणइ असंखेज्जसमएहिं ।।

पज्जत्तमित्तबिंदियजहण्णवइजोगपज्जया जे उ।
तदसंखगुणविहीणे समए समए निरुभंतो ।।

सव्ववइ जोगरोहं संखाईएहिं कुणाइ सभएहिं।
तत्तो य सुहुमपणगस्स पढमसमओववन्नस्स ।।

जो किर जहण्णजोओ तदसंखेज्जगुणहीणमेक्केक्के।
समए निरुंभमाणो देहतिभागं च मुचंतो ।।

रुंभइ स कायजोगं संखाईएहिं चेव समएहिं।
तो कयजोगनिरोहो सेलेसीभावणामेइ ।।

सेलेसो किर मेरू सेलेसो होइ जा तहाऽचलया।
होउं च असेलेसो सेलेसी हीइ थिरयाए॥

अहवा सेलुव्व इसी सेलेसी होइ सो उ थिरयाए।
सेव अलेसीहोई सेलेसीहोअलोवाओ॥

सीलं व समाहाणं निच्छयओ सव्वसंवरो सो य।
तस्सेसो सीलेसो सीलेसी होइ तयवत्थो॥

हस्सक्खराइ मज्झेण जेण कालेण पंच भण्णंति।
अच्छइ सेलेसिगओ तत्तियमेत्तं तओ कालं॥

तणुरोहारंभाओ झायइ सुहुमकिरियाणियट्टि सो।
वोच्छिन्नकिरियमप्पडिवाई सेलेसिकालंमि॥

तयसंखेज्जगुणाए गुणसेढीऍ रइयं पुरा कंमं।
समए समए खवयं कमसो सेलेसिकालेणं॥

सव्वं खवेइ तं पुण निल्लेवं किंचि दुचरिमे समए।
किंचिच्च होंति चरमे सेलेसीए तयं वोच्छं॥

मणुयगइजाइतसबादरं च पज्जत्तसुभगमाएज्जं।
अन्नयरवेयणिज्जं नराउमुच्च जसो नामं॥

संभवओ जिणणामं नराणुपुव्वी य चरिमसयंमि।
सेसा जिणसंताओ दुचरिमसमयंमि निट्ठंति॥

ओरालियाहिं सव्वाहिं चयइ विप्पजहणाहिं
जं भणियं।
निस्सेस तहा न जहा देसच्चाएण सो पुव्वं॥

तस्सोदइयाभावा भव्वत्तं च विणियत्तए समयं।
सम्मत्तणाणदंसणसुहसिद्धत्ताणि मोत्तूणं॥

उजुसेढिं पडिवन्नो समयपएसंतरं अफुसमाणो।
एगासमएण सिज्झाइ अह सागारोवउत्तो सो॥'

अलमतिप्रसङ्गेनेति गाथार्थः॥ उक्तं क्रमद्वारम्, इदानीं ध्यातव्यद्वारं विवृण्वन्नाह —

**उप्पायट्ठिइभंगाइपज्जायाणं जमेगवत्थुंमि।**
**नाणानयाणुसरणं पुव्वगयसुयाणुसारेणं ॥७७॥**

'उत्पाद-स्थिति-भङ्गादिपर्यायाणम्' उत्पादादयः प्रतीता, आदिशब्दान्मूर्तामूर्तग्रहः। अमीषां पर्यायाणां यदेकस्मिन् द्रव्ये - अण्वात्मादौ। किं? नानानयैः - द्रव्यास्तिकायादिभिरनुस्मरणं - चिन्तनं। कथं? - पूर्वगतश्रुतानुसारेण पूर्वविदः। मरुदेव्यादीनां त्वन्वया।

तत्किमित्याह —

**सवियारमत्थवंजणजोगंतरओ तयं पढमसुक्कं।**
**होइ पुहुत्तवितक्कं सवियारमरागभावस्स ॥७८॥**

'सविचारं' सह विचारेण वर्तत इति सविचारम्। विचारः-अर्थव्यञ्जन-योगसङ्क्रम इति। आह च - 'अर्थव्यञ्जनयोगान्तरतः-अर्थः-द्रव्यं व्यञ्जनं-शब्दः। योगाः-मनःप्रभृति। एतदन्तरतः-एतावद्भेदेन सविचारम्। अर्थाद्व्यञ्जनं सङ्क्रामतीति विभाषा।

'तकम्' एतत् 'प्रथमं शुक्लम्' आद्यशुक्लं भवति, किंनामेत्यत आह - 'पृथक्त्ववितर्कं सविचारं' पृथक्त्वेन-भेदेन विस्तीर्णभावेनान्ये वितर्कः-श्रुतं यस्मिन् तत्तथा, कस्येदं भवतीत्यत आह- 'अरागभावस्य' रागपरिणामरहितस्येति गाथार्थः।

**जं पुण सुणिप्पकंपं**
**निवायसरणप्पईवमिव चित्तं।**
**उप्पायठिइभंगाइयाणमेगंमि पज्जाए ॥७९॥**

यत्पुनः 'सुनिष्प्रकम्पं' विक्षेपरहितं 'निवातशरणप्रदीप इव' निर्गतवातगृहैकदेशस्थदीप इव 'चित्तम्' अन्तःकरणं। क्व? - उत्पाद-स्थिति-भङ्गादीनामेकस्मिन् पर्याये।

ततः किमत आह —

**अवियारमत्थवंजणोजोगंतरओ**
**तयं बितियसुक्कं।**
**पुव्वगयसुयालंबणमेगत्तवितक्कमवियारं ॥८०॥**

अविचारम्-असङ्क्रमं। कुतः? - अर्थ-व्यञ्जन-योगान्तरतः इति पूर्ववत्। तमेवंविधं शुक्लं भवति। किमभिधानमित्यत आह - 'एकत्ववितर्कमविचारम्'। एकत्वेन - अभेदेन वितर्कः- व्यञ्जनरूपोऽर्थरूपो वा यस्य तत्तथा। इदमपि च पूर्वगतश्रुतानुसारेणैव भवति। अविचारादि पूर्ववदिति गाथार्थः।

**निव्वाणगमणकाले केवलिणो**
**दरनिरुद्धजोगस्स।**
**सुहुमकिरियाऽनियट्टिं तइयं**
**तणुकायकिरियस्स ॥८१॥**

'निर्वाणगमनकाले' मोक्षगमनप्रत्यासन्नसमये 'केवलिनः' सर्वज्ञस्य। मनो-वाग्योगद्वये निरुद्धे सति। अर्द्धनिरुद्धकाययोगस्य, किं?- 'सूक्ष्मक्रियाऽनिवर्ति' सूक्ष्मा क्रिया यस्य तत्तथा। सूक्ष्मक्रियं च तदनिवर्ति चेति नाम, निवर्तितुं शीलमस्येति निवर्ति प्रवर्द्धमानतरपरिणामात् न निवर्ति अनिवर्ति। तृतीयं ध्यानमिति गम्यते। 'तनुकायक्रियस्य' इति तन्वी उच्छ्वासनिःश्वासादिलक्षणा कायक्रिया यस्य स तथाविधस्तस्येति गाथार्थः।

**तस्सेव य सेलेसीगयस्स सेलोव्व णिप्पकंपस्स।**
**वोच्छिन्नकिरियमप्पडिवाई**
**ज्झाणं परमसुक्कं ॥८२॥**

'तस्यैव च' केवलिनः। 'शैलेशीगतस्य' शैलेशी-प्राग्वर्णिता। तां प्राप्तस्य। किंविशिष्टस्य? - निरुद्धयोगत्वात् 'शैलेश इव निष्प्रकम्पस्य' मेरोरिव स्थिरस्येत्यर्थः। किं? - व्यवच्छिन्नक्रियं योगाभावात् तद् 'अप्रतिपाति' अनुपरतस्वभावमिति। एतदेव चास्य नाम ध्यानं परमशुक्लं - प्रकटार्थमिति गाथार्थः।

इत्थं चतुर्विधं ध्यानमभिधायाधुनैयत्प्रतिबद्धमेव वक्तव्यताशेषमभिधित्सुराह —

**पढमं जोगे जोगेसु वा मयं बितियमेव जोगंमि।**
**तइयं च कायजोगे**
**सुक्कमजोगंमि य चउत्थं ॥८३॥**

'प्रथमं' पृथक्त्ववितर्कसविचारं । 'योगे' मनआदौ योगेषु वा सर्वेषु 'मतम्' इष्टं, तच्चागमिकश्रुतपाठिनः । 'द्वितीयम्' एकत्ववितर्कमविचारं तदेकयोग एव, अन्यतरस्मिन् सङ्क्रमाभावात्। तृतीयं च सूक्ष्मक्रियाऽनिवर्ति काययोगे । न योगान्तरे । शुक्लम् । 'अयोगिनि च' शैलेशीकेवलिनि 'चतुर्थे' व्युपरतक्रियाऽप्रतिपातीति गाथार्थः ।

आह - शुक्लध्यानोपरिमभेदद्वये मनो नास्त्येव अमनस्कत्वात् केवलिनः, ध्यानं च मनोविशेषः 'ध्यै चिन्तायाम्' इति पाठात्, तदेतत्कथम्? उच्यते —

**जह छउमत्थस्स मणो झाणं**
**भण्णइ सुनिच्चलो संतो।**
**तह केवलिणो काओ सुनिच्चलो**
**भन्नए झाणं ॥८४॥**

यथा छद्मस्थस्य मनः। किं? - ध्यानं भण्यते सुनिश्चलं सत् । 'तथा' तेनैव प्रकारेण योगात्वाव्यभिचारात्केवलिनः कायः सुनिश्चलो भण्यते ध्यानमिति गाथार्थः ।

आह - चतुर्थे निरुद्धत्वादसावपि न भवति, तथाविधभावेऽपि च सर्वभावप्रसङ्गः, तत्र का वार्तेति?

उच्यते —

**पुव्वप्पओगओ चिय**
**कम्मविणिज्जरणहेउतो यावि।**
**सद्दत्थबहुत्ताओ तह**
**जिणचंदागमाओ य ॥८५॥**

**चित्ताभावेवि सया**
**सुहुमोवरयकिरियाइ भण्णंति।**
**जीवोवओगसब्भावओ**
**भवत्थस्स झाणाइं ॥८६॥**

काययोगनिरोधिनो योगिनोऽयोगिनोऽपि चित्ताभावेऽपि सूक्ष्मोपरितक्रियो भण्यते । सूक्ष्मग्रहणात् सूक्ष्मक्रियाऽनिवर्तिनो ग्रहणम् । उपरतग्रहणाद्व्युपरतक्रियाऽप्रतिपातिन इति । पूर्वप्रयोगादिति हेतुः । कुलालचक्रभ्रमणवदिति दृष्टान्तोऽभ्यूह्यः। यथा चक्रं भ्रमणनिमित्तदण्डादिक्रियाऽभावेऽपि भ्रमति तथाऽस्यापि मनः प्रभृतियोगोपरमेऽपि जीवोपयोगसद्भावतः भावमनसो भावात् भवस्थस्य ध्याने इति ।

अपिशब्दश्चोदनानिर्णयप्रथमहेतुसम्भावनार्थः। चशब्दस्तु प्रस्तुतहेत्वनुकर्षणार्थः। एवं शेषहेतवोऽप्यनया गाथया योजनीयाः, विशेषस्तूच्यते- 'कर्मविनिर्जरणहेतुतश्चापि' कर्मविनिर्जरणहेतुत्वात्

क्षपकश्रेणिवत्, भवति च क्षपकश्रेण्यामिवास्य भवोपग्राहिकर्मनिर्जरेति भावः, चशब्दः प्रस्तुत-हेत्वनुकर्षणार्थः। अपिशब्दस्तु द्वितीयहेतुसम्भावनार्थ इति।

'तथा शब्दार्थबहुत्वात्' यथैकस्यैव हरिशब्दस्य शक्रशाखामृगादयोऽनेकार्थाः, एवं ध्यानशब्दस्यापि न विरोधः। 'ध्यै चिन्तायां', 'ध्यै कायनिरोधे', 'ध्यै अयोगित्वे' इत्यादि, तथा जिनचन्द्रागमाच्चैत-देवमिति।

उक्तं च - 'आगमश्चोपपत्तिश्च, सम्पूर्णं दृष्टि-लक्षणम्। अतीन्द्रियाणामर्थानां, सद्भावप्रतिपत्तये॥'

इत्यादि गाथाद्वयार्थः।

उक्तं ध्यातव्यद्वारं, ध्यातारस्तु धर्मध्यानाधिकार एवोक्ताः, अधुनाऽनुप्रेक्षाद्वारमुच्यते-

**सुक्कज्झाणसुभावियचितो**
**चिंतेइ झाणविरमेऽवि।**
**णिययमणुप्पेहाओ चत्तारि चरित्तसंपन्नो ॥८७॥**

शुक्लध्यानसुभावितचित्तश्चिन्तयति ध्यान-विरमेऽपि नियतमनुप्रेक्षाश्चतस्रश्चारित्रसम्पन्नः। तत्परिणामरहितस्य तदभावादिति गाथार्थः।

ताश्चैताः—

**आसवदारावाए तह संसारसुहाणुभावं च।**
**भवसंताणमणंतं वत्थूणं विपरिणामं च ॥८८॥**

आश्रवद्वाराणि - मिथ्यात्वादीनि तदापायान् - दुःखलक्षणात्। तथा संसारानुभावं च। 'धी संसारो' इत्यादि, भवसन्तानमनन्तं भाविनं नारकाद्यपेक्षया। वस्तूनां विपरिणामं च सचेतनाचेतनानां 'सव्वट्ठाणाणि असासयणि' इत्यादि, एताश्चतस्रोऽप्यपायाशुभान्नत-विपरिणामानुप्रेक्षा आद्यद्वयभेदसङ्गता एव द्रष्टव्या इति गाथार्थः।

उक्तमनुप्रेक्षाद्वारम्, इदानीं लेश्याद्वार-मिधित्सयाऽऽह—

**सुक्काए लेसाए दो ततियं परमसुक्कलेस्साए।**
**थिरयाजियसेलेसिं लेसाईयं परमसुक्कं ॥८९॥**

सामान्येन शुक्लायां लेश्यायां 'द्वे' आद्ये उक्तलक्षणे 'तृतीयम्' उक्तलक्षणमेव, परमशुक्ललेश्यायां 'स्थिरताजितशैलेशं' मेरोरपि निष्प्रकम्पतरमित्यर्थः। लेश्यातीतं 'परमशुक्लं' चतुर्थमिति गाथार्थः।

उक्तं लेश्याद्वारम्, अधुना लिङ्गद्वारं विवरीषुस्तेषां नामप्रमाणस्वरूपगुणभावनार्थमाह —

**अवहाऽसंमोहविवेगविउसग्गा**

**तस्स होंति लिंगाइं।**

**लिंगिज्जइ जेहिं मुणी**

**सुक्कज्झाणोवगयचित्तो ॥९०॥**

अवधा-ऽसम्मोह - विवेक - व्युत्सर्गाः 'तस्य' शुक्लध्यानस्य भवन्ति लिङ्गानि। 'लिङ्गचते' गम्यते यैर्मुनिः शुक्लध्यानोपगतचित्त इति गाथाक्षरार्थः।

अधुना भावार्थमाह —

**चालिज्जइ बीभेइ य धीरो न परीसहोवसग्गेहिं।**
**सुहुमेसु न संमुज्झइ भावेसु न देवमायासु ॥९१॥**

चाल्यते ध्यानात् न परीषहोपसर्गैर्ब्बिभेति वा 'धीरः' बुद्धिमान् स्थिरो वा। न तेभ्य इत्यवघलिङ्गं। 'सूक्ष्मेषु' अत्यन्तगहनेषु 'न सम्मुह्यते' न सम्मोहमुपगच्छति। 'भावेषु' पदार्थेषु न देवमायासु अनेकरूपास्वित्यसम्मोहलिङ्गमिति गाथाक्षरार्थः।

**देहविवित्तं पेच्छइ अप्पाणं तह य सव्वसंजोगे।**
**देहोवहिवोसग्गं निस्संगो सव्वहा कुणइ ॥९२॥**

देहविवित्तं पश्यत्यात्मानं तथा च सर्वसंयोगानिति विवेकलिङ्गं। देहोपाधिव्युत्सर्गं निःसङ्गः सर्वथा करोति व्युत्सर्गसिङ्गमिति गाथार्थः।

गतं लिङ्गद्वारं, साम्प्रतं फलद्वारमुच्यते, इह च लाघवार्थं प्रथमोपन्यस्तं धर्मफलमभिधाय शुक्लध्यानफलमाह। धर्मफलानामेव शुद्धतराणामाद्यशुक्लद्वयफलत्वाद्, अत आह —

**होंति सुहासवसंवरविणिज्जरा-**

**ऽमरसुहाइं विउलाइं।**

**झाणवरस्स फलाइं**

**सुहाणुबंधीणि धम्मस्स ॥९३॥**

भवन्ति 'शुभाश्रव-संवर-विनिर्जरा-ऽमरसुखानि' शुभाश्रवः - पुण्याश्रवः संवरः - अशुभकर्मागमनिरोधः। विनिर्जरा कर्मक्षयः अमरसुखानि - देवसुखानि। एतानि च दीर्घस्थिति-विशुद्ध्युपपाताभ्यां 'विपुलानि' विस्तीर्णानि। 'ध्यानवरस्य' ध्यानप्रधानस्य फलानि 'शुभानुबन्धीनि'। सुकुलप्रत्यायातिपुनर्बोधिलाभभोग प्रव्रज्याकेवलशैलेश्यपवर्गानुबन्धानि। 'धर्मस्य' ध्यानस्येति गाथार्थः।

उक्तानि धर्मफलानि, अधुना शुक्लमधिकृत्याह —

**ते य विसेसेण सुभासवादओऽणुत्तरामरसुहं च।**
**दोण्हं सुक्काण फलं परिनिव्वाणं**

**२परिल्लाणं ॥९४॥**

ते च विशेषेण 'शुभाश्रवादयः' अनन्तरोदिताः, अनुत्तरामरसुखं च द्वयोः शुक्लयोः फलमाद्ययोः 'परिनिर्वाणं' मोक्षगमनं। 'परिल्लाणं' ति चरमयोर्द्वयोरिति गाथार्थः।

अथवा सामान्येनैव संसारप्रतिपक्षभूते एते इति दर्शयति -

**आसवदारा संसारहेयओ जं ण धम्मसुक्केसु।**
**संसारकारणाइं तओ धुवं धम्मसुक्काइं ॥९५॥**

आश्रवद्वाराणि संसारहेतवो वर्तन्ते, तानि च यस्मान्न शुक्ल-धर्मयोर्भवन्ति संसारकारणानि तस्माद् 'ध्रुवं' नियमेन धर्म-शुक्ले इति गाथार्थः।

संसारप्रतिपक्षतया च मोक्षहेतुर्ध्यानमित्या-वेदयन्नाह—

**संवरविणिज्जराओ मोक्खस्स**
**पहो तवो पहो तासिं।**
**झाणं च पहाणंगं तवस्स**
**तो मोक्खहेऊयं ॥९६॥**

संवर-निर्जरे 'मोक्षस्य पन्थाः' अपवर्गस्य मार्गः। तपः 'पन्थाः' मार्गः। 'तयोः' संवर-निर्जरयोः ध्यानं च प्रधानाङ्गं। तपसः आन्तरकारणत्वात्। ततो मोक्षहेतुस्तद्ध्यानमिति गाथार्थः।

अमुमेवार्थं सुखप्रतिपत्तये दृष्टान्तैः प्रतिवादयन्नाह —

**अंबरलोहमहीणं कमसो जह मलकलंकपंकाणं।**
**सोज्झावणयणसोसे साहेंति**
**जलाऽणलाऽऽइच्चा ॥९७॥**

'अम्बर-लोह-महीनां' वस्त्र-लोहा-ऽऽद्रेक्षितीनां। 'क्रमशो' क्रमेण। यथा मल-कलङ्क-पङ्कानां यथासङ्ख्यं शोध्या (ध्य) पनयनशोषान्। यथासङ्ख्यमेव 'साधयन्ति' निर्वर्तयन्ति जला-ऽनला-ऽऽदित्या इति गाथार्थः।

**तह सोज्झाइसमत्था जीवंबरलोहमेइणिगयाणं।**
**झाणजलाऽणलसूरा**
**कम्ममलकलंकपंकाणं ॥९८॥**

तथा शोध्यादिसमर्था जीवा-ऽम्बर-लोह-मेदिनीगतानां ध्यानमेव जला-नलसूर्याः कर्मैव मलकलङ्कपङ्कास्तेषामिति गाथार्थः।

किं च —

**तपो सोसो भेओ जोगाणं झाणओ जहा नियमं।**
**तह तावसोसभेया कम्मस्सवि**
**झाइणो नियमा ॥९९॥**

तापः शोषो। भेदो योगानां। 'ध्यानतः' ध्यानात्। यथा 'नियतम्' अवश्यं। तत्र तापः - दुःखं। तत एव शोषः-दौर्बल्यं तत एव भेदः - विदारणं। योगानां-वागादीनां। 'तथा' तेनैव प्रकारेण। ताप-शोष-भेदाः कर्मणोऽपि भवन्ति। कस्य? - 'ध्यायिनः' न यदृच्छया नियमेनेति गाथार्थः।

किं च —

**जह रोगासयसमणं**
**विसोसणविरेयणो सहविहीहिं।**
**तह कम्मामयसमणं**
**झाणाणसणाइ जोगेहिं ॥१००॥**

यथा 'रोगाशयशमनं रोगनिदानचिकित्सा विशेषण-विरेचनौषधविधिभिः'। अभोजन-विरे(च) कौषधप्रकारैः । तथा 'कर्मामयशमनं' कर्मरोग-चिकित्सा ध्यानानशनादिभिर्योगैः। आदिशब्दाद् ध्यानवृद्धिकारकशेषतपोभेदग्रहणमिति गाथार्थः।

किं च —

**जह चिरसंचियमिंधणमनलो**
**पवणसहिओ दुयं दुहइ।**
**तह कम्मेंधणममियं**
**खणेण झाणाणलो डहइ ॥१०१॥**

यथा 'चिरसञ्चितं' प्रभूतकालसञ्चितम् 'इन्धनं' काष्ठादि 'अनलः' अग्निः। 'पवनसहितः' वायुसमन्वितः 'द्रुतं' शीघ्रं च 'दहति' भस्मीकरोति। तथा दुःखतापहेतुत्वात् । कर्मैवेन्धनं कर्मेन्धनम् 'अमितम्' अनेकभवोपात्तमनन्तं । 'क्षणेन' समयेन ध्यानमनल इव ध्यानानलः असौ 'दहति' भस्मीकरोतीति गाथार्थः।

**जह वा घणसंघाया खणेण**
**पवणाहया विलिज्जंति।**
**झाणपवणावहूया तह**
**कम्मघणा विलिज्जंति ॥१०२॥**

यथा वा 'घनसङ्घाताः' मेघौघाः क्षणेन 'पवनाहता' वायुप्रेरिता विलयं-विनाशं यान्ति-गच्छन्ति 'ध्यानपवनावधूता' ध्यानवायुविक्षिप्ताः तथा कर्मैव जीवस्वभावावरणाद् घनाः कर्मघनाः। उक्तं च -

''स्थितः शीतांशुवज्जीवः प्रकृत्याभावशुद्धया।
चन्द्रिकावच्च विज्ञानं, तदावरणमभ्रवद्॥''

इत्यादि, 'विलीयन्ते' विनाशमुपयान्तीति गाथार्थः।

किं चेदमन्यद्?, इहलोकप्रतीतमेव ध्यानफलमिति दर्शयति —

**न कसायसमुत्थेहि य**
**वाहिज्जइ माणसेहिं दुक्खेहिं।**
**ईसाविसायसोगाइएहिं**
**झाणोवगयचित्तो ॥१०३॥**

'न कषायसमुत्थैश्च' न क्रोधाद्युद्भवैश्च 'बाध्यते' पीड्यते मानसैर्दुःखैः। मानसग्रहणात्ताप इत्याद्यापि । यदुक्तं तन्न बाध्यते। 'ईर्ष्या-विषाद शोकादिभिः' तत्र प्रतिपक्षाभ्युदयोपलम्भजनितो मत्सरविशेष ईर्ष्या । विषादः - वैक्लव्यं शोकः-दैन्यम् । आदिशब्दाद्

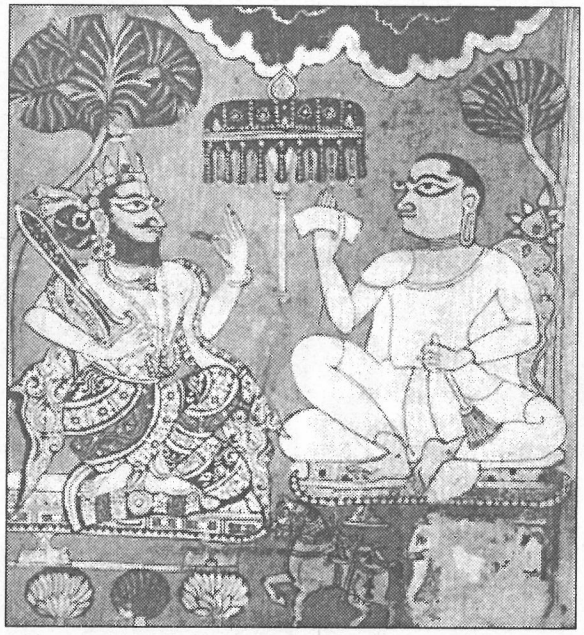
हर्षादिपरिग्रहः । ध्यानोपगतचित्तः इति प्रकटार्थमयं गाथार्थः ।

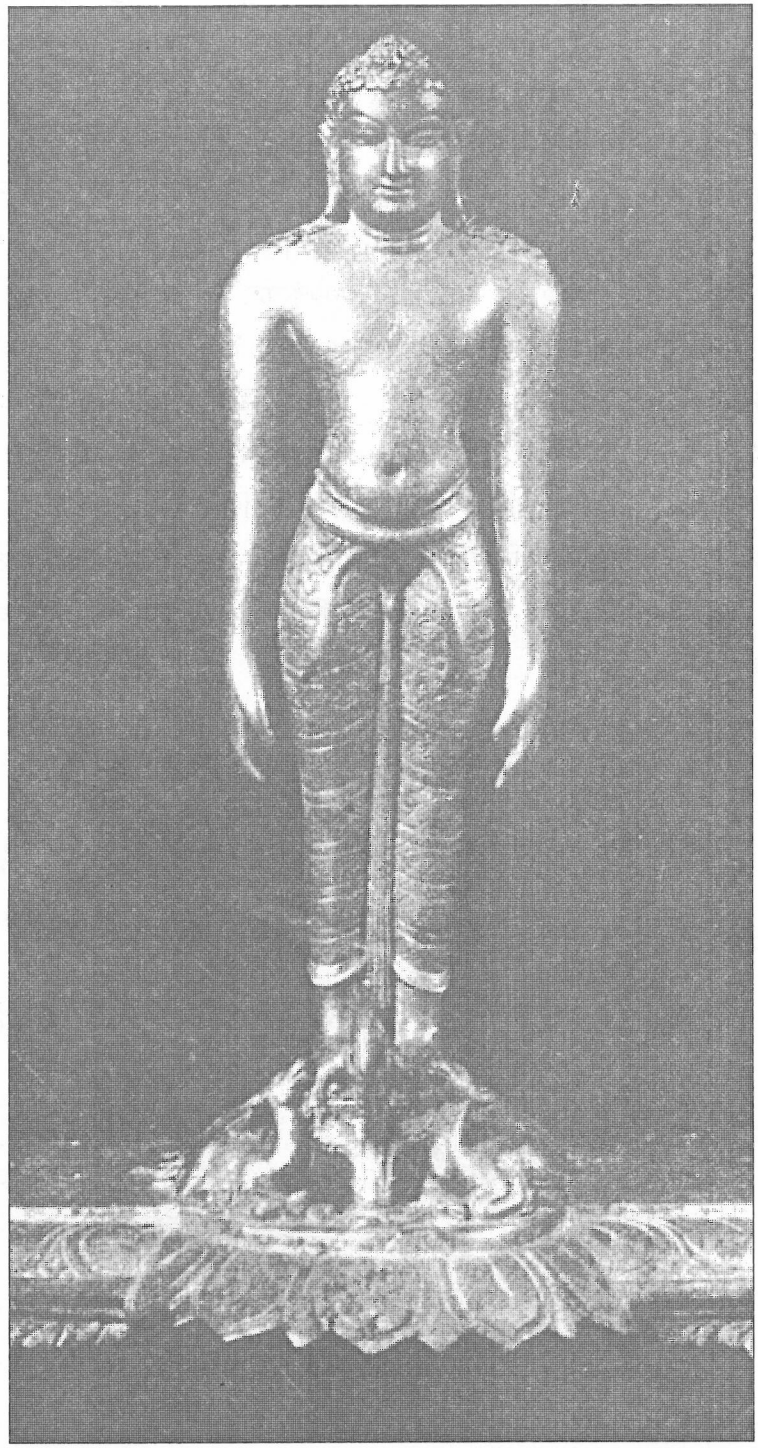
**सीयाऽऽयवाइएहि य सारीरेहिं सुबहुप्पगारेहिं ।**
**झाणसुनिच्चलचित्तो न**
**बहिज्जइ निज्जरापेही ॥१०४॥**

इह कारणे कार्योपचारात् शीतातपादिभिश्च, आदिशब्दात् क्षुदादिपरिग्रहः । 'शारीरैः सुबहुप्रकारैः' अनेक भेदैः । 'ध्यानसुनिश्चलचित्तः' ध्यानभावितमतिर्न बाध्यते । ध्यानसुखादिति गम्यते । अथवा न शक्यते चालयितुं तत एव । 'निर्जरापेक्षी' कर्मक्षयापेक्षक इति गाथार्थः । उक्तं फलद्वारम्, अधुनोपसंहरन्नाह —

**इय सव्वगुणाधाणं दिट्ठादिट्ठसुहसाहणं झाणं ।**
**सुपसत्थं सद्धेयं नेयं झेयं च निच्चंपि ॥१०५॥**

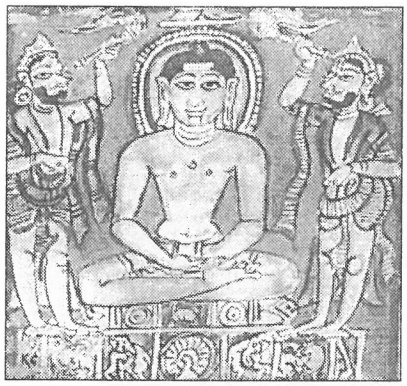
'इय' । एवमुक्तेन प्रकारेण । 'सर्वगुणाधानम्' अशेषगुणस्थानं दृष्टादृष्टसुखसाधनं । ध्यानमुक्तन्यायात् सुष्ठु प्रशस्तं सुप्रशस्तं, तीर्थकर-गणधरादिभिरासेवितत्वात् । यतश्चैवमतः श्रद्धेयं नान्यथैतदिति भावनया 'ज्ञेयं' ज्ञातव्यं । स्वरूपतः 'ध्येयम्' अनुचिन्तनीयं क्रियया । एवं च सति सम्यग्दर्शन-ज्ञान-चारित्राण्यासेवितानि भवन्ति । 'नित्यमपि' सर्वकालमपि । आह-एवं तर्हि सर्वक्रियालोपः प्राप्नोति, न तदासेवनस्यापि तत्त्वतो ध्यानत्वात्, नास्ति काचिदसौ क्रिया यथा साधूनां ध्यानं न भवतीति गाथार्थः ॥





# JINABHADRA'S
# MANUAL OF MEDITATION
## (DHYĀNA-ŚATAKAM)

Prākrit text with Sanskrit Chhāyā translated into English with Notes based principally on Haribhadra-Sūri's Vṛtti and drawing extensively from other sources.



