

**ĀCĀRYA KUNDAKUNDA'S CONTRIBUTION
TO JAINA PHILOSOPHY AND RELIGION:
A CRITICAL APPRAISAL**

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By

T. LALSIAMKIMI

REG.NO. 23311102

SUPERVISOR AND GUIDE

PROFESSOR G. MISHRA



**DEPARTMENT OF PHILOSOPHY
UNIVERSITY OF MADRAS
CHENNAI - 600 005
INDIA**

OCTOBER 2012



Professor G. Mishra,
Professor,
Department of Philosophy,
University of Madras,
Chennai - 600 005.

CERTIFICATE

This is to certify that the dissertation entitled “**Ācārya Kundakunda’s Contribution To Jaina Philosophy and Religion: A Critical Appraisal,**” is a record of independent research work carried out by **T. Lalsiamkimi**, the full-time student in the Department of Philosophy, University of Madras, Chennai - 600 005, for the award of Master of Philosophy in Philosophy under my Supervision. This dissertation has not previously formed the basis for the award of any Degree, Diploma, Fellowship, Associateship, Titles in this or any other University or other similar institutions of higher learning.

Place: Chennai

Date: October 30, 2012

(G.MISHRA)

SUPERVISOR

T. LALSIAMKIMI,
Department of Philosophy,
University of Madras,
Chennai - 600 005.

DECLARATION

I hereby declare that the dissertation entitled **Ācārya Kundakunda's Contribution To Jaina Philosophy and Religion: A Critical Appraisal**, submitted for the degree of Master of Philosophy in the Department of Philosophy is a record of original research work done by me during the period of 2011-2012, under the guidance of **Professor G. Mishra**, Department of Philosophy, University of Madras. This dissertation has not formed the basis for the award of any Degree, Diploma, Fellowship, Associateship, Titles in this or any other University or other similar institutions of higher learning.

Place: Chennai

Date: October 30, 2012

(T. LALSIAMKIMI)

PREFACE

The present dissertation is an outcome of my research work as an M. Phil. student at the Department of Philosophy, University of Madras during 2011-2012. After completing my M.A. in Philosophy from NEHU, Shillong, I wanted to work in the core areas of Indian Philosophy and joined the Department of Philosophy, University of Madras for the M. Phil. course. I was always interested in working on less-known areas of Indian Philosophical tradition and Jainism gave me the required impetus. One such lesser known philosophers was Kundakunda, who was born in South India during the first century A.D. The present work is the precise summary of his contribution to Jaina Philosophy and religion, including theories and practices, which reveal the different aspects of Jainism in South India during that period. Since, it is an introductory work, the data presented here are not exhaustive. However, this work only opens up the treasure of Kundakundācārya's contribution which still remains philosophically unexplored.

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Place: Chennai

(**T. Lalsiamkimi**)

Dated: October 30, 2012

CONTENTS

CERTIFICATE	i
DECLARATION	ii
PREFACE	iii
CONTENTS	v
CHAPTER - I INTRODUCTION	1
1.0. Outlines of the History of Jainism	1
1.1. Preceptors of Jainism	2
1.2. Jaina Precepts	4
1.3. Basic Tenets of Jainism: Practical and Theoretical	6
(a) <i>Ahimsā</i> (non-violence)	6
(b) <i>Satya</i> (truth)	7
(c) <i>Asteya</i> (non- stealing)	7
(d) <i>Brahmacarya</i> (celibacy)	8
(e) <i>Aparigraha</i> (non-possession)	8
1.3.1. <i>Triratna</i> (Three Gems)	8
1.3.2. Asceticism	9
1.3.3. <i>Mokṣa</i>	10
1.3.4. Theoretical teachings: <i>Anekāntavāda</i> , <i>Syādvāda</i> and The Theory of <i>Karma</i>	11
(a) <i>Anekāntavāda</i>	11
(b) <i>Syādvāda</i>	11
(c) Theory of <i>Karma</i>	12

1.4. Two Main Schools among the Jainas	13
1.5. Significance of Kundakundācārya in Jaina Philosophy and Religion	15
1.6. Review of Literature	15
1.7. Objectives of the Dissertation	17
1.8. Chapter Division	17
CHAPTER - II LIFE AND TEACHINGS OF KUNDAKUNDA	21
2.0. Introduction	21
2.1. Kundakunda: Names and legends	21
2.2. Kundakundācārya: A Biographical Sketch	22
2.3. Philosophical Teachings of Kundakunda	23
2.4. Summary	28
CHAPTER - III KUNDAKUNDA AND HIS WRITING	31
3.0. Introduction	31
3.1. <i>Samayasāra</i>	31
3.2. <i>Niyamasāra</i>	34
3.3. <i>Pravacanasāra</i>	37
3.4. <i>Pāñcāstikāyasāra</i>	40
3.5. <i>Aṣṭapāhuḍa</i>	42
(a) <i>Daṃsaṃa-Pāhuḍa</i>	43
(b) <i>Cāritta-Pāhuḍa</i>	43
(c) <i>Sutta-Pāhuḍa</i>	44
(d) <i>Bodha-Pāhuḍa</i>	44
(e) <i>Bhāva-Pāhuḍa</i>	45
(f) <i>Mōkkha-Pāhuḍa</i>	45

(g) <i>Sila-Pāhuḍa</i>	46
3.6. Summary	46
CHAPTER- IV PHILOSOPHICAL CONTRIBUTION OF KUNDAKUNDA	
4.0. Introduction	50
4.1. Kundakunda as a Jain Teacher	50
4.2. Kundakunda's Contribution in Jaina Philosophy	51
4.3. Characteristics of Pure Soul	56
4.4. Principles for the Realization of the Pure Self/ Soul	57
(a) Pure Soul	57
(b) <i>Jñāni and Ajñāni</i> (knowledgeable and unknowledgeable)	57
(c) Omniscient -	58
(d) Relation between Knowledge and Knowable	58
(e) External and Internal Force	58
(f) Differentiation	59
(g) Good and Bad Action	59
(h) Six Substances and Nine Categories	59
(i) The Process of Purification	59
4.5. Summary	60
CHAPTER - V CONCLUSION	64
BIBLIOGRAPHY	75

CHAPTER - I

INTRODUCTION

1.0. Outlines of the History of Jainism

Jainism is one of the oldest non-Vedic living religions in India and it is well known as the religion of non-violence. The Jainas follow the teachings of twenty-four Tīrthaṅkaras or enlightened spiritual teachers.¹ The Tīrthaṅkaras are the teacher-saints who are known to have accomplished the highest spiritual goal of existence and then taught their contemporaries the way to reach it, by crossing over to the state of spiritual purity. It is a common misconception among people, that Jaina religion was first propounded by Lord Mahāvīra. The truth is that Jainism existed long before Lord Mahāvīra was born; he was one of the chief proponents and rejuvenators of Jaina religion. Some historians are of the view that Mahāvīra was a contemporary of the Buddha² and he reformed Jainism and gave it better exposure. The probable date ascribed to the foundation of the organized form of Jainism is sometimes between the 9th and 6th century B.C. and like several traditions in Hinduism, Jainism may have perhaps had its roots in the Indus Valley Civilization.³

Like Buddhism, Jainism too was in part a protest movement against Brahmanical traditions. Jaina philosophy may be called as philosophy of moral self-control.⁴ The pre-eminence of non-violence stands contrary to any practice, which has even a little contact with killing innocent birds and animals. The Jainas did not accept the supremacy and teachings of the Vedas. They did not fight out of aggression of economic greed but as defenders of religion, they hold ethics in the highest regard.

1.1. Preceptors of Jainism

The Jainas have a long list of preceptors even before Mahāvīra. As mentioned, the long line of teachers through whom the teachings were handed down consists of twenty-four Tīrthaṅkaras. The first Tīrthaṅkara was Ṛṣabha. Second onwards the list goes like this: Ajitanātha and then Saṃbhavanātha, Abhinandana, Sumatinātha, Padmaprabhu, Supārśvanātha, Candraprabha Swāmi, Suvidhinātha, Sīṭalanātha, Sreyāṃsanātha, Vāsupūjya, Vimalanātha, Anantanātha, Dharmanātha, Sātinātha, Kumṭhunātha, Aranātha, Mallinātha, Munisuvratanātha, Naminātha, Ariṣṭanemi, Pārśvanātha and Mahāvīra was the last.⁵

The answer as to why there are twenty-four Tīrthaṅkaras, and not more is given in the 87th stanza of ‘*Yasastilakaculike*’ written by Ācārya Somadeva Suri. He observes; there are indefinite numbers of planets and their numbers has been shown to be limited by the rule of nature, there are twenty-four times only when these heavenly elements are positioned in the best location. Therefore, there are twenty-four Tīrthaṅkaras only.⁶

Unlike, many religions in India, Jainism is a religion which does not require the support of any books (*nirgranthas*). It was Vardhamāna, who gave a definite form to Jainism though he did not write any religious texts. Although he did not write, his followers collected his teachings together, expounded and developed them. Thus, the book-less thinking came to be written as large number of texts. In Jainism, Gods are not treated as superior to their religious leaders. Absolute non-violence and non-destruction of life even for food is the basic tenet of Jaina Tīrthaṅkaras. The Jain Tīrthaṅkaras spent their wandering life actively in the exercise of severe penance conducive to the loosening of the bonds of karma. Even now, the Jaina sādhus do not accept an invitation to a meal nor partake of food that has not been given with devotion. They are not

allowed the use of any means of conveyances to protect themselves. They must not bathe nor clean their teeth. Shaving head by a barber is forbidden; they must pluck their hair by their own hands.⁷

According to Jainas Mahāvīra is the systematizer of Jaina thought. He was born about 540 B.C,⁸ in Kuṇḍagrama, a suburb of Vaiśali at present in North Bihar.⁹ His father was King Siddhartha and his mother was Queen Trishala. Mahāvīra was named Vardhamāna and belong to the Jnatikas, a Kshatriya clan of Kundapura near Vaiśali, north of Patna. He had a reflective mind from early childhood. He realized the transitory nature of the world after undergoing all the education and training usually given to princes of the time. He was engaged in meditation and immersed himself in self-contemplation. He was interested in the beliefs of Jainism and distanced himself from worldly matters gradually.¹⁰ At the age of thirty, Vardhamāna renounced the worldly life and practiced meditation and other disciplines, living the simple and austere life of a mendicant, discarding even his cloth, going about naked. After 30 years, Vardhamāna proclaimed to the world his discovery of the path to freedom from all forms of bondage and illness. This discovery made him the *Jīna* (the conqueror) and *Mahāvīra* (the great spiritual hero in the moral battlefield).¹¹ After becoming the Jīna, Mahāvīra spent the rest of his life with his religious practices and organizing his order of ascetics,¹² and he died about the year, B.C. 527.¹³ In course of time, corruptions had crept into the older teachings, and Vardhamāna gave it fresh impetus by reforming it. The ethics, that Mahāvīra gave to purify human life is expressed in the five vows i.e. non-violence (*ahimsā*), truth (*satya*), non-stealing (*asteya*), non-possession (*aparigraha*) and celibacy (*brahmacarya*).¹⁴ In rigorous form, they are necessary for the monks but in a slightly less rigorous form, to make them consistent with worldly duties and responsibilities, they are necessary for lay followers too. The Jainas

firmly believe that man is the architect of his own future. This not only makes the Jaina ethics having personal as well as social responsibility, but also provides a definite religion for the order.

Mahāvīra introduced several major changes in the reorganization of Jaina order. He is said to have been the only preceptor who not only introduced a fifth vow consisting of *brahmacarya* but also to have made nudity, a mark of total renunciation, a binding condition on all monks. He also instituted class of laymen and laywomen called ‘*Śramaṇopāsakas*.’¹⁵

During post-Mahāvīra period, large amount of literature came about largely on ethics, religious discipline and practices in the *Ardhamāgadhi* language, a variety of *prakṛt*. Many of the important works were written in Sanskrit during the later period. The Jaina aphorisms were composed by Umāsvāti (Umāsvāmi) fl. 1300 A.D. is called *Tattvarthādhigama-sūtra*, which has been treated as the basic treatise for this school. Other very important works include Mallisena’s (fl.1300 A.D.), *Syadvāda-Manjari*, *Pramāṇa-Mīmāṃsā* of Hemachandra, Haribhadra’s *Śāḍḍarsana-samuccaya* (990 A.D.), Kundakunda’s *Niyamasāra* and *Samayasāra* (200 A.D), Prabhachandra’s *Prameyakamalamārṭṇḍa* (600 A.D) and Yasovijaya’s *Jainatarkabhāṣā* (1800 A.D).

