

Shri Amritchandra Suri's
Puruṣārthasiddhyupāya

(Purushartha Siddhyupaya)

Realization of the Pure Self

WITH HINDI AND ENGLISH TRANSLATION

श्री अमृतचन्द्रसूरि-विरचित

पुरुषार्थसिद्ध्युपाय



Foreword by:
Āchārya 108 Vidyanand Muni

English Translation, and Edited by:
Vijay K. Jain

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(Also: Purushartha Siddhyupaya, Jaina Pravachana Rahasya Kosha)

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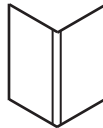
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विकल्प

Front cover illustration:
The Jaina Flag*

The Jaina Flag was conceptualized by Āchārya 108 Vidyanandji Muniraj, and was approved and adopted as a Jaina symbol with the consent of Āchārya Dharmasagarji, Āchārya Deshabhushanji, Āchārya Tulsiji, Āchārya Sushil Kumarji, Munishri Janak Vijayji and many other saints and nuns (Āryikās), in 1974, as the nation was preparing for the grand celebration of the 2500th *Nirvāṇa* Anniversary of Lord Mahavira, the 24th *Tirthaṅkara*.



The flag is rectangular in shape and the ratio of its width and height is 3:2.

It has five colours – red, yellow, white, green and black (or blue). The stripes of red, yellow, green and black are equal in breadth and the white stripe is double their breadth. The Swastika, in the centre of the flag, is saffron in colour.

The five colours symbolize the **Five Worshipful Beings (Panch Parmeṣṭhi)**:

White – **Arhat Parmeṣṭhi** – The Perfect Souls, embodied, who have got rid of all destructive karmas (*ghātiya* karmas),

Red – **Siddha Parmeṣṭhi** – The Perfect Souls in *Nirvāṇa* who have got rid of all karmas (*ghātiya* as well as *aghātiya*),

Yellow – **Āchārya Parmeṣṭhi** – The Masters of Adepts who exhibit great tenderness towards their disciples,

Green – **Upādhyāya Parmeṣṭhi** – The Adepts, embodiment of faith and learning,

Black – **Sādhu Parmeṣṭhi** – The Ascetics devoted to the contemplation of the Self.

These five colours also denote five vows, small as well as great; white stands for non-injury (*ahiṃsā*), red for truthfulness (*satya*), yellow for non-stealing (*achaurya*), green for chastity (*brahmacharya*), and black for non-attachment (*aparigraha*).

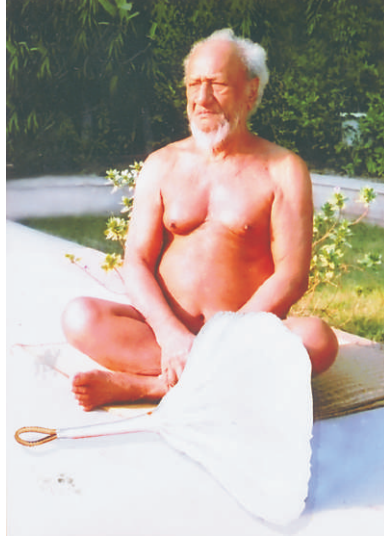
In the centre of the Flag is a Swastika, an ancient Jaina symbol, that denotes the four states of existence – human, celestial, plants and animals, and infernal – of a transmigrating soul. The three dots above the Swastika connote the Three Jewels (*ratnatrai*) of Right Faith, Right Knowledge, and Right Conduct.

Above the three dots is the arc (semi-circle) conceptualizing the *Siddha Śila*, the abode of the *Siddhas*, situated at the summit of the universe (*lokākāsha*). The dot above the arc signifies the eternal bliss enjoyed by the *Siddhas*.

* The description of the Jaina Flag has been adapted from Āchārya Vidyanand's *Jaina Śāsana Dhvaj*, Kundkund Bharti Trust, New Delhi, 2010.

FOREWORD

Āchārya Vidyanand Muni



Jainism – A Practical Religion

प्रातः प्रोत्थाय ततः कृत्वा तात्कालिकं क्रियाकल्पम् ।
निर्वर्तयेद्यथोक्तं जिनपूजां प्रासुकैर्द्रव्यैः ॥ 155 ॥

After awaking in the morning, one should perform the worship of Lord Jina with inanimate and purified objects, as per the prescribed method.

According to saint Amritchandra Suri, a *śrāvaka* should aim to achieve the highest level of ahimsa. However, because of limitations, he cannot achieve such highest goal, therefore eleven steps are advocated. The *śrāvaka* can achieve the principle of ahimsa for acquisition of goal of life, by performing six prescribed duties which help in spiritual upliftment. The six duties are: (1) Worship of Lord Jinendra; (2) Following the preachings of saints; (3) Study of Jain scriptures; (4) Meditation; (5) Following discipline in their daily engagement; (6) Charity for the needy.

Jain Philosophy has a very practical approach – to attain salvation through right belief, right knowledge and right conduct. It is a religion which adds success to every person involved in different fields whether a doctor, scientist, labourer or artist. The practicality of this religion can be seen as it can be practised along with daily social engagements of life.

Mr. Vijay K. Jain has translated into English the greatest classical Jain text ***Purushartha Siddhyupaya*** composed by His Holiness Amritchandra *Āchārya*. His successful accomplishment of this job would play a vital role in evolving spiritual and moral values in the Jain society especially among the English knowing people.

I highly appreciate your job and convey my auspicious blessings to you.

ॐ शी वी द

Āchārya Vidyanand Muni

August 2012

New Delhi

ACKNOWLEDGMENT

All that is contained in this book has been excerpted from, or translated from, a number of authentic Jaina texts. We gratefully acknowledge the contribution of the following publications in the preparation of the present volume:

1. श्री अमृतचन्द्राचार्यविरचित पुरुषार्थसिद्ध्युपायः, श्री परमश्रुत-प्रभावक-मंडल, श्रीमद् राजचन्द्र आश्रम, आगरा, प्रंचमावृत्ति, 1966.
2. श्री अमृतचन्द्राचार्य विरचित पुरुषार्थसिद्ध्युपाय, भारतवर्षीय अनेकान्त विद्वत् परिषद, 1995.
3. श्रीमद् अमृतचन्द्राचार्यदेव विरचित पुरुषार्थसिद्ध्युपाय, पण्डित टोडरमल स्मारक ट्रस्ट, ए-4 बापूनगर, जयपुर, 2010.
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5. श्री मन्नेमिचन्द्र सिद्धान्तचक्रवर्ति विरचित त्रिलोकसार, श्री शान्तिवीर दिगम्बर जैन संस्थान, श्रीमहावीरजी, 1974.
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8. Jain, C.R., *The Key of Knowledge*, Today & Tomorrow's Printers & Publishers, New Delhi, Fourth Edition, 1975.
9. Jain, Vijay K. (Ed.), *Āchārya Umasvami's Tattvārthsūtra - with Hindi and English Translation*, Vikalp Printers, Dehradun, 2011.
10. Jain, Vijay K. (Ed.), *Āchārya Kundkund's Samayasāra - with Hindi and English Translation*, Vikalp Printers, Dehradun, 2012.

V.K.J.

EDITOR'S BIOGRAPHICAL NOTE

Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b: 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University, Varanasi, and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

Mr. Jain had earlier been associated, as a visiting faculty teaching marketing management and entrepreneurship, with several institutions including National Institute for Entrepreneurship and Small Business Development (NIESBUD), Indira Gandhi National Open University (IGNOU), and University of Roorkee (now IIT Roorkee). He is an Ex-President of Dehradun Management Association.

He has written/edited several books:

Marketing Management for Small Units, Mangement Publishing Co., 1988.

Jain Dharma: Mangal Parichaya, Mangement Publishing Co., 1994.

From IIM-Ahmedabad to Happiness, Vikalp Printers, Dehradun, 2006.

Āchārya Umasvami's Tattvārthsūtra – with Hindi and English Translation, Vikalp Printers, Dehradun, 2011.

Āchārya Kundkund's Samayasāra – with Hindi and English Translation, Vikalp Printers, Dehradun, 2012.

Mr. Jain is the proprietor of Vikalp Printers, a high-end printing and publishing firm, based in Dehradun.

P R E F A C E

I. From The World Teacher to The Learned Gurus

विद्यावान् पुरुषो लोके संमतिं याति कोविदेः ।
नारी च तद्वती धत्ते स्त्रीसृष्टेरग्रिमं पदम् ॥ 98 ॥
विद्या यशस्करी पुंसां विद्या श्रेयस्करी मता ।
सम्यगाराधिता विद्यादेवता कामदायिनी ॥ 99 ॥
विद्या कामदुहा धेनुर्विधा चिन्तामणिर्नृणाम् ।
त्रिवर्गफलितां सूते विद्या संपत्परम्पराम् ॥ 100 ॥
विद्या बन्धुश्च मित्रं च विद्या कल्याणकारकम् ।
सहायि धनं विद्या विद्या सर्वार्थसाधनी ॥ 101 ॥

- आचार्य जिनसेन, आदिपुराण, 16/98-101

In this world, a learned man is revered even by the knowledgeable scholars, and a learned woman too gets to the highest status.

Learning brings about repute to people; learning endows them with propitious outcomes; sincere adoration of Goddess of Learning fulfills all desires.

Learning is the Holy Cow (*Kāmadhenu*) that has the power to yield whatever desired; learning is the Magical Gem (*Chintāmaṇi*, whose possessor's every wish is granted); learning engenders the tradition of providing fortunes including spiritual, economic, and worldly bounties.

Learning is an individual's brother; learning is a friend; learning brings about propitious results; learning is the wealth that accompanies you; learning ensures accomplishment of all endeavours.

According to the Jaina tradition, in every half cycle of cosmic age (the aeon of regeneration – *utsarapiṇī*, or of degeneration – *avasarpīṇī*), twenty four *Tīrthaṅkaras* are born in this part of the universe (called the *Bharata kṣetra* of Jambudvīpa in the Jaina cosmology).

The *Tīrthaṅkaras* have shown us the way to cross the ocean of *saṃsara*, the cycle of births and deaths. Lord Mahavira, 599-527 BCE*, the twenty-fourth *Tīrthaṅkara*, and the greatest Teacher the world has seen in the past twenty-six centuries, has demonstrated the heights of greatness and glory to which a soul, conscious of its own nature, may reach. He Himself attained the *summum bonum*, the great ideal of perfection and bliss, and as a true guide and Perfect Teacher has carved out the path to be followed by the aspirants after liberation – ascetics and laymen. Having Himself acquired omniscience (*Kevalajñāna*), He is the true guide to put us on the correct path.

The *Tīrthaṅkaras* alone are entitled to our fullest measure of reverence on account of having shown the heights of glory to which we can rise by living the life enjoined by Their teachings. As a help to reflect upon Their divine attributes, we worship the images of the *Tīrthaṅkaras* installed in our temples. The images are either in standing position (*kāyotsarga* – symbolizing detachment to the body), or in sitting posture (*padmāsana* – the lotus posture, in deep meditation). In both cases, the images represent the Divine Lord absorbed in pure effulgence of spirit and eternal bliss, as a result of self-realization.

We do not worship these images for obtaining favours or bounties, but for drawing inspiration from a real-life Ideal, who has shown the correct path that leads to the realization of the ultimate goal, having Himself achieved that supreme status.

A *Tīrthaṅkara*, having attained omniscience, delivers divine sermon for the benefit of the potential aspirants to liberation (*bhavya jīvas*), in a majestic congregation (*samavaśaraṇa*) of the four classes of celestial beings (the Residential - *Bhavanavāsi*, the Peripatetic - *Vyantara*, the Stellar – *Jyotiṣka*, and the Heavenly – *Vaimānika devas*), the four orders of human beings (monks, nuns, laymen and laywomen), and animals. The congregation is set in the most imposing and grand surroundings created by the devas. The presence of Lord Jina (the *Tīrthaṅkara*) in the congre-

* Abbreviation for ‘Before Common Era’, a non-religious alternative to the use of B.C. in designating the first period of the Gregorian Calendar; CE – ‘Common Era’ – a replacement for A.D.

gation is always embellished with eight miraculous accompaniments called *Prātihāryas*. The Lord's divine voice, one of the eight *Prātihāryas*, is heard and enjoyed by all present in their respective tongue. *Āchārya* Manatunga (c. seventh century CE) describes its splendour in his everlasting creation *Bhaktāmar Stotra*:

स्वर्गापवर्गगममार्गविमार्गणेष्टः

सद्धर्मतत्त्वकथनैकपटुस्त्रिलोक्याः ।

दिव्यध्वनिर्भवति ते विशदार्थसर्व-

भाषास्वभावपरिणामगुणैः प्रयोज्यः ॥ 35 ॥

Your divine voice is a guide that illuminates the path leading to heaven and liberation; it is fully capable of expounding the essentials of true religion for the benefit of all the beings of the three worlds; it is endowed with miraculous attribute that makes it comprehensible and understood by every listener in his own language.

Only a disciple of exceptional brilliance and accomplishment (*riddhi*) is able to fully assimilate, without doubt, delusion, or misapprehension, the irrefutable teachings of a *Tīrthaṅkara*. The presence of such a worthy disciple, called a *Gaṇadhara*, is mandatory in the congregation before the *Tīrthaṅkara* delivers His sermon.

There were eleven *Gaṇadharas* in Lord Mahavira's congregation, with Gautamasvami, also known as Indrabhuti or Gautam *Gaṇadhara*, as His chief disciple.

As per the teachings of Lord Mahavira, Gautamasvami compiled the most sacred canonical scriptures comprising twelve parts (*Dvādaśanga*), also referred to as eleven *Angas* and fourteen *Pūrvas*, since the twelfth *Anga* comprises the fourteen *Pūrvas*. These scriptures contained the most comprehensive and accurate description of every branch of learning that one needs to know. The knowledge contained in these scriptures was transmitted orally by the teachers to their disciple saints.

During the next sixty-two years after liberation (*Nirvāṇa*) of Lord Mahavira, sequentially, three *Anubaddha Kevalīs* attained omniscience

(*Kevalajñāna*) – Gautam *Gaṇadhara*, Sudharmacharya, and Jambusvami.

During the next one hundred years, five *Āchāryas* had complete knowledge of the scriptures, as such, called *Śruta Kevalīs*, the last of them being *Āchārya* Bhadrabahu.

It is generally accepted by the Digambara sect of Jainas that the contents of the original *Angas* or *Pūrvas* were gradually lost during the course of the next five hundred years as these were transmitted orally from one generation of *Āchāryas* to the next. *Āchārya* Bhutabali was the last ascetic who had partial knowledge of the original canon.

Some learned *Āchāryas* later on started to restore, compile and put into written words the teachings of Lord Mahavira, that were the subject matter of *Dvādaśāṅga*. *Āchārya* Dharasen, during the late first century to early second century CE, guided two *Āchāryas*, *Āchārya* Pushpadant and *Āchārya* Bhutabali, to put these profound tenets in the written form. The two *Āchāryas* wrote, on palm leaves, ***Ṣatakhaṇḍāgama*** – among the oldest known Digambara Jain texts. Around the same time, *Āchārya* Gunadhar wrote ***Kaṣāyapāhuda***.

Since then an enormous amount of magnificent literature has been created by the most learned *Āchāryas*. Only a part of this ocean of literature on various aspects of Jaina faith and philosophy may be available today in readable form. We articulate, with utmost reverence, the names of many distinguished Jaina *Āchāryas*, and read their works with great devotion. Prominent Jaina *Āchāryas* whose works have exerted the greatest influence on the thinkers as well as the practitioners, ascetics and laymen, include *Āchārya* Kundkund, *Āchārya* Umasvami, *Āchārya* Samantabhadra, *Āchārya* Pujoyapada, *Āchārya* Amritchandra (Shri Amritchandra Suri), and Nemichandra Siddhanta Chakravarty.

Like the sun illuminating the ten directions, *Āchārya* Kundkund (also Kundakunda), authored some of the most profound and sacred Jaina texts, including ***Samayasāra***, ***Panchāstikaya***, ***Niyamasāra***, ***Pravachanasāra***, and ***Atthapāhuda***. Four other names of *Āchārya* Kundkund find mention in the Jaina literature: Padmanandi, Vakragrivacharya, Elacharya, and Griddhapichhacharya. As to the age

when *Āchārya* Kundkund flourished, different opinions are held but most assign him to the first century BCE to the first century CE. In his invocation (*mangalācharaṇa*) of ***Samayasāra***, *Āchārya* Kundkund writes, “...I will articulate this ***Samayaprābhṛita***, which has been propounded by the all-knowing Masters of Scripture (*Śruta Kevalīs*).” This statement confirms that he had partial access to the true knowledge contained in the teachings of Lord Mahavira. *Āchārya* Kundkund’s works are today considered to be the ultimate word in Jaina philosophy.

Āchārya Umasvami (also Umasvati), author of one of the most widely read Jaina scriptural texts, ***Tattvārthsūtra*** (or *Tattvārtha Sūtra*, *Tattvārtha-Adhigama Sūtra*), called sometimes as the ‘Jaina Bible’, lived around the second century CE, and was believed to be the Chief Disciple of *Āchārya* Kundkund.

Āchārya Samantabhadra who authored, besides several other scriptures, the well-known text for the householders (*śrāvakas*) – ***Ratnakaraṇḍaśrāvākāchāra*** – lived around the second and third century CE.

Author of scriptures including ***Sarvāthasiddhi***, ***Samādhitantra***, ***Iṣtopadeśa***, and ***Jainendra Vyākaraṇa***, *Āchārya* Puḥyapada lived around the fifth and sixth century *Vikram Samvat** (VS). ***Sarvāthasiddhi***, the most authoritative commentary on *Āchārya* Umasvami’s ***Tattvārthsūtra***, as the name suggests, enlightens the reader on the way to accomplish the desired objectives, the ultimate being the attainment of liberation.

The following excerpts, rendered into English, from *Āchārya* Dharmabhushan’s¹ ***Jainadarśanasāra*** throw adequate light on the life of *Āchārya* Amritchandra:

Āchārya Amritchandra was a distinguished scholar of spiritual essence in the tenth century *Vikram Samvat* (VS). He had exceptional command over Sanskrit and Prakrit languages. He reinstated the grand scriptural legacy of *Āchārya* Kundkund which seemed to have been forgotten for centuries. *Āchārya*

* Gregorian Year 2000 CE corresponds with Year 2057 in the *Vikram Samvat* (VS) calendar.

Amritchandra, in his commentaries on scriptures based predominantly on the transcendental point of view (*niśchaya naya*), did not ignore the doctrine of the manifold points of view (*anekantavāda*)...

Āchārya Amritchandra's three commentaries on *Āchārya* Kundkund's ***Samayasāra***, ***Pravachanasāra***, and ***Panchastikāya***, touch the reader's heart by expounding the true import of these profound scriptures. While his commentary on ***Samayasāra*** elucidates the true meaning of the text, his composition of ***Samayasāra Kalaśa*** has, as it were, mounted a sacred urn (*kalaśa*) on it. The seed of spiritual advancement that *Āchārya* Kundkund had sown, *Āchārya* Amritchandra helped it sprout, flower and mature...

Puruṣārthasiddhyupāya is *Āchārya* Amritchandra's most widely read original writing. It is a matchless composition that deals with the conduct required of the householder (*śrāvaka*). Not only its subject matter and style remarkable, its language and poetic excellence matches the most stringent literary standards. In no other text that deals with the conduct required of the householder we see the same treatment of complex matters such as the transcendental and the empirical points of view, cause and effect relationships, and injury and non-injury, maintaining throughout the spiritual slant.

Āchārya Amritchandra single-handedly transformed the gold minted by *Āchārya* Kundkund into invaluable, pristine ornaments. Through his unparalleled and demystifying commentaries on the writings of *Āchārya* Kundkund, *Āchārya* Amritchandra, after one thousand years, revived, for the people of the world, the magnificence of *Āchārya* Kundkund.

Nemichandra Siddhanta Chakravarty, the celebrated author of scriptures including ***Dravyasaṃgraha***, ***Gomattasāra*** (*Jīvakānd and Karmakānd*), ***Trilokasāra***, and ***Labdhisāra***, was among the most distinguished of the Jaina *Āchāryas*, who lived around the eleventh and twelfth century CE.

II. Salutations

On 22nd April, 2012, learned saints, *Bhattāarakas* (holy ones; heads of traditional Digambara Jain institutions) from across India, and scholars assembled in Kundkund Bharti, New Delhi, to pay their respect and have the *darśana* of *Āchārya* Vidyanand Muniraj on the occasion of his **88th Birth Anniversary**. While honouring distinguished Jaina scholars on the occasion, the *Āchārya* preached that the only way to attain any spiritual progress is through the acquisition of knowledge. He proclaimed, “One who is ignorant and dim-witted does not know the Real Self.”

Āchārya Vidyanand Muniraj has always been extremely keen in propagating, for the benefit of all, the teachings of Lord Jina. Having assimilated an ocean of profound knowledge that is found in the holy scriptures, he is today a living institution of learning.

Starting from 25th July, 2012, the year is being observed as the ‘Year of Knowledge Enhancement’ (*Jñāna Vardhanotsava Varṣa*), as the Muniraj completes, on 25th July, 2013, **fifty glorious years of his initiation (*dīkṣā*) as a Digambara Muni**.

We are truly fortunate that in our midst lives such a great *Āchārya*; his *darśana* only is capable of cutting the shackles of karmic bondage that have constrained us since long, and illuminating the path that leads to true happiness here and hereafter. I feel extremely grateful and privileged for he directed me to work on this great composition by *Āchārya* Amritchandra, ***Puruṣārthasiddhyupāya***, and feel contented that the work reaches your hands in this ‘Year of Knowledge Enhancement’.

Before printing of this book, in spite of my best efforts, I was having apprehensions about possible errors or slip-ups in the work. *Āchārya* Vidyanand Muniraj graciously got the proof-reading done by several learned persons. I do not personally know these individuals but I must thank them for their thoughtful and useful interventions.

Two worthy disciples of *Āchārya* Vidyanand Muniraj – *Elāchārya* Shrutsagar and *Elāchārya* Pragysagar – have always showered their blessings on me and guided me in my efforts to understand the profound

teachings contained in the scriptures. *Elāchārya* Shrutsagar gave me his book on *Āchārya* Manatunga's ***Bhaktāmar Stotra***, which reproduces his breathtaking miniature paintings depicting the essence of each of the forty-eight *stotras*. The calibre, dedication, perseverance, and devotion of *Elāchārya* Shrutsagar is astounding.

Elāchārya Pragysagar, at a comparatively young age, has mastered the Prakrit language, the language of many original Jaina scriptures. He proofread with meticulous care an earlier work edited by me: ***Āchārya Kundkund's Samayasāra***. His composition, ***Vanarāj Se Jinarāj*** (*Tīrthamkara Vardhamāna*), is a testimony to his deep knowledge of the Jaina scriptures.

My gratitude to Shri Ajit Prasada who, in 1933, published ***Purushartha Siddhyupaya (Jaina Pravachana Rahasya Kosha)*** by ***Shrimat Amrita Chandra Suri***. I took liberal help from this great work in my present undertaking.

Dehradun is blessed this rainy season with the *Chāturmās* of a congregation of five Digambara Jaina Munis. I get the opportunity of their regular *darśana*. *Param Pujya* 108 Amitsen Muni Maharaj provided me with all the requisite details while I was writing the first part of this Preface. Personifying simplicity, modesty, and magnanimity, all these revered Munis have no engagements other than devotion to Lord Jina, study of the scriptures, and meditation.

16th August, 2012

Dehradun

Vijay K. Jain

Reference

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श्री अमृतचन्द्रसूरि-विरचित
पुरुषार्थसिद्ध्युपाय

Shri Amritchandra Suri's
Puruṣārthasiddhyupāya

मंगलाचरण

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः ।

दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥ (1)

अन्वयार्थ - (यत्र) जिसमें (समस्तैः) सम्पूर्ण (अनन्तपर्यायैः) अनन्त पर्यायों से (समं) सहित (सकला) समस्त (पदार्थमालिका) पदार्थों की माला अर्थात् समूह (दर्पणतल इव) दर्पण के तल भाग के समान (प्रतिफलति) झलकती है, (तत्) वह (परं) उत्कृष्ट (ज्योतिः) ज्योति अर्थात् केवलज्ञानरूपी प्रकाश (जयति) जयवन्त हो।

INVOCATION

1. Victory to the Supreme Effulgence (Omniscience – the infinite and all-embracing knowledge) that images, as it were in a mirror, all substances and their infinite modes, extending through the past, the present, and the future.

.....

परमागमस्य बीजं* निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥ (2)

अन्वयार्थ - (परमागमस्य) उत्कृष्ट आगम अर्थात् जैन सिद्धान्त का (बीजं) प्राण-स्वरूप, (निषिद्धजात्यन्धसिन्धुरविधानम्) जन्म से अन्धे पुरुषों द्वारा होने वाले हाथी के स्वरूप-विधान का निषेध करने वाले, (सकलनयविलसितानां) समस्त नयों की विवक्षा से विभूषित पदार्थों के (विरोधमथनं) विरोध को दूर करने वाले (अनेकान्तम्) अनेकान्त धर्म को (नमामि) मैं (श्रीमदमृतचन्द्रसूरि) नमस्कार करता हूँ।

2. I bow to *Anekānta* (the doctrine of manifold points of view – relative pluralism), the root of unmatched Jaina Scripture, that reconciles the partial viewpoints of men, born blind, about the elephant, and which removes all contradictions about the nature of substances by apprehending the ultimate reality through multiplicity of viewpoints.

Parable of the blind men and the elephant

Six persons, born blind, once upon a time, went out to 'see' an elephant which had come to their village. They all touched different parts of the elephant's body; one touching its trunk, another its ear, a third its leg, and so forth. After the departure of the animal, they all began to talk of their knowledge concerning its form. The blind man who touched the trunk said that the elephant was like a tree branch, the one who touched the ear said that the elephant was like a hand fan, the one who touched the leg said that the elephant was like a pillar, the one who touched the tail said that the elephant was like a rope, the one who touched the belly said that the elephant was like a

* पाठान्तर : जीवं

wall, and the one who touched the tusk said that the elephant was like a solid pipe.

Upon this, a quarrel arose as to who was the truthful witness among them, and from words they speedily came to blows. At this juncture, there appeared on the scene a man who was not blind like them, and who had actually seen an elephant. With great difficulty he was able to reconcile them by explaining to them that what each one of them had felt with his hands was not the whole animal, but only a part of his body.

Moral: 'Men of this world are like the blind men of the parable; they insist on their partial knowledge being accepted for the whole truth.'

Anekāntavāda

...Jainism points out that all the above schools of thought have fallen into error on account of their one-sidedness. They only look at things from one particular point of view, and ignore all others. This is not the way to deal with the living Reality, which overflows speculation on all sides. Hence, if anyone wishes to get hold of the whole truth, he must first put himself in different attitudes to study things from all possible points of view. This particular method of study, called *anekānta*, is the one which Jainism itself adopts. With its aid it not only points out the element of truth in all other religions, but also rectifies their errors. It gives us a many-sided, and, therefore, the necessarily true, view of things.

Jain, C.R., *The Key of Knowledge*, p. 488.

लोकत्रयैकनेत्रं निरूप्य परमागमं प्रयत्नेन ।

अस्माभिरुपोद्ध्रियते विदुषां पुरुषार्थसिद्ध्युपायोऽयम्॥ (3)

पुरुषार्थसिद्ध्युपाय

अन्वयार्थ - (लोकत्रयैकनेत्रं) तीन लोक के समस्त पदार्थों को दिखाने के लिये एक-अद्वितीय नेत्रस्वरूप (परमागमं) उत्कृष्ट आगम-जैन सिद्धांत को (प्रयत्नेन) परिश्रमपूर्वक - भले प्रकार (निरूप्य) मनन करके (अस्माभिः) हमारे द्वारा (अयं) यह (पुरुषार्थसिद्ध्युपायः) पुरुषार्थसिद्ध्युपाय नाम का ग्रन्थ (विदुषां) विद्वान् पुरुषों के लिये (उपोद्ध्ययते) कहा जाता है।

3. After carefully acquiring the essence of the Supreme Scripture that provides an unrivalled vision of the three worlds, I expound this treatise, *Puruṣārthasiddhyupāya*, for the benefit of the scholars.

The Three Worlds

The Lower World: It comprises seven earths (having abodes of infernal beings), one below the other.

The Middle (Transverse) World: It comprises innumerable concentric islands-continents, extending one beyond the other in transverse position up to the ocean of *Svayaṃbhuramaṇa*. The human beings reside in the two and a half continents commencing from *Jambudvīpa* up to the *Manuṣottara* mountain chain which runs in the middle of *Puṣkaradvīpa*, and in the two oceans.

The Upper World: Mount Meru of *Jambudvīpa* is embedded in the earth to a depth of 1000 *yojanas* and is 99,000 *yojanas* high. Below it is the Lower World. That which extends transversely within this range (namely the height of Mount Meru) is the Middle World. Above it is the Upper World. There are sixteen heavens or *kalpas*, on eight storeys, which are the habitations of *devas* from *Saudharma* to *Achyuta*. Above these are the higher celestial regions - *vimānas* of *Graiveyakas*, *Anuśāsas*, and *Anuttaras*. Above these is the holy *Siddha Śilā*, which is the abode of the Pure Souls dissociated from corporeal

body, and having reached the topmost part of the universe, remain there in eternal bliss. The whole of the region below this abode of the Pure Souls is the region of transmigration, known as *saṃsāra*, which is to be crossed with the aid of the Supreme Teacher.

मुख्योपचारविवरण निरस्तदुस्तरविनेयदुर्बोधाः ।

व्यवहारनिश्चयज्ञाः प्रवर्त्तयन्ते जगति तीर्थम् ॥ (4)

अन्वयार्थ - (व्यवहारनिश्चयज्ञाः) व्यवहार नय और निश्चय नय को जानने वाले (मुख्योपचारविवरण निरस्तदुस्तरविनेयदुर्बोधाः) मुख्य और गौण कथन की विवक्षा से शिष्यों के गहरे मिथ्याज्ञान को दूर करने वाले महापुरुष (जगति) संसार में (तीर्थम्) धर्म को (प्रवर्त्तयन्ते) फैलाते हैं।

4. Those Teachers who understand both the empirical point of view (*vyavahāra naya*) as well as the transcendental point of view (*niśchaya naya*), and remove the misapprehensions of the disciples by espousing the absolute as well as the relative standpoints, promulgate the teachings of the Omniscient Lord in this world.

**Both, the empirical point of view (*vyavahāra naya*),
and the transcendental point of view
(*niśchaya naya*), are worth knowing.**

Āchārya Kundkund's Samayasāra:

सुद्धो सुद्धादेसो णादव्वो परमभावदरिसीहिं।

व्यवहारदेसिदा पुण जे दु अपरमे ठिदा भावे॥

(1-12-12)

शुद्धात्मभाव के दर्शियों के द्वारा शुद्ध द्रव्य का कथन करने वाला शुद्धनय-निश्चयनय जानने योग्य है। और जो जीव अशुद्ध भाव में (श्रावक की अपेक्षा शुभोपयोग में एवं प्रमत्त-अप्रमत्त की अपेक्षा भेदरत्नत्रय में) स्थित हैं, उनके लिए व्यवहार नय का उपदेश किया गया है।

The pure, transcendental point of view (*niśchaya naya*), expounded by those who have actually realized the ultimate truth about the real nature of substances, is worth knowing. And for those souls who are in their impure state (like the householder engaged in virtuous activity, and the ascetic, vigilant or non-vigilant, in the *ratnatrai* – Three Jewels – of right faith, knowledge and conduct), the empirical point of view (*vyavahāra naya*) is recommended.

निश्चयमिह भूतार्थ व्यवहारं वर्णयन्त्यभूतार्थम् ।

भूतार्थबोधविमुखः प्रायः सर्वोऽपि संसारः ॥ (5)

अन्वयार्थ – (इह) इस ग्रन्थ में (निश्चयं) निश्चय का (भूतार्थ) सत्यार्थ का, (व्यवहारं) व्यवहार का (अभूतार्थ) असत्यार्थ का (वर्णयन्ति) वर्णन करते हैं; (सर्वः अपि) समस्त ही (संसारः) संसार (प्रायः) बहुधा (भूतार्थ-बोधविमुखः) यथार्थ ज्ञान से विमुख है।

5. Both, the transcendental point of view (*niśchaya naya*) which reveals the ultimate truth, and the empirical point of view (*vyavahāra naya*) which does not reveal the ultimate truth, are described here. Almost the whole world is ignorant of the true knowledge revealed by the transcendental point of view (*niśchaya naya*).

अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।

व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥ (6)

अन्वयार्थ - (मुनीश्वराः) आचार्य महाराज (अबुधस्य) अज्ञानी पुरुषों को (बोधनार्थ) ज्ञान कराने के लिये (अभूतार्थम्) व्यवहार नय का (देशयन्ति) उपदेश देते हैं, (यः) जो (केवलं) केवल (व्यवहारम् एव) व्यवहार नय को ही (अवैति) जानता है (तस्य) उसके लिये (देशना) उपदेश (नास्ति) नहीं है।

6. In order to make him understand, the *Āchāryas* preach the ignorant through the empirical point of view (*vyavahāra naya*). However, the discourse is of no use to a person who knows only the empirical point of view (*vyavahāra naya*).

Necessity of the empirical point of view
(*vyavahāra naya*)

Āchārya Kundkunda's Samayasāra:

जह ण वि सक्कमणज्जो अणज्जभासं विणा दु गाहेदुं।

तह ववहारेण विणा परमत्थुवदेसणमसक्कं॥ (1-8-8)

जैसे अनार्य को अनार्य भाषा के बिना अर्थग्रहण कराना (आशय समझाना) शक्य नहीं है, उसी प्रकार व्यवहार नय के बिना परमार्थ का उपदेश करना अशक्य है।

Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of empirical point of view (*vyavahāra naya*).

माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।

व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥ (7)

अन्वयार्थ - (यथा) जिस प्रकार (अनवगीतसिंहस्य) सिंह को नहीं जानने वाले पुरुष को (माणवकः) बिल्ली (एवं) ही (सिंहः) सिंहस्वरूप (भवति) भासती है, (तथा) उसी प्रकार (अनिश्चयज्ञस्य) निश्चय नय के स्वरूप को नहीं जानने वाले पुरुष को (व्यवहार) व्यवहार नय (एव) ही (हि) अवश्य (निश्चयतां) निश्चय नयपने को (याति) प्राप्त होता है।

7. Just like for a man who has not known a lion, a cat symbolizes the lion, in the same way, a man not aware of the true nature of the transcendental point of view (*niśchaya naya*), considers only the empirical point of view (*vyavahāra naya*) as the ultimate truth (as revealed by the transcendental point of view).

व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।

प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥ (8)

अन्वयार्थ - (यः) जो (तत्त्वेन) वास्तविक रूप से (व्यवहारनिश्चयो) व्यवहार नय और निश्चय नय दोनों नयों को (प्रबुध्य) जान कर (मध्यस्थः भवति) मध्यस्थ हो जाता है अर्थात् किसी एक नय का सर्वथा एकान्ती न बन कर अपेक्षादृष्टि से दोनों को स्वीकार करता है, (स एव) वह ही (शिष्यः) उपदेश सुनने वाला (देशनायाः) उपदेश के (अविकलं) सम्पूर्ण (फलं) फल को (प्राप्नोति) प्राप्त करता है।

8. The disciple who, after understanding the true nature of substances from both the transcendental as well as the empirical

points of view and gets unbiased towards any of these, he only gets the full benefit of the teachings.

अस्ति पुरुषश्चिदात्मा विवर्जितः स्पर्शगन्धरसवर्णैः ।

गुणपर्ययसमवेतः समाहितः समुदयव्ययध्रौव्यैः ॥ (9)

अन्वयार्थ - (स्पर्शगन्धरसवर्णैः) स्पर्श-रस-गन्ध-वर्ण से (विवर्जितः) रहित (गुणपर्ययसमवेतः) गुण और पर्यायों से विशिष्ट (समुदयव्ययध्रौव्यैः) उत्पाद-व्यय-ध्रौव्य से (समाहितः) सहित (चिदात्मा) चैतन्यमय आत्मा (पुरुषः) पुरुष (अस्ति) है।

9. The soul is pure consciousness, devoid of touch, taste, smell, and colour, has qualities and modes, and is characterized by origination, disappearance, and permanence.

परिणममानो नित्यं ज्ञानविवर्तैरनादिसन्तत्या ।

परिणामानां स्वेषां स भवति कर्ता च भोक्ता च ॥ (10)

अन्वयार्थ - (सः) वह जीव (नित्यं) सदा (अनादिसन्तत्या) अनादि-संतति से (ज्ञानविवर्तैः) ज्ञानदि के विकारों से (परिणममानः) परिणमन करता हुआ (स्वेषां) अपने (परिणामानां) परिणामों का (कर्ता) करने वाला (च) और (भोक्ता) भोगने वाला (च) भी (भवति) होता है।

10. The soul, due to its ignorance, since eternity and incessantly, gets conditioned by passions like attachment and is thus the creator of those conditions and also the enjoyer of the fruits thereof.

सर्वविवर्त्तोत्तीर्णं यदा स चैतन्यमचलमाप्नोति ।

भवति तदा कृतकृत्यः सम्यक्पुरुषार्थसिद्धिमापन्नः ॥ (11)

अन्वयार्थ - (यदा) जिस समय (सर्वविवर्त्तोत्तीर्णं) समस्त वैभाविक भावों से रहित होकर (सः) वह पुरुष (अचलं) निष्कम्प (चैतन्यं) चैतन्य-स्वरूप को (आप्नोति) प्राप्त होता है, (तदा) उस समय (सम्यक्पुरुषार्थसिद्धि) समीचीन पुरुष के प्रयोजन की सिद्धि को (आपन्नः) पाता हुआ (कृतकृत्यः) कृतकृत्य (भवति) हो जाता है।

11. When the soul, getting rid of all negative dispositions, establishes itself in immutable and pure consciousness, it accomplishes the ultimate goal and gets truly contented.

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।

स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥ (12)

अन्वयार्थ - (जीवकृतं) जीव द्वारा किये गये (परिणामं) रागद्वेषादिक विभाव-भाव का (निमित्तमात्रं) निमित्तमात्र (प्रपद्य) पाकर (पुनः) फिर (अन्ये पुद्गलाः) जीव से भिन्न जो पुद्गल हैं वे (अत्र) इस आत्मा में (स्वयमेव) अपने आप ही (कर्मभावेन) कर्मरूप से (परिणमन्ते) परिणमन करते हैं।

12. As a consequence of the rise of passions like attachment in the soul, physical matter gets bonded with the soul, transforming itself into karmic matter like knowledge-obscuring karma.

परिणममानस्य चितश्चिदात्मकैः स्वयमपि स्वकैर्भावैः ।

भवति हि निमित्तमात्रं पौद्गलिकं कर्म तस्यापि ॥ (13)

अन्वयार्थ - (हि) निश्चय करके (स्वकैः) अपने (चिदात्मकैः) चैतन्य स्वरूप (भावैः) भावों से, रागादि परिणामों से (स्वयम् अपि) अपने आप ही (परिणममानस्य) परिणमन करने वाले (तस्य) उस (चितः अपि) जीव के भी (पौद्गलिकं कर्म) पुद्गल के विकार-रूप कर्म (निमित्तमात्रं) निमित्तकरण मात्र (भवति) होते हैं।

13. The soul loses its pure consciousness as a result of its bondage with karmic matter like knowledge-obscuring karma and, as a consequence, entertains passions like attachment.

Interaction between the soul and the karmic matter

Āchārya Kundkund's Samayasāra:

ण वि कुव्वदि कम्मगुणे जीवो कम्मं तहेव जीवगुणे।

अण्णोण्णणिमित्तेण दु परिणामं जाण दोण्हं पि॥ (3-13-81)

एदेण कारणेण दु कत्ता आदा सगेण भावेण।

पौग्गलकम्मकदाणं ण दु कत्ता सव्वभावाणं॥ (3-14-82)

जीव कर्म के गुणों को नहीं करता है। इसी प्रकार कर्म जीव के गुणों को नहीं करता है; परन्तु एक-दुसरे के निमित्त से इन दोनों के परिणाम जानो। इस कारण से आत्मा अपने ही भावों से कर्ता है, परन्तु पुद्गल कर्म के द्वारा किये गये समस्त भावों का कर्ता नहीं है।

It should be understood that the soul and the karmic matter get modified as a result of one conditioning the other due to mutual interaction. As such, the soul is the creator as far as its own attributes are concerned, but not the creator of all the attributes that are due to its association with the karmic matter.