वीरं सुक्कज्झाणग्गिदड्ढकम्मिंधणं
पणमिऊणं।
जोईसरं सरण्णं झाणज्झयणं
पवक्खामि ॥१॥

वीरं शुक्लध्यानाग्निदग्धकर्मेन्धनं प्रणम्य।
योगीश्वरं शरण्यं ध्यानाध्ययनं प्रवक्ष्यामि॥

*1. Bowing (in reverence) to the Hero - who burnt away the fuel of karma by the flames of Śukla-Meditation, who is lord of the ascetics, and who is refuge (of the pious folk) - I shall (now) expound (this) treatise on meditation.*

## NOTES

The verse is in the nature of an auspicious introduction, containing a prayer for success (maṅgālacharaṇa) and a statement about the subject-matter of the book (vastu-nirdeśa). The author deals with the four classical types of Jaina meditation (*dhyāna*) - the two normal, *ārta* and *raudra*, as well as the two spiritual, *dharmya* and *śukla*. The latter two are treated in great detail.

*The Hero. Vīra* is the traditional name of the twenty-fourth *tīrthaṅkara*, Vardhamāna, also called Māhavīra. The Jaina legends relate that when this saint, as a mere boy, was given a ceremonial bath by the lord of the gods (*devendra*), the out-going breath from the nostrils of the boy, the future Jina, shook the mountain Sumeru to its foundations, and that the astonished god praised him as 'a Hero', a mighty one. The commentator takes the expression in a special, and rather unusual, sense and explains - 'one who especially shakes the karma-bondage, or one

who leads to the ultimate Good in a special way' (तत्र 'ईर गतिप्रेरणयोः' इत्यस्य वि-पूर्वस्याजन्तस्य विशेषेण ईरयति कर्म गमयति याति वेह शिवमिति वीरः)

*Śukla Meditation*, the last of the four classical types of Jaina meditation, in which mind focusses itself on the atom, and becomes absolutely steadfast. It is the immediate precursor to emancipation. The canon (*Āchārāṅga*, 2, 24, 1024, *Āvaśyaka-Niryukti*, 252 f, and *Kalpasūtra*, 120) describes how Māhavīra was engaged in this meditation when he tore asunder all obstructing *Karmas* (ghana-ghāti-karmas) and obtained omniscience, after twelve years of severe ascetic involvement. Details of this meditation are given later.

Karma is bondage brought about by perverse attitude (*mithyā-darśana*), non-abstinence (*avirati*), unmindfulness (*pramāda*), passions (*kaṣhāya*) and worldly activity (*yoga*) (cf. *Tattvārtha-Sūtra*, 8, 1). The soul, when overcome by passions and committed to worldly activity, will attract karma-matter (*karma-pudgala*), and gets mixed up with it: the soul is thus bound in worldly life; its natural properties are obscured and and distorted. *Śukla* meditation burns up karma.

Lord of Ascetics. Ascetics (yoginah) are those whose souls are yoked to omniscient knowledge etc. (युज्यते वाऽनेन केवलज्ञानादिना आत्मेति योगः, स येषां विद्यत इति योगिनः), and their lord, leader, master (तेषां वा ईश्वरः प्रभुः स्वामी), or the ideal or model of ascetics (अथवा योगित्मर्यं योगिचिन्त्यं ध्येयमित्यर्थः).

जं थिरमज्झवसाणं तं
झाणं जं चलं तयं चित्तं।
तं होज्ज भावणा वा
अणुपेहा वा अहव चिंता॥२॥

यत्स्थिरमध्यवसानं तद्ध्यानं यच्चलं तच्चितं।
तद्भवेद्भावना वा अनुप्रेक्षा वा अथवा चिन्ता॥

2. Whatever is steady in meditative effort is meditational work, and whatever is unsteady is mind - that can be contemplation, reflection or thought.

## NOTES

*Meditative effort* (*ajjhavasāṇa*), resolution, determination, energy, absorption, condition of one-pointedness of mind (मन एकाग्रतालाम्बनं).

*Meditational work* (*jhāṇa*), or meditation for short, is intent consideration of reality, psychological or physical, wherein mind is absorbed in onepointedness (चिन्त्यतेऽनेन तत्त्वमिति ध्यानं, एकाग्रचित्तनिरोध इत्यर्थः) Thought is normally involuntary and restless: it flits from object to object. The effort that controls and regulates thoughts so that mind can concentrate on an object is meditation (वस्तुनि लीनं, पदार्थे जीवादिपदार्थे, द्रव्ये पर्याये वा लीनं लयं प्राप्तं, एकत्वं गतं, Śubhachandra on *Kattigeyāṇupekhā*, verse 470).

Mind (*chitta* or *manovijñānam*), an inner organ that controls the

mental processes: its functions are to cognise and think (मणणं वा मण्णये वा अणेण मणो *Viśeṣāvaśyaka* 3525).

This mind, as a flow, is of three kinds: (1) contemplation (*bhāvanā*), projection of thoughts by contemplating (भाव्यत इति), an activity in the course of meditational exercise (ध्यानाभ्यास); (2) reflection (*anuprekṣhā*), observation of thoughts after they have been projected, an activity of the mind of one who has fallen off *Smṛtidhyāna* (*infra*) (पश्चाद्भावे प्रेक्षणं प्रेक्षा, सा च स्मृतिध्यानाद् भ्रष्टस्य चित्तचेष्टा); and (3) thought (*chintā*), or consideration, a mental activity that is distinct from the two aforementioned modes (उक्तप्रकारद्वयरहिता मनश्चेष्टा), where there is neither contemplation nor reflection.

*Contemplations* are the prescribed practices which seek to preserve the five vows (both major *mahā-vratas* and minor *aṇu-vratas*) taken by the aspirant: non-violence, truthfulness, non-stealing, celibacy, and non-possession. The practices under contemplation include regulation of bodily movement, control of thought, avoidance of anger and greed, and awareness of ill-effects of transgression. (*Tattvārtha-Sūtra-bhāṣya*, 7,3).

*Reflection* is "pondering on the nature of the body and other substances" (शरीरादीनां स्वभावानुचिन्तनं अनुप्रेक्षा, *Sarvārtha-siddhi*, 9.2). It includes study of scriptures and brooding over the implication (वीरं *Kattigeyāṇuppekkhā*, 97). By repeated reflection, mind gets cultured and helpful attitudes (*vāsanas*) develop and spiritual control becomes easy (अनुप्रेक्षणं अनुचिन्तनं, अनुप्रेक्षा, अनुप्रेक्ष्यन्ते भाव्यन्त इति

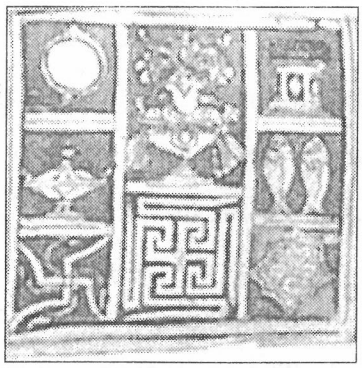
वानुप्रेक्षाः। तादृशानुचिन्तनेन तादृशीभिर्वा वासनाभिः संवरः सुलभो भवति,

Siddhasena's Bhāṣhya-ṭīkā, 11, 181). The reflections are twelve-fold: reflection on the transient nature of things, on ones own helplessness as involved in worldly life, on the nature of the world as fraught with sorrow, on the loneliness of the worldly sojourn, on the transcendental nature of soul as distinct from matter, on the impurity of bodily constitution, on the conditions that make for kārmic inflow and subsequent bondage, on the stoppage of this inflow, on dissociating soul from its kārmic involvement, on the nature of the universe, on the difficulty of obtaining final enlightenment, and on the merit and rectitude of the path expounded by Māhavīra.

These reflections lead to spiritual progress: their aim is to stop the inflow of karma into the soul (*saṁvara*) as well as to dissociate the soul from the karma that is already there (*nirjarā*).

For details, see Svāmi-Kumāra's *Kattigeyāṇupekkhā*, Prākṛit text with Śubhachandra's Sanskrit Commentary, edited by A.N. Upadhye, Rājachandra Jaina Śāstramālā, Agas, 1960.

Thought (*chintā*) or more properly discursive thought, is sometimes grouped under 'sensuous thought' *(mati-jñāna)* when not associated with language, and under 'scriptural knowledge' *(śruta)* when associated with words. The *Nandi-Sūtra* (31) takes the expression to be synonymous with 'enquiry' *(vimarśā)*, 'searching' *(mārgaṇā)*, 'fathoming' *(gaveshaṇā)* and 'leaning towards' *(ābhogaṇatā)*.



अन्तोमुहुत्तमेत्तं चित्तावत्थाणमेगवत्थुंमि।
छउमत्थाणं झाणं जोगनिरोहो
जिणाणं तु ॥ ३ ॥

अन्तर्मुहूर्तमात्रं चित्तावस्थानमेकवस्तुनि।
छद्मस्थानां ध्यानं योगनिरोधो जिनानां तु ॥

*3. For those involved in the world, meditation is holding of the mind without distraction on one object for the duration within a moment; for the victors, however, meditation would be the total suppression of all activities.*

## NOTES.

*Involved in the world*, as distinguished from the omniscient *(kevalin, jina)*; involvement is because of the influence of obstructuve *karmas*. *Chadma* is cover, and includes both knowledge-obscuring cover *(jñānāvaraṇa)* and intuition-obscuring cover *(darśanāvaraṇa)*; covered by these is the one involved in the world (छद्मनि आवरणे तिष्ठन्तीति छद्मस्थाः).

In the case of those such as this, it is not possible for mind to concentrate on any one object for more than one moment. A 'moment' (muhūrta) is equivalent to forty-eight minutes. Mind's holding of attention can be but for less than one moment.

(अन्तर्मुहूर्तमात्रं मुहूर्तस्य घटिकाद्वयस्य मध्ये अन्तर्मुहूर्तमात्रं, अन्तर्मुहूर्तकालं ध्यानं तिष्ठतीत्यर्थः। उक्तं चोमास्वामिना– 'एकाग्रचिन्तानिरोधो ध्यानमन्तर्मुहूर्तात्'। अन्तर्मुहूर्तकालं मर्यादीकृत्य ध्यानं भवती। अन्तर्मुहूर्तात्परतः एकाग्रचिन्तानिरोध-

लक्षणध्यानं न भवतीत्यर्थः, Śubhachandra's commentary on *Kattigeyāṇupekkhā*, verse 470) After this duration it is natural for mind to wander away from one object, but it can return to it later. Here concentration is a mental process, and works within the limits set by material conditions.

For those who have emancipated themselves from the worldly fetters (the omniscient ones), concentration is no problem at all, because all mental activities would already have been shppressed. In their meditation, there is no mind that is involved, nor thoughts. "It is therefore held that in the case of the omniscient, the function of dhyāna is to stop his physical activity, both gross and subtle, during the last few moments of his worldly existence which are immediately followed by final emancipation" (Nathmal Tatia, *Studies in Jaina Philosophy*, Banaras, 1951, p. 282 fn.)

*Suppression of all activities (yoga).* The expression 'yoga' is used in Jaina philosophy in two different senses: spiritual practice (See Notes on verse 1) and normal activity. The latter sense obtains in this context. Activity (or vibration) is three-fold: bodily activities, activities of the organ of speech, and mental activities. It is due to this activity that the soul is incessantly associated with kārmic matter: this influx *(āsrava)* does not stop even for a split-second.

The space occupied by the soul *(pradeśa)* is without a break filled densely by the kārmic matter, and the types (obstructing and nonobstructing, each with four sub-

types) of bondage *(prakṛti)* are determined by the activity. For both these kinds of bondage, activity is the principal cause (प्रकृतिप्रदेशबन्धयोर्योग एव प्रधानं कारणम्। Devendra-sūri's *Karma* grantha II, Ātmānand Jain Granthamālā, p. 121). Sometimes yoga is used synonymously with *āsrava* (influx).

The influx of kārmic matter and bondage of the soul require the play of energy (vīrya) in the soul. Soul's energy finds its perfect expression only on emancipation; it is when the soul is free from all activities, and is no more subject to kārmic influx. But till the achievement of this final objective, that is to say as long as the soul is involved in its worldly career, this energy is 'delimited and defiled'; soul's colouration (*leśyā*, to be explained later) defines the energy. Activity is therefore defined as energy conditioned by colouration (योगः सलेश्यं वीर्यं). In this sense activity is energy, capacity, enthusiasm, valour (योगो वीर्यं शक्तिरुत्साहः पराक्रम इति पर्यायाः; Devendra-sūri, *Ibid*).

Vīrasena in his *Dhavala* commentary on *Chhakkaṇḍāgama* has this to say about *yoga*: "*yoga* is the arousal of energy, responsible for the intake of karma, due to the very inclinations of the soul; that is to say, the contraction and expansion of the space occupied by the soul" (आत्मप्रवृत्तेः कर्मादाननिबन्धनवीर्योत्पादो योगः, अथवात्मप्रदेशानां संकोचविकोचो योगः). He quotes a Prākrit verse: "The result of energy in the soul due to the involvement of mental, vocal and physical activities, the vibrations in the soul— this is *yoga* as pointed out by the Saints"

मणसा वचसा काएण
चाविजुत्तस्स विरियपरिणामो।
जीवस्य प्पणियोओ जोगो
त्ति जिणेहि णिद्दिट्ठो॥

(Jīvaṭṭhāna Section, 1.14).

Yoga in the sense of spiritual practice is the process of stoppage or eradication of the activities (of body, organ of speech and mind) and passions *(kashyās)*. Control of physical movements, speech and thought looms large in Jaina Yoga (सम्यग्योगनिग्रहो गुप्तिः, *Tattvārtha-sūtra,* 9,4)

*The Victors (Jinas)* are the ominiscient and worthy ones who have achieved complete victory (जी जये) for the soul in its struggle with kārmic commitments. The Victory is over the enemies in the nature of karma, which bring about all kinds of sorrow in worldly life (बहुविधविषमभवगहनदुःखप्रापणहेतून् कर्मारातीन् जयतीति जिनः).

The Victor-class includes 'the worthy ones' *(arhans)*, the saints in whom nine kinds of spiritual achievements *(ananta-jñāna, ananta-darśana, kshāyika-samyaktva, kshāyika-chāritra, kshāyika-dāna, kshāyika-bhoga, kshāyika-upabhoga,* and *kshāyika-vīrya)* shine forth in the space occupied by the soul, and the beings who are in any of the spiritual states *(guṇa-sthānas)* from *avirata-samyagdṛshṭi* to *kshīṇa-moha-vītarāga* (to be explained later).

The last mentioned category of souls, however, is described as 'partial victors' *(ekadeśa-jina)*, while the 'worthy ones' and 'the perfected ones' are called 'complete victors' *(sarvadeśa-jina or sākshāt-jina)*.

*The moment (muhūrta),* noticed already, may further be explained. It is the duration composed of seventy-seven *lavas* (a *lava* is the sixth part of a twinkling), each *lava* is made up of seven *stokas*, each *stoka* is seven *prāṇas*, a *prāṇa* being the time taken to breathe in and breathe out once. A *muhūrta* is roughly forty-eight minutes; and *antarmuhūrta* is the period of time within a muhūrta or forty-eight minutes.

*Holding of mind,* without distraction **(मनसः अवस्थानं चित्तावस्थानं.... निष्प्रकम्पतया वृत्तिः इत्यर्थः)**

*In one object.* Object is whatever in which the modes of qualities inhere uniquely **(अद्वितीयं वसन्त्यस्मिन् गुणपर्याया इति वस्तु)**

**अंतोमुहुत्तपरओं चिंता झाणांतरं व होज्जाहि।**
**सुचिरंपि होज्ज बहुवत्थुसंकमे**
**झाणसंताणो ॥ ४ ॥**

**अन्तर्मुहूर्तात्परतश्चिन्ता ध्यानान्तरं वा भवेत्।**
**सुचिरमपि भवेद्बहुवस्तुसङ्क्रमे ध्यानसन्तानः ॥**

*4. Should the mind be held for over a single moment, it would become thought, or it would be a different meditation; should it be held for a fairly long time, it would wander among many objects and that would be but a succession of meditations.*

**NOTES:**

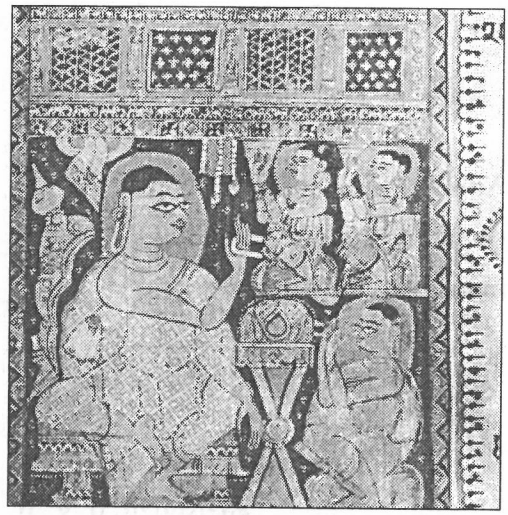
What is stated in this verse refers to those who are involved in

the world (chhadmastha), and not to the emancipated ones.

Thought, in the sense of discursive thought, different from direct sense-perception; classed under mental perception with a slight involvement of sense (anindriya-prathyaksha), along with recollection (smṛti), recognition (saṁjñā) and perceptual cognition (abhinibodha). It is an 'act' of the mind.

*Different meditation,* not different from meditation (तत्रेह न ध्यानादन्यत् ध्यानं ध्यानान्तरं परिगृह्यते), for mind's nature is to contemplate and reflect (भावनानुप्रेक्षात्मकं चेतः). Meditation would continue and persevere, but the content thereof would change; the object of meditation would not remain the same. When the objects change, pass from one to the other (wander, *sankrama*), there would be a sequential pattern of meditative acts, a flow with contents changing constantly. It cannot therefore be called concentration, or effective meditation.

*Objects,* which are two-fold: (i) belonging to oneself, like mind etc., that is to say psychological objects, and (ii) belonging to the outside world, like material substances.



(बहुवस्तूनि आत्मगतपरगतानि गृह्यन्ते, तत्रात्मगतानि मनः प्रभृतीनि, परगतानि द्रव्यादीनि).

## FOUR VARIETIES OF 'DISTRESSED' MEDITATION.

अट्टं रुद्दं धम्मं सुक्कं झाणाइ तन्त्थ अंताईं।
निब्बाणसाहणाईं भवकारणमट्टरुद्दाइं ॥ ५ ॥

आर्तं रौद्रं धर्म्यं शुक्लं ध्यानानि तज्ञान्त्ये।
निर्वाणसाधने भवकारणमार्तरौद्रे ॥

*5. Ārta ('Distressed'), Raudra ('Violent') Dharmya ('Religious') and Śukla ('White') are the (four-fold) meditations. (Among them) the last two become instruments of emancipation, while the 'Distressed' and 'Violent' lead to worldly involvement.*

### NOTES

This verse mentions the four-fold meditations, which constitute the main topic of this work. Meditation is basically of two types: auspicious *(praśasta)* and inauspicious *(apraśasta)*. Inauspicious meditation is characterised by instrumentality to the inflow of evil into the soul, (पापास्रवहेतुत्वादशुभं, Śubhachhandra), while the auspicious is capable of completely burning away the dirt of karma-taints, (कर्ममलकलङ्कनिर्दहनसमर्थं, Śubhachhandra).

Inauspicious meditations are two-fold: 'distressed and 'violent'; auspicious ones again are two-fold: 'religious' and 'white'. Thus we have the four meditational varieties listed here.

'*Distressed*', rooted firmly in misery incidental to worldly life (ऋतं दुःखं तन्निमित्तो दृढाध्यवसायः, ऋते भवमार्तं क्लिष्टं). *Ārta* is explained by Śubhachandra thus: दुःखं अर्दनं कष्टं

अर्तिर्वो कृतमुच्यते, कृते दुःखे भवमार्तम्। The mind here is dejected, depressed, agitated and anxious.

'*Violent*', harsh, or cruel (रुद्रः क्रूराशयः कृष्णलेश्यापरिणामः प्राणी। रुद्रस्य कर्म रौद्रं, रुद्रे वा भवं रौद्रम्), full of dark intent and inclinations, aggressive and harmful.

These two meditations, normal to human biengs, are responsible for binding the soul to the world around and within us; they make the involvement deeper and firmer. The two meditations share the common ground of passions (*kashāya*): in the 'distressed' meditation, passions are intense (*tīvra*), and in the 'violent' they are more intense (*tīvra-tama*). The latter is positively evil, and can lead the soul to hell (पापप्रकृतिबन्धनं नरकगतिप्रदं कृष्णलेश्योद्भवं). Kārtikeya-Svāmi says: अट्टं तिव्व-कसायं तिव्वतमकसायदो रुद्दं (verse 471).

*'Religious'*, preceded by scriptural learning and proper conduct (श्रुतचरणधर्मानुगतं धर्म्यं, Haribhadra). The word dharmya is explained by Śubhachandra as follows: धर्मो वस्तुस्वरूपं धर्मादनपेतं धर्म्यम्। In this meditation, there is no clouding of the mind either by anxiety or by violent thoughts; the constitution here is 'good', meritorious. It is productive of happy states of existence like the heaven, and in the end can lead to emancipation (पुण्यप्रकृतिबन्धनं स्वर्गादिसुखदायकं पारंपर्येण मोक्षहेतुकं, Śubhachandra).

*'White'*, without blemish or taint. The soul here is pure, clean and clear: it is accompanied by the white colouration (*leśya*). It is so called because it cleanses the eight-fold karma-effects and brings about purity.

(शोधयत्यष्टप्रकारं कर्मफलं शुचं वा क्लमयतीनि शुक्लं, मलरहितजीव परिणामोद्भवं शुचिगुणयोगाच्छुक्लं शुक्ललेश्योद्भवं वा।)

The role of passions is minimal or slight in the 'religious' meditation, and even more so in the 'white'. That is how these two lead to emancipation. To quote Kārikeya-Svāmi again: मन्दकसायं धम्मं मन्दतमकसायदो हवे सुक्कं (verse 472).

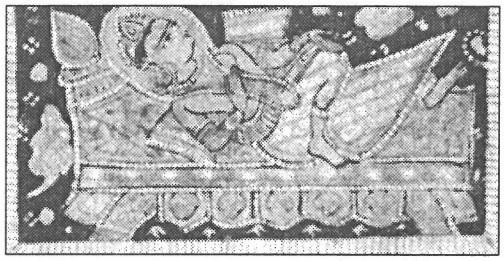
*The worldly involvement*, which the two inauspicious meditations lead to, is not confined to this world of ours, but includes the lower worlds and hell. The world (*bhava*) is where beings subject to karma reside (तत्र भवन्त्यस्मिन् कर्मवशवर्तिनः प्राणिन इति भवः संसार एव), transmigration.

*Emancipation* is disappearance of worldly bonds; repose, rest, beatitude (निवृत्तिः निर्वाणं सामान्येन सुखमभिधीयते).

The fruits of the four-fold meditation are specified thus: by the 'distressed' one gets the lower (animal) world, by the 'violent' hell, by the 'religious' heavens, and by the 'white' the status of a Siddha

(आर्तेन तिर्यग्गतिः रौद्रध्यानेन गम्यते नरकः। धर्मेण देवलोकः सिद्धगतिः शुक्लध्यानेन).

A Siddha is one who has destroyed the eight-fold karma (नष्टाष्टकर्माणः सिद्धाः, Vīrasena) and done all that can be done by way of spiritual unfoldment (सिद्धसाध्याः).



अमणुण्णाणं सद्दाइविसयवत्थूण
दोसमइलस्स।
घणियं विओगचिंतणमसंप-
ओगाणुसरणं च ॥६॥

अमनोज्ञानां शब्दादिविषयवस्तूनां
द्वेषमलिनस्य।
धणियं वियोगचिन्तनमसन्प्रयोगानुस्मरणं च॥

6. *The thought of separation from the undesirable objects of sense like sound etc., and the concern to be free from them for all time, occur excessively to the one who is tainted by dislike.*

## NOTES

The verse gives the essential characteristics of the first 'distressed' meditation, where the individual feels the urge to withdraw and eliminate.

*Separation from undesirable objects*, sound, etc. are objects of the sense: a sense (*vishaya*) is so called because beings who are involved in it are sorely troubled thereby (विषीदन्ति एतेषु सक्ताः प्राणिन इति विषयाः इन्द्रियगोचरा वा). An object is the foundation for the sense-experience (वस्तूनि तदाधारभूतानि).

The sense-experiences that are not pleasant to the mind (अमनोज्ञानां; मनसोऽनुकूलानि मनोज्ञानि, इष्टानीत्यर्थः। न मनोज्ञानि अमनोज्ञानि । तेषां।) are naturally not fancied, and one would be eager to get separated from them. The thought "How can I be separated from these?" refers to the present time, to the unpleasant experiences that are already there. (कथं नाम ममैभिर्वियोगः स्यादिति भावः, अनेन वर्तमानकालग्रहः).

An urgency to remove the distressing condition is indicated here. Kārtikeya-Svāmi speaks of it as 'brooding over the ways and

means of elimination and restless activity towards this end, when one has contacted troublesome objects'

(दुक्खयरविसयजोए केम इमं चयदि इदि विचिंततो। चेट्ठदि जो विक्खित्तो अट्टज्झाणं हवे तस्स ॥ verse 473).

Concern to be free, with the thought "How can I be free from these distressing conditions permanently?", the anxiety here is projected into futurity (कथमेभी सदैव सम्प्रयोगाभाव इति, अनेन च अनागतकालग्रहः). This worry about the present and future troubles is a continuous preoccupation in the case of one given to this meditation (or habit), and will prevent any other interest from entering: even when other thoughts occur, there is a constant return to the same preoccupation. An obsessive tendency is indicated here (Śubhachandra, अपरध्यानरहितत्वेन पुनः पुनश्चिन्तनं प्रवर्तनम्, on verse 473), and the individual is distracted (विक्षेपं व्याकुलतां प्राप्तः, Ibid).

Tainted by dislike, or aversion, characterised by the absence of pleasure in its presence (तत्राप्रीतिलक्षणो द्वेषस्तेन मलिनस्य तदाक्रान्तमूर्तेः). This is the motive-spring for both thought and action calculated to eliminate the source of dissatisfaction (anisṭhaviyoaa).

तह सूलसीसरोगाइ वेयणाए
विजोगपणिहाणं।
तदसंपओगचिंता तप्पडियारउलमणस्य ॥७॥

तथा शूलशिरोरोगादिवेदनाया
वियोगप्रणिधानं।
तदसम्प्रयोगचिन्ता तत्प्रतिकाराकुलमनस्य ॥

*7. Even so, a person suffering from the pains of colic, headache etc., would be eager to eliminate the pains, and to be free from them for all time, for his mind is anxious to counteract these painful sensations.*

## NOTES

The second variety of the 'distressed' meditation is the subject-matter of this verse.

Illustrations are here given of extreme pain resulting from colic, (severe paroxysmal griping pains in the belly, affection of bowel), and headache; the patient suffering from these ailments would be restless, distracted and agitated. His only concern is to get rid of the pains and he is eager to start on any course of treatment. He is intent on cure (चिकित्सायामाकुलं व्यग्रं मनः अन्तःकरणं यस्य सः), and his mind is absorbed in the meditation concerning the cure. Ś. is more explicit on this point:

संन्तापेन पीडाचिन्तनेन वा। पित्तश्लेष्मोद्भव-कुठंन्दरभगंदरशिरोर्तिजठर-पीडावेदनानां संतापेन पीडितेन प्रवृत्तः विकल्पः चिन्ताप्रबन्धः, "कथं वेदनाया विनाशो भविष्यतीति" पुनः पुनाश्चिन्तनं अङ्गविक्षेपाक्रन्दकरणादि पीडाचिन्तनम्॥ (on verse 474).

Even this is consequent on getting something that one does not like (*anishṭayoga*). This variety of 'distressed' meditation is especially characteristic of the cases of illness and ailments. The four features that characterise 'distressed' meditation are conspicuous in this variety: lamenting (*kandanatā*), feeling of helplessness when pressed by undesirable things (*sotaṇatā*), extreme distress often accompanied by tears (*tippaṇatā*), and crying out in pain (*paridevanatā*).

इट्ठाणं विसयाईण वेयणाए य रागरत्तस्य।
अवियोगऽज्झवसाणं तह
संजोगाभिलासो य ॥८॥

इष्टानां विषयादीनां वेदनायाश्च रागरक्तस्य।
अवियोगाध्यवसानं तथा संयोगाभिलाषश्च॥

*8. For one affected with attachment, there is a strong urge not to get separated from sensations arising out of desirable sense-objects, and there is also a desire to get associated with them.*

## NOTES

This is the third variety of 'distressed' meditation, dealing with the obtainment of the pleasant, and is related to the first, which deals with elimination of the unpleasant. Contrary to the sequence in this work, it is usual to take this third variety here immediately after the first (as in *Kattigeyāṇuppehā*, verse 474, *Dravyasangraha-ṭīkā*: अनिष्ट-वियोग - इष्टसंयोग - व्याधिप्रतीकार-भोगनिदानेषु वाञ्छारूपं चतुर्विधमार्तध्यानम्॥)

*Affected with attachment*, intense attachment or longing for contact is the mark of love: this is opposed to 'tainted by dislike' in the first variety (verse 6 above). The urgency here is not to get away from the object, but to possess the object and to move in the direction of the object: it is characterised by an approach-tendency. One who is saturated with this pleasant expectancy is referred to here (तत्राभिष्वङ्गलक्षणो रागः, तेन रक्तस्य तद्भावितमूर्तेः).

