

Acharya Kundachyarya and Jain scriptures historical aspect.



मंगलं भगवान वीरो, मंगलं गौतमो गणि

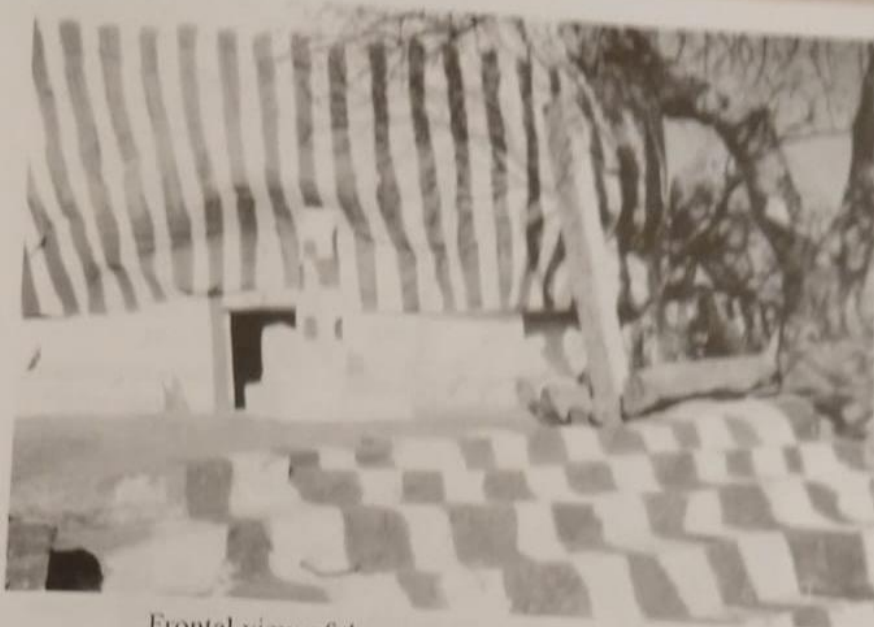
मंगलं कुन्दकुन्दार्यो, जैन धर्मोस्तु मंगलं

Acharya Kundachyarya is considered next only to Mahavir Bhagawn and main disciple Gautam ganadhara. He is one of the foremost Jain philosophical thinker known for his highly critical exposition of the soul and its functional mechanics. Acharya Kundachyarya did exert immense influence over Jainism because of his prolific writing on Jain philosophy ,canonical knowledge of spiritual and socio ethical path.

Acharya Kundachyarya has many names padmanandi,Vakragriva,Elacharya, and Gradhapicha.

Such an extraordinary brilliant and scholar Jain Saint Kunda kundachyarya hail from Konakunda village, Gunter distinct Andhra pradesh. Some says it's Kolanukomda,

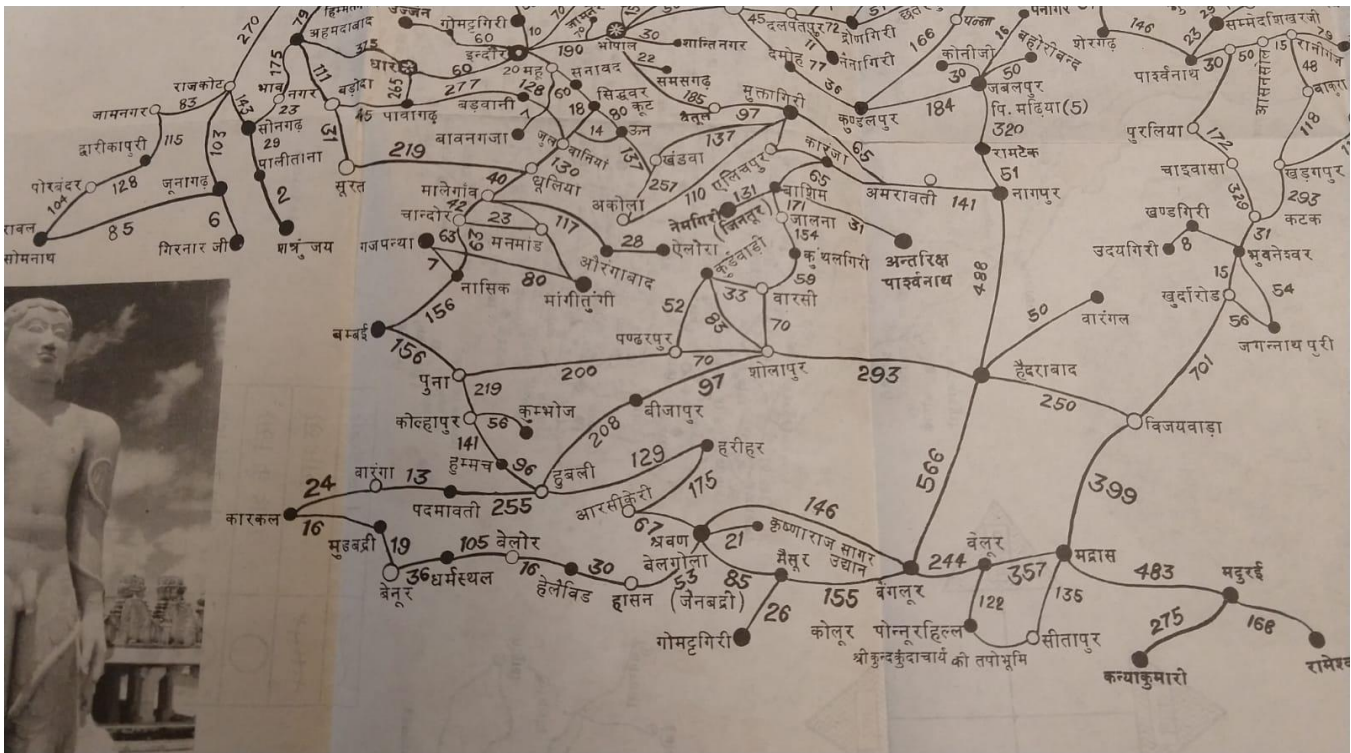
Opposite side of Vijayawada.