एवमयं कर्मकृतैर्भावैरसमाहितोऽपि युक्त इव ।

प्रतिभाति बालिशानां प्रतिभासः स खलु भवबीजम् ॥ (14)

अन्वयार्थ - (एवं) इस प्रकार (अयं) यह जीव (कर्मकृतैः) कर्मकृत रागादिक एवं शरीरादिक (भावैः) भावों से (असमाहितः अपि) सहित नहीं है तो भी (बालिशानां) अज्ञानियों को (युक्त इव) उन भावों से सहित (प्रतिभाति) मालूम होता है, (सः) वह (प्रतिभासः) प्रतिभास-समझ (खलु) निश्चय से (भवबीजम्) संसार का कारण है।

14. Thus, the soul, although distinct from its modifications due to the influence of the karmic matter including the quasi-karmic matter (particles of matter fit for the three kinds of bodies and the six kinds of completion and development), it appears to be one with these modifications to the ignorant. And this misapprehension is truly the seed of the worldly cycle of births and deaths (*saṃsāra*).

The soul is pure but looks tainted to the ignorant

Āchārya Kundkund's Samayasāra:

जह फलिहमणि विसुद्धो ण सयं परिणमदि रागमादीहिं।
रंगिज्जदि अण्णेहिं दु सो रत्तादीहि दब्बेहिं॥ (8-42-278)

एवं णाणी सुद्धो ण सयं परिणमदि रागमादीहिं।
रागिज्जदि अण्णेहिं दु सो रागदीहि दोसेहिं॥ (8-43-279)

जैसे स्फटिक मणि विशुद्ध है, वह स्वयं लाल आदि वर्ण रूप से परिणत नहीं होती; परन्तु वह अन्य लाल आदि वर्ण वाले द्रव्यों से लाल आदि रूप परिणमन करती है। इसी प्रकार ज्ञानी (आत्मा स्वयं तो) शुद्ध है। वह रागादि रूप स्वयं परिणमन नहीं करता; परन्तु वह अन्य रागादि दोषों से राग रूप परिणमन करता है।

Just as a crystal, which is pure, does not alter its colour by itself, but when in proximity with coloured (like red) objects, seems to acquire red tinge, similarly the knowledgeable Self is pure, and does not acquire modifications like attachment by itself. But due to dispositions like attachment, its purity gets tainted.

विपरीताभिनिवेशं निरस्य सम्यग्व्यवस्य निजतत्त्वम् ।

यत्तस्मादविचलनं स एव पुरुषार्थसिद्ध्युपायोऽयम् ॥ (15)

अन्वयार्थ - (विपरीताभिनिवेशं) विपरीत श्रद्धान को (निरस्य) दूर कर (निजतत्त्वम्) अपने स्वरूप को (सम्यक् व्यवस्य) अच्छी तरह समझ कर

पुरुषार्थसिद्ध्युपाय

(यत्) जो (तस्मात्) उस निजस्वरूप से (अविचलनं) चलायमान नहीं होता है, (स एव अयं) वह ही इस (पुरुषार्थसिद्ध्युपायः) पुरुष के प्रयोजन की सिद्धि का उपाय है।

15. Knowing the true nature of the Self, he who leaves aside all inconsistent dispositions, and establishes himself firmly in the pure state, attains the ultimate object of the soul.

अनुसरतां पदमेतत्करम्बिताचारनित्यनिरभिमुखा ।

एकान्तविरतिरूपा भवति मुनीनामलौकिकी वृत्तिः ॥ (16)

अन्वयार्थ - (एतत्) इस (पदं) पद को (अनुसरतां) अनुसरण करने वाले अर्थात् रत्नत्रय को प्राप्त हुये (मुनीनाम्) मुनियों की (करम्बिताचार-नित्यनिरभिमुखा) पाप-मिश्रित आचार से सदा पराङ्मुख (एकान्तविरतिरूपा) सर्वथा त्यागरूप (अलौकिकी वृत्तिः भवति) लोक को अतिक्रम किये हुये वृत्ति होती है।

16. The ascetics who follow the true path mentioned above distance themselves away from all iniquitous activities, get engrossed in the Self, renouncing all worldly dispositions.

बहुशः समस्तविरतिं प्रदर्शितां यो न जातु गृह्णाति ।

तस्यैकदेशविरतिः कथनीयाऽनेन बीजेन ॥ (17)

अन्वयार्थ - (बहुशः) अनेक बार (प्रदर्शितां) दिखलायी गयी (समस्तविरतिं) सर्वथा त्यागरूप मुनियों की महावृत्ति को (यः) जो पुरुष (जातु) कदाचित् (न

गृह्णाति) नहीं ग्रहण करता है (तस्य) उस पुरुष के लिये (एकदेशविरतिः) एकदेश त्याग का उपदेश (अनेन बीजेन) इस बीज से - नीचे लिखे हुए हेतु से (कथनीया) कहना चाहिये।

17. The disciple who, in spite of its great glory been demonstrated repeatedly, is not able to adopt the path of complete renunciation followed by the ascetics, should be inducted into the path of partial renunciation.

यो यतिधर्ममकथयन्नुपदिशति गृहस्थधर्ममल्पमतिः ।

तस्य भगवत्प्रवचने प्रदर्शितं निग्रहस्थानम् ॥ (18)

अन्वयार्थ - (यः) जो (अल्पमतिः) अल्प बुद्धि उपदेशक (यतिधर्मम्) मुनिधर्म का (अकथयन्) उपदेश न देकर (गृहस्थधर्मम्) गृहस्थधर्म का (उपदिशति) उपदेश देता है, (तस्य) उस उपदेशक को (भगवत्प्रवचने) सर्वज्ञ-प्रणीत सिद्धान्त में (निग्रहस्थानम्) दण्डपात्र (प्रदर्शितं) कहा गया है।

18. The imprudent teacher who preaches his disciple the *dharma* of the householder, when the *dharma* of the ascetic is required to be preached, deserves censure, as per the doctrine of the Omniscient Lord.

अक्रमकथनेन यतः प्रोत्सहमानोऽतिदूरमपि शिष्यः ।

अपदेऽपि सम्प्रतृप्तः प्रतारितो भवति तेन दुर्मतिना ॥ (19)

अन्वयार्थ - (यतः) जिस कारण से (तेन) उस (दुर्मतिना) दुर्बुद्धि के (अक्रमकथनेन) क्रम-विरुद्ध उपदेश देने से (अतिदूरम्) अत्यन्त अधिक

(प्रोत्सहमानः अपि) बढ़े हुए उत्साह वाला भी (शिष्यः) शिष्य - उपदेश का पात्र (अपदे अपि) जघन्य श्रेणी में ही (सम्प्रतृप्तः) सन्तुष्ट होता हुआ (प्रतारितः) ठगाया (भवति) जाता है।

19. This way, because of the inappropriate instructions of the lax preacher, the disciple, notwithstanding his high aspirations, gets hooked to a low spiritual position, and thus gets deluded.

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।

तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति ॥ (20)

अन्वयार्थ - (एवं) इस प्रकार (सम्यग्दर्शनबोधचरित्रत्रयात्मकः) सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र स्वरूप (मोक्षमार्गः) मोक्ष का मार्ग (नित्यम्) सदा (तस्य अपि) उस उपदेश ग्रहण करने वाले पात्र को भी (यथाशक्ति) अपनी शक्ति के अनुसार (निषेव्यः) सेवन करने योग्य (भवति) होता है।

20. So, a recipient of spiritual discourse should try to incessantly, and as per his capacity, follow the threefold path to liberation, consisting of right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakchāritra*).

Path to liberation

Āchārya Umasvami's Tattvārthsūtra:

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः॥

(Ch. 1 - 1)

[सम्यग्दर्शनज्ञानचारित्राणि] सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र, तीनों मिलकर [मोक्षमार्गः] मोक्ष का मार्ग है, अर्थात् मोक्ष की प्राप्ति का उपाय है।

Right faith, right knowledge, and right conduct (together) constitute the path to liberation.

तत्रादौ सम्यक्त्वं समुपाश्रयणीयमखिलयत्नेन ।

तस्मिन् सत्येव यतो भवति ज्ञानं चरित्रं च ॥ (21)

अन्वयार्थ - (तत्र) उन तीनों में (आदौ) पहले (अखिलयत्नेन) संपूर्ण प्रयत्नों से (सम्यक्त्वं) सम्यग्दर्शन (समुपाश्रयणीयम्) भले प्रकार प्राप्त करना चाहिए (यतः) क्योंकि (तस्मिन् सति एव) उस सम्यग्दर्शन के होने पर ही (ज्ञानं) सम्यग्ज्ञान (च) और (चरित्रं) सम्यक्चारित्र (भवति) होता है।

21. Out of the three constituents of the path to liberation mentioned above, sincere efforts should be made to first acquire right faith (*samyagdarsāna*). Only on the acquisition of right faith can knowledge and conduct become right knowledge (*samyagjñāna*) and right conduct (*samyakchāritra*).

जीवाजीवादीनां तत्त्वानां सदैव कर्तव्यम् ।

श्रद्धानं विपरीताभिनिवेशविविक्तमात्मरूपं तत् ॥ (22)

अन्वयार्थ - (जीवाजीवादीनां) जीव-अजीव आदिक (तत्त्वानां) तत्त्वों का (विपरीताभिनिवेशविविक्तम्) मिथ्या अभिप्रायरहित-मिथ्याज्ञानरहित (सदैव) सदा ही (श्रद्धानं) श्रद्धान-विश्वास-अभिरूचि-प्रतीति (कर्तव्यम्) करना चाहिये, (तत्) वही श्रद्धान (आत्मरूपं) आत्मा का स्वरूप है, अर्थात् आत्मा से भिन्न पदार्थ नहीं है।

22. Right faith (*samyagdarśana*) entails belief in substances like soul and non-soul without delusion and misapprehension. Firm belief in these substances results into the realization of the Real Self.

Right faith

Āchārya Umasvami's Tattvārthsūtra:

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम्॥

(Ch. 1 - 2)

[तत्त्वार्थश्रद्धानं] तत्त्व (वस्तु) के स्वरूप सहित अर्थ-जीवादि पदार्थों की श्रद्धा करना [सम्यग्दर्शनम्] सम्यग्दर्शन है।

Belief in substances ascertained as they are is right faith.

सकलमनेकान्तात्मकमिदमुक्तं वस्तुजातमखिलज्ञैः ।

किमु सत्यमसत्यं वा न जातु शङ्केति कर्तव्या ॥ (23)

अन्वयार्थ - (इदं) यह (सकलं) सम्पूर्ण (वस्तुजातम्) वस्तु-समूह (अखिलज्ञैः) सर्वज्ञदेव ने (अनेकान्तात्मकम्) अनेकान्त-स्वरूप (उक्त) कहा है; (किमु) क्या (सत्यं) सत्य है (वा) अथवा (असत्यं) असत्य है (जातु) कभी (इति) इस प्रकार (शङ्का) शंका-सन्देह (न) नहीं (कर्तव्या) करना चाहिए।

23. The description of the nature of substances by the Omniscient Lord is based on *Anekāntavāda* (the doctrine of manifold points of view – relative pluralism). A right believer should not entertain any doubt as to whether it is true or false.

The non-doubting right believer

Āchārya Kundkund's Samayasāra:

जो चत्तारि वि पाये छिंददि ते कम्मबंधमोहकरे।

सो णिस्संको चेदा सम्मादिट्ठी मुणेदव्वो॥ (7-37-229)

जो आत्मा कर्म-बन्ध का भ्रम उत्पन्न करने वाले उन चारों ही (मिथ्यात्व, अविरति, कषाय और योगरूप चारों ही) पायों को काटता है, उसे निःशंक सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which cuts all the four feet (wrong belief, non-abstinence, passion, and *yoga*), that create the notion of karmic bondage, must be understood to be a non-doubting right believer.

इह जन्मनि विभवादीन्यमुत्र चक्रित्वकेशवत्वादीन् ।

एकान्तवाददूषितपरसमयानपि च नाकांक्षेत् ॥ (24)

अन्वयार्थ - (इह) इस (जन्मनि) लोक में (विभवादीनि) वैभव आदि सम्पदाओं को, (अमुत्र) परलोक में (चक्रित्वकेशवत्वादीन्) चक्रवर्ती, नारायण आदि पदों को (च) और (एकान्तवाददूषितपरसमयान् अपि) एकान्तवाद होने से सदोष दूसरे मतों को भी (न) नहीं (आकांक्षेत्) चाहे।

24. A right believer should not desire riches of the world in this life, splendour of Chakravarti or Narayana in the life hereafter, and take up or follow other sects that advocate one-sided views.

The desire-free right believer

Āchārya Kundkund's Samayasāra:

जो दु ण करेदि कंखं कम्मफले तह य सव्वधम्मेषु।
सो णिक्कंखो चेदा सम्मादिट्ठी मुणेदव्वो॥ (7-38-230)

जो आत्मा कर्मों के फल की तथा समस्त धर्मों की कांक्षा (इच्छा) नहीं करता, उसे निष्कांक्ष सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which does not desire for the fruits of various karmas, and for any attributes of physical things, must be understood to be a desire-free right believer.

क्षुत्तृष्णाशीतोष्णप्रभृतिषु नानाविधेषु भावेषु ।
द्रव्येषु पुरीषादिषु विचिकित्सा नैव करणीया ॥ (25)

अन्वयार्थ - (क्षुत्तृष्णाशीतोष्णप्रभृतिषु) क्षुधा, तृषा, शीत, उष्ण इत्यादि (नानाविधेषु) अनेक प्रकार वाले (भावेषु) पदार्थों में, (पुरीषादिषु) मल आदिक (द्रव्येषु) द्रव्यों में (विचिकित्सा) घृणा (नैव) नहीं (करणीया) करना चाहिए।

25. A right believer should not entertain feeling of revulsion (disgust) in conditions such as hunger, thirst, cold, or heat, and at the sight of materials like excretion.

The revulsion-free right believer

Āchārya Kundkund's Samayasāra:

जो ण करेदि दुगुंछं चेदा सव्वेसिमेव धम्माणं।
सो खलु णिव्विदिगिंछो सम्मादिट्ठी मुणेदव्वो॥ (7-39-231)

जो आत्मा सभी धर्मों के प्रति जुगुप्सा (ग्लानि) नहीं करता है उसे वस्तुतः निर्विचिकित्स सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which does not exhibit revulsion (disgust) for attributes of physical things must be understood to be a revulsion-free right believer.

लोके शास्त्राभासे समयाभासे च देवताभासे ।

नित्यमपि तत्त्वरुचिना कर्तव्यममूढदृष्टित्वम् ॥ (26)

अन्वयार्थ - (लोके) लोक में (शास्त्राभासे) शास्त्राभास में - जो शास्त्र तो न हों परन्तु शास्त्र सरीखे मालूम होते हों उनमें (समयाभासे) धर्माभास में (च) और (देवताभासे) देवताभास में (नित्यं) सदा (अपि) ही (तत्त्वरुचिना) सम्यग्दृष्टि के द्वारा (अमूढदृष्टित्वम्) मूढ़ता-रहित श्रद्धान (कर्तव्यम्) करना चाहिए।

26. A right believer should exhibit keen interest in the *tattvas* (substances) and not admire or have superstitious faith on ubiquitous scriptures, religious convictions, and deities in this world.

The non-deluded right believer

Āchārya Kundkund's Samayasāra:

जो हवदि असम्मूढो चेदा सहिद्धि सव्वभावेसु।
सो खलु अमूढदिट्ठी सम्मादिट्ठी मुणेदव्वो॥ (7-40-232)

जो आत्मा समस्त भावों में अमूढ़ और यथार्थ दृष्टि वाला होता है, उसे वस्तुतः अमूढ़दृष्टि सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which exhibits, in all dispositions, a view that is free from errors, and conforming to reality, must be understood to be a non-deluded right believer.

धर्मोऽभिवर्द्धनीयः सदात्मनो मार्दवादिभावनया ।

परदोषनिगूहनमपि विधेयमुपबृंहणगुणार्थम् ॥ (27)

अन्वयार्थ - (उपबृंहणगुणार्थम्) उपबृंहणगुण के लिये अर्थात् उपगूहन अंग की रक्षा के लिये (मार्दवादिभावनया) मार्दव, आर्जव, क्षमा, सत्य आदि भावनाओं के द्वारा (सदा) निरन्तर (आत्मनः) आत्मा का (धर्मः) धर्म (अभिवर्द्धनीयः) बढ़ाना चाहिये; (परदोषनिगूहनम् अपि) दूसरे के दोषों का आच्छादन भी (विधेयम्) करना चाहिये।

27. A right believer should constantly meditate on virtues of *dharma*, like supreme modesty, in order to protect the soul from all contrary dispositions. He should also cover up the shortcomings of others.

The annihilator right believer

Āchārya Kundkund's Samayasāra:

जो सिद्धभक्ति जुक्तो उवगूहणगो दु सव्वधम्माणं।

सो उवगूहणगारी सम्मादिट्ठी मुणेदव्वो॥ (7-41-233)

जो आत्मा (शुद्धात्म भावनारूप) सिद्धभक्ति से युक्त है और समस्त रागादिविभाव धर्मों का उपगूहक (नाश करने वाला) है, उसे उपगूहनकारी सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which is full of contemplation and devotion to the Omniscient Lord and is the annihilator of all contrary dispositions such as attachment etc., must be understood to be an annihilator right believer.

कामक्रोधमदादिषु चलयितुमुदितेषु वर्त्मनो न्यायात् ।

श्रुतमात्मनः परस्य च युक्त्या स्थितिकरणमपि कार्यम् ॥ (28)

अन्वयार्थ - (न्यायात् वर्त्मनः) न्यायमार्ग से (चलयितुम्) चलायमान करने के लिये (कामक्रोधमदादिषु) काम, क्रोध, मद आदिकों के (उदितेषु) उदित होने पर (श्रुतम्) शास्त्रानुसार (युक्त्या) युक्तिपूर्वक (आत्मनः) अपना (च) और (परस्य) दूसरे का (स्थितिकरण अपि) स्थितिकरण भी (कार्यम्) करना चाहिये।

28. On the rise of passions like sexual desire, anger, and pride, which tend to move the soul away from the righteous path, one should strive to reinstate oneself, as well as the others, on the right track as per the teachings of the Scripture.

The unwavering right believer

Āchārya Kundkund's Samayasāra:

उम्मगं गच्छंतं सगं पि मगगे ठवेदि जो चेदा।

सो ठिदिकरणाजुत्तो सम्मादिट्ठी मुणेदव्वो॥ (7-42-234)

जो आत्मा उन्मार्ग में जाते हुए स्वयं अपनी आत्मा को भी शिवमार्ग में स्थापित करता है, उसे स्थितिकरण युक्त सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which, when going astray, re-establishes firmly on the path to liberation, must be understood to be an unwavering right believer.

अनवरतमहिंसायां शिवसुखलक्ष्मीनिबन्धने धर्मे।

सर्वेष्वपि च सधर्मिषु परमं वात्सल्यमालम्ब्यम्॥ (29)

अन्वयार्थ - (अहिंसायां) अहिंसा में (शिवसुखलक्ष्मीनिबन्धने) मोक्षसुख-रूपी लक्ष्मी की प्राप्ति में कारणभूत (धर्मे) धर्म में (च) और (सर्वेषु) समस्त (सधर्मिषु अपि) समान धर्म वालों में भी (परमं) उत्कृष्ट (वात्सल्यम्) वात्सल्य भाव (आलम्ब्यम्) पालना चाहिये।

29. A right believer should have tender affection for the principle of non-injury, and for the truth proclaimed by religion – foundation for achieving liberation. He should also exhibit compassion for all his brethren following the precepts of religion.

The right believer endowed with tenderness

Āchārya Kundkund's Samayasāra:

जो कृणादि वच्छलत्तं तिण्हं साहूण मोंक्खमग्गम्मि।

सो वच्छलभावजुदो सम्मादिट्ठी मुणेदब्बो॥ (7-43-235)

जो आत्मा मोक्षमार्ग में तीन - सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र - इन तीन साधनों अथवा मोक्षमार्ग के साधक तीन साधुओं - आचार्य, उपाध्याय और साधुओं - के प्रति वात्सल्य करता है, उसे वात्सल्यभाव से युक्त सम्यग्दृष्टि मननपूर्वक जानना चाहिये।

The soul which shows tenderness and affection toward the three cornerstones of the path to liberation - right faith, right knowledge, and right conduct - and the three explorers of the path to liberation - chief preceptor, preceptor, and ascetic - must be understood to be a right believer endowed with tenderness.

आत्मा प्रभावनीयो रत्नत्रयतेजसा सततमेव ।

दानतपोजिनपूजाविद्यातिशयैश्च जिनधर्मः ॥ (30)

अन्वयार्थ - (रत्नत्रयतेजसा) सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र ये ही तीन रत्न कहलाते हैं, इनके प्रताप से (सततम् एव) निरन्तर ही (आत्मा) अपना आत्मा (प्रभावनीयः) प्रभावित करना चाहिये (च) और (दानतपोजिनपूजा-विद्यातिशयैः) दान, तप, जिनेन्द्र-पूजन और विद्या के अतिशय-चमत्कारों से (जिनधर्मः) जैन धर्म प्रभावित करना चाहिये।

30. A right believer should ever make his soul radiate with the Three Jewels comprising right faith (*samyagdarśana*), right

knowledge (*samyagjñāna*), and right conduct (*samyakchāritra*). He should promote Jainism though exceptional charity, austerity, worship of the Omniscient Lord, and learning.

The right believer promulgating the teachings of the Omniscient Lord

Āchārya Kundkund's Samayasāra:

विज्जारहमारूढो मणोरहपहेसु भमदि जो चेदा।
सो जिणणाणपहावी सम्मादिट्ठी मुणेदव्वो॥ (7-44-236)

जो आत्मा विद्या (ज्ञान) रूपी रथ में आरूढ हुआ मनोरथ-मार्ग में भ्रमण करता है, उसे जिनेन्द्रदेव के ज्ञान की प्रभावना करने वाला सम्यग्दृष्टि (मननपूर्वक) जानना चाहिये।

The soul which, mounted on the 'chariot' of learning (knowledge), moves on course to the desired goal, must be understood to be a right believer, promulgating the teachings of the Omniscient Lord.

इत्याश्रितसम्यक्त्वैः सम्यग्ज्ञानं निरूप्य यत्नेन ।

आम्नाययुक्तियोगैः समुपास्यं नित्यमात्महितैः ॥ (31)

अन्वयार्थ - (इति) इस प्रकार (आश्रितसम्यक्त्वैः) सम्यग्दर्शन को धारण करने वाले उन पुरुषों को जो (नित्यम्) सदा (आत्महितैः) आत्मा का हित चाहते हैं, (आम्नाययुक्तियोगैः) जिनधर्म की पद्धति और युक्तियों के द्वारा (यत्नेन) भले प्रकार (निरूप्य) विचार करके (सम्यग्ज्ञानं) सम्यग्ज्ञान (समुपास्यं) आदर के साथ प्राप्त करना चाहिये।

31. Having attained right faith (*samyagdarśana*) as described above, for the advancement of the Self on spiritual path, one should exert oneself wholeheartedly for the acquisition of right knowledge (*samyagjñāna*) through proper understanding of the tenets of valid knowledge contained in the Scripture.

पृथगाराधनमिष्टं दर्शनसहभाविनोऽपि बोधस्य ।

लक्षणभेदेन यतो नानात्वं संभवत्यनयोः ॥ (32)

अन्वयार्थ - (दर्शनसहभाविनः अपि) सम्यग्दर्शन का सहभावी होने पर भी (बोधस्य) सम्यग्ज्ञान का (पृथगाराधनं) जुदा आराधन करना अर्थात् सम्यग्दर्शन से भिन्न प्राप्ति करना (इष्टं) इष्ट है; (यतः) क्योंकि (अनयोः) सम्यग्दर्शन और सम्यग्ज्ञान में (लक्षणभेदेन) लक्षण के भेद से (नानात्वं) नानापन अर्थात् भेद (संभवति) घटित होता है।

32. Although faith and knowledge arise in the soul simultaneously, right knowledge (*samyagjñāna*) should be venerated and acquired separately as there is distinction between the two on the basis of their individual attributes.

सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।

ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥ (33)

अन्वयार्थ - (जिनाः) जिनेन्द्रदेव (सम्यग्ज्ञानं) सम्यग्ज्ञान को (कार्यं) कार्य और (सम्यक्त्वं) सम्यग्दर्शन को (कारणं) कारण (वदन्ति) कहते हैं, (तस्मात्) इसलिये (ज्ञानाराधनम्) सम्यग्ज्ञान का आराधन (सम्यक्त्वानन्तरं) सम्यग्दर्शन के पीछे (इष्टं) ठीक है।

33. The Omniscient Lord has called right knowledge (*samyagjñāna*) as the effect and right faith (*samyagdarśana*) as the cause. Therefore, it is appropriate to venerate and acquire right knowledge after the acquisition of right faith.

कारणकार्यविधानं समकालं जायमानयोरपि हि ।

दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥ (34)

अन्वयार्थ - (समकालं) समान काल में अर्थात् एक काल में (जायमानयोः अपि) उत्पन्न हुए भी (सम्यक्त्वज्ञानयोः) सम्यग्दर्शन और सम्यग्ज्ञान में (कारणकार्यविधानं) कारण-कार्य भाव (दीपप्रकाशयोः इव) दीप और प्रकाश के समान (सुघटं) भले प्रकार घटित होता है।

34. Surely right faith (*samyagdarśana*) and right knowledge (*samyagjñāna*) arise in the soul simultaneously, still there exists a relationship of cause and effect between the two, as between the lamp and the light.

Right faith and right knowledge – cause and effect relationship

Āchārya Puṅgyapada's Sarvārthasiddhi:

...faith and knowledge arise in the soul simultaneously. For instance, when the clouds disappear, both the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence, destruction, or destruction-cum-subsidence of faith-deluding karmas, right sensory knowledge and right scriptural knowledge are attained by the soul at the same time by removal of wrong sensory and wrong scriptural knowledge... It

is on the basis of right faith that knowledge acquires the attribute of “right”. Knowledge is mentioned before conduct, for conduct issues from knowledge.

Jain, S.A., *Reality*, p. 4.

कर्तव्योऽध्यवसायः सदनेकान्तात्मकेषु तत्त्वेषु ।

संशयविपर्ययानध्यवसायविविक्तमात्मरूपं तत् ॥ (35)

अन्वयार्थ - (सदनेकान्तात्मकेषु) समीचीन अनेकान्तस्वरूप (तत्त्वेषु) तत्त्वों में (अध्यवसायः) यथार्थ बोध (कर्तव्यः) प्राप्त करना चाहिये, (तत्) वही (संशयविपर्ययानध्यवसायविविक्तम्) संशय, विपर्यय, विमोह से रहित (आत्मरूपं) आत्मा का स्वरूप है।

35. The nature of reality (substances) must be ascertained with the help of the Jaina doctrine of manifold points of view (*anekāntavāda*) and the knowledge thus obtained, free from doubts, misapprehension, and delusion, is really the nature of the soul.

ग्रंथार्थोभयपूर्णं काले विनयेन सोपधानं च ।

बहुमानेन समन्वितमनिह्वं ज्ञानमाराध्यम् ॥ (36)

अन्वयार्थ - (काले) अध्ययनकाल में (विनयेन) विनयपूर्वक (बहुमानेन समन्वितम्) अतिशय सम्मान के साथ अर्थात् आदर-भक्ति एवं नमस्कार क्रिया के

पुरुषार्थसिद्ध्युपाय

साथ (ग्रंथार्थोभयपूर्ण) ग्रंथ-शब्द से पूर्ण, अर्थ से पूर्ण और शब्द व अर्थ दोनों से पूर्ण (सोपधानं च) धारणा सहित अर्थात् शुद्ध पाठ सहित (अनिह्वं) बिना किसी बात को छिपाये (ज्ञानं) सम्यग्ज्ञान (आराध्यम्) प्राप्त करना चाहिये।

36. Knowledge must be acquired abiding by certain principles: correct reading, writing and pronunciation of every letter, word, and sentence; understanding correct meaning of words, phrases, and text; reading, writing, and speaking with full and proper understanding of the import of what is being studied; observance of propriety of time; due modesty; proper assimilation; reverence for the Scripture and the Teacher; and no concealment of the source of knowledge.

विगलितदर्शनमोहैः समञ्जसज्ञानविदिततत्त्वार्थैः ।

नित्यमपि निःप्रकम्पैः सम्यक्चारित्रमालम्ब्यम् ॥ (37)

अन्वयार्थ - (विगलितदर्शनमोहैः) नष्ट हो चुका है दर्शनमोहनीय कर्म जिनका (समञ्जसज्ञानविदिततत्त्वार्थैः) सम्यग्ज्ञान के द्वारा जाने हैं जीव-अजीव तत्त्व जिन्होंने (नित्यमपि निःप्रकम्पैः) जो सदा अडोल अथवा अचल रहने वाला है, ऐसे पुरुषों-जीवों द्वारा (सम्यक्चारित्रम्) सम्यक्चारित्र (आलम्ब्यम्) धारण किया जाना चाहिये।

37. Those who have destroyed delusion, understood reality through the acquisition of right knowledge (*samyagjñāna*), and are determined to stay resolute, must take recourse to right conduct (*samyakchāritra*).

नहि सम्यग्व्यपदेशं चरित्रमज्ञानपूर्वकं लभते ।

ज्ञानानन्तरमुक्तं चारित्राराधनं तस्मात् ॥ (38)

अन्वयार्थ - (अज्ञानपूर्वकं) अज्ञान-पूर्वक (चरित्रम्) चारित्र (सम्यक्-व्यपदेशं) सम्यक् भाव को - समीचीनता को (हि) निश्चय से (न लभते) नहीं प्राप्त होता है, (तस्मात्) इसलिये (चारित्राराधनं) चारित्र का आराधन करना (ज्ञानानन्तरम्) ज्ञान के पीछे (उक्तं) कहा गया है।

38. Conduct based on ignorance can certainly not be termed "right". It is for this reason that adoration of conduct is preached to be proper subsequent to the attainment of right knowledge (*samyagjñāna*).

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।

सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥ (39)

अन्वयार्थ - (यतः) कारण कि (समस्तसावद्ययोगपरिहरणात्) समस्त पापयुक्त योगों के दूर करने से (चारित्रं) चारित्र (भवति) होता है, (तत्) वह चारित्र (सकलकषायविमुक्तं) समस्त कषायों से रहित होता है, (विशदम्) निर्मल होता है, (उदासीनम्) राग-द्वेष रहित वीतराग होता है, (आत्मरूपं) वह चारित्र आत्मा का निज स्वरूप है।

39. Right conduct (*samyakchāritra*) is achieved by abjuring all sinful activities of the body, the speech, and the mind. It is devoid of all passions, untainted, unattached to any alien substance, and very nature of the soul.

हिंसातोऽनृतवचनात्स्तेयादब्रह्मतः परिग्रहतः ।

कात्स्न्यैकदेशविरतेश्चारित्रं जायते द्विविधं ॥ (40)

अन्वयार्थ - (हिंसातः) हिंसा से (अनृतवचनात्) असत्य वचन से (स्तेयात्) चोरी से (अब्रह्मतः) कुशील से (परिग्रहतः) परिग्रह से (कात्स्न्यैकदेशविरतः) सर्व-देश विरति और एक-देश विरति से (चारित्रं) चारित्र (द्विविधं) दो प्रकार (जायते) होता है।

40. Depending on whether it is complete or partial abstinence from injury, falsehood, stealing, unchastity, and attachment, conduct is of two kinds.

निरतः कात्स्न्यनिवृत्तौ भवति यतिः समयसारभूतोऽयम् ।

या त्वेकदेशविरतिर्निरतस्तस्यामुपासको भवति ॥ (41)

अन्वयार्थ - (कात्स्न्यनिवृत्तौ) सर्वथा त्यागरूप चारित्र में (निरतः) लवलीन रहने वाले (अयं) ये (यतिः) मुनि-महाराज (समयसारभूतः) आत्मा के सारभूत - शुद्धोपयोग-स्वरूप में आचरण करने वाले (भवति) होते हैं, (या तु) यह जो (एकदेशविरतिः) एकदेश रूप त्याग है (तस्याम्) उसमें (निरतः) लवलीन रहने वाला (उपासकः) श्रावक (भवति) होता है।

41. Ascetics who establish themselves in pure and absolute consciousness observe complete abstinence. Those who practice the path of partial abstinence are called *śrāvakas* (the householders).

आत्मपरिणामहिंसनहेतुत्वात्सर्वमेव हिंसैतत् ।

अनृतवचनादिकेवलमुदाहृतं शिष्यबोधाय ॥

(42)

अन्वयार्थ - (आत्मपरिणामहिंसनहेतुत्वात्) आत्मा के शुद्धोपयोगरूप परिणामों के घात होने के कारण (एतत्सर्वम्) ये सब (हिंसा एव) हिंसा ही हैं, (अनृतवचनादि) असत्य वचनादिक भेद (केवलम्) केवल (शिष्यबोधाय) शिष्यों को समझाने के लिए (उदाहृतं) उदाहरणरूप कहे गए हैं।

42. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are 'hiṃsā' as indulgence in these sullies the pure nature of the soul. Falsehood etc. have been mentioned separately only to make the disciple understand through illustrations.

Ahiṃsā (non-injury) – the foremost of vows

Āchārya Puṅgyapada's Sarvārthasiddhi:

Non-injury is mentioned first, as it is the most important of the vows. Just as the surrounding fence protects the corn, so also truth etc. safeguard non-violence. From the point of view of *sāmāyika cāritra* (equanimity or concentration of mind), which consists of desisting from all kinds of harmful activities, the vow is one. And the same vow is spoken of as five from the standpoint of reinitiation (*chedopasthāpanā cāritra*).

Jain, S.A., *Reality*, p. 190.

यत्खलु कषाययोगात्प्राणानां द्रव्यभावरूपाणाम् ।

व्यपरोपणस्य करणं सुनिश्चिता भवति सा हिंसा ॥

(43)

पुरुषार्थसिद्ध्युपाय

अन्वयार्थ - (खलु) निश्चय करके (कषाययोगात्) कषाय सहित योगों से (द्रव्यभावरूपाणाम्) द्रव्य और भावरूप (प्राणानां) प्राणों का (यत् व्यपरोपणस्य करणं) जो नष्ट करना है (सा) वह (सुनिश्चिता) निश्चितरूप से (हिंसा) हिंसा (भवति) होती है।

43. Acting under the influence of passions, an injury caused to physical or psychical vitalities is deliberate *hiṃsā*.

Vitalities – the life principles

Āchārya Umasvami's Tattvārthsūtra:

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा॥

(Ch. 7 - 13)

[प्रमत्तयोगात्] कषाय-राग-द्वेष अर्थात् अयत्नाचार (असावधानी-प्रमाद) के सम्बन्ध से अथवा प्रमादी जीव के मन-वचन-काय योग से [प्राणव्यपरोपणं] जीव के भाव-प्राण का, द्रव्य-प्राण का अथवा इन दोनों का वियोग करना सो [हिंसा] हिंसा है।

The severance of vitalities out of passion is injury.

Āchārya Pujyapāda's Sarvārthasiddhi:

The vitalities or life-principles are ten, namely the five senses, energy, respiration, life-duration, the organ of speech, and the mind. The one-sensed lives possess four vitalities – sense organ of touch, strength of body or energy, respiration, and life-duration. The two-sensed beings have six, namely the sense of taste and the organ of speech in addition to the former four. The three-sensed beings have seven with the addition of the sense of smell. The four-sensed beings have eight with the addition of the sense of sight. In the animal world, the five-sensed beings without mind have nine life-principles with the

addition of the sense of hearing. Those endowed with mind have ten with the addition of the mind.

Jain, S.A., *Reality*, p. 62, 63, 196.

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।

तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥ (44)

अन्वयार्थ - (खलु) निश्चय करके (रागादीनां) रागादिक भावों का (अप्रादुर्भावः) उदय में नहीं आना (अहिंसा) अहिंसा (भवति) कहलाती है, (इति) इसी प्रकार (तेषाम् एव) उन्हीं रागादिक भावों की (उत्पत्तिः) उत्पत्ति का होना (हिंसा) हिंसा है, (इति जिनागमस्य) इस प्रकार जिनागम का अर्थात् जैन-सिद्धांत का (संक्षेपः) सारभूत रहस्य है।

44. From the transcendental point of view (*niśchaya naya*), non-manifestation of passions like attachment is non-injury (*ahiṃsā*), and manifestation of such passions is injury (*hiṃsā*). This is the essence of the Jaina Scripture.

युक्ताचरणस्य सतो रागाद्यावेशमन्तरेणापि ।

न हि भवति जातु हिंसा प्राणव्यपरोपणादेव ॥ (45)

अन्वयार्थ - (युक्ताचरणस्य) योग्य आचरण वाले अर्थात् यत्नाचार पूर्वक सावधानी से कार्य करने वाले (सतः) सज्जन पुरुष को (रागाद्यावेशम्) रागादिरूप परिणामों के उदय हुए (अंतरेण) बिना (प्राणव्यपरोपणात् एव) प्राणों का घात होने मात्र से (जातु) कभी (हि) निश्चय करके (हिंसा न भवति) हिंसा नहीं लगती है।

45. Therefore, a person following right conduct, due to the absence of passions like attachment, does not commit slightest of injury (*hiṃsā*) although he may have occasioned severance of vitalities.

***Himsā* arises from passionate activity**

Āchārya Puṅgyapada's *Sarvārthasiddhi*:

The qualifying phrase 'arising from passionate activity' is intended to indicate that mere severance of the vitalities is not wicked. "Even with the severance of life one is not stained with the sin of injury." Again it has been said thus in the scriptures: "When a monk goes on foot with carefulness, sometimes small insects get crushed under his feet and die. Still there is not the slightest bondage of sin in his case. From the spiritual standpoint, infatuation is called attachment."

Jain, S.A., *Reality*, p. 196,197.

व्युत्थानावस्थायां रागादीनां वशप्रवृत्तायाम् ।

म्रियतां जीवो मा वा धावत्यग्रे ध्रुवं हिंसा ॥ (46)

अन्वयार्थ - (रागादीनां) रागादिकों के (वशप्रवृत्तायाम्) वश में प्रवर्तित (व्युत्थानावस्थायां) प्रमाद अवस्था में (जीवः) जीव (म्रियतां) मर जाये (मा वा) अथवा नहीं मरे (ध्रुवं) नियम से (हिंसा) हिंसा (अग्रे) आगे (धावति) दौड़ती है।

46. Infatuated by passions like attachment, when a person acts carelessly, he commits *hiṃsā*, whether a living being is killed or not.

यस्मात्सकषायः सन् हन्त्यात्मा प्रथममात्मनात्मानम् ।

पश्चाज्जायेत न वा हिंसा प्राण्यन्तराणां तु ॥ (47)

अन्वयार्थ - (यस्मात्) क्योंकि (आत्मा) आत्मा (सकषायः सन्) कषायसहित होता हुआ (प्रथमम्) पहले (आत्मना) अपने ही द्वारा (आत्मानम्) अपने आप को (हन्ति) मार डालता है, (पश्चात्) पीछे (प्राण्यन्तराणां) दूसरे जीवों की (हिंसा) हिंसा (जायेत न वा) हो अथवा नहीं हो।

47. It is due to the fact that under the influence of passions, the self first injures himself, later on, he may or may not cause injury to other living beings.

The first victim of passions is self

Āchārya Puṅgyapada's Sarvārthasiddhi:

It has been said thus in the Scripture: "He who has passions causes injury to himself by himself. Whether injury is then caused to other living beings or not, it is immaterial."

Jain, S.A., *Reality*, p. 197.