1.2. Jaina Precepts

The Jaina thinkers trace back the inspiration for their philosophical ideas ultimately to the essence of Mahāvīra’s teachings as the earliest source of the canonical works of the tradition.¹⁶ The goal of Jaina philosophy, as in most other systems of Indian philosophy is Nirvāṇa, release from worldly bondage or salvation. A set of seven principles called *tattvas*, has accordingly been postulated in Jaina philosophy in order to explain their worldview. These seven principles are *jīva* (soul), *ajīva* (non-soul), *āsvāra* (inflow of *karma* matter),

bandha (bondage of *karma* matter), *saṁvara* (stoppage of inflow of *karma*), *nirjara* (expulsion from bondage) and *mokṣa* (liberation). The first two among these seven, comprise the spiritual and physical contents of the universe, the next two define the close interaction between matter and soul, and the last three explain the nature of the spiritual path and the release from worldly bondage.¹⁷

The Jainas admit perception, inference and testimony as sources of valid knowledge. The means of knowledge are divided into two, direct and indirect. Perception reveals the reality of material substances. Inference implies belief in space because material substances must exist somewhere else. Perception as well as inference proves the existence of souls in all living bodies. Generally, souls are divided into two classes, viz., *saṁsāri* (transmigratory) and *mukta* (liberated).¹⁸ No soul is equally conscious like the other but every soul is capable of attaining infinite consciousness, power, happiness etc. The Jainas believe in time to understand the changes of succession of substances. They believe also in the two causes of motion and rest, for without them movement and cessation of movement in things cannot be explained. Testimony is valid when it is the report of reliable authority.¹⁹ Testimony is not a case of inference because words as spoken of by an authority generate valid knowledge.²⁰

The Jaina tradition rests on one fundamental fact that is epistemologically significant, namely, that human beings are in a position to be omniscient. This view is based on the teaching as well as testimony of omniscient beings, who have taught their basic ideas after having become enlightened through a strict ascetic discipline. Their teachings are regarded as reliable and authoritative and every basic idea is traced back to a tradition, stated by such authoritative masters.²¹

1.3. Basic Tenets of Jainism: Practical and Theoretical

The basic tenets of Jainism can be divided into two, practical and theoretical teachings.²² Practical teachings are divided into five great vows of Mahāvīra's *ahimsā* (non-violence), *satya* (truth), *asteya* (non-stealing), *brahmacarya* (celibacy), *aparigraha* (non-possession) and the three jewels (*triratna*) of right faith, right knowledge, right conduct and asceticism. Theoretical teachings are divided into three such as, *Anekāntavada*, *Syādvāda* and the *law of Karma*. An explanation of all tenets is given below.

(a) *Ahimsā* (non-violence)

The Jaina attitude of *ahimsā* is the logical outcome of their metaphysical theory of the potential equality of all souls and recognition of the principle of reciprocity.²³ *Ahimsā* is the most important principle that permeates the Jaina outlook on life, living, theory and practice.

Ahimsā is a fundamental principle forming the corner stone of the Jaina ethics and doctrines. The term '*ahimsā*' means 'non-violence', 'non-injury' or absence of desire to harm any living beings.²⁴ In simple language, it means the greatest possible kindness towards the animated world. Jainas have prepared a graded series of living beings; and a religious person must try his best to minimize harm to them. Every living has sanctity and a dignity of its own; and one has to respect it as one expects one's own dignity to be respected. Jainism firmly holds that life is sacred irrespective of species, caste, colour, creed or nationality. Thus the practice of *Ahimsā* is both individual as well as social and a collective of virtue; and this kindly attitude, which requires that our hearts be free from basic impulses like anger, pride, greed, envy etc. has a positive force and a universal appeal. Jainism is therefore pre-eminently known as the religion of non-violence. Therefore, no one has the right to take away the life of

another being. It has been pointed out in Jaina teachings that even the thought of evil is as bad as the action resulting in injury. To hurt another physically or verbally is a great sin, and with this sin, no one can attain Liberation. In order to attain Liberation, according to Jainism, one must have practiced non-violence in thought, words and deeds.

(b) Satya (truth)

Satya is the second most important vow as well as a concept enunciated in Jainism. To speak the truth requires moral courage. One should protect the vow of truthfulness by avoiding thoughtless speech, anger, pride and putting others in fear. One should speak the truth and respect the right of property. It is thus that one becomes trustworthy in society for others. Individual kindness, mutual confidence and a reciprocal sense of security must start with the immediate neighbor and then be gradually diffused in society at large, not only in theory but also in practice. This virtue can go to constitute coherent social and political groups of worthy citizens who yearn for peaceful coexistence with the well-being of the entire humanity in view. Only a person who has controlled these emotions and desires has the moral strength to speak the truth.²⁵ However, in keeping with the principle of non- violence in speech, if a truth is likely to cause pain, sadness or the death of any living creature, and then a Jain is advised to remain silent. *Satya* is not speaking what is only true, but speaking what is true as well as good and pleasant.²⁶

(c) Asteya (non- stealing)

This vow consists in not taking what is not given. The vow of non- stealing insists that one should be honest and should not steal anything or rob others of their wealth. A Jain must not take anything that does not belong to him without the prior permission of its owner.²⁷

(d) Brahmacharya (celibacy)

The vow of celibacy insists that total abstinence from sex indulgence. One may physically restrain from sex but they may think about it. Whenever one thinks about sex, it paves way for sexual activity.²⁸ This sexual activity is the most sinful act in Jaina philosophy and no one can attain Liberation by involving in sexual activity. The Jaina attaches a deeper meaning far above mere sexual self-continence. It is interpreted as the vow to give up self-indulgence of every form. For the complete maintenance of this vow, one must desist from all forms of self-indulgence- external and internal, subtle and gross, mundane and extra mundane, direct and indirect.²⁹

(e) Aparigraha (non-possession)

This vow exhorts the giving up of all attachment for the objects of the five senses - pleasant sound, colour, taste, touch and smell.³⁰ The term usually means to limit one's personal possessions. This is based on the belief that desire for material wealth can lead a person to commit sins. Desires are ever growing and they form a never-ending cycle of birth. A person who wishes to achieve liberation from the cycle of life and death must acquire control over his senses and avoid attachment to materials things, places or person.

1.3.1 Triratna (three gems)

In Jaina teachings, three things are necessary for the removal of bondage, (a) Right faith (*samyagdarśana*), (b) right knowledge (*samyagjñāna*) and (c) right conduct (*Samyag-cāritra*) which have come to be known as the three gems (*triratna*) in Jaina ethics.³¹ These are called the three precious principles of life. Among these three: the first place is given to, right faith in the teaching of the Jina. From the real point of view, right faith means a sense of realization

of self, while from the practical point of view it means a firm belief in the fundamental principles of Jainism. Right knowledge is the knowledge of the distinction between self and non-self; it should help in the realization of truth and in controlling the mind and purifying the self. Right conduct consists in self-absorption. The vows of self-discipline i.e. non-violence, truthfulness, non-stealing, non-possession and celibacy are the constituents of right conduct. Without right conduct, all knowledge and faith are futile. Knowledge, faith and conduct are inseparably bound up; the progress and degeneration of the one react on the other two. Perfection of conduct goes hand in hand with the perfection of knowledge and faith. One gem alone cannot help man in any way for the attainment of salvation unless the other two gems also are simultaneously developed in the mind and character.

1.3.2. Asceticism

Asceticism is a major emphasis of Jainism. Asceticism in Jainas has as its goal the purification of the individual.³² Asceticism is two fold: outer and inner. Outer asceticism includes fasting, reduction in food, restriction of food according to the place from where they are received, renunciation of tasty food, and avoidance of everything that could lead the senses into temptation and mortification of flesh by meditating in heat or cold. Internal Asceticism includes confession before a Guru, reverence, zeal which is shown to masters and teachers, laymen etc., study, indifference with respect to the body and its passions coming from outside and meditation³³ A person is not forced by rules or laws to practice ascetic life; it must be done voluntarily. The basic aim of asceticism is to purify man's life and to destroy all passion and pain through austerities.

It can be said from the preceding discussion that the external and internal asceticism of Jaina consist in enduring the difficulties of all roots. The Jaina ascetic takes all sorts of pain and discomfort upon him.

1.3.3. Mokṣa (Liberation)

The basic doctrines of Jainism are meant for the attainment of Liberation. Liberation must mean the complete dissociation of the soul from matter. This can be attained by stopping the influx of new matter into the soul as well as by complete elimination of the matter with which the soul has become already mingled.³⁴ If one does not achieve liberation after death, according to Jainism, the soul will be re-incarnated or will suffer punishment in hell. Our ignorance about the real nature of our souls and other things leads to anger, greed, pride, delusion. Knowledge alone can remove ignorance. The Jainas, therefore, stress the necessity of right knowledge or the knowledge of reality. This right knowledge can be obtained only by studying carefully the teachings of the omniscient. Right sort of faith paves the way for right knowledge, however, mere knowledge is useless, unless it is, put to practice and conduct. The path to liberation lies through right faith, knowledge and conduct.³⁵ Liberation is the joint effect of these three.

The liberation that can be achieved is not a sudden break from *karma* but a gradual process of purifying karma. In this path to liberation, the soul goes through a series of fourteen quality stages, with the possibility of relapse to a lower stage depending on the inner attitude. It is in this context, the reference to proper conduct in thought, word and deed becomes particularly significant.³⁶

1.3.4. Theoretical teachings: Anekāntavāda, Syādvāda and The Theory of Karma

(a) Anekāntavāda

The word *Anekānta* can be translated as ‘many aspects’. Only those who have reached complete insight can see the truth as a whole.³⁷ *Anekānta* has metaphysical as well as epistemological dimensions in Jainism. It may be called a view of reality as being pluralistic, many sided or expressing it in multiple forms. The result is that no absolute prediction of reality is valid. Therefore, the Jainas say that, ‘he, who knows all the qualities of one thing, knows all the qualities of all things.’³⁸

Those who take different viewpoints together and grasp all the aspect of a thing have right understanding. Such a teaching leads to respect for all and non-violence in thought, word and action.

(b) Syādvāda

The word ‘*Syāt*’ means as ‘to be’ or ‘may be.’³⁹ Therefore, *Syādvāda* means ‘the doctrine of may be.’ It is the theory of relativity of knowledge and the doctrine, which teaches approaching reality from different directions. Absolute affirmation and absolute negation both are wrong, because, reality as a whole admits of all opposite predicates from different standpoints. Jainism expressed the seven-fold formula⁴⁰ to describe the theory of relativity of knowledge. Such as;

- Maybe, is (*syāt asti*).
- Maybe, is not (*syāt nāsti*).
- Maybe, is and is not (*syāt asti nāsti*).

- Maybe, is inexpressible (*syāt avaktavyaḥ*).
- Maybe, is and is inexpressible (*syāt asti ca avaktavyaḥ*).
- Maybe, is not and is inexpressible (*syāt nāsti ca avaktavyaḥ*).
- Maybe, is, is not and is inexpressible (*syāt asti ca nāsti ca avaktavyaḥ*).

The doctrine that an object can be observed from different points of view and that man comes to different utterances is characteristically expressed in the so-called ‘*Syādvāda*’ and supposed to show the contradictory utterances on something can be correct at the same time depending upon the point of view. Jainism tries to show that absolute negation and absolute affirmation both are wrong, with the help of *Syādvāda* and that depends upon the connection in which it is used with the respect to something different.

(c) Theory of Karma

The Sanskrit word ‘*Karma*’ means ‘work’ and can only be done by a conscious being.⁴¹ The Jaina regards *Karma* as ‘dust’ that is attracted, which are hidden in the body and soul, as soon as it vibrates.⁴² Jaina accepts the principle of *Karma* in the sense of cause and effect. *Karma* can be divided into two, good or bad; these actions produced its effects.

Ignorance of truth and four passions of anger, greed, pride, delusion attract the flow of *kārmic* matter towards the soul. When these *kārmic* particles actually infiltrate into the soul to bind is called Bondage.⁴³ In bondage, the *kārmic* matter flow into the soul and unites with the soul by intimate interpretation, this stage is called *Āsvara* or flow. By the possession and practice of right faith, knowledge and conduct the influx of fresh *karma* is stopped. This stage is called *Samvara* or stoppage. Then, the already existing *kārmic* particles must be exhausted in the stage of *Nirjara* or wearing out.⁴⁴

When the last *kārmic* particle has been exhausted, the association between soul and matter is dissolved and the soul shines in its intrinsic nature of infinite faith, knowledge, bliss and power.⁴⁵ This stage is called Liberation.

The purpose of practicing the Jaina ethical teaching of the theory of Karma is to remove bondage and purify the self.