Frontal view of the cave where Kundakunda lived



Internal view of the cave.



From the epigraphic and archaeological sources Acharya Kundachyarya was born in year 108 B.C. some scholars place him in second century A.D. He achieved Salekhana 12 B.C age of 95.

There is not much knowledge about his life. There are two different stories about his life.

The traditional story about Kundakunda's life is summarised here. In the town of Kurumarai in south India lived a rich merchant called Karamuṇḍa and his wife Śrīmatī. They employed a cattleman named Mathivaran.

One day, Mathivaran watched a huge fire rage in the forest but could see a group of trees that was still green. He went towards the living trees and saw the hut of a Jain monk among them. Inside the hut, he saw a box containing some Jain Āgamas, to which he attributed the miracle. He took the manuscripts and worshipped them every day. One day, a Jain monk visited the

house. The merchant gave him food and the cattleman gave him the Āgamas. In return, the monk gave them his blessing

As the merchant did not have any children, what should happen happened. The cattleman died and was reborn as Karamuṇḍa's son. Growing up in the merchant's house, the extremely clever boy became a very important philosopher and a renowned religious master named Kundakunda.

The second part of the story is more cosmological and evokes Kundakunda's journey in the Pūrva-videha. The Pūrva-videha is a mythical land where Sīmandhara-svāmī, one the great sages in Jainism, lives eternally. Kundakunda travelled here by translocation of the body – āhāraka-śarīra. In this way he attended Sīmandhara-svāmī's samavasaraṇa and the legend says that he attained final liberation during this event.

Acharya Kundachyarya was indicated as a Nighratha Digambara muni at early age of 11 years. From the Pattavali, we learned that Kundakundaji was the youngest and junior contemporary of Bhadrabahu II. Bhadrabahu II was last 11 Angadhari, Shuta Acharya. He became Acharya at age of 44. He was made pontiff of mulasngaha by his teacher Jinacandra in 8 B.C. During the pontificasy, he successfully established the superiority of Jain Scriptures. Pallavi king Siva Skandavarma a patron of Jain religion was disciple of Kundachyarya. Acharya composed Prabhrata\_Traya for royal. Kundachyarya has been meritorious immobilized as highly respected and revered theologian.

Scholars are of the opinion that scattered facts of traditions and literary remains from the Tamil works such as the Kural and its anterior Silappadikaram and Manimakkalai provide cumulative evidence that Kundakunda was of Dravidian origin and leader of the Dravidia sangha, and he was highly cultured in more than one language. The kural or Tirukkural, the most popular Tamil classic, is attributed to Kundakunda, his another name being Elacarya. Thus, Kundakunda was associated with the early literary activity in Tamil also.

As the mighty and illustrious munis with their tapasya Tejas Shakira Padmanandi had supernatural powers. He had power of waking above ground, walking in air.

Acharya Kundachyarya remained chief of mulasngaha with profound success and tapasya at Ponnur hlll Tamil Nadu at age of 96 achieved Salekhana in year 12 B.C



Acharya Kundakunda Acharya and his scriptures



Acharya Kunda-kunda's intense learning and moral character attracted royal disciples such as King Shiva kumar. The story of Kunda-kunda is also surrounded by legends – it is said that he could walk on air. But his influence extends far beyond Jainism. In ancient India, philosophical debates were a standard feature of intellectual life. To these, Kunda-kunda brought concise and systematized aphorisms, greatly adding to Jain literature. He used existing literary structures to explain Jainism's most advanced scientific principles such as atomic structure, cosmic dimensions, the cosmic ethers, and psychology. Hindu and Buddhist thinkers were challenged to respond to his explications of Jain philosophy and conduct. Thus, Kunda-kunda elevated the level of scholarship and debate in India's overall philosophical discourse. A great organizer of the highly complex concepts of Jain philosophy, Kunda-kunda wrote five renowned books:

- Samayasara (Treatise on the True Self)
- Pravachanasara (Treatise of Preaching)
- Niyamasara (Treatise on Rules of Conduct)
- Panchastikaya (Treatise on Five Universal Substances)
- Ashta-pahuda (Eight Steps), a collection of eight texts