The anxiety or 'distress' involved in this variety is two-fold:

(i) eagerness to retain the hold on the pleasant objects, urgency not to get separated (अविप्रयोग दृढाध्यवसायः) from the desirable objects one has already obtained, or one is already in contact with; and (ii) eagerness to obtain and possess the pleasant objects one does not have (कथं ममैभिर्विषयादिभिरायत्यां संबन्ध इतीच्छा, अनेन किलानागतकालग्रहः).

The latter is aspiration and expectancy, anxiety projected into the future.

Śubhachandra observes that the real motivation for the thought and action involved in this variety is the 'dissociation' (or separateness or non-obtainment) with regard to pleasant objects. The objects which are likely to give pleasure when obtained are already in the mind of the individual; he thinks about them, dreams about them. To make them real in the world about him is his worry. Whether he is already in contact with them in reality, or has only thoughts about them, they are equally 'associations', and the individual is eager to prevent and forestal any possible dissociation. (मनोहराः विषयाः इष्टपुत्रमित्रकलत्रभ्रातृ-धनधान्यसुवर्णरत्नगजतुरगवस्त्रादयः तेषां वियोगे विप्रयोगे ''तं वियुक्तं पदार्थं कथं प्रापयामि? लभे?'' तत्संयोगाय वारंवारं स्मरणं विकल्पश्चिन्ताप्रबन्ध इष्टवियोगाख्यं द्वितीयमार्तध्यानम्॥ on verse 474).

देविंदचक्कवट्टित्ताणाइं गुणरिद्धिपत्थणमईयं।
अहमं नियाणचिंतणमण्णाणाणुगयमच्चंतं ॥१॥

देवेन्द्रचक्रवर्त्यादीनां गुणऋद्धिप्रार्थनात्मकं।
अधमं निदानचिन्तनमज्ञानानुगतमत्यन्तम्॥

9. The longing to obtain the excellences and supernatural accomplishments of the lord of gods (Indra), of the emperors and of others (like them), is indeed a mean consideration of gains, associated overmuch with ignorance.

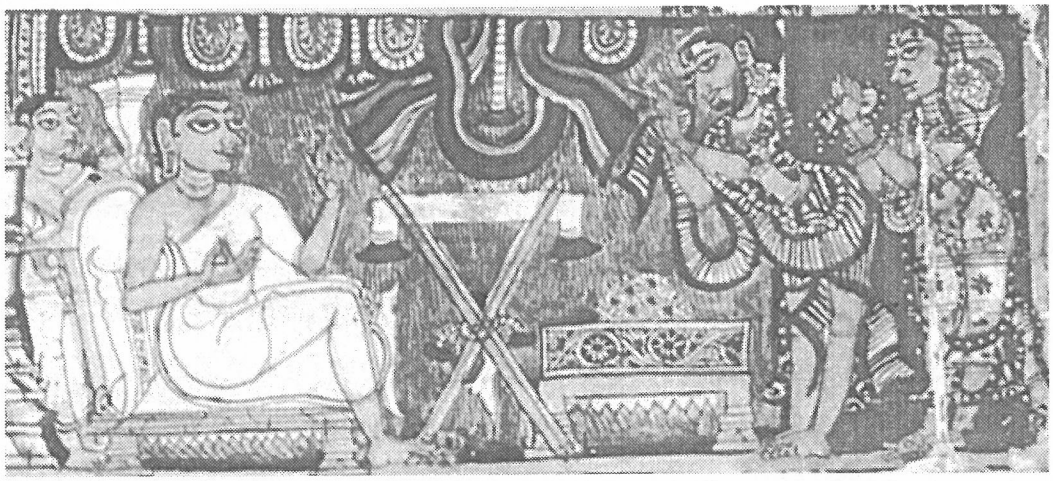
## NOTES

This is the fourth variety of 'distressed' meditation, involving remunerative hankering, a longing for enjoyment as a reward even of meritorious deeds which qualify one for the position of Indra or of great emperors (who are quasi-divine). For the ignorant folk, there is no pleasure in, or longing for, a gain other than worldly or heavenly pleasures (**नाज्ञानिनो विहाय सांसारिकेषु सुखेष्वन्येषामभिलाष उपजायते**); they do not desire emancipation.

The essential feature in this variety of 'distressed' meditation is dependence on enjoyments here and hereafter, on pleasures seen and heard, on props of supernatural accompliment (**दृष्टश्रुतानुभवेहपरलोक भोगाकांक्षाभिलाषः निदानं चतुर्थमार्तध्यानं स्यात्**, Ś. Ibid.).

The individual in this case craves for excellence here, yearns for pleasures, and hankers after rewards. His thoughts and actions are inspired by this purpose or goal (*nidāna*). Even if commendable deeds ensure, the final outcome is only sorrow. If one observes meritorious conduct with a desire to obtain the status of a jina or of a god, such observance will beget only misery (Ś. cites a verse, **पुण्यानुष्ठान-जातैरभिलषति पदं यज्जिनेन्द्रामराणां.... स्यादार्तं तन्निदानप्रभवमिह नृणां दुःखदावोग्रधाम॥** Ibid, p.360)

**एवं चउव्विहं रागदोसमोहंकियस्य जीवस्स।**
**अट्टज्झाणं संसारवद्धणं तिरियगइमूलं॥१०॥**



एतच्चतुर्विधं रागद्वेषमोहाङ्कितस्य जीवस्य।
आर्तध्यानं संसारवर्धनं तिर्यग्गतिमूलम्॥

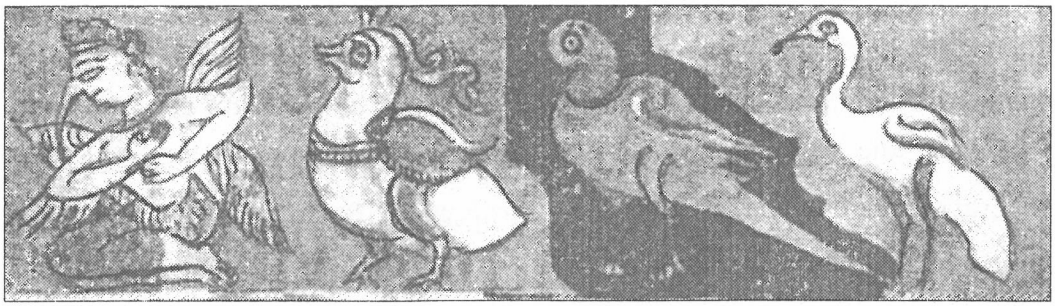
*10. These four varieties of 'distressed' meditation, in a soul branded by passion, hate and ignorance, will increase worldliness, and will lead (eventually) to low (animal) existence.*

## NOTES

These are the four varieties of 'distressed' meditation, the first resulting from association with the unpleasant, the second from dissociation from the pleasant, the third from abnormalities of constitution and the fourth from hankerings after reward. (*Jñānārṇava* has this brief statement:

अनिष्टयोगजन्माद्यं तथेष्टार्थात्ययात्परं।
रुक्प्रकोपात्तृतीयं स्यान्निदानात्तुर्यमङ्गिनाम्॥)

The verse indicates that these meditations are dangerous inasmuch as they lead the meditator to unwholesome states of existence, bind him evermore to the world and cause him misery.



मज्झत्थस्स उ मुणिणो
सकम्मपरिणामजणियमेयंति।
वत्थुस्सभावचिंतणपरस्स
समं सहंतस्स ॥११॥

मध्यस्थस्य तु मुनेः स्वकर्मपरिणामजनितमेतत्।
वस्तुस्वभावचिन्तनपरस्य सम्यक्सहमानस्य॥

*11. For the sage who stands in the middle, who is engaged in the consideration of the real nature of things and who can well and patiently endure, all this (pain and misery in life) (appears only as) the result of the fruition of his own karma.*

## NOTES

The sage is one who knows the condition of the world in all its three states (past, present and future (मन्यते जगतस्त्रिकालावस्थामिति मुनिः साधुः). Among the mendicants four varieties are recognised: the homeless ones (*anagārā*) or the ordinary monks; the monks (*yati*) who have ascended the ladder of subsidence and annihilation: the sages (muni) who are adepts in visual intuition and intuition of mental modes: and the seers (ṛsi) who have acquired extraordinary powers.

(भिक्षवो जिनरूपधारिणस्ते बहुधा भवन्ति।
अनगारा यतयो मुनय ऋषयश्चेति।
तत्र अनगाराः सामान्यसाधव उच्यन्ते।
यतयः उपशमक्षपकश्रेण्यारूढा भण्यन्ते।
मुनयः अवधिमनःपर्यायज्ञानिनः। ऋषयः
ऋद्धिं प्राप्तथाः॥

Śubhachandra's comm on KA.391).

Here the word is used in the general sense of a monk (sādhu): one who looks upon all beings with equanimity and one who strives uninterruptedly towards his emancipation.

(णिव्वाणसाधए जोगे सदा जुंजंति साधवो *Mūlāchāra*, 512 साधयन्ति ज्ञानादिशक्तिभिर्मोक्षमिति साधवः।

समतां वा सर्वभूतेषु ध्यायन्तीति निरुक्तिन्यायात् साधवः। Bhagavatī-ṭīkā, 1.1.1.).

*Stands in the middle,* of attachment and aversion, unaffected by either (मध्ये तिष्ठति मध्यस्थः, रागद्वेषयोरिति गम्यते), (Also Cf. सा Śubhachandra on KA, 468).

Such a one will regard unpleasant occurrences (like colic pains, headache etc.) as merely the working out of previous karma, and therefore he does not get depressed or agitated: he will not get into the 'distressed' (*ārta*) meditation, that was described above.

कुणओ व पसत्थालंबणस्स
पडियारमप्पसावज्जं।
तवसंजमपडियारं च सेवओ
धम्ममणियाणं॥१२॥

कुर्वता वा प्रशस्तालम्बनस्य
प्रतिकारमल्पसावद्यं।
तपः संयमप्रतिकारं च
सेवमानस्य धर्म्यमनिदानम्॥

*12. Or, counteracting (the ailment like colic pains etc) by taking recourse to auspicious treatment, involving little or no sin, he would be engaged only in 'righteous concentration' (dharmya), with no desire for gain, for the treatment would consist of austerity and restraint.*

## NOTES

Even if the sage, not willing to endure passively the bodily ailments, undertakes curative procedures, he does so without involvement in worldly desires. No demerit would therefore accrue to his actions. He will not wail and lament, preoccupied all the time with his ailment as one in 'distressed' (*ārta*) meditation (*cf.* verse 7 above). Counteracting the illness with a desire to gain robust health in order to enjoy pleasures would be included in the 'distressed' meditation (*Dravya-saṁgraha-ṭīkā*... व्याधिप्रतीकारभोगनिदानेषु वाञ्छारूपं.... आर्तध्यानं)

Taking recourse to auspicious treatment, auspicious is that which is capable of burning up the stains and dirt of karma (कर्ममलकलङ्कनिर्दहनसमर्थं प्रशस्तं शुभं), indicates aids like knowledge, on which the treatment depends or rests (ज्ञानाद्युपकारकं आलम्ब्यत इति आलम्बनं, प्रवृत्तिनिमित्तं शुभमध्यवसानमित्यर्थः).

Counteracting, as an antidote, as a cure (चिकित्सालक्षणं) medicine, nursing, nourishment, and warm covering (औषधोपचारभोजनाच्छादनादि) are included in this expression. This counteracting is qualified as involving little sin (पापं सहावद्येन सावद्यं, अल्पशब्दोऽभाववचनः स्तोकवचनो वा, अल्पं सावद्यं यस्मिन्नसावल्पसावद्यस्तं). This would be 'righteous' because of sinlessness (निर्दोषत्वात्).

Treatment consisting of austerity and restraint are the only antidotes for the misery of the world (तपः संयमावेव प्रतीकारः सांसारिकदुःखानामिति गम्यते।).

With no desire for gain, such as the position of Indra (देवेन्द्रादिनिदानरहितमित्यर्थः). The desire

for gain of any kind-even emancipation-is reprehensible. The commentary has this interesting discussion:

आह — कृत्स्नकर्मक्षयान्मोक्षो भवत्वितीदमपि निदानमेव उच्यते, सत्यमेतदपि निश्चयतः प्रतिषिद्धमेव कथं?

"मोक्षो भवे च सर्वत्र निस्पृहो मुनिसत्तमः।
प्रकृत्याभ्यासयोगेन यत उक्तो जिनागमे"

इति। तथापि तु भावनायामपरिणतं सत्त्वमङ्गीकृत्य व्यवहारत इदमदुष्टमेव अनेनैव प्रकारेण तस्य चित्तशुद्धेः क्रियाप्रवृत्तियोगश्चेत्यत्र बहु वक्तव्यं... ॥

रागो दोसो मोहो य
जेण संसारहेयवी भणिया।
अट्टंमि य ते तिण्णिवि तो
तं संसारतरुबीयं ॥१३॥

रागो द्वेषो मोहश्च येन संसारहेतवो भणिताः।
आर्ते च त्रयोऽपि ततस्तत् संसारतरुबीजम् ॥

13. *It is because the three factors, attachment, aversion and delusion, function as seeds for the tree of worldlines in the distressed (ārta) meditation, that they are said to be the causes of worldliness.*

## NOTES

*Attachment* is predilection for the untrue, produced by perverted cognition (*viparyaya*): *hate* is the passion of repulsion. These two have their source in perverted attitude (*mithyātva*) towards reality. The two passions of attachment and aversion, together with the perversity

constitutes the 'deluding *karman*'; and delusion (*moha*) lies at the root all this.

According to Samantabhadra, 'wrong cognition accompanied by delusion is the cause of bondage' (अज्ञानान्मोहिनो बन्धः, *Āpta-mīmāmsā*, 98).

In the Jaina theory of stages of spiritual development (*guṇa-sthāna*), delusion (along with its associated attachment, aversion and perversity) and activity (of body, mind and speech) are together responsible for these stages. The former (*moha*) generates faith in unreal things (*atattva-śraddhā*) and waywardness in conduct (*chāritra-bhrashṭatā*), while the latter (*yoga*) creative vibrations in soul-space.

Worldliness, transmigration, worldly life, change, transformation, wandering from one state of existence to another (संसरणं संसारः परिवर्तनं भ्रमणमिति).

It is said to be of five types: substance-transformation (*dravya-samsāra*), space-transformation (*kshetra-saṁsāra*), time-transformation (*kāla-saṁsāra*), becoming-transformation (*bhava-saṁsāra*) and psychical transformation (*bhāva-samsāra*). (संसारो पंचविहो दव्वे खेत्ते तहेव काले य। भवभमणो य चउत्थो पंचमओ भावसंसारो॥ KA, 66).

From time without beginning the soul wanders in this five-fold world, full of misery of various kinds, due to perversity (एवं अणाइ-काले पंचपयारे भमेइ संसारे। णाणादुक्खणिहाणो जीवो मिच्छत्तदोसेण Ibid, 72).

This verse seeks to explain the growth of the worldly process

because of 'distressed' (*ārta*) meditation, which is described as the 'cause of the tree of life' (भववृक्षकारणं). An increase of beings in the lower states of existence is what is meant by the 'growth' of worldliness (तिर्यग्गतावेव प्रभूतसत्त्व सम्भवात् स्थितिबहुत्वाश्च संसारोपचार इति गाथार्थः )

कावेय-नील-काला लेस्साओ
णाइसंकिलिट्ठाओ।
अट्टज्झाणोवययस्स
कम्मपरिणामजिणिआओ ॥१४॥

कापोतनीलकृष्णलेश्याः नातिसङ्क्लिष्टाः।
आर्तध्यानोपगतस्य कर्मपरिणामजनिताः॥

*14. For one engaged in 'distressed' (ārta) meditation, there will be dove-grey, blue and black colourations, generated as a result of his karma, (but) not excessively afflicted.*

## NOTES

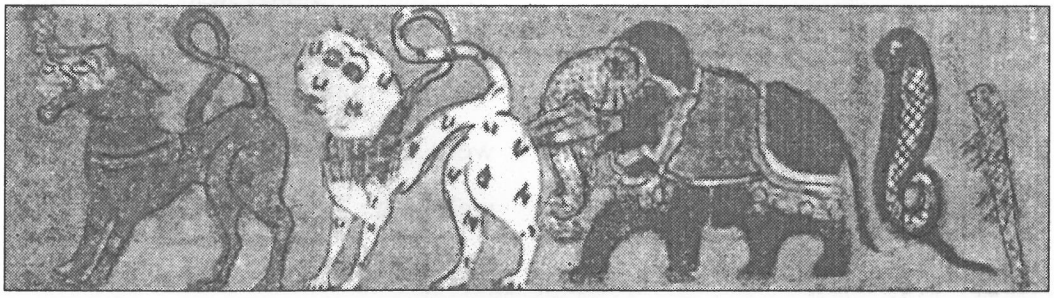
This verse discusses the characteristic colourations of the soul with regard to one engaged in 'distressed' (*ārta*) meditation. Colouration (*leśyā*) is defined in an old text thus: 'That by means of which the soul smears itself with merit and demerit, makes itself stained, tainted and dependent' (लिंपदि अप्पीकीरदि एदाए णियय-पुण्णपावं च। जीवोत्ति होई लेस्सा

लेस्सागुणजाणयक्खादा ।। cited in Dhavalā on Shaṭkhaṇḍāgama, 1,1,4 verse 94).

It is leśya because it colours, stains, sticks to (लिश्यन्त इति, लिम्पतीति लेश्याः कर्मभिरात्मानं).

The soul is darkened by the passions, owing to the activity of mind, body and speech (कषायानुरञ्जिता कायवाङ् मनोयोगप्रवृत्तिः, *Dhavalā, Ibid.,* कषायोदयरञ्जिता योगप्रवृत्तिर्लेश्या, *Sarvārtha-siddhi,* 2,6). A colouration thus is essentially a state of the soul brought about by a particular mental process, condition or inclination. As long as the soul is associated with mind, colouration is inevitable. But the colouration can be excessively dark, very transparent, or of any shade in between these two ends. Mind's activitiy is infinite in its forms, and so the possible colourations for the soul are likewise infinite.

But it has been found advantageous to classify the colourations into six types: Black (*kṛshṇā*), Blue (*nīlā*), Dove-grey (*kāpotā*), Fiery Red (*tejo or pītā*), Pink (*padmā*) and White (*śuklā*). From Black to the White there is involved an increasing freedom from passions: greater the passions the darker the colourations. During the evolution of the worldly soul, the above order holds until the soul is



perfectly free and pure when even the white colouration disappears.

The classical texts describe the first three as inauspicious (*aśubha*) and the last three as auspicious (*śubha*).

The soul with Black colouration is to be identified when the man is excessively irritable, aggressive, hateful, vengeful, wicked, and totally devoid of compassion.

Blue colouration makes a man foolish, intractable, unwise, sensuous, egotistic, indolent, possessive and deceitful.

The Dove-grey colouration makes him worried, timid, envious and jealous, fond of flattery, critical of others, and unthinking in behaviour.

The soul coloured fiery red knows what ought to be done and what not, is impartial and unprejudiced;

The soul with pink colouration is compassionate, generous, and soft-natured.

The last type is illustrated by men who are absolutely impartial and just, unconcerned with worldly prosperity, indifferent to enjoyment, neither attached to pleasant things, nor hateful of unpleasant things, and free from delusions.

The typological differences are explained by a parable. Six men, each having a different colouration, went to a forest and found a tree bearing many fruits. All the men were hungry and the fruits were welcome. The man with the black colouration decided: 'I shall uproot

this true and get all the fruits!' Another, with blue colouration, resolved: 'I shall cut down the trunk of the tree and get at the fruits'. The one with dove-grey colouration thought: 'I shall climb the tree, cut down the big branches, and thus get at all the fruits'.

The fourth one with fiery red colouration was not so aggressive as the third: he planned: 'Let me tear off only the small branches which bear the fruits'. The fifth one, whose soul's colouration was pink, thought: 'I will not harm the tree or the branches, nor pluck the unripe fruits. I shall pluck only the ripe and edible fruits'. The man with white colouration deliberated: 'I shall be content with the ripe fruits that have fallen of their own accord'.

The Black, Blue and Dove-grey colourations are characterised of the person engaged in 'distressed' (*ārta*) meditation. But these colurations are not as strong or as dark or as afflicting as the same colourations in one engaged in 'violent' (*raudra*) meditation. That is why the verse has: 'not excessively afflicted' (रौद्रध्यानलेश्यापेक्षया नातीवाशुभानुभवा भवन्तीति क्रिया). These colourations are dependent on the effects of actions done (एता कर्मोदयायत्ता:).

तस्सऽक्कंदण-सोयण-परिदेवण-
ताडणाइं लिंगाइं।
इट्ठाणिट्ठविओगाऽविओग
वियणानिमित्ताइं ॥१५॥

तस्याक्रन्दनशोचनपरिदेवनताडनानि लिङ्गनि।
इष्टानिष्टवियोगावियोगवेदना निमित्तानि॥

*15. The symptoms of the person (engaged in 'distressed' meditation) are crying, lamenting, sorrowing and beating (ones breast or head), owing to separation from the desirable (objects), union with the undesirable (objects), and anguish.*

## NOTES

This verse explains the marks or features by which the man in 'distressed' meditation can be identified. He is preoccupied with the thought of overcoming or eliminating association with objects likely to cause pain, and with the thought of securing or furthering association with objects likely to bring pleasure. The 'objects' in the former case include both animate (like human beings who are ugly, stinking, crippled, and wicked, enemies and reptiles) and inanimate (like weapons hurled by another, poison, and prickly thorn)

(दुःखकारविषययोगे दुःखकाराः आत्मनः प्रदेशेषु दुःखोत्पादका विषयाः चेतनाचेतनाः। चेतनाविषयाः कुत्सितरूप-दुर्गन्ध-शरीरदौर्भाग्य-दुष्टकलत्र-दुष्टपुत्रा-मित्रभृत्य-शत्रु-सर्पादिकाः। अचेतनाविषयाः परप्रयुक्त शस्त्र विषकण्टकादयः॥ comm. on *KA, 473*).

The 'objects' in the latter case are illustrated by the human beings one is fond of, wealth, and possessions like horses, garments and jewels. The two are considered separate varieties of 'distressed' meditation: common to both is repeated, continued and uninterrupted thought. In one variety, the thought would be: "How will this go away from me?" (कथं

एतस्य मत्सकाशात् विनाशो भविष्यति यास्यतीतिः चिन्ताप्रबन्धः). In the other, the thought would be: "How will the anguish cease?" (कथं वेदनाया विनाशो भविष्यतीति चिन्ताप्रबन्धः).

*Crying*, making loud sounds (महता शब्देन विवरणं रोदनं); *lamenting*, piteous cries with tearful eyes (अश्रुपूर्णनयनस्य दैन्यं); *sorrowing*, with repeated harsh utterance (पुनः पुनः क्लिष्टभाषणं); and *beating*, ones own breasts, hitting the head against something, tearing the hair etc. (उरः शिरःकुट्टनकेशलुञ्चनादि).

निंदइ य नियकयाइं पसंसइ
सविम्हओ विभूईओ।
पत्थेइ तासु रज्जइ
तयज्जणपरायणो होइ॥१६॥

निन्दति च निजकृतानि प्रशंसति
सविस्मयो विभूतयः।
प्रार्थयते तासु रज्यते तदर्जनपरायणो भवति॥

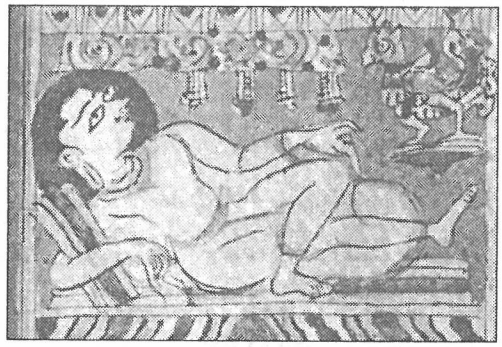
*16. He decries his own deeds, and with dismay praises the prosperity (of others): he longs for them, he is absorbed in them and becomes engaged in acquiring them.*

## NOTES

This verse continues the characterisation of the man in 'distressed' meditation. He is not happy with what he has or what he does: he is envious and jealous of others, especially if they have occult powers, which he yearns to acquire.

*His own deeds*, naturally of little or no consequence, includes works of art and industry (आत्मकृतानि अल्पफलविफलानि कर्म-शिल्प-कला-वाणिज्यादीनि). He thinks poorly (कुत्सति) of his capacities and productions.

*Longs for them*, merely because they are powers in another person (अभिलषति परविभूतिरिति).



*Absorbed in them*, develops deep interest and desire in them (तासु विभूतिषु रागं गच्छति).

सद्दाइ-विसयगिद्धो
सद्धम्मपरम्मुहो पमायपरो।
जिणमयमणवेक्खंतो वट्टइ
अट्टंमि झाणंमि ॥१७॥

शब्दादिविषयगृद्धो
सद्धर्मपराङ्मुखः प्रमादपरः।
जिनमतमनपेक्षमाणो वर्तते आर्तध्याने॥

*17. Striving greedily for sense-objects like sound, shunning the good (Spiritual) Law, negligent and disinterested in the religion of Jina, one dwells in the 'distressed' meditation.*

## NOTES

*Like sound*, the full list would be sound, touch, taste, form, smell (शब्दस्पर्शरसरूपगन्ध). The import here is the five sense-organs for which these are objects: auditory, tactile, gustatory, visual and olfactory organs. A sense-organ functions only in the presence of the object that could be apprehended by one faculty or the other (प्रत्यक्षनिरतानीन्द्रियाणि। अक्षाणीन्द्रियाणि। अक्षाणीन्द्रियानि। अक्षमक्षं प्रति वर्तत इति प्रत्यक्षं विषयोऽक्षजो बोधो वा। तत्र निरतानि व्यापृतानि इन्द्रियाणि। Vīrasena, *Dhavalā*, 1.1.4). An individual engaged in worldly life longs only for sense-satisfactions. The expression 'giddha' indicates intense craving, greed, longing. One who so craves is insensible to other things (मूर्छितः कांक्षावान् इत्यर्थः).

*The good law*, law is an inadequate expression for *dharma*:

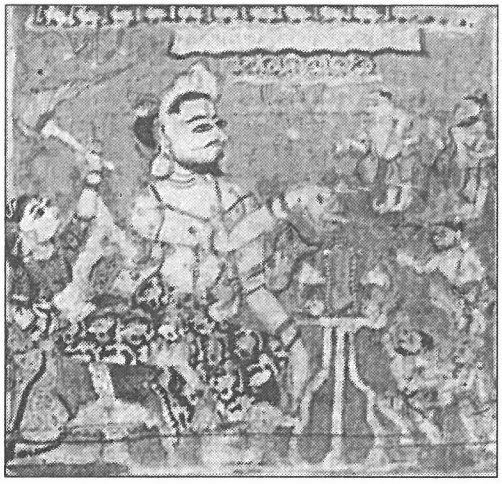
the Indian word includes the significances of customary observance, virtuous conduct, propriety and spiritual devotion. *Dharma* is that which supports, holds aloft, bears one who would otherwise fall into evil states (तत्र दुर्गतौ प्रपतन्तं आत्मानं धारयतीति धर्मः) *Sad-dharma* is real, true, essential, effective, proper dharma. What is implied here is the functional character and conduct involving traits like forbearance (क्षन्त्यादि-कश्चरणधर्मो गृह्यते, सँश्चासौ धर्मश्च सद्धर्मः).

*Negligent*, interested in calamities like alcohol (मद्यादिप्रमादासक्तः). Interest in these things will engender faults in conduct. Fifteen mistakes (*pramādas*) are listed: four wrong talks (talks concerning women, food, places and kings), four passions (anger, pride, deceit and greed), five sense-functions, sleep and love.

(विकहा तह य सकाया
इंदियणिद्दा तहेव पणओ य।
चदु चदु पणमेगेगं होंति
पमादा हु पण्णरसा॥

*Gommaṭa-sāra,* Jīvakāṇḍa, 34)

*Religion of Jina,* the doctrine taught by the twenty-four Tīrthaṅkaras, the Jain scripture (जिनाः तीर्थकराः तेषां मतं आगमरूपं प्रवचनं). *Jina* is a victor, conquerer of the host of karmas which bring about all kinds of miseries in the world (बहुविधविषमभवगहनदुःखप्रापणहेतून् कर्मारातीन् जयतीति जिनः).



तदविरयदेसविरया पमायपरसंजयाणुगं झाणं।
सव्वप्पमायमूलं वज्जेयव्वं जइजणेणं ॥१८॥

तदविरतदेशविरतप्रमादपरसंयतानुगं ध्यानं।
सर्वप्रमादमूलं वर्जयितव्यं यतिजनेन॥

*18. The meditation obtaining in the non-abstainer, partial non-abstainer and in the self-controlled but unmindful, which is the root of all unmindfulness, must be abandoned by the mendicant folk.*

## NOTES

*Non-abstainer* (*avirata*) and partial non-abstainer (*deśāvirata*) are the fourth and the fifth stages in the spiritual development (*guṇa-sthāna*). The Jaina theory of *Guṇa-sthāna* holds that the soul has a natural capacity for emancipation, which capacity is normally inactive and dormant. When, however, the soul is roused or awakened (by the instruction of Jina) it passes through fourteen stages of spiritual development before it attains emancipation.

(For details see Devendrasūri's *Karma-grantha* I: Nathmal Tatia, *Studies in Jaina Philosophy*, pp.268-280: Vīrasena's *Dhavalā* on *Shaṭkhaṇḍāgama*, 1.1.10).

The persons who are in the first four stages of spiritual development are on a lower plane: the details of these stages are shared by sub-human animals. The fifth stage and the subsequent stages are peculiar to human beings.