हिंसायामविरमणं हिंसापरिणमनमपि भवति हिंसा ।

तस्मात् प्रमत्तयोगे प्राणव्यपरोपणं नित्यम् ॥ (48)

अन्वयार्थ - (हिंसायाम्) हिंसा में (अविरमणं) विरक्त न होना (अपि) तथा (हिंसापरिणमनम्) हिंसा में परिणमन करना (हिंसा भवति) हिंसा कहलाती है (तस्मात्) इसलिए (प्रमत्तयोगे) प्रमाद योग में (नित्यम्) नियम से (प्राणव्यपरोपणं) प्राणों का घात होता है।

48. Not exercising detachment from passionate activities that cause *hiṃsā*, and indulgence in such activities, both are said to constitute *hiṃsā*. As such, all activities out of passion unavoidably cause severance of vitalities.

सूक्ष्मापि न खलु हिंसा परवस्तुनिबन्धना भवति पुंसः ।

हिंसायतननिवृत्तिः परिणामविशुद्धये तदपि कार्या ॥ (49)

अन्वयार्थ - (खलु) निश्चय करके (पुंसः) आत्मा के (सूक्ष्म हिंसा अपि) सूक्ष्म हिंसा भी (परवस्तुनिबन्धना) जिसमें परवस्तु कारण हो ऐसी (न भवति) नहीं होती है, (तदपि) तो भी (परिणामविशुद्धये) परिणामों की विशुद्धि के लिये (हिंसायतननिवृत्तिः) हिंसा के आयतनों, हिंसा के निमित्त कारणों का त्याग (कार्या) करना चाहिये।

49. Verily the soul does not cause even the slightest of injury attributable to any alien object. Still it is desirable for the purity of thought to renounce external objects, incidental to causing injury.

निश्चयमबुद्ध्यमानो यो निश्चयतस्तमेव संश्रयते ।

नाशयति करणचरणं स बहिः करणालसो बालः ॥ (50)

अन्वयार्थ - (यः) जो (निश्चयम् अबुद्ध्यमानः) निश्चयनय को नहीं समझता हुआ (निश्चयतः) निश्चयरूप से (तमेव) उसका ही (संश्रयते) आश्रय करता है, स्वीकार करता है (सः बालः) वह मूर्ख (बहिः करणालसः) बाह्य क्रियारूप चारित्र में आलसी-प्रमादी (सन्) होता हुआ (करणचरणं) क्रियारूप चारित्र को - व्यवहार चारित्र को (नाशयति) नष्ट कर देता है।

50. The unwise man who does not understand the real meaning of the transcendental point of view (*niśchaya naya*), undermines external discipline, gets lax, and thus destroys conduct based on restraint.

अविधायापि हि हिंसां हिंसाफलभाजनं भवत्येकः ।

कृत्वाऽप्यपरो हिंसां हिंसाफलभाजनं न स्यात् ॥ (51)

अन्वयार्थ - (हि) निश्चय से (हिंसां अविधाय अपि) हिंसा को नहीं करके भी (एकः) एक कोई जीव (हिंसाफलभाजनं) हिंसा के फल का भोक्ता (भवति) होता है (अपरः) दूसरा जीव (हिंसां कृत्वा अपि) हिंसा करके भी (हिंसाफलभाजनं) हिंसा के फल का भोक्ता (न स्यात्) नहीं होता है।

51. In reality, one may be responsible for the sinful act of *himsā* without actually causing injury; the other, while having caused injury, may not be responsible for the act.

एकस्याल्पा हिंसा ददाति काले फलमनल्पम् ।

अन्यस्य महाहिंसा स्वल्पफला भवति परिपाके ॥ (52)

अन्वयार्थ - (एकस्य) किसी को (अल्पा हिंसा) थोड़ी भी हिंसा (काले) समय पर - उदय काल में (अनल्पम् फलम्) बहुत फल को (ददाति) देती है। (अन्यस्य) किसी जीव को (महाहिंसा) बहुत बड़ी हिंसा भी (परिपाके) फलकाल में (स्वल्पफला) थोड़ा फल देने वाली (भवति) होती है।

52. One may have to experience grave consequences on fruition (of karma) due to even minor *himsā* committed by him;

the other may have to experience only mild consequences on fruition (of karma) due to even major *hiṃsā* committed by him.

एकस्य सैव तीव्रं दिशति फलं सैव मन्दमन्यस्य ।

व्रजति सहकारिणोरपि हिंसा वैचित्र्यमत्र फलकाले ॥ (53)

अन्वयार्थ - (सहकारिणोः अपि) दो पुरुषों के द्वारा साथ-साथ की गई भी (हिंसा) हिंसा (फलकाले) फलकाल प्राप्त होने पर (अत्र) आत्मा में (वैचित्र्यम्) विचित्रता को (व्रजति) प्राप्त होती है (सा एव) वही हिंसा (एकस्य) एक जीव को (तीव्रं फलं) तीव्र फल (दिशति) देती है (सा एव) वही हिंसा (अन्यस्य) दूसरे जीव को (मन्दम्) मन्द फल देती है।

53. When two persons commit the act of *hiṃsā* jointly, its consequences on fruition (of karma), curiously enough, may be grave for one person and mild for the other.

प्रागेव फलति हिंसा क्रियमाणा फलति फलति च कृताऽपि ।

आरभ्य कर्तुमकृताऽपि फलति हिंसानुभावेन ॥ (54)

अन्वयार्थ - (प्राक् एव हिंसा फलति) कोई हिंसा पहले ही फल देती है (क्रियामाणा फलति) कोई हिंसा करते-करते फल देती है, (कृता अपि फलति) कोई हिंसा कर चुकने पर फल देती है, (च) और (कर्तुम् आरभ्य) कोई हिंसा आरंभ करके (अकृता अपि) बिना किये भी (फलति) फल देती है। (इति) इस प्रकार (अनुभावेन) भावों के अनुसार (हिंसा फलति) हिंसा फल देती है।

54. Depending on the thought-activity, *hiṃsā* may become culpable (causing influx of karmas) before it is committed, at the time of its commission, after it has been committed, and also due to just an intention or attempt to commit it without its actual commission.

एकः करोति हिंसां भवन्ति फलभागिनो बहवः ।

बहवो विदधति हिंसां हिंसाफलभुग्भवत्येकः ॥ (55)

अन्वयार्थ - (एकः) एक जीव (हिंसां करोति) हिंसा को करता है (फलभागिनः) फल के भागी (बहवः भवन्ति) बहुत होते हैं, (बहवः हिंसां विदधति) बहुत जीव हिंसा करते हैं (हिंसाफलभुक्) हिंसा के फल का भागी (एकः भवति) एक होता है।

55. When an individual commits *hiṃsā*, many may be responsible for its consequence; when many commit *hiṃsā*, only one individual may be responsible for its consequence.

कस्यापि दिशति हिंसा हिंसाफलमेकमेव फलकाले ।

अन्यस्य सैव हिंसा दिशत्यहिंसाफलं विपुलम् ॥ (56)

अन्वयार्थ - (कस्य अपि हिंसा) किसी जीव को तो हिंसा (फलकाले) फलकाल में (एकम् एव हिंसाफलं) एक ही हिंसारूप फल को (दिशति) देती है (अन्यस्य) दूसरे जीव को (सैव हिंसा) वही हिंसा (विपुलम् अहिंसाफलं) बड़े भारी अहिंसारूप फल को (दिशति) देती है।

56. For one person the fruit of an act of *hiṃsā*, on its fruition,

is what the sinful act of *hiṃsā* warrants; for another, the fruit of the same act of *hiṃsā*, on its fruition, is what the virtuous act of *ahiṃsā* warrants.

हिंसाफलमपरस्य तु ददात्यहिंसा तु परिणामे ।

इतरस्य पुनर्हिंसा दिशत्यहिंसाफलं नान्यत् ॥ (57)

अन्वयार्थ - (अपरस्य तु) किसी को तो (अहिंसा) अहिंसा (परिणामे) उदयकाल में (हिंसाफलं) हिंसा के फल को (ददाति) देती है, (तु पुनः) और (इतरस्य) किसी को (हिंसा) हिंसा (अहिंसाफलं) अहिंसा के फल को (दिशति) देती है (न अन्यत्) अन्य फल को नहीं।

57. Further, an act of *ahiṃsā*, on fruition, gives the fruit of *hiṃsā* to one person, and, to another, an act of *hiṃsā*, on fruition, gives the fruit none other than that of *ahiṃsā*.

इति विविधभङ्गगहने सुदुस्तरे मार्गमूढदृष्टीनाम् ।

गुरवो भवन्ति शरणं प्रबुद्धनयचक्रसञ्चाराः ॥ (58)

अन्वयार्थ - (इति) इस प्रकार (सुदुस्तरे) अत्यन्त कठिन (विविधभङ्गगहने) अनेक प्रकार के भङ्ग भेद-प्रभेदरूप गहन वन में (मार्गमूढदृष्टीनाम्) जिनमार्ग को भूले हुए पुरुषों के लिये (प्रबुद्धनयचक्रसञ्चाराः) अनेक नयसमूह को भली-भाँति जानने वाले (गुरवः) श्रीगुरु-आचार्य महाराज ही (शरणं भवन्ति) शरण होते हैं।

58. Thus, to those who have lost their way in the difficult-to-understand, multiple viewpoints, like a traveller lost in a thick

forest, only the Teachers, well versed in the application of partial standpoints or aspects of knowledge (*nayas*) can provide refuge.

अत्यन्तनिशितधारं दुरासदं जिनवरस्य नयचक्रम् ।

खण्डयति धार्यमाणं मूर्धानं झटिति दुर्विदग्धानाम् ॥ (59)

अन्वयार्थ - (अत्यन्तनिशितधारं) अत्यन्त तीक्ष्ण धार वाला (दुरासदं) बड़ी कठिनता से मिलने वाला (जिनवरस्य नयचक्रम्) जिनेन्द्रदेव का नयरूपी चक्र (धार्यमाणं) यदि धारण किया जाये तो वह (दुर्विदग्धानाम्) अज्ञानी जीवों के (मूर्धानं) मस्तक को (झटिति) शीघ्र ही (खण्डयति) खण्ड-खण्ड कर देता है।

59. Lord Jina's extremely sharp-edged *chakra* (spinning, disk-like super weapon with serrated edges) of manifold points of view, when used by misguided intellects, is difficult to be warded off and cuts off their heads in no time.

अवबुध्य हिंस्यहिंसकहिंसाहिंसाफलानि तत्त्वेन ।

नित्यमवगूहमानैर्निजशक्त्या त्यज्यतां हिंसा ॥ (60)

अन्वयार्थ - (हिंस्यहिंसकहिंसाहिंसाफलानि) हिंस्य कौन है, हिंसक कौन है, हिंसा क्या है, हिंसा का फल क्या है - इन चारों बातों को (तत्त्वेन) वास्तव रूप से (अवबुध्य) समझ करके (नित्यम् अवगूहमानैः) सदा संवर करने में सावधान रहने वाले पुरुषों को (निजशक्त्या) अपनी शक्ति के अनुसार (हिंसा) हिंसा (त्यज्यतां) छोड़ना चाहिये।

60. After a proper understanding of what is meant by *hiṃsā* - the victim of *hiṃsā*, the perpetrator of *hiṃsā*, the inference of

hiṃsā , and the consequence of *hiṃsā* – one who is engaged in the stoppage of influx must renounce *hiṃsā* to the best of one's ability.

मद्यं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन ।

हिंसाव्युपरतिकामैर्मोक्तव्यानि प्रथममेव ॥ (61)

अन्वयार्थ - (हिंसाव्युपरतिकामैः) हिंसा को छोड़ने की इच्छा करने वाले पुरुषों को (प्रथम एव) सबसे पहले (यत्नेन) प्रयत्नपूर्वक अथवा सावधानी के साथ (मद्यं) मदिरा (मांसं) मांस (क्षौद्रं) मधु (पञ्च उदुम्बरफलानि) पांच उदुम्बर फल (मोक्तव्यानि) छोड़ देने चाहियें।

61. Those who wish to renounce *hiṃsā* must, first of all, make effort to give up the consumption of wine, flesh, honey, and the five *udumbara* fruits (the five *udumbara* trees are Gular, Anjeera, Banyan, Peepal, and Pakar, all belonging to the fig class).

मद्यं मोहयति मनो मोहितचित्तस्तु विस्मरति धर्मम् ।

विस्मृतधर्मा जीवो हिंसामविशङ्कमाचरति ॥ (62)

अन्वयार्थ - (मद्यं) मदिरा (मनः मोहयति) मन को मूर्छित-बेहोश कर देता है (मोहितचित्तस्तु) मोहित चित्त वाला पुरुष (धर्मम् विस्मरति) धर्म को भूल जाता है, (विस्मृतधर्मा जीवः) धर्म को भूला हुआ जीव (विशङ्कम्) बिना किसी प्रकार की शंका के (हिंसाम् आचरति) हिंसा का आचरण करता है।

62. Wine deludes the mind and a deluded person tends to forget piety; the person who forgets piety commits *himsā* without hesitation.

रसजानां च बहूनां जीवानां योनिरिष्यते मद्यम् ।

मद्यं भजतां तेषां हिंसा संजायतेऽवश्यम् ॥ (63)

अन्वयार्थ - (च) तथा (बहूनां रसजानां जीवानां) बहुत से रस से उत्पन्न हुए जीवों की (योनिः) योनि अर्थात् जीवोत्पत्ति का आधार (मद्यम्) मदिरा (इष्यते) कही जाती है (मद्यं भजतां) मदिरा पीने वाले को (तेषां) उन जीवों की (हिंसा अवश्यम् संजायते) हिंसा अवश्य लगती है।

63. Wine is the birthplace of many creatures that owe their origination in liquor; those who drink wine, therefore, necessarily commit *himsā*.

अभिमानभयजुगुप्साहास्यारतिशोककामकोपाद्याः ।

हिंसायाः पर्यायाः सर्वेऽपि च शरकसन्निहिताः ॥ (64)

अन्वयार्थ - (अभिमानभयजुगुप्साहास्यारतिशोककामकोपाद्याः) अभिमान, भय, ग्लानि, हास्य, अरति, शोक, कामवासना, क्रोध आदि जो सभी दुर्गुण अथवा कषाय हैं, (हिंसायाः पर्यायाः) हिंसा के पर्याय हैं (च) और (सर्वे अपि) वे सभी (शरकसन्निहिताः) मदिरा के निकटवर्ती हैं अर्थात् मदिरा के पास रहते हैं।

64. Pride, fear, disgust, laughter, disliking, grief, sex-passion,

and anger etc., are bywords for *hiṃsā*; and all these go together with wine.

न विना प्राणविघातान्मांसस्योत्पत्तिरिष्यते यस्मात् ।

मांसं भजतस्तस्मात् प्रसरत्यनिवारिता हिंसा ॥ (65)

अन्वयार्थ - (यस्मात्) जिस कारण (प्राणविघातात् विना) बिना प्राणों के वध हुए (मांसस्य उत्पत्तिः) मांस की उत्पत्ति (न इश्यते) नहीं हो सकती (तस्मात्) इसलिए (मांसं भजतः) मांस का सेवन करने वाले पुरुष को (हिंसा अनिवारिता प्रसरति) हिंसा अनिवार्य रूप से होती है।

65. Since non-vegetarian food cannot be produced without causing destruction to life, therefore, one who eats flesh necessarily commits *hiṃsā*.

Have mercy on other living beings – life is dear to all

One should practice *ahiṃsā* every day of one's life. *Ahiṃsā* means not injuring others. Since we injure others only to satisfy our desires, desirelessness must necessarily lead to *ahiṃsā*. Many people think that the killing of animals is necessary for their living, and on that account harden their tender nature. There is absolutely no justification for the act of wanton cruelty. Nuts, vegetables and cereals contain all the nourishment necessary to maintain life, and, in their purity, constitute more joy-giving food than the dead entrails and carcasses of innocent animals butchered relentlessly and in utter disregard of their mute appeals for mercy. Life is dear and

joyful to all, and we should remember that the disregard of their appeals for mercy, and the sight of the pain and writhings of their bleeding and dying carcasses must recoil on our own souls, furnishing us with brutal and butcher-like tendencies, thus engendering karmas which cannot be easily destroyed, and which form an ever-hardening shell round the soul.

Jain, C.R., *The Key of Knowledge*, p. 579-580.

Don't harden your soul's natural instincts

If we would but ponder a little over the matter, we should find that the slaughter of animals is not only sinful, but quite unnecessary as well. Taste, of which we make so much in insisting upon an animal diet, is not at all in the things which we take in or absorb. The aesthetic pleasure which simple, wholesome, non-animal food affords to the soul on account of its natural purity, cannot be equaled by the most sumptuous and expensive preparations from dead entrails and carcasses of birds and beasts, however much we might endeavour to conceal their sickening stench by condiments and spices. Besides, taste for flesh is only an acquired something like all other tastes. When a man takes to smoking his instincts revolt from the fumes of nicotine, but with each repetition, they become more and more blunted, till they lose their natural delicacy altogether, and actually long for that which they had abhorred before. The same is the case with all other evil things; they not only vitiate the natural instincts of the soul, but also tend to harden one's heart.

Jain, C.R., *The Key of Knowledge*, p. 581.

Renounce *hiṃsā* in all its forms

...no one who is not prepared to renounce *hiṃsā* (injuring others), in all its three forms can ever hope for salvation or

immortality. These three forms are, (1) the actual commission of the harmful act oneself, (2) its abetment when done by another, and (3) the encouraging of those who have already committed it independently of oneself. As we punish the man who abets a burglary, the thief who actually commits it, and the receiver of the property stolen at the burglary, so does Will detest the accessory after the fact as much as the abettor and the 'thief'. Hence, they who slaughter animals, they who get them slaughtered, and also they who purchase their dead limbs are travelling on the path that leads to suffering and pain.

Jain, C.R., *The Key of Knowledge*, p. 601.

यदपि किल भवति मांसं स्वयमेव मृतस्य महिषवृषभादेः ।

तत्रापि भवति हिंसा तदाश्रितनिगोतनिर्मथनात् ॥ (66)

अन्वयार्थ - (यदपि) यद्यपि (मांसं) मांस (स्वयम् एव मृतस्य) अपने आप मरे हुए (महिषवृषभादेः अपि भवति) भैंस, बैल आदि पशुओं का भी होता है (तत्र अपि) वहाँ भी (तदाश्रितनिगोतनिर्मथनात्) उस मांस के आश्रित निगोद जीवराशि के घात होने से (किल) निश्चय से (हिंसा भवति) हिंसा होती है।

66. Eating flesh of animals like buffalo and ox, which have died of themselves, also involves *hiṃsā* due to the destruction of numerous subtle, unevolved, spontaneously-born living beings (*nigoda jivas*) contingent on it.

आमास्वपि पक्वास्वपि विपच्यमानासु मांसपेशीषु ।

सातत्येनोत्पादस्तज्जातीनां निगोतानाम् ॥ (67)

अन्वयार्थ - (आमासु) कच्ची, (पक्वासु अपि) पकी हुई भी, (विपच्यमानासु अपि) पकती हुई भी (मांसपेशीषु) मांस की डलियों में (तज्जातीनां) उसी जाति के (निगोतानाम्) निगोद जीव-राशियों की (सातत्येन) निरन्तर ही (उत्पादः) उत्पत्ति होती रहती है।

67. Subtle, unevolved, spontaneously-born living beings (*nigoda jivas*) of the same genus originate constantly in pieces of flesh, whether raw, cooked, or being cooked.

आमां वा पक्वां वा खादति यः स्पृशति वा पिशितपेशीम् ।

स निहन्ति सततनिचितं पिण्डं बहुजीवकोटीनाम् ॥ (68)

अन्वयार्थ - (यः) जो (आमां) कच्ची (वा) अथवा (पक्वां) पकाई हुई (पिशितपेशीम्) मांस की डली को (खादति) खाता है (वा) अथवा (स्पृशति) स्पर्श करता है (सः) वह (बहुजीवकोटीनाम्) अनन्त जीव-राशियों के (सततनिचितं) निरन्तर संचित हुए (पिण्डं) पिण्ड को (निहन्ति) नष्ट कर देता है।

68. One who eats raw or cooked pieces of flesh, or touches them, causes the destruction of large clusters of subtle, unevolved, spontaneously-born living beings (*nigoda jivas*) constantly gathering together.

मधुशकलमपि प्रायो मधुकरहिंसात्मकं भवति लोके ।

भजति मधु मूढधीको यः स भवति हिंसकोऽत्यन्तम् ॥ (69)

अन्वयार्थ - (लोके) लोक में (मधुशकलमपि) मधु का एक छोटा सा खण्ड भी (प्रायः) बहुधा (मधुकरहिंसात्मकं) मधुमक्खियों की हिंसा का स्वरूप (भवति) होता है। (यः) जो (मूढधीकः) मूढ़ बुद्धि रखने वाला (मधु भजति) मधु का सेवन करता है (सः) वह (अत्यन्तम् हिंसकः भवति) अत्यन्त हिंसक होता है।

69. It is likely that even a small droplet of honey in the world will represent killing of honeybees. The senseless person who consumes honey is responsible for grave *hiṃsā*.

स्वयमेव विगलितं यो गृह्णीयाद्वा छलेन मधु गोलात् ।

तत्रापि भवति हिंसा तदाश्रयप्राणिनां घातात् ॥ (70)

अन्वयार्थ - (सः) जो पुरुष (गोलात्) मधु के छत्ते से (स्वयम् एव विगलितं) अपने आप ही गिरे हुये (वा) अथवा (छलेन) छल से गिराये हुये (मधु) मधु को (गृह्णीयात्) ग्रहण करता है (तत्रापि) वहाँ पर भी (तदाश्रयप्राणिनां) उसके आश्रयभूत प्राणियों के (घातात्) घात से (हिंसा भवति) हिंसा होती है।

70. The person who consumes honey which drops down from the honeycomb on its own, or that obtained through some trick, is also responsible for *hiṃsā* as, in both cases, destruction of subtle, unevolved, spontaneously-born living beings (*nigoda jivas*), generated in honey, is caused.

मधु मद्यं नवनीतं पिशितं च महाविकृतयस्ताः ।

वलभ्यन्ते न व्रतिना तद्वर्णा जन्तवस्तत्र ॥ (71)

अन्वयार्थ - (मधु मद्यं नवनीतं) मधु-शहद, मद्य-मदिरा, नवनीत-मक्खन, अथवा लौनी (च) और (पिशितं) मांस (महाविकृतयः) महान् विकृति वाले पदार्थ हैं, इन पदार्थों के सेवन करने से आत्मा में विकार पैदा होता है, (ताः) ये चारों (व्रतिना) व्रती पुरुषों के द्वारा (न वलभ्यन्ते) सेवन करने योग्य नहीं हैं, (तत्र) उनमें (तद्वर्णाः) उसी वर्ण वाले (जन्तवः) जन्तु उत्पन्न होते रहते हैं।

71. Honey, wine, butter, and flesh, these four substances provide media for growth of microbes and are, therefore, not suitable for consumption by a votary. These substances inhabit subtle, unevolved, spontaneously-born living beings (*nigoda jivas*) of the same genus.

योनिरुदुम्बरयुग्मं प्लक्षन्यग्रोधपिप्पलफलानि ।

त्रसजीवानां तस्मात्तेषां तद्भक्षणे हिंसा ॥ (72)

अन्वयार्थ - (उदुम्बरयुग्मं) उदुम्बर युग्म - ऊमर और कठूमर (प्लक्षन्यग्रोध-पिप्पलफलानि) पाकर, बड़ और पीपल फल (त्रसजीवानां) त्रस जीवों के (योनिः) योनिभूत हैं अर्थात् त्रस जीवों की उत्पत्ति के ये पाँचों फल घर हैं, इनमें अनेक त्रस जीव उत्पन्न होते रहते हैं (तस्मात्) इसलिये (तद्भक्षणे) उनके भक्षण करने में (तेषां) उन त्रस जीवों की (हिंसा) हिंसा (भवति) होती है।

72. Fruits of the two *udumbaras* (Gular and Anjeera) and of Pakar, Banyan and Peepal, are birthplaces of microbes. Therefore, eating of these fruits causes *hiṃsā* of those living beings.

यानि तु पुनर्भवेयुः कालोच्छिन्नत्रसानि शुष्काणि ।

भजतस्तान्यपि हिंसा विशिष्टरागादिरूपा स्यात् ॥ (73)

अन्वयार्थ - (पुनः) फिर (यानि) जो फल (शुष्काणि तु) सूखे हुए भी (कालोच्छिन्नत्रसानि) काल पाकर त्रस जीवों से रहित हो जायें (तानि अपि) उनको भी (भजतः) सेवन करने वाले को (विशिष्टरागादिरूपा) विशिष्ट रागादि रूप (हिंसा स्यात्) हिंसा होती है।

73. Even if these fruits be eaten on having dehydrated over time, and hence free from mobile beings, *himsā* is caused due to the presence of excessive desire for them.

अष्टावनिष्टदुस्तरदुरितायतनान्यमूनि परिवर्ज्य ।

जिनधर्मदेशनायाः भवन्ति पात्राणि शुद्धधियः ॥ (74)

अन्वयार्थ - (अमूनि) इन (अष्टौ) आठ पदार्थों को (अनिष्टदुस्तरदुरिताय-तनानि) अनिष्ट, कठिनता से छूटने वाले और पापों की खान स्वरूप (परिवर्ज्य) छोड़कर ही (शुद्धधियः) शुद्ध बुद्धि वाले पुरुष (जिनधर्मदेशनायाः) जिनधर्म के उपदेश ग्रहण करने के (पात्राणि भवन्ति) पात्र होते हैं।

74. Those men of pure intellect who renounce all these eight things which cause distress, difficult to give up, and mines of insuperable sins, are worthy recipients of the precepts of the Jaina religion.

धर्ममहिंसारूपं संशृण्वन्तोऽपि ये परित्यक्तुम् ।

स्थावरहिंसामसहास्त्रसहिंसां तेऽपि मुञ्चन्तु ॥ (75)

अन्वयार्थ - (धर्म अहिंसारूपं) धर्म अहिंसारूप है इस बात को (संशृण्वन्तः अपि) भले प्रकार जानते हैं फिर भी (ये) जो पुरुष (स्थावरहिंसाम् परित्यक्तुम्) स्थावर हिंसा के छोड़ने में (असहाः) असमर्थ हैं (ते अपि) वे भी (त्रस हिंसां मुञ्चन्तु) त्रस हिंसा को तो छोड़ दें।

75. Even after proper listening to the doctrine of *ahiṃsā*, those who are not able to renounce *himsā* of immobile beings (*sthāvara jivas*), should at least renounce *himsā* of mobile beings (*trasa jivas*).

कृतकारितानुमननैर्वाक्कायमनोभिरिष्यते नवधा ।

औत्सर्गिकी निवृत्तिर्विचित्रस्वरूपापवादिकी त्वेषा ॥ (76)

अन्वयार्थ - (औत्सर्गिकी) उत्सर्गरूपी-सामान्यरूप (निवृत्तिः) त्याग (कृतकारितानुमननैः) कृत, कारित, अनुमोदना के भेदों से (वाक्कायमनोभिः) वचन, काय और मन के भेदों से (नवधा) नौ प्रकार (इष्यते) कहा जाता है (तु) और (एषा अपवादिकी निवृत्तिः) यह अपवादरूप त्याग (विचित्ररूपा) अनेक प्रकार कहा जाता है।

76. Perfect renunciation (*autsargiki nivritti*) is of nine kinds (3 × 3): renunciation of it by action of the body, the organ of speech, and the mind; and, in each case, not doing it through oneself, through abetment when done by others, and through

encouragement of those who commit it independently of oneself. Imperfect renunciation (*apavādiki nivritti*) is of many kinds.

स्तोकैकेन्द्रियघाताद्गृहिणां सम्पन्नयोग्यविषयाणाम् ।

शेषस्थावरमारणविरमणमपि भवति करणीयम् ॥ (77)

अन्वयार्थ - (सम्पन्नयोग्यविषयाणाम्) इन्द्रिय विषयों के न्यायपूर्वक सेवन करने वाले (गृहिणां) गृहस्थों को (स्तोकैकेन्द्रियघातात्) अन्य एकेंद्रिय के घात के सिवा (शेषस्थावरमारणविरमणम् अपि) बाकी के स्थावर जीवों के मारने का त्याग भी (करणीयम् भवति) करना योग्य है।

77. Householders practising judicious sense-gratification, cause injury to a limited number of one-sensed beings. They should desist from injury to other one-sensed (*sthāvara*) beings.

अमृतत्वहेतुभूतं परममहिंसारसायनं लब्ध्वा ।

अवलोक्य बालिशानामसमञ्जसमाकुलैर्न भवितव्यम् ॥ (78)

अन्वयार्थ - (अमृतत्वहेतुभूतं) अमृतपने अथवा मोक्ष का कारणभूत (परमम्) उत्कृष्ट (अहिंसारसायनं) अहिंसारूपी रसायन को (लब्ध्वा) पाकर (बालिशानाम्) मूर्खों के (असमञ्जसम्) अयोग्य अथवा प्रतिकूल बर्ताव को (अवलोक्य) देखकर (आकुलैः) व्याकुल (न भवितव्यम्) नहीं होना चाहिये।

78. Having acquired the elixir of *ahimsā* that leads to immortality, one should not get perturbed on seeing the improper behaviour of the ignorant.

सूक्ष्मो भगवद्धर्मो धर्मार्थं हिंसने न दोषोऽस्ति ।

इति धर्ममुग्धहृदयैर्न जातु भूत्वा शरीरिणो हिंस्याः ॥ (79)

अन्वयार्थ - (भगवद्धर्मः सूक्ष्मः) ईश्वर का बताया हुआ धर्म सूक्ष्म है (धर्मार्थं हिंसने) धर्म के लिए हिंसा करने में (न दोषः अस्ति) दोष नहीं है (इति) इस प्रकार (धर्ममुग्धहृदयैः) धर्म में मूढ़बुद्धि रखने वाले हृदयसहित (भूत्वा) बनकर (जातु) कभी (शरीरिणः) प्राणी (न हिंस्याः) नहीं मारने चाहियें।

79. “*Dharma*, as proclaimed by God, is very subtle and there is no wrong involved in committing *hiṃsā* for the sake of *dharma*.” Not getting deluded by this wrong belief, one should desist from committing *hiṃsā* of embodied beings.

धर्मो हि देवताभ्यः प्रभवति ताभ्यः प्रदेयमिह सर्वम् ।

इति दुर्विवेककलितां धिषणां न प्राप्य देहिनो हिंस्याः ॥ (80)

अन्वयार्थ - (हि) निश्चय करके (धर्मः) धर्म (देवताभ्यः) देवताओं से (प्रभवति) पैदा होता है इसलिये (ताभ्यः) उनके लिये (इह) इस लोक में (सर्वम्) सब कुछ (प्रदेयम्) दे देना चाहिये (इति) इस प्रकार (दुर्विवेककलितां) अविवेकपूर्ण (धिषणां) बुद्धि को (प्राप्य) पा कर के (देहिनः) प्राणी (न हिंस्याः) नहीं मारना चाहिये।

80. “Verily *dharma* is created by gods and, therefore, it is in order that everything is offered to them.” Falling prey to such indiscriminate notion, one should not kill embodied beings.

पूज्यनिमित्तं घाते छागादीनां न कोऽपि दोषोऽस्ति ।

इति संप्रधार्य कार्यं नातिथये सत्त्वसंज्ञपनम् ॥ (81)

अन्वयार्थ - (पूज्यनिमित्तं) पूज्य पुरुषों के निमित्त (छागादीनां) बकरा आदि के (घाते) मारने में (न कोऽपि दोषः अस्ति) कोई दोष नहीं है (इति) इस प्रकार (संप्रधार्य) निश्चय करके (अतिथये) अतिथि के लिये (सत्त्वसंज्ञपनम्) प्राणियों की हिंसा (न कार्यं) नहीं करना चाहिये।

81. "There is nothing wrong in killing animals, like a he-goat, for the sake of (feeding) persons deserving deep respect." Believing this to be true, one should not kill living beings for the sake of guests.

बहुसत्त्वघातजनितादशनाद्वरमेकसत्त्वघातोत्थम् ।

इत्याकलय्य कार्यं न महासत्त्वस्य हिंसनं जातु ॥ (82)

अन्वयार्थ - (बहुसत्त्वघातजनितात्) बहुत से प्राणियों का घात करने से तैयार होने वाले (अशनात्) भोजन से (एकसत्त्वघातोत्थम्) एक प्राणी के घात से उत्पन्न भोजन (वरम्) श्रेष्ठ है (इति) इस प्रकार (आकलय्य) विचार करके (महासत्त्वस्य) एक विशाल त्रस प्राणी की (हिंसनं) हिंसा (जातु) कभी (न कार्यं) नहीं करना चाहिये।

82. "It is better to prepare food by killing one large-size living being rather than by killing a number of smaller ones." Thinking this to be true, never kill a living being of higher order.

रक्षा भवति बहूनामेकस्यैवास्य जीवहरणेन ।

इति मत्वा कर्तव्यं न हिंसनं हिंस्रसत्त्वानाम् ॥ (83)

अन्वयार्थ - (अस्य) इस (एकस्य एव) एक ही हिंसक जीव के (जीवहरणेन) प्राण नष्ट करने से (बहूनाम्) बहुत से जीवों की (रक्षा भवति) रक्षा होती है (इति) इस प्रकार (मत्वा) मान कर (हिंस्रसत्त्वानाम्) हिंसा करने वाले प्राणियों की (हिंसनं न कर्तव्यं) हिंसा नहीं करना चाहिये।

83. “By killing one being that kills others, one saves many.” Putting your belief on this, do not kill even those beings which kill others.

बहुसत्त्वघातिनोऽमी जीवन्त उपार्जयन्ति गुरु पापम् ।

इत्यनुकम्पां कृत्वा न हिंसनीयाः शरीरिणो हिंस्राः ॥ (84)

अन्वयार्थ - (अमी) ये (बहुसत्त्वघातिनः) बहुत जीवों की हिंसा करने वाले हिंसक जीव (जीवन्त) जीते हुए (गुरु पापम्) बहुत पाप को (उपार्जयन्ति) इकट्ठा करते हैं (इति) इस प्रकार (अनुकम्पां) दया को (कृत्वा) करके (हिंस्राः) हिंसा करने वाले (शरीरिणः) शरीरधारी-जीव (न हिंसनीयाः) नहीं मारने चाहियें।

84. “Killers of many *jivas*, if left alive, are bound to accumulate still greater sins.” This fallacious argument should not prompt one to kill, out of mercy, even those living beings who kill habitually or naturally.

बहुदुःखाः संज्ञपिता प्रयान्ति त्वचिरेण दुःखविच्छित्तिम् ।

इति वासनाकृपाणीमादाय न दुःखिनोऽपि हन्तव्याः ॥ (85)

अन्वयार्थ - (तु) और (बहुदुःखाः संज्ञपिता) बहुत दुःखों से सताये हुए प्राणी (अचिरेण) जल्दी (दुःखविच्छित्तिम्) दुःख के नाश को (प्रयान्ति) पा जायेंगे (इति) इस प्रकार (वासनाकृपाणीम्) वासना-विचार रूपी तलवार को (आदाय) लेकर (दुःखिनः अपि) दुःखी जीव भी (न हन्तव्याः) नहीं मारने चाहियें।

85. “Those undergoing great suffering, will get released from the agony in no time.” Holding the sword of this kind of fallacious commiseration, do not kill even those who are in distress.

कृच्छ्रेण सुखावाप्तिर्भवन्ति सुखिनो हताः सुखिन एव ।

इति तर्कमण्डलाग्रः सुखिनां घाताय नादेयः ॥ (86)

अन्वयार्थ - (सुखावाप्तिः) सुख की प्राप्ति (कृच्छ्रेण) बड़ी कठिनता से होती है, इसलिये (हताः) मारे हुए (सुखिनः) सुखी जीव (सुखिन एव) सुखी ही (भवन्ति) होते हैं, (इति) इस प्रकार (तर्कमण्डलाग्रः) विचाररूपी तलवार (सुखिनां घाताय) सुखी पुरुषों के घात के लिये (न आदेयः) नहीं पकड़ना चाहिये।

86. “Happiness is achieved on enduring great hardships; therefore, those killed in their happy state will continue to be happy.” Do not take hold of the weapon of this misleading reasoning to kill someone who is happy.

उपलब्धिसुगतिसाधनसमाधिसारस्य भूयसोऽभ्यासात् ।

स्वगुरोः शिष्येण शिरो न कर्तनीयं सुधर्ममभिलषिता ॥ (87)

अन्वयार्थ - (भूयसः) बहुत से (अभ्यासात्) अभ्यास से (उपलब्धि-सुगतिसाधनसमाधिसारस्य) सुगति का कारणभूत समाधि के सारतत्त्व को प्राप्त करने वाले (स्वगुरोः) अपने गुरु का (शिरः) शिर (सुधर्मम् अभिलषिता) श्रेष्ठ धर्म के चाहने वाले (शिष्येण) शिष्य के द्वारा (न कर्तनीयं) नहीं काटना चाहिये।

87. A disciple, desirous of piety, should not cut off the head of his own preceptor who, through constant practice, has developed concentration that is instrumental in achieving a superior state of existence.

धनलवपिपासितानां विनेयविश्वासनाय दर्शयताम् ।

झटितिघटचटकमोक्षं श्रद्धेयं नैव खारपटिकानाम् ॥ (88)

अन्वयार्थ - (धनलवपिपासितानां) धन के प्यासे (विनेयविश्वासनाय) शिष्यों को विश्वास दिलाने के लिये (झटितिघटचटकमोक्षं) शीघ्र ही घट के फूटने से उड़ने वाली चिड़िया के समान मोक्ष को (दर्शयताम्) दिखाने वाले (खारपटिकानाम्) धूर्त-ढोंगी खारपटिकों के मत को (नैव श्रद्धेयं) नहीं मानना चाहिये।

88. Do not believe in the doctrine of the *Khārpatikas* that postulates 'break the pot (the body) for immediate salvation'. Impelled by their thirst for small riches, they induce their disciples into the trap of such a doctrine.

दृष्ट्वा परं पुरस्तादशनाय क्षामकुक्षिमायान्तम् ।

निजमांसदानरभसादालभनीयो न चात्माऽपि ॥ (89)

अन्वयार्थ - (च) और (अशनाय) भोजन के लिये (पुरस्तात्) सन्मुख (आयान्तम्) आते हुए (परं) किसी (क्षामकुक्षिम्) भूखे जीव को (दृष्ट्वा) देख कर (निजमांसदानरभसात्) अपना मांस देकर (आत्मा अपि) अपनी भी (न आलभनीयः) हिंसा नहीं करनी चाहिये।

89. And, on being approached for food by a hungry man, do not fanatically desecrate your own body so as to give him food; thus shun violence towards self.

को नाम विशति मोहं नयभङ्गविशारदानुपास्य गुरुन् ।

विदितजिनमतरहस्यः श्रयन्नहिंसां विशुद्धमतिः ॥ (90)

अन्वयार्थ - (नयभङ्गविशारदान्) वस्तु-धर्मों की अपेक्षा को अच्छी तरह जानने वाले (गुरुन्) जैन गुरुओं की (उपास्य) उपासना-पूजा करके (विदितजिनमतरहस्यः) जिनमत के रहस्य को समझने वाला अतएव (विशुद्धमतिः) निर्मल बुद्धि को धारण करने वाला (अहिंसां श्रयन्) अहिंसा तत्त्व पर आरूढ़ रहने वाला (को नाम) कौन पुरुष (मोहं विशति) मोह को प्राप्त होता है? अर्थात् कोई नहीं होता।

90. After familiarizing oneself with the essence of Jainism through Teachers adept in manifold points of view, and having taken refuge in the principle of *ahimsā*, which person of clear intellect would yield to delusions (set forth in the preceding verses)?