All of his works are written in an ancient dialect known as Saurseni Prakrit, similar to Ardha-Magadhi Prakrit. The organizing of Jain ideas into certain relationships and structures, taken for granted in recent centuries, was a product of his thought. So extraordinary was this idea that many other books written in this style by his pupils and other Jain scholars are popularly ascribed to him. In the Digambar tradition, he is praised immediately after Lord Mahavir and the preceptor Gautam swami in the auspicious blessing (Mangalacharan) prayer. Some Jains of the Digambar tradition dub their tradition Kunda-kunda Anvaya (the order of Kunda-kunda). However, scholars of all sects study his books with deep veneration.

acharya Kunda-kunda has been called "Light of this Dark Age". Several commentaries on his Samayasara have been written in Sanskrit and in modern languages. In recent centuries, the Samayasara has greatly moved leaders and scholars like Banarasi Das, Taran swami, Shrimad Rajchandra and Gurudev Shri Kanji Swami. Today, in the southern state of Tamilnadu in India, on a large stone under a certain Champa tree on the hill Ponnur Malai, pilgrims may stumble upon an engraved pair of footprints (Charan). These footprints are symbolic of a thinker who, nearly two thousand years ago, composed some of Jainism's most influential philosophical books



जिन-ग्रन्थात्म के प्रतिष्ठित आचार्य कुन्दकुन्द का स्थान दिगम्बर जिन-आचार्य परम्परा में सर्वोपरि है। दो हजार वर्ष से आज तक लगातार दिगम्बर साधु अपने आपको कुन्दकुन्दाचार्य की परम्परा का कहलाने में गौरव का अनुभव करते रहे हैं।

शास्त्रसभा में गद्दी पर बैठकर प्रवचन करते समय ग्रन्थ और ग्रन्थकार के नाम के साथ-साथ यह उल्लेख भी आवश्यक माना जाता है कि यह ग्रन्थ कुन्दकुन्द की आम्नाय में रचा गया है। प्रवचन के आरम्भ में बोली जानेवाली उक्त पंक्तियाँ इसप्रकार हैं :-

“अस्य मूलग्रन्थकर्तारः श्रीसर्वगवेद्यास्तुतुसारग्रन्थकर्तारः श्रीगणधरदेवाः प्रतिगण-  
धरदेवास्तेषां वचनानुसारमासाद्य श्रीकुन्दकुन्दात्मनाये.....धिरचितम् । श्रोतारः  
सावधानतया श्रुण्वन्तु ।”

उक्त पंक्तियों के उपरान्त मंगलाचरणस्वरूप जो छन्द बोला जाता है, उसमें भी भगवान महावीर और गौतम गणधर के साथ एकमात्र आचार्य कुन्दकुन्द का ही समग्र आचार्यपरम्परा में नामोल्लेखपूर्वक स्मरण किया जाता है, शेष सभी को ‘आदि’ शब्द से ही ग्रहण कर लिया जाता है। इसप्रकार हम देखते हैं कि जिसप्रकार हाथी के पैर में सभी के पैर समाहित हो जाते हैं, उसीप्रकार आचार्य कुन्दकुन्द में समग्र आचार्यपरम्परा समाहित हो जाती है। दिगम्बर परम्परा के प्रवचनकारों द्वारा प्रवचन के आरम्भ में मंगलाचरणस्वरूप बोले जानेवाला उक्त छन्द इसप्रकार है :-

“मंगलं भगवान् वीरो, मंगलं गौतमो गणी ।

मंगलं कुन्दकुन्दाद्यो, जैनधर्मोऽस्तु मंगलम् ॥”

एक कथा ‘पुण्यालव कथाकोष’ में भी आती है, जिसका सार इसप्रकार है :-

“भरतखण्ड के दक्षिणदेश में ‘पिडथनाडू’ नाम का प्रदेश है। इस प्रदेश के अन्तर्गत कुश्मरई नाम के ग्राम में करमण्डु नाम का धनिक वैश्य रहता था। उसकी पत्नी का नाम श्रीमती था। उनके यहाँ एक ग्वाला रहता था, जो उनके पशु चराया करता था। उस ग्वाले का नाम मतिवरण था। एक दिन जब वह अपने पशुओं को एक जंगल में ले जा रहा था, उसने बड़े आश्चर्य से देखा कि सारा जंगल दावाग्नि से जलकर भस्म हो गया है, किन्तु सम्य के कुछ वृक्ष हरे-भरे हैं। उसे उसका कारण जानने की बड़ी उत्सुकता हुई। वह उस स्थान पर गया तो उसे ज्ञात हुआ कि यह किसी मुनिराज का निवास स्थान है और वहाँ एक पेटी में आगम ग्रन्थ रक्के हैं। वह पढ़ा-लिखा नहीं था। उसने सोचा कि इस आगम ग्रन्थ के कारण ही यह स्थान आग से बच गया है। अतः वह उन्हें बड़े आदर से घर ले आया। उसने उन्हें अपने मालिक के घर में एक पवित्र स्थान

कुछ दिनों के पश्चात् एक मुनि उनके घर पर पधारे। सेठ ने उन्हें बड़े भक्तिभाव से आश्वस्त किया। उसीसमय उस ग्वाले ने वह आगम उन मुनि को प्रदान किया। उस मुनि ने बड़े प्रसन्न हुए और उन्होंने उन दोनों को आशीर्वाद दिया कि यह ग्वाला सेठ के घर में उसके पुत्ररूप में जन्म लेगा। तब तक सेठ के कोई पुत्र नहीं था। मुनि के आशीर्वाद के अनुसार उस ग्वाले ने सेठ के घर में पुत्ररूप में जन्म लिया और बड़ा होने पर वह एक महान मुनि और तत्त्वज्ञानी हुआ। उसका नाम कुन्दकुन्दाचार्य था।”