1.4. Two Main Schools among the Jaina

The whole Jain practitioners are divided into two schools, the Digambaras (space-clad) and the Śvetāmbaras (white-clad).⁴⁶ The famous Jain saint Bhadrabahu and some monks returned from Shravanabelagola to Pataliputra, after the end of twelve years of famine, and when they reached Pataliputra, they noticed two significant changes that had taken place during their absence. Among the ascetics of Magadha, under the leadership of Ācārya Sthulibhadra.⁴⁷ In the first place, the rule of the nudity was relaxed and the ascetics were allowed to wear a white cloth. Secondly, the sacred books were collected and edited at the council of Pataliputra in their absence, in which they found some inconsistencies. As a result, the group of monks who had returned did not accept the two things, introduced by Ācārya Sthulibhadra. Eventually, the Jain religion was split up into two distinct schools, viz., the Digambara (space clad) and the Śvetāmbara (white clad). The final split in the community occurred in 79 or 89 A.D.⁴⁸

The community of Jainas was divided into two schools on the controversial point of renunciation. The two schools remain in full agreement on almost all other teachings of Mahāvīra.⁴⁹ It can be summed up in three basic terms Viz., non- absolutism, the doctrine of *karma*, non-violence dealing respectively with the nature of reality, the relation between matter and spirit and the path of

salvation. These two schools differ only in their customs, religious faiths and spiritual practices, but their aim is to attain salvation.

There were a few differences even in their daily activities including the manner of going out; collecting alms, manner of blessings etc.⁵⁰ The philosophical differences between the groups mostly affected monks and nuns. According to Śvetāmbara the 19th Tīrthaṅkaras was a woman, while the Digambara held that he was a man, as no woman could ever become a Tīrthaṅkara. Śvetāmbaras hold that Mahāvīra was married while the Digambara's are of opinion that he did not marry. The Digambara sādhus leads the life of ordinary ascetic living in seclusion, while the Śvetāmbara sādhus moves from place to place.⁵¹

Monks of the Śvetāmbara were willing to wear a minimum of a white cloth while those of the Digambara insisted on following Mahāvīra's example of total nudity. To them, discarding of clothes symbolized the absolving or cutting away of all bondage to the world. The salvation or spiritual liberation of women has been a matter of a great controversy between the two major schools of Jainism, the Digambaras maintain that the souls who have attained perfection, such as saints, ascetics should cast off everything, including their clothes, and go about naked. They also believe that women cannot attain liberation unless they are reborn as men at a future time. The Śvetāmbaras reject these views and hold that nakedness is not essential to attain Liberation, so women can also attain liberation.⁵² The two schools disagreed over the Jain canon also. The Śvetāmbara accepted the written canon and the Digambara did not produce their own writings. Digambaras believe that no original canonical text exists now, where as the Śvetāmbaras still preserve a good number of original scriptures. According to the Digambaras, the omniscient no longer

takes any earthly food, but the Śvetāmbaras did not accept this conception. The images of Tīrthaṅkaras, are not decorated at all by the Digambaras, while the Śvetāmbaras have often images wrapped up with cloth and adorned by jewellery and gold and their eyes are made of a precious stone.⁵³

Apart from these differences we can clearly say that, Śvetāmbaras as religious liberals and the Digambaras as religious conservatives. It seems there are 84 divisions/sections of Jainism differing from one another on minor details of practice, but holding the same philosophical views. One of the sects is that of the *Sthānakavāsins*, who do not accept that monks and nuns should do their religious practices in temples and who reject idol worship, most probably under the influences of Islam.⁵⁴

1.5. Significance of Ācārya Kundakunda in Jaina Philosophy and Religion

There are large numbers of books written in Jainism. But the contribution of Kundakunda has not been brought out highlighting his philosophy within the wider spectrum of Jainism.

When the Jaina order separated into Digambara and Śvetāmbara schools, the Jaina lost their unity and popularity. Both of the schools practiced their own doctrines and teachings. As a result, their differentiations drew them further apart, when Kundakunda found Jainism at the lowest ebb and felt the need to rejuvenate it. He struggled hard to establish the superiority of Jainism all over India. He wrote the religious books for the followers of Jainism and re-taught the teaching's of Mahāvīra. His teachings and works had relevance for both the Digambara and Śvetāmbara schools.

1.6. Review of Literature

One of the central idea of Indian philosophy is 'non- violence,' and most of the philosophers in Indian philosophy accepted this view. The thinkers in

Indian philosophy believed that an action, which has been performed by us, produced their respective results, either good or bad. The current dissertation attempts to highlight the philosophical contribution of Ācārya Kundakunda. *The Sacred Books of the Jainas Vol IX; Niyamasāra* by Kundakunda expresses the right rule or law, which are important for removing bondage. In this book, he explains the Jaina doctrines of right faith, knowledge and conduct which are very important to attain liberation. In the *Sacred Books of Jainas Vol- VIII; Samayasāra* is translated by Jaini, J.L and *Samayasāra or the Nature of the Self* is translated by Chandra, Amrita & A. Chakravarti. In this book, the author explains that a person can be free from all karma and other sufferings and can get liberation by getting the real knowledge of one's own self. The author says that the pure self must follow the three jewels of Jaina philosophy. Kundakunda has enunciated the self in this book in its most brilliant form and revealed secrets of existence and working of the self. The importance of the scriptures are described in *Kundakunda's Pravacanasāra*, translated by A.N. Upadhye. In this book, Kundakunda had clearly mentioned the duties, that are followed by the monks, the order of the universe is explained in his *Pāñcāstikayasāra*. Kundakunda's *Aṣṭapāhuḍa*, a *Prākṛit* work translated by Jalai Jaykumar, describes the principle of the Jaina doctrines based on the teachings of Mahāvīra. *Jainthology* edited by Ganesh Lalwani and M.L. Mehta's *Outlines of Jaina Philosophy* provides a clear description of Jainism. The book of *Jainism; a Study* by R.M. Das, Muni Uttam Kamal Jain's *Book of Jaina Sects and Schools* brings out the history, practices of Jainism and mentions the details of the two schools of the Jaina. The articles on Jainism in *Encyclopedia of Indian Philosophies* by Dalsukh Malvania and Jayendra Soni and the *Pearls of Jainism* by Dulichand Jain give the brief description of Kundakunda's works.

1.7. Objectives of the Dissertation

The objectives of the present dissertation is to interpret the fundamental facts of Jaina philosophy and to examine and the works and contribution of Kundakunda to Jaina philosophy and religion. In the history of Jainism, the place of Kundakunda cannot be gainsaid. Long after the preceptors passed away and differences appeared in the philosophical tenets of the school in their theory and practice, it was Kundakunda, whose attempt remained as a novel one since it cemented the gap and endeavored to bring out the universalistic implications of Jainism. The dissertation explores the central teachings expounded by Kundakunda.

1.8. Chapter Division

The dissertation has been divided into five chapters as follows.

Chapter I - Introduction.

Chapter II - Life and Teachings of Kundakunda.

Chapter III - Kundakunda and His Writings.

Chapter IV - Philosophical Contribution of Kundakunda.

Chapter V - Critical Evaluation of Jainism and works of Kundakunda

Notes and References

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5. Umesh Mishra, *History of Indian Philosophy Volume One*, Tirabhukti Publication, Allahabad, 1957, p.p. 224-229.
 6. Bahadur Lal Shastri *Article on Introduction to 24 Tīrthaṅkaras* in Jain University, Punjab.1999.
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23. S. Chatterjee & D. Datta, *An Introduction to Indian Philosophy*, op. cit, p.105.
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 38. M.I. Lascar, op.cit. p.48.
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CHAPTER - II

LIFE AND TEACHING OF KUNDAKUNDĀCĀRYA

2.0. Introduction

Kundakunda rejuvenated the teachings of the last Tīrthaṅkara of Lord Mahāvīra. Further, the Ācārya¹ explains that the teachings and writings will not be his own independent teaching, but will be based upon the authoritative pronouncement of Kevalins and Shruta Kevalins.²

In Jaina philosophy and religion, Kundakunda occupies a prominent place, especially in the Digambara School. For them, the very mention of his name is auspicious and of great significance, next to that of Mahāvīra and Gautama Gandhara.³ Kundakunda struggled hard to establish the superiority of Jainism all over India and he greatly succeeded in his endeavor. In Jaina philosophy, self or soul must be purified by his or her own process. Tīrthaṅkaras have revealed this process of purification of soul and the nature of other matter. The present Jaina literature starts from the teachings of Mahāvīra. However, among the Ācāryas, Kundakunda re-taught all the teachings of Mahāvīra in a simple way for the followers of the Jaina philosophy. Kundakunda flourished after the division of the original order, into Digambaras and the Śvetāmbaras.

2.1. Kundakunda: Name and Legend

In epigraphic records, his name is spelt as Kōṇḍakunda.⁴ From certain inscriptions belonging to the 12th century A.D, it is learnt that his original name was Padmanandi, but he came to be called as Kōṇḍakunda or

Kundakunda. He had three others names: Elācārya, Vakragriva and Gr̥ddhapichha.⁵

Although, his real name is Padmanandī, he became so famous by his teachings and works in Jaina philosophy, that people forgot his real name and started calling it Kundakunda. However, it is clear that Padmanandī was the name of a religious teacher in Jaina doctrines; he came to be known as Kōṇḍakundācārya,⁶ possibly a name derived from that of his native place, Kuṇḍakundapura.⁷

2.2. Kundakudācārya: A Biographical Sketch

‘Kundakunda’⁸ the name appeared in Jainism during the time of 2nd century C.E. He became the fourth pupil in the line of Bhadrabāhu,⁹ who belonged to the Pustakagachcha of Desigana, one of the oldest Digambara Schools, the original school of South India.¹⁰ There are many different traditional stories about the life of Kundakunda. According to a story available in the Punyashrava in the South India, the life of Kundakunda is summarized in this way; in the town of Kamurai in the district of Pidatha-nādu, in Daskina-desā of Bharata-Khanda in South India,¹¹ lived a rich merchant called Karamuṇḍa and his wife Srīmatī. They employed a cattleman named Mithavaran.

One day, Mithavaran watched a huge fire in the forest but he saw a group of trees that were still green. He went towards the green trees and saw the hut of a Jain Monk near the green trees. Inside the hut, he saw a box containing some Jain Āgamas.¹² He carried those texts home, put them in a sacred place, and worshipped them daily. One day a Jain Monk visited Karamuṇḍa house, the merchant gave him food and the cattleman gave him the Āgamas. In return, the Monk blessed them. When the benevolent

cattleman died and was reborn as Karamuṇḍa's son. He grew up in the merchant's house as an extremely intelligent boy and became a very important philosopher and a famous religious teacher named Kundakunda.¹³

Kundakunda visited Purva-Videha (the eastern Bihar) by translocation of the body and attended the religious assembly (Samvasarana). In this assembly, the merit of the Śāstra-dāna made him a great leader of thought and institution, after proving the sharpness of his mind. Finally, he secured the throne of an Ācārya and thus spent his life in preaching and teaching the philosophy of Mahāvīra.¹⁴

2.3. Philosophical Teachings of Kundakunda

Kundakunda has been called as the 'light of the dark age.' His teachings had relevance for both the Digambara and the Śvetāmbara schools. His teachings are lucid and precious. He wrote about the Soul, but in his works and teachings, metaphysics is not divorced from morality. As a part of his ethical practices, Kundakunda undertook severe penance, which was documented by the Jaina traditional historians.

Kundakunda established the devotional prayer, a daily ritual recitation in the Jain Dharma. He condemns a naked Monk who is devoid of the spirit of *Jina* and remains in worldly pain cannot achieve right knowledge. A person holding the knowledge of all scriptures but having the feeling of possession towards his body or other materials cannot attain salvation. An individual who is devoid of possessions of a thing and who has control over passions must attain liberation.

Kundakunda stressed on the importance of human life, proclaiming that liberation can be achieved in human state only. He emphasized on three

Jewels of the Jaina wisdom i.e. right faith, right knowledge and right conduct. He also laid great emphasis on the practice of non-violence, truthfulness, non-stealing, non-possession and celibacy, the five great vows of Jainism given by Mahāvīra. Like Mahāvīra, he believed that for the attainment of the highest truth, it was most essential to purify one's body and mind through strict observance of the rules of good behavior.

Kundakunda found Jainism as the lowest ebb of its existence and felt the need to rejuvenate it. He was strongly convinced about its relevance to mankind in the contemporary spiritual crisis. His teachings and writings made Jainism a strong anti-thesis and alternative to Brahmanism, which had resorted to violence in the name of sacrifices in ceremonial rituals. Kundakunda rejuvenated the five great vows,¹⁵ such as *Ahiṃsā*, *Satya*, *Asteya*, *Aparigraha* and *Brahmacarya*, which has given by Lord Mahavira. According to Kundakunda, *Ahiṃsā* (non-violence) involves the renunciation of even thought that is harmful to any creatures. It extends to other activities also *Satya*, *Asteya*, *Aparigraha* and *Brahmacarya* are to be observed with strict adherence. Kundakunda teaches that however a normal householder is exempted from *Brahmacarya* or Celibacy until he completes his duty as the head of the family because it entails upon him not to even think of any woman and sex. *Satya* or truth obliges him to avoid even the thought of any body any falsehood. *Asteya* implies the renunciation of even having any worldly attachment. *Aparigraha* implies the limits of possessions, according to Kundakunda, the surplus of any worldly things can lead a man to attachment of worldly pleasure. Keeping with this attachment no one can get Liberation.