यदिदं प्रमादयोगादसदभिधानं विधीयते किमपि ।

तदनृतमपि विज्ञेयं तद्भेदाः सन्ति चत्वारः ॥

(91)

अन्वयार्थ - (यत्) जो (किम् अपि) कुछ भी (प्रमादयोगात्) प्रमाद के योग से (इदं) यह (असत् अभिधानं) असत्य कथन (विधीयते) कहा जाता है (तत्) वह (अनृतम् अपि) असत्य ही (विज्ञेयं) जानना चाहिये (तद्भेदाः) उस असत्य के भेद (चत्वारः) चार (सन्ति) हैं।

91. A statement, made out of passion, that is not commendable, should certainly be known as falsehood. It has four subdivisions.

Falsehood

Āchārya Umasvami's Tattvārthsūtra:

असदभिधानमनृतम् ॥

(Ch. 7 - 14)

प्रमाद के योग से [असत् अभिधानम्] जीवों को दुःखदायक अथवा मिथ्यारूप वचन बोलना सो [अनृतम्] असत्य है।

Speaking what is not commendable is falsehood.

Āchārya Puṅgyapāda's Sarvārthasiddhi:

That which causes pain and suffering to the living is not commendable, whether it refers to actual facts or not.

Jain, S.A., *Reality*, p. 197.

स्वक्षेत्रकालभावैः सदपि हि यस्मिन्निषिद्ध्यते वस्तु ।

तत्प्रथममसत्यं स्यान्नास्ति यथा देवदत्तोऽत्र ॥ (92)

अन्वयार्थ - (स्वक्षेत्रकालभावैः) अपने द्रव्य, क्षेत्र, काल और भाव से (सत् अपि) विद्यमान भी (वस्तु) वस्तु (यस्मिन्) जिस वचन में (निषिद्ध्यते) निषिद्ध की जाती है (तत्) वह (प्रथमम्) पहला (असत्यं) असत्य है। (यथा) जैसे (अत्र) यहां पर (देवदत्तः नास्ति) देवदत्त नहीं है।

92. A statement that negates the existence of an object (which is existent) with respect to its substance (*dravya*), the place where it is (*kṣetra*), the time when it exists (*kāla*), and the characteristics intrinsically present in it (*bhāva*), is the first kind of falsehood. For example, to say, “Devadatta is not here,” when he is actually present.

असदपि हि वस्तुरूपं यत्र परक्षेत्रकालभावैस्तैः ।

उद्भाव्यते द्वितीयं तदनृतमस्मिन् यथास्ति घटः ॥ (93)

अन्वयार्थ - (यत्र) जिस वचन में (असत् अपि वस्तुरूपं) अविद्यमान भी वस्तुस्वरूप (तैः परक्षेत्रकालभावैः) उन भिन्न क्षेत्र, भिन्न काल, भिन्न भावों द्वारा (उद्भाव्यते) कहा जाता है (तत् द्वितीयं अनृतम्) वह दूसरे प्रकार का असत्य है (यथा अस्मिन् घटः अस्ति) जिस प्रकार इस जगह घट है।

93. A statement that affirms the existence of an object (which is not existent) with respect to the place where it is (*kṣetra*), the time when it exists (*kāla*), and the characteristics intrinsically

present in it (*bhāva*), is the second kind of falsehood. For example, to say, “Pitcher is here,” when it is not actually there.

वस्तु सदपि स्वरूपात्पररूपेणाभिधीयते यस्मिन् ।

अनृतमिदं च तृतीयं विज्ञेयं गौरिति यथाश्वः ॥ (94)

अन्वयार्थ - (यस्मिन्) जिस वचन में (स्वरूपात् वस्तु सत् अपि) अपने स्वरूप से वस्तु उपस्थित है तो भी (पररूपेण अभिधीयते) परस्वरूप से कहा जाता है (इदं तृतीयं अनृत विज्ञेयं) यह असत्य का तीसरा भेद समझना चाहिये। (यथा गौः अश्वः इति) जिस प्रकार गौ को घोड़ा कह देना।

94. A statement that pronounces the existence of an object as another object, with respect to the nature of the substance (*dravya*), is the third kind of falsehood. For example, to call a cow, a horse.

गर्हितमवद्यसंयुतमप्रियमपि भवति वचनरूपं यत् ।

सामान्येन त्रेधा मतमिदमनृतं तुरीयं तु ॥ (95)

अन्वयार्थ - (तु) और (यत् वचनरूपं) जो वचन स्वरूप (गर्हितम्) निंदनीय (अवद्यसंयुतम्) दोष-सहित (अपि अप्रियम्) और अप्रिय-कठोर (भवति) होता है (इति) इस प्रकार (इदम्) यह (तुरीयं) चौथा (अनृतं) झूठ (सामान्येन) सामान्य रीति से (त्रेधा) तीन प्रकार (मतम्) माना गया है।

95. And the fourth kind of falsehood, in general terms, is of three types – that speech which is condemnable (*garhita*), sinful (*sāvadya*), and unpleasant (*apriya*).

पैशून्यहासगर्भं कर्कशमसमञ्जसं प्रलपितं च ।

अन्यदपि यदुत्सूत्रं तत्सर्वं गर्हितं गदितम् ॥ (96)

अन्वयार्थ – (पैशून्यहासगर्भं) पिशुनपना अर्थात् चुगलखोरी, दूसरों की झूठी सांची बुराई करना, हंसी सहित वचन बोलना (कर्कशम्) क्रोधपूर्ण, दूसरे के तिरस्कार करने वाले वचन बोलना (असमञ्जसं) कुछ का कुछ असम्बद्ध बोलना (प्रलपितं च) जिन वचनों का कोई उपयुक्त अर्थ नहीं है ऐसे निरर्थक एवं निःस्सार वचनों का बोलना (अन्यत् अपि यत् उत्सूत्रं) और भी जो वचन भगवत् आज्ञा से विरुद्ध – जिनागम कथित सूत्रों की आज्ञा के विरुद्ध हैं (तत्सर्वं) वह सब वचन (गर्हितं) निंद्य (गदितम्) कहा गया है।

96. Condemnable (*garhita*) speech comprises statements which may be spiteful and contemptuous, harsh, nonsensical, useless gossip, and also those contrary to the Scripture.

छेदनभेदनमारणकर्षणवाणिज्यचौर्यवचनादि ।

तत्सावद्यं यस्मात्प्राणिवधाद्याः प्रवर्तन्ते ॥ (97)

अन्वयार्थ – (छेदनभेदनमारणकर्षणवाणिज्यचौर्यवचनादि) छेदना, भेदना, मारना, खेती, वाणिज्य और चोरी आदि के जो वचन हैं (तत् सावद्यं) वे दोष सहित वचन हैं (यस्मात्) क्योंकि (प्राणिवधाद्याः) इन वचनों से प्राणियों के वध आदि हिंसा के कार्य (प्रवर्तन्ते) होते हैं।

97. Sinful (*sāvadya*) speech comprises statements which may be prompting others to engage in piercing, splitting, beating, ploughing, trading, or stealing, as such activities lead to the destruction of life.

अरतिकरं भीतिकरं खेदकरं वैरशोककलहकरम् ।

यदपरमपि तापकरं परस्य तत्सर्वमप्रियं ज्ञेयम् ॥ (98)

अन्वयार्थ - (अरतिकरं) चित्त में आकुलता पैदा करने वाला एवं धैर्य को नष्ट करने वाला विद्वेषोत्पादक, (भीतिकरं) भय उत्पन्न करने वाला, (खेदकरं) चित्त में खेद, पश्चात्ताप उत्पन्न करने वाला, (वैरशोककलहकरम्) शत्रुता उत्पन्न करने वाला, शोक उत्पन्न करनेवाला, लड़ाई-झगड़ा उत्पन्न करनेवाला, (यत् अपरम् अपि) और जो भी (परस्य) दूसरे को (तापकरं) सन्ताप-कष्ट देने वाला वचन है (तत् सर्वम्) वह समस्त (अप्रियं) अप्रिय-असुहावना-श्रवणकटु वचन (ज्ञेयम्) समझना चाहिये।

98. Unpleasant (*apriya*) speech comprises statements which may cause in others discomfiture, fear, regret, enmity, grief, hostility, or anguish.

सर्वस्मिन्नप्यस्मिन् प्रमत्तयोगैकहेतुकथनं यत् ।

अनृतवचनेऽपि तस्मान्नियतं हिंसा समवतरति ॥ (99)

अन्वयार्थ - (अस्मिन् सर्वस्मिन् अपि) इन समस्त ही निरूपण में (यत्) क्योंकि (प्रमत्तयोगैकहेतुकथनं) प्रमाद योग ही जिसमें कारण है ऐसा कथन होता है, (तस्मात्) इसलिए (अनृतवचनेऽपि) झूठ वचन में भी (हिंसा नियतं) हिंसा नियम से (समवतरति) होती है।

99. For all these kinds of falsehood, the underlying cause is passion. Therefore, falsehood also, certainly, causes *hiṃsā*.

हेतौ प्रमत्तयोगे निर्दिष्टे सकलवितथवचनानाम् ।

हेयानुष्ठानादेरनुवदनं भवति नासत्यम् ॥ (100)

अन्वयार्थ - (सकलवितथवचनानाम्) समस्त झूठ वचनों का (प्रमत्तयोगे हेतौ निर्दिष्टे) प्रमाद योग को ही कारण बतलाने पर (हेयानुष्ठानादेः अनुवदनं) हेय-उपादेय आदि का कथन (असत्यं न भवति) असत्य नहीं है।

100. As falsehood necessarily involves passion, a discourse by a passionless saint preaching what is acceptable and what is not, does not involve falsehood (even if it should be unpleasant to the listener).

भोगोपभोगसाधनमात्रं सावद्यमक्षमा मोक्तुम् ।

ये तेऽपि शेषमनृतं समस्तमपि नित्यमेव मुञ्चन्तु ॥ (101)

अन्वयार्थ - (ये) जो पुरुष (भोगोपभोगसाधनमात्रं) भोग-उपभोग सामग्री के इकट्ठा करने में कारणमात्र (सावद्यम्) सदोष वचन को (मोक्तुम् अक्षमा) छोड़ने के लिये असमर्थ हैं (ते अपि) वे भी (शेषम् समस्तम् अपि अनृतं) बाकी के समस्त झूठ को (नित्यम् एव मुञ्चन्तु) सदा ही छोड़ दें।

101. Those who are not able to renounce completely the sinful (*sāvadya*) speech as is necessary to arrange articles of use and consumption, should perpetually renounce all the remaining kinds of falsehood.

On falsehood

Firstly, as regards religion, falsehood directly produces impurity of the heart, perverts and deadens the finer instincts, converts the nobler emotion of love into that of hatred, and renders the ego unfit for the higher forms of unfoldment. It makes the intellect cloudy, and replaces the serenity of mind with worry and anxiety, thus directly robbing the ego of *ānanda*, or bliss, the acquisition and enjoyment of which is the sole aim and aspiration of the soul. The liar wants to be happy, but does the very thing that gives birth to unhappiness! It is like pulling out the foundation to build the superstructure with. Spiritual progress is impossible without peace of mind and peace of mind cannot be had till the heart be purified; hence, lying is an immediate obstacle to the path of emancipation.

Secondly, as far as material prosperity is concerned, it is also easy to see that untruthfulness even here ultimately leads to ruin. We resort to falsehood to gain a cheap advantage by dishonest means. But dishonesty never flourishes in the long run, however much may be the immediate advantage to be gained thereby. If it were otherwise, all the thieves, and dacoits and forgers, in the world, would be millionaires in no time; but happily such is not the case. National prosperity is no exception to this rule.

The short-lived triumph which falsehood and dishonesty secure for their votary, in some instances, is too feeble a recompense for the life-long anguish and fear which inevitably follow in their wake. The liar cannot look an honest man in the face; his features bear the stamp of wretchedness and sin; he shuffles and cringes and loses his self-reliance. Prosperity in business is impossible with such qualifications as these and the health of the body, depending, as it does, on mental strength and purity, also suffers in consequence. This is not all; for those

whom the liar defrauds, become his enemies when the fraud is discovered, and hunt him down sooner or later. Are these conditions worth purchasing in consideration of some temporary gain by falsehood and deceit? We venture to hope that no man in his senses will answer this question in the affirmative.

Jain, C.R., *The Key of Knowledge*, p. 234, 235.

अवितीर्णस्य ग्रहणं परिग्रहस्य प्रमत्तयोगाद्यत् ।

तत्प्रत्येयं स्तेयं सैव च हिंसा वधस्य हेतुत्वात् ॥ (102)

अन्वयार्थ - (यत्) जो (प्रमत्तयोगात्) प्रमाद के योग से (अवितीर्णस्य) बिना दिये हुए (परिग्रहस्य) परिग्रह का (ग्रहणं) ग्रहण करना है (तत्) वह (स्तेयं) चोरी (प्रत्येयं) जानना चाहिये (सा एव च) और वही (वधस्य हेतुत्वात्) हिंसा का कारण होने से (हिंसा) हिंसा है।

102. Driven by passions, taking anything that has not been given be termed as theft and since theft causes injury, it is *hiṃsā*.

Stealing

Āchārya Umasvami's Tattvārthsūtra:

अदत्तादानं स्तेयम्॥

(Ch. 7 - 15)

प्रमाद के योग से [अदत्तादानं] बिना दी हुई किसी भी वस्तु को ग्रहण करना सो [स्तेयम्] चोरी है।

Taking anything that is not given is stealing.

अर्था नाम य एते प्राणा एते बहिश्चराः पुंसाम् ।
हरति स तस्य प्राणान् यो यस्य जनो हरत्यर्थान् ॥ (103)

अन्वयार्थ - (यः एते अर्था नाम) जितने भी धन धान्य आदि पदार्थ हैं (एते पुंसाम् बहिश्चराः प्राणा) ये पुरुषों के बाह्य-प्राण हैं। (यः जनः) जो पुरुष (यस्य अर्थान् हरति) जिसके धन धान्य आदि पदार्थों का हरण करता है (सः) वह (तस्य प्राणान् हरति) उसके प्राणों का हरण करता है।

103. All possessions of men are their external vitalities. Anyone who deprives others of their possessions, therefore, causes destruction of vitalities.

हिंसायाः स्तेयस्य च नाव्याप्तिः सुघट एव सा यस्मात् ।
ग्रहणे प्रमत्तयोगो द्रव्यस्य स्वीकृतस्यान्यैः ॥ (104)

अन्वयार्थ - (हिंसायाः) हिंसा की (च) और (स्तेयस्य) चोरी की (न अव्याप्तिः) अव्याप्ति नहीं है (यस्मात्) क्योंकि (अन्यैः स्वीकृतस्य द्रव्यस्य) दूसरों के द्वारा स्वीकार किये गये द्रव्य के (ग्रहणे) ग्रहण करने में (प्रमत्तयोगः) प्रमाद योग (सुघट एव) अच्छी तरह घटता है इसलिये (सा) वहां हिंसा होती है।

104. There is no exclusivity between *hiṃsā* and theft (wherever there is theft, there is *hiṃsā*). When a person takes something that belongs to others, passion is the underlying cause and, therefore, *hiṃsā* must take place.

नातिव्याप्तिश्च तयोः प्रमत्तयोगैककारणविरोधात् ।

अपि कर्मानुग्रहणे नीरागाणामविद्यमानत्वात् ॥ (105)

अन्वयार्थ - (प्रमत्तयोगैककारणविरोधात्) प्रमाद योगरूप एक कारण का विरोध होने से (अपि) और (कर्मानुग्रहणे) कर्म के ग्रहण करने में (नीरागाणाम्) वीतराग मुनियों के (अविद्यमानत्वात्) प्रमाद योग का अभाव होने से (तयोः) उन चोरी और हिंसा में (अतिव्याप्तिश्च न) अतिव्याप्ति भी नहीं है।

105. There is no overlapping either (taking something without passion is not *hiṃsā*). Certainly, no *hiṃsā* is involved when passionless (higher order) saints take in karmic molecules since they are not driven by passion.

असमर्था ये कर्तुं निपानतोयादिहरणविनिवृत्तिम् ।

तैरपि समस्तमपरं नित्यमदत्तं परित्याज्यम् ॥ (106)

अन्वयार्थ - (ये) जो पुरुष (निपानतोयादिहरणविनिवृत्तिम्) कूप-जल आदि के हरण करने की निवृत्ति को (कर्तुं असमर्था) करने के लिये असमर्थ हैं (तैः अपि) उन पुरुषों के द्वारा भी (अपरं समस्तम् अदत्तं) दूसरा समस्त बिना दिया हुआ द्रव्य (नित्यम्) सदा (परित्याज्यम्) छोड़ देना चाहिये।

106. Those who are not able to refrain from taking well-water etc. (although free of charge, but, strictly speaking, not given to them), should always desist from taking anything else that is not given to them.

यद्वेदरागयोगान्मैथुनमभिधीयते तदब्रह्म ।

अवतरति तत्र हिंसा वधस्य सर्वत्र सद्भावात् ॥ (107)

अन्वयार्थ - (यत् वेदरागयोगात्) पुंवेद और स्त्रीवेदरूप राग-परिणाम के सम्बन्ध से (यत्) जो (मैथुनम्) स्त्री-पुरुषों की काम चेष्टा होती है (तत्) उसको (अब्रह्म) अब्रह्म (अभिधीयते) कहते हैं। (तत्र सर्वत्र) वहां सब अवस्थाओं में (वधस्य सद्भावात्) जीवों का वध होने से (हिंसा अवतरति) हिंसा घटित होती है।

107. Unchastity (*abrahma*) is copulation arising from sexual desire. There is all-round injury to the living in copulation and, therefore, it is *hiṃsā*.

Unchastity

Āchārya Umasvami's Tattvārthsūtra:

मैथुनमब्रह्म॥

(Ch. 7 - 16)

[मैथुनमब्रह्म] जो मैथुन है सो अब्रह्म अर्थात् कुशील है।

Copulation is unchastity.

हिंस्यन्ते तिलनाल्यां तप्तायसि विनिहिते तिला यद्वत् ।

बहवो जीवा योनौ हिंस्यन्ते मैथुने तद्वत् ॥ (108)

अन्वयार्थ - (यद्वत्) जिस प्रकार (तिलनाल्यां) तिलों की नली में (तप्तायसि विनिहिते) तपाये हुए लोहे के डालने पर (तिला हिंस्यन्ते) तिल नष्ट हो जाते हैं -

पुरुषार्थसिद्ध्युपाय

भुन जाते हैं (तद्वत्) उसी प्रकार (योनौ) योनि में (मैथुने) मैथुन करते समय (बहवो जीवा) अनेक जीव (हिंस्यन्ते) मारे जाते हैं।

108. Just as a hot rod of iron inserted into a tube filled with sesame seeds burns them up, in the same way, many beings get killed during sexual intercourse.

यदपि क्रियते किञ्चिन्मदनोद्रेकादनङ्गरमणादि ।

तत्रापि भवति हिंसा रागाद्युत्पत्तितन्त्रत्वात् ॥ (109)

अन्वयार्थ - (यदपि) जो भी (किञ्चित् मदनोद्रेकात्) कुछ काम के प्रकोप से (अनङ्गरमणादि) अनंगक्रीडन आदि (क्रियते) किया जाता है (तत्रापि) वहां पर भी (रागाद्युत्पत्तितन्त्रत्वात्) रागादिक की उत्पत्ति प्रधान होने से (हिंसा भवति) हिंसा होती है।

109. Indulgence in perverted sexual practices, owing to abnormal sexual passion, also results in *hiṃsā* because of the presence of excessive desire.

ये निजकलत्रमात्रं परिहर्तुं शक्नुवन्ति न हि मोहात् ।

निःशेषशेषयोषिन्निषेवणं तैरपि न कार्यम् ॥ (110)

अन्वयार्थ - (ये) जो पुरुष (मोहात्) चारित्र-मोहनीय कर्म के उदय से (निजकलत्रमात्रं) अपनी स्त्री मात्र को (परिहर्तुं) छोड़ने के लिये (न हि शक्नुवन्ति) निश्चय से समर्थ नहीं हैं (तैः अपि) उन्हें भी (निःशेष-शेषयोषिन्निषेवणं) बाकी की समस्त स्त्रियों का सेवन (न कार्यम्) नहीं करना चाहिये।

110. Men who, because of attachment, find it impossible to give up sexual attraction to their wives, should at least take a vow to abstain from sexual contact with other females.

या मूर्च्छा नामेयं विज्ञातव्यः परिग्रहो ह्येषः ।
मोहोदयादुदीर्णो मूर्च्छा तु ममत्वपरिणामः ॥ (111)

अन्वयार्थ - (या) जो (इयं) यह (मूर्च्छा नाम) मूर्च्छा है (एषः हि) यह ही (परिग्रहः) परिग्रह (ज्ञातव्यः) जानना चाहिए (तु) तथा (मोहोदयात्) मोहनीय कर्म के उदय से (उदीर्णः) उत्पन्न हुआ (ममत्वपरिणामः) ममतारूप परिणाम (मूर्च्छा) मूर्च्छा कहलाता है।

111. Infatuation, certainly, must be known as attachment to possessions (*parigraha*). And the passion of attachment, which comes into existence due to the rise of delusion, is infatuation.

Infatuation – attachment to possessions

Āchārya Umasvami's Tattvārthsūtra:

मूर्च्छा परिग्रहः॥ (Ch. 7 - 17)

[मूर्च्छा परिग्रहः] जो मूर्च्छा है सो परिग्रह है।

Infatuation is attachment to possessions.

मूर्च्छालक्षणकरणात् सुघटा व्याप्तिः परिग्रहत्वस्य ।

सग्रन्थो मूर्च्छावान् विनाऽपि किल शेषसङ्गेभ्यः ॥ (112)

अन्वयार्थ - (मूर्च्छालक्षणकरणात्) परिग्रह का मूर्च्छा लक्षण करने से (परिग्रहत्वस्य) दोनों प्रकार - बहिरङ्ग और अन्तरङ्ग परिग्रह की (व्याप्तिः सुघटा) व्याप्ति अच्छी तरह घट जाती है (शेषसङ्गेभ्यः) बाकी के सब परिग्रहों से (विना अपि) रहित भी (किल) निश्चय करके (मूर्च्छावान्) मूर्च्छा वाला (सग्रन्थः) परिग्रह वाला है।

112. Characterization of attachment to possessions (*parigraha*) as infatuation is all-inclusive. Therefore, a person who has renounced all possessions, but under infatuation, certainly is 'with possession'.

यद्येवं भवति तदा परिग्रहो न खलु कोऽपि बहिरङ्गः ।

भवति नितरां यतोऽसौ धत्ते मूर्च्छानिमित्तत्वम् ॥ (113)

अन्वयार्थ - (यदि एवं) यदि इस प्रकार है अर्थात् परिग्रह का लक्षण मूर्च्छा ही किया जाता है (तदा) उस अवस्था में (खलु कोऽपि बहिरङ्गः परिग्रहो न भवति) निश्चय से कोई भी बहिरङ्ग परिग्रह, परिग्रह नहीं ठहरता है, इस आशंका के उत्तर में आचार्य कहते हैं कि (भवति) बाह्य परिग्रह भी परिग्रह कहलाता है (यतः) क्योंकि (असौ) यह बाह्य परिग्रह (नितरां) सदा (मूर्च्छानिमित्तत्वम्) मूर्च्छा का निमित्त कारण होने से अर्थात् यह मेरा है ऐसा ममत्व-परिणाम बाह्य परिग्रह में होता है इसलिये वह भी मूर्च्छा के निमित्तपने को (धत्ते) धारण करता है।

113. The assertion that infatuation is attachment to possessions (*parigraha*) would mean that there can be no external

parigraha. It is not so because infatuation is instrumental in all external possessions (*parigraha*) as well.

एवमतिव्याप्तिः स्यात्परिग्रहस्येति चेद्भवेन्नैवं ।

यस्मादकषायाणां कर्मग्रहणे न मूर्च्छास्ति ॥ (114)

अन्वयार्थ - (एवम्) इस प्रकार (परिग्रहस्य) परिग्रह की (अतिव्याप्तिः) अतिव्याप्ति (स्यात्) होगी (इति चेत्) यदि ऐसा है तो (एव न भवेत्) ऐसा नहीं हो सकता (यस्मात्) क्योंकि (अकषायाणां) कषाय रहित वीतराग मुनियों के (कर्मग्रहणे) कर्म के ग्रहण करने में (न मूर्च्छा अस्ति) मूर्च्छा नहीं है।

114. This may seem to be overlapping (possessing anything is infatuation). It is not so; when passionless (higher order) saints take in karmic molecules, there is no attachment, and, therefore, there is no infatuation.

The passionless saints have no attachment

Āchārya Puṅgyapada's Sarvārthasiddhi:

The passionless person possessed of right faith, knowledge and conduct is free from delusion. Hence there is no infatuation in his case. Further, knowledge is not fit to be disregarded or cast off, and it is also the essential characteristic of the soul. So it is not infatuation. Desire etc. are fit to be cast off, as these are the effects of karmas and contrary to the nature of the soul. So infatuation in these is attachment. Infatuation or attachment is at the root of all evils. If a person has the idea of 'this is mine', he has to safeguard it. In

safeguarding it, violence is bound to result. For its sake he utters falsehood. He also commits theft and attempts copulation. And this results in various kinds of pain and suffering in the infernal region.

Jain, S.A., *Reality*, p. 199.

अतिसंक्षेपाद् द्विविधः स भवेदाभ्यन्तरश्च बाह्यश्च ।

प्रथमश्चतुर्दशविधो भवति द्विविधो द्वितीयस्तु ॥ (115)

अन्वयार्थ - (सः) वह परिग्रह (अतिसंक्षेपात्) अति संक्षेप में (द्विविधः) दो प्रकार का (भवेत्) होता है (आभ्यन्तरश्च बाह्यश्च) आभ्यन्तर परिग्रह और बाह्य परिग्रह, (प्रथमः) पहला आभ्यन्तर परिग्रह (चतुर्दशविधः) चौदह प्रकार का है (द्वितीयस्तु) दूसरा बाह्य परिग्रह (द्विविधः भवति) दो प्रकार का है।

115. Attachment to possessions (*parigraha*), very briefly, is of two kinds: attachment to internal possessions (*ābhyantara parigraha*), and attachment to external possessions (*bāhya parigraha*). The first is of fourteen kinds and the second is of two kinds.

मिथ्यात्ववेदरागास्तथैव हास्यादयश्च षड् दोषाः ।

चत्वारश्च कषायाश्चतुर्दशाभ्यन्तरा ग्रन्थाः ॥ (116)

अन्वयार्थ - (मिथ्यात्ववेदरागाः) मिथ्यात्व, पुंवेद, स्त्रीवेद, नपुंसकवेद (तथैव) उसी प्रकार (हास्यादयश्च षड् दोषाः) हास्य, रति, अरति, शोक, भय, जुगप्सा, ये छह दोष (चत्वारश्च कषायाः) चार कषाय ये (चतुर्दश आभ्यन्तरा ग्रन्थाः) चौदह आभ्यन्तर परिग्रह कहलाते हैं।

116. Wrong belief, the three sex-passions (male sex-passion, female sex-passion, and neuter sex-passion), also the six defects like laughter (the six defects are laughter, liking, disliking, sorrow, fear, and disgust), and four passions (anger, pride, deceitfulness, and greed), are the fourteen internal possessions.

अथ निश्चितसचित्तौ बाह्यस्य परिग्रहस्य भेदौ द्वौ ।

नैषः कदापि सङ्गः सर्वोऽप्यतिवर्तते हिंसाम् ॥ (117)

अन्वयार्थ - (अथ) इनके अनन्तर बाह्य परिग्रह के भेद बतलाते हैं (बाह्यस्य परिग्रहस्य) बाह्य परिग्रह के (निश्चितसचित्तौ) अचेतन और सचेतन (द्वौ भेदौ) दो भेद हैं (एषः) यह दोनों प्रकार के (सर्वोऽपि सङ्गः) सभी परिग्रह (कदापि) कभी भी (हिंसाम् न अतिवर्तते) हिंसा का अतिवर्तन-उल्लंघन नहीं करते हैं।

117. Further, external possessions are divided into two sub-classes, the non-living, and the living. All these possessions never exclude *hiṃsā*.

उभयपरिग्रहवर्जनमाचार्याः सूचयन्त्यहिंसेति ।

द्विविधपरिग्रहवहनं हिंसेति जिनप्रवचनज्ञाः ॥ (118)

अन्वयार्थ - (जिनप्रवचनज्ञाः) जिनेन्द्र भगवान के उपदिष्ट आगम को जानने वाले (आचार्याः) श्री परम गुरु आचार्य महाराज (उभयपरिग्रहवर्जनम्) सचित्त और अचित्त इन दोनों प्रकार के परिग्रहों का छोड़ना (अहिंसा इति) अहिंसा है और (द्विविधपरिग्रहवहनं) दोनों प्रकार के परिग्रहों का ग्रहण करना (हिंसा इति सूचयन्ति) हिंसा है, ऐसा सूचित करते हैं।

118. The Masters (*Āchāryas*), well versed in the Jaina doctrine, call the renunciation of both kinds of possessions (internal and external) as *ahiṃsā*, and the appropriation of both kinds as *hiṃsā*.

हिंसापर्यायत्वात् सिद्धा हिंसान्तरङ्गसङ्गेषु ।

बहिरङ्गेषु तु नियतं प्रयातु मूर्च्छैव हिंसात्वम् ॥ (119)

अन्वयार्थ - (अन्तरङ्गसङ्गेषु) अन्तरंग परिग्रहों में (हिंसापर्यायत्वात्) हिंसा के पर्याय होने से (हिंसा सिद्धा) हिंसा सिद्ध है (बहिरङ्गेषु तु) बहिरंग परिग्रहों में तो (नियतं) नियम से (मूर्च्छा एव हिंसात्वम् प्रयातु) मूर्च्छा ही हिंसापने को सिद्ध करती है।

119. Internal possessions are proved to be *hiṃsā* as these are just another name for *hiṃsā* , and external possessions, due to the passion of attachment in them, certainly result into *hiṃsā*.

एवं न विशेषः स्यादुन्दरिपुहरिणशावकादीनाम् ।

नैवं भवति विशेषस्तेषां मूर्च्छाविशेषेण ॥ (120)

अन्वयार्थ - (एवं) इस प्रकार अर्थात् यदि बहिरंग परिग्रहों में मूर्च्छा का उत्पन्न होना ही हिंसा है तो (उन्दरिपुहरिणशावकादीनां) बिल्ली और हरिण के बच्चे आदि के विषय में (न विशेषः स्यात्) कुछ विशेष नहीं होगा। (एवं न) उत्तर में कहते हैं कि ऐसा नहीं है (तेषां मूर्च्छाविशेषेण) उनके मूर्च्छा विशेष से (विशेषः भवति) विशेष है।

120. If that be so, there would be no difference (as regard *himsā*) between a cat and a young deer. No, it is not so. There is difference due to the degree of their infatuation.

हरिततृणांकुरचारिणि मन्दा मृगशावके भवति मूर्च्छा ।
उन्दरनिकरोन्माथिनि माजरी सैव जायते तीव्रा ॥ (121)

अन्वयार्थ - (हरिततृणांकुरचारिणि) हरे तृणों के अंकुरों को चरने वाले (मृगशावके) मृग के बच्चे में (मन्दा मूर्च्छा भवति) मन्द मूर्च्छा होती है (उन्दरनिकरोन्माथिनि) मूषों (चूहों) के समूहों को नष्ट करने वाली (माजरी) बिल्ली में (सा एव तीव्रा जायते) वही मूर्च्छा तीव्र होती है।

121. Infatuation is mild in the young deer which grazes blades of green grass, and it is intense in the cat which annihilates a number of mice.

निर्बाधं संसिद्ध्येत् कार्यविशेषो हि कारणविशेषात् ।
औधस्यखण्डयोरिह माधुर्यप्रीतिभेद इव ॥ (122)

अन्वयार्थ - (कारणविशेषात्) कारण विशेष से (कार्यविशेषः) कार्य विशेष (हि) निश्चय से (निर्बाधं संसिद्ध्येत्) निर्बाध रीति से सिद्ध होता है (इह) इस लोक में (औधस्यखण्डयोः माधुर्यप्रीतिभेद इव) [औधस् नाम दूध वाले पशुओं के थनों के ऊपर दूध से भरे हुये भाग (ऐनरी) का है उस भाग में दूध पैदा होता है इसलिये औधस्य नाम दूध का है] दूध और खाण्ड दोनों की मधुरता में प्रीति का जिस प्रकार भेद देखा जाता है।

122. The cause is certainly what is responsible for the smooth accomplishment of the result in this world; like the difference in the sweetness of milk or sugar will determine the level of desire (when sweetness is what one is looking for).

माधुर्यप्रीतिः किल दुग्धे मन्दैव मन्दमाधुर्ये ।

सैवोत्कटमाधुर्ये खण्डे व्यपदिश्यते तीव्रा ॥ (123)

अन्वयार्थ - (किल) निश्चय करके (माधुर्यप्रीतिः) मधुरता में प्रीति (मन्दमाधुर्ये दुग्धे) मन्द मधुरता रखने वाले दूध में (मन्दा एव) मन्द ही है। (सा एव) वही मधुरता में प्रीति (उत्कटमाधुर्ये खण्डे) अधिक मधुरता रखने वाली खाण्ड में (तीव्रा व्यपदिश्यते) तीव्र कही जाती है।

123. Certainly, a liking for milk, which is moderately sweet, would mean less desire for sweetness, and a liking for sugar, which is much sweeter, would mean greater desire for sweetness.

तत्त्वार्थाश्रद्धाने निर्युक्तं प्रथममेव मिथ्यात्वम् ।

सम्यग्दर्शनचौराः प्रथमकषायाश्च चत्वारः ॥ (124)

अन्वयार्थ - (तत्त्वार्थाश्रद्धाने) तत्त्वार्थ के अश्रद्धान करने में (मिथ्यात्वम्) मिथ्यादर्शन (प्रथमम् एव) पहले ही (निर्युक्तं) नियत है (चत्वारः) चार (प्रथमकषायाश्च) प्रथम कषाय - अनन्तानुबन्धी क्रोध, मान, माया, लोभ - भी (सम्यग्दर्शनचौराः) सम्यग्दर्शन के चुराने वाले हैं।

124. At the outset, wrong belief (*mithyātvā*), the cause of delusion in the substances (*tattvas*), and the four passions (anger, pride, deceitfulness, and greed) of the first order (*anantānubandhi* – leading to endless mundane existence), which rob one of right faith, should be got rid of.

प्रविहाय च द्वितीयान् देशचरित्रस्य सन्मुखायातः ।

नियतं ते हि कषायाः देशचरित्रं निरुन्धन्ति ॥ (125)

अन्वयार्थ - (द्वितीयान् च) द्वितीय कषाय - अप्रत्याख्यानावरण क्रोध, मान, माया, लोभ - इन चार कषायों को भी (प्रविहाय) छोड़ देने से (देशचरित्रस्य) एकदेश चरित्र के (सन्मुखायातः) सन्मुख होते हैं अर्थात् एकदेश चरित्र को धारण करते हैं (हि) क्योंकि (ते कषायाः) वे चारों कषाय (नियतं) नियमरूप से (देशचरित्रं) एकदेश चरित्र को (निरुन्धन्ति) रोकते हैं।

125. Then, so as to approach the stage of partial right conduct, the four passions of the second order (*apratyākhyāna* – hindering partial abstinence) should be got rid of. These second order passions, as a rule, hinder the attainment of partial right conduct.

The sixteen classes of passions (*kaṣāyas*)

Āchārya Puṅgyapada's *Sarvārthasiddhi*:

The passions are four, viz, anger, pride, deceitfulness and greed. And each of these passions is subdivided into four classes that which leads to endless cycle of worldly existence owing to wrong faith, that which arrests even partial abstinence of the householder, that which arrests complete

abstinence of an ascetic, and that which disturbs perfect conduct. These together make up sixteen.

Jain, S.A., *Reality*, p. 224.

Passions (*kaṣāyas*) – from most malignant to mild

The most malignant are the worst, and prevent the acquisition of Right Faith itself; the highly malignant sort admit of the acquisition of faith, but obstruct Right Conduct; the malignant enable the householder's vows to be observed, but stand in the way of the more rigorous vows of asceticism becoming a saint; and the mild only debar the soul from pure self-contemplation (*śukla dhyāna*).

Jain, C.R., *The Key of Knowledge*, p. 642-643.)

निजशक्त्या शेषाणां सर्वेषामन्तरङ्गसङ्गानाम् ।

कर्तव्यः परिहारो मार्दवशौचादिभावनया ॥ (126)

अन्वयार्थ - (शेषाणां सर्वेषाम्) बाकी के समस्त (अन्तरङ्गसङ्गानाम्) अन्तरंग परिग्रहों का (निजशक्त्या) अपनी शक्ति के अनुसार (मार्दवशौचादिभावनया) मार्दव, शौच आदि भावनाओं के द्वारा (परिहारः कर्तव्यः) त्याग कर देना चाहिये।

126. All remaining internal possessions should be shed, with due exertion, and through constant contemplation on the ten virtues or duties, like (supreme) modesty and purity.

बहिरङ्गादपि सङ्गात् यस्मात्प्रभवत्यसंयमोऽनुचितः ।

परिवर्जयेदशेषं तमचित्तं वा सचित्तं वा ॥ (127)

अन्वयार्थ - (यस्मात्) जिस (बहिरङ्गादपि सङ्गात्) बाह्य परिग्रह से भी (अनुचितः असंयमः) अनुचित असंयम (प्रभवति) उत्पन्न होता है (तं अचित्तं वा सचित्तं वा) उस अचित्त अथवा सचित्त (अशेषं) समस्त परिग्रह को (परिवर्जयेत्) छोड़ देना चाहिये।

127. And one should turn away from all external possessions, non-living or living, as even these external possessions are the cause of improper indulgence (lack of self-restraint).

योऽपि न शक्यस्त्यक्तुं धनधान्यमनुष्यवास्तुवित्तादि ।

सोऽपि तनूकरणीयः निवृत्तिरूपं यतस्तत्त्वम् ॥ (128)

अन्वयार्थ - (यः अपि) जो कोई भी (धनधान्यमनुष्यवास्तुवित्तादि) धन-धान्य, मनुष्य, घर, द्रव्य आदि (त्यक्तुं) छोड़ने के लिये (न शक्यः) नहीं समर्थ है (सः अपि) वह परिग्रह भी (तनूकरणीयः) कम करना चाहिये (यतः) क्योंकि (तत्त्वम् निवृत्तिरूपं) तत्त्व का रूप निवृत्तिस्वरूप ही है।

128. And if one is not able to wholly renounce external possessions like land and cattle, servants, houses, and wealth, these should be reduced to the minimum, as renunciation is truly the nature of the Self.

रात्रौ भुञ्जानानां यस्मादनिवारिता भवति हिंसा ।

हिंसाविरतैस्तस्मात् त्यक्तव्या रात्रिभुक्तिरपि ॥ (129)

अन्वयार्थ - (यस्मात्) क्योंकि (रात्रौ भुञ्जानानां) रात्रि में भोजन करने वाले के (अनिवारिता हिंसा भवति) अनिवार्य हिंसा होती है (तस्मात्) इसलिये

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(हिंसाविरतैः) हिंसा से विरक्त होने वाले पुरुषों को (रात्रिभुक्तिः अपि) रात्रि भोजन भी (त्यक्तव्या) छोड़ देना चाहिये।

129. Those who take meals at night necessarily commit *hiṃsā*. Therefore, one who wishes to avoid *hiṃsā* must renounce eating at night.

रागाद्युदयपरत्वादनिवृत्तिर्नातिवर्तते हिंसाम् ।

रात्रिं दिवमाहरतः कथं हि हिंसा न संभवति ॥ (130)

अन्वयार्थ - (अनिवृत्तिः) त्याग नहीं करना (रागाद्युदयपरत्वात्) रागादि के उदय के परतन्त्र होने से अर्थात् रागाधिक्य होने से (हिंसाम् न अतिवर्तते) हिंसा से नहीं बचा जा सकता है, (हि) तब (रात्रिं दिवम् आहरतः) रात्रि-दिन भोजन करने वाले को (हिंसा कथं न संभवति) हिंसा क्यों नहीं लगेगी? अर्थात् उसे अवश्य हिंसा लगती है।

130. Non observance of vows (non-renunciation) entails dependence on passions like attachment, and therefore, *hiṃsā* is not thereby excluded. How can one who takes food day and night possibly avoid *hiṃsā*?