इसके बाद पूर्वविदेह जाने की कथा भी पूर्ववत् वर्णित है।

इसी से मिलती-जुलती कथा आराधनाकथाकोश में प्राप्त होती है।

कुश्मरई



आचार्य कुन्दकुन्द के सम्बन्ध में प्रचलित कथाओं का अवलोकन भी आवश्यक है।

‘ज्ञान प्रबोध’ में प्राप्त कथा का संक्षिप्त सार इस प्रकार है :-

“मालवदेश वाशापुरनगर में राजा कुमुदचन्द्र राज्य कर रहा था। उसकी रानी का नाम कुमुदचन्द्रिका था। उसके राज्य में कुन्दश्रेष्ठी नामक एक वणिक् रहता था। उसकी पत्नी का नाम कुन्दलता था। उनके एक कुन्दकुन्द नामक पुत्र भी था। बालकों के साथ खेलते हुए उस बालक ने एक दिन उद्यान में बैठे हुए जिनचन्द्रा नामक मुनिराज के दर्शन किए और उसके उपदेश को अनेक नर-नारियों के साथ बड़े ही ध्यान से सुना।

ग्यारह वर्ष का बालक कुन्दकुन्द उसके उपदेश से इतना प्रभावित हुआ कि वह उनसे दीक्षित हो गया। प्रतिभाशाली शिष्य कुन्दकुन्द को जिनचन्द्राचार्य ने ३३ वर्ष की अवस्था में ही आचार्य पद प्रदान कर दिया।

बहुत गहराई से चिन्तन करने पर भी कोई ज्ञेय आचार्य कुन्दकुन्द को स्पष्ट नहीं हो रहा था। उसी के चिन्तन में मग्न कुन्दकुन्द ने विदेहक्षेत्र में विद्यमान तीर्थंकर सीमंथर भगवान को नमस्कार किया।

वहाँ सीमंथर भगवान के मुख से सहज ही ‘सहस्रं वृद्धिरस्तु’ प्रस्फुटित हुआ। समवसरण में उपस्थित श्रोताओं को बहुत आश्चर्य हुआ। नमस्कार करनेवाले के बिना किसको आशीर्वाद दिया जा रहा है? — यह प्रश्न सबके हृदय में सहज ही उपस्थित हो गया था। भगवान की वार्ता में समाधान आया कि भरतक्षेत्र के आचार्य कुन्दकुन्द को यह आशीर्वाद दिया गया है।

वहाँ कुन्दकुन्द के पूर्वज के दो मित्र चारणवृद्धिधारी मुनिराज उपस्थित थे। वे आचार्य कुन्दकुन्द को वहाँ ले गये। मार्ग में कुन्दकुन्द की सयूरपिण्डि गिर गई, तब उन्होंने गृहपिण्डिका से काम चलाया। वे वहाँ सात दिन रहे। भगवान के दर्शन और दिव्य शक्ति अवलोकन से उनकी समस्त शक्तियों का समाधान हो गया।

