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# गुणस्थानक्रमारोह GUṆASTHĀNA-KRAMĀROHA

An Introduction to the **Guṇasthānas**

Sanskrit text by  
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Under mentorship of  
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English Translation :  
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## **Dedicated to**

Acharya Shri Jagatchandrasuri Maharaj (Dahelawala)

Disciple of Acharya Shri Ramsuri Maharaj (Dahelawala)

Commemorating 25 years of his esteemed tenure as Acharya





## **Courtesy**

This tribute is offered in honour of the ascetic life of  
Sadhvi Kalpanandimalashriji (Dahelawala)  
by the devoted family of  
Rikhuben Thakarshibhai Kalidas Sadhani - Morvada



# Benediction

**Acharya Shri Jagatchandrasuri Maharaj  
(Dahelawala)**

The teachings of the Tirthankara Lords, Gaṇadhar Lords and other wise men are collectively known as Jināgama or Śruta. In the Kalikāla era, Śruta is our sole means of attaining knowledge of the true path. The Āgamic scriptures are chiefly composed in the Prakṛta and Sanskṛta languages. In the course of time, these scriptures were translated and adapted into Apabhraṁśa, Deśi, Maru Gurjara, Gujarati, Hindi and other languages. This made the treasure trove of Śruta scriptures accessible even to those who had no knowledge of Prakṛta or Sanskṛta.

Our present generation is greatly influenced by the widespread prevalence of the English language. Hence it became imperative for the benefit of the new generation to translate historical, narrative and philosophical texts of introductory level in English. Several śrāvaka dedicated to Śruta welcomed this idea eagerly. The work began in a systematic manner. As a result of this initiative this philosophical text shall give good guidance to adapt to a better way of living life and advance spiritually. Readers of this book may read the text again and again in their difficult times, which shall help them overcome their misery.

May all living beings tread the path of liberation laid by Lord Mahāvīra, for their own benefit.

Jagatchandrasuri

Ahmedabad, Gujarat  
4th April 2025

## Publisher's Note

Acharya Shri Vijay Surendrasurishvarji Jain Tattvagyan Shala is a registered religious trust established under the auspices of revered Tapagachchhadhipati Acharya Shri Ramsuri Maharaj (Dahelawala).

Activities such as seminars to impart spiritual knowledge to the revered sadhus and sadhvis, management of a vast collection of texts, research and publication of various ancient texts, conservation of ancient manuscripts including those on palm-leaf, have been in progress over the last seventy years. Later additions to the activities are online philosophical courses for lay people, creation of Agamic literature on Manuscripts etc. The activities are chiefly based in Ahmedabad and Surat.

It has been almost a decade that revered Acharya Shri Jagatchandrasuri inspired us to initiate a project of translation and publication of ancient narrative and historical texts into English. Shri Nimish Shah was nominated as the head of the translation committee and has put in an untiring effort in this new project. Several texts have been published under his leadership. More recently, Gurudeva inspired us to take up translation of philosophical texts. This text is a direct effort endeavoured with his inspiration.

Sincere thanks and commendations to all who have contributed to this noble task.

Translation of several other texts have been initiated by the trust. We are confident that under the guidance of Gurudevshri, we shall publish more in due course.

Gunvantlal Vadilal Shah  
Trustee

Acharya Shri Vijay Surendrasurishvarji  
Jain Tattvagyan Shala  
Ahmedabad  
4th April 2025

## Translator's Note

In 2014, I had the privilege of meeting Muni Nayagyavijaya ji, a distinguished scholarly disciple of Acharya Jagatchandra Suri. Munishri is a profound scholar of Jain scriptures, well-versed in the Indian knowledge systems and formal Indian logic. At that time, he was studying navya-nyāya, and when I shared my struggles in comprehending it, he kindly invited me to join him in his studies. Regrettably, due to other commitments, I was unable to accept his generous offer. However, at his request, I edited the Hindi translation of the Sanskrit work *Navya-Nyāya Bhāṣā Pradīpa* by Mahamahopadhyaya Maheshchandra Nyayaratna.

When I had the honour of meeting his guru, Acharya Jagatchandra Suri, I was profoundly moved by his unwavering dedication to *jñāna* (knowledge) and the *śāstras* (scriptures). His emphasis on learning and ethical conduct is both inspiring and exemplary. During one such meeting, I requested Acharyashri to arrange for an English translation of the *Kāśāyaprābhṣa*. Graciously, he agreed, and the translation is now ready for publication. Over the course of several meetings, I have been fortunate to witness Acharyashri's kindness, generosity, and deep focus on the pursuit of knowledge. His *saṅgha* of ascetic disciples embodies this same dedication to learning.

Muni Nayagyavijaya ji entrusted me with the responsibility of translating this text. Eager to enhance my understanding of Jain doctrine, I accepted the task with great enthusiasm. I have endeavoured to translate the work with the utmost care and fidelity. Munishri has been exceedingly generous in meticulously reviewing the translation, word by word.

Nonetheless, should any errors remain, the responsibility for them rests solely with me. I sincerely hope that readers find this translation a helpful aid in gaining a deeper understanding of the *guṇasthānas*, the spiritual stages. May all living beings attain *kṣāyika samyagdarśana* and *mokṣa* and live eternally in unending bliss.

Jay Jinendra. Jay Prākṛta.

Manish Modi, Karanja (Lad)

30 December 2024





# गुणस्थानक्रमारोह GUṆASTHĀNA-KRAMĀROHA



गुणस्थानक्रमारोहहतमोहं जिनेश्वरम् ।  
नमस्कृत्य गुणस्थानस्वरूपं किञ्चिदुच्यते ॥१॥

guṇasthānakramārohahatamohaṃ jineśvaram  
namaskṛtya guṇasthānasvarūpaṃ kiñciducyate ॥1॥

1. After bowing to the **Jineśvara**, who annihilated his delusion and sequentially ascended the **guṇasthānas**, I shall briefly explain the true nature of the **guṇasthānas**.

**Jineśvara** – Ford-maker, embodied omniscient being



चतुर्दशगुणश्रेणिस्थानकानि तदादिमम् ।  
मिथ्यात्वाख्यं द्वितीयं तु स्थानं सास्वादनाभिधम् ॥२॥

तृतीयं मिश्रकं तुर्यं सम्यग्दर्शनमव्रतम् ।  
श्राद्धत्वं पञ्चमं षष्ठं प्रमत्तश्रमणाभिधम् ॥३॥

सप्तमं त्वप्रमत्तं चापूर्वात्करणमष्टमम् ।  
नवमं चानिवृत्त्याख्यं, दशमं सूक्ष्मलोभकम् ॥४॥

एकादशं शान्तमोहं द्वादशं क्षीणमोहकम् ।  
त्रयोदशं सयोग्याख्यमयोग्याख्यं चतुर्दशम् ॥५॥

caturdaśaguṇaśreṇisthānakāni tadādimam  
mithyātvākhyam dvitīyaṃ tu sthānaṃ sāsvādanābhidham ॥2॥

trītiyaṃ miśrakam turyaṃ, samyagdarśanamavratam  
śrāddhatvaṃ pañcamam ṣaṣṭham pramattaśramaṇābhidham ॥3॥

saptamam tvapramattaṃ cāpūrvātkaraṇamaṣṭamam  
navamam cānivrītyākhyam daśamam sūkṣmalobhakam ॥4॥

ekādaśam śāntamohaṃ dvādaśam kṣīnamohakam  
trayodaśam sayogyākhyamayogyākhyam caturdaśam ॥5॥

2–5. The fourteen **guṇasthānas** are as follows :

1. **Guṇasthāna 1, Mithyātva** – Stage of false belief
2. **Guṇasthāna 2, Sāsādana** – Stage of falling from the correct belief
3. **Guṇasthāna 3, Miśra** – Stage of a mixture of correct belief and wrong belief
4. **Guṇasthāna 4, Samyagdarśanamavratam** – Stage of enlightened perception, without the vows
5. **Guṇasthāna 5, Śrāddhatvam (Deśavirati)** – Stage of enlightened perception, with partial vows
6. **Guṇasthāna 6, Pramattaśramaṇa** – Stage of enlightened perception with major vows, tainted by pramāda (indolence)
7. **Guṇasthāna 7, Apramattaśramaṇa** – Stage of enlightened perception with major vows, not tainted by pramāda (indolence)
8. **Guṇasthāna 8, Apūrvātkaraṇa** – Stage of unprecedented spiritual fervour
9. **Guṇasthāna 9, Anivṛttikaraṇa** – Stage of unprecedented spiritual fervour with enhanced spiritual purity
10. **Guṇasthāna 10, Sūkṣmalobha (Sūkṣmasāmparāya)** – The stage where only subtle greed remains
11. **Guṇasthāna 11, Upaśāntamoha** – The very brief stage where all four passions have been temporarily suppressed
12. **Guṇasthāna 12, Kṣīṇamoha** – The stage where all four passions have been permanently eradicated
13. **Guṇasthāna 13, Sayoga Kevalī** – The stage of omniscience with the activity of the mind, speech, and body
14. **Guṇasthāna 14, Ayoga Kevalī** – The stage of omniscience free from all activities of the mind, speech, and body. This stage is of extremely short duration. Here, the soul sheds its mortal body and attains liberation.



अदेवागुर्वधर्मेषु, या देवगुरुधर्मधीः ।  
तन्मिथ्यात्वं भवेद्व्यक्तमव्यक्तं मोहलक्षणम् ॥६॥

adevāgurvadharmeṣu, yā devagurudharmadhīḥ  
tanmithyātvaṃ bhavedvyaktamavyaktaṃ mohalakṣaṇam ||6||

6. **Mithyātva** is of two types :

**Vyakta Mithyātva** – Considering false gods, false gurus, and false faiths to be true gods, true gurus, and true faiths

**Avyakta Mithyātva** – The **mithyātva Mohanīya Karmas**, which cause the delusion of false belief



अनाद्यव्यक्तमिथ्यात्वं, जीवेऽस्त्येव सदा परम् ।  
व्यक्तमिथ्यात्वधीप्राप्तिर्गुणस्थानतयोच्यते ||७||

anādyavyaktamithyātvaṃ, jīve'styeva sadā param  
vyaktamithyātvadhiprāptirguṇasthānatayocyate ||7||

7. **Avyakta Mithyātva** has afflicted the **jīva** since beginningless time. Hence, it cannot be called a **guṇasthāna**. However, the person who has **vyakta mithyātva** is said to be in the first **guṇasthāna**.

**Jīva** – A living being



मद्यमोहाद्यथा जीवो, न जानाति हिताहितम् ।  
धर्माधर्मौ न जानाति, तथा मिथ्यात्वमोहितः ||८||

madyamohādyathā jīvo, na jānāti hitāhitam  
dharmādharmau na jānāti, tathā mithyātvamohitaḥ ||8||

8. Intoxicated people cannot distinguish between what is beneficial and what is not. They need to recognise what is **dharma** and what is **adharma**. They are deluded by false faith.



अभव्याश्रितमिथ्यात्वेऽनाद्यनन्ता स्थितिर्भवत् ।  
सा भव्याश्रितमिथ्यात्वेऽनादिसान्ता पुनर्मता ||९||

abhavyāśritamithyātve'nādyānantā sthītirbhavet  
sā bhavyāśritamithyātve'nādisāntā punarmatā ||9||

9. From the point of view of an **abhavya** soul, **mithyātva** is beginningless and endless. From the point of view of a **bhavya** soul, **mithyātva** is beginningless but not endless; it is possible to end it.

**Abhavya** – A living being utterly incapable of attaining liberation

**Bhavya** – A living being capable of attaining liberation



अनादिकालसम्भूतमिथ्याकर्मोपशान्तिः ।  
स्यादौपशमिकं नाम, जीवे सम्यक्त्वमादितः ॥१०॥

anādikālasambhūtamithyākarmopaśāntitaḥ  
syādaupaśamikaṁ nāma, jīve samyakttvamāditaḥ ॥10॥

10. When **Karmas** causing **mithyātva** (delusion), which have been present since beginningless time, are suppressed, the living being attains the first stage of **upaśama samyaktva**.

**Upaśama** – Suppression

**Upaśama Samyaktva** – **Samyaktva** arising when **mithyātva**-causing **Karmas** are suppressed



एकस्मिन्नुदिते मध्याच्छान्तानन्तानुबन्धिनाम् ।  
आद्यौपशमिकसम्यक्त्वशैलमौलेः परिच्युतः ॥११॥

samayādāvalīṣṭṭṛṇ, yāvanmithyātvabhūtalam  
nāsādayati jīvo'yaṁ, tāvatsāsvādano bhavet ॥१२॥

11 - 12. From the four **anantānubandhī** passions that have been suppressed, even if one arises, the living being falls from the mountain peak of **upaśama samyaktva** to the ground of **mithyātva**. As long as he remains between the eleventh **guṇasthāna** and the first **guṇasthāna**, he is said to

possess **sāsvādana samyaktva**. The duration of **sāsvādana samyaktva** is extremely brief. It is **1 samaya** at its shortest and **6 āvalikās** at its longest.

**Anantānubandhī** – Causing infinite bondage

**Samaya** – The shortest measurable unit of time, even from the viewpoint of omniscience

**Āvalikā** – Countless **samayas**



मिश्रकर्मोदयाज्जीवे, सम्यग्मिथ्यात्वमिश्रितः ।  
यो भावोऽन्तर्मुहूर्तं स्यात्तन्मिश्रस्थानमुच्यते ॥१३॥

miśrakarmodayājīve, samyagmithyātvamiśritaḥ  
yo bhāvo'ntarmuhūrtam syāttanmiśrasthānamucyate ॥13॥

13. Due to the rise of **miśra karmas**, a combined **bhāva** (disposition) of **samyaktva** and **mithyātva** forms the **miśra bhāva**, which is known as the **miśra guṇasthāna**. Its duration is one **antarmuhūrta**.

**Antarmuhūrta** – A period less than **48** minutes



जात्यन्तरसमुद्भूतिर्वडवाखरयोर्यथा ।  
गुडदध्नोः समायोगे, रसभेदान्तरं यथा ॥१४॥

तथा धर्मद्वये श्रद्धा, जायते समबुद्धितः ।  
मिश्रोऽसौ भण्यते तस्माद्, भावो जात्यन्तरात्मकः ॥१५॥  
jātyantarasamudbhūtirvaḍavākharayoryathā  
guḍadadhnōḥ samāyoge, rasabhedāntaram yathā ॥14॥

tathā dharmadvaye śraddhā, jāyate samabuddhitaḥ  
miśro'sau bhaṇyate tasmād, bhāvo jātyantarātmakaḥ ॥15॥

- 14 -15. When a mare and a donkey mate, neither a horse nor a donkey is born. Instead, a third category of animal—a mule—is born. Similarly, when you combine jaggery with curds, you produce neither curds nor jaggery. Their combination

tastes neither like jaggery nor like curds; instead, a new taste is created.