यद्येवं तर्हि दिवा कर्तव्यो भोजनस्य परिहारः ।

भोक्तव्यं तु निशायां नेत्थं नित्यं भवति हिंसा ॥ (131)

अन्वयार्थ - (यदि एवं) यदि ऐसा है कि दिन-रात भोजन करने से हिंसा होती है (तर्हि) तो (दिवा भोजनस्य परिहारः कर्तव्यः) दिन में भोजन का परिहार करना योग्य है (तु) और (निशायां भोक्तव्यं) रात्रि में भोजन करना चाहिये (इत्थं)

ऐसा करने से अर्थात् दिन में भोजन का त्याग और रात्रि में भोजन करने से (हिंसा नित्यं न भवति) हिंसा सदैव नहीं होती है।

131. If that be so, one may renounce eating food during the daytime and eat during the night; this way *hiṃsā* would not be committed at all times.

नैवं वासरभुक्तेर्भवति हि रागोऽधिको रजनिभुक्तौ ।

अन्नकवलस्य भुक्तेर्भुक्ताविव मांसकवलस्य॥ (132)

अन्वयार्थ - (एवं न) ऐसा नहीं है (हि) क्योंकि (वासरभुक्तेः) दिन में भोजन करने की अपेक्षा (रजनिभुक्तौ) रात्रि में भोजन करने पर (रागः अधिकः भवति) राग अधिक होता है, (अन्नकवलस्य भुक्तेः) अन्न के ग्रास के खाने की अपेक्षा (मांसकवलस्य भुक्तौ इव) मांस के ग्रास के खाने में जैसे अधिक राग होता है।

132. No, it is not so. Just as there is stronger attachment in the eating of a morsel of flesh than in the eating of a morsel of grain, in the same way, certainly, there is more attachment in eating at night than in eating during the daytime.

अर्कालोकेन विना भुञ्जानः परिहरेत् कथं हिंसाम् ।

अपि बोधितः प्रदीपे भोज्यजुषां सूक्ष्मजन्तूनाम् ॥ (133)

अन्वयार्थ - (अर्कालोकेन विना) सूर्य के प्रकाश के बिना रात्रि के अंधकार में (भुञ्जानः) भोजन करने वाला (प्रदीपे बोधितः अपि) दीपक के जला लेने पर भी (भोज्यजुषां सूक्ष्मजन्तूनाम्) भोजन में प्रीतिवश गिरने वाले सूक्ष्म जन्तुओं की

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(हिंसाम्) हिंसा को (कथं) कैसे (परिहरेत्) बचा सकता है? अर्थात् नहीं बचा सकता।

133. And, how can one who eats food without the light of the sun, albeit a lamp may have been lighted, avoid *hiṃsā* of minute beings which get into food?

किं वा बहुप्रलपितैरिति सिद्धं यो मनोवचनकायैः ।

परिहरति रात्रिभुक्तिं सततमहिंसां स पालयति ॥ (134)

अन्वयार्थ - (बहुप्रलपितैः) बहुत सा कहने से (किं वा) क्या फायदा है, (इति) इस प्रकार ऊपर के समस्त विवेचन से (सिद्धं) यह बात भली-भाँति सिद्ध हो जाती है कि (यः मनोवचनकायैः) जो मन, वचन, काय से (रात्रिभुक्तिं परिहरति) रात्रि भोजन का त्याग करता है (सः) वह (सततम् अहिंसां पालयति) निरन्तर अहिंसाव्रत को पालता है।

134. Why to go on talking unnecessarily. A person who renounces night-eating through the mind, the organ of speech, and the body, observes *ahiṃsā* perpetually.

इत्यत्र त्रितयात्मनि मार्गे मोक्षस्य ये स्वहितकामाः ।

अनुपरतं प्रयतन्ते प्रयान्ति ते मुक्तिमचिरेण ॥ (135)

अन्वयार्थ - (ये स्वहितकामाः) जो अपने हित के चाहने वाले पुरुष (इति अत्र त्रितयात्मनि मोक्षस्य मार्गे) इस प्रकार सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र्य इन तीन स्वरूप मोक्ष के मार्ग में (अनुपरतं प्रयतन्ते) निरन्तर प्रयत्न करते हैं (ते अचिरेण) वे शीघ्र ही (मुक्तिम् प्रयान्ति) मोक्ष को प्राप्त होते हैं।

135. This way, in this world, those interested in the welfare of the self, and tread, without hindrance, on the threefold path (comprising right faith, right knowledge, and right conduct) that leads to liberation, attain salvation without delay.

परिधय इव नगराणि व्रतानि किल पालयन्ति शीलानि ।

व्रतपालनाय तस्माच्छीलान्यपि पालनीयानि ॥ (136)

अन्वयार्थ - (इव नगराणि परिधयः) जिस प्रकार नगरों की रक्षा परकोट करते हैं, उसी प्रकार (किल) निश्चय से (व्रतानि शीलानि पालयन्ति) व्रतों की रक्षा शील करते हैं (तस्मात्) इसलिये (व्रतपालनाय) अहिंसा आदि पंच व्रतों के पालन करने के लिये अर्थात् उनकी रक्षा करने के लिये (शीलानि अपि पालनीयानि) शील भी पालन करने चाहियें।

136. Just as the encircling walls guard towns, similarly, *śeela vratas* (supplementary vows comprising three *guṇa vratas* and four *śikṣā vratas*) protect the minor vows (*aṇu vratas*). Therefore, it is imperative for a votary to observe the *śeela vratas* too.

Minor or supplementary vows

Āchārya Umasvami's Tattvārthsūtra:

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोगपरिभोग-

परिमाणातिथिसंविभागव्रतसंपन्नश्च ॥

(Ch. 7 - 21)

[च] और फिर वे व्रत [दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोग-परिभोगपरिमाणातिथिसंविभागव्रतसंपन्नः] दिग्व्रत, देशव्रत तथा अनर्थदण्डव्रत ये

तीन गुणव्रत और सामायिक, प्रोषधोपवास, उपभोग-परिभोग परिमाण (मर्यादा) तथा अतिथिसंविभागव्रत ये चार शिक्षाव्रत सहित होते हैं अर्थात् व्रतधारी श्रावक पाँच अणुव्रत, तीन गुणव्रत और चार शिक्षाव्रत, इन बारह व्रतों सहित होता है।

Abstaining from activity with regard to directions, country, and purposeless sin, periodical concentration, fasting at regular intervals, limiting consumable and non-consumable things, and partaking of one's food after feeding an ascetic, are the minor or supplementary vows.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Abstaining from direction, abstaining from country or region, abstaining from purposeless sinful activity. These three are called *guṇa vratas*, as the word *vrata* is added on to every one of them. These enhance the value of the five vows. Similarly the vow of concentration, the vow of fasting, the vow of limiting consumable and non-consumable things, and the vow of offering food to an ascetic, are the other supplementary or minor vows, which are called *śikṣā vratas*. A householder who observes these vows is called *viratavirata*, i.e., one who observes abstinence as well as non-abstinence.

Jain, S.A., *Reality*, p. 202.

प्रविधाय सुप्रसिद्धैर्मर्यादां सर्वतोप्यभिज्ञानैः ।

प्राच्यादिभ्यो दिग्भ्यः कर्तव्या विरतिरविचलिता ॥ (137)

अन्वयार्थ - (सुप्रसिद्धैः अभिज्ञानैः) सुप्रसिद्ध संकेत स्थानों द्वारा (सर्वतः अपि) समस्त दिशाओं में ही (मर्यादां प्रविधाय) मर्यादा करके (प्राच्यादिभ्यः) पूर्व आदि दिशाओं से (अविचलिता विरतिः कर्तव्या) दृढरूप, कभी विचलित नहीं होने वाली, विरक्ति लेना चाहिये।

137. Taking a resolve not to participate in activities beyond set limits in directions, like east, and demarcating boundaries with well-known reference objects, one should take the vow of abstinence with regard to directions (*dikvrata*).

इति नियमितदिग्भागे प्रवर्तते यस्ततो बहिस्तस्य ।

सकलासंयमविरहाद्भवत्यहिंसाव्रतं पूर्णम् ॥ (138)

अन्वयार्थ - (इति) इस प्रकार (यः) जो (नियमित दिग्भागे) नियत दिशाओं के विभागों में (प्रवर्तते) प्रवर्तन करता है (तस्य) उस पुरुष के (ततः बहिः) उस मर्यादित क्षेत्र से बाहर (सकलासंयमविरहात्) समस्त ही असंयम का अभाव होने से (पूर्णम् अहिंसाव्रतं भवति) पूर्ण अहिंसाव्रत होता है।

138. A person who thus confines his activities within the set boundaries, since there is total absence of indulgence in the excluded region, follows the vow of complete *ahiṃsā* there.

तत्रापि च परिमाणं ग्रामापणभवनपाटकादीनाम् ।

प्रविधाय नियतकालं करणीयं विरमणं देशात् ॥ (139)

अन्वयार्थ - (च तत्रापि) और उस दिग्व्रत में भी (ग्रामापणभवन-पाटकादीनाम्) ग्राम, बाजार, मन्दिर, मुहल्ला आदि के कुछ हिस्से की (परिमाणं) मर्यादा को (नियतकालं प्रविधाय) किसी समय विशेष पर्यन्त धारण करके (देशात् विरमणं करणीयं) देश से विरक्ति कर लेना चाहिये।

139. Within the limits (set in *dikvrata*), one should again fix limits specifying a village, market, house, street etc., for a fixed period of time, and abstain from activities outside the new limit (*deśavrata*¹).

इति विरतौ बहुदेशात्तदुत्थहिंसाविशेषपरिहारात् ।

तत्कालं विमलमतिः श्रयत्यहिंसां विशेषेण ॥ (140)

अन्वयार्थ - (इति बहुदेशात् विरतः) इस प्रकार बहुदेश से विरक्ति हो जाने पर (तदुत्थहिंसाविशेषपरिहारात्) उस बहुदेश में होने वाली हिंसा-विशेष का परित्याग हो जाने से (तत्कालं विमलमतिः) उस समय तक वह निर्मल बुद्धि का धारी-देशव्रती (विशेषेण) विशेषरूप से (अहिंसां श्रयति) अहिंसा को पालता है।

140. This way, desisting from activity in a vast region for a fixed time period, the pure-minded effectively renounces, for that time and space, all *hiṃsā*, and, therefore, must be deemed to observe the vow of complete *ahiṃsā*.

पापर्द्धिजयपराजयसङ्गरपरदारगमनचौर्याद्याः ।

न कदाचनापि चिन्त्याः पापफलं केवलं यस्मात् ॥ (141)

अन्वयार्थ - (पापर्द्धिजयपराजयसङ्गरपरदारगमनचौर्याद्याः) पापों की ऋद्धि-स्वरूप अर्थात् अधिक पाप फल को देने वाले अपना जय, दूसरों का पराजय, संग्राम,

¹ *Deśavrata* limits the field of activity still further than in the case of *dikvrata*. Besides, *dikvrata* is taken for one's lifetime, whereas *deśavrata* is taken for shorter periods.

परदारगमन और चोरी आदि ये सभी (कदाचन अपि) कभी भी (न चिन्त्याः) नहीं चिन्तवन करने चाहियें (यस्मात्) क्योंकि (केवलं पापफलं) इनके चिन्तवन करने से केवल पाप ही फल मिलता है।

141. One should never engage oneself in thoughts such as hunting, victory, defeat, battle, adultery, and theft, as sin is the only outcome of such evil thoughts.

विद्यावाणिज्यमधीकृषिसेवाशिल्पजीविनां पुंसाम् ।

पापोपदेशदानं कदाचिदपि नैव वक्तव्यम् ॥ (142)

अन्वयार्थ - (विद्यावाणिज्यमधीकृषिसेवाशिल्पजीविनां पुंसाम्) विद्या-ज्ञान, वाणिज्य-व्यापार, मधी-स्याही, कृषि-खेती, सेवा-चाकरी, शिल्प-कलाकौशल - इन छह प्रकार के उद्योगों द्वारा आजीविका करनेवाले पुरुषों के लिये (पापोपदेशदानं) पापरूप उपदेश का दान (कदाचित् अपि) कभी भी (नैव वक्तव्यम्) नहीं कहना चाहिये।

142. Those who live on knowledge skills (astrology etc.), trade, writing, agriculture, service, and art and craft, should never be given sinful advice.

भूखननवृक्षमोट्टनशाड्वलदलनाम्बुसेचनादीनि ।

निःकारणं न कुर्याद्दलफलकुसुमोच्चयानपि च ॥ (143)

अन्वयार्थ - (भूखननवृक्षमोट्टनशाड्वलदलनाम्बुसेचनादीनि) पृथ्वी को खोदना, वृक्षों को उखाड़ना, घास आदि को रोंदना या नष्ट-भ्रष्ट करना, जल को

पुरुषार्थसिद्ध्युपाय

फेंकना, इन कार्यों को (च) और (दलफलकुसुमोच्चयान्) पत्ते, फल, फूल आदि को तोड़ना (अपि) भी (निःकारणं न कुर्यात्) बिना कारण नहीं करना चाहिये।

143. Digging the earth, uprooting trees, trampling lawns, sprinkling water, and also plucking leaves, fruits and flowers, should not be done without purpose.

असिधेनुविषहुताशनलाङ्गलकरवालकार्मुकादीनाम् ।

वितरणमुपकरणानां हिंसायाः परिहरेद्यत्नात् ॥ (144)

अन्वयार्थ - (असिधेनुविषहुताशनलाङ्गलकरवालकार्मुकादीनाम्) असि-तलवार, धेनु-छुरी, विष-जहर, हुताशन-अग्नि, लाङ्गल-हल, करवाल-खड्ग, कार्मुक-धनुष, आदि (कुंत, क्रकच, मुद्गर, पाश-जंजीर, कांटा, कुश, रस्सा, पींजरा, कठैरा आदि वस्तुयें भी समझना चाहियें) (हिंसायाः उपकरणानां) जो हिंसा के उपकरण-सामग्री हैं इनका (वितरणम्) दूसरों को देना (यत्नात् परिहरेत्) प्रयत्न-पूर्वक बंद कर देना चाहिये।

144. Make efforts not to pass on instruments of *hiṃsā*, such as knife, poison, fire, plough, sword, and bow, to others.

रागादिवर्द्धनानां दुष्टकथानामबोधबहुलानाम् ।

न कदाचन कुर्वीत श्रवणार्जनशिक्षणादीनि ॥ (145)

अन्वयार्थ - (रागादिवर्द्धनानां) रागादि को बढ़ाने वाली (अबोधबहुलानाम्) अज्ञान से भरी हुई (दुष्ट कथानाम्) दुष्ट कथाओं का (श्रवणार्जन-

शिक्षणादीनि) सुनना, संग्रह, पढ़ना-पढ़ाना आदि (कदाचन) कभी भी (न कुर्वीत) नहीं करना चाहिये।

145. One should never listen to, collect, or learn, evil stories that arouse passions such as attachment, and are largely nonsensical.

सर्वानर्थप्रथमं मथनं शौचस्य सद्म मायायाः ।

दूरात्परिहरणीयं चौर्यासत्यास्पदं द्यूतम् ॥ (146)

अन्वयार्थ - (सर्वानर्थप्रथमं) सम्पूर्ण अनर्थों में पहला (शौचस्य मथनं) संतोष-वृत्ति को नष्ट करने वाला (मायायाः सद्म) माया का घर (चौर्यासत्यास्पदं) चोरी और झूठ का स्थान ऐसा (द्यूतम्) जूआ खेलना (दूरात् परिहरणीयं) दूर से ही छोड़ देना चाहिये।

146. Foremost among the (seven) addictions, destroyer of contentment, abode of deceitfulness, and seat of theft and falsehood, gambling should be abandoned from a distance.

एवंविधमपरमपि ज्ञात्वा मुञ्चत्यनर्थदण्डं यः ।

तस्यानिशमनवद्यं विजयमहिंसाव्रतं लभते ॥ (147)

अन्वयार्थ - (यः) जो पुरुष (एवं विधम्) इस प्रकार (अपरमपि) दूसरे भी (अनर्थदण्डम् ज्ञात्वा) अनर्थदण्डों को जानकर उन्हें (मुञ्चति) छोड़ देता है (तस्य) उस पुरुष का (अहिंसाव्रतं) अहिंसाव्रत (अनिशम्) निरन्तर (अनवद्यं) निर्दोष (विजयम्) विजय को (लभते) प्राप्त होता है।

147. The one who renounces, after ascertaining their true nature, all purposeless sinful activities of this kind and others, incessantly leads his vow of *ahiṃsā* to high standards.

Purposeless sin – *anarthadaṇḍavrata*

Āchārya Puṅgyapada's *Sarvārthasiddhi*:

That, which leads to sin without any advantage, is purposeless sin. Desisting from such activity is to be free from purposeless sin. Purposeless sin is of five kinds, namely evil thought, preaching of sin, negligent activity, giving of hurtful things, and listening to undesirable stories. Wishing how others may suffer from victory, defeat, punishment, bondage, mutilation, confiscation of all possessions and so on, is evil thought. Preaching sin is using words which incite others to cause sufferings to animals, to pursue commerce and activities causing injury to living beings and so on. Intoxicated activity is cutting trees, digging the earth, sprinkling water and so on, without any purpose. Giving hurtful things such as poison, thorns, weapons, fire, rope, whip, stick and so on is the fourth kind. The fifth kind is listening to or teaching of stories which provoke injury, lust, etc.

Jain, S.A., *Reality*, p. 203.

रागद्वेषत्यागान्निखिलद्रव्येषु साम्यमवलम्ब्य ।

तत्त्वोपलब्धिमूलं बहुशः सामायिकं कार्यम् ॥ (148)

अन्वयार्थ - (निखिलद्रव्येषु) समस्त इष्ट-अनिष्ट पदार्थो-द्रव्यों में (राग-द्वेषत्यागात्) रागद्वेष का त्याग कर देने से (साम्यम् अवलम्ब्य) समताभाव धारण

करके (तत्त्वोपलब्धिमूलं) तत्त्व प्राप्ति का मूलभूत कारण (सामायिकं बहुशः कार्यम्) सामायिक अधिक रूप में करना चाहिये।

148. After renouncing all attachments and aversions, and adopting a sense of equanimity in all objects, one should practise, many times, periodic concentration (*sāmāyika*), the principal means to realize the true nature of the Self.

रजनीदिनयोरन्ते तदवश्यं भावनीयमविचलितम् ।

इतरत्र पुनः समये न कृतं दोषाय तद्गुणाय कृतम् ॥ (149)

अन्वयार्थ - (तत्) वह सामायिक (रजनीदिनयोः अन्ते) रात और दिन के अन्त समय में - प्रातःकाल एवं संध्या समय में (अविचलितम्) एकाग्रता-पूर्वक (अवश्यं भावनीयम्) अवश्य ही करना चाहिये। (पुनः इतरत्र समये कृतं) फिर दूसरे समय में किया हुआ (तत्) वह सामायिक (न दोषाय) दोष पैदा करने वाला नहीं होता है किन्तु (गुणाय कृतम्) गुण पैदा करने वाला होता है।

149. Periodic meditation (*sāmāyika*) must be performed, without distraction, at the end of the night and the day (early morning and evening). If performed at other times, it is not improper, and is beneficial.

सामायिकं श्रितानां समस्तसावद्ययोगपरिहारात् ।

भवति महाव्रतमेषामुदयेपि चरित्रमोहस्य॥ (150)

अन्वयार्थ - (एषाम्) इन (सामायिकं श्रितानां) सामायिक करने वाले पुरुषों के (समस्तसावद्ययोगपरिहारात्) सम्पूर्ण पाप योगों का त्याग हो जाता है इसलिये

(चरित्रमोहस्य उदयेपि) चरित्र-मोहनीय कर्म के उदय होने पर भी (महाव्रतम् भवति) महाव्रत हो जाता है।

150. The householders, due to the absence of all sinful activities during the period of meditation (*sāmāyika*), observe great vows, although the conduct-deluding karmas remain in operation.

***Sāmāyika* means oneness with the Self**

Āchārya Puṅgyapada's *Sarvārthasiddhi*:

The preposition 'sam' means one state of being. For instance, ghee becomes one with the thing mixed. Similarly oil also. To become one is *samaya*. That, which has oneness as its object, is *sāmāyika*. One attains the great vows when one practises *sāmāyika* (concentration) at a particular place and time, since one is free from minute and gross injury and so on. It is argued that it would be perfect restraint and discipline (*saṃyama*). But it is untenable, as there is the presence of karmas or passions which arrest complete restraint. In that case these should not be called great vows. No. These are called great vows figuratively...

Jain, S.A., *Reality*, p. 203.

***Sāmāyika* – for the attainment of divinity**

The origin of the idea of prayer, it may be pointed out here, is to be found in the daily meditation of the Jainas, termed *sāmāyika*, which is directly calculated to enable the soul to attain to its high ideal in the shortest possible time. The *sāmāyika* consists in an endeavour to refrain from the commission of all kinds of sin for a certain period of time usually for an *antara-muhurta* (= about 48 minutes) every day. During this period one should engage oneself, with a cheerful mind in subduing one's likes and dislikes, and should

dissociate oneself mentally from all kinds of interests and undertakings of which the worldly personality is made up. The most valuable gain from *sāmāyika* is the cultivation of an ever-growing feeling of equanimity, that well-balanced state of mental quietude and serenity which is the foremost attribute of divinity. The necessity for *sāmāyika* will be apparent to any one who will ponder over the nature of the wide gulf which separates the actual from the potential; for he who would become a God must first learn to behave as a God before he can be allowed a seat in the Assembly of Gods. *Sāmāyika* aims at the attainment of divinity through perfection in conduct, which, consisting, as it does, in the purest and most complete form of renunciation, is the sole and the immediate cause of salvation, that is of wholeness and freedom from the pain and misery of *saṃsāra* (births and deaths).

The layman who has just entered the path observes the *sāmāyika* meditation but once daily in the morning, for he is not able to tear himself away from business and pleasure at that early stage in his spiritual career to be able to perform it more often; but as he progresses onwards, he takes to its observance three times – morning, noon and evening – every day, gradually extending its duration also from one *antaramuhurta* to three times as much at each sitting. The ascetic who has successfully passed through the preliminary stages of renunciation, as a householder, is expected to be an embodiment of desirelessness itself, so that his whole life is, as it were, a continuous *sāmāyika* from one end to the other.

The quality or nature of meditation also varies with the progress of the soul, though its general aspect remains the same so long as its type is not changed from what is known as *dharma dhyāna* (religious meditation) to that termed *śukla dhyāna*, which is pure self concentration in the highest sense.

Jain, C.R., *The Key of Knowledge*, p. 254-255.)

सामायिकसंस्कारं प्रतिदिनमारोपितं स्थिरीकर्तुम् ।

पक्षाद्धयोर्द्वयोरपि कर्तव्योऽवश्यमुपवासः ॥ (151)

अन्वयार्थ - (प्रतिदिनं आरोपितं) प्रतिदिन किये जाने वाले (सामायिकसंस्कारं) सामायिकरूप संस्कार (स्थिरीकर्तुम्) स्थिर रखने के लिये (द्वयोः अपि पक्षाद्धयोः) दोनों ही पक्षों के आधे-आधे समय में अर्थात् प्रत्येक अष्टमी और प्रत्येक चतुर्दशी में (उपवासः अवश्य कर्तव्यः) उपवास अवश्य करना चाहिये।

151. For the sake of strengthening the performance of daily mediatation (*sāmāyika*), one must undertake fasting twice each lunar fortnight (*proṣadhōpavāsa*).

मुक्तसमस्तारम्भः प्रोषधदिनपूर्ववासरस्याद्धे ।

उपवासं गृह्णीयान्ममत्वमपहाय देहादौ ॥ (152)

अन्वयार्थ - (प्रोषधदिनपूर्ववासरस्याद्धे) जो उपवास करने का दिन है उस के पहले दिन के उत्तराद्ध में (मुक्तसमस्तारम्भः) समस्त आरम्भों का त्याग करते हुये (देहादौ ममत्वम् अपहाय) अपने शरीर आदि बाह्य पदार्थों में ममत्वभाव छोड़कर (उपवासं गृह्णीयात्) उपवास धारण करें।

152. Free from all routine activities, and giving up attachment to own body etc., one should commence fasting from mid-day prior to the day of fasting (the eighth and the fourteenth day of each lunar fortnight).

श्रित्वा विविक्तवसतिं समस्तसावद्ययोगमपनीय ।

सर्वेन्द्रियार्थविरतः कायमनोवचनगुप्तिभिस्तिष्ठेत् ॥ (153)

अन्वयार्थ - (विविक्तवसतिं) एकान्त (श्रित्वा) आश्रय करके (समस्त-सावद्ययोगम् अपनीय) समस्त पाप - पञ्च हिंसादि पाप योगों को दूर करके (सर्वेन्द्रियार्थविरतः) सर्व इन्द्रियों के विषयों से विरक्त होता हुआ (काय-मनोवचनगुप्तिभिः) कायगुप्ति, मनोगुप्ति, वचनगुप्ति को धारण करके (तिष्ठेत्) ठहरें।

153. One should retreat to a secluded place, renounce all sinful activities, abstain from indulgence in all sense-objects, and observe proper restraint over body, mind, and speech.

धर्मध्यानशक्तो वासरमतिवाह्य विहितसान्ध्यविधिः ।

शुचिसंस्तरे त्रियामां गमयेत्स्वाध्यायजितनिद्रः ॥ (154)

अन्वयार्थ - (धर्मध्यानशक्तः) धर्मध्यान में तल्लीन हो (वासरम् अतिवाह्य) उस दिन को बितावें (विहितसान्ध्यविधिः) पीछे सांयकाल में जो कुछ विधि है उसे पूरा करें, पश्चात् (स्वाध्यायजितनिद्रः) स्वाध्याय से निद्रा पर विजय पाकर (शुचिसंस्तरे) पवित्र आसन पर (त्रियामां गमयेत्) रात्रि बितावें।

154. The day should be spent in virtuous contemplation, and the evening in performance of meditation (*sāmāyika*). Subjugating sleep through self-study, the night should be spent on a clean mat.

प्रातः प्रोत्थाय ततः कृत्वा तात्कालिकं क्रियाकल्पम् ।

निर्वर्तयेद्यथोक्तं जिनपूजां प्रासुकैर्द्रव्यैः ॥ (155)

अन्वयार्थ - (ततः) रात्रि बिताने के पश्चात् (प्रातः प्रोत्थाय) प्रातःकाल उठकर (तात्कालिकं क्रियाकल्पं कृत्वा) उस काल सम्बन्धी समस्त क्रियाकाण्ड को करके (यथोक्तं) शास्त्रोक्त विधि के अनुसार (प्रासुकैः द्रव्यैः) प्रासुक द्रव्यों से (जिनपूजां निर्वर्तयेत्) जिनेन्द्र भगवान की पूजा करें।

155. Thus spending the night, in the morning, after performing the necessary duties of the time, one should engage oneself in the worship of Lord Jina with pious, inanimate objects (*prāsuk dravya*), as per the prescribed method.

उक्तेन ततो विधिना नीत्वा दिवसं द्वितीयरात्रिं च ।

अतिवाहयेत्प्रयत्नादब्द्धं च तृतीयदिवसस्य ॥ (156)

अन्वयार्थ - (ततः) इसके पश्चात् अर्थात् सामायिक से पहले-पहले तक जिन पूजन करने के पश्चात् (उक्तेन विधिना) ऊपर कही हुई विधि के अनुसार (दिवसं नीत्वा) दिन को बिताकर (च द्वितीयरात्रिं) और द्वितीय रात्रि को बिताकर (प्रयत्नात्) प्रयत्नपूर्वक सावधानी से (तृतीयदिवसस्य अब्द्धं च) तीसरे दिन के पूर्वार्द्ध भाग को भी (अतिवाहयेत्) बितावें।

156. Thereafter, the day of fasting, the second night, and the half of the third day, should carefully be passed in the manner stated above.

इति यः षोडशायामान् गमयति परिमुक्तसकलसावद्यः ।

तस्य तदानीं नियतं पूर्णमहिंसाव्रतं भवति ॥ (157)

अन्वयार्थ - (इति) इस प्रकार ऊपर कही हुई विधि के अनुसार (यः परिमुक्तसकलसावद्यः) जो श्रावक सम्पूर्ण पापारम्भों को छोड़ कर प्रोषधोपवास करता हुआ (षोडशायामान् गमयति) सोलह पहर बिताता है (तस्य) उस श्रावक के (तदानीं) उस समय (पूर्णम् अहिंसाव्रतं नियतं भवति) पूर्ण अहिंसाव्रत निश्चय से होता है।

157. The householder, who thus spends sixteen *yamas* (48 hours), free from all sinful activities, certainly observes the great vow of *ahiṃsā* during the period of *proṣadhopavāsa*.

Proṣadhopavāsa – dwelling in the self

Āchārya Puṅgyapada's Sarvārthasiddhi:

The word *proṣadha*¹ refers to the holy days in the lunar month. Abstaining from the pleasures of the five senses such as sounds and dwelling in the self in deep concentration is fasting². It means giving up the four kinds of food. *Proṣadhe upavāsa* is *proṣadhopavāsa*, that is fasting on the eighth and fourteenth days of the lunar cycle. The fasting householder discards bodily adornments such as bath, perfume, garlands, and ornaments, and spends his time in a sacred place like the abode of a saint or a temple or in his lonely fasting apartment,

¹ *proṣadha*: the eighth and the fourteenth days of a fortnight, the bright half and the dark half of the lunar month.

² The five senses turn away from their pleasure of touch etc. and repose in the self in deep concentration during fasting.

contemplating on pure thoughts by listening to or making others listen to the scriptures and refraining from injury.

Jain, S.A., *Reality*, p. 203, 204.

भोगोपभोगहेतोः स्थावरहिंसा भवेत्किलामीषाम् ।

भोगोपभोगविरहाद्भवति न लेशोऽपि हिंसायाः ॥ (158)

अन्वयार्थ - (अमीषाम्) इन देशव्रती त्यागी पुरुषों के (भोगोपभोगहेतोः) भोग-उपभोग के कारण से ही (स्थावरहिंसा भवेत् किल) स्थावर हिंसा होती है ऐसा निश्चय है। (भोगोपभोगविरहात्) भोग-उपभोग का त्याग कर देने से (हिंसायाः लेशः अपि न भवति) हिंसा का लेशमात्र भी नहीं होता है।

158. Certainly, the use of consumable and non-consumable objects by a votary (with partial vows) results into *himsā* of immobile beings, but as he renounces the consumable and non-consumable objects, not the slightest of *himsā* is occasioned.

वाग्गुप्तेर्नास्त्यनृतं न समस्तादानविरहतः स्तेयम् ।

नाब्रह्म मैथुनमुचः सङ्गो नाङ्गेष्यमूर्च्छस्य ॥ (159)

अन्वयार्थ - (वाग्गुप्तेः) वचनगुप्ति पालने के कारण (अनृतं नास्ति) झूठ वचन नहीं है, (समस्तादानविरहतः) समस्त द्रव्य लेने का त्याग करने से (न स्तेयम्) चोरी नहीं है, (मैथुनमुचः) मैथुन छोड़ देने के कारण (न अब्रह्म) ब्रह्मचर्य भंग नहीं है, (अङ्गे अपि अमूर्च्छस्य) शरीर में भी ममत्व भाव छोड़ देने से (सङ्गः न) परिग्रह नहीं है।

159. For, due to control of speech, there is no falsehood; due to giving up of all appropriation, there is no stealing; due to non-indulgence in sex, there is no unchastity; and due to absence of infatuation even for own body, there is no attachment.

इत्थमशेषितहिंसः प्रयाति स महाव्रतित्वमुपचारात् ।

उदयति चरित्रमोहे लभते तु न संयमस्थानम् ॥ (160)

अन्वयार्थ - (इत्थम्) इस प्रकार (अशेषितहिंसः) समस्त हिंसा को छोड़ने वाला (सः) वह प्रोषधोपवास करने वाला (उपचारात् महाव्रतित्वम् प्रयाति) उपचार से महाव्रतीपने को प्राप्त होता है। (तु) परन्तु (चरित्रमोहे उदयति) चारित्र-मोहनीय कर्म के उदय होने से (संयमस्थानम् न लभते) संयमस्थान को नहीं पाता है।

160. This way, having got rid of all kinds of *hiṃsā*, the vows of a votary (who observes periodic fasting, *proṣādhopavāsa*) reach the stage of great vows, except that due to the presence of conduct-deluding karmas, he does not attain the high spiritual stage of an ascetic.

भोगोपभोगमूला विरताविरतस्य नान्यतो हिंसा ।

अधिगम्य वस्तुतत्त्वं स्वशक्तिमपि तावपि त्याज्यौ ॥ (161)

अन्वयार्थ - (विरताविरतस्य) कुछ अंशों में विरत, कुछ अंशों में अविरत अर्थात् देशव्रती-पंचमगुणस्थानवर्ती पुरुष के (भोगोपभोगमूला) भोग और उपभोग के कारण से होने वाली (हिंसा भवति) हिंसा होती है, (अन्यतः न) और किसी निमित्त से नहीं होती। (वस्तुतत्त्वं अधिगम्य) वस्तुस्वरूप को जान कर

(स्वशक्तिम् अपि) अपनी शक्ति के अनुसार (तौ अपि) वे दोनों - भोग-उपभोग - भी (त्याज्यौ) छोड़ देने चाहिये।

161. *Himsā* takes place to a votary (with partial vows) due to the use of consumable and non-consumable objects and not due to any other reason, therefore, realizing the true nature of substances, he should limit the use of consumable and non-consumable objects as per his capacity (*bhogopabhoga parimāṇa*).

***Bhogopabhoga parimāṇa* – limiting the use of consumable and non-consumable objects**

Āchārya Pujiyapada's *Sarvārthasiddhi*:

Consumable things are food, drink, perfume, garlands of flowers and so on, which can be enjoyed only once. Garments, clothing, ornaments, beds, chairs, houses, carriages, horses, and so on, are non-consumable things, as these can be enjoyed again and again. A limit is placed on these possessions by the householder. The householder who desires to avoid gross injury must always abstain from honey, meat and wine. He must also renounce flowers like jasmine and white lotus, ginger, roots, etc., which are the seats of infinite organisms and which are fit to be called infinite-bodied. Very little advantage is derived from these, in spite of considerable injury caused. With regard to carriages, horses, and ornaments and decorations, one must decide what is essential and what is superfluous. And he must renounce the superfluous for a period or for life-time according to his capacity.

Jain, S.A., *Reality*, p. 204.

एकमपि प्रजिघांसुः निहन्यनन्तान्यतस्ततोऽवश्यम् ।

करणीयमशेषाणां परिहरणमनन्तकायानाम् ॥ (162)

अन्वयार्थ - (यतः एकं अपि प्रजिघांसुः) क्योंकि एक भी अनन्तकाय से भरे हुये पिण्ड को जो नष्ट करने की इच्छा करता है वह (अनन्तान् निहन्ति) अनन्त जीवों को मार डालता है (ततः) इसलिये (अशेषाणां अनन्तकायानाम्) समस्त अनन्तकाय वाले पदार्थों का (अवश्यम् परिहरणम् करणीयम्) अवश्य त्याग करना चाहिये।

162. Since the destruction of vegetation containing single-bodied group-souls (*anantakāya* vegetables – the ones which infinite *jivas* adopt as their one and common body) causes *hiṃsā* of infinite *jivas*, therefore, all such vegetables must not be consumed.

नवनीतं च त्याज्यं योनिस्थानं प्रभूतजीवानाम् ।

यद्वापि पिण्डशुद्धौ विरुद्धमभिधीयते किञ्चित् ॥ (163)

अन्वयार्थ - (प्रभूतजीवानाम् योनिस्थानं) अनेक जीवों के उत्पत्ति होने का योनिस्थान ऐसा (नवनीतं च त्याज्यं) लौनी-मक्खन भी छोड़ देना चाहिये। (यद्वा पिण्डशुद्धौ अपि) अथवा कुछ काल तक पिण्डशुद्धि रहने पर भी अर्थात् उस पदार्थ में जीवराशि नहीं उत्पन्न होने पर भी (किञ्चित् विरुद्धम् अभिधीयते) कुछ विरुद्धता प्रगट की जाती है वह भी त्याज्य है।

163. Butter, the birthplace of numerous *jivas* after a certain period of time, should also be given up. All victuals which impinge, even slightly, on the purity of food, should be avoided.

अविरुद्धा अपि भोगा निजशक्तिमपेक्ष्य धीमता त्याज्याः ।

अत्याज्येष्वपि सीमा कार्थैकदिवानिशोपभोग्यतया ॥ (164)

अन्वयार्थ - (निजशक्तिम् अपेक्ष्य) अपनी शक्ति का विचार करके (अविरुद्धा अपि भोगाः) अविरुद्ध भोग भी (धीमता) बुद्धिमान पुरुष के द्वारा (त्याज्याः) छोड़ देना चाहिये। (अत्याज्येषु अपि) उनके नहीं छोड़ पाने पर भी (एकदिवानिशोपभोग्यतया) एक दिन या एक रात्रि की उपभोगता का नियम करके (सीमा कार्या) मर्यादा बांध लेनी चाहिये।

164. Depending on the ability, even those objects of enjoyment which are not prohibited should be given up by the wise. If he is not able to renounce these objects completely, a limit, e.g., a day or a night, should be set for their enjoyment.

पुनरपि पूर्वकृतायां समीक्ष्य तात्कालिकीं निजां शक्तिम् ।

सीमन्यन्तरसीमा प्रतिदिवसं भवति कर्तव्या ॥ (165)

अन्वयार्थ - (पुनरपि) फिर भी (पूर्वकृतायां) पहले की हुई (सीमनि) सीमा के भीतर (निजां तात्कालिकीं शक्तिम् समीक्ष्य) अपनी उस काल की शक्ति को भले प्रकार विचार करके (अन्तरसीमा) दूसरी सीमा (प्रतिदिवसं) प्रतिदिन (कर्तव्या भवति) कर लेना चाहिये।

165. Setting a limit within the previously set limit, depending on one's capacity at the time, is advisable for each day.

इति यः परिमितभोगैः संतुष्टस्त्यजति बहुतरान् भोगान् ।

बहुतरहिंसाविरहात्तस्याऽहिंसा विशिष्टा स्यात् ॥ (166)

अन्वयार्थ - (इति) इस प्रकार (यः) जो पुरुष (परिमितभोगैः संतुष्टः) नियमित किये गये भोगों से संतुष्ट होता हुआ (बहुतरान् भोगान्) अधिक भोगों को (त्यजति) छोड़ देता है (तस्य) उस पुरुष के (बहुतर हिंसाविरहात्) बहुत अधिक हिंसा के छूट जाने से (विशिष्टा अहिंसा) विशेष अहिंसा (स्यात्) होती है।

166. The householder who gets contented with limited enjoyments, abstaining from the vast majority of them, leaves behind many kinds of *hiṃsā* and, therefore, observes excellent *ahiṃsā*.

विधिना दातृगुणवता द्रव्यविशेषस्य जातरूपाय ।

स्वपरानुग्रहहेतोः कर्तव्योऽवश्यमतिथये भागः ॥ (167)

अन्वयार्थ - (दातृगुणवता) दाता के गुण धारण करने वाले पुरुष को (विधिना) विधिपूर्वक (जातरूपाय अतिथये) जन्मकाल के रूप - नग्न अवस्था - को धारण करने वाले अतिथि-साधु के लिये (स्वपरानुग्रहहेतोः) अपने और पर के उपकार के निमित्त (द्रव्यविशेषस्य) विशेष शुद्ध एवं योग्य द्रव्यों का (भागः) विभाग-हिस्सा (अवश्यम् कर्तव्यः) अवश्य करना-देना चाहिये।

167. Assimilating all the qualities required of a donor, and observing the correct manner of offering a gift, a householder must give, for mutual benefit, a portion of appropriate things to

a guest saint, who is (naked¹) like at birth (*atithi-saṃvibhāga vrata*).