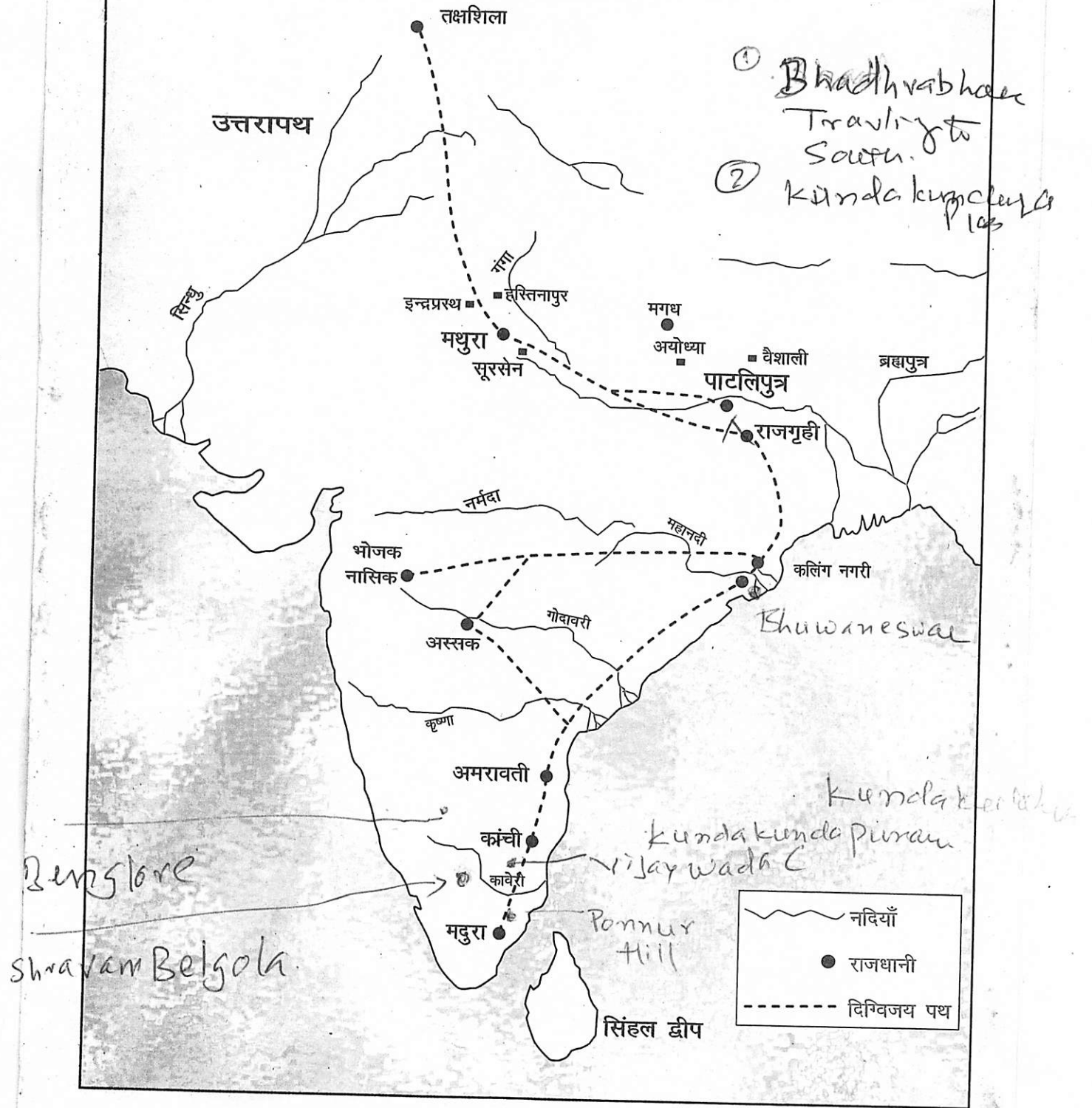
कहते हैं वापिस आते समय वे कोई गन्ध भी लाने थे, पर वह मार्ग में ही गिर गया। तीर्थों की यात्रा करते हुए वे भरतक्षेत्र में आ गये। उनका धर्मोपदेश सुनकर सात सौ स्त्री-पुरुषों ने दीक्षा ली।

कुछ समय पश्चात् गिरि-गिरनार पर श्वेताम्बरों के साथ उनका विवाद हो गया, तब बाह्यीदेवी ने स्वीकार किया कि त्रिशम्बर निर्गन्ध आर्य ही सच्चा है।

अन्त में अपने शिष्य उमाश्रामी को आचार्य पद प्रदानकर वे स्वर्गवासी हो गये।”



# खारवेल का दिग्विजय पथ



आचार्य कुन्दकुन्द द्वारा रचित उपलब्ध साहित्य इसप्रकार है :-

- (१) समयसार (समयपाहुड़) (२) प्रवचनसार (प्रवयणसार)
- (३) नियमसार (णियमसार) (४) पंचास्तिकायसंग्रह (पंचत्थिकायसंग्रह)
- (५) अष्टपाहुड़ (अट्ठपाहुड़)

इनके अतिरिक्त द्वादशानुप्रेक्षा (बारस अणुवेक्खा) एवं दशभक्ति भी आपकी कृतियाँ मानी जाती हैं। इसीप्रकार रयणसार और मूलाचार को भी आपकी रचनायें कहा जाता है। कुछ लोग तो कुरल काव्य को भी आपकी कृति मानते हैं।<sup>१</sup>

उल्लेखों के आधार पर कहा जाता है कि आपने षट्खण्डागम के प्रथम तीन खण्डों पर 'परिकर्म' नामक टीका लिखी थी, किन्तु वह आज उपलब्ध नहीं होती।

इसीप्रकार यह भी कहा जाता है कि आपने चौरासी पाहुड़ लिखे थे, किन्तु आज तक उक्त साहित्य के अतिरिक्त और कोई ग्रन्थ उपलब्ध नहीं है।

अष्टपाहुड़ में निम्नलिखित आठ पाहुड़ संगृहीत हैं -

- (१) दंसणपाहुड़ (२) सुत्तपाहुड़ (३) चारित्तपाहुड़ (४) बोधपाहुड़
- (५) भावपाहुड़ (६) मोक्खपाहुड़ (७) लिंगपाहुड़ एवं (८) सीलपाहुड़

समयसार जिन-अध्यात्म का प्रतिष्ठापक अद्वितीय महान शास्त्र है। प्रवचनसार और पंचास्तिकायसंग्रह भी जैनदर्शन में प्रतिपादित वस्तुव्यवस्था के विशद् विवेचन करनेवाले जिनागम के मूल ग्रन्थराज हैं। ये तीनों ग्रन्थराज परवर्ती दिगम्बर जैन साहित्य के मूलाधार रहे हैं। उक्त तीनों को नाटकत्रयी, प्राभूतत्रयी और कुन्दकुन्दत्रयी भी कहा जाता है।

उक्त तीनों ग्रन्थराजों पर कुन्दकुन्द के लगभग एक हजार वर्ष बाद एवं आज से एक हजार वर्ष पहले आचार्य अमृतचन्द्रदेव ने संस्कृत भाषा में गम्भीर टीकायें लिखी हैं। समयसार, प्रवचनसार एवं पंचास्तिकाय पर आचार्य अमृतचन्द्र द्वारा लिखी गई टीकाओं के सार्थक नाम क्रमशः 'आत्मख्याति', 'तत्त्वप्रदीपिका' एवं 'समयव्याख्या' हैं।