Kundakunda re-taught what Mahāvīra had mentioned earlier, i.e. an ascetic had to become homeless, possessing nothing and being dependent for his subsistence. To take the life of an ascetic was an essential step toward the realization of the highest aim according to Mahāvīra and this is reiterated in the teachings of Kundakunda. He teaches the life of a Jaina ascetic based on Mahāvīra's teachings that, the true ascetic must keep the five vows of non- violence, non-stealing, non-possession etc. and never take food at night, protect all living creatures, practice forgiveness and control over senses, mind and body etc.¹⁶

Like the famous Jaina Tīrthaṅkaras, Kundakunda does not believe in a 'Supreme Being,' which created and destroyed the world. God or the Supreme Being does not create the world, the atom molecules make it up and the six substances of matter, motion, rest, space, time and soul make up man. According to him, the 'Pure-self' itself is the only 'Supreme Being.'¹⁷ In his teaching, man should not worship God or Lord as an embodied person; one should view the self as knowledge itself and understand it as the conqueror and destroyer of delusion and should recognize one self with cognitive application. Kundakunda, focused on the pure nature of the self by giving the ideas of the discrimination between the self and non-self. The qualities of the self are knowledge, faith and consciousness, whereas, the qualities of non-self are unconsciousness and attachment.¹⁸

Kundakunda mentions that the *kārmic* particles that disturbed the soul that can lead to bondage. That is why he explains the importance of the discrimination between the self and *Kārmic* inflow, in order to attain Liberation. The self must avoid anger, pride, delusion etc. When the self realizes itself, as an embodiment of knowledge, there is no more bondage

occasioned by falsehood. Self-realization deals with our inner warring impulses and feelings by suppressing, eliminating others and by self-control, self-respect regulating the others into a self-guided harmony. When the self becomes a knower, it has perfectly developed the knowledge of all things of past, present and future.¹⁹

The three Jewels of Jaina philosophy, such as right faith, right knowledge and right conduct occupied the important place in his teachings, to attain Liberation.²⁰ One must have right knowledge without neglecting right faith and conduct. According to him, the self knows the true nature of essentials by having right faith in them, having right knowledge about substances and their modes, having right inclination towards their nature and thus performing right conduct. This right conduct is nothing other than pure right faith based on true belief. Mere appropriation of right conduct without correct faith and knowledge will not help one to attain mokṣa.

These right faith, knowledge and conduct are important in the process of purification. According to Kundakunda, the followers of the Jaina must purify themselves, not only their soul but also their outer body. He must abstain from worldly pleasures and *kārmic* particles. According to him, one must replace the influx of misconceptions by right concepts. When adopting right faith, knowledge and conduct, the influx of *karma* would vanish. Acquiring right knowledge about the scriptures and constant meditation are important to the process of purifying one own self. Kundakunda's teachings are concentrated on the three jewels. According to him, there is no knowledge without conduct or conduct without knowledge. Right knowledge is the purity of right faith and knowledge is the opposite of sense pleasures, which is important step to attain Liberation.

Kundakunda recommends a kind of independence for an ideal man in his life. The real independent person does not follow any foreign idea, activity or practice. He remains firm and unshakeable in his thinking, speaking, righteous conduct, confession, repentance, equanimity and renunciation.²¹ When a person is different from the good and bad thoughts, and independent from worldly attachment, he became an 'Internal Self.' This can be attained by pure meditation, passionless conduct, studying the religious scriptures and observing the five vows of *ahimsā*, *satya*, *asteya*, *aparigraha* and *brahmacarya*.

The teachings of Kundakunda may be difficult to practice for others, because he, like the Digambaras, is stuck with the idea of nudity as the only path to Liberation.²² But for women nudity is impossible and hence, they cannot attain Liberation. The women may have right faith, knowledge and conduct, but if a women has right inclination and practices austerities, then she may reach the heaven, but cannot be liberated in the women mode.

Kundakunda explained the true nature of renunciation in his teachings. He observes that, one becomes a Jaina mendicant, when one renounces not only internal attachments but also all external possessions, including one's clothes and assumes the state of complete nudity. Hence, he concludes that a woman's renunciation is not comparable to that of man.²³

Kundakunda explained that one can attain liberation by renouncing attachment, eradicating karma, free from passions and emotions, pure thinking, eradication of evil thoughts, the strict observance of the Vows, restraint, cautions and following right faith, knowledge and conduct. Those who followed these sincerely and observed absolute devotion in

self-meditation and attained perfect bliss and liberation can be called as the great conqueror.

2.4. Summary

Kundakunda freely and frankly expressed his opinion against prejudice and ignorance. His teachings have offered both inspiration and guidance to anyone who is interested in attaining the state of spiritual perfection. The goal of Kundakunda's teaching is to attain Liberation by complete understanding of Jaina philosophy i.e. self, non-self, influx of *karma*, stoppage of *karma*, expulsion of *karma* and liberation. Self-absorption is the most important in his teachings because the Pure, All-Conscious and Self-absorbed soul is God or liberated one. Any connection, casual or effectual, with the non-self is a delusion, limitation, imperfection and bondage. To obtain Liberation, this connection must be destroyed.²⁴

Kundakunda studied the philosophy of Jainism and understood it thoroughly. He was a great exponent of Jaina philosophy rather than its religious practices. He defeated many a scholar in debates on Jaina philosophy. He won the hearts of many by his doctrine of Anekānta.²⁵ He preached the gospels of Bhagvān Mahāvīra and wrote eighty-four authentic religious books. According to the record of Nagaur, he lived for 95 years.²⁶

Notes and References

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1. Ācārya means a person who shows ways for moving/leading out of the material world. An Ācārya is the highest leader of

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- a Jain order. He has the final authority in his monastic order and has the authority to ordain new monks and nuns.
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 3. A.N. Upadhye (Trns.), *Sri Kundakunda's Pravacānasāra* Sheta Manilal Ravishankar Jhaveri, Bombay, 1935, p.1.
 4. Ibid, p.1.
 5. Jayanti Lal Jain, *Acharya Kundakunda & Jain Philosophy*, Sugan House, Chennai, 1997, p.18.
 6. R.M. Das, *Jainism: A Study*, Kaveri Books, New Delhi, 2000, p.80.
 7. He is spoken to have been born at a place, which is known as Kundkund Nagar at present, situated near Vandavasi Taluk of Tiruvannamalai district of Tamil Nadu in South India.
 8. In a conversation with Prof. S. Panneerselvam and Prof. V.K.S.N. Raghavan, it was suggested by them that the word "Kondan" in Tamil may mean "Head". So the word "Kundakunda" might have been derived from the word "Kondakonda" which means "head of the heads".
 9. R.M. Das, *Jainism: A Study*, op, cit, p.79.
 10. Ibid, p.79.
 11. A.N. Upadhye (Trns.), *Sri Kundakunda's Pravacānasāra*, op. cit, p.5.
 12. The holy texts that are considered authoritative depend on the Group and the period.
 13. Jayanti Lal Jain, *Acharya Kundakunda & Jain Philosophy*, op. cit, p.17.
 14. A.N. Upadhye (Trns.), *Sri Kundakunda's Pravacānasāra*, op. cit, p.p V- VI.
 15. R.M. Das, *Jainism; A Study*, op. cit, p.85.

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16. Mahamahopadhyaya Umesh Mishra, *History of Indian Philosophy Vol- I*, Tirabhukti Publications, Allahabad, 1957, p.37.
 17. Uggar Sain (Trns.), *The Sacred Books of The Jainas Vol.IX: Niyamasāra*, The Central Jaina Publishing House, Lucknow, 1931, p.p. 2, 3.
 18. Ibid, p.p. 4,5.
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 22. Padmanabh S. Jaini, *Gender And Salvation, Jaina Debates On The Spiritual Liberation of Women*, Munshiram Manoharlal Publishers Private Limited, 1992, p.3.
 23. Ibid, p.3.
 24. R.M. Das, *Jainism; A Study*, op. cit, p.82.
 25. Ibid, p.79.
 26. Jayanti Lal Jain, *Acharya Kundakunda & Jain Philosophy*, op. cit, p.18.

CHAPTER -III

KUNDAKUNDA AND HIS WRITINGS

3.0. Introduction

Kundakunda was perhaps the first independent thinker of the post-canonical period, who dealt with almost all the tenets of Jainism, Metaphysics, Epistemology and Axiology. He composed many traditional prayers in *Prakṛt*, which were useful for laymen who did not have time to understand the philosophy of Jainism. His important books include, *Samayasāra*, *Niyamasāra*, *Pāñcāstikāyasāra* and the *Pravacanasāra*. These are the original works of Kundakunda.

Kundakunda's works are written in *Prakṛt*, the language of the Digambara scriptures. His style is very clear and understandable hence the readers would have no doubt. Among the works of Kundakunda, the five scriptures are known as the best ever written Jaina scriptures. The thoughts contained in these are immeasurable and every reader will submerge into deeper and deeper understanding of the substances in the universe, including the soul. Self-realization and *mokṣa*, are guaranteed to almost anybody who delve into the subject matter described in the works of Kundakunda. The important works of Kundakunda are as follows:

3.1. Samayasāra

The most important of Kundakunda's work is the *Samayasāra*. The word '*Samaya*' means the 'soul' and '*Sara*' refers to the 'essence'. This means the 'Essence of the Soul.'¹ The author begins the work with the worship of the Siddhas (the Supreme Self), who have realized their true

nature. Thus, it depicts the purest state of the self, the work is replete with excellent expositions representing the essence of preaching of great Tirthaṅkaras. The author opens his discourse with the definition of the realization of the self as identical with right faith, right knowledge etc. and with material *karma*.² The self in the world is determined by their own *Karma* and stuck in the cycle of rebirth according to their kārmic conditions. When *karmas* are completely destroyed, the self achieves his true nature and becomes a *Siddha* and the cycle of rebirth must stop.³ Hence, siddhahood cannot be indicated by comparison with any concrete object of the empirical world but by the faithfulness of one's own action to the Tirthaṅkaras.

The word '*Samaya*' also means 'Philosophy' or 'thinking' as we find in the writings of Ācārya Śaṅkara and that of Saiva writers. Hence, the book *Samayasāra* may mean the essence of Jaina thinking. But following '*Samavāyanga-sūtra*' where large numbers of meanings are given for the word '*Samaya*,' and the preferred meaning of the Kundakunda is taken to be 'self.'

The author discusses the two kinds of self, pure and impure.⁴ Impure selves are of two kinds - good and bad. The 'Pure Self' is different from both these kinds, and that real self is *Samayasāra*.⁵ In this book, Kundakunda helps the reader to discriminate between the self and non-self, the qualities of the self as well as knowledge and faith. The attribute of the soul is consciousness. Kundakunda focuses on the role played by the self in the process of the making of kārmic particles.⁶ One must realize the difference between the Soul and the kārmic influx, and leave the states of anger, greed, and pride etc, remaining in which the soul is bound by *karma*. The

soul is the agent of the spiritual states where in the material stuff is transformed into *karma* and this *karma* is attributed to the soul. When the soul realizes itself as an embodiment of knowledge there is no more bondage produced by the *kārmic* particles.⁷

Kundakunda states that, the pure self must be rested in the *Triratna* i.e. Right Faith, Right Knowledge and Right Conduct. These three fold characteristics of right faith; knowledge and conduct are to be understood in relation to the body.⁸ Conduct cannot therefore mean the same thing as conduct associated with an ordinary man. It must imply the pure and intrinsic activity. Similarly, faith and knowledge must imply the intrinsic vision and knowledge, which are associated with the Pure Self. Only keeping this right faith, right knowledge and right conduct, self can realize his own nature, and distinguish the self and *kārmic* particles. In order to attain Liberation, one must follow the three Jewels of right faith; right knowledge and right conduct because right faith makes one to follow the right path. Conduct leads a person to avoid ignorance and right knowledge helps the person to realize itself as 'Pure Self.'

Kundakunda describes ignorance of the distinction of the true nature of the self and other entities as the root cause of bondage. Bondage is caused by attachment to non-self.⁹ It is the attachment, which causes *kārmic* particles to bind the soul. This attachment is due to wrong belief. However, a right believer shall certainly remove the *kārmic* bondage and he will become the soul essence. The self-discrimination will help him to go out of these *kārmic* particles, and then the Pure Self is realized.¹⁰ According to him, a person may pay close attention to the scriptures, in which the nature

of *kārmic* bondage is explained, but he cannot get rid of *karma*, unless he adopts self- absorption.