Giving of charity

Āchārya Umasvami's Tattvārthsūtra:

अनुग्रहार्थं स्वस्यातिसर्गो दानम्॥ (Ch. 7 - 38)

[अनुग्रहार्थं] अनुग्रह-उपकार के हेतु से [स्वस्यातिसर्गः] धन आदि अपनी वस्तु का त्याग करना सो [दानं] दान है।

Charity is the giving of one's wealth to another for mutual benefit.

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः॥ (Ch. 7 - 39)

[विधिद्रव्यदातृपात्रविशेषात्] विधि, द्रव्य, दातृ और पात्र की विशेषता से [तद्विशेषः] दान में विशेषता होती है।

The distinction with regard to the effect of a gift consists in the manner, the thing given, the nature of the giver, and the nature of the recipient.

Giving of a gift (*dāna*) to an ascetic

Āchārya Puṅgyapada's Sarvārthasiddhi:

He, who moves from place to place without transgressing his self-control is called a guest (*atithi*). Or he, who comes on any day without any regularity or definiteness, is a guest. Four

¹ A *digambara* saint is completely naked, like a child at birth. He is considered to be the most propitious recipient of charity.

things are offered to the guest – food, implements, medicine and shelter. Pure food must be offered by the householder with a pure heart to the ascetic on the path to emancipation, who is earnest in practising restraint and discipline. Implements such as books which promote right faith and so on must be presented to him. Wholesome and proper medicine must be given to him. Shelter also must be provided for the ascetic with great devotion.

Jain, S.A., *Reality*, p. 204.

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमनः शुद्धिरेषणशुद्धिश्च विधिमाहुः ॥ (168)

अन्वयार्थ - (संग्रहम्) उत्तम पात्रों का भले प्रकार समीचीन रीति से ग्रहण करना, इसी का नाम प्रतिग्रहण-पडगाहन भी है, (उच्चस्थान) उन्हें ऊंचा आसन देना, (पादोदकम्) उनके पाद-प्रक्षालन करना, (अर्चनं) उनकी पूजा करना (च प्रणामं) और प्रणाम करना, (वाक्कायमनः शुद्धिः) वचनशुद्धि रखना, कायशुद्धि रखना, मनःशुद्धि रखना (च एषणशुद्धिः) और एषणाशुद्धि रखना अर्थात् भोजन की शुद्धि रखना, (विधिम् आहुः) इनको दान देने की विधि कहते हैं।

168. And the right manner for giving of gift consists in: respectful welcome, a high seat, washing the feet, worshipping, bowing, purity of mind, speech and body, and purity of food.

ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।

अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥ (169)

पुरुषार्थसिद्ध्युपाय

अन्वयार्थ - (ऐहिकफलानपेक्षा) इस लोक सम्बन्धी फल की अपेक्षा नहीं करना, (क्षांतिः) क्षमाभाव धारण करना, (निष्कपटता) मायाचार नहीं रखना, (अनसूयत्वम्) ईर्ष्याभाव नहीं रखना, (अविषादित्वमुदित्वे) किसी भी कारण से विषाद-खेद नहीं करना और इस बात का हर्ष नहीं मनाना कि मुझे आज बहुत फायदा हो गया, (निरहङ्कारित्वम्) अहंकार-मान नहीं करना, (इति) इस प्रकार (हि) निश्चय से (दातृगुणाः) दाता में गुण होना आवश्यक हैं।

169. The qualities required of the donor are: no desire for worldly benefits, composure, earnestness, absence of the feelings of envy, despondency, glee, and pride.

रागद्वेषासंयममददुःखभयादिकं न यत्कुरुते ।

द्रव्यं तदेव देयं सुतपःस्वाध्यायवृद्धिकरं ॥ (170)

अन्वयार्थ - (यत्) जो (रागद्वेषासंयममददुःखभयादिकं) राग, द्वेष, असंयम, मद, दुःख, भय आदि को (न कुरुते) नहीं करता है (सुतपःस्वाध्यायवृद्धिकरं) सुतप करने में, स्वाध्याय करने में जो वृद्धि करने वाला हो (तत् एव द्रव्यं देयं) वही द्रव्य देने योग्य है।

170. Objects which do not cause arousal of the passions of attachment and aversion, do not bring about non-restraint, pride, pain and fear etc., and result into advancement of austerities and study, are worth giving.

पात्रं त्रिभेदमुक्तं संयोगो मोक्षकारणगुणानाम् ।

अविरतसम्यग्दृष्टिर्विरताविरतश्च सकलविरतश्च ॥ (171)

अन्वयार्थ - (मोक्षकारणगुणानाम् संयोगः) मोक्ष के कारणरूप गुण - सम्यग्दर्शन सम्यग्ज्ञान और सम्यक्चारित्र - इनका संयोग जिनमें हो ऐसे (अविरतसम्यग्दृष्टिः) अविरतसम्यग्दृष्टि-चतुर्थगुणस्थानवर्ती (विरताविरतश्च) विरताविरत-देशविरत पंचमगुणस्थानवर्ती और (सकलविरतश्च) सकलविरत-छठे गुणस्थानवर्ती मुनि महाराज (पात्रं) इस प्रकार पात्र (त्रिभेदम्) तीन प्रकार के (उक्तं) कहे गये हैं।

171. The recipients of gift (*dāna*) must have qualities that lead to liberation – right faith, right knowledge, and right conduct. Depending on the level of their advancement on the path to liberation, the recipients are categorized into three classes: right believers without vows, with partial vows, and with great vows.

हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।

तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥ (172)

अन्वयार्थ - (यतः लोभः हिंसायाः पर्यायः) कारण कि लोभ हिंसा का ही पर्याय है अर्थात् हिंसारूप ही है (अत्र दाने निरस्यते) वह लोभ इस दान को देने में दूर किया जाता है (तस्मात्) इसलिये (अतिथिवितरणं) अतिथि को दान देना (हिंसाव्युपरमणम् एव इष्टम्) हिंसा का त्याग ही सिद्ध हो जाता है।

172. Giving of gift wipes out greed which is a form of *hiṃsā*; therefore, giving of gift to a worthy recipient has been said to be renunciation of *hiṃsā*.

गृहमागताय गुणिने मधुकरवृत्त्या परानपीडयते ।

वितरति यो नाऽतिथये स कथं न हि लोभवान् भवति ॥ (173)

अन्वयार्थ - (गुणिने) रत्नत्रय गुणों के धारण करने वाले (मधुकरवृत्त्या परान् अपीडयते) भ्रमर की वृत्ति के समान दूसरों को पीड़ा नहीं पहुँचाने वाले (गृहम् आगताय) अपने घर आये हुए (अतिथये) साधु के लिये (यः न वितरति) जो दान नहीं देता है (सः कथं लोभवान् न हि भवति) वह क्यों निश्चय से लोभी नहीं है? अर्थात् अवश्य लोभी है।

173. How can a householder be not called greedy who does not offer food etc. to an ascetic, who is full of virtues and accepts gift (food) like a honeybee without causing harm to others, when he (the ascetic) visits his home?

कृतमात्मार्यं मुनये ददानि भक्तमिति भावितस्त्यागः ।

अरतिविषादविमुक्तः शिथिलितलोभो भवत्यहिंसैव ॥ (174)

अन्वयार्थ - (आत्मार्यं कृतम् भक्तम्) अपने लिये बनाये हुये भोजन को (मुनये ददानि) मैं श्री मुनि महाराज के लिये दान दूँ (इति भावितः त्यागः) इस प्रकार भावपूर्वक किया हुआ दान (अरतिविषादविमुक्तः) अप्रेम और खेद से रहित होता है (शिथिलितलोभः) लोभ-कषाय को शिथिल कर देता है, इसलिये (अहिंसा एव भवति) वह अहिंसा स्वरूप ही हो जाता है।

174. The ascetic should be offered food out of that prepared for family, with pure thoughts, without any indifference or regret. Such an act of giving gift (food) slackens greed, and is a form of *ahiṃsā*.

Giving of food to a holy saint

On two points alone does he (an ascetic) come in touch with the men and women of the world; firstly he imparts instruction

on dharma to all who seek it from him, and, secondly, he goes out to obtain his subsistence from such of the pious householders as welcome him with veneration and respect, considering it their good luck to have the opportunity of serving holy saints. He eats but only to keep his body and soul together, so that he might continue the work on which he has embarked – the destruction of his karmas. He is not a beggar in any sense of the word. And will not touch a morsel if the food be not free from all kinds of impurities pointed out in the Scripture. As a householder, he himself used to long for the opportunity to serve the holy men, and would patiently wait at his door for their arrival before taking his meal. What he then did himself it is his turn now to expect from others. Neither is he looked upon as a burden, for every true householder longs for the opportunity to tread the same path, and actually worships the beings into whose footsteps he knows that he will himself have some day to walk, to reach the goal. With reference to the merit of giving food to homeless saints, it is said in *Ratna Karaṇḍa Śrāvakāchāra*:

“As water for certain washes away blood, so does the giving of food to homeless saints, without doubt, destroy the sins incidental to a householder’s life.”

The statement that the sins incidental to a householder’s life are destroyed by the giving of food to a saint, in the approved manner, is descriptive of the power of holy thoughts in washing away karmic impurities from the soul. The approved manner consists in (1) prostrating oneself at the feet of the saint, (2) offering him a seat, (3) washing his feet, and applying the washing to one’s forehead in token of reverence, (4) worshipping him, (5) saluting him, (6-8) preserving one’s own mind, speech and body in a state of purity in his presence, and (9) giving him pure suitable food to eat.

Jain, C.R., *The Key of Knowledge*, p. 641-642.)

इयमेकैव समर्था धर्मस्वं मे मया समं नेतुम् ।

सततमिति भावनीया पश्चिमसल्लेखना भक्त्या ॥ (175)

अन्वयार्थ - (इयम् एका एव) यह एक ही (मे धर्मस्वं) मेरे धर्मरूप द्रव्य को (मया समं नेतुम्) मेरे साथ ले जाने के लिए (समर्था) समर्थ है (इति सततम्) इस प्रकार निरन्तर (भक्त्या पश्चिमसल्लेखना भावनीया) भक्तिपूर्वक मरणकाल में सल्लेखना का चिन्तन करना चाहिये।

175. The householder should court voluntary death (*sallekhanā*) at the end of his life, always thinking fervently that only this (*sallekhanā*) will enable him to carry with him his wealth of piety.

***Sallekhanā* – greeting death when it approaches**

Āchārya Umasvami's Tattvārthsūtra:

मारणान्तिकीं सल्लेखनां जोषिता॥

(Ch. 7 - 22)

व्रतधारी श्रावक [मारणान्तिकीं] मरण के समय होने वाली [सल्लेखनां] सल्लेखना को [जोषिता] प्रीतिपूर्वक सेवन करें।

The householder courts voluntary death at the end of his life.

मरणान्तेऽवश्यमहं विधिना सल्लेखनां करिष्यामि ।

इतिभावनापरिणतोऽनागतमपि पालयेदिदं शीलम् ॥ (176)

अन्वयार्थ - (अहं) मैं (मरणान्ते) मरणकाल में (विधिना) विधिपूर्वक (सल्लेखनां अवश्यम् करिष्यामि) सल्लेखना को अवश्य धारण करूंगा (इति

भावनापरिणतः) इस प्रकार की भावना रखने वाला पुरुष (अनागतमपि इदं शीलम् पालयेत्) मरणकाल आने से पहले ही इस शील का पालन कर लेता है।

176. "I shall certainly, at the approach of death, observe *sallekhanā* in the proper manner." Meditating persistently in this manner, the observance of the vow of *sallekhanā* starts much before the approach of death.

मरणेऽवश्यंभाविनि कषायसल्लेखनातनुकरणमात्रे ।

रागादिमन्तरेण व्याप्रियमाणस्य नात्मघातोऽस्ति॥ (177)

अन्वयार्थ - (मरणे अवश्यं भाविनि) मरण के नियम से उत्पन्न होने पर (कषायसल्लेखनातनुकरणमात्रे) कषाय सल्लेखना के सूक्ष्म करने मात्र में (रागादिमन्तरेण) राग-द्वेष के बिना (व्याप्रियमाणस्य) व्यापार करने वाले सल्लेखना धारण करने वाले पुरुष के (आत्मघातः न अस्ति) आत्मघात नहीं है।

177. When death is imminent, the vow of *sallekhanā* is observed by progressively slenderizing the body and the passions. Since the person observing *sallekhanā* is devoid of all passions like attachment, it is not suicide.

यो हि कषायाविष्टः कुम्भकजलधूमकेतुविषशस्त्रैः ।

व्यपरोपयति प्राणान् तस्य स्यात्सत्यमात्मवधः ॥ (178)

अन्वयार्थ - (हि) निश्चय करके (यः) जो पुरुष (कषायाविष्टः) कषाय से रंजित होता हुआ (कुम्भकजलधूमकेतुविषशस्त्रैः) श्वास रोकना, जल, अग्नि, विष और शस्त्रों के द्वारा (प्राणान्) प्राणों को (व्यपरोपयति) नष्ट करता है (तस्य) उसके (आत्मवधः सत्यम् स्यात्) आत्मवध वास्तव में होता है।

178. When a man, actuated by passions, puts an end to his life by means of stopping breath, or by water, fire, poison, or weapon, he is certainly guilty of suicide.

नीयन्तेऽत्र कषाया हिंसाया हेतवो यतस्तनुताम् ।

सल्लेखनामपि ततः प्राहुरहिंसाप्रसिद्ध्यर्थम् ॥ (179)

अन्वयार्थ - (अत्र) इस सल्लेखना में (हिंसाया हेतवः कषाया) हिंसा के कारणभूत कषाय (यतः तनुताम् नीयन्ते) जिस कारण सूक्ष्म किये जाते हैं (ततः सल्लेखनाम् अपि) इसलिये सल्लेखना को भी (अहिंसाप्रसिद्ध्यर्थम् प्राहुः) अहिंसा की सिद्धि के लिये कहते हैं।

179. In the observance of *sallekhanā*, since passions, the instrumental cause of *hiṃsā*, are subdued, *sallekhanā* is said to be leading to *ahiṃsā*.

***Sallekhanā* is not suicide**

Āchārya Puṅgyapada's *Sarvārthasiddhi*:

Sallekhanā is making the physical body and the internal passions emaciated by abandoning their sources gradually at the approach of death. The householder observes *sallekhanā* at the end of his life...

It is argued that it is suicide, since there is voluntary severance of life etc. No, it is not suicide, as there is no passion. Injury consists in the destruction of life actuated by passion. Without attachment etc., there is no passion in this undertaking. A person, who kills himself by means of poison, weapon etc., swayed by attachment, aversion or infatuation, commits suicide. But he who practices holy death is free from

desire, anger and delusion. Hence it is not suicide. "It has been taught by Lord Jina that the absence of attachment and the other passions is non-injury and that the rise of feelings of attachment and the other passions is injury." For instance, a merchant collects commodities for sale and stores them. He does not welcome the destruction of his storehouse. The destruction of the storehouse is against his wishes. And, when some danger threatens the storehouse, he tries to safeguard it. But if he cannot avert the danger, he tries to save the commodities at least from ruin. Similarly, a householder is engaged in acquiring the commodity of vows and supplementary vows. And he does not desire the ruin of the receptacle of these virtues, namely the body. But when serious danger threatens the body, he tries to avert it in a righteous manner without violating his vows. In case it is not possible to avert danger to the body, he tries to safeguard his vows at least. How can such a procedure be called suicide?

Jain, S.A., *Reality*, p. 242, 243.

इति यो व्रतरक्षार्थं सततं पालयति सकलशीलानि ।

वरयति पतिंवरेव स्वयमेव तमुत्सुका शिवपदश्रीः ॥ (180)

अन्वयार्थ - (इति) इस प्रकार (यः व्रतरक्षार्थं) जो पुरुष व्रतों की रक्षा के लिये (सकलशीलानि) समस्त शीलों का (सततं पालयति) निरन्तर पालन करता है (तम्) उस पुरुष को (शिवपदश्रीः) मोक्ष-लक्ष्मी (उत्सुका) उत्सुक होती हुई (पतिंवरा इव) पति को स्वयं वरण करने वाली कन्या के समान (स्वयमेव वरयति) अपने आप ही वर लेती है।

180. The man who incessantly observes all the supplementary vows and *sallekhanā* (together, these are called *śeelas*) for the

sake of safeguarding his vows (*vratas*), gets fervently garlanded (a gesture to indicate her choice for a husband) by the maiden called 'liberation'.

अतिचाराः सम्यक्त्वे व्रतेषु शीलेषु पञ्च पञ्चेति ।

सप्ततिरमी यथोदितशुद्धिप्रतिबन्धिनो हेयाः ॥ (181)

अन्वयार्थ - (सम्यक्त्वे) सम्यग्दर्शन में (व्रतेषु) व्रतों में (शीलेषु) शीलों में (पञ्च पञ्च) पाँच-पाँच (अतिचाराः) अतिचार होते हैं (इति अमी सप्ततिः) इस प्रकार ये सत्तर अतिचार (यथोदितशुद्धिप्रतिबन्धिनः) जैसी इन व्रत-शीलों की शास्त्रों में शुद्धि बतलाई गई है उसके प्रतिबन्धी अर्थात् उनमें दूषण लाने वाले हैं इसलिये (हेयाः) छोड़ने योग्य हैं।

181. Right belief (1), vows (5), and *śeelas* (8) – seven supplementary vows, *śeela vratas*, comprising three *guṇa vratas* and four *śikṣā vratas*, and *sallekhanā* – have five transgressions each, totalling seventy. These transgressions should be avoided as they hinder the purity of the observances.

शङ्का तथैव काङ्क्षा विचिकित्सा संस्तवोऽन्यदृष्टीनाम् ।

मनसा च तत्प्रशंसा सम्यग्दृष्टेरतीचाराः ॥ (182)

अन्वयार्थ - (शङ्का) जिनेन्द्रदेव द्वारा प्रतिपादित-आगम में शंका करना (तथैव काङ्क्षा) उसी प्रकार व्रतों से सांसारिक फल की वांछा रखना (विचिकित्सा) मुनियों के स्वरूप से एवं पदार्थों से घृणाभाव धारण करना (अन्यदृष्टीनाम् संस्तवः) अन्य दृष्टि-मिथ्यादृष्टियों की स्तुति करना (मनसा तत्प्रशंसा) मन से

उनकी और उनके कार्यों की प्रशंसा करना (सम्यग्दृष्टेः अतीचाराः) सम्यग्दृष्टि के अतिचार कहे जाते हैं।

182. Doubt (in the teachings of the Jina), desire (for worldly enjoyment), repugnance or disgust (at the afflicted), praise for the wrong believers, and admiration for the knowledge and conduct of the wrong believers, are the five transgressions of right belief.

Five transgressions of the right believer

Āchārya Umasvami's Tattvārthsūtra:

शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः

सम्यग्दृष्टेरतीचाराः॥

(Ch. 7 - 23)

[शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः] शंका, कांक्षा, विचिकित्सा, अन्यदृष्टि की प्रशंसा और अन्यदृष्टि का संस्तव - ये पाँच [सम्यग्दृष्टेः अतिचाराः] सम्यग्दर्शन के अतिचार हैं।

Doubt in the teachings of the Jina, desire for worldly enjoyment, repugnance or disgust at the afflicted, admiration for the knowledge and conduct of the wrong believer, and praise of wrong believers, are the five transgressions of the right believer.

छेदनताडनबन्धा भारस्यारोपणं समधिकस्य ।

पानान्नयोश्च रोधः पञ्चाहिंसाव्रतस्येति ॥

(183)

अन्वयार्थ - (छेदनताडनबन्धा) पशु-पक्षी आदि को छेदना, उन्हें मारना, उन्हें

पुरुषार्थसिद्ध्युपाय

बाँध कर रखना, (समधिकस्य भारस्य आरोपणं) बहुत अधिक भार का लाद देना (पानान्नयोश्च रोधः) पानी और अन्न का नहीं देना अथवा समय पर नहीं देना, (इति) इस प्रकार (अहिंसाव्रतस्य पञ्च) अहिंसाव्रत के पाँच अतिचार हैं।

183. The five transgressions of the vow of *ahimsā* are: mutilating limbs, beating, binding, overloading, and withholding food and drink.

Five transgressions of the small vow of *ahimsā*

Āchārya Umasvami's Tattvārthsūtra:

बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः॥ (Ch. 7 - 25)

[बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः:] बन्ध, वध, छेद, अधिक भार लादना और अन्न-पान का निरोध करना - ये पाँच अहिंसाव्रत के अतिचार हैं।

Binding, beating, mutilating limbs, overloading, and withholding food and drink.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Fastening with cord or the like restrains movement from place to place as one desires. A blow is beating with a stick, a whip or a cane. It is not injury of vitalities. That has been given up already. Mutilation is cutting off of limbs such as the ear and the nose. Overloading is putting more weight than an animal or a human being can reasonably carry. Withholding food and drink is denying these to the animals when they feel hunger and thirst. These are the transgressions of the small vow of non-violence.

Jain, S.A., *Reality*, p. 207.

मिथ्योपदेशदानं रहसोऽभ्याख्यानकूटलेखकृती ।

न्यासापहारवचनं साकारमन्त्रभेदश्च ॥

(184)

अन्वयार्थ - (मिथ्योपदेशदानं) झूठा उपदेश देना, (रहसोऽभ्याख्यान-कूटलेखकृती) गुप्त भेद को प्रगट कर देना, किसी को ठगने के लिये कपटरूप से कुछ का कुछ लिखकर प्रगट करना, (न्यासापहारवचनं) किसी की धरोहर के भूल जाने पर उसे अपहरण करने का वचन कहना, (साकारमन्त्रभेदश्च) किसी के गुप्त अभिप्राय को काय की चेष्टा आदि से जानकर प्रगट कर देना - ये पाँच सत्याणुव्रत के अतिचार हैं।

184. Perverted teaching, divulging what is done in secret, forgery, misappropriation, and proclaiming others' thoughts, are the five transgressions of the vow of speaking the truth.

Five transgressions of the small vow of speaking the truth

Āchārya Umasvami's Tattvārthsūtra:

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहार-

साकारमन्त्रभेदाः॥

(Ch. 7 - 26)

[मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः] मिथ्या उपदेश, रहोभ्याख्यान, कूटलेखाक्रिया, न्यासापहार और साकारमन्त्रभेद - ये पाँच सत्याणुव्रत के अतिचार हैं।

Perverted teaching, divulging what is done in secret, forgery, misappropriation, and proclaiming others' thoughts.

Āchārya Pujiyapada's Sarvārthasiddhi:

Perverted teaching is misdirecting another who is on the path of prosperity and salvation. Divulging a secret is revealing

what has been done in secret by a couple. Forgery is preparing false records prompted by others in order to cheat others, by affirming that one has said and done things which one has not. Misappropriation is taking for oneself gold and other things entrusted to one's care by another¹.

The last is guessing others' thoughts by their posture, facial expression, etc., and proclaiming these out of envy etc. These are the five transgressions of the small vow of speaking the truth.

Jain, S.A., *Reality*, p. 207-208.

¹ When a person deposits certain things with another, and later on takes less than what he had deposited, the other person confirms it and takes the rest for himself.

प्रतिरूपव्यवहारः स्तेननियोगस्तदाहृतादानम् ।

राजविरोधातिक्रमहीनाधिकमानकरणे च ॥

(185)

अन्वयार्थ - (प्रतिरूपव्यवहारः) चोखी वस्तुओं में उलट-फेर कर मिला देना, (स्तेननियोगः) चोरी का उपाय बताना, (तदाहृतादानम्) चोरी का या अपहरण किया हुआ द्रव्य ग्रहण करना, (राजविरोधातिक्रमहीनाधिकमानकरणे च) राजा के नियमों का उल्लंघन करना, तथा थोड़ा देना व अधिक लेना, ये पाँच अचौर्यव्रत के अतिचार हैं।

185. Deceiving others with artificial or imitation goods, abetment of theft, receiving stolen goods, under-buying in a distorted state, and using false weights and measures, are the five transgressions of the vow of non-stealing.

Five transgressions of the small vow of non-stealing

Āchārya Umasvami's Tattvārthsūtra:

स्तेनप्रयोगतदाहतादानविरुद्धराज्यातिक्रमहीनाधिक-
मानोन्मानप्रतिरूपकव्यवहाराः॥

(Ch. 7 - 27)

चोरी के लिये चोर को प्रेरणा करना या उसका उपाय बताना, चोर से चुराई हुई वस्तु खरीदना, राज्य की आज्ञा के विरुद्ध चलना, देने-लेने के बाँट तराजू आदि कम-ज्यादा रखना और कीमती वस्तु में कम कीमत की वस्तु मिलाकर असली भाव से बेचना - ये अचौर्याणुव्रत के अतिचार हैं।

Prompting others to steal, receiving stolen goods, underbuying in a disordered state, using false weights and measures, and deceiving others with artificial or imitation goods.

Āchārya Puḡyapada's Sarvārthasiddhi:

Prompting a person to steal, or prompting him through another or approving of the theft, is the first transgression. The second is receiving stolen goods from a person, whose action has neither been prompted nor approved by the recipient. Receiving or buying goods otherwise by than by a lawful and just means is an irregularity or a transgression. An attempt to buy precious things very cheaply in a disordered state is the third transgression. Cheating others by the use of false weights and measures in order to obtain more and give less, is the fourth transgression. Deceiving others with artificial gold, synthetic diamonds and so on, is the fifth transgression. These five are the transgressions of the vow of non-stealing.

Jain, S.A., *Reality*, p. 208.

स्मरतीव्राभिनवेशोऽनङ्गक्रीडान्यपरिणयनकरणम् ।

अपरिगृहीतेतरयोर्गमने चेत्वरिकयोः पञ्च ॥

(186)

अन्वयार्थ - (स्मरतीव्राभिनवेशः अनङ्गक्रीडा अन्यपरिणयनकरणम्) काम-भोग में तीव्र लालसा रखना, योग्य अंगों से भिन्न अंगों में रमण करना, दूसरों का विवाह कराना, (अपरिगृहीतेतरयोः च) अपरिगृहीता, जिसका किसी के साथ विवाह नहीं हुआ हो, और उसके इतर अर्थात् परिगृहीता, दूसरे की विवाहिता सधवा या विधवा स्त्री, ऐसी जो (इत्वरिकयोः) व्यभिचारिणी हैं उनके यहां (गमने) गमन करना, ये पाँच ब्रह्मचर्याणुव्रत के अतिचार हैं।

186. Excessive sexual passion, perverted sexual practices, bringing about marriages of others, intercourse with unchaste unmarried or married women, are the five transgressions of the vow of chastity.

Five transgressions of the small vow of chastity

Āchārya Umasvami's Tattvārthsūtra:

परविवाहकरणेत्वरिकापरिगृहीताऽपरिगृहीता-

गमनानंगक्रीडाकामतीव्राभिनवेशाः॥

(Ch. 7 - 28)

दूसरे के पुत्र-पुत्रियों का विवाह करना-कराना, पति-सहित व्यभिचारिणी स्त्रियों के पास आना-जाना, लेन-देन रखना, रागभाव पूर्वक बात-चीत करना, पति-रहित व्यभिचारिणी स्त्री (वेश्यादि) के यहाँ आना-जाना, लेन-देन आदि का व्यवहार रखना, अनंगक्रीडा अर्थात् कामसेवन के लिये निश्चित अंगों को छोड़कर अन्य अंगों से कामसेवन करना और कामसेवन की तीव्र अभिलाषा - ये पाँच ब्रह्मचर्याणुव्रत के अतिचार हैं।

Bringing about marriage, intercourse with an unchaste married woman, cohabitation with a harlot, perverted sexual practices, and excessive sexual passion.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Marriage consists in taking a woman for wife¹. The marriage of others is 'paravivāha'. Bringing about or effecting the marriage of persons who do not belong to one's family is the first transgression. The rest are self explanatory². These are the five transgressions of the vow of continence or contentment with one's own wife.

Jain, S.A., *Reality*, p. 209.

¹ or giving a maid in marriage.

² A woman who cohabits with one other than her spouse is an unchaste woman (*itvarī*). The meaning of the suffix 'ka' is contemptible. Hence 'itvarikā' means a contemptible adulteress. 'Parigrhītā' is a married woman. 'Aparigrhītā' is a harlot without a husband. *Parigrhītā* and *aparigrhītā* mean a married woman and an unmarried woman. *Itvarike* and *te parigrhītāparigrhīte* mean a married adulteress and an unmarried harlot. Cohabitation with these constitutes two transgressions. Sexual enjoyment otherwise than in the generative organ is perverted sexual practice. The last is abnormal sexual passion. These are the five transgressions.

वास्तुक्षेत्राष्टापदहिरण्यधनधान्यदासदासीनाम् ।

कुप्यस्य भेदयोरपि परिमाणातिक्रमाः पञ्च ॥ (187)

अन्वयार्थ - (वास्तुक्षेत्राष्टापदहिरण्यधनधान्यदासदासीनाम्) वास्तु-घर, क्षेत्र-धान बोने का स्थान या खेत, अष्टापद-सोना, हिरण्य-चांदी, धन-गौ, भैंस, घोड़ा आदि, धान्य-गेहूँ, चना, चावल आदि, दास-नौकर-चाकर, दासी-नौकरानी, इनके (अपि कुप्यस्यभेदयोः) और कुप्य के दोनों भेद - रेशमी वस्त्र और सूती वस्त्र आदि इन सब के (परिमाणातिक्रमाः पञ्च) परिमाण के नियम का उल्लंघन कर देना, ये पाँच परिग्रह-परिमाणव्रत के अतिचार हैं।

187. Exceeding the limits set with regard to houses and land,

gold and silver, cattle and corn, men and women servants, and clothes, are the five transgressions of the vow of limiting possessions.

Five transgressions of the small vow of limiting possessions

Āchārya Umasvami's Tattvārthsūtra:

क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः॥

(Ch. 7 - 29)

[क्षेत्रवास्तुप्रमाणातिक्रमाः] क्षेत्र और रहने के स्थान के परिमाण का उल्लंघन करना, [हिरण्यसुवर्णप्रमाणातिक्रमाः] चाँदी और सोने के परिमाण का उल्लंघन करना, [धनधान्यप्रमाणातिक्रमाः] धन (पशु आदि) तथा धान्य के परिमाण का उल्लंघन करना, [दासीदासप्रमाणातिक्रमाः] दासी और दास के परिमाण का उल्लंघन करना तथा [कुप्यप्रमाणातिक्रमाः] वस्त्र, बर्तन आदि के परिमाण का उल्लंघन करना – ये पाँच अपरिग्रह अणुव्रत के अतिचार हैं।

Exceeding the limits set by oneself with regard to cultivable lands and houses, riches such as gold and silver, cattle and corn, men and women servants, and clothes.

Āchārya Puṅgyapada's Sarvārthasiddhi:

'*Kṣetra*' consists of fields in which corn is grown. '*Vāstu*' is the habitation or place of residence. '*Hiraṇya*' means stamped coins of precious metals. '*Suvarṇa*' is gold. '*Dhana*' consists of wealth such as cows. '*Dhānya*' denotes corn such as rice, wheat etc. '*Dāsīdāsa*' means men and women servants. These are in pairs, *kṣetravāstu*, *hiraṇyasuvarṇa*, *dhanadhānya*, and *dāsīdāsa*. '*Kupya*' includes silk, cotton cloth, silken garments, sandalwood paste etc. The householder takes a resolve as follows, 'With regard to these, my possessions shall be only so much and not above the limit.' Exceeding the set limits with

regard to these out of excessive greed constitutes the five transgressions of the vow of limiting one's possessions.

Jain, S.A., *Reality*, p. 209.

ऊर्ध्वमधस्तात्तिर्यग्व्यतिक्रमाः क्षेत्रवृद्धिराधानम् ।

स्मृत्यन्तरस्य गदिताः पञ्चेति प्रथमशीलस्य ॥ (188)

अन्वयार्थ - (ऊर्ध्वम् अधस्तात् तिर्यक् व्यतिक्रमाः) ऊपर, नीचे और तिरछी दिशाओं का उल्लंघन करना, (क्षेत्रवृद्धिः) क्षेत्र को बढ़ा लेना, (स्मृत्यन्तरस्य आधानम्) की हुई मर्यादा को भूल कर कुछ अधिक मर्यादा बढ़ा लेना, (इति प्रथमशीलस्य पञ्च गदिताः) इस प्रकार पहले शील के अर्थात् दिग्ब्रत के पाँच अतिचार कहे गये हैं।

188. Exceeding the limits set in the directions, namely upwards, downwards, and horizontally, enhancing the set boundaries, and forgetting the boundaries set, are the five transgression of the first supplementary vow with regard to directions (*dikvrata*).

**Five transgressions of the supplementary vow
with regard to directions (*dikvrata*)**

Āchārya Umasvami's Tattvārthsūtra:

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि॥

(Ch. 7 - 30)

[ऊर्ध्वव्यतिक्रमः] माप से अधिक ऊंचाई वाले स्थलों में जाना,
[अधःव्यतिक्रमः] माप से नीचे (कुँआ, खान आदि) स्थानों में उतरना,
[तिर्यक्व्यतिक्रमः] समान स्थान के माप से बहुत दूर जाना, [क्षेत्रवृद्धिः] की

हुई मर्यादा में क्षेत्र को बढ़ा लेना और [स्मृत्यन्तराधानं] क्षेत्र की की हुई मर्यादा को भूल जाना – ये पाँच दिग्ब्रत के अतिचार हैं।

Exceeding the limits set in the directions, namely upwards, downwards and horizontally, enlarging the boundaries in the accepted directions, and forgetting the boundaries set, are the five transgressions of the minor vow of direction.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Exceeding the limits set with regard to directions is a transgression. This, in short, is of three kinds – transgression upwards, transgression downwards, transgression horizontally, such as climbing a mountain, descending into a well and entering a cave, respectively. Enlarging the boundaries in the accepted directions out of greed is the fourth transgression. These transgressions arise from negligence, infatuation or attachment. Forgetting the limits set is the fifth transgression. These are the transgressions of the vow governing the range of one's actions in the ten directions.

Jain, S.A., *Reality*, p. 210.

प्रेष्यस्य संप्रयोजनमानयनं शब्दरूपविनिपातौ ।

क्षेपोऽपि पुद्गलानां द्वितीयशीलस्य पञ्चेति ॥ (189)

अन्वयार्थ – (प्रेष्यस्य) किसी सेवक को (संप्रयोजनम्) मर्यादा के बाहर भेजना, (आनयनं) बाहर से कोई वस्तु मंगा लेना, (शब्दरूपविनिपातौ) शब्द सुना कर अथवा रूप दिखा कर संदेश देना, (पुद्गलानां क्षेपः अपि) और पुद्गलों का मर्यादा के बाहर फेंकना (इति पञ्च) इस प्रकार पाँच (द्वितीयशीलस्य) दूसरे शीलव्रत के अर्थात् देशव्रत के अतिचार हैं।

189. Sending someone, sending for something, indicating by

sound, showing oneself, and throwing clod etc., outside the region of one's resolve, are the five transgression of the supplementary vow with regard to limiting the region of one's activities (*deśavrata*).

Five transgressions of the supplementary vow with regard to limiting the region (*deśavrata*)

Āchārya Umasvami's Tattvārthsūtra:

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः॥ (Ch. 7 - 31)

[आनयनं] मर्यादा से बाहर की चीज को मंगाना, [प्रेष्यप्रयोगः] मर्यादा से बाहर नौकर आदि को भेजना, [शब्दानुपातः] खांसी, शब्द आदि से मर्यादा के बाहर जीवों को अपना अभिप्राय समझा देना, [रूपानुपातः] अपना रूप आदि दिखाकर मर्यादा के बाहर के जीवों को इशारा करना और [पुद्गलक्षेपाः] मर्यादा के बाहर कंकर, पत्थर आदि फेंककर अपने कार्य का निर्वाह कर लेना – ये पाँच देशव्रत के अतिचार हैं।

Sending for something outside the country of one's resolve, commanding someone there to do thus, indicating one's intentions by sounds, by showing oneself, and by throwing clod etc.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Ordering someone to bring something from a country outside his mental resolve, commanding someone outside the limit, 'Do thus', making known one's intentions to someone beyond the limit by signs such as coughing, grunting, etc., by putting oneself in such a position as to be seen by persons on the other side, and by throwing clod etc. – these are the five transgressions of the vow of limiting the country of one's operations.

Jain, S.A., *Reality*, p. 210.

कन्दर्पः कौत्कुच्यं भोगानर्थक्यमपि च मौखर्यम् ।

असमीक्षिताधिकरणं तृतीयशीलस्य पञ्चेति ॥ (190)

अन्वयार्थ - (कन्दर्पः) हास्य सहित अश्लील वचन बोलना (कौत्कुच्यं) काय से कुचेष्टा करना (भोगानर्थक्यम् अपि) ओर प्रयोजन से अधिक भोगों का उपार्जन-ग्रहण करना (च मौखर्यम्) और लड़ाई-झगड़े वाले वचन बोलना (असमीक्षिताधिकरणं) बिना प्रयोजन मन-वचन-काय के व्यापार को बढ़ाना (इति तृतीयशीलस्य पञ्च) इस प्रकार तीसरे शील के - अनर्थदण्डव्रत के - ये पाँच अतिचार हैं।

190. Uttering obscene words, making inappropriate gestures, keeping surplus of consumables and non-consumables, garrulity, overindulgence in thoughtless activities, are the five transgressions of the vow of refraining from purposeless sin (*anarthadaṇḍavrata*).

**Five transgressions of the supplementary vow of
refraining from purposeless sin
(*anarthadaṇḍavrata*)**

Āchārya Umasvami's Tattvārthsūtra:

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोग-
परिभोगानर्थक्यानि॥

(Ch. 7 - 32)

[कन्दर्प] राग से हास्यसहित अशिष्ट वचन बोला, [कौत्कुच्यं] शरीर की कुचेष्टा करके अशिष्ट वचन बोलना, [मौखर्यं] धृष्टतापूर्वक जरूरत से ज्यादा बोलना, [असमीक्ष्याधिकरणं] बिना प्रयोजन मन, वचन, काय की प्रवृत्ति करना और [उपभोग-परिभोगानर्थक्यं] भोग-उपभोग के पदार्थों का जरूरत से ज्यादा संग्रह करना - ये पाँच अनर्थदण्डव्रत के अतिचार हैं।

Vulgar jokes, vulgar jokes accompanied by gesticulation, garrulity, unthinkingly indulging in too much action, keeping too many consumable and non-consumable objects, are the five transgressions of the vow of desisting from unnecessary sin.

Āchārya Puḡyapada's Sarvārthasiddhi:

Employing vulgar language mixed with laughter out of excessive attachment is the first transgression. The same accompanied by undesirable gesticulation is the second. Indulging in meaningless and unrestrained talk out of arrogance is the third. Indulging in too much action without considering the object is the fourth. Accumulation of consumable and non-consumable things beyond one's needs is the fifth. These are the five transgressions of the vow of refraining from purposeless sin.

Jain, S.A., *Reality*, p. 211.

वचनमनःकायानां दुःप्रणिधानं त्वनादरश्चैव ।

स्मृत्यनुपस्थानयुताः पञ्चेति चतुर्थशीलस्य ॥ (191)

अन्वयार्थ - (वचनमनःकायानां) वचन, मन और काय की (दुःप्रणिधानं) खोटी प्रवृत्ति करना, (तु अनादरः) सामायिक में अनादर करना, (च स्मृत्यनुपस्थानयुताः) और सामायिक के समय आदि को भूल जाना (इति पञ्च चतुर्थशीलस्य) इस प्रकार पाँच अतिचार चतुर्थ शील - सामायिक - के हैं।

191. Misdirected activity of the speech, mind, and body, lack of earnestness, and absent mindedness, are the five transgressions of the vow of periodic concentration (*sāmāyika*).