इन पर आचार्य अमृतचन्द्र से लगभग तीन सौ वर्ष बाद हुए आचार्य जयसेन द्वारा लिखी गई 'तात्पर्यवृत्ति' नामक सरल-सुबोध संस्कृत टीकायें भी उपलब्ध हैं।

<sup>१</sup> रयणसार प्रस्तावना

### *The Works*

Kundakunda is known for revolutionizing earlier literary concepts through his work. In his works, he does not mention any of the previous Jain writers, but his works contain allusions to non-Jain matters and these points only establish his antiquity. The most well-known works are:

*Samayasāra*, *Pravacanasāra*, *Pañcāstikāyasāra* - these three together are also known as *Prabhṛtatraya* or *Sāratrya*. These three major works have been commented upon in Sanskrit by Amṛtacandra (close of 10th C.E.), Jayasena (1150-1200 C.E.) and in Kannada by Bāḷacandra (1176 C.E.). Other Sanskrit commentaries by Prabhācandra (980-1065 C.E.) and Malliṣeṇa are reported on some or the other of the *Prābhṛtatraya*. Amṛtacandra is concerned more with the exposition of the contents in a high-flown style while Jayasena interprets the text word for word and adds some observations here and there. Bāḷacandra mostly follows Jayasena.<sup>31</sup>

1. *Samayasāra* is the most important philosophical work dealing with the nature of the self, the term *Samaya* being used synonymously with Ātman.<sup>32</sup> Amṛtacandra has a commentary called Ātmakhyāti on this

work.<sup>33</sup> Amṛtacandra's commentary on the work is full of religious fervor and the verses composed in the commentary are replete with spiritual appeal.<sup>34</sup>

## 2. *Pravacanasāra*

3. *Pañcāstikāyasāra* is the Sanskritization name\* of the Prākṛit *Pañcatthiya-saṁgaha*. It is one of the important works dealing with Jaina Metaphysics, or Ontology and Ethics. In other words, it is the exposition of the Path leading to liberation. Commentator Jayasena has noted some various readings and also has given some additional gāthās that are not found in Amṛtacandra's text.<sup>35</sup>

Kundakunda in the work mainly deals with the central idea of Jaina system which revolves around soul which by its own activity is able to make or mar its own destiny. This metaphysical theory of Karma caused by the soul unravels several facts of psychological importance.<sup>36</sup>

Some verses may be cited from text for what it makes of:

Ātma with the manifestation of guṇa and paryāya - attributes and modes - loses its existing nature and assumes a new state of existence according to the paryāyārthika naya (saṁsāra). - V.21

Soul has the attributes of life, consciousness and upayoga (knowledge and perception) and is potent, performs actions and is affected by their results, is conditioned by his own body, is incorporeal and is ordinarily found with Karma. V.27.

Soul which is free from the defects of karma gets to the highest point of universe, knows all and perceives all, and obtains the transcendental bliss everlasting. V.28.

This everlasting heavenly bliss is secured by the soul; by his own efforts without extraneous help [other than the path shown]. V.29.

The soul is of the same dimension as its own body which is acquired through karmas. Just as the lotus-hued ruby when placed in a cup of milk imparts its luster to the milk, so soul residing in its own body imports luster or intelligence to the whole body. V.33.

This nature of coextensiveness with the body is true in its present as well as its past and future states. V.34.



The soul which obtains the benefit of *triratna* is able to realize its true nature through its Lordship over its own career. V.70.<sup>37</sup>

4. *Nimayasāra* is a collection of eight works; some of them contain bits of historical information.<sup>38</sup> There is the Sanskrit commentary by Padmaprabha Maladhārideva, who died on Monday, 24 February 1185 C.E.)<sup>39</sup>

#### 5. *Rayanasāra*

6. *Ṣaṭpāhuḍa*. Kundakunda is reputed to have written 84 *Pāhuḍas*, all in Prakrit. Dr. J.P. Jain views that some of these are found to contain useful bits of historical information. Some of the names are:

*Joṇisāra, Kriyāsāra, Ārahaṇāsāra, Baṃdhasāra, Tattvasāra, Aṃgasāra, Karma Pāhuḍa, Paya Pāhuḍa, Vidyā Pāhuḍa, Ughāta Pāhuḍa, Drṣṭi Pāhuḍa, Siddhānta Pāhuḍa, Samvāya Pāhuḍa, Naya Pāhuḍa, Prakṛti Pāhuḍa, Cūrni Pāhuḍa, Paṃcavagga Pāhuḍa, Karma Vipāka Pāhuḍa, Vastu Pāhuḍa, Payodhara Pāhuḍa, Utpāda Pāhuḍa, Divva Pāhuḍa, Sikkhā Pāhuḍa, Jiva Pāhuḍa, Ācāra Pāhuḍa, Sahāva Pāhuḍa, Ālāpa Pāhuḍa, Cuti Pāhuḍa, Ṣaṭ Darśana Pāhuḍa, Nokamma Pāhuḍa, Saṃthāna Pāhuḍa, Nitya Pāhuḍa, Eyaṃta Pāhuḍa, Vihāya Pāhuḍa and Sālami Pāhuḍa.*<sup>40</sup>

It is noted *Darśana Pāhuḍa, Sutta Pāhuḍa, Cāritta Pāhuḍa, Bodha Pāhuḍa, Bhāva Pāhuḍa, and Mokṣa Pāhuḍas* have been published to date.<sup>41</sup> Commentary on Six *Pāhuḍas* has been written by Śrutasaṅgāra who flourished at the beginning of the 16th C.E.<sup>42</sup> The Prakrit dialect used in *Pāhuḍas* of Kundakunda is more archaic and many words are common to the language used in the Bramhi records of the early common era.