(आदितश्चतुर्षु गुणस्थानेषु ये मनुष्यास्ते मिथ्यात्वदि-भिश्चतुर्भिर्गुणैस्त्रिगतिजीवैः समानाः संयमासंयमेन तिर्यग्भिः। शेषगुणानां मनुष्यगतिव्यतिरिक्तगतिष्वसंभवात् शेषगुणाः। मनुष्येष्वेव सम्भवन्ति। उपरितनगुणैर्मनुष्याः न कैश्चित्समाना, Vīrasena, *Dhavalā*, 1.1.31,32).

The fourth is the highest state of development of animal nature and the fifth is the lowest stage of human development.

The *non-abstainer* is one who has right vision without abstinence. "The soul has acquired right vision, but is lacking in spiritual strength, and so in spire of the knowledge and the will it cannot abstain from the wrong path" (Tatia, *op.cit.* p.277). The soul here does not abstain from sense-pleasures or from violence to living creatures: but has faith in the discourses given by the Jina.

**(णो इंदियेसु विरदो णो जीवे थावरे तसे चाऽवि। जो सद्दहदि जिणुत्तं सम्मा इट्ठी अविरदो:सो॥** *Gommaṭa sāra,* 'Jīvakāṇḍa' 29 cited in *Dhavalā* 1.1.13 verse 111).

This stage is technically called 'non-abstaining although with right knowledge' **(अविरत सम्यग्दृष्टि)**, a mixture of wrong or perverse attitudes and right vision **(अविरता: मिथ्यादृष्टय: सम्यग्दृष्टयश्च)**.

The *partial non-abstainer*, whose soul is 'not capable of complete abstinence from immoral deeds on account of the rise of the third type of passions which obscure the capacity for total abstinence'. There is only a partial expression of the energy for self-control at this stage (Tatia, *op.cit.*p.277).

*The unmindfulness* is the sixth stage. Even here the energy is not completely expressed: there constinues the unmindfulness or spiritual inertia, but under the influence of self-control. It is therefore that the stage is called 'pramādasamgata' **(प्रमादनिष्ठाश्च संयताश्च: प्रमादपरसंयुता:)**

*Mendicant folk*, including all lay devotees and believers (यतिजनेन साधुलोकेन उपलक्षणत्वात् श्रावकजनेन).

## FOUR VARIETIES OR 'VIOLENT' MEDITATION

सत्तवहवेहबंधण डहणऽकणमारणाइपणिहाणं।
अइकोहग्गहघत्थं
निग्घिणमणसोऽहमविवागं ॥१९॥

सत्ववधवेधबन्धनदहनाऽङ्कनमारणादि-
प्रणिधानं।
अतिक्रोधग्रहग्रस्तं
निर्घृणमनसः अधमविपाकम्॥

*19. Siezed by excessive anger, heart devoid of compassion, resolution to strike, cut, bind, burn, brand and kill living beings would lead to base fruition.*

## NOTES

This verse deals with the second variety of meditation, namely, the 'Violent' (*raudra dhyāna*) : characterised by thoughts of violence, by feelings of indignation, and by the impulse to take revenge. Even if the thoughts and feelings do not find expression in actual action, the violent disposition will surely result in lower states of existence. In this meditation, four types are recognised, and the above verse describes the first type.

*Living beings*, animals with five sense-organs (पञ्चेन्द्रियाः) are indicated here: this class includes animals born out of sweat (*svedaja*), born breaking up the earth (*udbhijja*), born alive (*pota*), born out of egg (*aṇḍaja*), born out of sugar molasses (*rasaja*), and born in womb

(*jarāyaja*). These are equipped with locomotion and hence described 'mobile animals' (*tasā pāṇā*). These compose the world of our understanding. (से बेमि संतिमे तसा पाणा, तं जहा, अंडया पोययाजराउआ रसया संसेयया संमुच्छिमा उब्भियया उवाइया, एस संसारेत्ति पउच्चइ। *Āchāraṅga-Sūtra*, 49).

Violent action done to such living beings forms the subject-matter of this verse. What is important in this context is the firm resolve to exert energy on violent behaviour (*praṇidhāna*), although opportunity for actual action may be lacking (अकुर्वतोऽपि करणं प्रति दृढाध्यवसानं). This resolve is preceded by intense anger which possesses the person wholly, which in itself is unhealthy and dangerous (अतीव उत्कटो यः क्रोधः रोषः अपायहेतुत्वात् ग्रहः इव, तेन ग्रस्तं अभिभूतं); and the person's heart is totally harsh and cruel (निर्गतदयं मनः चित्तं अन्तःकरणं यस्य सः निर्घृणमनाः).

*Strike*, by hand, whip, stick etc; *cut*, the ear etc. in punishment; *bind*, by rope, chain etc.: burn, by a torch etc.; *brand*, the insignia of the master or the crime on the body; *kill*, deprive the being of its life.

Base fruition, reprehensible, worst, lowest states of existence as in hell (अधमः जघन्यः नरकादिप्राप्तिलक्षणः) are brought about by the 'violent' meditation. This is the fruition of the *karma* committed during this meditation.

The person engaging in this meditation is said to be sadistic, deriving pleasure as a result of inflicting pain or misery on other living beings (यस्तु हिंसानन्देन युक्तः हिंसायां जीववधादौ जीवानां बन्धनतर्जनताडनपरदारातिक्रमणादि लक्षणायां परपीडायां संरम्भसमारम्भारम्भलक्षणायां आनन्दः हर्षः तेन युक्तः सहितः। परपीडायां अत्यर्थं संकल्पाध्यवसानं तीव्रकषायानुरञ्जनं

इदं हिंसानन्दाख्यं रौद्रध्यानम्॥ Śubhachandra on KA, 475.)

The same author in his Jñānārṇava has this description: हिंसाकर्मणि कौशलं निपुणता पापोपदेशे भृशं। दाक्ष्यं नास्तिकशासने प्रतिदिनं प्राणातिपाते रतिः। संवासः सह निर्दयैरविरतं नैसर्गिकी क्रूरता। यत्स्याद्देहभृतां तदत्र गदितं रौद्रं प्रशान्ताशयैः॥

पिसुणा सब्भासब्भूयभूयघायाइवयण
पणिहाणं।
मायाविणोऽइसंघणपरस्स
पच्छन्नपावस्स॥२०॥

पिशुनाऽसभ्याऽसद्भूत-
भूतघातादिवचनप्रणिधानं।
मायाविनोऽतिसन्धानपरस्य प्रच्छन्नपापस्य॥

*20. Slander, vulgar talk, lies and words inciting harm to living beings - these (abound in) the resolve of a deceitful person, intention and cheating, and hiding his sins.*

## NOTES

This verse describes the characteristics of the second type of the 'violent' meditation, called 'delight in false speech' (अनृतानन्द). Words calculated to harm others form the core of this type (असत्यवचने परिणतः मृषावादकथने परिणतः अनृतानन्दाख्यं रौद्रध्यानम्। also, अनेकासत्य संकल्पैर्यः प्रमोदः प्रजायते। मृषानन्दात्मकं रौद्रं तत्प्रणीतं पुरातनैः॥)

*Slander*, columny, displaying undesirable traits in a person

(अनिष्टस्य सूचकं पिशुनं); *vulgar talk*, not proper in an assembly, indecent, obsene (न सभायां साधुः) *lies*, telling untrue things, or double talk (असद्भूतं न सद् भूतं अनृतं त्रिधा-अभूतोद्भावनं सर्वगत-आत्मेत्यादि, भूतनिह्नवो नास्त्यात्मेत्यादि, गामश्वमित्यादि ब्रुवतोर्थान्तराभिधम्); *words inciting harm* instruction regarding cutting, killing or tormenting सत्वानां उपघातः यस्मिन् तत्भूतोपघातं - 'छिन्दि', 'भिन्दि', 'व्यापादय' इत्यादि)

*Deceitful*, given to fraud, trick, artifice, deception; *dishonesty* (माया निकृतिः साऽस्यास्तीति मायावी, तस्य मायाविनः); *intent on cheating*, deceiving, swindling another person (परवञ्चनाप्रवृत्तस्य); *hiding his sins*, although without any merit or good trait, posing himself as meritorious or good (गुणरहितमपि आत्मानं यो गुणवन्तं ख्यापयति; कूटप्रयोगकारिणः).

तह तिव्वकोह-लोहाउलस्य
भूओवघायणमज्जं।
परदव्वहरणचितं
परलोयावायनिरवेक्खं ॥२१॥

तथा तीव्रकोधलोभाकुलस्य भूतोपहननमनार्यं।
परद्रव्यहरणचित्तं परलोकापायनिरपेक्षम्॥

*21. Even so, (it is) an ignoble (meditation) of one overcome by intense anger and greed, to hurting living beings with a mind intent on appropriating the wealth (of another), disregarding the dangers of the other world.*

## NOTES

This is the third type of the 'violent' meditation, characterised by intentions to steal, rob, disposses a person of his effects.

*Even so,* the expression indicates the same sense of firm resolution as in the two previous types (तथा शब्दः दृढाध्यवसायप्रकार-सादृश्योप्रदर्शनार्थं।)

*Ignoble,* what is far removed from all reprehensible conduct is noble, and what is not noble is ignoble (आराद्यातं सर्वहेयधर्मेभ्यः इत्यार्यं, नाऽऽर्यं अनार्यम्।).

*Appropriating the wealth,* wealth comprehends all personal possessions, and to take away and retain wealth without knowledge or consent of the owner amounts to stealing. Constant thought about stealing and deriving pleasure out of it are indicated here (परेषां विषयाः रत्नसुवर्णरूप्यधनधान्यकलत्रवस्त्राभरणादयः तेषां हरणे चौर्यकर्मणि ग्रहणे अदत्तादाने शीलं स्वभावो यस्य स तथोक्तः - 'परविसयहरणसीलो' इति स्तेयानन्दः। तद्यथा ''यच्चौर्याय शरीरिणामहरहश्चिन्ता समुत्पद्यते, कृत्वा चौर्यमपि प्रमोदमतुलं
कुर्वन्ति यत्सन्ततम्।
चौर्येणापहृते परैः परधने यज्जायते
संभ्रमस्तच्चौर्यप्रभवं वदन्ति
निपुणा रौद्रं सुनिन्दास्पदम्॥''

Śubhachandra, on KA.476).

सद्दाइविसयसाहणधणसारक्खणपरायणमणिट्ठं।
सब्बभिसंकणपरोवघायकलुसाउलं
चित्तं ॥२२॥

शब्दादिविषयसाधनधनसंरक्षणपरायणमनिष्टयं।
सर्वाभिशङ्कनपरोपघातकलुषाकुलं चित्तम्॥

*22. (This is) an undesirable state of mind, being absorbed in protecting wealth, which is the means of (enjoyment of sense)*

*objects like sound etc., and harassed by the filthy anxiety and aggression.*

## NOTES

This is the fourth, and the last, type of the 'distressed' meditation, characterised by an eagerness to preserve and posses (स्वकीयविषये सुरक्षणे दक्षः) ones; own things.

*Being absorbed* etc., being preoccupied with (तद्गत चिन्ताविष्टः); *means* of (*enjoyment*) etc., ones own wife, animals, food articles, pleasant sounds, fragrant smells, house, corn, money, clothes and so on (स्वकीय युवती द्विपदचतुष्पद खाद्याशनपानसुख-स्वरश्रवणसुगस्धगन्धग्रहण धनधान्यगृह-वस्त्राभरणचादीनां रक्षायां यत्नकरणे दक्षः। इदं विषयानन्दाख्यं रौद्रध्यनम् Śubhachandra *op.cit.*)

*Anxiety and aggression*, looking with suspicion on every one, "who is this person? what will he do? (सर्वेषां अभिशङ्कनेन आकुलं इति सम्बध्यते, "न विद्मः कः? किं करिष्यति?" इत्यादि लक्षणेन). And being so suspicious, the person belonging to this type would consider that it would serve his interests best if he causes injury and harm to others as well as he can (तस्मात् सर्वेषां यथाऽशक्त्योपघात एव श्रेयानित्येवं परोपघातेन च). These two, anxiety and aggression, are described as wicked, sinful, filthy, because they dirty the soul (तथा कलुषयन्ति आत्मानं इति कलुषाः कषायाः)

इय करणकारणाणुमइ-
विसयमणुचिंतणं चउब्भेयं।
अविरयदेसासंजय
जणमणसंसेवियमहण्णं ॥२३॥

एवं करणकारणानुमतिविषयमनुचिन्तनं
चतुर्भेदं।
अविरतदेशासंयतजनमनसंसेवितमधन्यम् ॥

*23. Four-fold is the reflection on objects concerning means, cause and approval: taken resort to by the minds of people who are non-abstaining and partially uncontrolled, and not leading to welfare.*

## NOTES

Four types of the 'violent' meditation based on injury, falsehood, theft and possession, described above are summed up in this verse. The means and causes of these four phenomena become objects of thought, reflection, planning and brooding over in this meditational variety.

(एवं करणं स्वयमेव कारणैः अन्यैः कृतानुमोदनं अनुमतिः। करणं कारणं अनुमतिश्च करणकारणानुमतयः। एता एव विषयाः गोचरो यस्य तत् करणकारणानुमतिविषयं, किमिदं इत्यत आह अनुचिन्तनं पर्यालोचनम् ॥)

This meditation in its four types obtain in individuals whose mental make-up corresponds to one of the first five stages of spiritual development (*guṇa-sthānas*). The fifth, viz., the partially uncontrolled stage, is mentioned as the last stage for this meditation (हिंसानृतस्तेय-विषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोर्भवति। पञ्चगुणस्थान स्वामिकमित्यर्थः। मिथ्यात्वादि पञ्चमगुणस्थानपर्यन्तानां जीवानां रौद्रध्यानं स्यात् ॥ Śubhachandra on KA. 475.

*Non-abstaining* and *partially uncontrolled*, the fourth *guṇa-sthāna* being the stage where there is right

vision without abstinence (अविरता: सम्यग्दृष्टय:), and the fifth *guṇa-sthāna* where there is right vision with capacity for partial abstinence (देशाविरतसम्यग्दृष्टय:) are indicated here.

एयं चतुव्विहं रागदोसमोहाउलस्य जीवस्स।
रोद्दज्झाणं संसारवद्धणं नरयगइमूलं ॥२४॥

एतच्चतुर्विधं रागद्वेषमोहाकुलस्य जीवस्य।
रौद्रध्यानं संसारवर्धनं नरकगतिमूलं ॥

*24. These are the four types of 'violent' meditation of the soul harassed by attachment, aversion and delusion: (they lead to) the increase of worldliness and (are at) the root of hell.*

## NOTES

*Harassed,* characterised (अङ्कितस्य)

*Increase of worldliness,* in the commonplace way of looking at things (ओघत:), *Root of hell,* in the essential nature of things, in particular (विशेषत:).

कावेयनीलकाललेसाओ तिव्वसंकिलिट्ठाओ।
रोद्दज्झाणोवगयस्स
कम्मपरिणामजणियाओ ॥२५॥

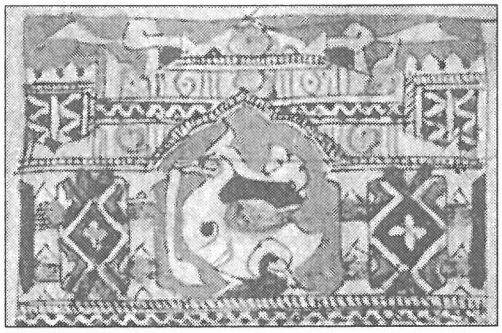
कापोतनीलकृष्णलेश्य: तीव्रसङ्क्लिष्टा:।
रौद्रध्यानोपगतस्य कर्मपरिणामजनिता: ॥

*25. For one engaged in 'violent' meditation, the colourations are dove-grey, blue and dark, excessively defiled, engendered by the effects of (ones) karmas.*

## NOTES

This verse describes the three colourations natural to this meditational variety. This verse is substantially same as verse 14 above, with this difference that the

colourations, although the same, are not so excessive in the 'distressed' meditation, and therefore not productive of such extremely evil states. (*cf.*, इदं रौद्रध्यानचतुष्टयं कृष्णनीलकापोतले श्याबलाधानं प्रमादाधिष्ठानं, भावलेश्याक्षायप्रधानत्वात् नरकगतिफलम्॥ Chāmuṇḍarāya's *Chāritra-sāra*)



लिंगाइँ तस्स उस्सण्णबहुलनाणा-
विहाऽऽमरणदोसा।
तेसिं चिय हिंसाइसु
बाहिरकरणोवउत्तस्स ॥२६॥

लिङ्गानि तस्य उत्सन्नबहुलनानाविधा-
ऽऽमरणदोषाः।
तेष्वेव हिंसादिषु बाह्यकरणोपयुक्तस्य॥

*26. The signs of him are the defects of uprooting, plentiful, manifold and lasting till death, associated by the external instrument in injury etc., in them.*

## NOTES

This verse tells us how a 'violent' meditator can be known, what his signs are: (कथं पुनः रौद्रध्यायी ज्ञायत इतिउच्यते लिङ्गेभ्यः, तान्येवोपदर्शयति). The signs are in the nature of defects which are four-fold (अत्र दोषशब्दः प्रत्येकमभिसम्बध्यते, उत्सन्नदोषः बहुलदोषः, नानाविधदोषः, आमरणदोषश्चेति).

*Uprooted*, when injury etc. are in progress, energy in other activities is uprooted: energy in killing etc., is unceasing, abundant (हिंसानुबन्ध्यादीनां अन्यतरस्मिन् प्रवर्तमान उत्सन्नं, अनुपरतं बाहुल्येन प्रवर्तत इत्युत्सन्नदोषः). *Plentiful*, in all things as in this, exaggerated,

excessive (सर्वेष्वपि च एवमेव प्रवतत इति बहुलदोषः). *Manifold*, injury in different ways like stamping about, peeling off, tearing out the eyes (नानाविधेषु त्वक्त्वक्षणनयनोत्खननादिषु हिंसाद्युपायेष्वसकृदप्येवं प्रवर्तत इति नानाविधदोषः।)

*Lasting till death,* unrelenting and unrepentent even when beset with great misfortune, nearing death himself or when another is in similar distress (महदापद्गतोऽपि स्वतः महदापद्गतेऽपि च परे आमरणादसञ्जतानुतापः, असमाप्तानुशयपरः)

*External instruments*, by this expression are understood speech and body (बाह्योपकरणशब्देनेह वाक्कायौ गृह्येते).

परवसणं अहिनंदइ निरवेक्खो
निद्दओ निरणुतावो।
हरिसिज्जइ कयपावो
रोद्दज्झाणोवगयचित्तो ॥२७॥

परव्यसनं अभिनन्दति निरपेक्षो
निर्दयो निरनुतापः।
हृष्यते कृतपापः रौद्रध्यनोपगतचित्तः॥

*27. The man whose mind has got into the 'violent' meditation would enjoy the troubles in another, unmindful, merciless, and without regret; having done evil, he is pleased.*

## NOTES

This verse continues the signs of the 'violent' meditator.

*Enjoy the troubles in another*, when one, different from himself, is in distress, he would be happy with the thought, "It is good that this has happened". This is because his mind is excessively defiled (इहाऽऽत्मव्यतिरिक्तो योऽन्यः स परस्तस्य व्यसनं, आपत्, परव्यसनं तदभिनन्दति, अतिक्लिष्टचित्तत्वाद्बहुमन्यत इत्यर्थः, शोभनमिदं यदेतदित्थं संवृत्तमिति)

*Unmindful*, not afraid of the dangers that may ensure here or elsewhere (निरपेक्षः इहान्यभविकापाय-भयरहितः).

*Merciless*, devoid of compassion for others (निर्गतदयो निर्दयः परानुकम्पाशून्य इत्यर्थः).

Without regret, not feeling sorry for what he has done (निर्गतानुतापो निरनुतापः पश्चात्तापरहित इति भावः).

## FOUR VARIETIES OF 'RELIGIOUS' MEDITATION

झाणस्स भावणाओ देसं कालं
तहाऽऽसणविसेसं।
आलंबणं कमं झाइयव्वयं जे य
झायारो ॥२८॥

ध्यानस्य भावना देशं कालं तथाऽऽसनविशेषं।
आलम्बनं क्रमं ध्यातव्यं ये च ध्यातारः॥

तत्तोऽणुप्पेहाओ लेस्सा लिंगं
फलं च नाऊणं।
धम्मं झाइज्ज मुणी तग्गयजोगो
तओ सुक्कं ॥२९॥

ततोऽनुप्रेक्षा लेश्या लिङ्ग फलं च ज्ञात्वा।
धर्म्यं ध्यायेन्मुनिः तत्कृतयोगस्ततः शुक्लम्॥

*28,29. Those who are meditators should know the contemplations, the (proper) place, the (proper) time, the (proper and) particular posture, conditions and method of the meditation. Then the*

*sage should enter into the 'religious' meditation, having known about the reflections, colourations, signs and the fruits: and exerting in that regard, (he will) then (be ready for) the Śukla meditation.*

## NOTES

*Meditators,* free from passions and other defilements (अप्रमादादियुक्ताः). The texts hold that this meditation is possible only in the seventh stage of spiritual development (*guṇa-sthāna*), where passions are entirely removed and there is self-control (अप्रमत्तसंयत). "According to Śubhachandra, only one who is in the seventh stage of spiritual development is properly qualified for such concentration" (N. Tatia, *op.cit.* p.286)

(अप्रमत्तः सुसंस्थानो वज्रकायो वशी स्थिरः। पूर्ववित् संवृतो धीरो ध्याता संपूर्णलक्षणः॥ *Jñānārṇava* 28,26)

*Contemplations* (*bhāvanā*) in order to hold fast to the five great vows (*mahāvratas*) that the ascetics take (avoidance of violence, falsehood, theft, unchastity and possession). Under each head certain observances or abstinences are prescribed: as for instance regulation of movement and control of thought under the vow of non-violence. (*cf.* Kundakunda's *Chāritrapāhuḍa*).

*Place,* appropriate for the meditation (तदुचितं), like a lonely place for a beginner. *Time,* according to convenience (See verse 38, *Infra*). *Posture,* to be selected also according to convenience (See verse 39, *Infra*). "One can attain the highest state of concentration in any place, at any time and in any posture" (N. Tatia, *op.cit.* p.284).

*Conditions* (*ālambana*), supports for, aids to, conditions of, concentration of mind. They are four-fold and are enumerated thus: (1) exposition of the doctrine (*vāyaṇā* or *vāchanā*), (2) critical inquiry (*pucchaṇā* or *pratipṛcchhanā*), (3) repeated study (*pariyattaṇā* or *prartivartanā*) and (4) religious talk (*dhammakahā* or *dharma-kathā*). Sometimes instead of religious talk, reflections (*aṇuppehā* or *anupreksha*) are given as the fourth condition. Jinasena makes *jñāna* comprehend all the four conditions; and jñāna is one of the four-fold *bhāvanās*, others being *darśana*, *chāritra* and *vairāgya* (See same book verse 30).

*Method*, sequence (krama) like suppression of mind (मनोनिरोधादि).

*Religious meditation*, "Dharma means the nature of things, ten-fold virtues like kshamā etc., the three jewels and protection of living beings. Attachment and aversion, sense-pleasures and extraneous distractions etc., are avoided and the mind is concentrated on the naute of Ātman: and one goes on meditating with joy and peace: that is Dharma-dhyāna" (A.N. Upadhye, Intro. Svāmi-Kumara's *Kārttikeyānupreksha*, 1960, p.59)

(धम्मो वत्थुसहावो खमादिभावो
य दसविहो धम्मो।
रयणत्तयं च धम्मो जीवाणं
रक्खणं धम्मो॥४७८).

"The immaculate and infallible nature of the revelation (*ājñā*), the fact of universal suffering (*apāya*) and its conditions, the nature of the fruition (*vipāka*) of various karmans, and the structure (*samsthāna*) of the universe are the four objects of the

*dharma-dhyāna*. The concentration of thought on account of the meditation (*vichaya*) on these objects is called *dharma-dhyāna*'' (N.Tatia, *op.cit.* p.283).

Umāsvāmi takes this meditation to mean ''collection of scattered thought'' (स्मृतिसमन्वाहार) for the sake of meditation on the above objects (cited, *Ibid.*, p.284)

सन्धाय स्मृतिमात्मनि किञ्चिदपवर्त्य दृष्टिं स्वां।
विषयेभ्य इन्द्रियाणि प्रत्यवहृत्य च मनस्तथा तेभ्यः।
धारयति मनः स्वात्मनि योगं प्रणिधाय मोक्षाय।
ध्यानं ततः स धर्म्यं भिक्षुर्विचिनोति मोहनाशाय॥

Siddhasena's *Tattvārtha-sūtra-ṭīkā*, 9,38).

The Prākrit *dhamma* is given in Sanskrit by some authors as *dharma* and by others as *dharmya* (consistent with dharma, lawful, righteous, religious).

*Reflection*, topics of meditation, pondering on right principles so as to develop higher mental states (अनुप्रेक्षणं अनुचिन्तनं अनुप्रेक्षा, अनुप्रेक्ष्यन्ते भाव्यन्त इति वाऽनुप्रेक्षाः, तादृशानुचिन्तनेन तादृशाभिर्वा वासनाभिः संवरः सुलभो भवति। Siddhasena), repeated reflection involving constant awareness of the nature of things (अनु पुनःपुनः प्रेक्षणं चिन्तनं स्मरणं अनित्यादिस्वरूपाणा-मित्यनुप्रेक्षा, निजनिजनामानुसारेण तत्त्वानुचिन्तनमनुप्रेक्षा इत्यर्थः Śubhachandra). Anupreksh̄as are sometimes known as bhāvanās, the two terms being used interchangeably, as for instace in Maladhāri Hemachandra's *Bhavabhāvanā*, in *Yogaśāstra* (4th prastāva), in Nemichandra's *Pravachana-sāroddhāra*, and in Jinasena's *Mahā-purāṇa* (तत्त्वानुध्यान-भावनाः)

Twelve reflections are counted in the Jain texts: reflections on (1)

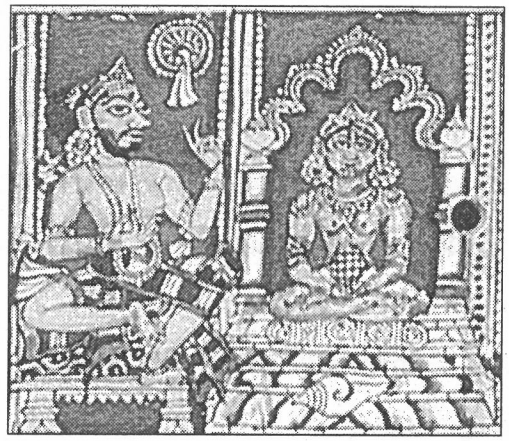
the fleeting nature of things, (2) the helplessness of beings caught up in the world, (3) the nature of the world where rebirth is attended by sorrow and pain, (4) loneliness of the pilgrim going through this round of rebirths, (5) the real distinction between the soul and matter, (6) the unclean character of the body, (7,8) the conditions attending the kārmic inflow and its stoppage, (9) elimination of kārmic matter from the soul, (10) nature of the constitution of the universe, (11) difficulty in the attainment of enlightenment, and (12) the correctness of the path preached by Jinas. (For details see *Kattigyaṇupekkhā*).

Haribhadra's commentary briefly mentions that these are reflections attending the final period of meditation (ध्यानोपरमकालभाविन्योऽनित्यत्वाद्यालोचनारूपाः)

*Colourations*, see *supra*, notes on verse 14.

*Signs*, characterists (*lakshaṇa*) of the soul engaged in this meditation: relish (liking, devotion, application) for revelation, for truth, for scriptures and for close study of the scriptures (आज्ञारुचि, निसर्गरुचि, सूत्ररुचि, अवगाढरुचि, *Sthānāṅgasūtra*, 4,1,247).

*Fruits*, results of this meditation, birth in heaven etc. (सुरलोकादि).



पुव्वकयब्भासो भावणाहि
झाणस्स जोग्गयमुवेइ।
वाओ य नाणदंसणचरित्तवेरग्गनियताओ
(जणियाओ) ॥३०॥

पूर्वकृताभ्यासः भावनाभिः
ध्यानस्य योग्यतामुपैति।
ताश्च ज्ञानदर्शनचारित्रवैराग्यनियताः
(जनिताः)॥

*30. One would obtain fitness for (this) meditation by a previous practice of the contemplations: and they are settled (generated) by knowledge, intuition, conduct and indifference.*

## NOTES

*Fitness,* competence, skill, appropriate ability to be successful in the chosen meditation (अनुरूपतां).

*Previous practice,* completing the prescribed exercises assiduously before launching on the meditation (ध्यानात् प्रथमं कृतं निर्वर्तितोऽभ्यासः, आसेवनालक्षणो येन सः तथाविधः). The meaning here would be: one who has assiduously done the practices beforehand can obtain fitness etc. (पूर्वकृताभ्यासः .. योग्यतामुपैति).

*Contemplations*, see Notes on above verse.

*Knowledge*, determinate knowledge (*sākāra-upayoga*), consciousness comprehending an external object as a universal-cum-particular: knowing of an external reality. *Intuition*, indeterminate knowledge (*nirākāra-upayoga*), consciousness comprehending the self as a universal-cum-particular: intuiting the inner self.

Knowledge is turned outside, while intuition is turned inside. In the present context, the significance of the two expressions are slightly

different, and essentially practical in import. As practice *knowledge* would mean acquisition of knowledge by a serious study of the scriptures, the purpose being the steadiness and purification of the mind, while *intuition* would mean the obtainment of pure attitudes, the purpose being the elimination of delusion.

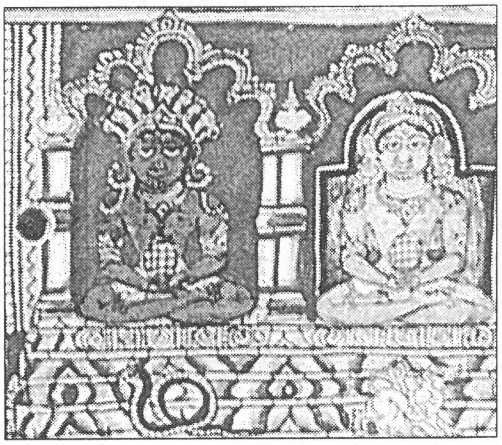
According to Jinasena, *knowledge* consists of reading or exposition of the doctrine (*vāchānā*), critical inquiry (*pṛcchhanā*), reflections (*anuprekshaṇā*), repeated study (*parivartana*) and religious teaching (*dharma-deśanā*). These five are also called sajjhāya (Self-study), included under internal austerity (*tapas*).