In the same way, when a person develops equal faith in the teachings of the **dharma** taught by the omniscient as well as the **dharma** taught by the non-omniscient, he is said to belong to the **miśra guṇasthāna**, which forms an altogether separate category.



आयुर्बध्नाति नो जीवो, मिश्रस्थो म्रियते न वा ।  
सदृष्टिर्वा कुदृष्टिर्वा, भूत्वा मरणमश्नुते ॥१६॥

āyurbadhnāti no jīvo, miśrastho mriyate na vā  
sadrṣṭirvā kudṣṭirvā, bhūtvā maraṇamaśnute ॥16॥

16. A living being does not bind his lifespan-determining **Karmas** while in the **miśra guṇasthāna**, nor does he die while in the **miśra guṇasthāna**. At the time of death, he will either attain **samyaktva** or remain in **mithyātva**.



सम्यग्मिथ्यात्वयोर्मध्ये, ह्यायुर्येनार्जितं पुरा ।  
म्रियते तेन भावेन, गतिं याति तदाश्रिताम् ॥१७॥

samyagmithyātvayormadhye, hyāyuryenārjitam purā  
mriyate tena bhāvena, gatiṃ yāti tadāśritām ॥17॥

17. In a previous life, before attaining the **miśra guṇasthāna**, a living being experiences either one of the two **bhāvas** of **samyaktva** or **mithyātva** while binding his lifespan-determining **Karmas**. He will experience that very **bhāva** at the time of his death.

He will attain either **sadgati** or **durgati** based on his **bhāvas** at the time of his death.

**Bhāva** – Disposition, emotion

**Sadgati** – Good rebirth

**Durgati** – Bad, painful rebirth



यथोक्तेषु च तत्त्वेषु, रुचिर्जीवस्य जायते ।  
निसर्गादुपदेशाद्वा, सम्यक्तत्वं हि तदुच्यते ॥१८॥

yathokteṣu ca tattveṣu, rucirjīvasya jāyate  
nisargādūpadeśādvā, samyaktvaṃ hi taducyate ॥18॥

**18. Samyaktva** is the living being's interest or faith in the teachings of the **sarvajña**, arising either spontaneously or upon hearing a sermon, etc. These are known respectively as **nisargaja samyaktva** and **adhigamaja samyaktva**.

**Samyaktva** – Transcendental wisdom, enlightened perception, true insight, self-realisation

**Sarvajña** – The omniscient one



द्वितीयानां कषायाणामुदयाद्व्रतवर्जितम् ।  
सम्यक्तत्वं केवलं यत्र, तच्चतुर्थं गुणास्पदम् ॥१९॥

dvitīyānāṃ kaṣāyāṇāmudayādvratavarjitam  
samyaktvaṃ kevalaṃ yatra, taccaturthaṃ guṇāspadam ॥19॥

**19.** A living being who has attained **samyaktva**, but due to the presence of the remaining second category of **kaṣāyas**, the **apratyākhyānī kaṣāyas** in his soul, is unable to practise self-control and penance. Such a seeker is said to belong to the fourth **guṇasthāna**.

**Four Kaṣāyas** – **krodha** (anger), **māna** (arrogance), **māyā** (artifice, deceit), **lobha** (avarice). Each of these falls into four categories depending on their intensity.

**Four Categories of Kaṣāyas:**

- 1. Anantānubandhī Kaṣāya** – Extremely intense passions that envelop the soul in the presence of **mithyātva**
- 2. Apratyākhyānī Kaṣāya** – Intense passions that envelop the soul despite the presence of **samyaktva**, preventing the seeker from taking any vows
- 3. Pratyākhyānī Kaṣāya** – Strong passions that envelop the soul despite the presence of **samyaktva**, partially obstructing the seeker's ability to take vows, despite a desire to take them

4. **Samjvalana Kaṣāya** – Mild, extremely short-lived **kaṣāyas** that envelop the soul despite the presence of **samyaktva**, causing **aticāras** (mild lapses in the code of conduct) for seekers on the path of self-control and penance



उत्कृष्टाऽस्य त्रयस्त्रिंशत्सागरा साधिका स्थितिः ।  
तदद्भ्यपुद्गलावर्तभवैर्भवैरवाप्यते ॥२०॥

utkṛṣṭā'sya trayastrimśatsāgarā sādrikā sthitiḥ  
tadarddhapudgalāvarttabhavairbhavyairavāpyate ॥20॥

20. This **avirati samyaktva guṇasthāna** has a maximum duration of slightly more than **33 sāgaropamas**. Both humans and celestial beings born in the five **Anuttara heavens**, including the **Sarvārthasiddhi heaven**, can possess the **avirati samyaktva guṇasthāna**. This **samyaktva** is attained only when the soul has progressed to the extent that its worldly stay is limited to half a **pudgala parāvartana kāla**. It is well known that only **bhavya** living beings can attain the **avirati samyaktva guṇasthāna**—not **abhavya** living beings.

### Jain Units of the Measurement of Time

1. **Palyopama** – Innumerable (but finite) years
2. **Pūrva Koṭi** – 84 lakh × 84 lakh × 1 crore years
3. **Sāgaropama** – 10 crore × 1 crore **palyopamas**
4. **Kāla Cakra** (the cycle of time) – 1 crore **sāgaropamas** × 20 crore **sāgaropamas**
5. **Infinite Kāla Cakras** – Less in duration than the infinitely tiny fraction of 1 **pudgala parāvartana kāla**

**Pudgala Parāvartana Kāla** – The length of time required by a soul to take in and use up all the available pudgalas in the universe.  
**Pudgala parāvartana kāla** can be measured using the scales of **dravya**, **kṣetra**, **kāla**, and **bhāva**, each with subcategories of **sūkṣma** (subtle) and **bādara** (gross).

**Ardha Pudgala Parāvartana Kāla** – Half of 1 **pudgala parāvartana kāla**





कृपाप्रशमसंवेगनिर्वेदास्तिक्यलक्षणाः ।

गुणा भवन्ति यच्चित्ते, स स्यात्सम्यक्तवभूषितः ॥२१॥

krpāpraśamasamveganirvedāstikyalakṣaṇāḥ  
guṇā bhavanti yaccitte, sa syātsamyaktvabhūṣitaḥ ॥21॥

21. **Kṛpā**, **Praśama**, **Samvega**, **Nirveda**, and **Āstikya** are the five **lakṣanas** (attributes) of **Samyaktva**. A person who possesses these five attributes is said to embody **Samyaktva**.

**Kṛpā** – Compassion

**Praśama** – Calmness, equanimity, or tranquillity

**Samvega** – The desire for liberation

**Nirveda** – Detachment from the material world; disregard or indifference towards worldly belongings

**Āstikya** – Belief in God; a deep-rooted conviction in dharmic teachings



क्षायोपशमिकी दृष्टिः, स्यान्नरामरसंपदे ।

क्षायिकी तु भवे तत्र, त्रितुर्ये वा विमुक्तये ॥२२॥

kṣāyopaśamikī dṛṣṭiḥ, syānnarāmarasampade  
kṣāyikī tu bhavet tatra, triturye vā vimuktaye ॥22॥

22. Those who possess **kṣāyopaśamika samyaktva** are reborn either as humans or as celestial beings (not as subhumans or hellish beings). Those who possess **kṣāyika samyaktva** attain liberation either in that life itself or within the third or fourth birth following the one in which they attained **kṣāyika samyaktva**.

Here, **dṛṣṭi** refers to **samyaktva**.

**Aupaśamika Samyaktva** – Attained as a result of the subsidence of obstructing *darśanamohaniya Karmas*

**Kṣāyopaśamika Samyaktva** – Attained as a result of partial subsidence and partial annihilation of obstructing *darśanamohaniya Karmas*

**Kṣāyika Samyaktva** – Attained as a result of the complete annihilation of obstructing *darśanamohaniya Karmas*

**Darśanamoha** – Deluded perception, obstructing true insight



देवे गुरौ च सङ्गे च, सद्भक्तिं शासनोन्नतिम् ।  
अव्रतोऽपि करोत्येव, स्थितस्तुर्ये गुणालये ॥२३॥

deve gurau ca saṅghe ca, sadbhaktiṃ śāsanonnatim  
avrato'pi karotyeva, sthitasturye guṇālaye ॥23॥

23. Although the seeker in the fourth **guṇasthāna** is **avirati**, they can still serve the **Jinas**, the **guru**, and the **saṅgha** excellently, contributing significantly to the progress of the **Jina Śāsana**.

**Deva** – An embodied omniscient being; the Arihanta, the Jina, or the **Tīrthaṅkara**

**Guru** – An ascetic who adheres to the five major vows as prescribed by the Jina

**Saṅgha** – The community of ascetics and laypeople

**Jina Śāsana** – The governing principles of the Jain ascetic and lay community



प्रत्याख्यानोदयादेशविरतिर्यत्र जायते ।  
तच्छ्राद्धत्वं हि देशोनपूर्वकोटिगुरुस्थिति ॥२४॥

pratyākhyānodayāddeśaviratiriyatra jāyate  
tacchrāddhatvaṃ hi deśonapūrvakoṭigurusthiti ॥24॥

24. The **guṇasthāna** in which an individual adopts only the minor vows of self-restraint, due to the rise of the third type of **pratyākhyānāvaraṇa kaṣāyas**, is known as the **Deśavirata Guṇasthāna**. Its maximum duration is slightly less than one **Pūrva Koṭi** year.

**Pratyākhyāna** – A formal statement of intent or pledge to engage in a spiritual act for a predefined period

**Pratyākhyānāvaraṇa Kaṣāya** – Passions that hinder a person from taking vows of spiritual acts, nonviolence, self-restraint, and penance

**Pūrva Koṭi years** – Equivalent to 84 lakhs × 84 lakhs × 1 crore years



आर्त्त रौद्रं भवेदत्र, मन्दं धर्म्यं तु मध्यमम् ।  
षट्कर्मप्रतिमाश्राद्धव्रतपालनसम्भवम् ॥२५॥

ārtta raudraṃ bhavedatra, maṇḍaṃ dharmyaṃ tu madhyamaṃ ṣa  
ṭkarmapratimāśrāddhavratapālanasambhavam ||25||

25. In the **Deśavirati Guṇasthāna**, both **ārta dhyāna** and **raudra dhyāna** are mild. A layperson follows the six essential duties (*Śrāvaka's Ṣaṭ Karma*), the **11 pratimās**, and the **12 vratas**. The resulting **dharma dhyāna** is of average quality.

**Dhyāna** – Reflection, meditation, or contemplation

**Ārta Dhyāna** – Saturnine or mournful reflection

**Raudra Dhyāna** – Furious or angry reflection

**Dharma Dhyāna** – Pious reflection

**Śukla Dhyāna** – Flawless or pristine reflection

**Śrāvaka's Ṣaṭ Karma** – The six essential duties of a Jain layperson

**Pratimā** – The **11** stages of internal and external purity of a layperson

**Vrata** – Vow



अतः परं प्रमत्तादिगुणस्थानकसप्तके ।  
अन्तर्मुहूर्तमेकैकं, प्रत्येकं गदिता स्थितिः ||२६||

ataḥ paraṃ pramattādiguṇasthānakasaptake  
antarmuhūrtamekaikam, pratyekam gaditā sthitiḥ ||26||

26. The maximum duration of the seven **guṇasthānas** from the **Deśavirati Guṇasthāna** upwards to the **Kṣīṇamoha Guṇasthāna**, (5th **guṇasthāna** - 12th **guṇasthāna**) is of less than **48** minutes. However, the **pramatta** and the **apramatta guṇasthānas** taken together have a duration of less than **1 Pūrva Koṭi** year. This does not apply to the other five **guṇasthānas**. Even when added together, the other five **guṇasthānas** have a total duration of fewer than **48** minutes.



कषायानां चतुर्थानां, व्रती तीव्रोदये सति ।  
भवेत्प्रमादयुक्तत्वात्प्रमत्तस्थानगो मुनिः ||२७||

kaṣāyāṇāṃ caturthānāṃ, vratī tīvrodaye sati  
bhavetpramādayuktatvātpmamattasthānago muniḥ ||27||

27. Due to the intense rise of the fourth class of **kaṣāyas**, the **Samjvalana Kaṣāyas**, an ascetic who succumbs to indolence is considered to reside in the **Pramatta Guṇasthāna**.

**Samjvalana Kaṣāya** – Slight passions that obstruct the attainment of complete proper conduct but do not impair **samyagdarśana**. Despite their activity, initiation into monastic life and spiritual progress is possible, but supreme detachment cannot be achieved.

**Pramāda** – Indolence



अस्तित्वान्नोक्षायानामत्रार्तस्यैव मुख्यता ।  
आज्ञाद्यालम्बनोपेतधर्मध्यानस्य गौणता ॥२८॥

astitvānnokaṣāyāṇāmātrārttasyaiva mukhyatā  
ājñādyālambanopetadharmadhyānasya gauṇatā ॥28॥

28. The presence of the **nokaṣāyas** results in the dominance of **Ārta Dhyāna** and the subordination of **Dharma Dhyāna**, which **Ājñā Vicaya** and other spiritual traits support.

**Nokaṣāya** – Quasi-passions or pseudo-passions that provoke our **kaṣāyas** (passions)

**Ājñā Vicaya** – Contemplation upon divine commandments guiding the soul

**Ālambana** – Support



यावत्प्रमादसंयुक्तस्तावत्तस्य न तिष्ठति ।  
धर्मध्यानं निरालम्बमित्यूचुर्जिनभास्कराः ॥२९॥

yāvatpramādasamyuktastāvattasya na tiṣṭhati  
dharmadhyānaṃ nirālambamityūcurjinabhāskarāḥ ॥29॥

29. An indolent monk cannot achieve or sustain the stage of **nirālambana dhyāna** because, in the **Pramatta Guṇasthāna**, even a medium level of **Dharma Dhyāna** is exceedingly rare. Consequently, such a monk cannot possibly attain the highest level of **Dharma Dhyāna**, known as **nirālambana dhyāna**. The Jinas assert that as long as a monk remains in this **guṇasthāna**, achieving **nirālambana dharma dhyāna** is unattainable.

