

RATNAKARANDAKA SHR VAK CH RA (Jaina House Holder's Code of Conduct)



**Compiled and Published on internet by
NITIN H.P.**

Director, WWW.JAINHERITAGECENTRES.COM
'Sonia', No. 62, 3rd Cross, Kurubarahalli, Near Siddartha Nagar,
Mysore – 570011, Karnataka, India.
Phone: 0821 2472531, 9880818869
Email: nitinhp@gmail.com, nitin@jainheritagecentres.com

BEFORE WE BEGIN

Jai Jinendra!

Chaturmas is a period where in the Jain ascetics and their followers follow the principle of non violence strictly by staying in a single place for a period of four months. The travel from place to place is forbidden in view of the generation and propagation of the religion. The animate elements like the plants and the creatures emanate in excess during this period. The nature unravels its inherent beauty and which shrines in a state of tranquility. The plants and flowers blossom with full blown picture. A pellucid environment will be created.

It is a unique time suggesting the conduction of religious assemblies for the followers and study the religion in its depth. It spreads from **Ashad** to **Karthik** months. It is during this month that the Jain ascetics make an in depth study of many Jain religious books and along with this many pravachans of the ascetics based on the religious books are conducted on a daily basis with an intention of educating the shravakas about the Jain principles and the local Jain samaj's take active role in making this chaturmas a grand success and making way for the propagation of the Jain religion.

Like wise, with my self being located at Mysore I happen to have a discussion with the Jain Samaj of Mysore about the preparations for the Chaturmas of Acharya 108 Sri Kumudanandiji Maharaj at Mysore, we felt of requesting His Holiness Acharya Sri to conduct regular pravachans on "**Ratnakarandaka Shravakachara**" popularly called as the **Jaina House Holder's Code Of Conduct** or **The Jain Way of Life (JWOL)** suggested for the Shravakas (House Holders) written by **108 Swami Samantabhadra Acharya**. On my further discussions on the availability of English literature of this book in the form of interpretations with Sri Vishwasenji of Mysore, he assured me to get a book containing the interpretations in English. Latter I began to give a serious thought of posting these interpretations on our website WWW.JAINHERITAGECENTRES.COM periodically during the **Jain Chaturmas - 2006** from the day of beginning of the Chaturmas (10th July, 2006) till its conclusion (22nd October, 2006) and started planning through some discussions with my father Dr.H.A.Parshwanath (Mysore), Dr. C. Devakumar (Delhi) and Yogesh Jain (Delhi) about having the postings on the internet. Their response was very encouraging and guided me on its planning. The support I received from Sri Vishwasenji and Yogesh Jain deserves a special mention here. Also the support from Sri M.R.Sunil Kumar of Mysore and the Chaturmas Samiti of the Jain Samaj Mysore motivated our team to take up this task.

The main intention behind picking up this task was to make the Jains and Jain lovers on the internet to have a real feel of the Chaturmas and also to propagate the *Jain Way Of Life* prescribed for the house holders. As it is been discussed in different parts of the world the very definition of the phrase *Jain Way Of Life* is differing. Some scholars try to limit it to just the three A's Ahimsâ, Aparigraha and Anêkântavâda; on the contrary many other scholars are of the opinion that *Jain Way of Life* cannot be defined by limiting to just the three A's but it is much wider than that. By publishing this book as reflected by the author **108 Swami Samantabhadra Acharya** we have made an attempt to convey to our readers the latter view.

The original book **Ratnakarandaka Shravakachara** has been written by **108 Swami Samantabhadra Acharya** in 2nd century A.D. (approximately 2000 years ago). This book encompassing a total of 150 shlokas describes the duties of a Shravaka who is a real Jain trying to follow the way shown by his Guru & to reach the condition of liberation, a real happiness. The book was translated and published into English by **Late Barister Sri Champat Rai Jain** in 1917 A.D. along with his 'Preface' and 'Introduction'. This book in English was republished in 2004 by Pujya Shree Kanjishwami Smarak Trust. The postings here will be taken from this publication. We would like to acknowledge the publishers for coming out with such a valuable publication.

As already mentioned the book along with the preface and Introduction consists of 150 shlokas. Hence we plan to have the postings regularly on the website and the Jain Discussion groups. As we proceeded we could post it in the following order with 104 postings: Preface (1 posting), Introduction (24 postings) and latter the shlokas (about 2 shlokas a day, 79 days). These postings went on through out the chaturmas season and ultimately we could conclude it on the 21st of October, 2006.

In this book you will find the entire text including the preface, introduction, the 150 shlokas with their transliteration in English and their explanations in English.

This is our small step in the process of propagating the Jain Way Of Life amongst the netizens, I would be more than happy if we have been successful in propagating and reaching this to the readers.

Thanking you,

NITIN H.P.