Kundakunda's *Samayasāra* discusses the nature of the Supreme Reality and the way to investigate the means of attainment. He is persistent and emphatic about the Soul's identity with itself being the only living conscious Reality. This book explains that a person can be free from all *karma* and sufferings and can get Liberation by absorbing the self in the supreme self. Thus, Kundakunda has enunciated the self in this book in its most brilliant form, revealed secrets of existence and working of the self.

The *Samayasāra* is full of the ideas of one concentrated divine unity. It is persistent and emphatic about the soul's identity with itself being the only living conscious Reality, All Truth, Goodness, Beauty, and Reality etc.

Kundakunda has enunciated the self in this book in its most brilliant form and he reveals secrets of existence and working of the self. The aim of the author is to point out the oneness of the self, which is realized in the absence of bondage. The ultimate aim of every aspirant is to realize the Pure Soul.

3.2. Niyamasāra

The '*Niyama*' means 'rule or law' and '*sarā*' means the 'right' and or 'essence.' Thus, it signifies 'the right law or rule.'¹¹ According to Kundakunda, what is worthy to be done, as a rule is a '*Niyama*' and right faith, knowledge and conduct are worthy to be adopted as a rule.¹² In this book, he gave much importance to the three Jewels of Jaina doctrines. *Niyamasāra* means the Right Faith, Right Knowledge and Right Conduct. In this treatise, Kundakunda refers to the last of the 24 Tīrthāṅkaras, Lord Mahāvīra. Further, the *Ācārya* expresses that his writings are not be his

own independent ideas and teachings, but will be fully based upon the authoritative of Kevalis and SrutaKevalis.¹³

Kundakunda's aim is to discuss essential characteristics of three jewels; right faith, right knowledge and right conduct, which necessarily form the path of liberation. Right faith is devoid of perverted motives. Right knowledge is free from doubt, perversity or delusion and it consists in the correct understanding as to what is acceptable and what is unacceptable. Right conduct consists in observing five vows, restraint and three *guptis* or the three controls of mind, speech and body.¹⁴

The path of the Liberation is the combination of Right faith, knowledge and conduct. A soul can reach its ultimate goal *Mokṣa* by following these three Jewels. In Liberation, the soul is free from *kārmic* particles and regains its own pure nature and enjoys infinite bliss, knowledge etc.

The object of this treatise is to show that a perfectly pure, all conscious and a person who is free from all worldly attachment are called *Siddhas* (pure self).¹⁵ A soul who is not free from worldly attachment is called non-self or imperfect soul. This imperfection leads the soul in to transmigration and endlessness of birth and death. In order to attain Liberation, the soul must get rid of all the connection with non-self (worldly attachment) by observing right faith, knowledge and conduct.

Right knowledge is the details of all the seven principles such as soul, non-soul, bondage, flow of *kārmic* particles, stoppage of the influx of *karma*, expulsion of *karma* and liberation.¹⁶ All these particles exist in one or other. The person who has right knowledge must be free from doubt, pain, suffering etc. and reveals the complete, true nature of things.

Real knowledge is to know the true distinction of the true and real nature of the soul from all other non-soul nature. The devotion to the subject matter of practical right knowledge helps to attain real and right knowledge.

A right believer must try to follow right conduct, even though he may be free from kārmic particles. Right conduct consists in observing the following five vows of non-violence, truthfulness, non-stealing, non-attachment and celibacy. Laymen observe it partially and the Saints observe it fully.

In this treatise, Kundakunda expressed the following duties, which have to be observed by each and every person. Such as, worship of *Arhats*, devotion to the saints, study the scriptures, control of the five senses and the mind, giving charity etc. Kundakunda, also explained five kinds of *Samitis* (caution) which have to be followed by the Jinās, that not to injure any creature, not to harm anybody etc. and the three kinds of restraint of mind, body and word.¹⁷ The devotion to the five vows, control over five senses, three *guptis*¹⁸ and five restraints all constitute the Right Conduct.¹⁹

Belief in the perfect souls, the scriptures and the principles constitute the Right Faith. In order to find out the truth, one must have followed the true scriptures. These true scriptures are based upon the preaching of the Supreme Being. Truth can only be known by following the true scriptures and principles preached by the Omniscient.²⁰ The Omniscient knows the self together with the reflection of all objects in the Universe and knows all the substance relation with other substance.²¹

The specialty of the scripture is that it contains a discussion about *bhāva* (creation). Absence of knowledge about this *bhāva* is responsible for

unending process of cycle of birth.²² The essence of the preaching is that the pure self exists and hence the task of achievement of the pure self can be accomplished only through acquiring right faith, right knowledge and right conduct.

The *Niyamasāra* is a unique scripture as it lays down the law of Salvation for oneself. A perfect liberated soul is free from all sorts of impurities and it shines in its intrinsic nature. A unique feature of the *Niyamasāra* is that Kundakunda characterizes both *Niścaya-carita* and *Vyavahāra-carita* as practice austerities from their respective *nayas*.²³ This characterization is based on psychological and pragmatic consideration and if put to practice properly it would lead to internal and external purity and annihilation of the four passions of anger, greed, pride and delusion. Another unique feature of this text is, its description of *Samadhi*, not found elsewhere in Jain literature.

3.3. Pravacanasāra

The *Pravacanasāra* can be described as ‘*The Essence of the Scriptures*’ or ‘*The Essence of the Doctrines*’.²⁴ In this book, Kundakunda salutes Vardhamāna, the Tīrthaṅkaras, the Liberated selves and the great Saints collectively as well as individually.²⁵ In the beginning of this book, Kundakunda has interpreted the eternal principle of Right Conduct of Jain doctrine. According to him, the conduct is undoubtedly the Dharma (essential nature of an individual or an object), it stands for equanimity, the equanimity knows no attachment or sorrow, and it is caused by the realization of the Soul. This scripture deals with the knowledge, the knowable and conduct. The *Pravacanasāra* composed by Kundakunda is a collection of the ‘Gists’ of the sermon delivered by the Omniscient

Arhantas.²⁶The *Pravacanasāra* is divided into three chapters; it deals with consciousness and the soul, which are the key topics in Jain philosophy.

The first chapter defines three kind of consciousness, such as Unsuitable consciousness, which result in human, sub-human etc. Suitable consciousness which causes birth in heaven and pure consciousness, which leads the soul to Omniscience.²⁷The Ācārya says that Soul is equal to the knowledge and knowledge is equal to knowable, the knowable is the whole world. Therefore, knowledge is Omniscient. An omniscient knows all the past, present and future, all matters and all three parts of the Universe (upper, middle and lower). *Jñāni* is able to know the whole world without the help of the physical senses of pleasure and pain and has direct true vision of all objects. This is known as absolute Knowledge.²⁸Kundakunda has recommended that, all should achieve the state of omniscient and absolute knowledge by getting rid of the worldly attachment.

Thus, the first chapter treats of the soul and its evolution, knowledge and its relation to objects, the perfect knowledge of the saints, bondage and release, pleasure and pain, merit and demerit.

The second chapter defines the relation of the substance, its quality and modification. The substances undergo conditions of permanence, origination and destruction, which are simultaneously, take place in modification. One modification rises and other vanishes but the substance remains the same. The relation between substance, quality and modification is that of non-identity; they are not separate because they have no separate space points. The Soul is a substance, and it is constituted of the manifestation of consciousness, which inclines towards perception and knowledge.²⁹The Soul endures modification because it is produced

by *Karma*. The self can realize it as pure and perfect. In order to attain this Purity, a great Saint must follow an internal and external discipline of non-attachment.

This second chapter discusses objects, existence, substance, quality and state; *syād-vāda* and *naya* doctrines; matter- origination and destruction, time, space, atoms, vital powers, souls and their evolution, the self, *karma* and bodies soul-activity and contemplation.

In the third chapter, the process of being a Monk is described.³⁰ It also describes the practice of ascetic and absolute non-attachment. If one wants to escape from bondage, he should practice austerities after saluting the divinity and Saints and being intent on the cultivation of Knowledge, Faith, Conduct, Austerities and Strength. He should approach a worthy teacher and request him to be initiated into the order to become absolutely non-attached. The Jain Monk's aim is to practice absolute non- attachment. He is not to be attached to either food, family or other Monks because attachment can lead to bondage. In order to remove this bondage, according to Kundakunda, a Monk should follow a proper conduct and must have a peaceful mind even in ascetic life.³¹

In the *Pravacanasāra* Kundakunda explained, the pleasure realized through senses is nothing but sorrow, what is realized directly by the soul is the real pleasure. According to him, a man who gets rid of the worldly attachment will get Salvation, and a man whose soul is attached with other objects will not get his salvation.

The philosophical aspect of *Pravacanasāra* is that, the object of knowledge is made up of substances that are characterized by qualities, modes etc. substance can be divided into two soul and non-soul. The soul is

manifestation and constituted by consciousness, under non-soul substance, there are matter endowed with colour, smell, taste, touch and sound, the condition of movement and rest, space and time. Kundakunda's idea of the universe is based on the combination of soul and non- soul substances.

3.4. Pāñcāstikāyasāra

The *Pāñcāstikāyasāra* is a devotional text with philosophical implications.³² The author produces this book for the further propagation and glorification of the Jaina thought.

In this scripture, Kundakunda has thrown light on the five *Astikāyas* namely, Soul, Atom, Motion, Rest and Space. These exist in some special type of their own forms. However, time is excluded, as it only explains the duration of changes. It is the '*Essence of Five Constitutive Elements*' and the text deals with the five entities that constitute the Universe and the nine categories of truth, which can lead the soul to Liberation. Here, '*Asti*' implies 'existence' and '*Kaya*' means 'space.'³³ An indivisible atom occupies an indivisible part of a space. Soul is conscious matter, while others are unconscious. Atom is material but others are immaterial. Souls and Atoms are infinite in number. It is a devotional doctrine, then follows a discussion on the mutual relation between substance, quality and modification and illustrated in the case of a Self in view of the doctrine of seven-fold prediction.³⁴

The *Pāñcāstikāyasāra* deals with the system or order of the universe in Jaina philosophy. It is not possible to understand the Jaina theory and the Jaina spiritualism without knowing the nature of the Matter as interpreted in Jaina scriptures. Therefore, Kundakunda composed *Pāñcāstikāyasāra* to discuss in depth the matters behaviour patterns and how in particular, soul

and atom behave when souls turns into inward looking compared to its outward looking attitude in the mundane world. He explains that matter can neither be created nor destroyed, it is eternal.³⁵ There cannot be form without matter and no matter without the form. In addition, no qualities without matter and no matter without qualities. Thus, these are inseparable.

This text has two chapters; the first chapter is the six-matters, *Pāñcāstikāyasār* description. In this chapter, Kundakunda writes the Right Faith, Right Knowledge and the Right Conduct are the path to liberation. He presents a clear picture of *Triratna* in Jaina philosophy.³⁶

In the second chapter, the nine elements have been described. In order to explain the mundane existence as well as the process of *Mokṣa*, Kundakunda classified matters into nine categories such as, soul, non-soul, good deeds, evil deeds, influx of *karma*, stoppage of the influx of *karma*, expulsion of *karma* and liberation. Liberation is the state of pure-soul with infinite qualities of awareness, knowledge, etc.³⁷

The first part of this book deals with the Right Knowledge about the Pure Soul and the second part tells the path leading to the achievement of Pure Soul. The path of salvation lies in the absorption of soul with one's own self. It is the nature of the soul to attain self-realization, which is not separate from the soul itself. By attaining self-realization, the soul gets rid of Bondage of *Karma*.

The text proposes to define the *samayaas* as the *samavāya* or collection of five *Astikāyas* that manifest their existence through numerous qualities. They are soul, matter, principles of motion and rest and space. The five *Astikāyas* and *Anastikāya-Kāla* (time) are designated as substance. It then

discusses the qualities of self-comprising mainly knowledge and vision, the author discusses the nature of nine categories and the path of liberation.

The author enumerates the special characteristics of *jīva* and discusses them in detail both in the transmigratory and liberated conditions. The author deals with the relation between substance and quality from the Jaina point of view. In the discussion about non-soul, the author gives various types of matter down to the primary atom. Then, the principles of motion and rest are taken and their characteristic functions given with illustration. After having discussed about substances and magnitudes, the author proposes to discuss the same as categories, thus shedding light on the path of liberation, which consists in the cultivation of right faith, right knowledge and right conduct.