7. *Barasa Anuvekkha*. It is an ethical and didactic work which delineates rules of conduct and proper ways of behavior both for the ascetics and the laypeople. As the title goes, it is twelve reflections or contemplation to cultivate the necessary religious attitude. They are:

- i. Adhrūva or anitya - Transitoriness.
- \* ii. Ashārana - Helplessness.

- iii. Ekātva - Absolute aloneness.
  - iv. Anyatva - Separateness of soul and body.
  - v. Samsāra - Cycle of rebirths.
  - vi. Lōka - Universe.
  - vii. Aṣuchitva - Karma impurity.
  - viii. Aṣrva - Karma inflow.
  - ix. Samvara - Cease of karma influx.
  - x. Nirjara - Karma shedding.
  - xi. Dharma - Nature of religion.
  - xii. Bodhi Durlabha - Rarity of Right Knowledge.
- These reflections are the portals of final liberation in the path and process of the soul trying to go in upward move. In other words, they may be called Path and destiny of the soul for its eternal bliss.<sup>43</sup>
8. **Daṣabhaṭṭaisaṅgaho**. Its Sanskrit name is *Daśabhakti*. This is also an ethical and didactic work.
9. **Mulācāra** is one of his most earliest authentic texts in Prakrit on the theory and practice of Jain asceticism.<sup>44</sup>

### Conclusion

Through his writings, Kundakunda gave a clear exposition to the theory of soul and advocated it as an important element to the path of vitarāga, non-attachment.<sup>45</sup> However, Kundakunda in his *Pañcāstikāyasāra*, without total discard acknowledges that:

The attitude of worship towards Arahanta and others, though it interferes with the immediate realization of perfection is not altogether valueless, for it may lead to Nirvāna.<sup>46</sup>

In all certainty, Kundakunda not only explores the horizon of liberation philosophy, but examines in great detail laterally and in zenithal form. Liberation being the *summum bonum* of life in Jaina theology, Kundakunda's exposition and examination of his philosophical thoughts are rich and varied, and a milestone in the history of developmental aspects of Jainism, specially by saint scholarship to whom South India provided a developed socio-religious condition that blossomed it into a remarkable grandeur in

the philosophical horizon where man must heed at last to his soul for his earthly end, and a beginning of the eternal bliss. □

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## NOTES AND REFERENCES

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4. Dr. Bhuvanendra Kumar, *Canadian Studies in Jainism*, pp.8-9, Jain Humanities Press, Canada 1996.
5. *Satavahana Seminar*, p.29, Dept. of Archaeology, Andhra, 1981.
6. *Ibid.*, 48.
7. *Journal of Archaeology*, Satavahana Special, p.64, vol.III, 1990.
8. *Ibid.*, p.71.
9. *Ibid.*, p.76.
10. Prof. A. Chakravarti, *Pancastikayasara of Kundakunda*, p.v, Bharatiya Jnanpith, New Delhi, 1972.
11. *Ibid.*, pp.xi-xiii.
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13. *Jinamanjari*, pp.72, 74, Vol.15, No.1, April 1977.
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16. Hanumantha Rao, *Op. Cit.*, pp.160.
17. *Pancastikayasara*, pp.iv-v.
18. Hanumantha Rao, *Op. Cit.*, p.162.
19. *Epigraphia Carnatica*, p.425, Mysore University, 1973.
20. *Pancastikayasara*, p.ix.
21. *Ibid.*, p.xi.
22. *Ibid.*, pp.xii-xiii.
23. *Ibid.*, pp.viii-ix.
24. J. P. Jain., *Op. Cit.*, p.126.
25. *Pancastikayasara*, p. vii.
26. See *Jinamanjari*, p. 39, this issue Vol.17, April 1998.
27. *Pancastikayasara*, pp.iii-IV.
28. *Ibid.*, p.i.
29. *Samayasāra*, Pref., p.8.
30. *Ibid.*, Introd.p.113.
31. *Ibid.*, editorial p.5.

32. *Ibid.*, Pref.8.
  33. *Ibid.*, Introd., p.113.
  34. *Ibid.*, Editorial, p.5.
  35. *Ibid.*, Pref., pp.7-8.
  36. *Ibid.*, Intod., p.xxxiii.
  37. *Ibid.*
  38. Hanumantha Rao, *Op. Cit.*, p.162.
  39. *Samayasāra*, Editorial p.5.
  40. *Pañcāstikāyasāra*
  41. *Ibid.*
  42. *Samayasāra*, editorial p.5.
  43. M.K. Dharmaraja, *Barasa Anuvekkha of Kundkunda*, Kundkund Bharati, New Delhi, 1990. It gives a detail account of the work in English along with Prākṛit text.
  44. Hanumatha Rao, p.162.
  45. *Ibid.*, p.163.
  46. *Pañcāstikāyasāra*, verse 170, p.135.
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He who kills a lot of creatures  
Consumes honey, meat and liquor,  
Continues to roam about in the travails of existence.

