# BOOK REVIEW

## SAMĀDHITANTRAM

**Author**: Ācārya Pūjyapāda

**Translator and Editor**: Dharmaraj Khot

**Publisher**: Shree Siddhasen Shrut Samvardhan Peeth, Boston/Pune

**Edition**: First, 2022 **Pages**: 112 (Paperback) **Price**: NA

**Reviewer**: Pragya Jain[1]

Devanandi-Pūjyapāda, also known as Ācārya Pūjyapāda[2], a renowned scholar from the 5th century CE[3], is famous for his work *Sarvārthasiddhi*—the seminal and most celebrated commentary on *Tattvārthasūtra*. His commentary provides a profound explanation of the essence of the *sūtras* and offers detailed elaboration on the meaning of each word in the text. Apart from the *Sarvārthasiddhi* and the said text *Samādhitantram*, nine more works are accredited to Ācārya Pūjyapāda.[4]

Composed in 105 verses, *Samādhitantram* is also referred to as *Samādhiśataka* (Preface 81). Although, a Hindi-English translation of the *Samādhitantram's* verses (Samādhitantram: Supreme Meditation) by Vijay K. Jain with explanatory notes of his own drawings from other texts of similar contexts is available, Dharmaraj Khot has redone the translation of the verses without providing the Hindi word meanings or paraphrases of the verses (Samādhitantram: Mechanism of Pure Meditation). There is one more recent English rendering of the same text by CK Jain is available (Samādhitantram: A Spiritual Work on Mortality Towards Immortality). The work by Dharmaraj Khot is the only compilation of the Sanskrit verses with their Roman transliteration along with the

---

[1] Pragya Jain is a Research Associate at the International School for Jain Studies, Pune, and a Research Scholar at Mohanlal Sukhadia University, Udaipur. She can be reached at pragyajain@isjs.in.

[2] Pūjyapāda, known by his birth name, gained the appellation Devanandi upon his initiation into Jain monkhood. It is purported that he visited Videhakṣetra through the application of a sky-traveling ointment. Furthermore, it is believed that the water used to wash Pūjyapāda's feet possessed the alchemical ability to transform iron into gold, and the dust from his feet could similarly transmute rock into gold. (Preface 81).

[3] Phoolchandra Shastri places Pūjyapāda in the second half of the 5th century and first half of the 6th century of Vikram Samvat (Preface 88-90) situating him in the 5th century CE while Nemichandra Shastri identifies him to be present in the 6th century (Tīrthaṁkara Mahāvīra aura Unakī Ācārya Paramparā 2: Śrutadhara aura Sārasvata Ācārya 222-225). The translator finds the 5th century to be an appropriate period for him.

[4] *Iṣṭopadeśa*, *Daśabhakti*, *Jainendra Vyākaraṇa*, *Jainendra Nyāsa* (on his *Jainendra Vyākaraṇa*), *Śabdāvatāra Nyāsa* (on Pāṇini's *Aṣṭādhyāyī*), *Śāntyaṣṭaka*, *Sārasaṁgraha*, *Cikitsāśāstra*, and *Jainābhiṣeka*. Khot has also added the *Arhatpratiṣṭhālakṣaṇa* to the list of his works (Samādhitantram: Mechanism of Pure Meditation Prologue 18). A detailed account of the life and works of Ācārya Pūjyapāda is provided by the editor Phoolchandra Shastri in the preface to the *Sarvārthasiddhi* (77-90).

English translation of the verses and the commentary on the *Samādhitantram* by the 11-12th century commentator Ācārya Prabhācandra.

Calling it "one of the most important scriptures in Jain metaphysics and spirituality" in the Prologue (Samādhitantram: Mechanism of Pure Meditation 11), the translator identifies the text's objective as "to guide a soul from the darkness of ignorance to the brilliant light of knowledge that will lay the foundation for its liberation" (Samādhitantram: Mechanism of Pure Meditation 12). The text's subject matter deals with "how a *yogī*, a spiritual practitioner, can ascend to the upper crest of the purity of the soul" (11). He also introduces the author Pūjyapāda, and the commentator Prabhācandra briefly. Before delving into the text, Khot introduced eight verses titled *Dhyānāṣṭaka*, along with their English translations. He noted that the author of these verses is unknown and did not provide any source for them, leaving it unclear whether they constitute a single hymn, are borrowed from different texts, or were found in a manuscript.

The text mainly classifies the three types of souls: *bahirātman* (perverted soul/externally disposed[5]), *antarātman* (awakened soul/internally disposed), and *paramātman* (enlightened soul/supreme self), and differentiates between them. While discussing these, Pūjyapāda explains the reason for a soul to be distressed in the world, a solution to their problem, and the process to attain enlightenment. He points out the mistakes a soul makes while considering the soul and matter as one and the bliss it attains by identifying the two.

Khot's decision to place the commentary after each verse was astute, as it aids in linking the verses together. The English translation and commentary are straightforward and easy to comprehend. The translation remains true to the original Sanskrit verses, adhering closely to their literal meaning. While it is not specified which publication or edition Khot used for the translation, he consistently included the introductions for each verse in his work.

Khot has developed his own set of diacritical marks, which differ slightly from the standard IAST characters. However, this variation does not impede the reading process, ensuring a smooth and uninterrupted experience for readers. The book provides four appendices—the first is an alphabetical list of the verses in Devanagari as per the Sanskrit alphabet with their respective page numbers; the second has a short list of the Bibliographical references; the third has the biographical details of the translator/editor; and the fourth lists the three books published by the publisher, including the *Samādhitantram* to date.

This work is highly recommended for every enthusiast who wishes to comprehend Jain philosophy. It covers the basics succinctly and follows a direct approach to attaining eternal bliss. Pūjyapāda's straightforward approach, combined with Prabhācandra's valuable inputs, is very well translated in this work. The Indology libraries, scholars' personal collections, and temple repositories would greatly benefit from having this work in their collections.

***

[5] The second meaning is the translation used in the said book.