The author enumerates the nine categories and discusses them serially: *Jīva*, its nature and *Ajīva* are defined, contrasted and its relation with *Jīva* discussed. Careless conduct leads to influx of *karma*; for the stoppage of *kārmic* influx, one has to rise above attachment and aversion. By practicing penances, one must stop the *kārmic* influx. When the *kārmic* influx is stopped the result is liberation,³⁸ then the soul has its innate and potential qualities completely developed.

By concluding, the author gives a beautiful appendix in which a discourse, in short, on liberation and the path of liberation is given from *Vyavahāra and Niścaya-naya*.³⁹

3.5. Aṣṭapāhuḍa

Kundakunda has composed eighty-four *Pāhuḍas* to encompass the gospel of Mahāvīra. Out of eighty-four, a collection of eight *Pāhuḍa*, is also known as *Aṣṭapāhuḍa*. The word '*Pāhuḍa*' means 'Gift.' This text

described the principles of the Jaina doctrine of 'Eight Gifts or Offerings.'⁴⁰ The title *Pāhuḍa*, according to one interpretation is that these books are composed or compiled with a spiritual purpose, and they are merely devotional prayers to the Higher Self. Self-realization is the most important point and shows the path for self-realization.⁴¹ The *Aṣṭapāhuḍa* consists of the following *Pāhuḍa*s such as:

a) Daṃsama-Pāhuḍa

The main topic in this *Pāhuḍa* is the glorification and discussion about the Right Faith.⁴² It exhorts the reader to believe in the principles preached by the *Jina* and it is the realization of the self- itself. It is the foundation of religion and an important step to Liberation. In the absence of knowledge, conduct and austerities are not counted at their real worth. The bondage of karmas is washed away by the right faith; this right faith is the roots of the virtue. Men with right knowledge of the self deserve respect in this world. Virtues are not virtues, if they are not well founded on right faith. In this offering, Right Faith means an attribute of pure manifestation of consciousness. When human birth is obtained, one should not lose the opportunity of achieving right faith by devotion to *Jinas*.

b) Cāritta- Pāhuḍa

The main discussion is about the cultivation of Right Conduct, which is quite essential for the attainment of liberation, with reference to Right Faith and Self-Control.⁴³ This offering describes the detail conduct for both Monk and laymen. The monk should follow all the duties, restrain, vows etc. and a laymen should observe the vows of ahimsā, non-stealing, truthfulness, non-attachment and sex-restraint. According to Kundakunda, a Monk should meditate continuously for having a true discipline. There are two

kinds of right conduct: right inclination based on right conduct and controlled perfection in outer conduct.⁴⁴

c) **Sutta-Pāhuḍa**

In *Sutta-Pāhuḍa*, Kundakunda preached that those who acquired the knowledge of *Sutras* would attain salvation and those without the knowledge of *Sutras* would suffer by their own *Karma*.⁴⁵ The purpose of the sacred texts, as preached by the Jina, comprises of various topics such as self and non-self; the men of right faith should discriminate which is acceptable and which is unacceptable; by studying this *Sutta-Pāhuḍa*, in its ordinary and realistic aspects, one attains happiness after destroying karma. The only path to liberation consists in giving up all attachments. In this *Pāhuḍa*, women are forbidden from severe types of asceticism. Complete non-attachment is impossible for the women because nakedness is not possible for them. Therefore, women cannot attain Liberation.

d) **Bodha-Pāhuḍa**

In this *Pāhuḍa*, Kundakunda explained the great Saint, who is self-controlled and endowed with the Vows of non-violence, non-stealing etc. and constant pure meditating the body must attain Liberation. The monk should wander about being endowed with the five full vows, controlling his senses and devoted to study and meditation without any desire. He should be free from attachment and abstain from sinful activities. A Saint who obtained right faith, knowledge, conducts, and free from all *Kārmic* particles deserved to be worshipped and prayed.⁴⁶

e) Bhāva- Pāhuḍa

This *pāhuḍa* deals with the glorification of *bhāva*,⁴⁷ which means the purity of psychic state. This *bhāva* is primarily of three kinds: pure, auspicious and inauspicious. The possession of *bhāva* brings manifold glories to the soul. As long as there is some ability, one should try to cultivate the purity of mind and heart by understanding various religious practices.

Here Kundakunda explained that for removing *Karma*, one should reflect on the nature of the self, which is an embodiment of knowledge and consciousness. He should be free from the qualities of colour, taste, smell, touch and sound.⁴⁸ In order to get rid of *karma* one should reflect on the nature of the self, which is an embodiment of knowledge and consciousness; it should be known to be without by qualities. The *karma* can be destroyed by religious practices accompanied by purity of mind. In this *Pāhuḍa*, one must be naked from inside so that self-realization can be attained.

f) Mōkkha- Pāhuḍa

The aim is to discuss the higher self-realization through which soul attains Liberation. It described the three kinds of self. Such as, the external presented by the sense organ, internal presented by psychic state and higher self-presented by divinity free from *kārmic* bondage.⁴⁹ A Jīna must consequently avoid unhealthy activities and one should give up all the external attachment, so that the higher self must be realized. Those who discriminate between the self and give up all attachment can get higher self and attain Liberation. In order to attain liberation, one must follow a true saint and begin meditating to the higher self.

g) Sila - Pāhuda

In this *pāhuda*, Kundakunda mentioned right conduct especially chastity with right awareness is important to attain liberation. Knowledge without proper conduct is meaningless and the right awareness must be purified by right conduct. Chaste life or *Sila* is an important factor of spiritual life. This spiritual life can be obtained by observing the virtues of non-violence, non-stealing, non-attachment etc. and it must be purified by right conduct.⁵⁰ Those who have understood the essence of Jaina teachings and renounced all sense pleasures and practice austerities are become pure due to right conduct.

3.6. Summary

Among the five books of Kundakunda, three of his works Viz., *Samayasāra*, *Pāñcāstikayāsāra* and *Pravacanasāra* are authoritative for the Jainas. Moreover, the two works, *Niyamasāra* and *Aṣṭapāhuda* are also important for the Jainas. The *Pāñcāstikayāsāra* describes five of the six entities that are the object of rational perception. *Samayasāra* contains rational knowledge about the soul and other substances and *Pravacanasāra* describes rational conduct. *Samayasāra* and *Pāñcāstikayāsāra* are elementary works dealing with the Jaina substances and the fundamental truth. *Aṣṭapāhuda* discusses various aspects related to the Jaina doctrine and practical life. The *Niyamasāra* removes doubts related to modes and other substances based on self-restraint.

Among the five works of Kundakunda, we can say that *Samayasāra* or self-absorption is the great unique treatise of Jaina spiritualism. It is a key to all his teachings, philosophical and religions.

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CHAPTER - IV

PHILOSOPHICAL CONTRIBUTION OF KUNDAKUNDA

4.0. Introduction

Kundakunda is one of the most famous Jain Ācāryas. He is a great organizer of the highly complex philosophical concepts of Jaina philosophy. He influenced the culture of his contemporary society through his preaching of Jain ideals. He used the language of the people, *Prakṛt* in his teachings and writings. He commanded great reverence and adoration among his fellow saints, disciples as well as lay public.

4.1. Kundakunda as a Jaina Teacher

In the 1st century A.D., Kundakunda established a Jain centre at Konakondala, in the spacious cave of the hill, called RasasiddhulaGutta (the Hill of Alchemists) where roofless shrines with the images of two Tirthankaras were erected in the 13th century A.D. It became a reputed place of worship by the 14th century A.D. and it was called *Kundakundeya-tirtha*. It was the first Jain centre in Rayalaseema, Andhra Pradesh. He also established the BalatkaraGana and Sarasvati.¹ His book of Mūlāchāras acquired good reputation as an authentic work to guide Jain monks. The Kural or Tirukkural, the most popular Tamil classic known as the Tamil Veda, is considered to be written by him.² He also provided some of the philosophical texts of the Digambaraschool.

4.2. Kundakunda's Contribution in Jaina Philosophy

Kundakunda wrote large number of religious as well as philosophical texts in *Prakṛt*. His writings can be divided into three groups. The first group is a collection of ten *Bhaktis* (devotional prayers), short composition in praise of the Ācāryas, the scripture, the mendicant conduct and so forth. The second group comprises four original works described as 'the Essence (Sāra)'- namely- *Samayasāra*, *Niyamasāra*, *Pāñcāstikāyasāra* and the *Pravacanasāra*.

The last book consist of 8 short chapters called *Pahūḍa*, probably compilations from some older sources on such topics as the right faith, knowledge, conduct and the scripture and so forth.³ His works and teachings are concerned with most departments of Jaina doctrine and religious life. His books alone form the main source of our knowledge about Digambara School.

The doctrines of logico-epistemological: *syādvāda* or *anekāntavāda* view, are everywhere affirmed and the *tenayas* are clearly expounded. Allied to this doctrine, this regards the truth of all true statements, as relative to a context or an 'aspect' is the conception of substance. A substance is a universal, identical with the existence of the things. The nature of a substance is composed of the three 'Moments' of origination, continuation and destruction.

The substance to which, this conception is most prominently applied is the self, which is identified with knowledge. The self is a generality, embracing all its particulars states and is also the creator. In its perfect condition is omniscience and truth, and identical with the Jaina faith itself.

The condition of soul is combined with vital powers; the self knows all substances by direct intuition in all times and places without operation of physical senses.⁴ Sense knowledge is indirect, the senses being a material accretion. The stages in a sense perception are clearly contemplated in

Kundakunda's philosophy. Kundakunda's reference to *Upayoga* (consciousness) must have some special reference. *Upayoga* is the fundamental property of a living soul,⁵ the power of attending and it exists even in the lowest form of life. It corresponds in its range to the modern expression of response. The intelligent superior creatures embraces as *darśana* and *jñāna* respectively, a general or formless awareness of things and a determinate awareness. When free from error, as a general 'outlook,' it is identical with the Jaina faith. This conception of consciousness appears in Kundakunda's works and teachings.

His great book *Samayasāra*, discusses the excellence of self-contained, self-sufficient pure and perfect super self. The soul is the sole determinant of its own pure psychic status. The soul never loses its soulhood.

In *Samayasāra*, Kundakunda defines and describes *Āvaśyakas*. An *Āvaśa* is a person who does not depend upon others. Thus, the action of an independent saint is called *Āvaśyakarma*. The *Āvaśyakas* of a true monk discussed by Kundakunda are *pratikramaṇa* or self-criticism, *pratikhyāna* or renunciation, *alocaṇa* or thought, *prāyaścitta* or expiation and *parama-bhakti* or absolute devotion. *Pratikramana* is self-criticism.⁶ A really true and independent saint must refrain from all good and bad thought activities. At the same time, it is necessary for him to engage himself in various attributes and modifications of all six substances.⁷ The seeker after truth should first scrutinize carefully the principles laid down in the scriptures by the conquerors, and being convinced of their truth, he should follow them calmly and peacefully, and should avoid all verbal controversies with his own co-religionists as well as with those having other faiths. Those who attain liberation should thus follow the footsteps of their spiritual leaders. It person

who engages himself in the practice of *Āvaśyakas* can alone hope to attain liberation.

A monk cultivates self-control and self-discipline and avoids uncontrolled thoughts and activities. He corrects himself regularly through introspection; it is a decision on the part of a monk to avoid all sinful activities in future. He is to renounce attachment, to eradicate karma and to be free from passions and emotions. *Alocana* is of four kinds; thinking equanimously, eradication of evil thoughts, non-deformity in thinking and purity in thinking, *prayascitta* involves the strict observance of five vows, three *guptis* (control of body, mind and speech) and five *samitis* (restrains). *Parama-bhakti* involves right belief, conduct and knowledge.

Kundakunda lays stress on vigilance to be observed by a Jain monk. He calls it *Samiti*. According to him, there are five *samitis*. In his *Niyamasāra*, he explains each *samiti* or precaution. *Īryāsamiyi* means taking every precaution while walking to avoid injury to any creature. *Bhāsāsamiti* means being very careful while talking, to avoid hurting others with words. *Eṣaṇāsamiti*, one to be very cautious while eating food. One is allowed to eat food only to sustain one's life and the food should be neither cooked by oneself but should be given to one by others with devotion. *Ādānasmiti* means to be very cautious while picking up or putting down any article and lying down to avoid any injury to any creature. Finally, *pratistāpana-samiti* obliges one to be very cautious while urinating to avoid any injury to any creature.⁸

The philosophy propounded by Kundakunda is to make oneself as the purest self/ soul. The purest soul is synonymous with God.⁹ He clearly explained that to become a pure self in his works and all his works indicates the process by which a person can achieve the purest soul. He attempted to

demolish all prevailing misconception of Pure and endeavored to establish a concept, which guarantee to achieve Liberation or the purest soul/self or attaining *Mokṣa*. This attainment of Liberation is the highest goal in Kundakunda philosophy as well as in Jaina religion. The path of liberation is the combination of right faith, knowledge and conduct. Following these paths, a soul can reach its ultimate goal. The state of the condition of the soul frees from kārmiic particles and regains its own pure nature. Belief in the perfect souls, the scriptures and the principles is spoken of as the right faith. In order to find out truth, one must have recourse to true scriptures. This true scripture is based upon the preaching of a supreme being. Truth can only be known by following the true scriptures and principal preached by the Omniscient.