Director - www.jainheritagecentres.com

Mysore – 22nd October 2006

PREFACE

- by Late Sri Champat Rai Jain, Barrister-at-Law

A word of explanation seems necessary for the present undertaking, in as much as my ignorance of the language of the original text can hardly be said to constitute a qualification for the work of translation. I was, however, irresistibly drawn to the work by its remarkable lucidity which even percolated through a Hindi translation published, with text, by the Jaina Grantha Ratnakar Karyalaya of Bombay in 1914. It is with the aid of this Hindi version that the present translation has been prepared. As regards the accuracy of the English rendering, I am assured, on good authority, that the excellence of the Hindi translation has prevented my falling into error to any great extent. I may also add that I have tried to follow the text literally except where it was likely to obscure the sense.

It may be state here that the Ratna Karandaka Shravakachara is a work of great authority on Jainism, and is highly respected by the Jainas for this reason. It is possessed of exceptional merit, and contains, within its 150 verses, the gist of the entire Canon on the householder's *dharma* (conduct), its author, Swami Sri Samantabhadra Acharya, a famous Jaina saint, said to have lived about the latter part of the 2nd century A.D., having actually accomplished the difficult feat of 'encompassing the sea in a drop.'

Of the authors life we know but little; he was a native of Kanchinagari - probably modern Conjeeverum - and was endowed with exceptional literary and philosophical talent, as is evident from his works. On being ordained to the order of monks, he began to lead the life of homelessness enjoined on Jaina saints, and went about preaching the doctrines of Jainism, an inscription at Shravanabelagola showing, in his own words, that he successfully carried on discussion even in places so widely apart as Dacca in Bengal and Kararh in Surat district. That he was a brilliant grammarian, poet, logician and philosopher, is not open to dispute; his writings have always commanded the greatest respect from his readers, and great *acharyas*, like Jinasenacharya, the famous author of the monumental *Mahapurana*, and other learned writers have offered him salutations at the commencement of their own works.

The best known incident of the life of our author, and the one which brought him immortal fame, was a miracle which was wrought at Varanasi (now known as Benaras). He was asked by the *raja* of that place to prostrate himself before a certain idol in one of the non - Jaina temples of the city, when he boldly declared that the image would not be able to endure his salutation, because of his being a believer in the true *Deva* (God). He was there upon forced to bow before the image when all of a sudden the idol burst, revealing a beautiful pratibimba (image) of Chandraprabhu Bhagwan, the eighth of the holy *Tirthankaras*, to the wonder and astonishment of all present. This strange miracle led to the conversion of the king and a large number of his subjects, and is vouched for by many indications of an historical nature, being also mentioned in one of the inscriptions at Shravanabelagola.

As regards the works composed by the *acharya*, he is known to be the author of the following books in addition to the Ratnakarandaka Shravakachara:

(1) The *Gandhahastimahabhasya*, a monumental commentary, comprising no less than 84,000 shlokas, on the *Tattvartha Sutra*.

(2) The *Yuktyanusasana*,

(3) The *Jinastakalankara*,

(4) The *Vijayadhavala Tika* and

(5) The *Tattvanusasana*.

Of these, the *Gandhahastimahabhasya*, with the exception of its Mangalacharana (salutation to the deity), is not known to be extant now. The *Mangalacharana*, known as the *Devagama Stotra* or the *Apta Mimamsa*, itself contains 140 shlokas and has been the subject of several commentaries, the most famous being -

(i) The *Astasati*, containing 800 shlokas, by Aklanka Bhatta,

(ii) The *Astasahasari* by Swami Vidyananda, and

(iii) The *Devagamavritti* by Sri Vasunanda Siddhanta.

C.R.JAIN
HARDOI
JUNE 17TH, 1917



INTRODUCTION

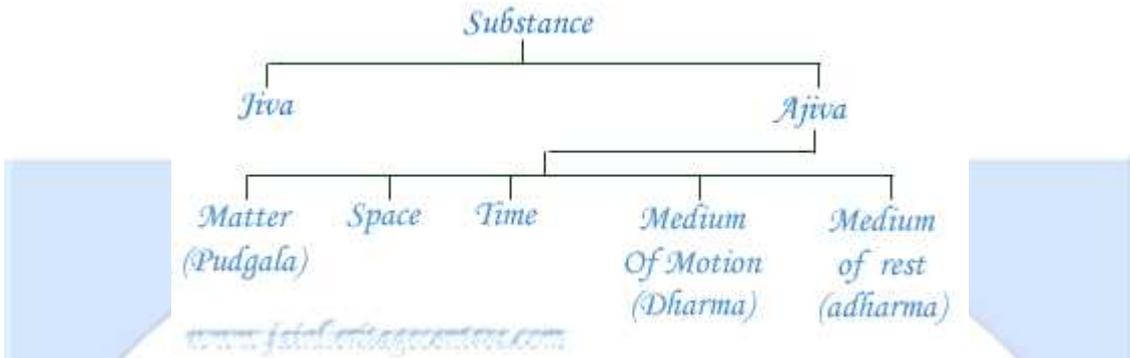
In order to appreciate the true position of the householder's dharma described in the following postings, we should try to familiarise ourselves with the fundamental philosophy of the Jaina *Siddhanta* upon which that *dharma* is founded. Jainism aims, not at turning mankind into an army of *hungry beggars* constantly begging for boons from some real or imaginary super human agency, not at converting its votaries into fanatics of unrequited love, revolving moth - like round some luminous spiritual 'magnet', to be ultimately absorbed by it, but at raising every one who cares to follow its method to the supreme status of God hood, characterised, as it is, by many kinds of perfection including those in respect of right convictions or belief, knowledge, bliss and power. In other words, those who follow Jainism become not attendants upon any real or mythological god or goddess, but Gods themselves, and endowed with omniscience and all other divine qualities, live for ever in the enjoyment of perfect freedom and bliss. That this is the noblest and the highest ideal to be cherished will not be denied, though some of us might be inclined to regard it as an unattainable ambition. It is therefore, necessary to ascertain whether its attainment falls within the domain of practical science or not.