- *Bārasa Anuvekkha* (1990) verse 33.  
By M.K. Dhramaraja, Kundkund Bharati  
Institutional Area, Delhi-  
110067.1990.

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Among his philosophical works, the three treatises, viz. Panchastikaya, Pravachanasara and Samayasara, are of great importance and of authoritative character. These three treatises are technically termed as 'Nataka-traya', perhaps on the analogy of 'Prasthanatraya' of the Vedantins.

Obviously this suggests that these three works included in the 'Nataka-traya' of Acharya Kund-Kund are as much sacred and authoritative for the Jainas as the Upanishads, Brahmasutras and Bhagavadgita included in the 'Prasthanatraya' are for the Vedantins and Hindus in general.

Acharya Kund-Kund has also to his credit a triad of ethical and didactic treatises, viz., Attapahudam, Barasa-Anuvekkha and Dasabhataisangaho, delineating rules of conduct and proper ways of behaviour both for the laymen and the ascetics. Among these ethical treatises the 'Barasa Anuvekkha' (i.e. Twelve Reflections or Contemplations) is of great significance both from the real and practical points of view. For cultivating the necessary religious attitude it is enjoined on all to constantly reflect on twelve facts of life or religious topics. These reflections are known as Anuvekkhas or Annuprekshas. It is laid down that these Anuprekshas should be thought upon, especially by the ascetics, again and again. These twelve Anuprekshas have been discussed in minute detail by Acharya Kund-Kund in his treatise 'Barasa-Anuvekkha' in the order as follows:

- (1) Adhruva or Anitya Anupreksha, i.e. everything is subject to change or is transitory.
- (2) Asharana Anupreksha, i.e., unprotectiveness or helplessness. The feeling that soul is unprotected from fruition of Karmas, e.g., death etc.
- (3) Ekatva Anupreksha, i.e., loneliness. I am alone, the doer of my actions and the enjoyer of the fruits of them.
- (4) Anyatva Anupreksha, i.e., separateness. The world, my relatives and friends, my body and mind, they are all distinct and separate from my real self.

- (5) Samsara Anupreksha, i.e., mundaneness. Soul moves in sorrowful conditions and in the cycle of births and deaths and cannot attain true happiness till it is cut off.
- (6) Loka Anupreksha, i.e., universe. The nature of the universe and its constituent elements and the fact of life regarding the continuous transmigration of the soul for want of right knowledge.
- (7) Ashuchitva Anupreksha, i.e., impurity. The body is impure and dirty.
- (8) Ashrava Anupreksha, i.e., inflow. The inflow of Karmas is the cause of my mundane existence and it is the product of passions.
- (9) Samvara Anupreksha, i.e., stoppage. The inflow of Karma must be stopped by cultivating necessary virtues.
- (10) Nirjara Anupreksha, i.e., shedding. Karmic matter should be destroyed or seperated from the soul by the practice of penances.
- (11) Dharma Anupreksha, i.e., reflection on the true nature of religion and especially on the three-fold path of liberation as preached by the Tirthankaras.
- (12) Bodhi-durlabha Anupreksha, i.e., rarity of right knowledge. It is difficult to attain Right Belief, Right Knowledge and Right Conduct.

These twelve Anuprekshas or Reflections have been brought out in such an order that the aspirant may gradually go on diverting his thoughts from the outer world to his own pure self. It is clear that these thoughts when reflected upon serve as a ladder for the soul of a man to rise up spiritually. It is also emphasised that these reflections are of great practical value because the practice of these contemplations makes the way clear for the attainment of Moksha.

Considering the utmost importance of this treatise 'Barasa Anuvekkha', it is heartening to find that it is published with its translation and explanatory notes in English and that too as a part of the Acharya Kund-Kund 2000th Anniversary Year celebrations organised this year all over India by various Jaina Associations in different parts of the country. There was a great need of an authentic English version of this treatise because a similar English version edited by Dharma Divakara Brahmachari Shitala Prasadji and published in 1931 by the Devendra Printing and Publishing Company Limited, Madras was out of print for many years. It is, therefore, very creditable for the Kund-Kund Bharati, the ideal research Institute with a constructive approach recently started in New Delhi for conducting high level research on Jainology and especially on the works of Acharya Kund-Kund, to publish this significant treatise 'Barasa-Anuvekkha' in such a nice and presentable manner.

The Editor of this English version, Shri M.K.DHARMA RAJA amply deserves compliments for the utmost care taken by him in rendering afresh in English both the translation of the verses and the detailed explanatory notes on these verses. His strenuous efforts will be amply rewarded if the readers sincerely try to put into practice these Reflections.

It is hoped that this Book would be received well all over the world and would serve as a guide to all aspirants of Moksha.

Dr. Vilas Sangave  
Honorary Director,  
Shahu Research Institute,  
Shivaji University,  
KOLHAPUR - 416004