The path to Liberation (*Mokṣa*) lies in change of perception.¹⁰ The key to self-realization lies in accepting the fact that every object is changing due to its own nature and there is nothing that a man has to do in other objects. His domain lies in his own self. The moment one perceives oneself as the pure self, the journey to *Mokṣa* begins and when the same perception is pursued relentlessly, one achieves Liberation. The pure self is devoid of *karmas*, five senses including mind and devoid of all attachment to all external objects.¹¹ It is devoid of past forms of soul and future forms of soul but fully and perfectly realized in its present form only. The changed perception of the complete self-forms realization of properties of the pure soul/ self.

The state of pure self is understood in three different ways - the matter, qualities and forms.¹² All these matter, qualities and forms helps in understanding our own self, which exists in the present form and differences between the pure self, and one's own self. As a result, one develops the right faith and right knowledge, which removes misconceptions about the self and

things that exists around the self. By keeping right faith and right knowledge, a person soon embarks on right conduct, which facilitates annihilation of karma that are bound in our soul and thus ultimately becoming Pure Self. The way to Liberation embodied in the three concepts of right faith, knowledge and conduct.¹³

His works on *Pāñcāstikāyasāra* sets the background for becoming a liberated soul, by developing the understanding of six matters, their differentiation, properties of forms and complete understanding of the path of liberation, which have given by him. Having a clear understanding of the background of the universe in which a soul lives Kundakunda describes in his *Pravacanasāra*, the teachings of those who achieved liberation particularly relating to the pure soul. He urged everyone to get knowledge about the pure-self and how to absorb oneself in the pureself. While attempting to perfect one's knowledge of pure self, one should concentrate on knowing on the timeless and permanent nature and devoid of *kārmic* particles. The one way to achieve liberation is continuously focus on everlasting nature of the self, this is elaborating stated in his *Niyamasāra*. Certain misconception and misunderstanding of liberation can be avoided by following the teachings of *Aṣṭapāhuḍa*. In his *Samayasāra*, he described the pure self must be revealed to the seeker, these pure self can be attained by concentrating of the previous four works and along with the complete understanding on the background of the Jaina system of thought. By completing following the philosophical prescriptions of Kundakunda, one can attain liberation.¹⁴ This liberation is the state of pure soul, and some of the characteristics of pure soul are discussed here below:

4.3. Characteristics of Pure Soul

The soul is a living thing and characterized by consciousness, it will never assume the nature of non-living substances. The soul has the properties of living substances; it does not have any properties of the senses. The attributes of the soul are knowledge, vision, bliss and power etc.¹⁵ The soul lives not because of the external object's or support, but by their innate properties. The pure soul/ self has the power of vision and it recognizes its own self and other non-living objects, substances without discriminating the objects in the smallest unit of time. The power of knowledge exists simultaneously with the power of vision in the soul. Such knowledge is distinctly different from the knowledge acquired through senses; it is replete with the infinite happiness and bliss. The architect of pure soul is the soul itself. It has the potency to build the pure soul through infinite operations of its various properties.¹⁶

The pure soul has the quality of Omniscience, which distinguishes and knows different objects of the entire Universe simultaneously. The pure self sees the entire Universe by its Omni-vision quality. The soul is a knower; it knows both the self and other objects. The knower and knowable ultimately culminate in the state of Omniscience.¹⁷

The nature of the Soul is transparent, independent and self-illuminating and does not depend on anything. It does not cause any change in other object nor is influenced by other substances. The soul assumes its real nature of its own and does not assume any unreal property. The soul has many forms and properties but oneness permeates in all its forms and properties.¹⁸ The moment pure self looks at itself, and then it becomes the basis for future pure forms of the soul. The pure soul possesses itself; and owns its own nature, properties and forms. It is not to be caused by external substances, properties, forms etc, because the pure soul is independent from all other things.

Kundakunda gives much important to attain the stage of pure-self. He contributed the important principles for the realization of pure-self to the followers of Jainas.

4.4. Principles for the Realization of the Pure Self/Soul

Kundakunda had mentioned the important principles, which are very crucial to realization of the pure self. The definition of the important principles are explained below.

a) Pure Soul

The concept of pure soul has found a prominent place in Kundakunda's teachings. The pure soul has been discussed in detail in *Samayasāra* and the *Niyamasāra*. In *Samayasāra*, he has mentioned that the pure self is neither a noble family person nor a monk. Instead, it is pure in itself. Without understanding and realization of pure-self, nobody can achieve Liberation. A soul has only two permanent abodes- either achieves the purest state and stays forever in *mokṣa* or in the lowest form of subtle existence. Soul, being migratory in nature, takes other forms of life for a very short duration. Getting this pure self is the goal of all spiritual pursuits. In order to attain Liberation, one must have realized the self as pure in itself.¹⁹

b) Jñāni and Ajñāni (knowledgeable and unknowledgeable)

One who has attained self- realization is knowledgeable or *Jñāni*, and one who has not attained self- realization is devoid of knowledge is called *Ajñāni*. According to Kundakunda, one can realize the self as pure self even though one may be illiterate or not knowing anything else. Where as, one cannot attain self-realization even if they know all the scriptures.²⁰ In Kundakunda's philosophy, we can clearly see that, the realization of self-does not only

depends all the scriptures but depends on having complete right knowledge about the self.

c) Omniscience

Omniscience is the basic principle of Jaina philosophy. Kundakunda has thrown light on Omniscient in his scriptures; it is clearly mentioned in his *Pravacanasāra*. In this scripture, Kundakunda has discussed the Divine knowledge. Knowledge is Omniscient and knows all the objects in the Universe. According to him, having knowledge of every knowable thing of this world and beyond this world is a complete knowledge.²¹ This complete knowledge helps one to get Liberation, the state of realization of the pure self.

d) Relation between Knowledge and Knowable

This relation of knowledge and knowable is mentioned in his *Pravacanasāra*. The objects of knowledge are substance, qualities and modification.²² The knowledge is to know all the substances, qualities and modifications. These substances, qualities and modifications are knowable. These knowledge and knowable do not disturbed each other, but it is the nature of the knowledge knows the past, present and future of the knowable and their forms simultaneously in the smallest unit.

e) External and Internal Force

These external and internal forces have found a prominent place in the literature of Kundakunda. According to Kundakunda, external force is present at the time of action, this action is materialized by internal force. Although action is not possible without external force, yet external force alone cannot materialize action without internal force.²³ Thus, trying to attain self-realization, one should concentrate on own pure soul.

f) Differentiation

Kundakunda states that the soul is different from all matters and from the body.²⁴ In order to attain Liberation, according to Kundakunda, a person must keep in mind these differences between the pure self and the Impure self.

g) Good and Bad Action

Kundakunda has made it clear that the good and bad action binds the creature and do not ensure salvation.²⁵ In order to attain self- realization, a person must be free from all these actions.

h) Six Substances and Nine Categories

These have been dealt with in *Samayasāra* and *Pāñcāstikāyasāra*. According to Kundakunda, the six substances are soul, matter, motion, rest, space and time, the combination of these atoms create the Universe. Each atom has its own characteristics and different from the other. There are nine categories such as, soul, non-soul, good and bad actions, bondage of *karma*, influx of *karma*, stoppage of *karma*, expulsion of *karma* and liberation. In Kundakunda literature, among the nine categories, the soul is important and the useful one.²⁶ By complete understanding of these six substances and nine categories, one can get attain Liberation, after getting real knowledge of the importance of the Soul.

i) The Process of Purification

In order to purify one self, Kundakunda gave the process of purification to the followers of the Jaina. According to him, one must replace the influx of misconceptions by right concepts then the bondage of soul with matter must be free and further influx of *Karma* prevented when right faith, right knowledge and right conduct adopted. Adopting right faith in the pure self, leads to

disintegration of bondage, acquiring further right knowledge about the pure self through scriptures, meditation facilitates shedding of *karma*. When four *karmas*: anger, greed, pride and delusion are annihilated by constant meditation of the pure self, through the process of the meditation of the pure self, the balance of the four *Karma* are destroyed, where the pure-self blossoms and its infinite properties in its perfect forms manifest themselves and soul enjoys bliss forever.²⁷

The philosophy of Kundakunda affected both the Digambara and Śvetāmbara schools. When, the Jain community was divided into Digambara and Śvetāmbara schools. The Digambara had denounced the Jain canon had fallen into oblivion.²⁸ Kundakunda response to the religious needs of the community; and in order to meet the situation he composed small tracts in *Prakṛit* mainly based on traditional text knowledge inherited from early teachers. Though, he is a famous Digambara teacher, he is also respected by the Śvetāmbara school.

4.5. Summary

Thus, we find that, the philosophy of Kundakunda and his works have discussed all the details to remove all the *Karma*, which is the key to attain Liberation, and which can be easily followed by the Jainas. He enunciated many principles, which form the basic concepts of Jain philosophy. The contribution of Kundakunda provided a great support to the people who were trying to get the Salvation. By adopting the principles of self-realization in life, a person can save his soul from all sorrows and pain. So, one must adopt the path shown by the Kundakunda to make a life successful and to get Liberation.

Kundakunda provided a system of scriptural knowledge for the inquisitive. He presented the fundamental concepts relating to the path of salvation in a

comprehensive manner. His significant contributions remove doubts and affect a consensus among the people.

Notes and reference

1. R.M. Das, *Jainism: A Study*, Kaveri Books, New Delhi, 2007, p.78.
2. Based on the article of Jain Literature and kundakunda by Sastri, T.V.G. Kundakunda was a leading light even in Tamil literature. His tradition is attributed to Tirukkural, a work which was given to Tiruvalluvar who introduced it to the Sangam proceedings at Madurai. He had devised a format for South Indian dialects with common letters of reading and writing.
3. Padmanabh S.Jaini, *Gender and Salvation, Jaina Debates on the Spiritual Liberation of Women*, MunishiramMohanlalPublisgers Pvt. Limited,1992.
4. FaddegonBarfend (Trns), *The PravacānasāraOf KundakundaĀcāryaToghether With The Commentary, Tattva-Dipika* By Suri, Amrtacandra, Cambridge University Press, London,1935, pp.2-5.
5. Ibid, p.p. 2-5.
6. R.M. Das, *Jainism: A Study*, op. cit, p.82.
7. In Jaina philosophy substance are divided into two; living and non-living. Non- living are divided into matter, motion, rest, time and

space. The combination of living and non-living substances made the 6 substances.

8., R.M. Das, *Jainism: A Study*, op. cit, pp. 81, 82.

9. JayantiLal Jain, *Pure Soul and Its Infinite Treasure*, Research Foundation For Jainology, Sugan House, Chennai, 2010, p.176.

10. Ibid, p.44.

11. Ibid, p.44.

12. Ibid, p.34.

13. Zaveri S. Jethalal, (Trns), *Samayasāra*, Jain VishwaBharati University, Rajasthan, 2009. p.p. 33, 34.

14. Bhag Chand, Jain, *Article of Ācārya Kundakunda and His Literature*, International School for Jain Studies, North America, 2008.

15. JayantiLal Jain, *Pure Soul and Its Infinite Treasure*, op, cit. p.p.

30, 31.

16. JayantiLal Jain, *Kundakunda in Jaina Philosophy*, Research Foundation For Jainology, Sugan House, Chennai, 1997, p.44.

17. JayantiLal Jain, *Pure Soul and Its Infinite Treasure*, op, cit. p.p. 45-55.

18. JayantiLal Jain, *Kundakunda in Jaina Philosophy*, op, cit, p.45.

19. Ibid, p. 35.

20. Ibid, pp. 35,36.

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21. Ibid, pp. 63-66.
22. In his *Pravacānasāra* Kundakunda mentioned the nature and quality of substance.
23. Jayanti Lal Jain, *Kundakunda in Jaina Philosophy*, op, cit, p.37.
24. Ibid, p.37.
25. Ibid, p. 37
26. In his *Samayasāra* and *Pāñcatikāyasāra*, Kundakunda expressed the Universe is made up of six substances and nine categories.
27. Jayanti Lal Jain, *Kundakunda in Jaina Philosophy*, op, cit, p.50. and in *Niyamasāra* Kundakunda mentioned the importance of three jewels in order to attain liberation.
28. A.N. Upadhye (Trns), *Kundakunda Ācārya Pravacanasāra*, Shetha Manilal Rivashankar Jhaveri, Bombay, 1935, p.XV.