**Nirālambana Dharma Dhyāna** – Pure meditation unassisted by external influences



प्रमाद्यावश्यकत्यागान्निश्चलं ध्यानमाश्रयेत् ।  
योऽसौ नैवागमं जैनं, वेत्ति मिथ्यात्वमोहितः ॥३०॥

pramādyāvaśyakatyāgānniścalaṃ dhyānamāśrayet  
yo'sau naivāgamaṃ jainaṃ, vetti mithyātvamohitaḥ ॥30॥

30. When indolent seekers abandon the **āvaśyaka kriyās** in favour of pursuing **nirālambana dharma dhyāna**, it becomes evident that they are ignorant of the teachings of the **Āgamas** due to the influence of their **mithyātva mohaniya karmas**.

**Āvaśyaka Kriyās** – Obligatory spiritual practices

**Mithyātva Mohaniya Karmas** – **Karmas** that induce the delusion of false beliefs



तस्मादावश्यकैः कुर्यात्, प्राप्तदोषनिकृन्तनम् ।  
यावन्नाप्नोति सद्भ्यानमप्रमत्तगुणाश्रितम् ॥३१॥

tasmādāvaśyakaiḥ kuryāt, prāptadoṣanikṛntanam  
yāvannāpnoti saddhyānamapramattaguṇāśritam ॥31॥

31. Therefore, until a monk attains the exalted level of **dhyāna** appropriate to a soul in the **Apramatta Guṇasthāna**, the monk must diligently purify his shortcomings through the performance of **āvaśyaka kriyās**, among other duties.

**Āvaśyaka Kriyās** – Obligatory spiritual practices



चतुर्थानां कषायाणां, जाते मन्दोदये सति ।  
भवेत्प्रमादहीनत्वादप्रमत्तो महाव्रती ॥३२॥

caturthānāṃ kaṣāyāṇāṃ, jāte mandodaye sati  
bhavetpramādahīnatvādapramatto mahāvratī ॥32॥

32. Despite the mild rise of the fourth class of **kaṣāyas**, the **Samjvalana Kaṣāyas**, an ascetic who remains free from **pramāda** resides in the **Apramatta Guṇasthāna**.

**Pramāda** – Indolence

**Notes :** The maximum duration of the seven **guṇasthānas**, from the **Deśavirati Guṇasthāna** to the **Kṣīṇamoha Guṇasthāna** (5th to 12th **guṇasthānas**), is less than **48** minutes. However, the **Pramatta** and **Apramatta Guṇasthānas**, when considered together, span a duration of less than **1 Pūrva Koṭi** year. This constraint does not apply to the other five **guṇasthānas**. Even when their durations are combined, these five **guṇasthānas** collectively last fewer than **48** minutes.



नष्टाशेषप्रमादात्मा, व्रतशीलगुणान्वितः ।  
ज्ञानध्यानधनो मौनी, शमनक्षपणोन्मुखः ॥३३॥

सप्तकोत्तरमोहस्य, प्रशमाय क्षयाय वा ।  
सद्भ्यानसाधनारम्भं, कुरुते मुनिपुङ्गवः ॥३४॥

naṣṭāśeṣapramādātmā, vrataśīlaguṇānvitaḥ  
jñānadhyānadhano maunī, śamanakṣapaṇonmukhaḥ ॥33॥

saptakottaramohasya, praśamāya kṣayāya vā  
saddhyānasāadhanārambhaṃ, kurute munipuṅgavaḥ ॥34॥

**33-34.** The exalted monk renounces all forms of **pramāda**, adheres to the **vratas**, embodies **śīla** and other noble virtues, and attains the wealth of **jñāna** and **dhyāna**. He remains steadfast in **mauna** (silence), striving sincerely to suppress and annihilate the **mohaniya karmas**. With great earnestness, he begins the process of subduing or destroying the **21** sub-classes of **mohaniya karmas** (excluding the **darśana saptaka**) through profound **dhyāna**.

**Vratas** – Vows

**Śīla** – Good character

**Jñāna** – Knowledge, wisdom, insight

**Dhyāna** – Contemplation of the ultimate reality in alignment with the true self

**Mauna** – Silence

**Mohaniya Karmas** – Karmas that cause delusion

**Darśana Saptaka** – Seven types of **darśana mohaniya karmas**, which obstruct right perception

धर्मध्यानं भवत्यत्र, मुख्यवृत्त्या जिनोदितम् ।  
रूपातीततया शुक्लमपि स्यादंशमात्रतः ॥३५॥

dharma<sup>dh</sup>yānaṃ bhavatyatra, mukhyavṛtṭyā jinoditam  
rūpātītata<sup>yā</sup> śuklamapi syādaṃśamātrataḥ ॥35॥

35. In the seventh **guṇasthāna**, the monk predominantly engages in **dharma dhyāna**, as prescribed by the Jinas. However, to a lesser extent, he also practises **śukla dhyāna**, particularly in the form of **rūpātīta dhyāna**.

**Dharma Dhyāna** – Pious reflection

**Śukla Dhyāna** – Flawless or pristine meditation

**Rūpātīta Dhyāna** – Meditation on the sublime, formless aspects of reality

इत्येतस्मिन् गुणस्थाने, नो सन्त्यावश्यकानि षट् ।  
सन्ततध्यानसद्योगाच्छुद्धिः स्वाभाविकी यतः ॥३६॥

ityetasmin guṇasthāne, no santyāvaśyakāni ṣaṭ  
santatadhyānasadyogācchuddhiḥ svābhāvikī yataḥ ॥36॥

36. Therefore, although the monk in the **Apramatta Guṇasthāna** no longer performs the six **āvaśyaka kriyās**, the constant and spontaneous purification of the soul continues as he remains deeply immersed in superior .

अपूर्वात्मगुणाप्तित्वादपूर्वकरणं मतम् ।  
भावानामनिवृत्तित्वादनिवृत्तिगुणास्पदम् ॥३७॥

अस्तित्वात्सूक्ष्मलोभस्य, भवेत्सूक्ष्मकषायकम् ।  
शमनाच्छान्तमोहं स्यात्, क्षपणात्क्षीणमोहकम् ॥३८॥

apūrvātma<sup>gu</sup>ṇāptitvādapūrvakaraṇaṃ matam  
bhāvanāmanivṛttitvādanivṛttiguṇāspadam ॥37॥

astitvātsūkṣmalobhasya, bhavetsūkṣmakāṣāyakam  
śamanācchāntamohaṃ syāt, kṣapaṇātkṣīṇamohakam ॥38॥

37-38. The eighth **guṇasthāna**, known as the **Apūrvakaraṇa Guṇasthāna**, is so named because it marks the soul's attainment of a state unprecedented in its spiritual journey. The ninth **guṇasthāna** is referred to as the **Anivṛtti Guṇasthāna**, reflecting the unchanging constancy of one's spiritual **bhāvas**. The tenth **guṇasthāna**, the **Sūkṣma Sāmparāya Guṇasthāna**, denotes the presence of only an exceedingly subtle trace of avarice within the soul. The eleventh **guṇasthāna**, the **Upaśāntamoha Guṇasthāna**, is characterised by the suppression of **mohaniya karmas**. The twelfth **guṇasthāna**, known as the **Kṣīṇamoha Guṇasthāna**, signifies the complete annihilation of **mohaniya karmas**.



तत्रापूर्वगुणस्थानाद्यांशादेवाधिरोहति ।  
शमको हि शमश्रेणिं, क्षपकः क्षपकावलीम् ॥३९॥

tatrāpūrvagūṇasthānādyāṃśādevādhirohati  
śamako hi śamaśreṇiṃ, kṣapakḥ kṣapakāvalīm ॥39॥

39. Upon transcending the **Apūrvakaraṇa Guṇasthāna**, the **Upaśamaka Jīva** ascends the **Upaśama Śreṇī**, progressing through suppression of obstructing **Karmas**. In contrast, the **Kṣapaka Jīva** climbs the **Kṣapaka Śreṇī**, advancing through the annihilation of these **Karmas**.

**Upaśamaka Jīva** – A soul that progresses by suppressing obstructive **Karmas**

**Upaśama Śreṇī** – The sequential path of spiritual progress through suppression

**Kṣapaka Jīva** – A soul that progresses by eradicating obstructive **Karmas**

**Kṣapaka Śreṇī** – The sequential path of spiritual progress through annihilation



पूर्वज्ञः शुद्धिमान् युक्तो, ह्याद्यैः संहननैस्त्रिभिः ।  
संध्ययन्नाद्यशुक्लांशं, स्वां श्रेणीं शमकः श्रयेत् ॥४०॥

pūrvajñah śuddhimān yukto, hyādyaiḥ saṃhananaistribhiḥ  
saṃdhyāyannādyāśuklāṃśaṃ, svāṃ śreṇiṃ śamakḥ śrayet ॥40॥

40. The **Upaśamaka Jīva** attains knowledge of the **Pūrvas**, displays



impeccable conduct, and possesses one of the first three **saṃhananas**. Through meditation upon the first form of **śukla dhyāna**, this soul reaches the **Upaśāntamoha Guṇasthāna** and ascends the **Upaśama Śreṇī**.

**Pūrvas** – Ancient texts or scriptures that represent profound spiritual knowledge

**Samhanana** – Structural integrity and firmness of the physical body



श्रेण्यारूढः कृते कालेऽहमिन्द्रेष्वेव गच्छति ।  
पुष्टायुस्तूपशान्तान्तं, नयेच्चारित्रमोहनम् ॥४१॥

śreṇyārūḍhaḥ kṛte kāle'hamindreṣveva gacchati  
puṣṭāyustūpaśāntāntaṃ, nayeccāritramohanam ॥41॥

41. A monk ascending the **Upaśama Śreṇī**, whose lifespan concludes while still on this path, will be reborn as a celestial being in the **Anuttara Heaven**, assuming the status of an **Ahamindra**. If such a monk has a prolonged lifespan, he will rise to the **Upaśāntamoha Guṇasthāna** by suppressing his **Mohaniya Karmas**.

**Anuttara Heaven** – One of the highest heavens, where each celestial being is an **Ahamindra** (king of heaven)



अपूर्वादिद्वयैकैकगुणेषु शमकः क्रमात् ।  
करोति विंशतेः शान्तिं, लोभाणुत्वं च तच्छमम् ॥४२॥

apūrvādidvayaikaikaguṇeṣu śamakaḥ kramāt  
karoti viṃśateḥ śāntiṃ, lobhāṇutvaṃ ca tacchamam ॥42॥

42. In the two **guṇasthānas** of **Apūrvakaraṇa** and **Sūkṣma Sāmpa-rāya**, the **Upaśamaka Jīva** sequentially suppresses 20 **prakṛtis** of **Mohaniya Karmas**. Subsequently, in the tenth **guṇasthāna**, known as **SūkṣmaLobha**, he suppresses the **Samjvalana Lobha**. By the eleventh **guṇasthāna**, the **Upaśāntamoha**, this **Samjvalana Lobha** has been completely suppressed.

**Prakṛti** – Types, classes, or sub-classes of **Karmas**

**Samjvalana Lobha** – Mildest form of greed, lasting only momentarily



शान्तदृग्वृत्तमोहत्वादत्रौपशमिकाभिधे ।  
स्यातां सम्यत्तवचारित्रे, भावश्चोपशमात्मकः ॥४३॥

śāntadṛgvr̥ttamohatvādatraupaśamikābhidhe  
syātāṃ samyaktvacāritre, bhāvaśchopśamātmakaḥ ॥43॥

43. In the **Upaśāntamoha Guṇasthāna**, the **darśana Mohanīya Karmas** and **cāritra Mohanīya Karmas** are suppressed rather than annihilated. Consequently, the **samyaktva** (right perception) and **cāritra** (right conduct) attained in this stage are **aupaśamika** in nature, rather than **kṣāyika** or **kṣāyopasamika**. Similarly, all spiritual **bhāvas** in this state are **aupaśamika**, not **kṣāyika** or **kṣāyopasamika**.

**Darśana Mohanīya Karmas** – Karmas that delude perception

**Cāritra Mohanīya Karmas** – Karmas that delude conduct

**Aupaśamika** – Arising from the suppression of **Karmas**

**Kṣāyika** – Arising from the annihilation of **Karmas**

**Kṣāyopasamika** – Arising from a combination of suppression and annihilation of **Karmas**

**Upaśama Samyaktva** – Perception arising from the suppression of **samyaktva**-obstructing **Karmas**

**Upaśama Cāritra** – Conduct arising from the suppression of **cāritra**-obstructing **Karmas**



वृत्तमोहोदयं प्राप्योपशमी च्यवते ततः ।  
अधःकृतमलं तोयं, पुनर्मालिन्यमश्नुते ॥४४॥

vr̥ttamohodayaṃ prāpyopaśamī cyavate tataḥ  
adhaḥkṛtamalaṃ toyaṃ, punarmālinyamaśnute ॥44॥

44. A **Upaśamaka Jīva** may fall from the **Upaśāntamoha Guṇasthāna** due to the rise of **cāritra Mohanīya Karmas**. This phenomenon is likened to sediment in still water, which settles at the bottom when undisturbed but rises and contaminates the water upon agitation.



अपूर्वाद्यास्त्रयोऽप्यूर्ध्वमेकं यान्ति शमोद्यताः ।  
चत्वारोऽपि च्युतावाद्यं, सप्तमं वाऽन्त्यदेहिनः ॥४५॥

apūrvādyaśrayo'pyūrdhvhamekaṃ yānti śamodyatāḥ  
catvāro'pi cyutāvadyaṃ, saptamaṃ vā'ntyadehinaḥ ॥45॥

**45. Upaśamaka Jīvas** in the **Apūrvakaraṇa** and related **guṇasthānas** ascend one **guṇasthāna** at a time. However, if they fall, they drop directly to the first **guṇasthāna**, unless they are **Carama Śārīrī**, in which case they fall only to the seventh **guṇasthāna**.

**Carama Śārīrī** – A soul destined to attain liberation within its current lifetime, never to be reborn



आसंसारं चतुर्वारमेव स्याच्छमनावली ।  
जीवस्यैकभवे वारद्वयं सा यदि जायते ॥४६॥

āsaṃsāraṃ caturvārameva syācchamanāvalī  
jīvasyaikabhave vāradvayaṃ sā yadi jāyate ॥46॥

**46.** A soul may ascend the **Upaśama Śreṇī** a maximum of four times throughout its cycle of transmigration. In a single lifetime, it may ascend the **Upaśama Śreṇī** twice.