**Five transgressions of the supplementary vow
with regard to periodic concentration (*sāmāyika*)**

Āchārya Umasvami's Tattvārthsūtra:

योगदुष्प्रणिधानानादरसमृत्यनुपस्थानानि॥ (Ch. 7 - 33)

[योगदुष्प्रणिधानं] मन सम्बन्धी परिणामों की अन्यथा प्रवृत्ति करना, वचन सम्बन्धी परिणामों की अन्यथा प्रवृत्ति करना, काय सम्बन्धी परिणामों की अन्यथा प्रवृत्ति करना, [अनादर] सामायिक के प्रति उत्साह रहित होना, [समृत्यनुपस्थानं] एकाग्रता के अभाव को लेकर सामायिक के पाठ आदि भूल जाना - ये पाँच सामायिक शिक्षाव्रत के अतिचार हैं।

Misdirected three-fold activity, lack of earnestness, and fluctuation of thought, are the five transgressions of concentration.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Activity has been explained as of three kinds. Action tending to evil is also of three kinds, vicious bodily activity, vicious speech activity and vicious mental activity. Lack of earnestness and fluctuation of thought are the other two. These five are the transgressions of the vow of concentration.

Jain, S.A., *Reality*, p. 211.

अनवेक्षिताप्रमार्जितमादानं संस्तरस्तथोत्सर्गः ।

समृत्यनुपस्थानमनादरश्च पञ्चोपवासस्य ॥ (192)

अन्वयार्थ - (अनवेक्षिताप्रमार्जितम्) बिना देखे, बिना झाड़े (आदानं) किसी वस्तु का ग्रहण करना, (संस्तरः) बिछौना बिछा देना, (तथा उत्सर्गः) तथा वस्तु

का त्याग करना, (स्मृत्यनुपस्थानम्) प्रोषधोपवास को भूल जाना, (अनादरश्च) और उसमें आदर नहीं रखना, (पञ्चोपवासस्य) ये पाँच अतिचार प्रोषधोपवास व्रत के हैं।

192. Receiving articles, spreading mats and garments, and excreting without examining and cleaning, lack of concentration, and lack of earnestness, are the five transgressions of the vow of fasting (*proṣadhovāsa*).

Five transgressions of the supplementary vow of fasting (*proṣadhovāsa*)

Āchārya Umasvami's Tattvārthsūtra:

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि॥

(Ch. 7 - 34)

[अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि] बिना देखी, बिना शोधी जमीन में मल-मूत्रादि क्षेपण करना, बिना देखे, बिना शोधे पूजन के उपकरण ग्रहण करना, बिना देखे, बिना शोधे जमीन पर चटाई, वस्त्र आदि बिछाना, भूख आदि से व्याकुल हो आवश्यक धर्म-कार्य उत्साह-रहित होकर करना और आवश्यक धर्म-कार्यों को भूल जाना - ये पाँच प्रोषधोपवास शिक्षाव्रत के अतिचार हैं।

Excreting, handling sandalwood paste, flowers etc., and spreading mats and garments without inspecting and cleaning the place and the materials, lack of earnestness, and lack of concentration.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Seeing carefully whether organisms are present or not is the function of the eyes. Cleaning is removing anything with soft implements. These two attributes are taken with *utsarga*

and so on. Excreting waste matter from the system in a place without inspecting and cleaning it, taking materials such as sandal-wood paste, flowers, incense etc. intended for the worship of the Lord (*Arhat*) and the Preceptor, and cloth etc. for personal use without inspecting and cleaning these, and spreading mats and garments without cleaning the place, are three. Lack of earnestness in one's essential duties when tormented by hunger, and lack of concentration are the other two. These five are the transgressions of the vow of fasting.

Jain, S.A., *Reality*, p. 211-212.

आहारो हि सचित्तः सचित्तमिश्रः सचित्तसम्बन्धः ।

दुःपक्वोऽभिषवोऽपि च पञ्चामी षष्ठशीलस्य ॥ (193)

अन्वयार्थ - (हि) निश्चय से (सचित्त आहारः) सचित्त आहार - चित्त नाम जीव का है, जीव सहित आहार को सचित्त आहार कहा जाता है, (सचित्तमिश्रः) सचित्त से मिला हुआ आहार, (सचित्तसम्बन्धः) सचित्त से सम्बन्ध रखने वाला आहार, (दुःपक्वः) अच्छी तरह पाचन नहीं हो सकने वाला आहार, (च अभिषवोऽपि) और पुष्ट-गारिष्ठ आहार, (अमी पञ्च) ये पाँच अतिचार (षष्ठशीलस्य) छठे शील के अर्थात् भोगोपभोग-परिमाण व्रत के हैं।

193. Taking food containing organisms, mixed with organisms, placed near organisms, ill-cooked, and aphrodisiacal, are the five transgressions of the vow of limiting the use of consumable and non-consumable objects (*bhogopabhoga parimāṇa*).

**Five transgressions of the supplementary vow
with regard to limiting the use of consumable and
non-consumable objects (*bhogopabhoga parimāṇa*)**

Āchārya Umasvami's Tattvārthsūtra:

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः॥ (Ch. 7 - 35)

1- सचित्त-जीववाले (कच्चे फल आदि) पदार्थ, 2- सचित्त पदार्थ के साथ सम्बन्ध वाले पदार्थ, 3- सचित्त पदार्थ से मिले हुये पदार्थ, 4- अभिषव - गरिष्ठ पदार्थ, और 5- दुःपक्व अर्थात् आधे पके या अधिक पके हुए या बुरी तरह से पके पदार्थ - इनका आहार करना - ये पाँच उपभोग-परिभोग परिमाण शिक्षाव्रत के अतिचार हैं।

Victuals containing (one-sensed) organisms, placed near organisms, mixed with organisms, stimulants, and ill-cooked food.

Āchārya Puṅgyapada's Sarvārthasiddhi:

The first is food containing (one-sensed) organisms, the second is food placed near such organisms, and the third is food mixed with such organisms. How is it that a householder partakes of food with organisms? It is because of negligence or infatuation. 'Dravo' is that which is stimulating. The last means ill-cooked. Food is qualified by these adjectives. These are the five transgressions of the vow of fixing a limit to consumable and non-consumable articles.

Jain, S.A., *Reality*, p. 212.

परदातृव्यपदेशः सचित्तनिक्षेपतत्पिधाने च ।

कालस्यातिक्रमणं मात्सर्यं चेत्यतिथिदाने ॥

(194)

अन्वयार्थ - (परदातृव्यपदेशः) दूसरे को दान देने के लिए कह देना, (च सचित्तनिक्षेपतत्पिधाने) और सचित्त पदार्थ में रखकर भोजन देना, सचित्त पदार्थ से ढका हुआ भोजन देना, (कालस्यातिक्रमणं) काल का अतिक्रमण कर भोजन देना, (च मात्सर्य) और ईर्ष्या-भाव धारण करना, अथवा अनादर से देना, (इति अतिथिदाने) इस प्रकार ये पाँच अतिचार अतिथि-संविभाग व्रत में होते हैं।

194. Pretentiously offering food of another host, placing food on things with organisms, covering it with such things, untimely food, and envy, are the five transgressions of the vow of hospitality (*atithi-saṁvibhāga vrata*).

Five transgressions of the supplementary vow of hospitality (*atithi-saṁvibhāga vrata*)

Āchārya Umasvami's Tattvārthsūtra:

सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः॥

(Ch. 7 - 36)

[सचित्तनिक्षेपः] सचित्त पत्र आदि में रखकर भोजन देना, [सचित्तापिधानं] सचित्त पत्र आदि से ढके हुये भोजन आदि को देना [परव्यपदेशः] दूसरे दातार की वस्तु को देना [मात्सर्य] अनादरपूर्वक देना अथवा दूसरे दातार की वस्तु को ईर्ष्यापूर्वक देना और [कालातिक्रमः] योग्य काल का उल्लंघन करके देना - ये पाँच अतिथिसंविभाग शिक्षाव्रत के अतिचार हैं।

Placing the food on things with organisms such as green leaves, covering it with such things, food of another host, envy, and untimely food.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Placing the food on things containing organisms such as the lotus leaf, and covering it with similar things are two. The third is offering another host's food as if it were one's own. The

fourth is lack of earnestness or envy of another host. Offering food either too early or too late is untimely food. These are the five transgressions of the vow of hospitality.

Jain, S.A., *Reality*, p. 212.

जीवितमरणाशंसे सुहृदनुरागः सुखानुबन्धश्च ।

सनिदानः पञ्चैते भवन्ति सल्लेखनाकाले ॥

(195)

अन्वयार्थ - (जीवितमरणाशंसे) जीने और मरने की आकांक्षा करना, (सहृदनुरागः) मित्रों में अनुराग करना, (सुखानुबन्धः) सुखों का स्मरण करना, (च) और (सनिदानः) निदान-बन्ध बांधना, (एते पञ्च) ये पाँच अतिचार (सल्लेखनाकाले भवन्ति) सल्लेखना के समय में होते हैं।

195. Desire to live, desire to die, attachment to friends, recollection of past pleasures, and a desire for future enjoyments, are the five transgressions at the time of voluntary death (*sallekhanā*).

**Five transgressions at the time of voluntary death
(*sallekhanā*)**

Āchārya Umasvami's Tattvārthsūtra:

जीवितमरणाशंसा मित्रानुरागसुखानुबन्धनिदानानि ॥

(Ch. 7 - 37)

[जीविताशंसा] सल्लेखना धारण करने के बाद जीने की इच्छा करना, [मरणाशंसा] वेदना से व्याकुल होकर शीघ्र मरने की इच्छा करना, [मित्रानुरागः] अनुराग के द्वारा मित्रों का स्मरण करना, [सुखानुबन्ध] पहले भोगे हुये सुखों का स्मरण करना और [निदानं] निदान करना अर्थात् आगामी विषय-भोगों की वांछा करना - ये पाँच सल्लेखनाव्रत के अतिचार हैं।

Desire for life, desire for death, recollection of affection for friends, recollection of pleasures, and constant longing for enjoyment.

Āchārya Puṅgyapada's Sarvārthasiddhi:

Desire for life is desire to prolong one's life in order to live long. Desire for death is to long for speedy death in order to escape from pain and suffering. Attachment to friend is repeated recollection of one's sport etc. with one's former friend when they were young. Attachment to pleasure is recollecting again and again the various pleasures enjoyed in former times. Longing for enjoyment is constantly giving one's thoughts to enjoyment. These five are the transgressions of the vow of passionless death.

Jain, S.A., *Reality*, p. 213.

इत्येतानतिचारानपरानपि संप्रतर्क्य परिवर्ज्य ।

सम्यक्व्रतशीलैरमलैः पुरुषार्थसिद्धिमेत्यचिरात् ॥ (196)

अन्वयार्थ - (इति एतान् अतिचारान्) इस प्रकार इन अतिचारों को (अपि अपरान्) और दूसरे जो हैं उन्हें भी (संप्रतर्क्य) भले प्रकार विचार कर (परिवर्ज्य) उन्हें छोड़ कर (अमलैः सम्यक्व्रतशीलैः) निर्मल सम्यग्दर्शन, व्रत और शीलों के द्वारा (अचिरात्) शीघ्र ही (पुरुषार्थसिद्धिम्) पुरुषार्थसिद्धि को (एति) प्राप्त होता है।

196. In this way, thoughtfully avoiding all the above transgressions, one soon realizes the Pure Self through pristine right belief, vows, and *śeelas* (3 *guṇa vratas*, 4 *śikṣā vratas*, and 1 *sallekhanā*).

चारित्रान्तर्भावात् तपोऽपि मोक्षाङ्गमागमे गदितम् ।

अनिगूहितनिजवीर्यैस्तदपि निषेव्यं समाहितस्वान्तैः ॥ (197)

अन्वयार्थ - (चारित्रान्तर्भावात्) सम्यक्चारित्र में गर्भित होने से (तपः अपि) तप भी (आगमे मोक्षाङ्गम् गदितम्) आगम में मोक्ष का अंग कहा गया है। इसलिये (तदपि) वह तप भी (अनिगूहितनिजवीर्यैः) अपनी शक्ति को नहीं छिपाने वाले (समाहितस्वान्तैः) और अपने मन को वश में रखने वाले पुरुष के द्वारा (निषेव्यं) सेवन करना चाहिये।

197. The Scriptures have held religious austerity or penance (*tapa*) to be a constituent of liberation as it is included in right conduct. Therefore, austerity ought to be practised by those who do not conceal their capacity and have a well-controlled mind.

अनशनमवमौदर्यं विविक्तशय्यासनं रसत्यागः ।

कायक्लेशो वृत्तेः संख्या च निषेव्यमिति तपो बाह्यं ॥ (198)

अन्वयार्थ - (अनशनम्) चार प्रकार के भोजन का परित्याग कर देना, (अवमौदर्यं) ऊनोदर रहना अर्थात् थोड़ा सा आहार लेना, भरपेट नहीं खाना, (विविक्तशय्यासनं) एकान्त में सोना-बैठना, (रसत्यागः) रसों का त्याग करना, (कायक्लेशः) शरीर को क्लेश देना, (वृत्तेः संख्या च) तथा आहार की नियति करना, (इति बाह्यं तपः निषेव्यम्) इस प्रकार यह छह प्रकार का बाह्य तप सेवन करना चाहिये।

198. Fasting, reduced diet, lonely habitation, giving up stimulating and delicious food, mortification of the body, and special restrictions on accepting food, are the (six kinds of) external austerities (*bāhya tapa*) which should be observed.

External austerities (*bāhya tapa*)

Āchārya Umasvami's Tattvārthsūtra:

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासन-
कायक्लेशा बाह्यं तपः॥

(Ch. 9 - 19)

[अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकायक्लेशा]
सम्यक् प्रकार से अनशन, सम्यक् अवमौदर्य, सम्यक् वृत्तिपरिसंख्यान, सम्यक्
रसपरित्याग, सम्यक् विविक्तशय्यासन और सम्यक् कायक्लेश - ये [बाह्यं तपः]
छः प्रकार के बाह्य तप हैं।

(The external austerities are) fasting, reduced diet, special restrictions for begging food, giving up stimulating and delicious dishes, lonely habitation, and mortification of the body.

Āchārya Pujiyapada's Sarvārthasiddhi:

Fasting is intended to promote self-control and discipline, destruction of attachment, destruction of karmas and attainment of meditation and scriptural knowledge and not temporal benefits. Diminished diet is intended to develop vigilance in self-control, suppression of evils, contentment and study with ease. Special restrictions consist in limiting the number of houses etc. for begging food, and these are intended for overcoming desire. The fourth is giving up stimulating and delicious food such as ghee, in order to curb the excitement caused by the senses, overcome sleep, and facilitate study. The ascetic has to make his abode in lonely places or houses, which are free from insect afflictions, in order to maintain without disturbance celibacy, study, meditation and so on. This is the fifth austerity. Standing in the sun, dwelling under trees, sleeping in an open place without any covering, the different

postures – all these constitute the sixth austerity, namely mortification of the body. What is the object of this? The object of this is to cultivate patient endurance of bodily pain and suffering, in order to remove attachment to pleasures and to proclaim the glory of the teachings of the Lord. What is the difference between affliction and mortification? Affliction is what occurs by chance. Mortification is self-imposed. These are called external, because these are dependent on external things and these are seen by others.

Jain, S.A., *Reality*, p. 262-263.

विनयो वैयावृत्त्यं प्रायश्चित्तं तथैव चोत्सर्गः ।

स्वाध्यायोऽथ ध्यानं भवति निषेव्यं तपोऽन्तरङ्गमिति ॥ (199)

अन्वयार्थ - (विनयः) विनय करना, (वैयावृत्त्यं) वैयावृत्त्य करना, (प्रायश्चित्तं) प्रायश्चित्त धारण करना, (तथैव च उत्सर्गः) उसी प्रकार कायोत्सर्ग करना, (स्वाध्यायः) स्वाध्याय करना, (अथ ध्यानं) पश्चात् ध्यान धारण करना, (इति अन्तरङ्ग तपः निषेव्यं भवति) इस प्रकार अन्तरंग तप सेवन करने योग्य है।

199. Reverence, service, expiation, renunciation, self-study, and meditation, are the internal austerities (*antarang tapa*) which should be observed.

Internal austerities (*antarang tapa*)

Āchārya Umasvami's Tattvārthsūtra:

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम्॥

(Ch. 9 - 20)

[प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानानि] सम्यक् रूप से प्रायश्चित्त,

सम्यक् विनय, सम्यक् वैयावृत्य, सम्यक् स्वाध्याय, सम्यक् व्युत्सर्ग और सम्यक् ध्यान [उत्तरम्] ये छः प्रकार के अभ्यन्तर तप हैं।

Expiation, reverence, service, study, renunciation, and meditation are the internal austerities.

Āchārya Puṅgyapada's Sarvārthasiddhi:

How are these internal? These are internal as the mind is restrained or subdued in these cases. The removal of sins committed by negligence or under the influence of passions is expiation. Reverence to the holy personages is 'vinaya'. Service is the help rendered to the saints in difficulty by bodily activity or with things. Contemplation of knowledge or giving up sloth or idleness is study. The giving up of the attitude of 'I' and 'mine' is renunciation. Checking the ramblings of the mind is meditation.

Jain, S.A., *Reality*, p. 263.

जिनपुङ्गवप्रवचने मुनीश्वराणां यदुक्तमाचरणम् ।

सुनिरूप्य निजां पदवीं शक्तिं च निषेव्यमेतदपि ॥ (200)

अन्वयार्थ - (जिनपुङ्गवप्रवचने) जिनश्रेष्ठ श्रीअर्हतदेव के द्वारा प्रतिपादित शास्त्रों में (मुनीश्वराणां) मुनीश्वरों का (यत् आचरणम्) जो आचरण (उक्तं) कहा गया है (एतत् अपि) यह भी (निजां पदवीं) अपनी पदवी को (सुनिरूप्य) अच्छी तरह विचार करके (शक्तिं च सुनिरूप्य) तथा अपनी सामर्थ्य को भी भली-भाँति विचार करके (निषेव्यम्) सेवन करने योग्य है।

200. A householder also should practice, depending on his stage of spiritual progress and capacity, the conduct prescribed for the ascetic in the Scripture, propounded by Lord Jina.

इदमावश्यकषट्कं समतास्तववन्दनाप्रतिक्रमणम् ।

प्रत्याख्यानं वपुषो व्युत्सर्गश्चेति कर्तव्यम् ॥ (201)

अन्वयार्थ - (समतास्तववन्दनाप्रतिक्रमणम्) समता, स्तवन, वन्दना, प्रतिक्रमण, (प्रत्याख्यानं) प्रत्याख्यान, (वपुषो व्युत्सर्गः च) और कायोत्सर्ग (इति इदम् आवश्यकषट्कं) इस प्रकार ये छह आवश्यक (कर्तव्यम्) करना चाहिये।

201. Equanimity (*samata* or *sāmāyika*), praising of Lord Jina (*stav*), prostrating in reverence to the worshipful (*vandanā*), repentance (*pratikramaṇa*), renunciation (*pratyākhyāna*), and giving up attachment to the body (*kāyotsarga*), are the six essential duties to be performed.

सम्यग्दण्डो वपुषः सम्यग्दण्डस्तथा च वचनस्य ।

मनसः सम्यग्दण्डो गुप्तित्रितयं समनुगम्यम् ॥ (202)

अन्वयार्थ - (वपुषः सम्यग्दण्डः) शरीर को भले प्रकार वश में रखना, (तथा वचनस्य च सम्यग्दण्डः) उसी प्रकार वचन को भी पूर्णतया से वश में रखना, (मनसः सम्यग्दण्डः) मन को भी अच्छी तरह से वश में रखना, (गुप्तित्रितयं) ये तीन गुप्तियां (समनुगम्यम्) अच्छी तरह पालन करना चाहिये।

202. Controlling well the activities of the body, the speech, and the mind, is the threefold control (*gupti*).

The threefold control of body, speech and mind
(*gupti*)

Āchārya Umasvami's Tattvārthsūtra:

सम्यग्योगनिग्रहो गुप्तिः॥

(Ch. 9 - 4)

[सम्यक्योगनिग्रहो] भले प्रकार योग का निग्रह करना सो [गुप्तिः] गुप्ति है।

Curbing activity well is control (*gupti*).

Āchārya Pujiyapada's *Sarvārthasiddhi*:

Restraining self-willed activity is restraint. The attribute 'well' is intended to prohibit activity leading to worldly pleasures. When the threefold activity of the body, the sense-organ of speech and the mind is curbed well, there is no room for evil disposition. So there is no inflow of karma due to activity, and consequently there is stoppage of influx. Restraint is of three kinds, control of bodily activity, control of vocal activity and control of mental activity.

For the benefit of the ascetic, who is unable to restrain activity altogether, activity free from injury is indicated.

Jain, S.A., *Reality*, p. 243.

सम्यग्गमनागमनं सम्यग्भाषा तथैषणा सम्यक् ।

सम्यग्रहनिक्षेपौ व्युत्सर्गः सम्यगिति समितिः ॥ (203)

अन्वयार्थ - (सम्यग्गमनागमनं) अच्छी तरह पृथ्वी को एवं जीवों के संचार को देखकर कहीं जाना और आना, (सम्यग्भाषा) हित-मित सत्य बोलना, (तथा सम्यक् एषणा) और भले प्रकार निरन्तराय भोजन ग्रहण करना, (सम्यग्रहनिक्षेपौ) उत्तम रीति से जीवों के संचार को देख-भाल कर वस्तुओं का उठाना और धरना, (सम्यक् व्युत्सर्गः) जीव-बाधा रहित निर्जीव पृथ्वी में मलमूत्र क्षेपण करना (इति समितिः) इस प्रकार इन पाँच समितियों का पालन करना चाहिये।

203. Careful regulation of movements, of speech, of eating, of handling things, and of disposal of excretions, are the fivefold regulation of activities (*samiti*).

The fivefold regulation of activities (*samiti*)

Āchārya Umasvami's Tattvārthsūtra:

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः॥

(Ch. 9 - 5)

[ईर्याभाषैषणादाननिक्षेपोत्सर्गाः] सम्यक् ईर्या, सम्यक् भाषा, सम्यक् एषणा, सम्यक् आदाननिक्षेप और सम्यक् उत्सर्ग - ये पाँच [समितयः] समिति हैं। (चौथे सूत्र का 'सम्यक्' शब्द इस सूत्र में भी लागू होता है।)

Walking, speech, eating, lifting and laying down, and depositing waste products constitute the fivefold regulation of activities.

Āchārya Puḡyapada's Sarvārthasiddhi:

'*Samyak*' (carefulness in) is supplied. Walking etc. are qualified by this. That is carefulness in walking, carefulness in speech, carefulness in eating, carefulness in lifting and laying down, and carefulness in depositing waste products. These five kinds of regulations are the means by which the ascetic acquainted with the dwelling places of minute organisms avoids injury to organisms. In the case of an ascetic who conducts himself in this manner, there is stoppage of influx arising from non-restraint.

Jain, S.A., *Reality*, p. 243.

धर्मः सेव्यः क्षान्तिर्मृदुत्वमृजुता च शौचमथ सत्यम् ।

आकिञ्चन्यं ब्रह्म त्यागश्च तपश्च संयमश्चेति ॥ (204)

अन्वयार्थ - (क्षान्तिः) क्षमा, (मृदुत्वम्) मार्दव भाव, कोमल परिणाम रखना

(ऋजुता च) मायाचार का अभाव, सरल परिणाम, (शौचम्) लोभ कषाय का त्याग, पवित्रता, (अथ सत्यम्) इसके अनन्तर सत्य वचन बोलना, (आकिञ्चन्यं) परिग्रह रहित वृत्ति रखना, (ब्रह्म) ब्रह्मचर्य धारण करना, (त्यागः च) दान देना, (तपः च) तप धारण करना, (संयमः च) संयम धारण करना, (इति धर्मः सेव्यः) इस प्रकार धर्म सेवन करने योग्य है।

204. These ten virtues (*das dharma*) are worth observing: forgiveness, modesty, straightforwardness, contentment, truthfulness, non-attachment, chastity (celibacy), renunciation, austerity, and self-restraint.

The ten supreme virtues (*das dharma*)

Āchārya Umasvami's Tattvārthsūtra:

उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्य-
ब्रह्मचर्याणि धर्मः॥

(Ch. 9 - 6)

[उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि] उत्तम क्षमा, उत्तम मार्दव, उत्तम आर्जव, उत्तम शौच, उत्तम सत्य, उत्तम संयम, उत्तम तप, उत्तम त्याग, उत्तम आकिञ्चन्य और उत्तम ब्रह्मचर्य - ये दस [धर्मः] धर्म हैं।

Supreme forbearance, modesty, straightforwardness, purity, truthfulness, self-restraint, austerity, renunciation, non-attachment, and celibacy constitute virtue or duty.

Āchārya Pujiyapada's Sarvārthasiddhi:

What for is this mentioned? The first 'control' is intended to curb activity. The second 'regulation' is intended to indicate regulation of activity, in the case of those who cannot curb it altogether, by giving proper directions. And the object of the tenfold virtue or duty is to avoid spiritual inertia or negligence, while engaged in activities such as movement. Forbearance is

the absence of defilement such as anger in the ascetic, who goes out for food for preserving the body, when he meets with insolent words, ridicule or derision, disgrace, bodily torment and so on from vicious people. Modesty (humility) is the absence of arrogance or egotism on account of high birth, rank and so on. Straightforwardness is freedom from crookedness. Purity is freedom from greed. Truth is the utterance of chaste words in the presence of noble persons. Now is not this included under regulation of speech-activity? There is nothing wrong in this. The ascetic who comes in contact with good as well as wicked people speaks as little as possible of what is good. Otherwise, it will lead to unnecessary evil originating from attachment. That is called regulation of speech-activity. But the ascetic coming in contact with good people, saints or those devoted to them, must discourse elaborately on the attributes of knowledge and conduct in order to promote virtue. Desisting from injury to life-principles and sensual pleasures while engaged in careful activity is self-restraint or discipline. Undergoing penance in order to destroy the accumulated karmas is austerity. Austerity is of twelve kinds as will be explained later. Gift is giving or bestowing knowledge etc. appropriate to saints. Non-attachment is giving up adornment of the body and the thought 'this is mine'. He who has nothing is 'ākincaṇa'. His thought or natural property is 'ākincaṇya'¹. Perfect celibacy consists in not recalling pleasure enjoyed previously, not listening to stories of sexual passion (renouncing erotic literature), and renouncing bedding and seats used by women. Continence (*brahmacarya*) is residing in the abode of the teacher in order to abandon self-willed activity. The word 'perfect' or 'supreme' is added to every one of the terms in order to indicate the avoidance of temporal objectives.

¹ The ascetic never thinks that this is his and so on with regard to his own body and material possessions.

The practice of these moral virtues coupled with the thought of evil caused by the opposites of these leads to stoppage of karmic inflow.

The passions such as anger do not rise, as the self embraces the moral virtues such as consummate forbearance and discards the opposites of these. Now how is the self able to practise these and refrain from the opposites of these? The self desiring his good becomes one with moral virtues, as the heated ball of iron becomes one with heat.

Jain, S.A., *Reality*, p. 244-245.

अध्रुवमशरणमेकत्वमन्यताऽशौचमास्त्रवो जन्म ।

लोकवृषबोधिसंवरनिर्जराः सततमनुप्रेक्ष्याः ॥

(205)

अन्वयार्थ - (अध्रुवम्) संसार में कोई वस्तु स्थिर-रूप से सदा ठहरने वाली नहीं है, (अशरणम्) संसार में कोई किसी का शरणभूत नहीं है, (एकत्वम्) जीव अकेला ही जन्मता है और अकेला ही मरता है, सब कुछ, सुख-दुःख, अकेला ही भोगता है, (अन्यता) जीव समस्त वस्तुओं से भिन्न है, औरों की तो बात क्या शरीरमात्र से भी भिन्न है, (अशौचम्) यह शरीर महा अपवित्र है, इसमें पवित्रता का लेशमात्र भी नहीं है, (आस्त्रवः) संसारी जीव के प्रतिक्षण अनन्तान्त कर्मों का आगमन होता रहता है, कोई क्षण ऐसा नहीं है जिस समय इसके अनन्तान्त वर्गणाओं का पिण्डस्वरूप-समयप्रबद्ध नहीं आता रहता है, इसी कारण यह आत्मा नाना दुःखों को भोगता रहता है, (जन्म) यह जीव संसार में कर्मों के उदय से चारों गतियों में जन्म लेता रहता है, द्रव्य-क्षेत्र-कालादि रूप से नरक गति के अपार दुःखों को यह जीवात्मा तैंतीस सागर ही नहीं किंतु अनेक तैंतीस सागरों तक भोगता रहता है, नरकगति ही एक ऐसी गति है जहां से निकलने की अभिलाषा इस जीव के निरन्तर लगी रहती है, अन्य गतियों में यह बात नहीं है, अन्य जिन गतियों में जीव जाता है दुःखी रहने पर भी वहीं रहने की इच्छा रखता है, इसी प्रकार तिर्यञ्च, मनुष्य एवं देव

गतियों में भ्रमण करता हुआ कभी शान्तिलाभ नहीं कर पाता है। यही संसार है। (लोकवृषबोधिसंवरनिर्जराः) लोक-अनुप्रेक्षा, धर्म-अनुप्रेक्षा, बोधिदुर्लभ अनुप्रेक्षा, संवर-अनुप्रेक्षा और निर्जरा अनुप्रेक्षा - ये बारह अनुप्रेक्षाये (सततं अनुप्रेक्ष्याः) निरन्तर चिन्तन करने योग्य हैं।

205. These twelve notions should be strengthened by constant reflection: the transitoriness of the world, the want of a protector of the soul, the inability of another to share one's suffering and sorrow, the distinction between the body and the soul, the filthiness of the body, the influx of karmas, the pain and suffering implied in transmigration, the form and divisions of the universe, the truth proclaimed by the religion, the extreme difficulty of obtaining the human birth, the stoppage of karmas, and the shedding of karmas.

The twelve reflections (*bārah bhāvanā*)

Āchārya Umasvami's Tattvārthsūtra:

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरालोक-
बोधिदुर्लभधर्मस्वाख्यातत्वानुचिन्तनमनुप्रेक्षाः॥

(Ch. 9 - 7)

[अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरालोकबोधिदुर्लभधर्म-स्वाख्यातत्वानुचिन्तनम्] अनित्य, अशरण, संसार, एकत्व, अन्यत्व, अशुचि, आस्रव, संवर, निर्जरा, लोक, बोधिदुर्लभ और धर्म - इन बारह के स्वरूप का बारम्बार चिन्तन करना सो [अनुप्रेक्षाः] अनुप्रेक्षा है।

Reflection is meditating on transitoriness, helplessness, transmigration, loneliness, distinctness, impurity, influx, stoppage, dissociation, the universe, rarity of enlightenment, and the truth proclaimed by religion.

Āchārya Puṅgyapada's Sarvārthasiddhi:

The bodies as well as the objects of pleasure of the senses are transient like bubbles. In the endless cycle of worldly existence, union and separation in the womb etc. alternate in quick succession. However, the self under delusion considers the persons and objects associated with him as permanent. But there is nothing in the world which is permanent except the natural characteristics of knowledge and perception of the self. This is contemplation on the transitory nature of things. He who contemplates thus is free from intense attachment to persons and things, and hence he does not feel distress when he loses them or separates from them as in the case of the garlands used and cast off. (1)

There is no escape for the young one of a deer pounced upon by a hungry tiger fond of the flesh of animals. Similarly, there is no way of escape for the self caught in the meshes of birth, old age, death, disease and sorrow. Even the stout body is helpful in the presence of food, but not in the presence of distress. And wealth acquired by great effort does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him at his death. His relations all united together cannot give him relief when he is afflicted by ailment. But if he accumulates merit or virtue, it will help him to cross the ocean of misery. Even the lord of *devas* cannot help anyone at the point of death. Therefore virtue is the only means of succour to one in the midst of misery. Friends, wealth, etc. are also transient. And so there is nothing else except virtue which offers succour to the self. To contemplate thus is the reflection on helplessness. He, who is distressed at the thought that he is utterly helpless, does not identify himself with thoughts¹ of worldly existence. And he

¹ or with the objects of worldly existence.

endeavours to march on the path indicated by the Omniscient Lord. (2)

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling round have been described already. He, who wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families, takes different relationships such as father, brother, son, grandson, etc., or mother, sister, wife, daughter and so on, being propelled by the mechanism of karmas. The master becomes servant and the servant master, just as an actor acts several parts on the stage. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. Thus to reflect on the nature of mundane existence is contemplation on worldly existence. He who contemplates thus is alarmed at the miseries of transmigration and becomes disgusted with worldly existence. And he who is disgusted with it endeavours to free himself from it. (3)

'I am alone in suffering severe pain in the successive recurrence of birth, old age and death. There is none who is my friend or foe. I am born alone. I die alone. No one else, whether relations or others, takes away my manifold sufferings such as disease, old age and death. Relations and friends can't accompany me beyond the cemetery. Virtue alone is my never-failing companion.' This is the contemplation of solitariness. He who contemplates thus is free from attachment towards his friends and aversion towards his enemies. So he cultivates detachment and endeavours to attain emancipation. (4)

To reflect that the self is distinct and separate from the body is the contemplation of distinctness or differentiation. 'Though I am one with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am

devoid of the senses. The body is devoid of knowledge, but I am of the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies. Oh, dear! When such is the case, what relation is there between me and external objects?’ He who contemplates thus is free from attachment towards his body and other things. This leads to supreme detachment based on true knowledge, which helps the self to attain emancipation. (5)

The body is the receptacle of impurities. It is developed from impurities such as semen and blood in the womb. It is the seat of unclean things like the lavatory. The skin-covering is full of apertures through which exude impurities. Like fire the body consumes quickly what comes in contact with it. Bathing, application of perfumes, incense, powder, garlands, etc. cannot remove the impurities of the body. Right faith, right knowledge and right conduct alone will bring about the complete purification of the soul. He, who thus contemplates on the impurities of the body, is disgusted with the body and endeavours to cross the ocean of transmigration. (6)

Influx, stoppage and dissociation (of karmas) have been described already. Still they are mentioned here for reflecting on their good and evil. Influx leads to calamity and distress in this life and in the life to come. The senses, the passions and non-abstinence lead to as speedy influx as the current of a river. The senses such as touch, sight and the rest plunge the wild elephant, the crow, the serpent, the bird, the deer and the rest into the ocean of misery. Similarly the passions also cause injury, bondage, disgrace, anguish and so on. And in the future they lead to different kinds of suffering in the four states of beings. Thus reflection on the calamity and distress caused by

influx is contemplation on influx. This enables the self not to swerve from the wholesome attitudes of forbearance etc. And the evils originating from influx do not affect the self protected like the tortoise within the shell. (7)

If the hole in the keel of a vessel sailing on the ocean is not closed, then water enters the ship, and the passengers certainly go down. But if the hole is plugged, then the passengers reach their destination. Similarly if influx is stopped, then there can be no obstacle to emancipation. Thus reflection on the merit of stoppage of karmas is contemplation on stoppage. He who reflects in this manner constantly endeavours to stop influx. Naturally it leads to emancipation. (8)

Dissociation takes place after the fruition of karmas. It is of two kinds. One is involuntary and the other is by one's effort. The involuntary dissociation on the fruition of karmas, common to the four conditions of existence such as infernal beings, gives rise to a chain of evils. Dissociation by conquest of afflictions is by one's own effort. It gives rise to a chain of good or to no series. Thus reflection on the merits and demerits of dissociation is contemplation of dissociation. This impels one to destroy karmas. (9)

The structure of the universe has been described already. The universe is in the midst of the non-universe space which is endless. The contemplation of the nature of the universe develops true knowledge. (10)

In one minute living being there are organisms infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no interspace. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these most of them are endowed with imperfect senses (i.e. less than the five senses). Hence birth as

a five-sensed being is as rare as gratitude among the good qualities. And even among the five-sensed beings, many belong to the animal world such as the cow, the deer, the bird, the serpent, etc. Hence human birth is as difficult of attainment as a heap of jewels at the crossing of the roads. And if one loses the condition of a human being by negligence, it is as difficult to attain it once again, as it is difficult for a burnt tree to regain its old freshness. Even if human birth is attained, a good country, a good family, keen senses, health, etc, are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless like the face without vision. And even after attaining this rare true faith, if anyone is immersed in worldly pleasures, it is like burning sandal-wood paste for the sake of ash. Even with renunciation of worldly pleasures, meditation accompanied by austerities, propagation of true faith, and auspicious death are rare. If these are achieved, then the attainment of enlightenment has borne fruit. By contemplating on the difficulty in attaining true faith, one does not become negligent after attaining this rare jewel. (11)

The faith promulgated by Jina is characterized by non-injury, based on truth, with humility as its root, forbearance as its strength, safeguarded by celibacy, dominated by quietism and characterized by restraint and non-attachment as its support. Without attaining it living beings have been wandering in the beginningless mundane existence, undergoing sufferings and misery owing to the rise of inauspicious karmas. If true faith is attained, one is bound to achieve emancipation, after enjoying several kinds of worldly prosperity and distinction. This is contemplating what is stressed in religion. This promotes constant devotion to religion. (12)

Thus reflection on transitoriness etc. helps one to practise

moral virtues such as forbearance and consequently leads to effective stoppage of karmas. Reflection is mentioned in the middle for the sake of both. He who practises reflection in this way is enabled to practise the moral virtues and also subdue the afflictions.

Jain, S.A., *Reality*, p. 245-250.

क्षुत्तृष्णा हिममुष्णं नग्नत्वं याचनारतिरलाभः ।

दंशो मशकादीनामाक्रोशो व्याधिदुःखमङ्गमलम् ॥ (206)

स्पर्शश्च तृणादीनामज्ञानमदर्शनं तथा प्रज्ञा ।

सत्कारपुरस्कारः शय्या चर्या वधो निषद्या स्त्री ॥ (207)

द्वाविंशतिरप्येते परिषोढव्याः परीषहाः सततम् ।

संक्लेशमुक्तमनसा संक्लेशनिमित्तभीतेन ॥ (208)

अन्वयार्थ - (क्षुत्) क्षुधा, (तृष्णा) प्यास, (हिमम्) शीत, (उष्णम्) गरमी, (नग्नत्वं) नग्नता, (याचना) मांगना, (अरति) किसी अनिष्ट वस्तु से अरुचि, (अलाभ) आहारादि का लाभ नहीं होना, (दंशो मशकादीनाम्) मच्छर, ततैया, सर्प आदि द्वारा काटना, (आक्रोशः) कुवचन सुन कर क्रोध करना, (व्याधि दुःखम्) शरीर में किसी रोग के होने से दुःखी होना, (अङ्गमलम्) शरीर में धूल-मिट्टी लिपट जाये, मल और पसीना आ जाये, (स्पर्शश्च तृणादीनाम्) तिनका, कांटा, सुई आदि चुभ जाये, (अज्ञानं) ज्ञान नहीं होना, (अदर्शनं) वस्तु के स्वरूप का दर्शन नहीं होना, (प्रज्ञा) प्रज्ञा, (सत्कारपुरस्कारः) सत्कार-पुरस्कार, (शय्या) शयन, (चर्या) गमन, (वधः) वध, (निषद्या) बैठने की स्थिति, (स्त्री) स्त्री, (एते द्वाविंशति अपि परिषोढव्याः परीषहाः) ये बाईस परीषह भी सहन करने योग्य हैं (सततं) निरन्तर (संक्लेशमुक्तमनसा) क्लेश रहित मन से, (संक्लेशनिमित्तभीतेन) संक्लेश का कारण मिलने पर।

206-208. The following twenty-two hardships should ever be endured, without anguish, by the ascetics who wish to get rid of all tribulations: hunger, thirst, cold, heat, nakedness, determination not to beg for favours, absence of pleasures, lack of gain, insect-bites, abuse or insult, illness, uncleanliness of the body, pain inflicted by blades of grass, despair or uneasiness arising from ignorance, lack of faith, non-appreciation of learning, reverence and honour (good as well as bad reception), sleeping on hard ground, pain arising from roaming, ill treatment or assault, discomfort of posture, and feminine attractiveness.