Intuition consists of great love for dharma and the fruits thereof (*samvega*), tranquillity or calm (*praśama*), steadiness or firmness (*sthairya*), non-infatuation (*asammūḍhatva*), conceitlessness (*asmaya*), devout attitude (*āstikya*), and compassion for all living beings (*anukampā*).

*Conduct*, perfection of disciplines for destroying the residual *karmans*, 'proximate condition of emancipation' (N. Tatia, *op.cit.*, p. 150). The discipline that leads to the stoppage (*samvara*) of karma's inflow and dissociation (*nirjarā*) of the already accumulated karmic matter from the soul, is five-fold: desisting from all harmful activities (*sāmāyikā*), re-initiation after the rectification of activities due to carelessness (*chhedopasthāpanā)*, austerity in one of especial purity (*parihāra-viśuddhi*), conduct wherein only the subtlest passions rise (*sūkshma-samparāya*) and perfect conduct

(*yathā-khyāta*). Conduct is viewed in terms of self-control (*gupti*), self-regulation (*samiti*), and conquest of afflictions (*parīshaha-jaya*).

*Indifference*, 'non-attachment for the pleasures of the senses, constant thought on the nature of the body and pondering over the character of the universe' (A.N. Upadhye, Intro. KA, p.39)



णाणे णिच्चब्भासो कुणइ
मणोधारणं विसुद्धिं च।
णाणगुणमुणियसारो तो झाइ
सुनिच्चलमईओ ॥३१॥

ज्ञाने नित्याभ्यासः करोति
मनोधारणं विशुद्धिं च।
ज्ञानगुणमुणितसारः ततो ध्यायति
सुनिश्चलमतिः ॥

*31. One who constantly exercises (his mind) in (scriptural) knowledge would hold his mind and work (for) purity: having understood, by knowledge, the essence of things, he would then meditate with a mind well steadied.*

## NOTES

*Knowledge,* knowing directly as well as indirectly the things, their qualities and their manifold modes in all the three phases of time (past, present and future) **(जाणइ तिकालविसए दव्वगुणे पज्जए य बहुभेदे। पच्चक्कं च परोक्खं च अणेण णाणेत्ति णं बेन्ति)**. The knowledge that is indicated here is scriptural or verbal knowledge **(श्रुतज्ञान)**.

Of the five varieties of knowledge, this knowledge as well as the 'sensuous' knowledge (*mati-jñāna*) arise with the aid of sense-organs: and these two are classed under the mediate or indirect (*paroksha*) category. The meaning that is relevant in this context is the original meaning of the expression: 'knowledge embodied in the scriptures'.

*Hold his mind*, hold it against distractions and disturbances of an evil type (अशुभव्यापारनिरोधेनावस्थानं). Technically 'holding' (*dhāraṇā*) is classed under 'sensuous' knowledge (mati-jñāna): its synonyms are 'placing', 'fixing', 'firmly grasping' (स्थापना, प्रतिष्ठा, कोष्ठ).

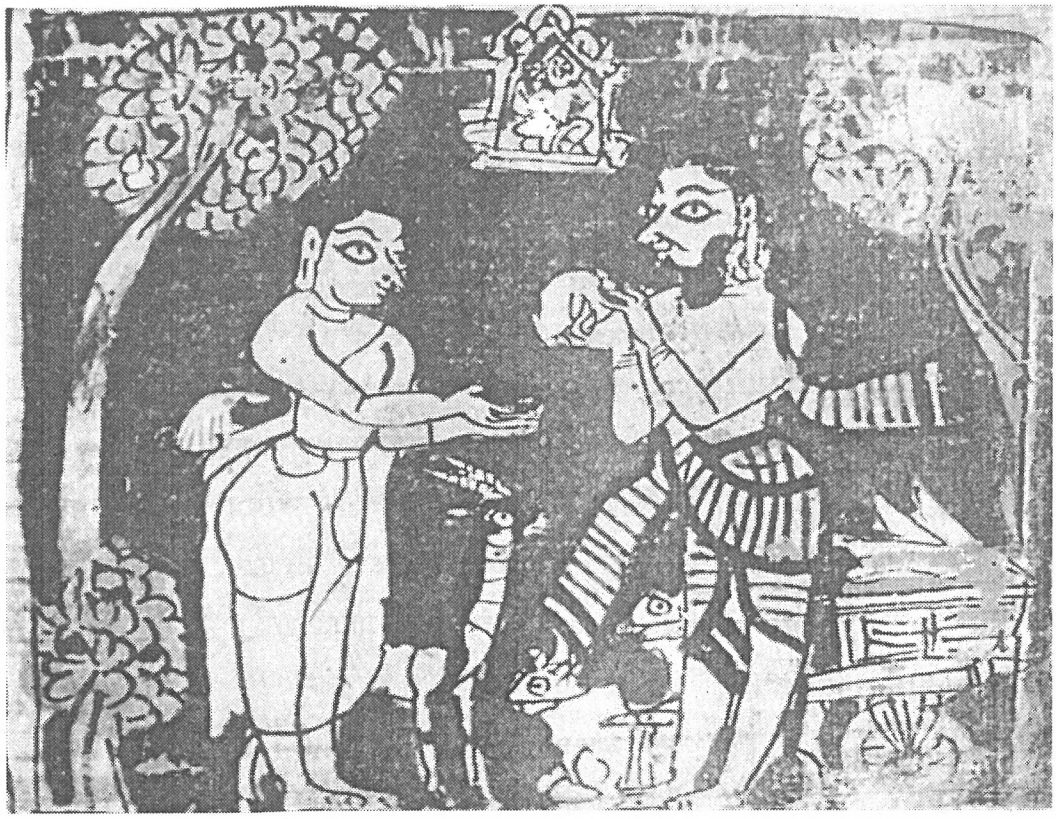
*Having understood* etc., making use of knowledge to understand the inseparable modes of the living and the non-living and substances, thereby to get into the Absolute (ज्ञानगुणमुणितसारः इति ज्ञानेन गुणानां जीवाजीवाश्रितानां 'गुणपर्यायत् द्रव्यं' इति वचनात् पर्यायाणां च तदविनाभाविनां मुणितः ज्ञातः सारः परमार्थो). The expression may also be taken to mean: having understood the essence of the universe by virtue of knowledge (ज्ञानगुणेन वा ज्ञान माहात्म्येनेति भावः। ज्ञातः सारो येन विश्वस्येति गम्यते, स तथाविधः).

*Mind well steadied,* due to right knowledge there will be an absence of disturbances (निष्प्रकम्पा सम्यग्ज्ञानतोऽन्यथाप्रवृत्तिकम्परहितेति भावः).

संकाइदोसरहिओ पसम-थेज्जाइगुणगणोवेओ।
होइ असंमूढमणो दंसणसुद्धीएँ झाणंमि ॥३२॥

शङ्कादिदोषरहितः प्रश्रमस्थैर्यादिगुणगणोपेतः।
भवत्यसम्मूढमनाः दर्शनशुध्द्या ध्याने॥

32. Free from defects like doubt, endowed with a host of good



qualities like calmness and firmness, the man in meditation will become, by purity of intuition, non-infatuated in mind.

## NOTES

*Defects like doubt,* doubt, desire, uncertainty, praise of other views, association with heretics: these are the defects which outrage right attitude (शङ्का-काङ्क्षाविचिकित्सा-ऽन्यदृष्टिप्रशंसा-परपाषण्डसंस्तवाः सम्यग्दृष्टेरतिचाराः). Due to weakness of intellect, the very subtle doctrine of the worthy one will not be properly understood, and that gives rise to doubts (भगवदर्हत्प्रणीतेषु पदार्थेषु धर्मास्तिकायादिष्वत्यन्तगहनेषु मतिदौर्बल्यात् सम्यगनवधार्यमाणेषु संशय इत्यर्थः).

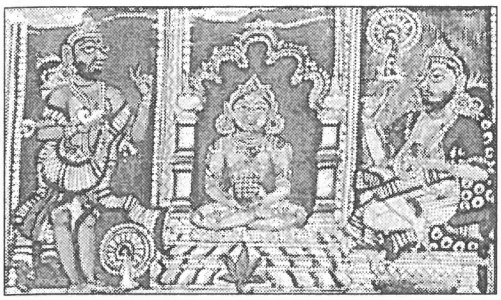
Wanting to follow the creeds of teachers who do not show the correct path to emancipation, or wanting to procure unworthy benefits, here or hereafter, is *desire* (काङ्क्षणं काङ्क्षा सुगतादिप्रणीतदर्शनेषु ग्राहोऽभिलाषइत्यर्थः, अथवैहिकामुष्मिक-फलानि काङ्क्षति).

Harbouring serious suspicions about the capacity of the True Religion in bringing about the desired results, a pre-occupation with results, and the consequent anxiety (perturbed mind) are *uncertainty* (चिकित्सा मनोविभ्रमः युक्त्यागमोपपन्नेऽप्यर्थे। फलं प्रति सम्मोहः, किमस्य महतः तपःक्लेशायासस्य मम फलसम्पद् भविष्यति किं वा नेति).

Holding in high regard the views contrary to the habits of wise recluses and criticising them constitute *praise of other views* (विद्वज्जुगुप्सा विदितसंसारस्वभावाः परित्यक्तसमस्तसङ्गाः तेषां जुगुप्सा निन्दा).

Residing with, being friendly with, and thereby speaking highly of, heretics and religious hypocrites is the last defect mentioned (परपाषण्डैः अनन्तरोक्तस्वरूपैः सह संस्तवः, इह संवासजनितः परिचयः संवसनभोजना-लापादिलक्षणः परिगृह्यते, न स्तुतिरूपः, तथा च लोको प्रतीत एव संपूर्वः स्तौतिः परिचय इति).

*Good qualities like calmness,* calmness, great love of dharma and the fruits thereof, indifference as to worldly occurrences, compassion for all beings and devout attitude are the qualities indicated here: and these qualities are expressed in firmness etc., (प्रशमादिना स्थैर्यादिना च गुणगणेनोपेतः, तत्र प्रशमादिगुणगणः, प्रशमसंवेगनिर्वेदाऽनुकम्पाऽऽस्तिक्याभिव्यक्ति-लक्षणः स्थैर्यादिस्तु दर्शित एव).



नवकम्माणायाणं पोराणविणिज्जरं सुभायाणं।
चारितभावणाए झाणमयत्तेण य समेइ॥३३॥

नवकर्माणामनादानं पुराणविनिर्जरां शुभादानं।
चारित्रभावनया ध्यानमयत्नेन च समेति॥

*33. Not taking new karmas, wearing out the old ones, taking the auspicious - by thus refining (ones) conduct, one gets into the meditation, without trouble.*

## NOTES

*Not taking new karmas,* karma is what is done, and this obscures and distorts the real nature of the soul: both knowledge and intuition are obscrured (covered) by it. The soul, when charged by passion, would attract to itself kārmic matter: and then the kārmic matter is inseparably mixed up with the soul.

This is what is meant by 'taking the karma'. This karma association is responsible for our bondage and suffering: as new karmas are continually taken up by the soul in its worldly existence, our involvement in the world becomes deeper and stronger. Stoppage (*saṁvara*) of the inflow of new kārmic matter is what is suggested here.

(क्रियन्त इति कर्माणि, नवानि उपचीयमानानि प्रत्यग्राणि भण्यन्ते ज्ञानावरणीयादीनि (कर्माणि) तेषामनादानं अग्रहणं चारित्रभावनया समेति गच्छतीति योगः)

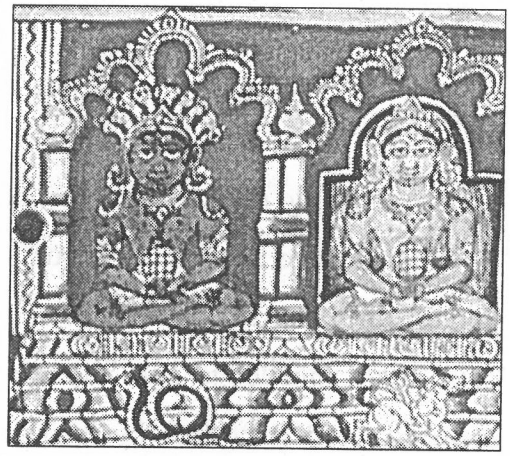
*Wearing out the old ones*, the kārmic matter that has already got

mixed up with the soul would be worn out, destroyed, and this is known as dispersion or dissociation of the accumulated kārmic matter from the soul (*nirjarā*): this is to supplement stoppage (*saṁvara*) in the spiritual exercise (पुराणविनिर्जरां चिरन्तनक्षपणामित्यर्थः).

*Auspicious,* the meritorious *karma* that is responsible for our individual existences: karma causing pleasant feelings, love of truth, innocent laughter, proper enjoyment, individually, breaking up the continuity of existence into numerous fragments of longevity, making a body for the bodiless, and determining a status (पुण्यं सात-सम्यक्त्वकास्यरतिपुरुषवेदशुभायुर्नामगोत्रात्मकं तस्याऽऽदानं ग्रहणं: चारित्रभावनया हेतुभूतया).

*Without trouble,* literally without effort, but the intended meaning is that the development of right conduct will facilitate the conditions for emancipation (like stoppage of (new karma-inflow and dispersion of accumulated karma) (अयत्नेन अक्लेशेन समेति गच्छति प्राप्नोति).

Conduct, that by which one conducts himself without blemish is *charitra* (performance, action, disposition, behaviour): and the condition or state thereof is *chāritra* (conduct) (चरन्त्यनिन्दितमनेनेति चरित्रं, क्षयोपशमरूपं तस्य भावश्चारित्रम्). "In Jainism, the term (*chāritra*) (conduct) is the exact equivalent of the general term *yoga*". (N. Tatia, *op.cit.*, p.262) See Notes on verse 30 above.



सुविदियजगस्सभावो निस्संगो
निब्भओ निरासो य।
वेरग्ग मावियमणो झाणंमि
सुनिच्चलो होइ॥३४॥

सुविदितजगत्स्वभावः निःसङ्गः
निर्भया निराशंसश्च।
वैराग्यभावितमनाः ध्याने सुनिश्चलो भवति॥

*34. Knowing well the nature of the world, unattached to the world, fearless, and without desires, he becomes steadfast in meditation, having trained his mind in indifference.*

## NOTES

*Nature of the world.* That which moves and that which stays are together known as the world (जगन्ति जङ्गमान्याहुर्जगद् ज्ञेयं चराचरम्); and its own nature (स्वो भावः स्वभावः), characterised by birth, death, suffering etc., Contemplations (*anuprekshās*) help us to know the nature of the world: fleeting nature of things (*anitya*), helplessness of one involved in the world (*aśaraṇatā*), the world being fraught with misery and suffering (*samsāra*), loneliness of the worldly sojourn (*ekatva*) etc., Understanding the nature of the world, in a tranquil state of mind, is essential for destroying the mass of karmas.

(*cf.* एवं लोयसहावं जो
झायदि उवसमेक्कसब्भावो।
सो खविय कम्मपुंजं
तिल्लोयसिहामणी होदि॥ *KA*.283)

*Unattached to the world.* Even though one knows the nature of the world, he may become attached to the world owing to the effect of past karmas. It is necessary for one to overcome this condition also. (कदाचिदेवम्भूतोऽपि (सुविदित जगत्स्व-

भावोऽपि) कर्मपरिणतिवशात्स सङ्गो भवत्यत आह निःसङ्गः विषयजस्नेहसङ्गरहितः).

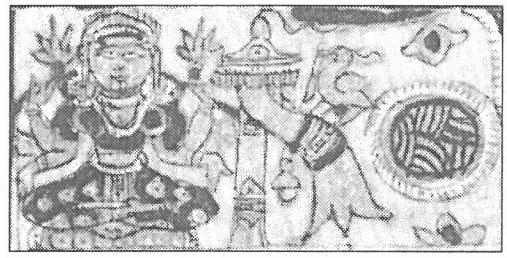
*Fearless.* Even though one knows the nature of the world and is unattached, it is possible for him to be afraid in seven ways: afraid to leave this world, afraid of the other world, afraid of not being protected by any man etc., afraid of death, afraid of pain, and afraid of accidents like lightning.

(इहपरलोयत्ताणं अगुत्तिमरणवेयणाकस्सा। सत्तविहं भयमेदं णिद्दिट्ठं जिणवरेंदेहि॥ Vaṭṭakera, *Mūlāchāra*, 2-53. इहलोकभय, परलोकभय, पुरुषाद्यरक्षणा-त्राणभय, आत्मरक्षोपायदुर्गाद्यभावगुप्तिभय, मरणभय, वेदनाभय, विद्युत्पाताद्याकस्मिक-भय).

*Without desires.* Even if he is free from fear, it might happen that he still longs for fine states of existence in the other world (कदाचिदेवम्भूतोऽपि विशिष्टपरिणत्य भावात्परलोकमधिकृत्य साशंसो भवत्यत आह निराशंसश्च इह परलोकाशंसाविप्रमुक्तः)

*Indifference*, disinterestedness in the world, body and enjoyments (संसारशरीरभोगेषु विरक्तिर्विरमणं वैराग्यं).

*Steadfast in meditation*, because of the absence of obstacles like ignorance (स खल्वज्ञानाद्युपद्रव-रहितत्वाद् ध्याने सुनिश्चलो भवतीति गाथार्थः)



निच्चं चिय जुवइपसूनपुंस-
गकुसीलवज्जियं जइणो।
ठाणं वियणं भणियं विसेसओ
झाणकालंमि॥३५॥

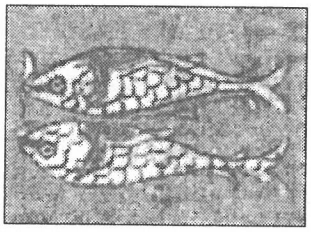
नित्यमेव युवतिपशुनपुंसकुशी-
लपरिवर्जितं यतेः।
स्थानं विजनं भणितं विशेषतो ध्यानकाले॥

*35. For a monk, the place which is free from young women, beasts, eunuchs and men with bad character is said to be a place of solitude always, and especially during meditation.*

## NOTES

The verse speaks of the place conducive to successful meditation, as described by the tīrthaṅkaras and their apostles (भणितं उक्तं तीर्थकरैर्गणधरैश्चेदं). "For a beginner it is necessary that he should select a lonely place for his concentration. For those who have achieved control over themselves by the practice of the above four factors (*jñāna, darśana, chāritra* and *vairāgya*), there is no necessity of selection of place" (N. Tatia, op.cit.p.284).

It is in this sense that the expression 'especially' is employed (विशेषतो ध्यानकाल इत्यपरिणतयोगादिनाऽन्यत्र ध्यानस्याऽऽराधयितुमशक्यत्वादिति गाथार्थः। इत्थं तावदपरिणतयोगादीनां स्थानमुक्तम्).



थिरकयजोगाणं पुण मुणीण
झाणे सुनिच्चलमणाणं।
गामंमि जणाइण्णे सुण्णे
व ण विसेसो ॥३६॥

स्थिरकृतयोगानां पुनर्मुनीनां
ध्याने सुनिश्चलमनानां।
ग्रामे जनाकीर्णे शून्येऽरण्ये वा न विशेषः॥

*36. But for the saints who have firmly practised yoga, and whose mind is steady in meditation, there is no difference between a village full of people and a forest devoid of human beings.*

## NOTES

This verse is a continuation of the previous one, where the place for meditation was indicated for a beginner. The present verse mentions that the loneliness of the place is not a necessary condition for the adept (अधुना परिणतयोगादीनधिकृत्य विशेषमाह).

*Firmly*, with fortitude, energy and steadfastness (संहननधृतिभ्यां बलवन्त उच्यन्ते). *Practised*, completed (कृता निर्वर्तिता अभ्यस्ता इति यावत्). *Yoga*, the developmental practices like knowledge etc., (युज्यन्त इति योगाः, ज्ञानादि भावनाव्यापाराः, सत्त्वसूत्रतपःप्रभृत्यो वा), spiritual practices and austerities. The meaning is 'those who have acquainted themselves well with *yoga*, by repeated practice', 'those who have very well trained themselves in *yoga* (पौनःपुन्यकरणेन परिचिताः कृता योगा यैस्ते तथाविधास्तेषां, .... स्वभ्यस्त योगानां).

*Saints*, the wise ones who consider the living beings and substances (मन्यन्ते जीवादीन् पदार्थान् इति मुनयो, विपश्चित् साधवः)

*No difference.* The wise ones who have mastered *yoga* would look upon all places as same or similar (न भेदः, सर्वत्र तुल्यभावत्वात्परिणतत्वात्तेषामिति गाथार्थः).

तो जत्थ समाहाणं होज्ज
मणोवयणकायजोगाणं।
भूओवरोहरहिओ सो देसो
झायमाणस्स ॥३७॥

ततो यत्र समाधानं भवति मनोवाक्काययोगानां।
भूतोपरोधरहितो स देशो ध्यायतः॥

*37. Therefore, in whatever place the activities of mind, vocal organ and body are composed, and disturbances from elements are not*

*there, that is the place for one who meditates.*

## NOTES

*Activities of mind, vocal organ and body.* The saint who is engaged in this *dharma-dhyāna* will not allow his mind to be distracted by thoughts like "This is what I should speak", "This is what I should not speak"; and on speech accordingly: that would be, if done, meditation on speech. To absorb oneself in postures of the body would be meditation on body (एवंविधाः गीर्मया वक्तव्येदृशी न वक्तव्या। इति विचारितवाक्यस्य भाषमाणस्य वाचिकं ध्यानम्॥ सुसमाहितकरपादस्याकार्ये कारणे यतनया। क्रियाकरणं यत्तत्कायिकं ध्यानं भवेत् यतेः॥). The meditator puts his vocal organs, mind and body in perfect composure (समाधानं स्वास्थ्यं).

*Disturbances from elements,* like earth, But the extended meaning would be 'the place where falsehood, theft, sexual misconduct, and possession cease to resist concentration, the place where they are absent' (तत्र भूतानि पृथिव्यादीनि उपरोधः तत्संघट्टनादिलक्षणः तेन रहितः, ... अनृतादत्तादानमैथुनपरिग्रहाद्युपरोधरहितश्च).

*That is the place,* such a place as this would be suitable for his meditation (उचित इति शेषः)

कालोऽवि सोच्चिय जहिं
जोगसमाहाणमुत्तमं लहइ।
न उ दिवसनिसावेलाइनियमणं
झाइणो भणियं ॥३८॥

कालोऽपि स एव यत्र
योगसमाधानमुत्तमं लभते।
न तु दिवसनिशावेलादिनियमनं
ध्यायिनो भणितम्॥

*38. And that is the (proper) time, when one can get the best yogic composure: the restrictions*

*regarding day and night and periods etc. were not spoken of with regard to this meditator.*

## NOTES

As with the place suitable for meditation, so with the time chosen for meditation. ''One can attain the highest state of concentration in any place, at any time and in any posture''. (N. Tatia, *op.cit.* p. 284). Any time can be fit for meditation provided mind, vocal organ and body can be settled in calmness (योगसमाधानं मनोयोगादिस्वास्थ्यं).

जच्चिय देहावत्था जिया
ण झाणोवरोहिणी होइ।
झाइज्जा तदवत्थो ठिओ
निसण्णो निवण्णो च ॥३९॥

या काचिद्देहावस्था जिता
न ध्यानोपरोधिनी भवति।
ध्यायेत् तदवस्थः स्थितो
निषण्णः निर्विण्णश्च॥

*39. Whatever bodily posture has been mastered, and will not disturb the meditation, in the same posture one should meditate, standing, sitting or lying down.*

## NOTES

*Mastered*, practised or proper (अभ्यस्ता उचिता वा). *Disturb the meditation*, cause obstruction to the *dharma* meditation that has been taken up (नाधिकृतधर्मध्यानपीडाकरी भवतीत्यर्थः).

*Standing*, in the *kāyotsarga* posture. Sitting, in the virāsana etc. Lying down in the stick posture

(स्थितः कायोत्सर्गेणेषन्नतादिना निषण्णः उपविष्टो वीरासनादिना निर्विण्णः सन्निविष्टो दण्डायतादिना).

सव्वासु वट्टमाणा मुणओ
जं देसकालचेट्ठासु।
वरकेलाइलाभं पत्ता
बहुसो समियपावा ॥४०॥

सर्वासु वर्तमाना मुनयः यद्देशकलचेष्टासु।
वरकेवलादिलाभं प्राप्ता बहुशो शान्तपापा॥

*40. For the sages staying in all places, periods and postures have attained to the noble 'omniscience' and other gains, mostly having abated (their) sins.*

*Omniscience*, Of the five categories of knowledge, the 'sensuous' (*mati-jñāna*) is the lowest and the most imperfect, while the 'omniscience' (*kevala-jñāna*) is the highest and the most perfect. (न च केवलज्ञानविषयात्परं किञ्चिज्ज्ञेयमस्ति).

Omniscience is the result of the total destruction of covering-*karmas*. (घातिकर्मक्षयादाविर्भूतज्ञानातिशयः केवली). *And other gains* like 'knowledge of the mental modes' (*manah-paryāya*) (वरः प्रधानश्चासौ केवलादिलाभश्च, तं प्राप्ता इति आदिशब्दान्मनःपर्यायज्ञानादिपरिग्रहः). For details of these kinds of knowledge see, N. Tatia, op.cit. pp.65-70)

*Sins*, those that drag down an individual into lower states of existence like hell (पातयति नरकादिष्विति पापं).

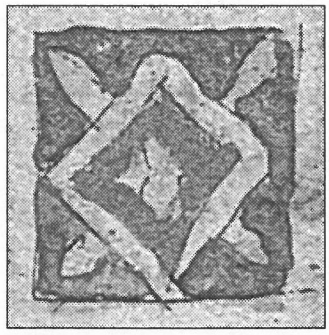
तो देसकालचेट्ठानियमो
झाणस्स नत्थि समयंमि।
जोगाण समाहाणं जह
होइ तहा यइयव्वं॥४१॥

तस्माद्देशकालचेष्टानियमो
ध्यानस्य नास्ति समये।
योगानां समाधानं यथा
भवति तथा यतितव्यम्॥

*41. Therefore, there is no restriction with regard to place, time and posture of meditation in the Scripture: one must strive so as to bring about the pacification of the activities.*

## NOTES

*Activities*, of mind, speech and body. (योगानां मनः प्रभृतीनां समाधानं पूर्वोक्तं...) The expression 'yoga' is here used in the sense of activities. See Notes on verse 3.



आलंबणाइं वायण
पुच्छणपरियट्टणाऽणुचिंताओ।
सामाइयायिाइं सद्धम्मावस्सयाइ च ॥४२॥

आलम्बनानि वाचनाप्रश्नपरावर्तनाऽनुचिन्ता।
सामायिकादीनि सद्धर्मावश्यकानि च ॥

*42. Scriptural reading, critical inquiry, repeated study and reflection are the supports (for 'religious' meditation); desisting from harmful action etc., are the necessities for good dharma.*

## NOTES

*Supports*, for climbing on to *dharma-dhyāna*. (धर्मध्यानारोहणार्थ-मालम्ब्यन्त इति आलम्बनानि). *Reading*, of scriptural texts. *Inquiry*, in matters of doubt regarding the correct meaning of a discourse, questioning the teacher (शङ्किते सूत्रादौ संशयापनोदाय गुरुप्रच्छनं प्रश्न इति). *Repeated Study*, of the text already studied, for the purpose of better retention, practising again and again (परावर्तनं तु पूर्वाधीतस्यैव सूत्रादेरविस्मरणानिर्जरानिमित्तमभ्यासकरणमिति)

*Reflection*, recapitulation and thinking about the texts studied so as not to forget (अनुचिन्ता मनसैवाविस्मरणादिनिमित्तं सूत्रानुस्मरण-मित्यर्थः) These four belong to the group of knowledge embodied in the Scriptures (*Śruta-jñāna*) (एतानि च श्रुतधर्मानुगतानि वर्तन्ते).

*Desisting from harmful action* (*Sāmāyika*), pertaining to the development of right conduct: (चारित्रधर्मावश्यकानि). Five-fold conduct: disisting from harmful activities (*Sāmāyika*): reinitiation (*chhedopasthāpana*) after rectification of activities due to carelessness: austerity which is possible only for one who has attained special purity and has thorough knowledge of the rules of conduct as well as the energy to observe them (*parihāra-viśuddhi*); conduct which is attended by the rise of only the subtlest type of passions (*sūkshma-samparāya*); and conduct which is perfect (*yathākhyāta*). *Tattvārtha-sūtra*, 9, 18, cf. N. Tatia, oip.cit., p.264).

*Necessities*, religious observances to be carried out with restraint and devotion (आवश्यकानि नियमतः करणीयानि).

*Dharma*, two-fold religion involving the apprehension of the real nature of the soul as pure and omniscient (निजशुद्धबुद्धैकस्व भावात्मभावनालक्षणो वा धर्मः) and practice of the austere religious life (क्षमादि भावाः दशविधो धर्मः), ten aspects of this dharma are forbearance, softness, uprightness, truthfulness, cleanliness, restraint, penance, renunciation, poverty, chastity (उत्तमक्षमामार्दवार्जवसत्यशौच संयमतपस्त्यागाकिञ्चन्यब्रह्मचर्यपरिणामः परिणता दशप्रकारो धर्मः).

विसमंमि समारोहइ
दढइव्वालंबणो जहा पुरिसो।
सुत्ताइकयालंबो तह
झाणवरं समारुहइ ॥४३॥

विषमे समारोहति दृढद्रव्यालम्बनं यथा पुरुषः।
सूत्रादि कृतालम्बनः तथा ध्यानवरं समारोहति॥

*43. Even as a man climbs easily the deep (slope) by catching hold of a firm substance (like the rope), even so one would climb the best of meditations by supporting himself on the scriptural texts (sūtras).*

## NOTES

*Deep*, difficult to move (विषमे निम्ने दुःसञ्चारे).

*Climbs easily*, ascends, comes to the top, without great effort, because of the support (समारोहति सम्यग्परिक्लेशेनोर्ध्वं याति).

*Firm substance*, like the rope (बलवद्द्रव्यं रज्वालम्बनं).