अतो वक्ष्ये समासेन, क्षपकश्रेणिलक्षणम् ।  
योगी कर्मक्षयं कर्तुं, यामारुह्य प्रवर्तते ॥४७॥

ato vakṣye samāseṇa, kṣapakaśreṇilakṣaṇam  
yogī karmakṣayaṃ kartuṃ, yāmāruhya pravarttate ॥47॥

**47.** Now, we begin a discussion of the **Kṣapaka Śreṇī**, which is ascended by the **Kṣapaka Jīva** as it begins annihilating **karmas**.



अनिबद्धायुषः प्रान्त्यदेहिनो लघुकर्मणः ।  
असंयतगुणस्थाने, नरकायुः क्षयं व्रजेत् ॥४८॥

anibaddhāyusaḥ prāntyadehino laghukarmaṇaḥ  
asaṃyatagunasthāne, narakāyulaḥ kṣayaṃ vrajet || 48 ||

48. A **Carama Śārīrī laghukarmī Kṣapaka Jīva**, having not yet bound its next life, annihilates the possibility of **narakāyusa** (rebirth in hell) while in the **Avirata Samyagdr̥ṣṭi Guṇasthāna**.

**Laghukarmī Jīva** – A soul that has shed a significant portion of its karmic bondage  
**Narakāyusa** – Lifespan karma resulting in rebirth in hell



तिर्यगायुः क्षयं याति, गुणस्थाने तु पञ्चमे ।  
सप्तमे त्रिदशायुश्च, दृग्मोहस्यापि सप्तकम् || ४९ ||

tiryagāyulaḥ kṣayaṃ yāti, guṇasthāne tu pañcame  
saptame tridaśāyusca, dṛgmohasyāpi saptakam || 49 ||

49. In the fifth **guṇasthāna**, a **Kṣapaka Jīva** (a soul engaged in spiritual annihilation of **Karmas**) eliminates the potential for **tiryāñcāyusa** (lifespan karma leading to rebirth as a subhuman being). By the seventh **guṇasthāna**, it eradicates the potential for **devāyusa** (lifespan karma leading to rebirth as a celestial being) and simultaneously annihilates the sevenfold **darśana saptaka**.

**Tiryāñcāyusa** – Lifespan karma leading to rebirth as a subhuman being, such as plants, insects, or animals

**Devāyusa** – Lifespan karma leading to rebirth as a celestial being

**Darśana Saptaka** – Seven types of deluding **Karmas** associated with perception and conduct. These include three types of **darśana Mohanīya Karmas** (perception-deluding **Karmas**) and four types of **cāritra Mohanīya Karmas** (conduct-deluding **Karmas**). The annihilation of the three perception-deluding **Karmas** inherently leads to the simultaneous annihilation of the four conduct-deluding **Karmas**, hence the collective term **darśana saptaka**.

**Categories of Darśana Mohanīya Karmas :**

**Samyaktva Mohanīya** – The delusion obstructing true belief

**Miśra Mohanīya** – The delusion causing mixed beliefs, partly true and partly false

**Mithyātva Mohanīya** – The delusion fostering false beliefs

**Categories of Cāritra Mohanīya Karmas :**

**Anantānubandhī Krodha** – Anger that directly causes infinite bondage

**Anantānubandhī Māna** – Arrogance that directly causes infinite bondage

**Anantānubandhī Māya** – Artifice/deceitfulness that directly causes infinite bondage

**Anantānubandhī Lobha** – Avarice/greed that directly causes infinite bondage



दशैताः प्रकृतीः साधुः, क्षयं नीत्वा विशुद्धधीः ।  
धर्मध्याने कृताभ्यासः, प्राप्नोति स्थानमष्टमम् ॥५०॥

daśaitāḥ prakṛtiḥ sādhuḥ, kṣayaṃ nītvā viśuddhadhīḥ  
dharmadhyāne kṛtābhyāsaḥ, prāpnoti sthānamaṣṭamam ॥50॥

50. A monk with pure, unblemished **adhyavasāya** destroys these ten **Prakṛtis**. Thereafter, he diligently practises **dharma dhyāna**, attaining the eighth **guṇasthāna**.

**Adhyavasāya** – Disposition or mental state



तत्राष्टमे गुणस्थाने, शुक्लसद्भ्यानमादिमम् ।  
ध्यातुं प्रक्रमते साधुराद्यसंहननान्वितः ॥५१॥

tatrāṣṭame guṇasthāne, śuklasaddhyānamādimam  
dhyātum prakramate sādhurādyasaṃhananānvitaḥ ॥51॥

51. In the eighth **guṇasthāna**, the **Kṣapaka Jīva** begins practising the first category of **śukla dhyāna**, known as **Pṛthakatva Vitarka Savicāra**. This involves separatory contemplation. The monk possesses the highest form of **saṃhanana**, termed **Vajra-Vṛṣabha-Nārāca Saṃhanana**, which denotes an adamant body structure with exceptionally robust bones and joints.

**Pṛthakatva Vitarka Savicāra** – Separatory contemplation

**Vajra-Vṛṣabha-Nārāca Saṃhanana** – Adamantine body structure, the strongest type



निष्प्रकम्पं विधायाथ, दृढं पर्यङ्कमासनम् ।  
नासाग्रदत्तसन्नेत्रः, किञ्चिदुन्मीलितेक्षणः ॥५२॥

niṣprakampam vidhāyātha, dṛḍham paryāṅkamāsanam  
nāsāgradattasannetraḥ, kiñcidunmīlitekṣaṇaḥ ॥52॥

52. At this stage, the **Kṣapaka Jīva** remains seated firmly and motionlessly in the paryāṅkāśana posture. He directs his gaze to the tip of his nose (**nāsikāgra dṛṣṭi**) with eyes slightly open.

**Paryāṅkāśana** – A yogic posture resembling a couch

**Nāsikāgra Dṛṣṭi** – Nose-tip gazing technique



विकल्पवागुराजालाद्दूरोत्सारितमानसः ।  
संसारोच्छेदनोत्साहो, योगीन्द्रो ध्यातुमर्हति ॥५३॥

vikalpavāgurājālāddūrotsāritamānasah  
saṁsārocchedanotsāho, yogīndro dhyātumarhati ॥53॥

53. At this point, the **Kṣapaka Jīva** has freed his heart and mind from the entanglements of **vikalpas** (dilemmas). Filled with enthusiasm to liberate himself from **saṁsāra**, this **yogīndra** (king among yogīs) is now fully prepared to practise **dhyāna**.

**Vikalpas** – Dilemma

**Saṁsāra** – The cyclical existence of worldly life and transmigration

**Yogīndra** – King among yogīs



अपानद्वारमार्गेण, निस्सरन्तं यथेच्छया ।  
निरुन्ध्योर्द्ध्वप्रचाराप्तिं, प्रापयत्यनिलं मुनिः ॥५४॥

apānadvāramārgēṇa, nissarantaṁ yathecchayā  
nirundhyorddhvapracārāptiṁ, prāpayatyanilaṁ muniḥ ॥54॥

54. The **Kṣapaka Jīva** has reached such an advanced state of yogic mastery that he can naturally halt the expulsion of air through his anus and redirect it upwards.



द्वादशाङ्गुलपर्यन्तं, समाकृष्य समीरणम् ।  
पूरयत्यतियत्नेन, पूरकध्यानयोगतः ॥५५॥

dvādaśāṅgulaparyantaṃ, samākṛṣya samīraṇam  
pūrayatyatīyatnena, pūrakadhyānayogataḥ ॥55॥

55. During **pūraka dhyāna**, the yogī inhales air from a radius of **12 aṅgulas** with great focus and effort.

**Pūraka Dhyāna** – Controlled inhalation through one nostril while the other is closed

**12 aṅgulas** – 1 vitasti (approximately 9 inches or 24 cm)



निस्सार्यते ततो यत्नान्नाभिपद्मोदराच्छनैः ।  
योगिना योगसामर्थ्यद्रिचकाख्यः प्रभञ्जनः ॥५६॥

nissāryate tato yatnānnābhipadmodarācchanaiḥ  
yoginā yogasāmarthyādrecaakākhyaḥ prabhañjanaḥ ॥56॥

56. In **recaka dhyāna**, the yogī gently exhales breath from the centre of his **nābhipadma** (navel-lotus) using his yogic abilities.

**Nābhipadma** – Lotus-like navel

**Recaka Dhyāna** – Exhalation, involving slow and gentle expulsion of breath



कुम्भवत्कुम्भकं योगी, श्वसनं नाभिपङ्कजे ।  
कुम्भकध्यानयोगेन, सुस्थिरं कुरुते क्षणम् ॥५७॥

kumbhavatkumbhakaṃ yogī, śvasanaṃ nābhipaṅkaje  
kumbhakadhyānayogena, susthiraṃ kurute kṣaṇam ॥57॥

57. Through **kumbhaka dhyāna**, the yogī temporarily retains his breath in the **nābhipaṅkaja** (navel-lotus), similar to how a pot holds water.

**Nābhipaṅkaja** – Lotus-like navel

**Kumbhaka Dhyāna** – Breath retention achieved by closing the nostrils and mouth



इत्येवं गन्धवाहानामाकुञ्चनविनिर्गमौ ।  
संसाध्य निश्चलं धत्ते, चित्तमेकाग्रचिन्तने ॥५८॥

ityevaṃ gandhavāhānāmākuñcanavinirgamau  
saṃsādhyā niścalaṃ dhatte, cittamekāgracintane ॥58॥

58. By mastering the dual processes of controlled inhalation and exhalation, the yogī attains **ekāgra cintana**, where his **citta** (mind and heart) becomes perfectly focused on concentrated thought.

**Ekāgra cintana** – Concentrated and focused thought

**Citta** – The unified mind-heart continuum



प्राणायामक्रमप्रौढिरत्र रूढ्यैव दर्शिता ।  
क्षपकस्य यतः श्रेण्यारोहे भावो हि कारणम् ॥५९॥

prāṇāyāmakramapraudhiratra rūḍhyaiva darśitā  
kṣapakasya yataḥ śreṇyārohe bhāvo hi kāraṇam ॥59॥

59. The sequences of **prāṇāyāma** described above are presented from a conventional perspective. However, it is ultimately the purity of the **bhāva** (inner disposition) that propels the **Kṣapaka Jīva** upward on the **Śreṇī**.

**Prāṇāyāma** – Breath regulation or extension



सवितर्कं सविचारं, सपृथक्त्वमुदाहृतम् ।  
त्रियोगयोगिनः साधोराद्यं शुक्लं सुनिर्मलम् ॥६०॥

savitarkaṃ savicāraṃ, saprthaktvamudāhṛtam  
triyogayoginaḥ sādhorādyam śuklaṃ sunirmalam ॥60॥

60. The monk who has achieved mastery over the three **yogas** – mind, speech, and body—experiences the first category of **śukla dhyāna**, known as **Pṛthakatva Vitarka Savicāra**.





श्रुतचिन्ता वितर्कः स्याद्, विचारः सङ्गमो मतः ।  
पृथक्तत्वं स्यादनेकत्वं, भवत्येतत्तयात्मकम् ॥६१॥

śrutacintā vitarkaḥ syād, vicāraḥ saṅkramo mataḥ  
pṛthaktvaṃ syādanekatvaṃ, bhavatyetatrayātmakam ॥61॥

61. **Vitarka** refers to reflecting upon **śruta** (the teachings of the Jinas). **Vicāra** denotes development, transformation, and the transference of **upayoga** (awareness or attention). **Pṛthaktva** signifies the distinctness of individual thoughts, even amidst their multiplicity. Thus, the first category of **śukla dhyāna**, known as **Pṛthakatva Vitarka Savicāra**, embodies three qualities: **Vitarka**, **Vicāra**, and **pṛthakatva**.

Śrutacintā – reflection upon the teachings of the Jinas



स्वशुद्धात्मानुभूतात्मभावश्रुतावलम्बनात् ।  
अन्तर्जल्पो वितर्कः स्याद्, यस्मिंस्तत्सवितर्कजम् ॥६२॥

svaśuddhātmānubhūtātmabhāvaśrutāvalambanāt  
antarjalpo vitarkaḥ syād, yasmimstatsavitarkajam ॥62॥

62. Experiencing the **śuddhātmā** (pure soul) gives rise to **ātmabhāvaśruta**. The deep reflection that emerges from this awareness is termed **Vitarka**, and the **dhyāna** where this occurs is called **Savitarka Dhyāna**.

Śuddhātmā – The soul in its pristine state

Ātmabhāvaśruta – Inner wisdom of the soul realised through immersion in the self

Antarjalpa – Profound internal thoughts arising from **bhāva śruta**



अर्थादर्थान्तरे शब्दाच्छब्दान्तरे च संक्रमः ।  
योगाद्योगान्तरे यत्र, सविचारं तदुच्यते ॥६३॥

arthādarthāntare śabdācchabdāntare ca saṅkramah  
yogādyogāntare yatra, savicāraṃ taducyate ॥63॥

63. In **dhyāna**, when the contemplative focus shifts from one meaning to another, from one word to another, or from one yoga (mind, speech, or body) to another, this process is termed **Vicāra**. The **dhyāna** in which this occurs is called **Savicāra Dhyāna**.

**Savicāra/Saṅkrama** – Transference, transformation, or concurrence

द्रव्याद् द्रव्यान्तरं याति, गुणाद्याति गुणान्तरम् ।  
पर्यायादन्यपर्यायं, सप्रथक्तत्वं भवत्यतः ॥६४॥

dravyād dravyāntaram yāti, guṇādyāti guṇāntaram  
paryāyādanyaparyāyaṃ, saprṥthaktvaṃ bhavatyataḥ ॥64॥

64. During **dhyāna**, when attention transitions from one **dravya** to another, from one **guṇa** to another, or from one **paryāya** to another, it is termed **prṥthaktva**. The **dhyāna** in which this occurs is called **Sapṥthaktva Dhyāna**.

The distinction between **Savicāra** and **Prṥthaktva** lies in their focus: **Prṥthaktva** relates to the transformation within the subject of meditation.

**Savicāra** concerns changes in **artha** (comprehension), **śabda** (words used to understand the subject), and **yoga** (actions of mind, speech, and body).

**Sapṥthaktva Dhyāna** – meditation traversing **dravya**, **guṇa**, and **paryāya**

**Dravya** – substance

**Guṇa** – inherent, permanent attributes of a substance (e.g., colour, taste, smell, touch for matter)

**Paryāya** – transient states or forms of a substance (e.g., sweetness or sourness in taste)

इति त्रयात्मकं ध्यानं, प्रथमं शुक्लमीरितम् ।  
प्राप्नोत्यतः परां शुद्धिं, सिद्धिश्रीसौख्यवर्णिकाम् ॥६५॥

iti trayātmakaṃ dhyānaṃ, prathamam śuklamīritam  
prāpnotyataḥ parāṃ śuddhiṃ, siddhīśrīsaukhyavarṇikām ॥65॥

65. The first category of **śukla dhyāna** – **PrṥhaktvaVitarkaSavicāra Śukla Dhyāna**—integrates **vitarka**, **vicāra**, and **prṥhaktva**. By practising this **dhyāna**, the soul achieves exceptional purity, resembling the bliss of **mokṣa**.