**The twenty-two hardships to be endured
(*pariṣaha jaya*)**

Āchārya Umasvami's Tattvārthsūtra:

क्षुत्पिपासाशीतोष्णदंशमशकनागन्यारतिस्त्रीचर्यानिषद्या-
शय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कार-

प्रज्ञाऽज्ञानादर्शनानि॥

(Ch. 9 - 9)

[क्षुत्पिपासाशीतोष्णदंशमशकनागन्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाचना-
ऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानादर्शनानि] क्षुधा, तृषा, शीत,
उष्ण, दंशमशक, नागन्य, अरति, स्त्री, चर्या, निषद्या, शय्या, आक्रोश, वध,
याचना, अलाभ, रोग, तृणस्पर्श, मल, सत्कारपुरस्कार, प्रज्ञा, अज्ञान और अदर्शन,
ये बाईस परीषह हैं।

Hunger, thirst, cold, heat, insect-bites, nakedness, absence of pleasures, women, pain arising from roaming, discomfort of postures, uncomfortable couch, scolding, injury, begging, lack of gain, illness, pain inflicted by blades of grass, dirt, reverence and honour (good as well as bad reception), (conceit of)

learning, despair or uneasiness arising from ignorance, and lack of faith (are the twenty-two hardships).

Āchārya Puṅgyapada's Sarvārthasiddhi:

Hunger etc. are the twenty-two kinds of afflictions. These have to be endured by the ascetic striving after emancipation. The saint, who fails to obtain pure food or the required quantity of food, and whose torment of hunger is not dispelled, does not seek for food in improper places and at improper times. He does not tolerate neglect of his daily duties even to a small extent, and he is enthusiastic in study and meditation. He has himself practised and enabled others to practice fasting and eating less than his fill on several occasions. He takes only tasteless food. The water he drinks is parched as the drops of water poured in a red-hot vessel. Even when the ascetic is extremely hungry, he feels that it is better not to obtain food rather than obtain food. Such an ascetic who ignores the torment of hunger conquers hunger. (1)

The ascetic has given up bathing, immersing himself in water and sprinkling his body with water. Like the birds he has no fixed abode. He may at times be tormented by parching thirst, owing to various reasons such as unsuitable food (too saltish, oily or astringent food), the heat of summer, bilious fever, fasting and so on. Even then he does not seek remedy, but extinguishes this flame of the fire of thirst by the cool and fragrant water of his meditation kept in the fresh, earthenware pot of fortitude. Such patient endurance of thirst is to be extolled. (2)

Without garments and habitation the ascetic lives on rocks and so on underneath trees like birds. And when he is beset by extremely cold wind or suffers from frost, he does not think of the remedies enjoyed by him formerly, but dwells in the inner

apartment of the house of knowledge¹. This is proclaimed as endurance of cold. (3)

In summer there is no breeze, no abundance of water, and the leaves get dried up by the scorching heat of the summer sun and fall off from the trees. The ascetic enters such a wood and suffers from thirst because of internal causes such as fasting. And, owing to forest-conflagration, scorching wind and oppressive heat of the sun, his throat and palate become parched. Still he does not think of remedies experienced by him formerly on several occasions. He is keenly intent on avoiding injury to living beings and safeguarding his conduct. This is described as endurance of heat. (4)

The mention of flies and mosquitoes is a synecdoche. For instance, 'Let the ghee be safeguarded from crows'. Here 'crows' imply all those which damage the ghee. Similarly, 'flies and mosquitoes' imply all kinds of insects such as bees, gnats, small bees, bugs, maggots, ants, scorpions, etc. The ascetic endures the pain caused by these insects without thinking of the threefold remedies² (of medicine, incantation and charms). His only mantle is the determination to attain emancipation. This is called patient endurance of insect-bites. (5)

The saint embraces nakedness like that of the child, which is free from stigma and which is difficult of attainment. This frees him from the evils of begging, safeguarding, injury, etc., and it is the sole cause of attaining emancipation, as it is free from attachment. The mind of the saint embracing nakedness is free from the excitement of passion and agitation, as he considers the female body impure and stinking. Hence he always safeguards his celibacy perfectly. His nakedness must,

¹ i.e., contemplation of knowledge.

² This is also interpreted 'by thought, word and deed'.

therefore, be considered blameless. (6)

The ascetic is indifferent to pleasures of the senses. He stays in vacant houses, temples, hollow trees, or in mountain-caves, devoid of singing, dancing, instrumental music, etc. He is immersed in, and derives pleasure from, study and meditation. His heart is closed to thoughts of worldly pleasures witnessed, heard of and experienced by him formerly, and stories concerning worldly pleasures. And his heart is proof against the arrows of Cupid. He always evinces compassion for the living. He must be understood to have conquered dissatisfaction arising from the absence of pleasures. (7)

In the presence of lovely, intoxicated women in the bloom of youth, the ascetic residing in lonely bowers, houses, etc. is free from agitation or excitement, even though he is disturbed by them. Similarly, he subdues agitations of his senses and his mind like the tortoise covered by his shell. And the smile, charming talk, amorous glances and laughter, lustful slow movement of women and the arrows of Cupid have no effect on him. This must be understood as the conquest of the disturbance caused by women. (8)

Someone has led a celibate life, residing in the habitation of his master. He has learnt the truth about bondage and emancipation. He goes to another place for the sake of food for the body, which is the seat of discipline (saintliness). As initiated by his master, he practises detachment like the wind. His body is grown weak by frequent observances of fasting, taking less food, limiting the articles of food, giving up stimulating food, etc. He avoids roaming, which causes injury and which is opposed to regulations with regard to place and time. While going from place to place on foot, he wears no shoes, and hence his soles are pricked by thorns, sharp stones, etc. which cause him pain. He overcomes such pain and does not think of conveyances etc. used by him on former occasions.

And he practises to perfection the daily duties of an ascetic. This must be understood as the endurance of the affliction of roaming. (9)

The ascetic adopts a posture for discipline and continues in it for the prescribed time in utter loneliness in the burial ground untrodden by him, garden, vacant house, mountain-cave or arbour, examined carefully with the aid of sunlight and his senses. Neither does the roaring of wild animals such as the lion or the tiger engender fear in him, nor do troubles or injury caused by others force him to relinquish his posture. He does not swerve from the path to liberation, nor does his body move from the sitting postures such as *virāsana* and *utkutikā*. And he overcomes the pain caused by continuance in the same posture for a long time. This is ascertained as conquest of the discomfort of postures. (10)

When the ascetic feels tired by study or meditation or walking, he goes to sleep on hard, uneven ground, abounding in pebbles and fragments of broken jars, which is very cold or hot. He stretches his body on one side like a stick. For the sake of avoiding injury to living organisms, he remains still like the fallen tree or the dead body and does not roll on his side. He contemplates on knowledge and he does not move his body even when tormented by evil spirits. Thus he overcomes the discomfort caused by remaining on hard bed for an unlimited time. This is called the endurance of pain caused by uncomfortable couch. (11)

Even when he hears the harsh and vulgar words of persons of perverted attitude betokening censure and contempt which provoke the flame of anger, the saint pays no attention to such evil-doers, though he can ward off such evils. He thinks of the fruition of sinful karmas, is intent on practising moral virtues and does not give room for even the slightest passion. Thus he overcomes censure and reproach. (12)

When the ascetic is beaten and tormented by wicked men with sharp swords, maces, pestles, etc., he does not entertain ill-feelings against them. 'This is due to my former evil deeds. What can these wretched people do to me? The body is transient like the bubbles and is the cause of misery. These people can harm only my transient body, and not my lasting faith, knowledge and conduct.' He, who considers the cutting of his body by an adze or the application of sandal-wood paste as equal, reflects in this manner and overcomes the injury done to him. (13)

As the monk is absorbed in practising internal and external austerities, his body is emaciated, and he looks a mere skeleton. Like the tree dried up, by the extreme heat of the sun without strength or shade, the saint's physical frame is a mere assemblage of skin, bones and arteries. Still even on the point of death, he does not meanly and piteously beg for food, habitation, medicine, etc, by words, facial expressions or by gestures. Even at the time of food, he is difficult to be seen like the flash of lightning. This is the endurance of the affliction of begging. (14)

Like the wind the ascetic is not attached to anything. He goes from place to place and takes food only once a day. He observes complete silence or regulation of speech. He displays his form only once. He takes food from his hands. Even if he does not get food for several days in several homes, he is not worried about it. He has no interest in testing the merits of hosts. 'Lack of gain is of greater virtue to me than gain.' The ascetic who is contented in this manner conquers the lack of gain. (15)

The body is the repository of all impurities, transient and defenceless. The saint does not, therefore, have thought or desire for the body, and does not adorn the body. As the body is the means for acquiring the jewels of merit, accumulating

them and safeguarding them, the ascetic takes several kinds of useful food in order to keep the body intact, just as lubricating the axle of the wheels or application of ointment to a wound is indispensable. Sometimes, owing to unsuitable food and drink, he is afflicted with hundreds of diseases such as gout at the same time. Still he does not come under their control. He may even possess extraordinary powers of cure acquired by his austerities. Still he does not utilize these powers to get himself cured, as he has no attachment towards the body. This must be understood as the endurance of the affliction of disease. (16)

‘Grass’ implies anything which causes pain. When dried blades of grass, hard pebbles, thorns, sharp stones, spears, etc. cause pain to the soles of the feet, the ascetic does not give his attention to it. He carefully avoids injury to minute organisms during walking, sitting and sleeping. This is conquest of the affliction caused by blades of grass etc. (17)

The ascetic takes the vow of non-bathing until death for the sake of avoiding injury to organisms with water-bodies. He perspires profusely in the extreme heat of the sun, and particles of dust wafted by the wind adhere to his body. And even when itching prevails owing to scab, eczema or ringworm, he does not scratch or rub his body. When the dirt on his body accumulates and that on another’s decreases, there is no thought of envy in his heart. He is engaged in cleansing the soul from the mire of karmic impurities which clog the soul with the pure water of right knowledge and conduct. And naturally he overcomes the discomfort or affliction caused by dirt. (18)

‘*Satkāra*’ is reverence and commendation. ‘*Puraskāra*’ is giving the place of honour or offering welcome. ‘In these respects I am disregarded. I have practised celibacy for long and I am a great ascetic. I have a clear knowledge of my religion and other religions. I have won over my disputants on several

occasions. But I am not honoured by reverence, offer of a high seat and so on by anyone. Misbelievers, on the other hand, worship and honour even such a person who knows very little as if he were an omniscient and thus proclaim their religion. It is said in the scriptures that *devas* worship the ascetic who performs great austerities. If this be true, why is it I am not revered?’ The monk who avoids such thoughts overcomes the affliction caused by the absence of reverence and honour. (19)

‘I am highly learned and well-versed in all branches of scriptural knowledge and proficient in grammar, logic and spiritual science. Other learned men are insignificant and do not shine before me, like the light of the fire-fly before the sun.’ The ascetic who is free from such pride in his learning overcomes the affliction of high intellect. (20)

‘I put up with such contemptuous remarks as these – he is dull and ignorant like an animal. Though I perform severe austerities and am free from negligence, still I do not acquire excellence in knowledge.’ The monk who avoids such thoughts overcomes the affliction caused by ignorance. (21)

‘My heart is pure with the attitude of supreme detachment. I am well-versed in the true knowledge of all the categories. I worship the great ones, the Arhat, the Temple, the Saint and the Religion. Still I have not attained remarkable knowledge, though I have been an ascetic for a pretty long time. It is said in scriptures that long fasting begets great things such as miraculous powers. But it does not appear to be true. So asceticism is useless. It is useless to observe vows.’ The ascetic who does not think in this manner out of pure right belief conquers the affliction of disbelief. (22)

Jain, S.A., *Reality*, p. 250-56.

इति रत्नत्रयमेतत् प्रतिसमयं विकलमपि गृहस्थेन ।

परिपालनीयमनिशं निरत्ययां मुक्तिमभिलषिता ॥ (209)

अन्वयार्थ - (इति) इस प्रकार (एतत् रत्नत्रयम्) यह रत्नत्रय (प्रतिसमयं) हर समय (विकलम् अपि) एकदेश रूप से भी (निरत्ययां) अविनाशी (मुक्तिम् अभिलषिता) मुक्ति को चाहने वाले (गृहस्थेन) गृहस्थ के द्वारा (अनिशं) निरन्तर (परिपालनीयम्) पालन करने योग्य है।

209. The householder, desirous of eternal liberation, should constantly nurture the Three Jewels (*ratnatrai* of right faith, right knowledge, and right conduct), albeit partially.

बद्धोद्यमेन नित्यं लब्ध्वा समयं च बोधिलाभस्य ।

पदमवलम्ब्य मुनीनां कर्तव्यं सपदि परिपूर्णम् ॥ (210)

अन्वयार्थ - (नित्यं बद्धोद्यमेन) सदा प्रयन्तशील गृहस्थ के द्वारा (बोधिलाभस्य समयं लब्ध्वा) रत्नत्रय की प्राप्ति का समय पाकर (च) और (मुनीनां पदम् अवलम्ब्य) मुनि के पद को धारण कर (सपदि) शीघ्र ही (परिपूर्णम् कर्तव्यं) सम्पूर्ण करना चाहिये।

210. This partial nurturing of the Three Jewels (*ratnatrai* of right faith, right knowledge, and right conduct) should be converted, with determined effort, into complete nurturing by stepping into the order of an ascetic, as soon as possible.

असमग्रं भावयतो रत्नत्रयमस्ति कर्मबन्धो यः ।

स विपक्षकृतोऽवश्यं मोक्षोपायो न बन्धनोपायः ॥ (211)

अन्वयार्थ - (असमग्रं) एकदेश रूप (रत्नत्रय भावयतः) रत्नत्रय को पालन करने वाले पुरुष के (यः कर्मबन्धः अस्ति) जो कर्मबन्ध होता है (सः विपक्षकृतः) वह रत्नत्रय के विपक्षभूत राग-द्वेष का किया हुआ होता है, रत्नत्रय (अवश्यं मोक्षोपायः) नियम से मोक्ष का कारणभूत है (न बन्धनोपायः) बन्ध का कारण नहीं है।

211. The bondage of karmas that takes place to those who partially nurture the Three Jewels (*ratnatrai* of right faith, right knowledge, and right conduct) is due to the obstructive passions like attachment and aversion. The Three Jewels certainly lead to liberation, and not to bondage.

Right faith, right knowledge, and right conduct

Āchārya Kundkund's Samayasāra:

जीवादीसद्दहणं सम्मत्तं तेसिमधिगमो गाणं।

रागादीपरिहरणं चरणं एसो दु मोक्खपहो॥ (4-11-155)

जीवादिक नौ पदार्थों का श्रद्धान करना सम्यग्दर्शन है। उन्हीं पदार्थों का संशय, विमोह और विभ्रम से रहित ज्ञान सम्यग्ज्ञान है। रागादिक का परित्याग सम्यक्चारित्र है। यही मोक्ष का मार्ग है।

Belief in the nine substances as they are is right faith (*samyagdarśana*). Knowledge of these substances without doubt, delusion or misapprehension, is right knowledge (*samyagjñāna*). Being free from attachment etc. is right conduct (*samyakchāritra*). These three, together, constitute the path to liberation.

येनांशेन सुदृष्टिस्तेनांशेनास्य बन्धनं नास्ति ।

येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ (212)

अन्वयार्थ - (येन अंशेन सुदृष्टिः) जिस अंश से आत्मा के सम्यग्दर्शन है (तेन अंशेन) उस अंश से अर्थात् उस सम्यग्दर्शन द्वारा (अस्य बन्धनं नास्ति) इस आत्मा के कर्मबन्ध नहीं होता है। अर्थात् सम्यग्दर्शन कर्मबन्ध का कारण नहीं है। (तु) और (येन अंशेन रागः) जिस अंश से राग है, सकषाय परिणाम है (तेन अंशेन अस्य) उस अंश से अर्थात् उस सकषाय परिणाम से इस आत्मा के (बन्धनं भवति) कर्मबन्ध होता है।

212. The disposition that features right faith in the soul does not result into bondage, whereas the disposition of passions like attachment results into bondage.

येनांशेन ज्ञानं तेनांशेनास्य बन्धनं नास्ति ।

येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ (213)

अन्वयार्थ - (येन अंशेन ज्ञानं) जिस अंश से आत्मा के सम्यग्ज्ञान है (तेन अंशेन) उस अंश से अर्थात् उस सम्यग्ज्ञान द्वारा (अस्य बन्धनं नास्ति) इस आत्मा के कर्मबन्ध नहीं होता है। अर्थात् सम्यग्ज्ञान कर्मबन्ध का कारण नहीं है। (तु) और (येन अंशेन रागः) जिस अंश से राग है, सकषाय परिणाम है (तेन अंशेन अस्य) उस अंश से अर्थात् उस सकषाय परिणाम से इस आत्मा के (बन्धनं भवति) कर्मबन्ध होता है।

213. The disposition that features right knowledge in the soul does not result into bondage, whereas the disposition of passions like attachment results into bondage.

येनांशेन चरित्रं तेनांशेनास्य बन्धनं नास्ति ।

येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ (214)

अन्वयार्थ - (येन अंशेन चरित्रं) जिस अंश से आत्मा के चारित्र है (तेन अंशेन) उस अंश से अर्थात् उस चारित्र द्वारा (अस्य बन्धनं नास्ति) इस आत्मा के कर्म-बन्ध नहीं होता है। अर्थात् चारित्र कर्मबन्ध का कारण नहीं है। (तु) और (येन अंशेन रागः) जिस अंश से राग है, सकषाय परिणाम है (तेन अंशेन अस्य) उस अंश से अर्थात् उस सकषाय परिणाम से इस आत्मा के (बन्धनं भवति) कर्मबन्ध होता है।

214. The disposition that features right conduct in the soul does not result into bondage, whereas the disposition of passions like attachment results into bondage.

योगात्प्रदेशबन्धः स्थितिबन्धो भवति यः कषायान्तु ।

दर्शनबोधचरित्रं न योगरूपं कषायरूपं च ॥ (215)

अन्वयार्थ - (योगात्प्रदेशबन्धः) योग से प्रदेशबन्ध (भवति) होता है (कषायान्तु) कषाय से (स्थितिबन्धः भवति) स्थितिबन्ध होता है (तु) परन्तु (दर्शनबोधचरित्रं) सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र (न योगरूपं कषायरूपं च) न तो योगरूप ही है और न कषायरूप ही है।

215. The threefold activity (*yoga*) causes nature-bondage (*pradeśa bandha*), and the passions (*kaṣaya*) cause duration-bondage (*sthitī bandha*). However, right faith, knowledge, and conduct do neither take the form of the threefold activity nor of the passions.

The four kinds of bondage

Āchārya Umasvami's Tattvārthsūtra:

प्रकृतिस्थित्यनुभवप्रदेशास्तद्विधयः॥

(Ch. 8 - 3)

[तत्] उस बन्ध के [प्रकृतिस्थित्यनुभवप्रदेशाः] प्रकृतिबन्ध, स्थितिबन्ध, अनुभागबन्ध और प्रदेशबन्ध [विधयः] ये चार भेद हैं।

Bondage is of four kinds according to the nature or species of karma, duration of karma, fruition of karma, and the quantity of space-points of karma.

Āchārya Puṅgyapada's Sarvārthasiddhi:

'*Prakṛti*' is nature. What is the nature of the margosa? Bitterness. What is the nature of molasses? Sweetness. Similarly, what is the nature of knowledge-obscuring karmas? Non-comprehension of objects. What is the nature of perception-covering karmas? Non-perception of objects. The feeling-producing karmas cause pleasant and unpleasant feeling. The faith-deluding karmas cause disbelief in the true nature of reality. The conduct-deluding karmas cause non-abstinence (indiscipline or want of restraint). The life-determining karma determines the span of life in a particular condition of existence of a living being. The name-karmas decide the names such as infernal beings, human beings, celestial beings and animals. The status-determining karmas determine high and low status. And obstructive karmas stand in the way of giving, gaining and enjoyment and so on. These must be defined.

That, which is the cause of such happenings or experiences, is '*Prakṛti*', that is nature. Not falling off from its nature is duration. For instance, the retention of the sweetness of the milk of the goat, the cow, or the buffalo, is its duration.

Similarly, not deviating from the nature of non-comprehension of the knowledge-obscuring karmas is its duration. Its peculiar taste is intensity of fruition. Just as the milk of the goat or the cow has each its own peculiar taste of greater or less sweetness, so also does fruition differ corresponding to the potency of karmic matter. Determining the quantity of karmas is space-bondage. Measuring the karmic molecules with the measure of the space-point is space. 'Vidhi' means varieties. These are the four classes of bondage.

The threefold activity causes nature-bondage and space-bondage, and the passions determine duration and (intensity of) fruition. The diversity of bondage is due to the degree or intensity of activity and passions. "Type-bondage and space-bondage are due to activity. Duration and intensity of fruition are due to the passions. If the soul does not take the modes of activity and passion, these are destroyed. Hence the soul is not the cause of bondage and duration."

Jain, S.A., *Reality*, p. 219-220.

दर्शनमात्मविनिश्चितिरात्मपरिज्ञानमिष्यते बोधः ।

स्थितिरात्मनि चरित्रं कुत एतेभ्यो भवति बन्धः ॥ (216)

अन्वयार्थ - (दर्शनम्) सम्यग्दर्शन को (आत्मविनिश्चितिः) आत्मा की प्रतीति (इष्यते) कहा जाता है। (आत्मपरिज्ञानम्) आत्मा का सम्यक् प्रकार से ज्ञान करना (बोधः) सम्यग्ज्ञान कहा जाता है। (आत्मनि स्थितिः) आत्मा में स्थिर होना (चरित्रं) सम्यक्चरित्र कहा जाता है। (एतेभ्यः कुत बन्धः भवति) फिर इन से बन्ध कैसे हो सकता है? अर्थात् नहीं हो सकता।

216. Conviction in the Self is right faith (*samyagdarśana*), knowledge of the true nature of the Self is right knowledge

(*samyagjñāna*), and establishing oneself in the Self is right conduct (*samyakchāritra*). How can these three (right faith, right knowledge, and right conduct) cause bondage?

The Self is identical with the Three Jewels

Āchārya Kundkund's Samayasāra:

दंसणणाणचरित्ताणि सेविदव्वाणि साहुणा णिच्चं।
ताणि पुण जाण तिण्णि वि अप्पाणं चेव णिच्छयदो॥

(1-16-16)

साधु को (व्यवहार नय से) सम्यग्दर्शन, ज्ञान और चारित्र की सदा ही उपासना करनी चाहिये; और उन तीनों को निश्चय नय से एक ही आत्मा जानो।

From the empirical point of view (*vyavahāra naya*), right faith, knowledge, and conduct, should always be cherished by the ascetic, but from the point of view of pure *niśchaya naya*, these three are identical with the Self.

सम्यक्त्वचरित्राभ्यां तीर्थकराहारकर्मणो बन्धः ।

योऽप्युपदिष्टः समये न नयविदां सोऽपि दोषाय ॥ (217)

अन्वयार्थ - (सम्यक्त्वचरित्राभ्यां) सम्यग्दर्शन और सम्यक्चारित्र से (तीर्थकराहारकर्मणो बन्धः) तीर्थकर और आहारक कर्मों का बन्ध होता है (यः अपि समये उपदिष्टः) जो यह भी शास्त्र में उपदेश किया गया है (सः अपि) वह भी (नयविदां) नयों के जानने वालों के लिये (न दोषाय) दोषयुक्त नहीं है।

217. The bondages that lead to incarnation as a *Tirthamkara* (*Tirthakaratva prakriti*) and those which cause the complete

development of the organs and capacities (*āhāraka prakriti*) have been described in the Scripture as due to right belief and conduct. To those who are well-versed in the doctrine of manifold points of view, there is no anomaly in this.

सति सम्यक्त्वचरित्रे तीर्थकराहारबन्धकौ भवतः ।

योगकषायौ तस्मात्तत्पुनरस्मिन्दुदासीनम् ॥ (218)

अन्वयार्थ - (सम्यक्त्वचरित्रे सति) सम्यक्त्व और चारित्र के होते हुए (योगकषायौ) योग और कषाय (तीर्थकराहारबन्धकौ भवतः) तीर्थकर और आहारक प्रकृतियों के बन्ध करने वाले होते हैं (तस्मात्) इसलिये (तत्पुनः) वे - सम्यक्त्व और चारित्र - फिर (अस्मिन्) इस बन्ध के विषय में (उदासीनम्) उदासीन हैं।

218. Only in the presence of right belief and conduct do the threefold activity (*yoga*) and passions (*kaṣāya*) lead to the *Tīrthakarātva prakriti* and *āharāka prakriti*, not otherwise. Right belief and conduct, themselves, are unconcerned with bondage.

**Passions (*kaṣāya*) and activities (*yoga*)
are progressively eliminated in the
fourteen spiritual stages (*guṇasthāna*)**

Āchārya Puṅgyapada's *Sarvārthasiddhi*:

The souls are divided into fourteen classes or spiritual stages:

1. Delusion – *mithyādrṣṭi*
2. Downfall – *śasādanasamyagdrṣṭi*

3. Mixed Right and Wrong Belief – *samyagmithyādrṣṭi*
4. Vowless Right Belief – *asaṃyatasamyagdrṣṭi*
5. Partial Vow – *saṃyatasamṃyata*
6. Imperfect Vow – *pramatta saṃyata*
7. Perfect Vow – *apramatta*
8. New Thought-Activity – *apūrvakaraṇa*
9. Advanced Thought-Activity – *anivṛttibādara-sāmparāya*
10. Slightest Delusion – *sukṣmasāmparāya*
11. Subsided Delusion – *upaśānta kaṣāya*
12. Destroyed Delusion – *kṣīṇa kaṣāya*
13. Omniscience with Vibration – *sayogakevalī*
14. Non-Vibratory Omniscient – *ayogakevalī*

...In one/numerable part of the eighth stage of ‘New Thought-Activity’ (*apūrvakaraṇa*), the two karmas of sleep and slumber bind. In the next one/numerable part thirty divisions of karmas bind. These are the celestial state of existence, birth as a being with five senses, transformable body, translocation (projectable) body, electric body, karmic body, symmetrical build, the chief and secondary parts of the translocation body, colour, odour, taste, touch, transmigrating force tending to celestial state, neither heavy nor light, self-annihilation, destruction caused by others, respiration, graceful movement (pleasant gait), voluntarily movable body, gross body, complete development, firmness of the teeth, bones, etc., possession of an individual body, sturdy frame (body with stamina), lovely body, amiable personality, melodious voice, lustrous body, formation of the body, and the status of a ‘World Teacher’....

...In the next stage of ‘Slight Delusion’ (*sukṣma-sāmparāya*), the five kinds of knowledge-obscuring karmas, the four kinds of perception-obscuring karmas, honour and glory, high family surroundings and the five kinds of obstructive karmas, the influx of which is caused by minute passions,

bind. There is stoppage of these karmas in the higher stages owing to the absence of minute passions in those stages. In the next three stages of 'Subsided Delusion', 'Destroyed Delusion', and 'Omniscience with Vibration' (*upaśānta kaṣāya, kṣiṇa kaṣāya* and *sayogakevalī*), there is the bondage of karmas causing the feeling of pleasure owing to the presence of mere vibrations or activity. And in the absence of activity in the case of 'Non-Vibratory Omniscient' (*ayogakevalī*), there is stoppage of karma causing the feeling of pleasure.

...At the end of the fourteenth spiritual stage, the soul becomes liberated (*Siddha*).

Adapted from: Jain, S.A., Reality, p. 238-241.

ननु कथमेवं सिद्धयतु देवायुः प्रभृतिसत्प्रकृतिबन्धः ।

सकलजनसुप्रसिद्धो रत्नत्रयधारिणां मुनिवराणाम् ॥ (219)

अन्वयार्थ - (ननु) शंका होती है कि (रत्नत्रयधारिणां) रत्नत्रय धारण करने वाले (मुनिवराणाम्) मुनिवरों के (सकलजनसुप्रसिद्धः) समस्त जनों में प्रसिद्ध (देवायुः प्रभृतिसत्प्रकृतिबन्धः) देवायु आदिक शुभ प्रकृतियों का बन्ध (एवं कथम् सिद्धयतु) इस प्रकार कैसे सिद्ध होगा?

219. How is it possible that, as is well-known, noble ascetics possessing the Three Jewels (*ratnatrai* of right faith, knowledge and conduct) get virtuous bondages leading to birth as celestial beings etc.?

रत्नत्रयमिह हेतुर्निर्वाणस्यैव भवति नान्यस्य ।

आस्रवति यत्तु पुण्यं शुभोपयोगोऽयमपराधः ॥ (220)

.....

पुरुषार्थसिद्ध्युपाय

अन्वयार्थ - (इह) इस लोक में (रत्नत्रयम् निर्वाणस्य एव हेतुः) रत्नत्रय निर्वाण का ही कारण (भवति) होता है (अन्यस्य न) और किसी का, बन्ध आदि का, नहीं (तु) फिर (यत् पुण्यं आस्रवति) जो पुण्य का आस्रव होता है (अयम् अपराधः शुभोपयोगः) यह अपराध शुभोपयोग का है।

220. The Three Jewels (*ratnatrai* of right faith, knowledge and conduct) certainly lead to liberation, and not to any other state of existence. Due to the soul's guilt (*aparādha*) of getting involved in virtuous dispositions (*śubhopayoga*), bondage of virtuous karmas takes place.

**Both kinds of karmas, virtuous and wicked,
bind the Self**

Āchārya Kundkund's Samayasāra:

तम्हा दु कुसीलेहि य रागं मा काहि मा व संसर्गि।
साधीणो हि विणासो कुसील-संसर्गि-रागेण॥ (4-3-147)

इसलिए शुभ और अशुभ इन दोनों कुशीलों के साथ राग मत करो तथा संसर्ग भी मत करो, क्योंकि कुशील के साथ संसर्ग और राग करने से स्वाधीन सुख का विनाश होता है।

Therefore, do not entertain any attachment for or association with both these types of undesirable karmas, virtuous or wicked, as any attachment for or association with the undesirable will lead to the destruction of innate bliss.

एकस्मिन् समवायादत्यन्तविरुद्धकार्ययोरपि हि ।

इह दहति घृतमिति यथा व्यवहारस्तादृशोऽपि रूढिमितः ॥ (221)

अन्वयार्थ - (हि) निश्चय से (एकस्मिन्) एक आत्मा में (समवायात्) समवाय होने से (अत्यन्तविरुद्धकार्ययोः अपि) अत्यन्त विरुद्ध कार्य करने वालों में भी (यथा घृतम् दहति) जिस प्रकार घृत जलाता है (इति व्यवहारः) यह व्यवहार होता है (अपि तादृशः व्यवहारः) उसी प्रकार वैसा व्यवहार (रूढिम् इतः) प्रसिद्ध हुआ है।

221. It is explained by the fact that a single substance may exhibit, from the empirical point of view (*vyavahāra naya*), two seemingly contradictory attributes. Like it is ordinarily said that ghee (*ghrita*) burns (although the nature of ghee is not to burn and it is only when it is heated that it burns).

Only figuratively the soul is said to be the producer of karmic bondages

Āchārya Kundkund's Samayasāra:

जीवमिह हेतुभूदे बन्धस्स दु पस्सिदूण परिणामं।

जीवेण कदं कम्मं भण्णदि उवयारमेत्तेण॥ (3-37-105)

जीव के निमित्तभूत होने पर ज्ञानावरणादि बन्ध का परिणामन देखकर 'जीव ने कर्म किया' यह उपचार मात्र से कहा जाता है।

The soul is perceived as an extrinsic agent for the modifications of karmic bondages (knowledge-obscuring karma, etc.) and it is figuratively said that the karma has been produced by the soul.

सम्यक्त्वबोधचारित्रलक्षणो मोक्षमार्ग इत्येषः ।

मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ॥ (222)

पुरुषार्थसिद्ध्युपाय

अन्वयार्थ - (सम्यक्त्वबोधचारित्रलक्षणः) सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र लक्षण (इति एषः मोक्षमार्गः) इस प्रकार त्रितयात्मक यह मोक्षमार्ग (मुख्योपचाररूपः) मुख्य और उपचार रूप - निश्चय और व्यवहार रूप - (पुरुषम्) पुरुष-आत्मा को (परं पदं) उत्कृष्ट पद को (प्रापयति) प्राप्त करा देता है।

222. Right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakchāritra*), together constitute the path to liberation. This threefold path, understood from both viewpoints, empirical (*vyavahāra naya*) and transcendental (*niśchaya naya*), leads the soul to the Supreme Status.

नित्यमपि निरुपलेपः स्वरूपसवस्थितो निरुपघातः ।

गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ॥ (223)

अन्वयार्थ - (नित्यम् अपि) सदा ही (निरुपलेपः) कर्मरज से रहित (स्वरूपसवस्थितः) निजरूप में भले प्रकार ठहरा हुआ (निरुपघातः) उपघात-रहित - अर्थात् जो किसी से घाता न जाय (विशदतमः) अत्यन्त निर्मल (परमपुरुषः) उत्कृष्ट परमात्मा (गगनम् इव) आकाश के समान (परमपदे) उत्कृष्ट पद में - लोक शिखर के अग्रतम स्थान में अथवा उत्कृष्ट स्थान में (स्फुरति) प्रकाशमान होता है।

223. Eternally free from karmic matter, established in the Pure Self, indestructible, and absolutely pure, the Supreme Being, like the sky, shines brightly at the pinnacle of the universe.

The *Siddha Śilā*

The liberated soul is rid of the material body and, robed in its natural garment of bliss, rises up to the topmost part of the universe, called the *Siddha Śilā*, and resides there for ever, free from transmigration, i.e., the liability to repeated births and deaths.

The following description of the *Siddha Śilā* is given in the Scripture¹:

At the top of the three worlds, is the eighth earth called *Iṣatprāgbhāra*, which is one *rajju* wide, seven *rajjus* long, and eight *yojanas* high.

In the middle of this earth is the *Siddha kṣetra* (*Siddha Śilā*) in the form of a canopy (*chhatra*), white like silver and with the diameter equal to that of the human region². It is eight *yojanas* thick in the middle and decreases towards the margins like that of a bowl kept upright. In the upper layer of rarefied air (*tanuvātavalaya*) of this *Siddha kṣetra* reside the liberated Pure Souls, *Siddhas*, endowed with eight supreme qualities, like infinite faith, and immersed in infinite bliss.

¹ Shri Nemichandra Siddhantachakravarti's *Trilokasara*, v. 556, 557, 558.

² The human region is 45,00,000 *yojanas* long and as many broad..

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।

परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥

(224)

पुरुषार्थसिद्ध्युपाय

अन्वयार्थ - (परमात्मा) कर्मरज से सर्वथा विमुक्त शुद्धात्मा (परमपदे) उत्कृष्ट निजस्वरूप पद में (कृतकृत्यः) कृतकृत्य होकर ठहरता है (सकल-विषयविषयात्मा) समस्त पदार्थों के ज्ञान को विषयभूत करने वाला (परमानन्दनिमग्नः) परमानन्द में निमग्न (ज्ञानमयः) ज्ञानस्वरूप जिसका निजरूप है, ऐसा वह परमात्मा (सदैव नन्दति) सदैव आनन्दरूप से स्थित है।

224. Having achieved the ultimate goal, knowing everything that needs to be known, and enjoying eternal and supreme bliss, the Omniscient, Effulgent Soul, rests permanently in the Highest State (of liberation).

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।

अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥ (225)

अन्वयार्थ - (मन्थानेत्रम्) दही मथने की नेती को (गोपी इव) ग्वालिन के समान (जैनी नीतिः) जिनेद्र भगवान की कही हुई नय विवक्षा (वस्तु तत्त्वम्) वस्तुस्वरूप को (एकेन आकर्षन्ती) एक से खींचती हुई (इतरेण श्लथयन्ती) दूसरे से शिथिल करती हुई (अन्तेन जयति) अन्त में, अर्थात् दोनों की सापेक्षता से, जयवन्त होती है।

225. Like a milkmaid who, while churning (to produce butter), pulls one end of the rope while loosening the other, the Jaina philosophy, using dual means – the pure, transcendental point of view (*niśchaya naya*), and the empirical point of view (*vyavahāra naya*) – deals with the nature of substances, and succeeds in arriving at the ultimate truth.

वर्णैः कृतानि चित्रैः पदानि तु पदैः कृतानि वाक्यानि ।

वाक्यैः कृतं पवित्रं शास्त्रमिदं न पुनरस्माभिः ॥ (226)

अन्वयार्थ - (चित्रैः) अनेक प्रकार के स्वर-व्यंजन (वर्णैः) वर्णों से, अक्षरों से (पदानि कृतानि) पद किये गये हैं (तु) और (पदैः) पदों से (वाक्यानि कृतानि) वाक्य किये गए हैं, (वाक्यैः) वाक्यों से (इदं पवित्रं शास्त्रं कृतं) यह पवित्र शास्त्र किया गया है। (पुनः अस्माभिः न) फिर हमने कुछ नहीं किया है।

226. Different sets of letters and words have formed phrases, and phrases have formed sentences. This sacred treatise has thus been formed. It is not formed by me.

Supreme modesty of the author

The author of this sacred treatise, Shri Amritchandra Suri, exhibits supreme modesty through this last verse. It is true that the composition of any book or treatise is through letters, words, phrases, and sentences. It is also true that these do not constitute knowledge unless the reader has the ability and willingness to understand and grasp the import. The same has been expressed beautifully in *Āchārya Kundkund's Samayasāra*.

Āchārya Kundkund's Samayasāra:

सत्थं णाणं ण हवदि जम्हा सत्थं ण याणदे किंचि।

तम्हा अण्णं णाणं अण्णं सत्थं जिणा विति॥ (10-83-390)

शास्त्र ज्ञान नहीं है क्योंकि शास्त्र कुछ नहीं जानता; इसलिए ज्ञान अन्य है, शास्त्र अन्य है, ऐसा जिनेन्द्रदेव कहते हैं।

Scripture is not knowledge because scripture does not comprehend anything. Therefore, knowledge is one thing and scripture another; this has been proclaimed by the Omniscient Lord.

True to the Jaina philosophy, Shri Amritchandra Suri, through this last verse, has proclaimed that knowledge must come from within; in fact, the soul itself is knowledge. He has created this treatise through his own profound knowledge of the way to realize the Pure Self. This treatise can be an instrumental cause for instigating the process of realization of the Pure Self. The effort, however, must come from within the individual.

इति श्रीमदमृतचन्द्रसूरीणां कृतिः पुरुषार्थसिद्ध्युपायोऽपर
नाम जिनप्रवचनरहस्यकोशः समाप्तः।



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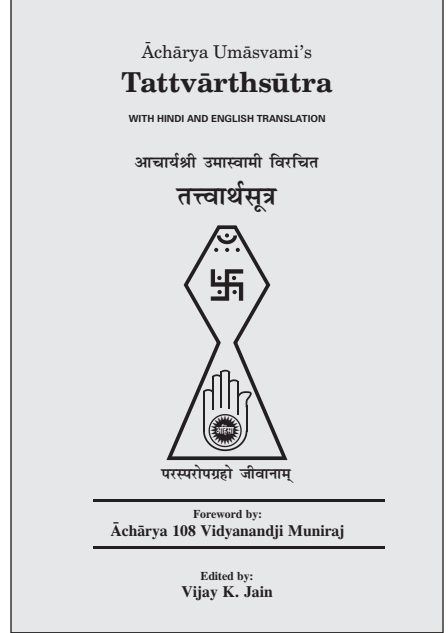
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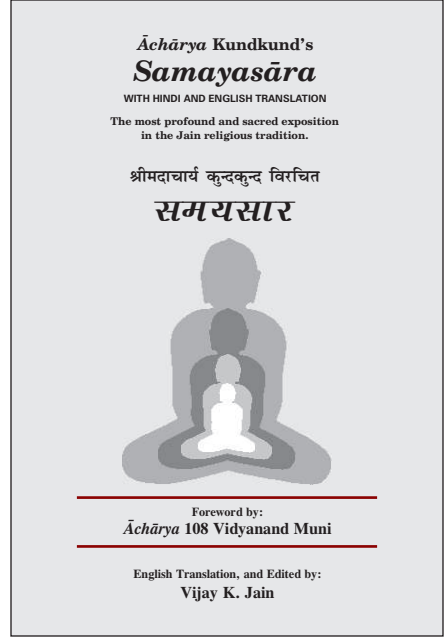
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