*Scriptural texts*, reading (*vāchanā*), inquiry (*pṛcchanā*), repeated study (*parāvartana*) and reflection (*anuchintā*). These are the supports for *dharma-dhyāna* (cf. verse 42 above) (सूत्रादिकृतालम्बनः वाचनादिकृतालम्बन इत्यर्थः)

*Best of meditations*, the *dharma-dhyāna* (ध्यानवरं धर्मध्यानमित्यर्थः).

झाणप्पडिवत्तिकमो होइ
मणोजोगनिग्गहाईओ।
भवकाले केवलिणो
सेसाण जहासमाहीए ॥४४॥

ध्यानप्रतिपत्तिक्रमः भवति मनोयोगनिग्रहादिः।
भवकाले केवलिनः शेषस्य यथा समाधिना॥

*44. It is by suppressing the activities of mind etc., that the method obtains for the acquirement*

*of meditation. This is so for the omniscient one at the time of reaching the final state, while for others it is in accordance with their concentration.*

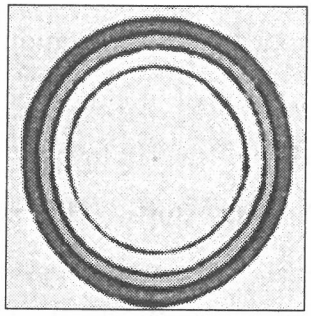
## NOTES

*By suppressing etc.*, This verse deals with the method, and it consists of three-fold suppressions: first of the activities of mind, then of the activities of speech, and finally of: the bodily activities. (प्रतिपत्तिपरिपाठ्यभिधीयते, स च भवति मनोयोगनिग्रहादिः, तत्र प्रथमं मनोयोगनिग्रहः ततो वाग्योगनिग्रहः ततः काययोगनिग्रह इति).

*For the omniscient one etc.* The method mentioned above is not a general one, applicable equally in all cases. But it is the method adopted by the mendicant who has reached the state of omniscience in the thirteenth and fourteenth stages of spiritual development (*sayoga kevali and viyoga-kevali guṇa-sthānas*). During these stages he is engaged in *śukla*-meditation: when the activities of mind, speech and body cease, the inflow of kārmic matter also stops. He is then, described as 'motionless like a mountain-rock' (Śaileśya) or master of 18,000 śīlas. This is the state proximate to emancipation, and is known as 'bhava-kāla'. (अत्र भवकालशब्देन मोक्षगमनप्रत्यासन्नः अन्तर्मुहूर्तप्रमाण एव शैलेश्यवस्थान्तर्गतः परिगृह्यते, केवलमस्यास्तीति केवली तस्य, शुक्लध्यान एवायं क्रमः).

*For others*, who are still struggling with *dharma*-meditation, meditation is acquired in due proportion to the spiritual well-being experienced by the degree of suppression of the activities of mind, speech and body (शेषस्यान्यस्य धर्मध्यानप्रतिपत्तुर्योगकालवाश्रित्य, यथासमा-

धिना यथैव स्वास्थ्यं भवति तथैव प्रतिपात्तिरिति गाथार्थः).



सुनिउणमणाइणिहणं भूयहियं
भूयभावणमहग्घं।
अमियमजियं महत्थं महाणुभावं
महाविसयं ॥४५॥

सुनिपुणमनाद्यनिधनां
भूतहितां भूतभावनामनर्घ्यां।
अमितामजितां महार्थां
महानुभावां महाविषयाम् ॥

*45. (One should engage oneself in the dharma-meditation which is) perfect, unborn and undying, beneficial to being, chereshing the creatures, invaluable, boundless, unconquered, (and which) has a great objective, has great experiences, and has great details.*

## NOTES

This verse gives the essentials of the first of the four types of dharma-meditation, known, as "determining and properly understanding the objects" (पदार्थानां निश्चयकरणमाज्ञाविचयधर्मध्यानं भण्यते); 'immaculate and infallible nature of the revelation' (*ājñā*).

*Perfect*, skillful (अतीवनिपुणा, कुशला), in apprehending the subtle objects as well as in acquiring sensuous knowledge etc, (नैपुण्यं पुनः सूक्ष्मद्रव्याद्युपदर्शकत्वात्तथामत्यादि प्रतिपादकत्वाच्च). *Unborn and undying*, with reference to the substances of the world (द्रव्याद्यपेक्षयेति). Beneficial, helpful, making for the welfare, salutary, wholesome (इह भूतशब्देन प्राणिन उच्यन्ते तेषां हितां पथ्यामिति भावः,

because of the injunctions of non-killing etc.)

*Cherishing the creatures*, having regard and liking for them (सत्त्वानां भूतानां भावना वासनेत्यर्थान्तरं, for animals even when cruel and violent may yet bring happiness under the influence of wisdom and kindness). The commentator suggests another meaning: *Understanding the truth aright*, by non-absolutist attitude (भूतं सत्यं, भाव्यतेऽनयेति भूतस्य वा भावना, अनेकान्तपरिच्छेदात्मिकेत्यर्थः).

*Invaluable*, being the best of all available benefits, priceless (सर्वोत्तमत्वादविद्यमानमूल्यां). *Boundless*, The import of a single discourse is infinitely more (meritorious) than the sands of all the rivers or the waters of all the oceans.

(सव्वनदीणं जा होज्ज वालुया
सव्वउद हीण जं उदयं।
एत्तो वि अणंतगुणो अत्थो
एगस्स सुत्तस्स॥).

*Unconquered*, by the teachings of others (शेषप्रवचनाज्ञाभिरपराजितां). *Has a great objective*, leading to the highest achievement, viz., emancipation (महान् प्रधानोऽर्थो यस्याः सा, तथाविधा तां).

*Has great experiences*, important experiences of the knowers of the fourteen ancients texts, accommodating all spiritual gains, and abundant experiences so as to be effective (तत्र महान् प्रधानः प्रभूतो वाऽनुभवः, प्राधान्यं चास्याश्चतुर्दश-पूर्वविदः सर्वलब्धिसम्पन्नत्वात्, प्रभूतत्वं च प्रभूतकार्यकरणात्).

*Has great details*, has all substances etc., in the world as its objects (सकलद्रव्यादिविषयत्वात् - उक्तं च 'दव्वओ सुयनाणी उवउत्ते सव्वदव्वाइं जाणइ' इति).

झाइज्जा निरबज्जं जिणाणमाणं जगप्पईवाणं।
अणिउणजणदुण्णेयं
नयभंगपमाणगमगहणं॥४६॥

ध्यायेत् निरवद्यां जिनानामाज्ञां जगत्प्रदीपानां।
अनिपुणजनदुर्ज्ञेयां नयभङ्गप्रमाणगमगहनाम्॥

*46. One should meditate on the faultless revelation of the Victors who are lights of the world, which (instructions) are for the unskilled hard to understand, (being) profound with differential standpoints, relativistic alternatives, valid knowledge, and approaches.*

## NOTES

*Faultless*, free from sins, falsehood etc. (अवद्यं पापमुच्यते, निर्गतमवद्यं यस्याः सा तथा, तां अनृतादिद्वात्रिंशद्दोषावद्यरहितत्वात्). Or the expression could be taken as an adverb, *faultlessly, without longings pertaining to this world* (क्रियाविशेषणं वा, कथं ध्यायेत्? निरवद्यं, इहलोकाद्याशंसा रहितमित्यर्थः).

*Revelation*, characterised by words which prompt efficient action on the part of living beings (आज्ञां वचनलक्षणां कुशलकर्मण्याज्ञाप्यन्तेऽनया प्राणिन इत्याज्ञा तां).

*Lights of the world*, dispelling the darkness of all doubts at the very sight (केवलालोकेनाशेषसंशयतिमिर-नाशनात्).

*Differential standpoints* etc. "The different standpoints from which things (though possessed of infinite determinations) can be spoken of as possessing this or that quality or as appearing in relation to this or that, are technically called *naya*". (Dasgupta, A *History of Indian Philosophy*, Vol.1, p.176).

Two major standpoints are distinguished: from the standpoints of substances and modes (*dravya-naya* and *paryāya-naya*). *Relativistic alternatives*, seven in number, regarding the truth, falsity and

inconceivability of all affirmations and negations (स्यादस्ति, स्यान्नास्ति, स्यादवक्तव्यः स्यादस्ति स्यान्नास्ति, etc.,).

*Valid knowledge*, the knowledge of one with right attitude (सम्यग्ज्ञान). Five kinds of knowledge were recognised by the Jaina logicians: sensuous (*mati*) and scriptural (*śruta*) under indirect or mediate: visual intuitional (*avadhi*), intuition of mental modes (*manah-paryāna*) and perfect knowledge (*kevala*) under direct or immediate.

तत्थ य मइदोब्बलेणं
तव्विहायरियविरहओ वावि।
णेयगहणत्तणेण च
णाणावरणोदएणं च ॥४७॥

तत्र च मतिदौर्बल्येन तद्विधाचार्यविरहितोऽपि।
ज्ञेयगहनत्वेन च ज्ञानावरणोदयेन च॥

हेऊदाहरणासंभवे य
सइ सुट्ठु जं न बुज्झेज्जा।
सव्वण्णुमयमवितहं तहावि
तं चिंतए मइमं॥४८॥

हेतूदाहरणासम्भवाच्च सति सुष्ठु यन्न बुध्येत।
सर्वज्ञमतमवितथं तथापि तच्चिन्तयेन्मतिमान्॥

*47,48. In this, even if one fails to understand well the true religion of the All-knowing (Tīrthaṅkaras), owing to the weakness of intellect, absence of a proper teacher, abstruseness of things to be known, or arousal of knowledge-covering or in the non-accessibility of logical reason and illustration, even then the intelligent one should think about it.*

## NOTES

*In this*, in the revelation spoken of in the previous verse (तत्र तस्यामाज्ञायां). Several causes for the inability to grasp the complete import of the Doctrine are mentioned here. Nevertheless the instruction must not go in vain: the serious student must strive to accept, comprehend and follow the instruction.

*Weakness of intellect*, due to stupidity or distration, inability to comprehend the meaning properly (जडतया चलत्वेन वा मतिदौर्बल्येन, बुद्धेः सम्यगर्थानवधारणेनेत्यर्थः).

*Absence of proper teacher*, who is skilled in expounding the correct doctrine effectively: *teacher* (*āchāryā*) is one whom those who desire emancipation resort to for the sake of understanding the meaning of scriptural texts (तद्विधः सम्यगविपरीततत्त्व प्रतिपादनकुशलः आचर्यतेऽसावित्याचार्यः सूत्रार्थावगमार्थं मुमुक्षुभिरासेव्यत इत्यर्थः). *Abstruseness* etc., complexity of subject-matter, of ideas like *dharmāsti-kāya*.

Knowledge-covering. The soul is naturally capable of comprehending all things in all their aspects at all times: but this capacity to comprehend or know is obscured and obstructed by this species of *kārman*, whereupon the soul can know the world only partially and imperfectly.

अणुवकयपराणुग्गहपरायणा
जं जिणा जगप्पवरा।
जियरागदोसमोहा व
णण्णहावादिणो तेणं ॥४९॥

अनुपकृतपरानुग्रहपरायणा
यज्जिनाः जगत्प्रवराः।
जितरागद्वेषमोहाश्च नान्यथावादिनस्तेन॥

*49. Wherefore the Victors are engaged in favouring others, although they themselves have not been favoured (by others), they are most excellent in the world: they have conquered attachments, aversion and delusion, and therefore they speak (only) what is true.*

## NOTES

*Favouring others*, by delivering spiritual discourses for their benefit (धर्मोपदेशादिना परानुग्रहोद्युक्ता).

*Most excellent in the world*, of living beings and non-living things (चराचरश्रेष्ठाः).

*Attachment*, characterised by love. *Aversion,* characterised by hate. *Delusion* characterised by ignorance ()

*Speak what is true*, not being tempted to utter untruth either by attachment or by aversion.

रागदोसकसायाऽऽसवादिकिरियासु
वट्टमाणाणं।
इहपरलोयावाओ झाइज्जा
वज्जपरिवज्जी ॥५०॥

रागद्वेषकषायाऽऽश्रवादिक्रियासु वर्तमानानां।
इह परलोकापायान् ध्यायेत् वर्ज्यपरिवर्जी॥

*50. Avoiding what is to be avoided, one should meditate on the perils in this world as well as in the other, which occur in all actions of attachment, aversion, passions and inflow (of kārmic matter).*

## NOTES

This verse deals with the second type of dharma-meditation, known as ''looking for perils'' (भेदाभेदरत्नत्रयभावनाबलेनास्माकं परेषां वा कर्मणामपायो विनाशो भविष्यतीति चिन्तनमपायविचयध्यानं ज्ञातव्यम् Śubhachandra, *op.cit.* verse 482): ''universal suffering'' (*apāya*) and its conditions are dealt with here.

*Avoiding etc.*, being mindful and non-infatuated, abondoning the spiritual inertia (अप्रमत्त इति) that is one of the causes of bondage.

*Attachment*, an aspect of perverted cognition (*viparyaya*), and produced by it, according to Vidyānandi (य एव विपर्ययो मिथ्याभिनिवेशरागाद्युत्पादनशक्तिः।)

*Aversion*, ill-will, anger, instrument for destroying *dharma* (धर्मविध्वंसिकरण).

*Passions,* one of the conditions of worldly existence. Together with the vibrations (*yoga*), the passions of the soul are responsible for attracting the karmic matter to itself. Four major passions are recognised: anger (*krodha*), conceit (*māna*), deceit (*māya*) and greed (*lobha*).

(कोहो यमाणो य अणिग्गहीया,
माया य लोहो य पवड्ढमाणा।
चत्तारि एए कसिणा कसाया,
सिंचंति मूलाइं पुणब्भवस्स॥).

*Inflow*, of kārmic matter into soul. The space occupied by soul is thickly crowded by karmic matter owing to this continuous influx.

(मणवयणकायजोया
जीवपएसाण फंदणविसेसा।
मोहादएण जुत्ता विजुदा वि य
आसवा होंति॥ *KA*, 88)

पयइ-ठिइ-पएसाऽणुभावभिन्नं सुहासुहविहत्तं।
जोगाणुभावजणियं कम्मविवागं
विचिंतेज्जा॥५१॥

प्रकृतिस्थितिप्रदेशानुभावभिन्नं शुभाशुभविभक्तं।
योगानुभावजनिनं कर्मविपाकं विचिन्तयेत्॥

*51. One should reflect upon the fruition of karma, divergent (from the points of view of) nature, duration, space and resultant, grouped into auspicious and inauspicious, and produced by the impact of activities.*

## NOTES

This verse deals with the third type of dharma meditation, known as "fruition of various karmas". Although the soul is, in its original nature, free from all fruition, it becomes in due course subject to the effect of good and bad actions, owing to its bondage with beginningless karma and the arousal of merit and demerit.

(शुद्धनिश्चयेन शुभाशुमकर्म विपाकरहितोऽप्ययं जीवः पश्चादनादिकर्मबन्धवशेन पापस्योदयेन नरकादि दुःखविपाकफलमनुभवति, पुण्योदयेन देवादिसुखविपाकफलमनुभवति, इति विचारणं विपाकविचयम् Śubhachandra, *op.cit.*482).

Due to the arousal of demerit, the soul will get into hell and other sorrowful states of existence, while the arousal of merit would result in the happy states of existence in heaven.

*Fruition of karma*, in terms of intensity, substance, place, time, modes and maturation of auspicious and inauspicious actions

(शुभाशुभकर्मणां तीव्रमन्दमध्यम विकल्पशक्तिरूपानु भागस्यद्रव्यक्षेत्रकाल भावाश्रयफलदानपरिणतिरूपः उदयो विपाकः, *Gommaṭa-sāra*).

Auspicious actions would result in the states of *tīrthankara, gaṇa-dhara* (apostle), *ṛshi* (sage) *chakravarti* (emperor), *baladeva, vāsudeva, deva*, and *vidyādhara*: inauspicious actions would result in states of existence in hell, among lower animals, as bad characters, death, disease, pain and poverty.

*Nature*, of karma in its eight-fold classification: knowledge-covering *jñānāvaraṇīya*), intuition-covering (*darśanāvaraṇīya*), feeling-producing (*vedanīya*), deluding

(*mohanīya*), longevity-determining (*āyushka*), body-making (*nāma*), status-determing (*gotra*) and obstructive (*antarāya*).

(प्रकृतिशब्देनाष्टौ कर्मप्रकृतयोऽभिधीयन्ते ज्ञानावारणीयादि भेदा इतिप्रकृतिरंशो भेद इति पर्यायाः).

*Duration*, of the above kinds of kārmas. The maximum length of time is measured in terms of thousands of millions of years: and the minimum duration in terms of moments (forty-eight minutes, *muhūrta*).

*Space*, occupied by soul and densely filled with karmic matter (प्रदेशशब्देन जीवप्रदेश कर्मपुद्गलसम्बन्धोऽभिधीयते).

*Resultant*, or fruition in its intensity (अनुभावशब्देन तु विपाकः): "The intensity of a karman is the depth of enjoyment or suffering with which the fruition of the karman is accompanied. There is infinite gradation in the depth.... falling into four groups called the first degree (eka-sthānika) etc.") (N. Tatia *op.cit.* p.236). *Anubhāva* is synonymous with *anubhāga* and *rasa* (अनुभागो रसोऽनुभाव इति पर्यायाः)

*Impact of activities*, of mind, speech and body (योगानुभावजनितं मनोयोगादिगुणप्रभवं, तत्र योगा मनोवचनकाया, अनुभावो जीवगुण एव, तैरनुभावेन च जनितं उत्पादितं जीवस्य कर्म यत् तस्या विपाकं उदयो विचिन्त्यते).

जीणदेसियाइ लक्खणसंठाणा-
ऽऽसणविहाणमाणाइं।
उप्पायट्ठिइभंगाइ पज्जवा
जे य दव्वाणं॥५२॥

जिनदेशितानि लक्षणसंस्थाना-
ऽऽसनविधानमानानि।
उत्पादस्थितिभङ्गादि पर्याया
ये च द्रव्याणाम्॥

*52. (One should reflect on) the characteristics, form, bases, differences, and measures of substances as well as their modes of uprising, endurance and dissolution, as taught by the Victors.*

## NOTES

This verse deals with the fourth type of *dharma*, meditation, known as "structure of the universe" (लोकप्रेक्षानुचिन्तनं संस्थानविचयं). wherein all existential entities are accommodated: the soul (*jīva*) and matter (*pudgala*) interacting bring about the world of becoming (*samsāra*), bound by karma. Understanding the structure of the universe in all its details is necessary for the soul to understand its own real and original nature.

*Characteristics*, like movement etc., of substances like *dharmāstikāya*, (pervading every part of the mundane universe, and causing all motion) (लक्षणं धर्मास्तिकायादिद्रव्याणां गत्यादि).

*Forms*, or the structural details of the universe, the manner in which matter is arranged and organised. Six forms are recognised: globular, circular, triangular, quandrangular, longish, and squarish (संस्थानं मुख्यप्रवृत्त्या पुद्गलरचनाकारलक्षणं परिमण्डलाद्यजीवानां - परिमण्डलं त्र्यस्रं चतुरस्रमायतमेव समचतुरस्रं..... संस्थानानि षड्ज्ञातव्यानि).

*Bases*, grounds for occupation, like *lokākāśa* (mundane universe) which is pervaded by *dharmāstikāya* (आसनानि आधारलक्षणानि धर्मास्तिकायादीनां लोकाकाशादीनि).

*Differences*, between *dharmāstikāya* and other aspects of matter like the part of it and the

space occupied by it (विधानानि धर्मास्तिकायादीनामेव भेदानित्यर्थः यथा धर्मास्तिकायो धर्मास्तिकायस्य देशः धर्मास्तिकायस्य प्रदेशः इत्यादि).

*Substance*, which oozes out, exudes its own qualities and modes (द्रवति द्रोष्यति अदुद्रवत् स्वगुणपर्यायान् इति द्रव्यं। द्रव्याणि यथा स्वपर्यायैः दूयन्ते द्रवन्ति वा तानि): soul (*jīva*), matter occupying space (*pudgalāstikāya*), existential element responsible for motion, occupying space (*dharmāstikāya*), existential element responsible for rest or inertia, also occupying space (*adharmāstikāya*), space (*ākāśa*), and time (*kāla*).

*Uprising, endurance and dissolution* are the modes or states of existence (तत्रोत्पादादिपर्यायसिद्धिः 'उत्पादव्ययध्रौव्ययुक्तं सद्' इति वचनात्). Modes are so called because time and again they change, they appear and disappear (पर्येति समये समये उत्पादं विनाशं च गच्छतीति पर्यायः).

*Victors*, tīrthaṅkaras like Mahāvīra. There is sometimes a distinction made between a 'jina' and a 'tīrthaṅkara': the former are souls eligible for emancipation (*moksha*) while the latter are *bhavya-souls* who are emancipated in the fourth phase of time. The latter only have the five auspicious occurrences (*pañcha-kalyāṇa*) in their lives: descent into the womb, the divine bathing at birth, renunciation, obtainment of *Kevala*-knowledge and the final passing away.

पंचत्थिकायमइयं लोगमणाइणिहणं
जिणक्खायं।
णामाइभेयविहियं
तिविहमहोलोयमेयाइं ॥५३॥

पञ्चास्तिकायमयं लोकमनाद्यनिधनं जिनाख्यातं।
नामादिभेदविहितं त्रिविधमधोलोकभेदादिम्॥

*53. (One should reflect on) the universe which has neither beginning*

*nor end, filled with five-fold space-occupiers, differentiated by name etc., distinguished in three groups, lower world etc., preached by the Victors.*

*Universe*, the mundane world where appear or shine the substances like soul, matter etc. (लोक्यन्ते जीवादिपदार्थाः यत्र स लोकः) It is because of the interpenetration and interaction of these substances that the universe subsists.

(अन्योन्यप्रवेशेन द्रव्याणां परस्परप्रवेशेन जीवपुद्गलधर्माधर्मादिवस्तूनां आसनं स्थितिः अस्तित्वं भवेल्लोकः Śubhachandra, *KA*, 117).

*Space-occupiers* (*astikāya*), characterised by pervasiveness: asti is space, and *kāya* is body (तत्रास्तयः प्रदेशास्तेषां काया अस्तिकायाः) Such bodies pervading space are of five groups: soul (*jīva*), matter (*pudgala*), motion-causing elements (*dharma*), inertia-producing elements (*adharma*), and space (*ākāśa*).

खिइवलयदीवसागरनरयविमाणभवणाइसंठाणं।
वोमाइपइट्ठाणं निययं लोगट्ठिइविहाणं ॥५४॥

क्षितिवलयद्वीपसागरनिरयविमानभवनादिसंश्तानं।
व्योमादिप्रतिष्ठानं नियतं लोकस्थितिविधानम्॥

*54. (One should reflect on) the eternal modes of the universal system involving its settlement in the atmosphere etc., and structured into the earths, spheres, islands,*

*oceans, infernal areas, aerial realms, regions etc.*

## NOTES

This verse is a brief statement of Jaina cosmography: the conception of the mundane universe as without beginning or end, and wherein happiness and sorrow are experienced as rewards of merit and demerit, consequent on the actions of souls.

*Earths*, eight in number *dharma* etc., *Spheres* twenty-one in number, Dense Water, Dense Air, Thin Air etc., *Islands*, innumerable, Jambū etc., Oceans, also innumerable, Lavaṇa etc., *Infernal areas*, innumerable, Sīmantaka etc., *Aerial realms*, innumerable, Jyotishka etc., *Regions*, homes of denizens like demons etc., innumerable.

*Universal System*, organisation or arrangement of the universe (लोकस्य स्थितिः व्यवस्था मर्यादा).

उवओगलक्खणमणाइनिहणमत्थंतरं सरीरओ।
जीवमरूविं कारिं भोयं च
सयस्स कम्मस्स ॥५५॥

उपयोगलक्षणमनाद्यनिधनमर्थान्तरं शरीरम्।
जीवमरूपिणं कर्तारं भोक्तारं च स्वकर्मणः॥

*55. (One should reflect on) the soul, whose characteristic is active consciousness, which is without beginning or end, which is different from the body, formless, doer and enjoyer of its own actions.*

## NOTES

This verse describes the nature and characteristics of the living being, identified by soul, in contradistinction with the other broad category of existence, viz. the non-living objects (*ajīva*). The

principle that is distinct from, but energising and activating, the body is the soul, which is apprehended directly by introspection.

The soul, although formless, occupies space-points in the mundane world (*lokākāśa*), and hence classed as an astikāya. The soul fills the whole body: it pervades the physical frame entirely (जीवः स्वकीयशरीरप्रमाणः).

*Active consciousness*, by means of which the soul is connected with the world (उपयुज्यतेऽनेनेत्युपयोगः). It arises for the purpose of apprehending a presented object, an inclination, attention, awareness (bodha).

(वत्थुणिमित्तं भावो जादो जीवस्स जोदु उवयोगो, *Gommaṭa-sāra*, Jīvakāṇḍa, 672 जीवो उवओगमओ, *Dravya-saṅgraha*, 2).

It is of two types: knowledge (*jñāna*) and intuition (*darśana*), the former again is of eight varieties, while the latter is four-fold (स द्विविधोऽष्टचतुर्भेदः). For details see *Dravya-saṅgraha* 4 *f.*

*Different from the body*, althought it is only when connected with the body that all normal experiences come to pass.

(देहमिलिदो वि जीवो सव्वकम्माणि कुव्वते, *KA*, 185). This forms one of the reflections: *anyatavānupreksha*. (जो जाणिऊण देहं जीव सरूवादु तच्चदो (तत्त्वतः) भिण्णं। etc., *KA* 82).

From the ultimate or transcendental point of view, the soul is pure, unconnected with the body, illumining itself and everything else, free, eternal (neither born nor dying) and omniscient. But from a practical, transactional point of view, it comes to be asssociated with

beginningless *karma*, and is looked upon as impure, bound, doer of actions and consequently subject to the fruition of those actions (जीवः शुद्धनिश्चयनयेनादिमध्यान्तवर्जितः स्वपर-प्रकाशः अविनश्वरनिरुपाधिशुद्धचैतन्यलक्षणा-निश्चयप्राणैः यद्यपि जीवति तथापि अशुद्धनयेना दिकर्मबन्धवशाद शुद्धद्रव्यभावप्राणैर्जीवति इति जीवः। तथा करोति कर्ता भवति शुभशुभकर्मणां निष्पादकः स्यात्। ... जीवः भोक्ता भवति व्यवहारनयेन शुभाशुभ-कर्मजनितदुःखरवादीनां भोक्ता, यस्मात्सोऽपि जीवः कर्मफलं भुङ्क्ते .... *Śubhachandra, KA, 189*)

तस्स य सकम्मजणियं
जम्माइजलं कसायपायालं।
वसणसयसावयमणं
मोहावत्तं महाभीमं ॥५६॥

तस्य च स्वकर्मजनितं
जन्मादिजलं कषायपातालं।
व्यसनंशतश्वापदवन्तं मोहावर्तं महाभीमम्॥

*56. (One should reflect on) the ocean of birth etc., which is brought about by his own actions, (on) the nether region of passions, full of wild beasts (in the form) of a hundred cares, the round of delusion, and terrifying.*

## NOTES

This verse shows the dangers of the involvement in the mundane world, as one looses his hold in the ocean of birth, old age and death (जन्म प्रतीतं, आदिशब्दाज्जरामरणपरिग्रहः) The soul would sink into the lowest regions of passions (anger, pride, deceit, greed etc.) and suffer: the cares (like misery, gambling, drug-addiction) would haunt him as a wild beast would prey on its victim: he would be caught in the ever-revolving round of delusion (*mohanīya-karma*).

अण्णाणमारुएरियसंजोगविजोगवीइसंताणं।
संसारसागरमणोरपारमसुहं विचिंतेज्जा ॥५७॥

अज्ञानमारुतेरितसंयोगवियोगवीचिसंतानं।
संसारसागरमनोरपारमशुभं विचिन्तयेत्॥

*57. One should reflect on the ocean of saṁsāra, without beginning or end, inauspicious, a succession of waves of connecting and separation caused by the breeze of ignorance.*

## NOTES

The world of becoming in which the soul moves is likened to an ocean (संसरणं संसारः स सागर इव संसार सागरः). The associations of the soul with material objects and dissociations therefrom are compared to the constant rise and fall of waves (सततप्रवृत्तत्वात् वीचयः ऊर्मयस्तत्प्रवाहः सन्तान इति भावना); and the ignorance (modification of the soul owing to knowledge-covering karma (अज्ञानं ज्ञानावरणकर्मोदयजनित आत्मपरिणामः) is the wind that makes these waves possible.

तस्स य संतरणसहं सम्मद्दंसणसुबंधणमणग्घं।
णाणमयकण्णधारं चारित्तमयं महापोयं॥५८॥

तस्य च सन्तरणसहं सम्यग्दर्शनसुबन्धनमनघं।
ज्ञानमयकर्णधारं चारित्रमयं महापोतम्॥

*58. Capable of crossing this (ocean of saṁsāra) is the great boat of conduct, with right intuition as the fastening cord, and (right) knowledge as the helmsman, devoid of sin.*

## NOTES

The verse emphasises the role of conduct (*chāritra*) in helping an

individual wade through the waters of worldly life.

संवरकयनिच्छिद्दं तवपवणाइद्धजइणतरवेगं।
वेरग्गमग्गपडियं
विसोत्तियावीइनिक्खोभं ॥५९॥

संवरकृतनिश्छिद्रं तपः पवनाविद्धजवनतरवेगं।
वैराग्यमार्गपतितं विस्रोतसिकावीचिनिक्षोभ्यम्॥

*59. (This boat is) made sound (without holes) by discipline, (its) speed is increased by the wind of penances, (it has) got into the way of indifference, and (it is) not shaken by the waves of the counter-current (of wrong meditations).*

## NOTES

The boat of conduct is further described in this verse. *Discipline* is the stoppage of the inflow of kārmic matter (इहाऽऽश्रवनिरोधः संवरः); whatever holes and cracks there be in the boat of conduct are promptly plugged by this stoppage. The water entering into the boat is the metaphor illustrating kārmic matter entering into the soul (निश्छिद्रं स्थगितरन्ध्रमित्यर्थः).

*Penances*, external such as fasting, decreasing diet, giving up strong and delicious diet, selection of a lonely and peaceful habitat etc., and internal such as the nine-fold expiation, four-fold humility, respectful service, five-fold self-study and meditation.