यद्यपि प्रतिपात्येतदुक्तं ध्यानं प्रजायते ।  
तथाप्यतिविशुद्धत्वादूर्ध्वस्थानं समीहते ॥६६॥

yadyapi pratipātyetaduktaṁ dhyānaṁ prajāyate  
tathāpyativiśuddhatvādūrdhvasthānaṁ samīhate ॥66॥

66. Although this **dhyāna** is considered **pratipāti** (susceptible to falling), the soul of the **Kṣapaka Jīva** becomes so pure that it ascends to higher **guṇasthānas**.

**Pratipāti** – Susceptible to falling



अनिवृत्तिगुणस्थानं, ततः समधिगच्छति ।  
गुणस्थानस्य तस्यैव, भागेषु नवसु क्रमात् ॥६७॥

गतिः श्वाश्री च तैरश्री, द्वे तयोरानुपूर्विके ।  
साधारणत्वमुद्योतः, सूक्ष्मत्वं विकलत्रयम् ॥६८॥

एकेन्द्रियत्वमातापस्त्यानगृह्यादिकत्रयम् ।  
स्थावरत्वमिहाऽऽद्यांशे, क्षीयन्ते षोडशेत्यमूः ॥६९॥

अष्टौ मध्यकषायाश्च, द्वितीयेऽथ तृतीयके ।  
षण्ढत्वं तुर्यके स्त्रीत्वं, हास्यषट्कं च पञ्चमे ॥७०॥

चतुर्ध्वशेषु शेषेषु, क्रमेणैवातिशुद्धितः ।  
पुंवेदश्च ततः क्रोधो, मानो माया च नश्यति ॥७१॥

anivṛttigūṇasthānaṁ, tataḥ samadhiḡacchati  
guṇasthānasya tasyaiva, bhāgeṣu navasu kramāt ॥67॥

gatiḥ śvābhṛī ca tairaścī, dve tayorānupūrvike  
sādhāraṇatvamudyotaḥ, sūkṣmatvaṁ vikalatrayam ॥68॥

ekendriyatvamātāpastyānagrddhyādikatrayam  
sthāvaratvamihā”dyāmśe, kṣīyante ṣoḍaśetyamūḥ ||69||

aṣṭau madhyakaṣāyāśca, dvitīye’tha tṛtīyake  
ṣaṇḍhatvaṃ turyake strītvam, hāsyāṣaṭkaṃ ca pañcame ||70||

caturṣvaṃśeṣu śeṣeṣu, krameṇaivātīśuddhitaḥ  
puṃvedaśca tataḥ krodho, māno mātā ca naśyati ||71||

**67-71.** The **Kṣapaka Jīva** then ascends to the ninth **guṇasthāna**, the Anivṛtti **Guṇasthāna**, which comprises nine subdivisions. The soul sequentially progresses through each.

**First Division :** The **Kṣapaka Jīva** permanently sheds the following **16 prakṛtis** of karma :

**Naraka Gati** – Hellish rebirth

**Tiryañca Gati** – Subhuman rebirth

**Naraka Ānupūrvī** and **Tiryañca Ānupūrvī** – **Karmas** influencing the soul’s trajectory to its next birth

**Sādhāraṇa Nāma Karma** – Shared bodies of infinite **Jīvas**

**Udyota Nāma Karma** – Luminescent bodies

**Sūkṣma Nāma Karma** – Imperceptibly minute bodies

**Ekendriya, Dvīndriya, Trīndriya, and Caturendriya Jāti** – Categories of one-, two-, three-, and four-sensed beings

**Ātapa Nāma Karma** – Bodies emitting warmth

**Three types of slumber :**

(i) **Styānagrddhi** – Somnambulism

(ii) **Nidrā Nidrā** – Deep sleep

(iii) **Pracalā Pracalā** – Intense drowsiness

**Sthāvara Nāma Karma** – **Karmas** binding a soul to an immobile body

**Second Division :** Shedding of four types each of **apratyākhyānī kaṣāyas** and **pratyākhyānī kaṣāyas**.

**Third Division :** Shedding of **napuṃsaka veda** – Sexual desire for both men and women

**Fourth Division :** Shedding of **strī veda** – Sexual desire for men

**Fifth Division** : Shedding of six nokaṣāyas: **hāsyā** (laughter), **rati** (liking), **arati** (dislike), **śoka** (grief), **bhaya** (fear), and **jugupsā** (disgust).

In the latter four divisions of the **Anivṛttikaraṇa Guṇasthāna**, the **Kṣapaka Jīva** sheds **puruṣa veda**, **Samjvalana krodha**, **māna**, and **māyā** respectively owing to the heightened purity of his **dhyāna**.

**Sixth Division** : Shedding of **puruṣa veda** – Sexual desire for women

**Seventh Division** : Shedding of **Samjvalana krodha** – Male sexual desire

**Eighth Division** : Shedding of **māna** – arrogance, pride

**Ninth Division** : Shedding of **māyā** – artifice, deceit, deception

### **Notes**

**Naraka Gati** – birth in hell

**Tiryañca Gati** – birth as a subhuman, i.e., a plant, animal, bird, insect, reptile, fish, etc.

**Ānupūrvī Nāma Karma** – After death, the soul requires one, two, three, four or five **samayas** to reach the new place of birth. If it requires only one **samaya**, the soul will not take any turns. If it requires more than one **samaya**, the soul shall take one or more turns. The soul turns because of the **Ānupūrvī Nāma Karmas**.

**Naraka Ānupūrvī** – After death, the soul requires one, two, three, four or five **samayas** to reach the new place of birth. If it requires only one **samaya**, the soul will not take any turns. If it requires more than one **samaya**, the soul shall take one or more turns. The soul turns because of the **Ānupūrvī Nāma Karmas**. If its next birth is of a **Nārakī** (hellish being), the **Ānupūrvī Nāma Karma** shall be known as the **Naraka Ānupūrvī Karma**.

**Tiryañca Ānupūrvī** – After death, the soul requires one, two, three, four or five **samayas** to reach the new place of birth. If it requires only one **samaya**, the soul will not take any turns. If it requires more than one **samaya**, the soul shall take one or more turns. The soul turns because of the **Ānupūrvī Nāma Karmas**. If its next birth is of a **Tiryañca** (subhuman being), the **Ānupūrvī Nāma Karma** shall be known as the **Tiryañca Ānupūrvī Karma**.

**Nāma Karma** – Karmas that determine the formation of the body

**Sādhāraṇa Nāma Karma** – When an infinite number of Jīvas reside in one body. They are also known as **Anantakāya** or **Nigoda Jīvas**

**Udyota Nāma Karma** – Causes the body to emit cool, soothing light. Example : Moonlight

**Ātapa Nāma Karmas** – Causes the body to emit hot burning light. Example : Sunlight

**Sūkṣma Nāma Karma** – Causes the body to be so tiny that despite bringing together many such bodies, they remain imperceptible to the five senses.

**Ekendriya Jāti** – Category of one-sensed living beings

**Dvīndriya Jāti** – Category of two-sensed living beings

**Tṛīndriya Jāti** – Category of three-sensed living beings

**Caturindriya Jāti** – Category of four-sensed living beings

**Sṭyānagṛddhi** – Sleepwalking, sleep that causes somnambulism, acting in an unconscious state

**Nidrā Nidrā** – Deep slumber from which the sleeper can only be awakened by being shaken violently

**Pracalā Pracalā** – Exceedingly intense sleep that overcomes a person while walking

**Veda** – Sexual desire/cravings

**Strī Veda** – Sexual desire for men

**Puruṣa Veda** – Sexual desire for women

**Napuṃsaka Veda** – Sexual desire for both men and women

**Nokaṣāya** – Subsidiary passion/emotion

**Hāsyā** – Laughter

**Rati** – Likes

**Arati** – Dislikes

**Śoka** – Sorrow, grief, misery

**Bhaya** – Fear

**Jugupsā** – Disgust



ततोऽसौ स्थूललोभस्य, सूक्ष्मत्वं प्रापयन् क्षणात् ।  
आरोहति मुनिः सूक्ष्मसम्परायं गुणास्पदम् ॥७२॥

tato'sau sthūlalobhasya, sūkṣmatvaṃ prāpayan kṣaṇāt  
ārohati muniḥ sūkṣmasamparāyaṃ guṇāspadam ॥72॥

72. The **Kṣapaka Jīva** reduces **bādara Lobha** (gross avarice) to **Sūkṣma Lobha** (subtle avarice) in an instant and ascends to the **Sūkṣmasāmparāya Guṇasthāna**, where only subtle avarice remains.



एकादशं गुणस्थानं, क्षपकस्य न संभवेत् ।  
किन्तु स सूक्ष्मलोभांशान्, क्षपयन् द्वादशं व्रजेत् ॥७३॥

ekādaśaṃ guṇasthānaṃ, kṣapakasya na sambhavet  
kintu sa sūkṣmalobhāṃśān, kṣapayan dvādaśaṃ vrajet ॥73॥

73. Upon eradicating **Sūkṣma Lobha**, the **Kṣapaka Jīva** ascends directly to the twelfth **guṇasthāna**, where all four passions are annihilated permanently. The eleventh **guṇasthāna** is skipped.



भूत्वाऽथ क्षीणमोहात्मा, वीतरागो महायतिः ।  
पूर्ववद्भावसंयुक्तो, द्वितीयं शुक्लमाश्रयेत् ॥७४॥

bhūtvā'tha kṣīṇamohātmā, vītarāgo mahāyatiḥ  
pūrvavadbhāvasaṃyukto, dvitīyaṃ śuklamāśrayet ॥74॥

74. Having attained **Kṣīṇamoha** (freedom from all delusions), the **Kṣapaka Jīva** becomes **vītarāga** (supremely detached) and is regarded as a **mahāyati** (the great renouncer). In this state of **śuddha bhāva**, the monk practises the second category of **śukla dhyāna**.



अपृथक्त्वमवीचारं, सवितर्कगुणान्वितम् ।  
स ध्यायत्येकयोगेन, शुक्लध्यानं द्वितीयकम् ॥७५॥

aprthakttvamavicāraṃ, savitarkaguṇānvitam  
sa dhyāyatyekayogena, śukladhyānaṃ dvitīyakam ||75||

75. The second category of **śukla dhyāna** is devoid of **prthaktva** and **vicāra**, retaining only the quality of **vitarka**. The **Kṣapaka Jīva** in the twelfth **guṇasthāna** achieves this **dhyāna** through one of the three **yogas** : **mana** (mind), **vacana** (speech), or **kāya** (body).



निजात्मद्रव्यमेकं वा, पर्यायमथवा गुणम् ।  
निश्चलं चिन्त्यते यत्र, तदेकत्वं विदुर्बुधाः ||७६||

nijātmadravyamekaṃ vā, paryāyamathavā guṇam  
niścalaṃ cintyate yatra, tadekatvaṃ vidurbudhāḥ ||76||

76. The state where the mind focuses unwaveringly on the **dravya**, **guṇa**, or **paryāya** of the soul is referred to as **ekatva** by the wise. In the first category of **śukla dhyāna**, there exists **prthaktva** (differentiation), while in the second category of **śukla dhyāna**, there is **ekatva** (non-differentiation).



यद्व्यञ्जनार्थयोगेषु, परावर्त्तविवर्जितम् ।  
चिन्तनं तदविचारं, स्मृतं सद्भयानकोविदैः ||७७||

yadvyañjanārthayogeṣu, parāvarttavivarjitam  
cintanaṃ tadavicāraṃ, smṛtaṃ saddhyānakovidaiḥ ||77||

77. When, during **dhyāna**, contemplative focus does not shift from one meaning to another, one word to another, or one yoga (mind, speech, or body) to another, this state is called **avicāra**. Those adept at meditation describe this as **avicāra dhyāna**.



निजशुद्धात्मनिष्ठं हि, भावश्रुतावलम्बनात् ।  
चिन्तनं क्रियते यत्र, सवितर्कं तदुच्यते ||७८||

nijaśuddhātmaniṣṭhaṃ hi, bhāvaśrutāvalambanāt  
cintanaṃ kriyate yatra, savitarkaṃ taducyate ||78||



78. **Bhāvaśruta** resides within the **śuddhātmā** (pure soul). The profound reflection that occurs with the **ālambana** (support) of **bhāvaśruta** is termed **vitarka**, and the corresponding **dhyāna** is called **savitarka dhyāna**.

**Śuddhātmā** – The soul in its pristine state

**Bhāvaśruta** – Inherent insight and wisdom realised through immersion in the soul



इत्येकत्वमविचारं, सवितर्कमुदाहृतम् ।  
तस्मिन् समरसीभावं, धत्ते स्वात्मानुभूतितः ॥७९॥

ityekatvamavicāraṃ, savitarkamudāhṛtam  
tasmin samarasībhāvaṃ, dhatte svātmānubhūtiṭaḥ ॥79॥

79. Thus, the second category of **śukla dhyāna** integrates **ekatva**, **avicāra**, and **savitarka**, earning it the name **Ekatva-Vitarka-Avicāra Dhyāna**. Through this practice, the **Kṣapaka Jīva** experiences the **ātmā** (soul) and develops **samarasī bhāva**—an equanimous disposition towards all beings.



इत्येतद्भ्यानयोगेन, प्लुष्यत्कर्मन्धनोत्करः ।  
निद्राप्रचलयोर्नाशमुपान्त्ये कुरुते क्षणे ॥८०॥

ityetaddhyānayogena, pluṣyatkarmendhanotkaraḥ  
nidrāpracalayornāśamupāntyē kurute kṣaṇe ॥80॥

80. Influenced by the second category of **śukla dhyāna**, the **Kṣapaka Jīva** entirely incinerates the karmic heap, likened to a stack of firewood. In his **upāntya** (final span of life), he annihilates two specific types of **Karmas** : **nidrā** and **pracalā**.