CHAPTER - V

CONCLUSION

Jainism has all the characteristic features of the Indian religions in the historical as well as morphological context. Like Hinduism and Buddhism, the focus of its metaphysics is the doctrine of *karma*, rebirth and salvation,¹ its concepts of the hells as well as the divine and the human worlds. The regular appearance of salvation agrees in their basic features with those of the other two religions, and the forms in which its social and cultural life is expressed are essentially the same as those of the other two religions. However, this is natural because all the three religions, Hinduism, Buddhism and Jainism have grown from the same root, have blossomed next to one another for centuries and have influenced one another most intensively.

In Jaina philosophy there cannot be any creator God, according to them, the world is governed by its own inherent laws. The moral world is governed by the law of *Karma*, but this *Karma* must be vanished in order to attain liberation. We can separated *Karma* from the soul by practicing *Triratna*.

All the Tirthankaras opened a path for the real faith and the attainment of liberation. The Jaina worshipped the Tirthankaras as Gods, even though the Jinas are worshipped as divine beings; the tradition represents them as illustrations human beings who, through their extreme asceticism, gained an insight into the nature of reality. The omniscient lives serve as a guiding

principle, their virtues leads one to the same goal of liberation, which they themselves achieved.

In the focus of the philosophizing of the orders of the ascetics was desire for Salvation, the will to free oneself from sorrow and suffering. The theoretical foundations of Jaina beliefs are historically old belonging to the most ancient period. The sages of the older Upanisads² did not make a distinction between mind and matter, and the concept of a soul was still remote from their thinking. Jainas presuppose, for its completely philosophical conceptions, the difference between mind and matter, and the theory of existence of the eternal individual souls are originated earliest in a period, when the new doctrine of the soul appeared.

Jainas believe that the five factors of colour, taste, smell, touch and sound constituted a personality, when they are united; if a being dies, this connection is severed. An existence after death is nonetheless possible, that is when the five factors come together again. However, such a connection materializes regularly through the power of *karma*, though the transcendental power of bad or good actions in an earlier existence. The cycle of birth and death ceases only for the one who has destroyed his *karma*, through it, the germs of rebirth. This happens with the help of asceticism and the knowledge of the sublime, which is beyond all change. It is Brahmā, with whom everything has emerged, is at the bottom of everything and it takes back everything in to itself. The one, who merges with *Brahma*, will alone be free from suffering and every will attain liberation. This liberation is the ultimate aim of human life. In order to attain liberation one must follow the teachings of the *Tīrthaṅkaras*. It is a stage of

complete disassociation of soul from matter. The soul gets pure happiness, infinite knowledge and infinite perception, in the stage of liberation.

Jainas developed a rich literary activity at all the times. The majority of Jaina writers belong to the class of great spiritual thinkers. The character and the content of Jaina literature shows the predominance of the religious element among the authors and agrees fully with the Indian literatures in general. These works are mainly religions and philosophical treatises, legends of saints and laudations of *Tīrthāṅkaras*. Their literatures are vast and varied, their ethics and way of life are deeply anchored in a thorough philosophy, both in scientific and biological knowledge. Their systems covers astronomy, cosmology, biology etc.³ they believes that the universe is infinite and eternal. The Jaina argued that the existence of God, their rejection of God does not entail rejection of such activities as prayer and worship on the part of the Jinas. They worship to the *Tīrthāṅkaras*, the liberated souls, in order to receive guidance and inspiration in their own quest for liberation.⁴ Jainism is a ‘Self-Help’ religion. According to the Jaina potentially, man is perfect. He is capable of attaining infinitude, absolute and perfection. He has a soul within him, which is imbued with infinite potentialities. The soul is an eternal conscious substance and the soul in man is capable of attaining infinite power, infinite knowledge, infinite faith and infinite bliss by one’s own understanding of the teachings of the *Tīrthāṅkaras*- the liberated souls.⁵

The Jaina literature contains profound philosophical ideas and ideals mostly for their teachings of *Anekāntāvēda* and *Syāvēda*. Jainism believes that there are an infinite number of independently existing atoms, objects and souls.

All of these have innumerable characters and aspects and consequently they stand in innumerable relations to each other. Only an Omniscient being, such as the liberated soul, can know all objects in all their aspects. An ordinary, non-liberated, can only have partial, imperfect knowledge of the objects. Our knowledge of any object, as long as we are in the non-liberated state, is always from a certain point of view and of a certain aspect of the object. The Jainas view that, all our ordinary knowledge is necessarily partial being always relative to some particular point of view and about particular aspects of objects. Mahāvīra introduced a method that those having incomplete or partial knowledge of reality or a thing might not suffer injustices at the hands of others.⁶ If others knowledge, though partial and even conflicting with ours, is true and similarly our knowledge, though partial and conflicting with other is true. Everything in this universe is related, complete affirmation and negation of both are wrong. These *Anekāntāvāda* and *Syāvāda*, helps the people to suffer from injustice, violence etc. It must be achieved by very hard and sincere efforts.

The special features of Jainism, are significant by their practical teachings of right faith, knowledge and conduct. Apart from the vows, restrain, duties etc, these three gems help the separation of soul from matter. Right faith, knowledge and conduct are inseparable because the succession of one helps the functions of one another. The ethical teachings cannot be understood without complete understanding of right faith, knowledge and conduct.

The issue of “voluntary or religious death” is unique to Jainism,⁷ which also comes under the rubric of ethics. This kind of death, which can be chosen

by both ascetics and laity, is a death that literally makes “the physical body and the internal passions emaciated”. However, Jainism contrasts this death with suicide because attachment, aversion etc. are involved in suicide death. By virtue of its excellences, this passionless death must be performed under strict conditions and observation, and is regarded as the most effective ascetic practice to rid the soul of the binding passions and to be terminating an ethical life.

In course of time, the Jaina religion was divided into two schools, Digambara and Śvetāmbara. There are several controversies between both the schools. Even though, their goal of life is the same yet their teachings, practices were different, these differences affect both the schools and turned in a separate system of religion instead of bringing them closer one another. However, Kundakunda played an important role for both the schools. He struggled hard to bring about a good relationship between the two schools. Though he is a follower of Digambara school, his philosophy affected the Śvetāmbara schools. He rejuvenated all the teachings of Mahāvīra, in a simple way.

Kundakunda, wrote many books based on the teachings of Mahāvīra, such as *Samayasāra*, *Niyamasāra*, *Pāñcāstikāyasāra*, *Pravacanasāra* and *Aṣṭapāhuḍa*. The five great works of Kundakunda, indeed describe the processes of achieving liberation, which is the highest goal in Jaina philosophy. His works, on *Samayasāra*, *Niyamasāra*, *Pāñcāstikāyasāra*, *Pravacanasāra* and *Aṣṭapāhuḍa* have mentioned the order of the universe, relation between pure and impure self. He clearly mentioned in his teachings

that, a person must have a perfect knowledge about the true monk, because the unreal monk can lead a person to suffering. He preached the demolition of certain misconception and misunderstanding of the fundamental rule of liberation by following the teachings of his works and along with the complete understanding of the teachings of Mahāvīra.

The Jaina rightly drawing our attention to the relativity of all judgments and knowledge. According to Jainas every object possesses innumerable positive and negative qualities. As a result, human knowledge is necessarily relative and limited, in their teaching absolute affirmation and absolute negation both are wrong. Therefore, a thing is both real and unreal. But from our practical experience we find that a thing cannot possess two contradictory qualities at the same time. We can say that day and night, hot and cold cannot co- exist. The Jainas mistaken that the conjunction of all partial truth is equivalent to the whole truth. Saṃkara and Rāmānuja criticize the view of the seven fold prediction on the ground of the impossibility of contradictory attributes co- existing in the same thing. Such as, existence and non- existence cannot at the same time belong to one thing. But, the Jaina refute this criticism pointing out that everything is of a complex nature an identity in difference. It becomes possible to apply all kinds of predicates to the thing depending upon one's point of view. For example, if a gold bangle is destroyed and a gold necklace is made out of it, destruction, origination and continuity happen simultaneously.⁸

In Jaina philosophy attachment or possession of the external objects makes a person to suffer in this life and cannot be apart from the cycle of birth.

Keeping these possessions and attachments, no one can attain liberation. But, wealth, home, clothes, family and one own body etc, all these are possessions, but totally discarding them one cannot survive. So, we can say that practicing non -possession is not possible in this world. However, the practicing of this enhances moral standing of a person in the society.

According to Digambara, nudity is one of the important means of salvation; Kundakunda also holds this view. This forms an extreme view and was opposed by Śvetāmbaras resulting in the clear two divisions. Hence a liberal, all time accepted view having relevance for the present, should have helped the Digambara school to hold a view to be accepted for all time to come. But the religions have a tendency for taking extreme views and Digambaras are no exception.

Although, a great spiritual saint Kundakunda occupies the highest place in Jaina religion, his teachings and ideas are not his original, though the method of teaching is structured with novelty. He just rejuvenated what have been enunciated by the Omniscient. All his works explained the same thing in a different way. Thus, Kundakunda is the author of *Niyamasāra* is accepted on the authority of Padmaprabha, the only known commentator of that work. The exposition of the subject matter is very systematic, leaving aside some traditional verses. The division has no sanction from the original text, nor does it facilitate the understanding of the text in any way; the author, it appears, never intended to have any division in his work.

Samayasāra is considered by the Jainas to be the best work of Kundakunda, and its contents, according to the orthodox opinion, are too

sacred to be read by householder the reasons are: the work deals mainly with spiritual topics,⁹ it might be socially and ethically harmful to the householders who are almost absolutely lacking in spiritual discipline. The majority of the statements are in reflective and meditational tone sometimes even in the first person. The aim of the author is to impress on the readers that ignorance resulting from *kārmic* association has barred many a soul from self-realization; so every aspirant must rise above all attachment and realize the soul as absolutely pure, omniscient etc; this is the highest pitch of Jaina spiritual teaching. The author takes it for granted that his readers are already acquainted with Jaina terminology, and he goes on brooding over the real nature of the soul, sometimes distinguishing it from matter, sometimes discussing the nature of *karma* and sometimes showing the way of stopping the *karma*. There is simplicity and directness in his utterances, which appear like the attempts of the author to express which he himself has experienced. He repeated his ideas and sentences just to make the topic more impressive.

The text of *Pāñcāstikāyasāra*, is mainly a compilation of Kundakunda; and there are indications in the body of the text that the author might have put together traditional verses when trying to discuss a topic in a connected manner; the characteristics of the soul are not discussed in the order. So, Kundakunda might have compiled this work out of the great range of traditional verses that he might have inherited from his teachers.

Even though, the Jaina philosophy and the works of Kundakunda can be criticized from different angles, the ethics of Jainism is austere; simple and straightforward. The practice of non-violence in thought, word and action is

the cardinal virtue. The Jainas, should under no circumstances, inflict pain and suffering on any sentient being, but should always act with kindness, charity, gentleness and compassion toward all living beings. Truthfulness, utter lack of greed, and purify of heart are to be cultivated by every follower of the Jina. These moral virtues, meditations on the profound truths taught by the Jina, and faith oneself lead men to liberation. Jainism emphasizes the inseparability of moral perfection and perfection of knowledge.

Jainism is basically an ethical religion which elaborates a moral code of behavior showing what is worth striving for, what is good. What gives meaning to life? The Jaina philosophers subjected the conceptions of absoluteness, unity and eternity to their uncertain style of reasoning.¹⁰ Jainism encourages spiritual development through cultivation of one's own personal wisdom and reliance of self-control through vows.

Jainism shows how a religious virtuous and ethical life is possible without the idea of a creator God to whom one can turn as one ultimately responsible for the human condition. The models for an ethical life in Jainism are provided by the biographies of the twenty-four *Tīrthankaras*, the conquerors and liberated souls.

Kundakunda's influence extends far beyond Jainism. The concise and systematized aphorisms he brought to Jain literature were unparalleled. Kundakunda's creativity allowed him to utilize existing literature structure to explain Jainism with most advanced scientific principles, such as atomic structure, cosmic dimensions and psychology. Kundakunda underscored the

genuine practice of religion and censured empty pretensions. From his teachings, we can say that he understood thoroughly the philosophy of Jainism.

Jainism is not only a religion but also a spiritual philosophy capable of enlightening human life both internally as well as externally. It is certain that if rightly studied understood, practiced and preached, Jainism shall make men and women better and turn the world into paradise where peace, prosperity, goodwill, universal brotherhood would reign supreme.

The world today is inflamed by violence, conflicts and dis-harmony. In spite of the scientific and technological advancement in the material realm, true happiness eludes man due to the degradation of human values. Under these circumstances, there is urgent need to understand the value-based message of the philosophers or the religious teachers, which opens the dimension of non-violence, equality, universal brother-hood and compassion. It is our duty to spread it in its original form and explain its importance in a simple and appealing language.

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