*Counter-current*, wrong meditations or distractions to right meditations (विस्रोचसिकाः अपध्यानानि एता एवेष्टपुरप्राप्तिविघ्नहेतुत्वाद्वीचय इव, ताभिः निष्प्रकम्पस्तमिति गाथार्थः)

आरोढुं मुणिवणिया
महग्घसीलंगरयणपडिपुन्नं।
जह तं निव्वाणपुरं
सिग्घमविग्घेण पावंति ॥६०॥

आरुह्य मुनिवणिजः महार्घशीलाङ्गरत्नपरिपूर्णं।
यथा तन्निर्वाणपुरं शीघ्रमविघ्नेन प्राप्नुवन्ति॥

*60. Mounting (this boat), the mendicant-merchants, filling it up with precious jewels of good conduct, reach quickly and without difficulty the City of Emancipation.*

## NOTES

*Mendicant-merchants.* Even as merchants are concerned with working out their income and expenditure, the mendicants are clever in understanding the past, present and the future states of the world (मन्यन्ते जगतस्त्रिकालावस्थामिति मुनयः त एवातिनिपुणमायव्ययपूर्वकं प्रवृत्तेर्वणिज इव मुनिवणिजः).

*Good conduct*, minor vows classified under *guṇa-vrata* and *śikshā-vrata*, which are intended to help observe the five major vratas (*mahā-vratas*): they are jewels because they make for final happiness (आत्यन्ति कसुखहेतुत्वाद्रत्नानि).

तत्थ य तिरयणविणि-
ओगमइयमेगंतियं निरावाहं।
साभावियं निरुवमं जह
सोक्खं अक्खयमुवेंति॥६१॥

तत्र च त्रिरत्नविनियोगात्मकमेकान्तिकं
निराबाधं।
स्वाभाविकं निरुपमं यथा
सौख्यं अक्षयमुपयान्ति॥

*61. There (in the City of Emancipation), (the mendicant-*

*merchants) obtain for all time (without an end) the natural and incomparable happiness, without an anxiety, and absolute, in exchage for three jewels.*

## NOTES

The metaphor is continued. The mendicant-merchants cross the waters of *saṁsāra* in safety because of right conduct and reach to the state of emancipation: and when they reach this state they experience absolute bliss, which is a natural trait of the soul. The cares which are bound with worldly existence cease to affect the soul. The three jewels that the emancipated soul has, and can press to advantage, are right knowledge, right intuition and right conduct. (सम्यग्ज्ञान, सम्यग्दर्शन, सम्यग्चारित्र).

किं बहुणा सव्वं चिय
जीवाइपयत्थवित्थरोवेयं।
सव्वनयसमूहमयं झाएज्जा
समयसब्भावं ॥६२॥

किं बहुना? सर्वमेव जीवादिपदार्थविस्तरोपेतं।
सर्वनयसमूहात्मकं ध्यायेत् समयसद्भावम्॥

*62. Why talk at length? One should meditate on the import of the Scriptures, containing the details of all the existential entitites, soul etc., and comprehending the group of all standpoints.*

## NOTES

Import of Scriptures, the heart or essence of tradition, the final conclusions of the System (समयसद्भावं सिद्धान्तार्थमिति हृदयं), the central teaching.

*Existential entities*, soul, matter, inflow, bondage, stoppage, purging and emancipation (जीवाऽजीवाऽऽश्रवबन्धसंवरनिर्जरामोक्षाख्यपदार्थप्रपञ्चसमन्वितं).

*Soul*, living entity, doer and experiencer.

*Matter*, non-living, inert matter.

*Inflow*, channels for the flowing of Karma into the soul: two kinds of inflow are recognised, inflow through thought-activities (*bhāvāsrava*), and inflow of the actual kārmic matter (*karmāsrava*). The former are of five kinds, vision-deluding, want of control, inadvertance or spiritual inertia, activities of mind, speech and body, and passions (मिथ्यात्व, अविरति, प्रमाद, योग, कषाय).

*Bondage*, due to inflow, of four types: bondages of nature, of residence, of intensity, and of space (प्रकृतिबन्ध, स्थितिबन्ध, अनुभागबन्ध, प्रदेशबन्ध).

*Stoppage*, of activities of mind etc., cessation of inflow: love of truth, partial observances, complete observances, conquest over passions (आस्रवनिरोधः संवरः मनोवचनकाययोगानां निरोधः, सम्यक्त्वं, देशव्रतं, महाव्रतं जयः कषायाणम्).

Corresponding to the two inflows, there are two kinds of stoppages: *bhāva-saṁvara* (five great observances, five-fold regulations, three-fold restraints, habits, reflections, conquest of troubles and conduct (महाव्रत, समिति, गुप्ति, धर्म, अनुप्रेक्षाः, परीषहजय, चारित्र) and *dravya-samvara* (actual stoppage of inflow of particles).

*Purging*, dissociation of karmas from the soul (निर्जरा निर्जरणं एकदेशेन कर्मणां शंडनम् ज्ञानिनः स्वात्मज्ञस्य). Change of soul due to the dissociation is *bhāva-nirjarā*, and actual purging of kārmic matter is *dravya-nirjarā*.

*Emancipation*, of the soul upon total destruction and dissociation of karma bondage.

*Standpoints*, from which attributes of a thing can be affirmed relatively: points of view, of the substance (*dravya-naya*) and of the modes (*paryāya-naya*).

सव्वप्पमायरहिया मुणओ
खीणोवसंतमोहा य।
झायारो नाणधणा
धम्मज्झाणस्स निद्दिट्ठा ॥६३॥

सर्वप्रमादरहिता मुनयः क्षीणोपशान्तमोहाश्च।
ध्यातारो ज्ञानधनाः धर्मध्यानस्य निर्दिष्टाः॥

*63. The meditators of the dharma-meditation are pointed out as sages whose wealth is knowledge, who are devoid of all mindlessness and whose delusions are dissociated and subsided.*

## NOTES

*Mindlessness*, or spiritual inertia brought about by drink, sense-enjoyment, passions, sleep and purposeless talk (मज्जं विसयकसाया निद्दा विकहा च पंचमी भणिया).

*Delusions* etc. Two modes of the soul are mentioned here: annihilation of delusion-producing karmas, and tranquilising (rendering inactive) of the same karmas, (कर्मणामुपशमादौपशमिकः, क्षयात् क्षायिकः). Delusion is a collective expression for attachment, aversion and vision-delusion (*rāga*, *dvesha* and *mithyātva*). "The processes of the deluding karman play a very important part in the making up of worldly existence, and it is only the holding up (*upaśamanā*) of this karman that gives the soul a glimpse of the truth of reality" (Tatia, *op.cit.* p.258).

Dissociation (*kshaya*) is total absence, (क्षपणं कर्मणां निःशेषनाशनं), and Subsidence (*upaśama*) is a temporary holding up. Two types of

the 'knot-less' ones on the path of spiritual development are indicated here: *kshapaka-nirgranthas* and *upaśāmaka-nirgranthas.*

## FOUR VARIETIES OF 'WHITE' MEDITATION

एएच्चिय पुव्वाणं पुव्वधरा
सुप्पसत्थसंघयणा।
दोण्ह सजोगाजोगा सुक्काण
पराण केवलिणो ॥६४॥

एत एव पूर्वधराः सुप्रशस्तसंहननाः।
द्वयोः सयोगायोगाः शुक्लयोःपरयोः
केवलिनः॥

*64. These only (become) in the former two (types of white-meditation) nobly compact, being bearers of the (Ancient) pūrva texts: and in the latter, two omniscient ones with activity and without activity.*

## NOTES

This verse deals with the last, and the highest, type of meditation, viz the *Śukla* (white)-meditation. The colouration here is white, and the mendicant would have ascended the ladder of total dissociation of karma, and would have achieved the subsidence of deluding karma etc. He would be 'compact', firm and strong, like a diamond, a bull or an iron arrow. (वज्रवृषभनाराच संहननस्थः क्षपकः क्षपकश्रेण्यारूढः प्रथमशुक्लध्यानबलेन ज्ञानावरणादीनां प्रकृतीनां क्षयं विदधाति इत्यर्थः Śubhachandra, *op.cit.* 483).

The 'white' - meditation is of four types: (1) meditation characterised by conceptual thinking on, and investigation of, the aspect of difference of objects (पृथक्त्व-वितर्कविचाराख्यं प्रथमं शुक्लध्यानं ध्यायति); (2) meditation characterised by conceptual thinking on the single mode of an entity, without the involvement of investigation (एकत्व-वितर्काविचारख्यं द्वितीयं); (3) meditation accompanied with subtle physical movement and infallible or irreversible (सूक्ष्मक्रियानिवर्ति) सूक्ष्मक्रियाप्रतिपात्याभिधानं तृतीयं); (4) and meditation wherein these subtle activities are also stopped (समुच्छिन्नाक्रियाध्यानं or निष्क्रियं व्युपरतक्रियानिवृत्त्याख्यं चतुर्थं).

This meditation is called *Śukla* or 'white', because of its pure quality, because it cleanses, destroys or calms down the dirt of passions; it is bright, shines resplendently and is firm like diamond: it is born as a result of the abandonment or calming down of unclean passions. (शुचिगुणयोगाच्छुक्लं कषायरजसः क्षयादुपशमाद्वा। वैडूर्यमणिशिखा इव सुनिर्मलं निष्प्रकम्पं च। कषायमलविश्लेषात्प्रशमाद्वा प्रसूयते। यतः पुंसामतस्तज्ज्ञैः शुक्लमुक्तं निरुक्तिकम्॥ (Śubhachandra, *Jñānārṇava*, 424).

The first two types 'collect and concentrate the mind on the minutest possible entity' and prepare the ground for 'stopping the activities of mind, speech and body', which is achieved by the third and the fourth types.

*These only,* the meditators who have successfully completed the four types of *dharma*-meditation (येऽनन्तरमेव धर्मध्यानध्यातारः).

In the *former* types, in the first two types characterised by

conceptual thinking on difference with investigation, and conceptual thinking on unity without investigation (पूर्वयोः इत्याद्ययोर्द्वयोः शुक्लध्यानभेदयोः पृथक्त्ववितर्कमविचारं-एकत्ववितर्कमविचारं इत्यनयोः ध्यातारः इति गम्यते).

Meditators in these two types are said to know the Fourteen Ancient texts (*Pūrvas*), *Utpāda-pūrva*, *Āgrāyaṇī-pūrva*, *Vīrya-pravāda-pūrva* etc., belonging to scriptural knowledge (*śruta-jñāna*), and hence called Bearers of the *Pūrvas*. They are also nobly compact, as explained above.

*In the latter two*, types of 'white' meditation, viz. omniscient states accompanied by subtle activity and infallible or irreversible: and not accompanied by it (शुक्लयोः परयोः उत्तरकालीनभाविनोः प्रधानयोर्वा सूक्ष्मक्रियानिवृत्तिव्युपरतक्रियाऽप्रतिपत्तिलक्षणयोः सयोगायोगकेवलिनो ध्यातार इति योगः) Activity refers to the activities of mind, speech and body.

झाणोवरमे वि मुणी
णिच्चमणिच्चाइभावणापरमो।
होइ सुभावियचित्तो
धम्मज्झाणेण जो पुव्विं॥६५॥

ध्यानोपरमेऽपि मुनिः नित्यमनित्यादिभावनापरमो।
भवति सुभावितचित्तः धर्मध्यानेन यः पूर्वम्॥

*65. The sage becomes, on the cessation of (dharma) meditation, preoccupied constantly with contemplation on impermanence etc., having already become well-settled in mind by dharma-meditation.*

## NOTES

*Meditation*, here the *dharma*-meditation is meant (इह ध्यानं धर्मध्यानमभिगृह्यते), for the benefits of this are being considered in the *Śukla*-meditation.

*Contemplation on impermanence* etc., the twelve-fold reflections known as *anuprekshas:* reflection on impermanence, on helplessness, on loneliness etc. (आदि शब्दादशरणैकत्वसंसारपरिगृहः, एताश्च द्वादशानुप्रेक्षा भावयितव्याः) The commentator cites the following verses from *Praśama-rati* (151-162) describing these reflections:

इष्टजनसम्प्रयोगार्द्धविषयसुखसम्पदस्तथारोग्यं।
देहश्च यौवनं जीवितं च
सर्वाण्यनित्यानि ॥१॥

जन्मजरामरणभयैरभिद्रुते व्याधिवेदनाग्रस्ते।
जिनवरवचनादन्यत्र नास्ति
शरणं क्वचिल्लोके ॥२॥

एकस्य जन्ममरणे गतयश्च शुभाशुभा भवावर्ते।
तस्मादाकालिकहितमेकेनैवात्मनः कार्यम् ॥३॥

अन्योऽहं स्वजनात्परिजनाच्च
विभवाच्छरीरकाच्चेति ।
यस्य नियता मतिरियं न बाधते
तं हि शोककलिः ॥४॥

अशुचिकरणसामर्थ्यादाद्युत्तरकारणाशुचित्वाच्च।
देहस्याशुचिभावः स्थाने स्थाने
भवति चिन्त्यः ॥५॥

माता भूत्वा दुहिता भगिनी
भार्या च भवति संसारे।
व्रजति सुतः पितृतां भ्रातृतां
पुनः शत्रुतां चैव ॥६॥

मिथ्यादृष्टिविरतः प्रमादवान्
यः कषायदण्डरुचिः।
तस्य तथास्रवकर्मणि यतेम
तन्निग्रहे तस्मात् ॥७॥

या पुण्यपापयोरग्रहणे वाक्कायमानसी वृत्तिः।
सुसमाहितो हितः संवरो
वरददेशितश्चिन्त्यः ॥८॥

यद्वद्विशोषणादुपचितोऽपि यत्नेन जीर्यते दोषः।
तद्वत्कर्मोपचितं निर्जरयति संवृतस्तपसा ॥९॥

लोकस्याधस्तिर्यग्विचिन्तयेदूर्ध्वमपि च बाहुल्यं॥
सर्वत्र जन्ममरणे रूपिद्रव्योपयोगांश्च ॥१०॥

धर्मोऽयं स्वाख्यातो जगद्धितार्थं जिनैर्जितारिगणैः।
येऽत्र रतास्ते संसारसागरं लीलयोत्तीर्णाः ॥११॥

मानुष्यकर्मभूम्यार्यदेशकुलकल्यतायुरुपलब्धौ।
श्रद्धाकथकश्रवणेषु सत्स्वपि सुदुर्लभा
बोधिः ॥१२॥

होंति कमविसुद्धाओ लेसाओ पीयपम्हसुक्काओ।
धम्मज्झाणोवगयस्स तिव्वमंदाइभोयाओ ॥६६॥

भवन्ति क्रमविशुद्धाः लेश्याः पीतपद्मशुक्लाः।
धर्मध्यानोपगतस्य तीव्रमन्दादिभेदाः ॥

*66. For one equipped with dharma-meditation, the colourations, progressively purified by the course, would be yellow, pink and white, differentiated by excessive, slight etc.*

## NOTES

This verse mentions the colourations, consequent on the attainment of dharma-meditation: the trend is towards lightening, towards white: pink is lighter than yellow, and white it lighter than pink. (एतदुक्तं भवति, पीतलेश्यायाः पद्मलेश्या विशुद्धा, तस्या अपि शुक्ललेश्येति क्रमः). The order, or sequence, is indicated here.

And in any one colouration, difference in saturation is also significant: lighter yellow is more towards pink than thicker yellow: light pink is more akin to white than heavy pink. 'Excessive', 'slight', and 'medium' (आदिशब्दान्मध्यमपक्षपरिग्रहः) are the degrees.

आगमउवएसाऽऽणाणिसग्गओ
जं जिणप्पणीयणं।
भावाणं सद्दहणं धम्मज्झाणस्स
तं लिंगं ॥६७॥

आगमोपदेशाऽऽज्ञानिसर्गतो
यद् जिनप्रणीतानां।
भावानां श्रद्धानं धर्मध्यानस्य तल्लिङ्गम् ॥

*67. The sign of dharma-meditation is to have faith in the modes propounded by the Victors (such as) scriptures, instructions*

*(connected with them), and revelation.*

## NOTES

*Modes*, like substance etc. (द्रव्यादिपदार्थानां).

The verse explains the characteristic trait of the *dharma*-meditator, faith in the real nature (of soul) (तत्त्वश्रद्धानेन लिङ्ग्यते धर्मध्यायीति).

जिणसाहूगुणकित्तण पसंसणा
विणयदाणसंपण्णो।
सुअसीलसंजमरओ धम्मज्झाणी
मुणेयव्वो ॥६७॥

जनिसाधुगुणोत्कीर्तनप्रशंसाविनयदानसम्पन्नः।
श्रुतशीलसंयमरतः धर्मध्यानी ज्ञातव्यः॥

*68. The dharma-meditator is to be known as one who praises and adores the qualities of the Victor-ascetics, who is modest and generous, and who is concerned with 'scriptural conduct' and self-restraint.*

## NOTES

*Praises*, general words of praise (सामान्येन संशब्दनं, उत्कीर्तनं). *Adores*, with devotion (प्रशंसा त्वहोश्लघ्यतया भक्तिपूर्विका स्तुतिः). *Modest*, well-behaved, polite, humble, as getting up when an elder comes in (विनयः अभ्युत्थानादि). *Generous*, like feeding the poor etc. (दानं अशनादिप्रदानं).

*Scriptural conduct*, discipline based on scriptural texts like *Sāmāyika* (equanimity regarding all creatures, restraint with regard to living beings, auspicious thought, preoccupation with the real nature of the soul: having abandoned *ārta*-and *raudra*-meditations.

(समता सर्वभूतेषु संयमः शुभभावना।
आर्तरौद्रपरित्यागः तद्धि सामायिकं व्रतम्॥)

adoration of the twenty-four

Victors, bowing before them, going round the sacred objects etc. (सामायिक, चतुर्विंशतिस्तव, वन्दना, प्रतिक्रमणादि). Knowledge of scriptures is a necessary pre-requisite in the first two stages of *Śukla*-meditation.

*Self-restraint*, characterised by austerities etc, for the purpose of bringing about tranquility for oneself (व्रतादिसमाधानलक्षणं संयमः).

अह खंतिमद्दवऽज्जवमुत्तीओ
जिणमयप्पहाणाओ।
आलंबणाइँ जेहिं सुक्कज्झाणं
समारुहइ ॥६९॥

अथ क्षान्तिमार्दवाऽऽर्जवनुक्तयः जिनमतप्रधानाः।
आलम्बनैर्यैः शुक्लध्यानं समारोहति॥

*69. (And) then (one) climbs on to the Śukla-meditation by the supports of forbearance, meekness, rectitude and non-attachment, which are the essentials of the religion of the Victors.*

## NOTES

The four principles mentioned are the 'supports' of Śukla-meditation. *Forbearance* is patience, endurance, without getting excited; *meekness* is modesty; *rectitude* is non-deceit; non-attachment is freedom from sense-involvement. These are the moral virtues coming under the 'dharma' category. And they are supposed to counteract, prevent, render ineffectual and destroy anger, pride, deceit and greed.

(क्रोधमानमायालोभपरित्यागरूपाः परित्यागश्च क्रोधनिवर्तनमुदयनिरोधः उदीर्णस्य वा विफलीकरणमिति, एवं मानादिष्वपि भावनीयम्)

The virtues are described as essentials, as characteristic features,

of Jainism, as they are meant to cause the destruction of karma bondage (कर्मक्षयहेतुतामधिकृत्य प्रधानाः).

तिहुयणविसयं कमसो संखिविउ
मणो अणुंमि छउमत्थो।
झायइ सुनिप्पकंपो झाणं
अमणो जिणो होइ ॥७०॥

त्रिभुवनविषयं क्रमशः संक्षिप्य मनः अणौ छद्मस्थः।
ध्यायति सुनिष्प्रकम्पः ध्यानं अमनाः जिनो भवति॥

*70. Compressing methodically in an atom the objects of the mind in all the three worlds, the 'covered one' meditates on the (śukla) meditation, perfectly steady; devoid of mind, he becomes a Victor.*

## NOTES

The mind, having now become proficient in advanced meditational work, in concentration, can settle itself in an atom, and becomes absolutely stable, motionless. This is followed by omniscience, ultimate victory, wherein the functions of the mind cease altogether.

The meditator becomes in this state 'devoid of mind'. This achievement, however, is confined to the two latter stages of *Śukla*-meditation: and in the first of those two stages, the state of *Śaileśi* (motionless like a rock) is not reached: it is reached only in the second (the last) stage (अविद्यमानान्तः करणः अर्हन् भवति चरमयोर्द्वयोर्ध्यातेति वाक्यशेषः। तत्राप्याद्यान्तर्मुहूर्तेन शैलेशीम-प्राप्तः, तस्यां च द्वितीयस्येति गाथार्थः).

जह सव्वसरीरगयं मंतेण विसं निरुंभए डंके।
तत्तो पुणोऽवणिज्जइ पहाणयरमंतजोगेणं ॥७१॥

यथा सर्वशरीरगतं मन्त्रेण विषं निरुध्यते जङ्के।
ततः पुनरपनीयते प्रधानतरमन्त्रयोगेन॥

तह तिहुयणतणुविसयं मणोविसं
जोगमंतबलजुत्तो।
परमाणुंमि निरुंभइ अवणेइ
तओवि जिणवेज्जो॥७२॥

यथा त्रिभुवनतनुविषयं
मनोविषं योगमन्त्रबलयुक्तः।
परमाणौ निरुणद्धि अपनयति
ततोऽपि जिनवैद्यः॥

*71,72. Even as, by a magical formula, (one) would collect in the mouth the poison (spread) all over the body and then expel it therefrom by a more potent magical incantation, so the Victor-physician collects in an atom the mind-poison which has its roots in the three worlds, and throws it out therefrom, equipped by the magical powers of Yoga.*

## NOTES

The verses explain, by an illustration, how the 'covered-one' is able to shrink up, attenuate, comprehend the mind traversing in the three worlds in a single atom, and how the omniscient one is able to throw it out altogether and become 'mindless' (आह कथं पुनश्छद्मस्थः त्रिभुवनविषयं मनः संक्षिप्याणौ धारयति केवली वा ततोऽप्यपनयतीति). Mind is called poison here, because of the suffering and death it gives us by involvement in the world (मन एव भवमरणनिबन्धनत्वाद्विषं).

And the magical powers at the disposal of the meditator are the meditation he has practised according to the instructions of the Victor. (मन्त्रयोगबलयुक्तः जिनवचनध्यान

सामर्थ्यसम्पन्नः). The former (viz., the absorption of the mind in an atom) cannot automatically bring about the latter (viz., become mindless): special and great effort is needed for this result (अचिन्त्यप्रयत्नाच्चापनयति).

उस्सारियेंधणभरो जह
परिहाइ कमसो हुयासुव्व।
थोविंधणावसेसो निव्वाइ
तओऽवणीओ य ॥७३॥

अत्सारितेन्धनभरो यथा
परिहीयते क्रमशो हुताशः वा।
स्तोकेन्धनावशेषो निर्वाति ततोऽपनीतश्च॥

तह विसइंधणहीणो
मणोहुयासो कमेण तणुयंमि।
विसइंधणे निरुंभइ निव्वाइ
तओऽवणीओ य॥७४॥

तथा विषयेन्धनहीनः मनोहुताशः क्रमेण तनुके।
विषयेन्धने निरुध्यते निर्वाति ततोऽपनीतश्च॥

*73,74. Even as a fire, the fuel of which has been removed, gradually diminishes, becomes still (sheltered from wind) in the few fuel remains, and then dies out, so the mind-fire, upon removal of the fuel of sense-objects, becomes gradually thin, is calmed in the atom (of sense-object), and then dies out.*

तोयमिव नालियाए
तत्तायलभायणोदरत्थं वा।
परिहाइ कमेण जहा तह
जोगिमणोजलं जाण॥७५॥

तोयमिव नालिकायाः
तप्तायसभाजनोदरस्थं वा।
परिहीयते क्रमेण यथा
तथा योगिमनोजलं जानीहि॥

*75. Even as water in a tube, or inside a hot metal vessel, gradually disappears, so, (you should) understand, would the water of the Yogi's mind (disappear).*

## NOTES

*Water of Yogi's mind*, mind that is in the soul (vessel) which has

been made efficient (hot) by mindfulness (अप्रमादा नलतप्तजीवभाजनस्थं मनोजलं).

एवं चिय वयजोगं
निरुंभइ कमेण कायजोगंपि।
तो सेलेसोव्व थिरो
सेलेसी केवली होइ ॥७६॥

एवमेव वाग्योगं निरुणद्धि क्रमेण काययोगमपि।
ततः शैलेश इव स्थिरः शैलेशी केवली भवति।

*76. Even so, should one suppress the activities of speech and of the body, in order. He then becomes steady like the prince of mountains (Meru), a Śaileśī and an omniscient one.*

## NOTES

This verse describes the particular stage in *Śukla*-meditation, known as *Śaileśī*. A mountain is characterised by firmness, steadiness, stability; and the lord of mountains has this characteristic all the more clearly. The state of meditation, characterised by such fixity, firmness, and steadiness, is therefore likened to the mountain-lord.

(शैलेशः किल मेरुः शैलेशी
भवति या तथाऽचला।
भूत्वा चाशैलेशः शैलेशी
भवति स्थिरतया॥)

Suppression of all activities of speech and body is the activity that is involved here (ततः कृतयोगनिरोधः शैलेशीभावनामेति). There is another interpretation which takes the expression Śailesī to mean lordship over right conduct.

(शीलं वा समाधानं निश्चयतः सर्वसंवरः स एव।
तस्येशः शीलेशः शैलेशी भवति तदवस्थः॥).

उप्पायट्ठिइभंगाइपज्जयाणं जमेगवत्थुंमि।
नाणानयाणुसरणं पुव्वगतसुयाणुसारेणं॥७७॥

उत्पादस्थितिभङ्गादिपर्यायाणां यदेकवस्तौ।
नानानयानुस्मरणं पूर्वगतश्रुतानुसारेण ॥

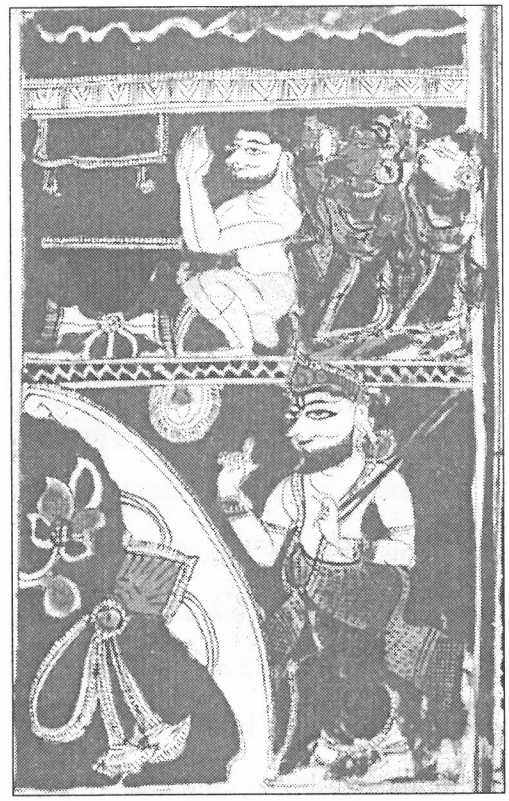
*77. The consideration of the modes in a single thing like uprising, enudrance, dissolution etc., from different standpoints, in accordance with the ancient scriptural knowledge (follows the achievement).*

## NOTES

*Different standpoints*, like the point of view of substance, of magnitude etc (द्रव्यास्तिकायादिभिर्नानयैः).

*Ancient scriptural knowledge.* Scriptural knowledge is what has been proclaimed by the twenty-four Sages (*tīrthaṅkaras*) and their apostles (gaṇadharas) for the welfare of living beings. This knowledge is of twenty kinds: *Paryāya, Akshara* etc. (For details cf. *Gommaṭa-sāra*, (Jīvakāṇḍa', 316f.).

. *Pūrva*, (Ancient) in one of them: it consists of fourteen parts, *Utpāda*, *Āgrāyanīya*, *Vīryapravāda* etc. The substances, their various modes (like birth, death, life) in different time-periods, classifications of soul, grouping of truths, and phenomenological processes are treated in these texts. (*cf. Shaṭkhaṇḍāgama*, Jīvasthāna, 1.1.1).



सवियारमत्थवंजणजोगंतरओ तयं पढमसुक्कं।
होइ पुहुत्तवितक्कं सवियारमरागभावस्स ॥७८॥

सविचारमर्थव्यञ्जनयोगान्तरतः तकं प्रथमं शुक्लं।
भवति पृथक्त्ववितर्कं सविचारमरागभावस्य॥

*78. Accompanied by investigation (and movement) from object to verbal symbol, from one activity to another, is the first Śukla-meditation (characterised by) difference and conceptual thinking, along with investigation, (occurring) in one who is free from the effects of attachment.*

## NOTES

The first variety of *Śukla*-meditation is described here in brief. (*cf.* Notes on verse 64, above). The characterisation mentioned here, *viz.*, the movement, is in terms of keen investigation: "from one aspect of the entity to another, from one verbal symbol to another, as well as from one kind of activity to another" (Tatia, *op.cit,* p.292). (विचारं द्रव्यगुणपर्यायपरावर्तनं).

Object is substance, and *Verbal symbol* is a word for it: *activity* is mental, vocal and bodily. Movement is among them. (अर्थः द्रव्यं, व्यञ्जनं शब्दः, योगः मनःप्रभृति एतदन्तरतः, एतावद्भेदेन सविचारं, अर्थाद्व्यञ्जनं सङ्क्रामतीति विभाषा).

*Free from* etc., (अरागभावस्य रागपरिणामरहितस्येति).

जं पुण सुणिप्पकंपं
निवायसरणप्पईवमिव चित्तं।
उप्पायठिइभंगाइयाणमेगंमि पज्जाए॥७९॥

यत्पुनः सुनिष्प्रकम्पं निवातशरणप्रदीप इव चित्तं।
उत्पादस्थितिभङ्गादीनामेकास्मिन् पर्याये॥

*79. And again, the mind in any one mode like uprising, endurance, dissolution etc., is motionless (and*

*steady) like a lamp in a place free from breeze.*

## NOTES

Here the mind has achieved oneness (*ekatva*), and this becomes the nucleus of the next phase of meditation.