**Upāntya** – the final phase of life when death is imminent.



अन्त्ये दृष्टिचतुष्कं च, दशकं ज्ञानविघ्नयोः ।  
क्षपयित्वा मुनिः क्षीणमोहः स्यात्केवलात्मकः ॥८१॥

antye dṛṣṭicatuṣkaṃ ca, daśakaṃ jñānavighnayoh  
kṣapayitvā munih kṣīṇamohaḥ syātkevalātmakaḥ ||81||

81. In the concluding moment of the **Kṣīṇamoha Guṇasthāna**, the **Kṣapaka muni** annihilates **14** types of **Karmas**, attaining **kevala jñāna** (omniscience).

**14 types of Karmas** – Four types of **darśanāvaraṇiya Karmas**, five types of **jñānāvaraṇiya Karmas**, and five types of **antarāya Karmas**



एवं च क्षीणमोहान्ता, त्रिषष्टिप्रकृतिस्थितिः ।  
पञ्चाशीतिर्जरद्वस्त्रप्रायाः शेषाः सयोगिनि ||८२||

evaṃ ca kṣīṇamohāntā, triṣaṣṭiprakṛtisthitiḥ  
pañcāśītirjaradvastraprāyāḥ śeṣāḥ sayogini ||82||

82. By the end of the **Kṣīṇamoha Guṇasthāna**, the **Kṣapaka Jīva** has annihilated **63** of the **148** karma types, leaving **85 Karmas** to be carried forward to the **Sayoga Kevalī Guṇasthāna**. These remaining **Karmas** are as fragile as tattered garments.



भावोऽत्र क्षायिकः शुद्धः, सम्यक्तत्वं क्षायिकं परम् ।  
क्षायिकं हि यथाख्यातचारित्रं तस्य निश्चितम् ||८३||

bhāvo'tra kṣāyikaḥ śuddhaḥ, samyaktvaṃ kṣāyikaṃ param  
kṣāyikaṃ hi yathākhyātacāritraṃ tasya niścitam ||83||

83. In the **Sayoga Kevalī Guṇasthāna**, the soul attains pure **kṣāyika bhāva**, immaculate **kṣāyika samyaktva**, and flawless **kṣāyika yathākhyāta cāritra**.



चराचरमिदं विश्वं, हस्तस्थामलकोपमम् ।  
प्रत्यक्षं भासते तस्य, केवलज्ञानभास्वतः ||८४||

carācaramidaṃ viśvaṃ, hastasthāmalakopamam  
pratyakṣaṃ bhāsate tasya, kevalajñānabhāsvataḥ ||84||

84. The omniscience of the **kevalī** illuminates the universe like the Sun. The omniscient perceives all mobile and immobile entities in the cosmos as directly and distinctly as an **āmālā** (Indian gooseberry) placed in one's palm.



विशेषात्तीर्थकृत्कर्म, येनास्त्यर्जितमूर्जितम् ।  
तत्कर्मोदयतोऽत्रासौ, स्याज्जिनेन्द्रो जगत्पतिः ॥८५॥

viśeṣāttīrthakṛtkarma, yenāstyarjitamūrjitam  
tatkarmodayato'trāsau, syājjinendro jagatpatiḥ ॥85॥

85. If an omniscient being has accrued the extraordinary, unmatched, unrivalled **Tīrthaṅkara Nāma Karma**, they become a **Tīrthaṅkara** (also called **Jina**, **Jinendra**, or **Jineśvara**), the supreme lord of the Universe, the supreme liberator and spiritual guide, due to the rise of this karma in the twelfth **guṇasthāna**.

**Tīrthaṅkara** – A fordmaker who leads others to liberation

**Tīrthaṅkara Nāma Karma** – Special body-forming **Karmas** that lead to rebirth as a **Tīrthaṅkara**



स सर्वातिशयैर्युक्तः, सर्वामरनरैर्नतः ।  
चिरं विजयते सर्वोत्तमं तीर्थं प्रवर्त्तयन् ॥८६॥

sa sarvātiśayairyuktaḥ, sarvāmaranarairnataḥ  
ciraṁ vijayate sarvottamaṁ tīrthaṁ pravarttayan ॥86॥

86. A **Tīrthaṅkara** is endowed with divine **atiśayas** (extraordinary attributes) and is venerated by all beings, celestial and human alike. They establish the greatest **Dharma Tīrtha** (ford of liberation) and leave an everlasting legacy of their teachings.



वेद्यते तीर्थकृत्कर्म, तेन सदेशनादिभिः ।  
भूतले भव्यजीवानां, प्रतिबोधादि कुर्वता ॥८७॥

vedyate tīrthakṛtkarma, tena saddeśanādibhiḥ  
bhūtaḥ bhavyajivānām, pratibodhādi kurvatā ||87||

87. Through their **Tīrthaṅkara Nāma Karma**, these enlightened beings deliver **saddeśanā** (correct teachings) to those capable of attaining liberation, inspiring **pratibodha** (enlightenment) within them.



उत्कर्षतोऽष्टवर्षेन, पूर्वकोटिप्रमाणकम् ।  
कालं यावन्महीपीठे, केवली विहरत्यलम् ||८८||

utkarṣato'ṣṭavarṣonaṃ, pūrvakoṭipramāṇakam  
kālaṃ yāvanmahīpīṭhe, kevalī viharatyalam ||88||

88. The maximum lifespan of an omniscient being is eight years less than one **Pūrva Koṭi**, allowing them to remain on Earth for this period.

**Pūrva Koṭi years** – approximately 84 lakhs × 84 lakhs × 1 crore years



चेदायुषः स्थितिर्न्यूना, सकाशाद्वेद्यकर्मणः ।  
तदा तत्तुल्यतां कर्तुं, समुद्रातं करोत्यसौ ||८९||

cedāyusaḥ sthitirnyūnā, sakāśādvedyakarmaṇaḥ  
tadā tattulyatām karttuṃ, samudghātaṃ karotyasaḥ ||89||

89. An omniscient being performs **kevalī samudghāta** to balance the durations of **vedanīya**, **nāma**, and **gotra Karmas** with their fixed **āyu karma**. This ensures the complete detachment of **Karmas** at the time of liberation.

**Kevalī Samudghāta** – a process wherein the omniscient soul spreads its **ātma pradeśas** (spatial points of the soul) throughout the cosmos to shed excess karmas



दण्डत्वं च कपाटत्वं, मन्थानत्वं च पूरणम् ।  
कुरुते सर्वलोकस्य, चतुर्भिः समयैरसौ ||९०||

daṇḍatvaṃ ca kapāṭatvaṃ, manthānatvaṃ ca pūraṇam  
kurute sarvalokasya, caturbhiḥ samayairasau ||90||

90. During **kevalī samudghāta**, the **pradeśas** of the omniscient being emanate in stages:

**First Samaya** : The **ātma pradeśas** extend vertically, forming a large staff (**daṇḍa**) encompassing the entire **loka**.

**Second Samaya** : The vertical staff (**daṇḍa**) spreads horizontally in one direction (east-west or north-south) to form a wall (**kapāṭa**) at the **loka**'s boundaries.

**Third Samaya** : The **ātma pradeśas** extend in the remaining horizontal direction, resembling a churning stick (**manthāna**).

**Fourth Samaya** : The **ātma pradeśas** pervade the entire loka, achieving universal extension (**pūraṇa**).

**Pradeśa** – Spatial points of the soul

**Samaya** – The smallest unit of time

**Daṇḍa** – Staff

**Kapāṭa** – Wall

**Manthāna** – Churning stick

**Pūraṇa** – Universal pervasion



एवमात्मप्रदेशानां, प्रसारणविधानतः ।  
कर्मलेशान् समीकृत्योत्क्रमात्तस्मान्निवर्तते ||९१||

evamātmapradeśānām, prasāraṇavidhānataḥ  
karmaleśān samīkṛtyotkramāttasmānnivarttate ||91||

91. The omniscient being, through the process of **kevalī samudghāta**, balances the quantum of his four **aghāti karmas** (non-destructive karmas) and contracts his **pradeśas** back to the size of his body. This reversal of the initial expansion occurs over four **samayas**, completing the entire **kevalī samudghāta** process within eight **samayas**.



समुद्धातस्य तस्याद्ये, चाष्टमे समये मुनिः ।  
 औदारिकाङ्गयोगः स्याद्, द्विषद्वत्तमकेषु तु ॥९२॥  
 मिश्रौदारिकयोगी च (स्यात्), तृतीयाद्येषु तु त्रिषु ।  
 समयेष्वेककर्माङ्गधरोऽनाहारकश्च सः ॥९३॥

samudghātasya tasyādye, cāṣṭame samaye muniḥ  
 audārikāṅgayogaḥ syād, dviṣaṭsaptamakeṣu tu ॥92॥

miśraudārikayogī ca (syāt), tṛtīyādyeṣu tu triṣu  
 samayeṣvekakarmāṅgadharo'nāhārakaśca saḥ ॥93॥

92-93. During the **kevalī samudghāta**, the omniscient one transitions through various yogas in specific samayas :

- **1st and 8th Samaya** – Engaged in **Audārika Kāya Yoga** (gross physical body activity)
- **2nd, 6th, and 7th Samaya** – Engaged in **Audārika Miśra Kāya Yoga** (combined activity of the physical and karmic bodies)
- **3rd, 4th, and 5th Samaya** – Engaged in **Kārmaṇa Kāya Yoga** (activity of the karmic body) in the **anāhāraka** mode (without consuming physical matter)

**Audārika Kāya Yoga** – Activity of the gross physical body

**Audārika Miśra Kāya Yoga** – The combined activity of the physical and karmic bodies.

**Kārmaṇa Kāya Yoga** – Activity of the karmic body

**Anāhāraka** – Absence of consumption of physical matter



यः षण्मासाधिकायुष्को, लभते केवलोद्गमम् ।  
 करोत्यसौ समुद्धातमन्ये कुर्वन्ति वा नवा ॥९४॥

yaḥ ṣaṇmāsādhikāyusko, labhate kevalodgamam  
 karotyasau samudghātamanye kurvanti vā navā ॥94॥

94. Omniscient beings with six months or more of remaining lifespan invariably perform **kevalī samudghāta**. Those with less than six months of lifespan may or may not undertake this process.



समुद्धातान्निवृत्तोऽसौ, मनोवाक्काययोगवान् ।  
ध्यायेद्योगनिरोधार्थं, शुक्लध्यानं तृतीयकम् ॥९५॥

samudghātānnivṛtto'sau, manovākkāyayogavān  
dhyāyedyoganirodhārthaṃ, śukladhyānaṃ tṛtīyakam ॥95॥

95. After completing **kevalī samudghāta**, the omniscient one continues to possess **mana yoga** (mental activity), **vacana yoga** (verbal activity), and **kāya yoga** (physical activity). To eliminate these activities, the omniscient one enters the third category of **śukla dhyāna**.



आत्मस्पन्दात्मिका सूक्ष्मा, क्रिया यत्रानिवृत्तिका ।  
तत्तृतीयं भवेच्छुक्लं, सूक्ष्मक्रियानिवृत्तिकम् ॥९६॥

ātmaspandātmikā sūkṣmā, kriyā yatrānivṛttikā  
tattṛtīyaṃ bhvecchuklaṃ, sūkṣmakriyānivṛttikam ॥96॥

96. The third stage of **śukla dhyāna**, called **Sūkṣma Kriyā Anivṛtti Śukla Dhyāna**, involves the cessation of gross and subtle mental and verbal activities, along with the cessation of gross physical activities. However, subtle physical activities persist.



बादरे काययोगेऽस्मिन्, स्थितिं कृत्वा स्वभावतः ।  
सूक्ष्मीकरोति वाक्चित्तयोगयुग्मं स बादरम् ॥९७॥

bādare kāyayoge'smin, sthitiṃ kṛtvā svabhāvataḥ  
sūkṣmīkaroti vākcittayogayugmaṃ sa bādaram ॥97॥

97. While practising **Sūkṣma Kriyā Anivṛtti Śukla Dhyāna**, the omniscient one uses the immense power of the **ātmā** to reduce gross activities of the mind and speech into subtle activities, all while remaining engaged in the gross activities of the body.



त्यक्त्वा स्थूलं वपुर्योगं, सूक्ष्मवाक्चित्तयोः स्थितिम् ।  
कृत्वा नयति सूक्ष्मत्वं, काययोगं तु बादरम् ॥९८॥

tyaktvā sthūlaṁ vapuryogaṁ, sūkṣmavākchittayoḥ sthitim  
kṛtvā nayati sūkṣmatvaṁ, kāyayogaṁ tu bādaram ॥98॥

98. Following this, the omniscient one relinquishes the gross physical activities of the body, entering a state where only subtle activities of the body remain, along with the subtle activities of the mind and speech.



स सूक्ष्मकाययोगेऽथ, स्थितिं कृत्वा पुनः क्षणम् ।  
निग्रहं कुरुते सद्यः, सूक्ष्मवाक्चित्तयोः ॥९९॥

sa sūkṣmakāyayoge'tha, sthitim kṛtvā punaḥ kṣaṇam  
nigrahaṁ kurute sadyaḥ, sūkṣmavākchittayoḥ ॥99॥

99. The omniscient one then sustains only the subtle activities of the body for a brief instant, subsequently halting all subtle activities of the mind and speech. This marks the complete cessation of all mental and verbal activities.



ततः सूक्ष्मे वपुर्योगे, स्थितिं कृत्वा क्षणं हि सः ।  
सूक्ष्मक्रियं निजात्मानं, चिद्रूपं विन्दति स्वयम् ॥१००॥

tataḥ sūkṣme vapuryoge, sthitim kṛtvā kṣaṇam hi saḥ  
sūkṣmakriyaṁ nijātmānaṁ, cidrūpaṁ vindati svayam ॥100॥

100. Next, the omniscient one remains in a state of minimal subtle physical activity, fully immersed in the direct experience of the ātmā, the embodiment of pure knowledge and consciousness.



छद्मस्थस्य यथा ध्यानं, मनसः स्थैर्यमुच्यते ।  
तथैव वपुषः स्थैर्यं, ध्यानं केवलिनो भवेत् ॥१०१॥



chadmasthasya yathā dhyānaṃ, manasaḥ sthairyamucyate  
tathaiva vapuṣaḥ sthairyaṃ, dhyānaṃ kevalino bhavet ||101||

101. For a **chadmastha** (one without omniscience), meditation is defined as the stillness of the mind. For the omniscient being, however, it is the stillness of the body, even though subtle physical activities persist.

**Chadmastha** – A being who has not attained omniscience



शैलेशीकरणारम्भी, वपुर्योगे स सूक्ष्मके ।  
तिष्ठतूर्द्ध्वास्पदं शीघ्रं, योगातीतं यियासति || १०२||

śaileśīkaraṇārambhī, vapuryoge sa sūkṣmake  
tiṣṭhannūrdhvaspadaṃ śīghraṃ, yogātītaṃ yiyāsati || 102||

102. When only the subtle activities of the body remain, the omniscient one begins practising **śaileśīkaraṇa**, aspiring to swiftly enter the **Ayoga Kevalī Guṇasthāna**, the state free from all activities of mind, speech, and body.

**Śaileśīkaraṇa** – The process of attaining complete cessation of all subtle and gross activities, marking the final moments before liberation

**Yogātīta** – The state of the soul transcending all activities



अस्यान्त्येऽङ्गोदयच्छेदात्, स्वप्रदेशघनत्वतः ।  
करोत्यन्त्याङ्गसंस्थानत्रिभागोनावगाहनम् ||१०३||

asyāntye'ṅgodayacchedāt, svapradeśaghanatvataḥ ।  
karotyantyāṅgasamsthānatribhāgonāvagāhanam ||103||

103. In the concluding moments of the **Sayoga Kevalī Guṇasthāna**, the omniscient one's body, due to the annihilation of the **śarīra nāma karma**, retains its shape but shrinks to two-thirds of its former size. This results from the increased density of the **pradeśas**, reducing the physical body by one-third.

**Śarīra Nāma Karma** – Physique-determining karmas



अथायोगिगुणस्थाने, तिष्ठतोऽस्य जिनेशितुः ।  
लघुपञ्चाक्षरोच्चारप्रमितैव स्थितिर्भवेत् ॥१०४॥

athāyogigūṇasthāne, tiṣṭhato'sya jineśituḥ  
laghupañcākṣarocārapramitaiva sthītirbhavet ॥104॥

104. In the **Ayoga Kevalī Guṇasthāna**, the remaining lifespan of the omniscient one is exceedingly brief, lasting only as long as it takes to pronounce the first five short vowels of the Devanāgarī alphabet.



तत्रानिवृत्तिशब्दान्तं, समुच्छिन्नक्रियात्मकम् ।  
चतुर्थं भवति ध्यानमयोगिपरमेष्ठिनः ॥१०५॥

tatrānivr̥ttīśabdāntaṃ, samucchinna-kriyātmakam ।  
caturthaṃ bhavati dhyānamayogiparameṣṭhinaḥ ॥105॥

105. In this state, the omniscient one experiences the fourth and final stage of **śukla dhyāna**, known as **Samucchinna Kriyā Anivr̥tti Śukla Dhyāna**, marking the complete cessation of all subtle physical activities and entry into the fourteenth **guṇasthāna**.

**Samucchinna Kriyā Anivr̥tti Śukla Dhyāna** – The final stage of **śukla dhyāna**, leading to liberation



समुच्छिन्ना क्रिया यत्र, सूक्ष्मयोगात्मिकाऽपि हि ।  
समुच्छिन्नक्रियं प्रोक्तं, तद्वारं मुक्तिवेश्मनः ॥१०६॥

samucchinna kriyā yatra, sūkṣmayogātmikā'pi hi ।  
samucchinna-kriyaṃ proktaṃ, tadvāraṃ muktiveśmanaḥ ॥106॥

106. In the **Samucchinna Kriyā Anivr̥tti Śukla Dhyāna**, even the most subtle physical come to a halt. This meditation serves as the gateway to **mukti** (liberation).



देहास्तित्वेऽप्ययोगित्वं, कथं तद् घटते प्रभो !  
देहाभावे तथा ध्यानं, दुर्घटं घटते कथम् ? ||१०७||

dehāstitve'pyayogitvaṃ, kathaṃ tad ghaṭate prabho! |  
dehābhāve tathā dhyānaṃ, durghaṭaṃ ghaṭate katham? ||107||

**107. Question :** O Lord, how can a being with a body attain the stage of **ayoga** (absence of activity)? And if one does not possess a body, how can they practise **dhyāna**?



वपुषोऽत्रातिसूक्ष्मत्वाच्छीघ्रं भाविक्षयत्वतः ।  
कायकार्यासमर्थत्वात्, सति कायेऽप्ययोगता ||१०८||

vapuṣo'trātisūkṣmatvācchīghraṃbhāvikṣayatvataḥ |  
kāyakāryāsamarthatvāt, sati kāye'pyayogatā ||108||

**108. Answer :** At this stage, although the being possesses a body, its activity is so extraordinarily **Sūkṣma** (minuscule) and incapable of performing physical actions that it is considered negligible. Additionally, as the body's lifespan concludes in mere fractions of a second, it does not hinder the attainment of **ayoga**.

**Sūkṣma** – Extremely minute or subtle



तच्छरीराश्रयाद्भ्यानमस्तीति न विरुध्यते ।  
निजशुद्धात्मचिद्रूपनिर्भरानन्दशालिनः ||१०९||

taccharīrāśrayāddhyānamastīti na virudhyate  
nijaśuddhātmacidrūpanirbharānandaśālinah ||109||

**109.** At this stage, the omniscient one experiences profound transcendental bliss through auto-immersion in the **ātmā**, rendering the possession of a body inconsequential to their blissful state.



आत्मानमात्मनाऽऽत्मैव, ध्याता ध्यायति तत्त्वतः ।  
उपचारस्तदन्यो हि, व्यवहारनयाश्रितः ॥११०॥

ātmānamātmanā”tmaiva, dhyātā dhyāyati tattvataḥ ।  
upacāraṣṭadanyo hi, vyavahāranayāśritaḥ ॥110॥

110. From the absolute perspective (**Niścaya Naya**), the **ātmā** meditates upon itself, using the **ātmā** as the medium. Hence, the **kartā** (doer), **karaṇa** (means), and **dhyeya** (object of meditation) are all the **ātmā**. Interpretations from the practical viewpoint (**Vyavahāra Naya**) are strictly conventional.

**Naya** – aspect or perspective of reality

**Niścaya Naya** – absolute viewpoint

**Vyavahāra Naya** – practical or conventional viewpoint



चिद्रुपात्ममयोऽयोगी, ह्युपान्त्यसमये द्रुतम् ।  
युगपत्क्षपयेत्कर्मप्रकृतीनां द्विसप्ततिम् ॥१११॥

cidrūpātmamayo’yogī, hyupāntyasamaye drutam ।  
yugapatkṣapayetkarmaprakṛtīnāṃ dvisaptatim ॥111॥

111. In the **Ayoga Kevalī Guṇasthāna**, the soul of the omniscient one is **cidrūpātmamaya**. In the second last moment before attaining **nirvāṇa**, the soul simultaneously annihilates 72 types of **Karmas**.

**Cidrūpātmamaya** – Immersed in its true self/immersed in omniscience

**Nirvāṇa** – liberation



देहबन्धनसङ्घाताः, प्रत्येकं पञ्च पञ्च च ।  
अङ्गोपाङ्गत्रयं चैव, षट्कं संस्थानसंज्ञकम् ॥११२॥  
वर्णाः पञ्च रसाः पञ्च, षट्कं संहननात्मकम् ।  
स्पर्शाष्टकं च गन्धौ द्वौ, नीचानादेयदुर्भगम् ॥११३॥

तथाऽगुरुलघुत्वाख्यमुपघातोऽन्यघातिता ।  
निर्माणमपर्याप्तित्वमुच्छ्वासश्चायशस्तथा ॥११४॥

विहायोगतियुग्मं च, शुभास्थैर्यद्वयं पृथक् ।  
गतिर्दिव्याऽऽनुपूर्वी च, प्रत्येकं च स्वरद्वयम् ॥११५॥

वेद्यमेकतरं चेति, कर्मप्रकृतयः खलु ।  
द्वासप्ततिरिमा मुक्तिपुरीद्वारार्गलोपमाः ॥११६॥

dehabandhanasaṅghātāḥ, pratyekaṃ pañca pañca ca |  
aṅgopāṅgatrayaṃ caiva, ṣaṭkaṃ saṃsthānasamjñakam ॥112॥

varṇāḥ pañca rasāḥ pañca, ṣaṭkaṃ saṃhananātmakam |  
sparśaṣṭakam ca gandhau dvau, nīcānādeyadurbhagam ॥113॥

tathā'gurulaghutvākhyamupaghāto'nyaghātītā | nirmāṇamaparyā  
ptatvamucchvāsaścāyaśastathā ॥114॥

viḥāyogatiyugmaṃ ca, śubhāsthairyadvayaṃ pṛthak |  
gatirdivyā'nupūrvī ca, pratyekaṃ ca svaradvayaṃ ॥115॥

vedyamekataraṃ ceti, karmaprakṛtayaḥ khalu |  
dvāsaptatirimā muktipurīdvārārgalopamāḥ ॥116॥

**112-116.** The 72 types of **Karmas** annihilated by the soul in the second last moment before attaining **nirvāṇa** are as under:

**5 types of Śarīra Nāma Karma** – physique-determining karmas that form the body

**5 types of Bandhana Nāma Karma** – physique-determining karmas that cause bindings of the parts of the body

**5 types of Saṅghātana Nāma Karma** – physique-determining karmas that combine the raw materials required for binding of the body

**3 types of Aṅgopāṅga Nāma Karma** – physique-determining karmas that form the body, the limbs and their extremities

**6 types of Saṃsthāna Nāma Karma** – physique-determining karmas that form the body's symmetry

**5 types of Varṇa Nāma Karma** – physique-determining karmas that determine the colour of the body

**5 types of Rasa Nāma Karma** – physique-determining karmas that form the taste of the body

6 types of **Samhanana Nāma Karma** – physique-determining karmas that form the strength, muscularity and robustness of the body and particularly its joints

8 types of **Sparsā Nāma Karma** – physique-determining karmas that form the touch of the body

2 types of **Gandha Nāma Karma** – physique-determining karmas that provide odour to the body

1 type of **Nīca Gotra** – lower status-determining karmas

1 type of **Anādeya Nāma Karma** – karmas that cause unacceptability by others

1 type of **Durbhāgya Nāma Karma** – karmas that cause bad luck

1 type of **Agurulaghu Nāma Karma** – physique-determining karmas that make a being neither heavy nor light

1 type of **Upaghāta Nāma Karma** – physique-determining karmas that cause the body pain because of its own body parts

1 type of **Parāghāta Nāma Karma** – karmas that grant physical superiority over others

1 type of **Nirmāṇa Nāma Karma** – physique-determining karmas that cause the formation of the body. It causes the parts of the body to be in the right place.

1 type of **Aparyāpta Nāma Karma** – physique-determining karmas that cause incomplete development of the body's organs and capacities of nourishment, of the senses, of breathing, of speech, and thought.

1 type of **Ucchvāsa Nāma Karma** – physique-determining karmas that bestow respiratory capacity

1 type of **Apayaśa Nāma Karma** – karmas that cause dishonour and infamy

2 types of **Vihāyogati Nāma Karma** – physique-determining karmas that bestow gait (manner of motion) to the body

1 type of **Śubha Nāma Karma** – physique-determining karmas that cause the auspicious parts of the body (As per Samudrika Shastra, the parts above the navel are considered auspicious).

1 type of **Aśubha Nāma Karma** – physique-determining karmas that cause the inauspicious parts of the body (As per Samudrika Shastra, the parts below the navel are considered inauspicious).

1 type of **Sthira Nāma Karma** – physique-determining karmas that cause the teeth, bones, etc., to be firm.

1 type of **Asthira Nāma Karma** – physique-determining karmas that cause ears, brows, tongue, etc. to be flexible.

1 type of **Deva Gati Nāma Karma** – physique determining karmas that decide birth as a celestial being.

1 type of **Deva Anupūrvī Nāma Karma** – After death, the soul requires one, two, three, four or five samayas to reach the new place of birth. If it requires only one samaya, the soul will not take any turns. If it requires more than one samaya, the soul shall take one or more turns. The soul turns because of the Ānupūrvī Nāma karmas. If its next birth is of a Deva (celestial being) the Ānupūrvī Nāma Karma shall be known as Deva Ānupūrvī Karma.

1 type of **Pratyeka Nāma Karma** – physique-determining karmas that cause the living being to possess an individual body.

1 type of **Susvara Nāma Karma** – physique-determining karmas that grant a pleasant voice

1 type of **Dusvara Nāma Karma** – physique-determining karmas that grant an unpleasant voice

1 type of **Vedanīya Karma** – physique-determining karmas that cause either pleasant or unpleasant feelings

These 72 types of karmas are like the bolts that lock the door to the city of liberation. They are annihilated by the omniscient one in the second last moment, just before attaining liberation.



अन्त्ये ह्येकतरं वेद्यमादेयत्वं च पूर्णता।  
त्रसत्वं बादरत्वं च, मनुष्यायुश्च सद्यशः ॥११७॥  
नृगतिश्चानुपूर्वी च, सौभाग्यं चोच्चगोत्रता ।  
पञ्चाक्षत्वं तथा तीर्थकृन्नामेति त्रयोदश ॥११८॥

क्षयं नीत्वा स लोकान्तं, तत्रैव समये व्रजेत् ।  
लब्धसिद्धत्वपर्यायः, परमेष्ठी सनातनः ॥११९॥

antye hyekataram vedyamādeyatvam ca pūrṇatā |  
trasatvam bādaratvam ca, manuṣyāyusca sadyasaḥ ॥117॥

nṛgatiścānupūrvī ca, saubhāgyam coccagotrata |  
pañcākṣatvam tathā tīrthakṛnnāmeti trayodaśa ॥118॥

kṣayam nītvā sa lokāntam, tatraiva samaye vrajet |  
labdhasiddhatvaparyāyah, parameṣṭhī sanātanah ॥119॥

**117-119.** The soul in the **Ayoga Kevalī guṇasthāna** annihilates the following **13** types of **Karmas** and immediately becomes a Siddha. This soul ascends to the top of the universe and resides there in a stage of permanent, transcendental bliss.

**1 type of Vedanīya Karma** – Physique-determining karmas that cause either pleasant or unpleasant feelings

**1 type of Ādeya Nāma Karma** – karmas that cause acceptability by others

**1 type of Paryāpta Nāma Karma** – Physique-determining karmas that cause complete development of the body's organs and capacities of nourishment, of the senses, of breathing, of speech, and thought.

**1 type of Trasa Nāma Karma** – Physique-determining karmas that facilitate mobility

**1 type of Bādara Nāma Karma** – Physique-determining karmas that the soul will attain a sthūla (perceptible to the senses) body

**1 type of Manuṣya Āyu Karma** – Lifespan-determining karmas that regulate the duration of life as a human being

**1 type of Suyaśa Nāma Karma** – karmas that ensure a good reputation

**1 type of Manuṣya Gati Karma** – Lifespan-determining karmas that cause birth as a human being

**1 type of Manuṣya Ānupūrvī Nāma Karma** – After death, the soul requires one, two, three, four or five samayas to reach the new place



of birth. If it requires only one samaya, the soul will not take any turns. If it requires more than one samaya, the soul shall take one or more turns. The soul turns because of the **Ānupūrvī Nāma Karmas**. If its next birth is of a Manushya (human being) the Ānupūrvī Nāma Karma shall be known as **Manuṣya Ānupūrvī Karma**.