अवियारमत्थवंजणोजोगंतरओ
तयं बितियसुक्कं।
पुव्वागयसुयालंबणमेगत्तवितक्कमवियारं ॥८०॥

आविचारमर्थव्यञ्जनयोगान्तरतः तं द्वितीयं शुक्लं।
पूर्वगतसूत्रालम्बनमेकत्ववितर्कमविचारम्॥

*30. Not accompanied by investigation (and movement) from object to verbal symbol, from one activity to another, is the second Śukla-meditation (characterised by) oneness, conceptual thinking but free from investigation (and movement), in accordance with the Ancient text of Scriptural knowledge.*

## NOTES

Non-difference, non-movement and conceptual thinking are the distinguishing features of the second phase of Śukla-meditation. Because of this oneness, and the one-pointedness of activity, the meditation becomes clear and tranquil: one substance, one mode, one quality: this is non-difference and non-movement (अपृथक्त्वमविचारं सवितर्कं च योगिनः। एकत्वमेकयोगस्य जायतेऽत्यन्तनिर्मलं॥ द्रव्यं चैकं गुणं चैकं पर्यायं चैकमश्रमः। चिन्तयत्येकयोगेन यत्रैकत्वं तदुच्यते॥ Śubhachandra, *Jñānārṇava*, 42-26).

निव्वाणगमणकाले केवलिणो
दरनिरुद्धजोगस्स।
सुहुमकिरियाऽनियट्टिं तइयं
तणुकायकिरियस्स ॥८१॥

निर्वाणगमनकाले केवलिनः अर्धनिरुद्धयोगस्य।
सूक्ष्मक्रियाऽनिवर्ति तृतीयं तनुकायक्रियस्य॥

*81. The third (Śukla-meditation) is (characterised by) subtle activity and irreversibility, (resorted to) by the omniscient one just before reaching final emancipation, having stopped half of physical activities (mind and speech) but retaining few physiological processes.*

## NOTES

In the third phase of the *Śukla*-meditation, all activities of speech and mind are completely stopped: the gross functions of the body also are stopped. But the subtle vital processes like breathing continue. This is why it is called the phase where there is half-stoppage of activities (मनोवाग्योगद्वये निरुद्धे सति अर्धनिरुद्धकाययोगस्य).

The soul now rests only in the subtle activities of the body, and has already attained omniscience.

(*cf.* केवलणाणसहावो सुहुमे
जोगम्हि संठिओ काए।
जंझायादि सजोगिजिणो
तं तिदियं सुहुमकिरियं च॥

*KA*, verse 486).

This state is irreversible (*anivarti*), in the sense that when this phase of meditation is over, there is no regression or reversion to the previous phase. The phase, on its completion, automatically progresses to the next, and the last phase of *Śukla*-meditation. (निवर्तितुं शीलमस्येति निवर्ति, प्रवर्धमानतरपरिणामात्, न निवर्ति अनिवर्ति).

*Subtle activities,* of the body like in-breathing and out-breathing (तन्वी उच्छ्वास निश्वासादिलक्षणा कायक्रिया).

तस्सेव य सेलेसीगयस्स

सेलोव्व णिप्पकंपस्स।

वोच्छिन्नकिरियमप्पडिवाई

ज्झाणं परमसुक्कं ॥८२॥

तस्यैव च शैलेशीगतस्य शैलेश इव निष्प्रकम्पस्य।

व्यवच्छिन्नक्रियमप्रतिपाति ध्यानं परमशुक्लम्॥

*82. For him (the omniscient one) who has reached the Śaileśi-state, motionless like a mountain rock, the final Śukla-meditation is (characterised by) stoppage of all activities, and impossibility of fall (from this phase).*

## NOTES

The last phase of *Śukla*-mediation, which arises, naturally and necessarily from the previous (third), is immediately followed by final emancipation. In view of this prospect, all activity, even the subtle physical processes that continued in the third phase, are completely stopped: and like the previous phase, there is no return, fall or regression to any of the lower phases or stages of meditation (*apratipāta*). As described earlier (cf. Notes on verse 76), the state of the soul here is compared to a mountain, firm and unshaken. There is no movement at all (from object to verbal symbol etc.)

पढमं जोगे जोगेसु वा

मयं बितियमेव जोगंमि।

तइयं च कायजोगे

सुक्कमजोगंमि य चउत्थं ॥८३॥

प्रथमं योगे योगेषु वा मतं द्वितीयमेकयोगिनि।
तृतीयं च काययोगे सूक्ष्मयोगिनि च चतुर्थम्॥

*83. The first among meditations is pleased with (all) activities, while the second is (absorbed) in oneness (of activities); the third (has only) bodily activities, while the fourth (works only with) subtle physical processes.*

## NOTES

A brief statement about the four phases of *Śukla-dhyāna* from the viewpoint of activities is to be found in this verse. Ravichandra in his *Ārādhanā-sāra* summarises the essential condii99tions of the four phases thus;

अर्थेष्वेकं पूर्वश्रुतजनितज्ञानसंपदाश्रित्य।
त्रिविधात्मकसंक्रान्त्या
ध्यायत्याद्येन शुक्लेन॥

वस्त्वेकं पूर्वश्रुतवेदी प्रव्यक्तमाश्रितो येन।
ध्यायति संक्रमरहितं शुक्लध्यानं द्वितीयं तत्॥

कैवल्यबोधनोऽर्थान् सर्वांश्च सपर्यायांस्तृतीयेन।
शुक्लेन ध्यायति वै सूक्ष्मीकृतकाययोगः सन्॥

शैलेशितामुपेतो युगपद्विश्वार्थसंकुलं सद्यः।
ध्यायत्यपेतयोगो येन तु शुक्लं चतुर्थं तत्॥

जह छउमत्थस्स मणो
झाणं भण्णइ सुनिच्चलो संतो।
तह केवलिणो काओ
सुनिच्चलो भन्नए झाणं॥८४॥

यथा छद्मस्थस्य मनो ध्यानं
भण्यते सुनिश्चलं सत्।
तथा केवलिनः कायः
सुनिश्चलो भण्यते ध्यानम्॥

*84. Even as the mind of the 'covered-one' is called meditation when it is perfectly steady so the body of the omniscient one is called the perfectly steady meditation.*

## NOTES

*Covered-one,* a being involved in worldly existence, but having right

faith; covered by the conditions which make for the world: a non-omniscient one. His mind cannot continue in any object longer than a *muhūrta* (forty-eight minutes). It constantly moves from object to verbal symbol, object to object, mode to mode.

But when with effort he concentrates, it is termed meditation. However, in this case the activities of the mind are completely still. In the case of an omniscient one, all activities (of mind, speech and body) are stopped: the vital processes alone continue unshaken and undisturbed.

पुव्वप्पओगओ चिय
कम्मविणिज्जरणहेउतो यावि।
सद्दत्थबहुत्ताओ तह
जिणचंदागमाओ य॥८५॥

पूर्वप्रयोगाच्चैव कर्मविनिरणहेतुतश्चापि।
शब्दार्थबहुत्वात् तथा जिनचन्द्रागमाच्च॥

चित्ताभावेवि सया
सुहुमोवरयकिरियाइ भण्णंति।
जीवोवओगसब्भावओ
भवत्थस्स झाणाइं॥८६॥

चित्ताभावेऽपि सूक्ष्मोपरतक्रियो भण्यन्ते।
जीवोपयोगसद्भावतः भवस्थस्य ध्याने॥

*85,86. Even in the absence of mind, because of the actual presence of active consciousness in the soul stationed in worldly existence, one can speak of activities being subtle and stopped. There are previous usages (in support of this), there is this reason in the dissociation of karmas, a word has many meanings, and there is support from the scripture (propounded by) the Victor.*

## NOTES

The two verses seek to answer an objection: If in the final phase of the Śukla-meditation, there is no

mind at all, how can one speak of activities being subtle or stopped? The commentator, explaining the expression 'previous usages', gives an illustration. In a wheel that is revolving, the central rod, to which the spokes are fixed will remain motionless: likewise, even when the activities of mind etc., cease, the spiritual counterpart of mind would continue, because of the basic function of the soul is active consciousness.

(कुलालचक्रभ्रमणवदिति दृष्टान्तोऽभ्यूह्य यथा चक्रं भ्रमणनिमित्तदण्डादिक्रियाऽभावेऽपि भ्रमति तथाऽस्यापि मनःप्रभृतियोगोपरमेऽपि जोवोपयोगसद्भावतः भावमनसो भावात् भवस्थस्य ध्याने इति).

*Dissociation of karmas*, while climbing along the ladder of annihilation (*kshapakaśreṇi*) destroying the vision-deluding *karmas*. (क्षपकश्रेणिवत्, भवति च क्षपकश्रेण्यामिवास्य भवोपग्राहिकर्मनिर्जरा).

*A word has many meanings*, like 'hari' in Sanskrit meaning Indra, monkey etc. (यथैकस्यैव हरिशब्दस्य शक्रशाखामृगादयोऽनेकार्थाः). The expression 'meditation' may likewise mean many things, 'thinking' (ध्यै चिन्तायां), 'suppression of bodily processes' (ध्यै कायनिरोधे), 'absence of activities' (ध्यै अयोगित्वे) etc.

सुक्कज्झाणसुभावियचित्तो
चिंतेइ झाणविरमेऽवि।
णिययमणुप्पेहाओ चत्तारि
चरित्तसंपन्नो ॥८७॥

शुक्लध्यानसुभावितचित्तश्चिन्तयति
ध्यानविरमेऽपि।
नियतमनुप्रेक्षाश्चतस्रश्चारित्रसम्पन्नः॥

*87. Even when the meditation ceases, one whose mind is well developed by the Śukla-meditation, would surely reflect on the four reflections, being equipped with right conduct.*

## NOTES

*Surely*, constantly, always (*niyatam*).

*Reflections*, the *anuprekshas*, mentioned in the next verse.

आसवदारावाए तह संसारसुहाणुभावं च।
भवसंताणमणंतं वत्थूणं विपरिणामं च ॥८८॥

आश्रवद्वाराणि तथा संसारानुभावं च।
भवसन्तानमनन्तं वस्तूनां विपरिणामं च॥

*88. The gateways to the inflow, the evil nature of worldly existence, the endless succession of worldly states, and changeability of all things (are the four reflections).*

## NOTES

The reflections appropriate to *Śukla*-meditation are mentioned. They are paraphrased in the old texts as follows: *(a)* thoughts pertaining to the nature of passions (*avāyāṇuppeha*), *(b)* thoughts that worldly life is inauspicious (*asubhāṇuppeha*), *(c)* thoughts that samsāra is not eternal, and that there are chances of liberation (*aṇantavattiyaṇuppeha*), and *(d)* thoughts such as 'Everything has a change of state' (*vippariṇamāṇuppeha*).

सुक्काए लेसाए दो ततियं परमसुक्कलेस्साए।
थिरयाजियसेलेसिं लेसाईयं परमसुक्कं ॥८९॥

शुक्लायां लेश्यायां द्वे तृतीयं परमशुक्ललेश्यायां।
स्थिरताजितशैलेशं लेश्यातीतं परमशुक्लम्॥

*89. Among the colourations (grouped under) Śukla, the (first) two (obtain in the first two phases), the third very white (in the third phase) (and) in the final (phase of) Śukla meditation, (we have) 'beyond-colouration', which is more stable than the very prince of mountain.*

## NOTES

Colourations appropriate to the four phases of Śukla-meditation are mentioned here. Among the six colourations, the last three (yellow, pink and white) belong to the Śukla-group: they are auspicious (śubha). In the first phase of meditation, yellow obtains; pink in the second phase, and white in the third. In the fourth phase, however, no colouration is there: it is purer and lighter than white, and therefore it is described as beyond-colouration (leśyātīta). This is firmer than Mount Meru (prince of mountains) itself.

अवहाऽसंमोहविवेगविउसग्गा
तस्स होंति लिंगाइं।
लिंगिज्जइ जेहिं मुणी
सुक्कज्झाणोवगयचितो ॥९०॥

अवधाऽसंमोहविवेकव्युत्सर्गाः
तस्य भवन्ति लिङ्गानि।
लिङ्ग्यते यैर्मुनिः शुक्लध्यानोपगतचित्तः॥

*90. Stability, non-infatuation, discrimination and renunciation are its signs, (of the Śukla-meditation), by which is known the ascetic whose mind has reached the Śukla-meditation.*

## NOTES

How do we know that an ascetic is in this last phase of meditation? What are his identifying marks? The verse seeks to answer this question.

*Stability*, unperturbed state of mind, freedom from fear (*avvaha*). Non-infatuation, freedom from delusion (*asammoha*). *Discrimination*, intellectual insight into the real nature of the soul (*vivega*).

*Renunciation*, non-attachment to body or to anything else (*viussagga*).

चालिज्जइ बीभेइ य धीरो न परीसहोवसग्गेहिं।

सुहुमेसु न संमुज्झइ भावेसु
न देवमायासु ॥९१॥

चाल्यते बिभेति वा धीरः न परीषहोपसर्गैः।
सूक्ष्मेषु न संमुह्यते भावेषु न देवमायासु॥

*91. The wise one will not swerve nor will he be frightened by afflictions and obstacles: he will not get confused (or deluded) (even) in the subtle matters or in psychical, supernormal phenomena.*

## NOTES

The first two signs are explained in this verse. *Swerve,* get distracted, from meditation (चाल्यते ध्यानात् न). Wise one, or steadfast one (धीरः बुद्धिमान् स्थिरो वा). *Afflictions,* twenty-two in number. They are to be patiently endured so as to keep on to the right path and to dissociate karma from the soul (मार्गाच्यवन निर्जरार्थं परिषोढव्याः परीषहाः)

देहविवित्तं पेच्छइ अप्पाणं तह य सव्वसंजोगे।
देहोवहिवोसग्गं निस्संगो सव्वहा कुणइ॥९२॥

देहविविक्तं पश्यत्यात्मानं तथा च सर्वसंयोगान्।
देहोपाधिव्युत्सर्गं निःसङ्गः सर्वथा करोति॥

*92. He sees the soul as distinct from the body, and likewise (preceives) all fetters: unattached in every way, he renounces all dependence on body.*

## NOTES

These are the other two signs of *Śukla*-meditation.

होंति सुहासवसंवरविणिज्जराऽमरसुहाइं
विउलाइं।
झाणवरस्स फलाइं
सुहाणुबंधीणि धम्मस्स॥९३॥
भवन्ति शुभाश्रवसंवरविनिर्जराऽमरसुखानि
विपुलानि।
ध्यानवरस्य फलानि शुभानुबन्धीनि धर्मस्य।

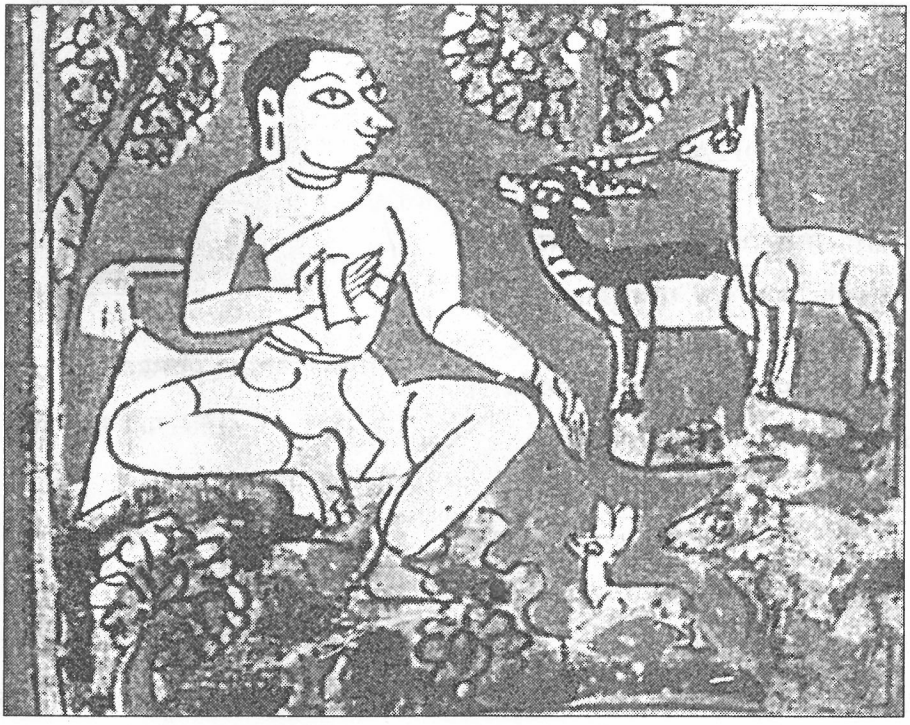
*93. The fruits of dharma-(meditation), which is chief among meditations, are auspicious inflow,*

*stoppage (of inauspicious inflow), dissociation (of karma), abundant heavenly pleasures, and are connected with the auspicious.*

*Auspicious inflow*, the flowing in of merit (*puṇyāśrava*). *Stoppage*, of the incoming of inauspicious karma (संवरः अशुभकर्मागमनिरोधः) Connected with the auspicious, phenomena like return to a good family, repeated obtainment of enlightenment, renunciation of worldly enjoyment, omniscience, *Śaileśi* state and emancipation (सुकुलप्रत्यायातिपुनर्बोधिलाभभोगप्रव्रज्याकेवल शैलेश्यपवर्गानुबन्धीति).

ते य विसेसेण सुभासवाद-
ओऽणुत्तरामरसुहं च।
दोण्हं सुक्कण फलं
परिनिव्वाणं परिल्लाणं ॥९४॥

ते च विशेषेण शुभाश्रवादयः
अनुत्तरामरसुखं च।
द्वयोः शुक्लयोः फलं
परिनिर्वाणं परिल्लाणम्॥



*94. The fruits of the (first two phases of) Śukla-meditation are especially auspicious inflow and highest heavenly pleasures; (the fruit) of the last (two), (however) is total emancipation.*

## NOTES

*Śukla*-meditation, being a continuation of the dharma, has the same benefits in its earlier phases, but in an especial way. The final benefit, however, is emancipation.

## VALUE OF RIGHT MEDITATION

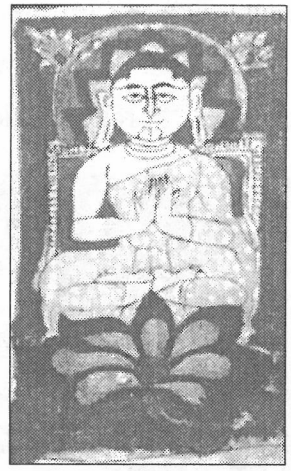
आसवदारा संसारहेयओ जं ण धम्मसुक्केसु।
संसारकारणाइं तओ धुवं धम्मसुक्काइं ॥९५॥

आश्रवद्वाराणि संसारहेतवो यस्मान्न शुक्लधर्मयोः।
संसारकारणानि तस्माद् ध्रुवं धर्मशुक्ले॥

*95. The gateways of inflow are the causes of worldly existence: but as they do not in Dharma-and Śukla-meditations become causes of worldly existence, Dharma-and Śukla-meditations are firm, fixed.*

## NOTES

In general, the two benefits mentioned in verse 94 are in opposition to worldly existence (सामान्येनैव संसारप्रतिपक्षभूते एते इति दर्शयति).



संवरविणिज्जराओ मोक्खस्स
पहो तवो पहो तासिं।
झाणं च पहाणंगं तवस्स
तो मोक्खहेऊयं ॥९६॥

संवरनिर्जरे मोक्षस्य पन्थाः तपः पन्थाः तयोः।
ध्यानं च प्रधानाङ्ग तपसः ततो मोक्षहेतुरयम्॥

*96. Stoppage and dissociation constitute the path for emancipation, and for these two austerity is the path, meditation is the chief aspect of austerity, and therefore this (meditation) is the cause of emancipation.*

## NOTES

The effects of austerity are stoppage and dissociation. Austerity is of two types: external (physical) and internal (mental). External austerity assumes the forms of fast etc., while the internal has six forms: nine-fold expiation, four-fold humility, respectful service, five-fold self-study, renunciation and meditation (प्रायश्चित्त, विनय, वैयावृत्य, स्वाध्याय, व्युत्सर्ग, ध्यान).

अंबरलोहमहीणं कमसो
जह मलकलंकपंकाणं।
सोज्झावणयणसोसे साहेंति
जलाऽणलाऽइच्चा ॥९७॥

अम्बरलोहमहीनां क्रमशो
यथा मलकलङ्कपङ्कानां।
शोध्यापनयनशोषान् साधयन्ति
जलाऽनलाऽऽदित्याः ।।

तह सोज्झाइसमत्था
जीवंबरलोहमेइणिगयाणं।
झाणजलाऽणलसूरा
कम्ममलकलंकपंकाणं ॥९८॥

तथा शोध्यादिसमर्था
जीवाऽम्बरलोहमेदिनीगतानां।
ध्यानजलाऽऽनलसूर्याः कर्ममलकलङ्कपङ्कानां ॥

*97,98. Even as the stain, dirt and slough of cloth, metal and earth (respectively) are in due order cleansed, and upon removal (of stain etc.) dried up by water, fire and the sun, so the stain, dirt and slough of kamma in the cloth, metal and earth of the soul are capable of being cleansed by meditation.*

## NOTES

The purpose of meditation is to cleanse the soul, to remove the

karma-associations. A homely simile is given.

तपो सोसो भेओ जोगाणं झाणओ जहा निययं।

तह तावसोसभेया कम्मस्सवि
झाइणो नियमा ॥९९॥

तापः शोषो भेदो योगानां
ध्यानाद्यथा नियतं।
तथा तापशोषभेदाः
कर्मणोऽपि ध्यायिनो नियमेन॥

*99. Just as by meditation is surely (achieved) the heating up, drying up and breaking up of the activities, even so in due order, for one who meditates the karmas are heated up, dried up and broken up.*

## NOTES

*Heating up,* troubling, not allowing continuance with ease. *Drying up,* rendering weak. *Breaking up,* tearing down. Activities, of mind, speech and body. (तापः दुःखं तत एव शोषः दोषः दौर्बल्यं तत एव भेदः विदारणं योगादीनां वागादीनां). In order, the three (drying up etc.) occur in succession, in a sequence, in the order mentioned.

जह रोगासयसमणं
विसोसणविरेयणोसहविहीहिं।
तह कम्मामयसमणं
झाणाणसणाइजोगेहिं ॥१००॥

यथा रोगाशयशमनं
विशोषणविरेचनौषधविधिभिः।
तथा कर्मामयशमनं ध्यानानशनादिभिर्योगै:।

*100. Just as the disease-cause is cured by procedures like fasting, purging and drugging, even so the disease of karma is cured by yogic procedures like meditation, fasting etc.,*

## NOTES

Austerities like fasting, decreasing the diet, fixing the type of

diet (बाह्यं तपः) are helpful in stopping and dissociation of karma from the soul. They bring about non-attachment, lightness of body, conquest of senses, protection of control and dissociation of karma (सङ्गत्यागशरीरलाघव - इन्द्रियविजय-संयमरक्षण-कर्मनिर्जराः)

जह चिरसंचियमिंधणमनलो
पवणसहिओ दुयं दुहइ।
तह कम्मेंधणममियं खणेण
झाणाणलो डहइ ॥१०१॥

यथा चिरसञ्चितमिन्धनमनलः
पवनसहितः द्रुतं दहति।
तथा कर्मेन्धनममितं क्षणेन ध्यानानलो दहति॥

*101. Just as fire, when helped by wind, burns up quickly the fuel, collected (and kept) from a long time, even so the fire of meditation burns up in a moment the immense mass of Karma fuel.*

## NOTES

*Collected from a long time* प्रभूतकालसञ्चितं, *Immense mass of karma-fuel,* gathered during countless worldly existences, (अमितं अनेकभवोपात्तमनन्तं.)

जह वा घणसंघाया खणेण
पवणाहया विलिज्जंति।
झाणपवणावहूया तह
कम्मघणा विलिज्जंति॥१०२॥

यथा वा घनसङ्घाता क्षणेन पवनाहता विलीयन्ते।
ध्यानपवनावधूता तथा कर्मघनाःविलीयन्ते॥

*102. Just as dense mass of clouds are in a moment dispersed, struck by (strong) wind, even so the dense mass of Karmas are destroyed by the gale of meditation.*

## NOTES

*Dense mass of karmas,* dense by the veiling of the true nature of the soul (जीवस्वभावावरणाद् घनाः कर्मघनाः).

न कसायसमुत्थेहि य वाहिज्जइ
माणसेहिं दुक्खेहिं।
ईसाविसायसोगाइएइं
झाणोवगयचित्तो ॥१०३॥

न कषायसमुत्थैश्च बाध्यते मानसैर्दुःखैः।
इर्ष्याविषादशोकादिभिः ध्यानोपगतचित्तः॥

*103. One whose mind has reached meditation is not tormented by the sorrows of the mind born out of passions, or by envy, grief, dejection, etc.*

## NOTES

*Dejection* etc., includes other emotions like happiness (आदिशब्दाद् हर्षादिपरिग्रहः).

सीयाऽऽयवाइएहि य सारीरेहिं सुबहुप्पगारेहिं।
झाणसुनिच्चलचित्तो न
बहिज्जइ निज्जरापेही ॥१०४॥

शीतातपादिभिश्च शारीरैः सुबहुप्रकारैः।
ध्यानसुनिश्चलचित्तो न बाध्यते निर्जरापेक्षी॥

*104. One whose mind has become steady by meditation, does not get tormented by the manifold bodily (conditions like) cold, heat etc., (because of) his longing for dissociation (from Karma).*

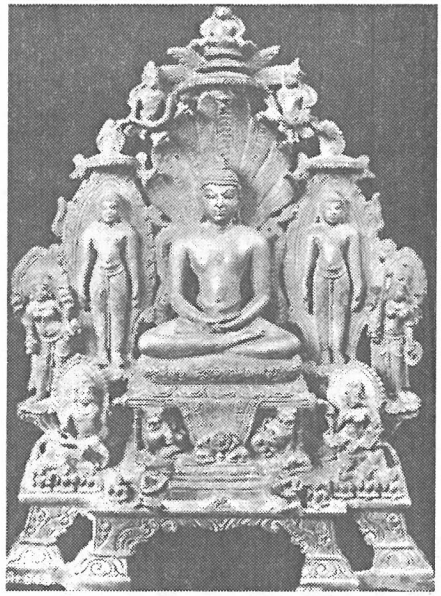
## NOTES

*Does not get tormented,* because of the happiness of meditation which overweighs all these affictions (न बाध्यते ध्यानसुखादिति गम्यते); or because he is firm and unshaken (अथवा न शक्यते चालयितुं तत एव).

इय सव्वगुणाधाणं दिट्ठादिट्ठसुहसाहणं झाणं।
सुपसत्थं सद्धेयं नेयं झेयं च निच्चंपि ॥१०५॥

एवं सर्वगुणाधानं दृष्टादृष्टसुखसाधनं ध्यानं।
सुप्रशस्तं श्रद्धेयं ज्ञेयं ध्येयं च नित्यमपि॥

*105. Thus, one should have faith in, should know, and should reflect on, meditation, which is the*



*basis of all spiritual development, which is the means of happiness both seen and unseen, and which is excellently noble.*

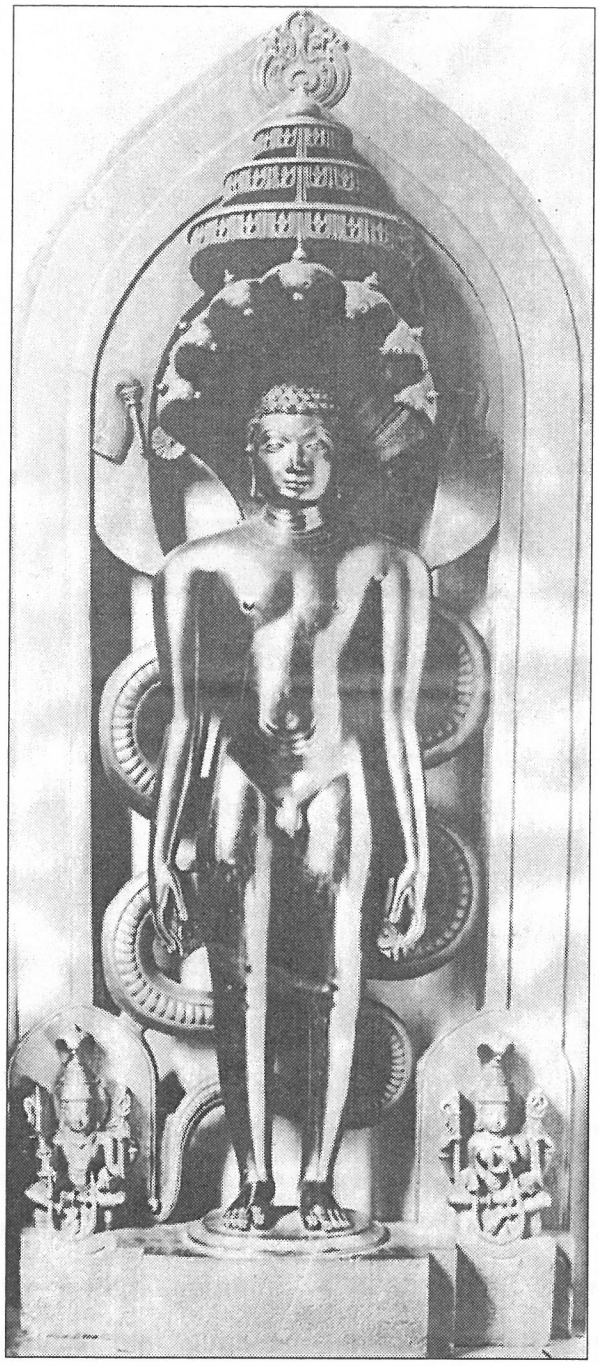
## NOTES

*Spiritual development*, stages of spiritual development (*guṇa-sthāna*) is indicated here.

*Should have faith*, should regard with the thought that it is not otherwise. *Should know*, its real nature. *Should reflect*, brood over, think and act constantly **(श्रद्धेयं नान्यथैतदिति ज्ञेयं ज्ञातव्यं स्वरूपतः ध्येयं अनुचिन्तनीयं क्रियया)**.

Excellency noble, as it is resorted to by the sages and their apostles **(सुष्ठु प्रशस्तं तीर्थकरगणधरादिभिरासेवितत्वात्)**.

By this meditation, thus, right intuition, right knowledge and right conduct are achieved **(एवं च सति सम्यग्दर्शनज्ञानचारित्राण्यासेवितानि भवन्ति)**



PARSVANĀTHA (Chalukya), Victoria and Albert Museum, London