**1 type of Saubhāgya Nāma Karma** – karmas that ensure good luck

**1 type of Ucca Gotra Karma** – karmas that determine one's high status

**1 type of Pañcendriya Nāma Karma** – physique-determining karmas that determine one's possessing five senses

**1 type of Tīrthaṅkara Nāma Karma** – karmas that cause one's birth as a Tīrthaṅkara

**Upāntya** – the second-last moment of life



पूर्वप्रयोगतोऽसङ्गभावाद्धन्धविमोक्षतः ।  
स्वभावपरिणामाच्च, सिद्धस्योर्ध्वगतिर्भवेत् ॥१२०॥

pūrvaprayogato'saṅgabhāvādbandhavimokṣataḥ |  
svabhāvapariṇāmācca, siddhasyordhvagatirbhavet ||120||

**120.** The Siddha's soul ascends upwards due to four key factors :

- 1. Pūrva Prayoga** – In the final two moments of worldly existence, the soul, with unimaginable valour, sheds **85** sub-categories of **Karmas**. This effort propels the soul upwards.
- 2. Aśaṅga Bhāva** – The deeply ingrained state of freedom from all attachments, solitariness, and detachment from external entities leads to ascension.
- 3. Bandha Vimokṣa** – Freed from the binding influence of karmas, the soul gains the ability to move according to its true nature, ascending as a result.
- 4. Svabhāva** Pariṇamana – The intrinsic nature (**svabhāva**) of the soul is **ūrdhvagāmī** (upward-moving). When the soul manifests its true nature, it ascends.



कुलालचक्रदोलेषुमुख्यानां हि यथा गतिः ।  
पूर्वप्रयोगतः सिद्धा, सिद्धस्योर्ध्वगतिस्तथा ॥१२१॥

kulālacakradoleṣumukhyānāṃ hi yathā gatiḥ |  
pūrvaprayogataḥ siddhā, siddhasyordhvagatistathā ॥121॥

121. The ascension of the Siddha's soul, like the movement of a potter's wheel, a swing, or an arrow, is propelled by **Pūrva Prayoga**.



मृल्लेपसङ्गनिर्मोक्षाद्यथा दृष्टाऽप्स्वलाबुनः ।  
कर्मसङ्गविनिर्मोक्षात्तथा सिद्धगतिः स्मृता ॥१२२॥

mṛllepasāṅganirmokṣādyathā dṛṣṭā'psvalābunaḥ |  
karmasaṅgavinirmokṣāttathā siddhagatiḥ smṛtā ॥122॥

122. A mud-caked **tumba** fruit sinks in water. When cleansed of its mud and dirt, it becomes **asaṅga** (detached) and rises to the surface. Similarly, the Siddha's soul, freed from the burden of karmas, rises.



एरण्डफलबीजादेर्बन्धच्छेदाद्यथा गतिः ।  
कर्मबन्धनविच्छेदात्, सिद्धस्यापि तथेक्ष्यते ॥१२३॥

eraṇḍaphalabījāderbandhacchedādyathā gatiḥ |  
karmabandhanavicchedāt, siddhasyāpi tathekṣyate ॥123॥

123. Like the seed of a castor fruit that rises into the air when freed, the Siddha's soul ascends upon release from karmic bondage.



यथाऽधस्तिर्यगूर्ध्वं च, लेष्टुवाय्वग्निवीचयः ।  
स्वभावतः प्रवर्तन्ते, तथोर्ध्वगतिरात्मनः ॥१२४॥

yathā'dhastiryagūrdhvaṃ ca, leṣṭuvāyvagnivīcayaḥ |  
svabhāvataḥ pravarttante, tathodrdhvagatirātmanah ॥124॥

124. Just as it is the nature of a stone to sink, the wind to blow at an angle, and fire to rise, ascension is the intrinsic nature of the soul.



न चाधो गौरवाभावान्न तिर्यक् प्रेरकं विना ।  
न च धर्मास्तिकायस्याभावाल्लोकोपरि व्रजेत् ॥१२५॥

na cādho gauravābhāvānna tiryak prerakaṃ vinā |  
na ca dharmāstikāyasyābhāvāllokopari vrajet ॥125॥

125. Being free from karmas, the Siddha's soul is formless and no longer burdened by weight, preventing it from falling downwards. Since it is free from activity, it does not move horizontally or diagonally. Ascension is facilitated by the **Dharmāstikāya Dravya** (medium of motion). However, as there is no **Dharmāstikāya Dravya** beyond the ceiling of the **Loka**, the soul ceases to rise further and resides at the apex of the universe.



मनोज्ञा सुरभिस्तन्वी, पुण्या परमभासुरा ।  
प्राग्भारा नाम वसुधा, लोकमूर्ध्नि व्यवस्थिता ॥१२६॥

manojñā surabhistanvī, puṇyā paramabhāsura |  
prāgbhārā nāma vasudhā, lokamūrdhni vyavasthitā ॥126॥

126. The **Iṣatprāgbhārā**, also known as the **Siddha Śilā**, is located at the crown of the **Loka**. This region is fragrant, gentle, pure, radiant, and vibrant.



नृलोकतुल्यविष्कम्भा, सितच्छत्रनिभा शुभा ।  
ऊर्ध्वं तस्याः क्षितेः सिद्धाः, लोकान्ते समवस्थिताः ॥१२७॥

nṛlokatulyaviṣkambhā, sitacchatranibhā śubhā |  
ūrdhvaṃ tasyāḥ kṣiteḥ siddhāḥ, lokānte samavasthitāḥ ॥127॥

127. The **Iṣatprāgbhārā** spans an area equivalent to the **Manuṣya Loka**, extending **45,00,000 yojanas**. It resembles a resplendent, beautiful reverse crystal canopy, where the Siddhas reside at the pinnacle of the universe.

**Manuṣya Loka** – The region inhabited by humans

**Yojana** – A unit of distance, approximately **8 miles** or **13 km**.



कालावसरसंस्थाना, या मूषा गतसिक्थका ।  
तत्रस्थाकाशसंकाशाऽऽकारा सिद्धावगाहना ॥१२८॥

kālāvasarasamsthānā, yā mūṣā gatasikthakā |  
tatrasthākāśasamkāśā”kārā siddhāvagāhanā ॥128॥

128. Like melted candle wax that becomes dense and takes an indeterminate shape, leaving no hollow space, the Siddha’s soul attains similar **avagāhanā** (densification).



ज्ञातारोऽखिलतत्त्वानां, द्रष्टारश्चैकहेलया ।  
गुणपर्याययुक्तानां, त्रैलोक्योदरवर्तिनाम् ॥१२९॥

jñātāro’khillatattvānām, draṣṭāraścaikahelayā |  
guṇaparyāyayuktānām, trailokyodaravarttinām ॥129॥

129. The **Siddha Paramātmā** is omniscient, perceiving all substances—sentient and non-sentient—in their **guṇas** (attributes) and **paryāyas** (manifestations) across past, present, and future simultaneously. This transcends all limitations of space and time.



अनन्तं केवलज्ञानं, ज्ञानावरणसंक्षयात् ।  
अनन्तं दर्शनं चैव, दर्शनावरणक्षयात् ॥१३०॥

anantaṁ kevalajñānaṁ, jñānāvaraṇasamkṣayāt |  
anantaṁ darśanaṁ caiva, darśanāvaraṇakṣayāt ॥130॥

**130.** The Siddha possesses **Ananta Kevala Jñāna** (limitless omniscience), having annihilated all **Jñānāvaraṇī Karmas** (knowledge-obstructing karmas). Additionally, due to the eradication of **Darśanāvaraṇī Karmas**, the Siddha experiences **Ananta Darśana** (boundless omniperception).

**Ananta Kevala Jñāna** – Infinite, boundless, and unending omniscience, encompassing complete knowledge of all substances and their modifications across time (past, present, and future)

**Ananta Darśana** – Infinite, boundless, and unending omniperception, allowing flawless and uninterrupted perception of all entities and their states simultaneously



शुद्धसम्यक्त्वचारित्रे, क्षायिके मोहनिग्रहात् ।  
अनन्ते सुखवीर्ये च, वेद्यविघ्नक्षयात्क्रमात् ॥१३१॥

śuddhasamyakttvacāritre, kṣāyike mohanigrahāt |  
anante sukhavīrye ca, vedyaviḥṇakṣayātkramāt ||131||

**131.** With the annihilation of **Mohanīya Karmas**, the Siddha attains pure **samyaktva** (enlightened perception) and **cāritra** (enlightened conduct), categorised as **kṣāyika** (permanent through karma annihilation). Having shed **vedanīya karmas**, the Siddha enjoys Ananta Sukha (infinite bliss) and, through the annihilation of **antarāya karmas**, possesses **Ananta Vīrya** (infinite energy).

**Mohanīya Karmas** – karmas that cause delusion, clouding the soul’s clarity and leading to incorrect perception, belief, or conduct

**Darśana-Mohanīya Karmas** – A subset of **Mohanīya Karmas** that obstruct right perception, leading to impaired spiritual insight

**Cāritra-Mohanīya Karmas** – A subset of **Mohanīya Karmas** that obstruct right conduct, hindering the soul from following its true path

**Kṣāyika** – A state attained by the complete annihilation of karmas that obstruct perception, knowledge, belief, or conduct, resulting in permanent spiritual purity

**Ananta Sukha** – Infinite and unending bliss experienced by the soul after shedding **vedanīya karmas**, free from sensory limitations or disturbances

**Ananta Vīrya** – Infinite and unending energy attained after annihilating **antarāya karmas**, enabling the soul's boundless capability and power

**Vedanīya Karmas** – karmas that generate sensations of pleasure or pain, influencing the soul's experience of feelings

**Antarāya Karmas** – karmas that obstruct the soul's ability to act, hindering its willpower, energy, or capacity to perform spiritual or material activities



आयुषः क्षीणभावत्वात्, सिद्धानामक्षया स्थितिः ।  
नामगोत्रक्षयादेवामूर्तानन्ताऽवगाहना ॥१३२॥

āyusaḥ kṣīṇabhāvatvāt, siddhānāmakṣayā sthitiḥ  
nāmagotrakṣayaḍevāmūrttānantā'avagāhanā ॥132॥

**132.** Siddhas are eternal due to the annihilation of **Āyusa karmas**. The elimination of **Nāma karmas** renders them **amūrta** (formless), while freedom from **Gotra karmas** ensures **Ananta Avagāhanā** (infinite coexistence in the same space).

**Āyusa Karmas** – Lifespan determining karmas

**Nāma Karmas** – Body-forming karmas

**Gotra Karmas** – Status-determining karmas

**Arūpī** – Without any shape

**Ananta Avagāhanā** – Being **amūrta** (formless), an infinite number of souls can coexist in the same space



यत्सौख्यं चक्रिशक्रादिपदवीभोगसम्भवम् ।  
ततोऽनन्तगुणं तेषां, सिद्धावक्लेशमव्ययम् ॥१३३॥

yatsaukhyam cakriśakrādipadavībhogasambhavam ।  
tato'nantaḡuṇam teṣāṃ, siddhāvakleśamavyayam ॥133॥

**133.** Siddhas enjoy bliss infinitely greater than that experienced by **Cakravartīs** (sovereign monarchs of the Earth) or **Śakendras** (heavenly rulers), who constantly seek sensual delectation. This bliss is free from **kleśa** (suffering) and **vyaya** (diminution), eternal and imperishable.

यदाराध्यं च यत्साध्यं, यद् ध्येयं यच्च दुर्लभम् ।  
चिदानन्दमयं ततैः, संप्राप्तं परमं पदम् ॥१३४॥

yadārādhyaṃ ca yatsādhyaṃ, yad dhyeyaṃ yacca durlabham ।  
cidānandamayaṃ tattaiḥ, samprāptaṃ paramaṃ padam ॥134॥

134. The blissful state of **mokṣa** is worthy of **arādhana** (worship), **sādhana** (effort), and contemplation. It is attained after arduous effort and hardship. It is celebrated as **cidānanda** (spiritual bliss). Those who reside in **mokṣa** experiencing this bliss are known as **Siddhas**.

**Mokṣa** – Liberation

**Cidānanda** – Spiritual, transcendent bliss

नात्यन्ताभावरूपा न च जडिममयी व्योमवद्व्यापिनी नो  
न व्यावृत्तिं दधाना विषयसुखघना नेष्यते सर्वविद्धिः ।  
सद्रूपात्मप्रसादाद् दृगवगमगुणौघेन संसारसारा  
निःसीमाऽत्यक्षसौख्योदयवसतिरनिःपातिनी मुक्तिरुक्ता ॥१३५॥

nātyantābhāvarūpā na ca jaḍimamayī vyomavadvyāpinī no,  
na vyāvṛttiṃ dadhānā viṣayasukhaghanaṃ neṣyate sarvavidbhiḥ ।  
sadrūpātmaprasādād dṛgavagamaguṇaughena saṃsārasārā,  
niḥśimā'tyakṣasaukhyodayavasatiraniḥpātiniḥ muktiruktā ॥135॥

135. The omniscient ones declare that **mukti** (liberation) is neither **abhāva** (cessation) nor the voiding of the soul's essential qualities, like knowledge and perception. It is not **punarāvṛtti** (reincarnation) nor extreme sensual indulgence. Instead, **mokṣa** is the result of the soul manifesting its unsurpassed potential, a culmination of its eternal attributes. It is **sārabhūta** (essential and meaningful), and its bliss is eternal, uninterrupted, irreversible (**anipātāśīla**) and transcendent.

इत्युद्धृतो गुणस्थानरत्नराशिः श्रुतार्णवात् ।  
पूर्वर्षिसूक्तिनावैव, रत्नशेखरसूरिभिः ॥१३६॥

ityuddhṛto guṇasthānaratnarāśiḥ śrutārṇavāt |  
pūrvarṣisūktināvaiva, ratnaśekharasūribhiḥ ||136||

- 136.** In this gem-like treatise, Ācārya Ratnaśekhara Sūri has drawn from the ocean of writings by ancient seers to provide seekers with a path across the ocean of transmigration, explaining the **guṇasthānas** with clarity and precision.