The query at once brings us face to face with what may be called the 'riddle of the universe', which many have tried to solve in vain, and on which the most divergent opinions are entertained by men, We shall, therefore, treat the question as an open one, and shall endeavor to approach it from the standpoint of practical science which alone can be relied upon to produce desired results.

To start from the very starting point of true metaphysics, the universe which we inhabit contains bodies and things which are perceived¹ through the senses and are characterised by colour (red, black, blue, yellow and white), taste (pungent, bitter, saline, acid and sweet), odour (pleasant or unpleasant) and tactile properties (hard, soft, light, heavy, hot, cold, smooth and rough) and sound arises from the agitation of their parts in certain characteristic ways. These bodies and things are further seen to be either endowed with consciousness or not. We thus have two kinds of substance the conscious (*chetanya*, also called *jiva*) and the unconscious (*jara* also called

1. I reject the one-sided idealism which maintains that the tangible visible universe is merely a state of one's own consciousness, because I perceive that changes are constantly taking place in it of which I am not aware and which are almost wholly independent of my volition and therefore, must be due to the presence of things outside my own consciousness. It is true that the outside world is known to be only through my own consciousness, but that is very different from saying that it has no existence outside my mind, for if its existence depended on my consciousness, the causes which bring about changes in it would, without doubt, also have their origin in my mind and would therefore, be known to me. But since I am not aware of the presence of such cases in what is by far the greatest majority of my being. It is thus clear that the outside world cannot be dependent on my consciousness for its existence. For a further refutation of idealism the reader is referred to my earlier work, *The Key of Knowledge*.

ajiva). All shifting and changing nature is reducible to these two substances whose interplay is the cause of the world-process or evolution. Now, since these substances exist in space, and continue in Time and move about with the help of a medium of motion, the ether of modern science and come to rest with the assistance of another kind of ether and since the functions of expansion and continuity, as well as those of being helpful in the states of motion and rest cannot be performed except by different substances, the following kinds of substance must be taken to be existing in nature.



As we are here principally concerned with consciousness and matter, the two substances whose interaction gives rise to bodies and forms and as the remaining four substances do not enter into the constitution of living beings, but are only helpful to them in their sojourn in the universe, we shall not dwell any longer on the nature of those remaining substances, but refer the reader to works on the Jaina Philosophy¹ where they are described in detail. So far as matter is concerned, its properties are only too well known to necessitate any elaborate investigation into its nature. It is the material substratum of all kinds of bodies and is constantly in motion under the influence of its inherent forces of attraction and repulsion, its unit being a simple, that is to say, indivisible particle, or atom, which is of infinitesimally small dimensions. Some idea of the inconceivably small dimensions of a simple unit may be formed by the following description of an electron given by Sir Oliver Lodge:- "If an electron is represented by a sphere an inch in diameter of an atom of matter on the same scale is a mile and a half. Or if an atom of matter is represented by the size of this theatre, an electron is represented on the same scale by a printer's full stop."

If the reader would bear in mind the fact that there are many small bodies too minute to be perceived even with the most powerful microscope yet invented, and that each of them is composed of not one or a dozen or a score of atoms, but of a countless number of them, he would have some idea of the smallness of the size of an ultimate particle, and would not object to the statement of the Jaina Siddhanta that an infinity of pramanus (units) of matter may exist at a point in space. Atoms combine together to form bodies, which offer resistance to other bodies,

1. *The Key of Knowledge* by the present writer may also be referred to in this connection.

but the paramanu (a simple unit or particle) passes unobstructed through all kinds of solids, traveling at enormous speeds.

Turning to consciousness, or soul, the main thing to be known, we discover it to be a simple and incorruptible substance. That the soul is a substance, i.e. that which exists *per se*, is clear from the fact that it is the subject of knowledge, and a condition precedent to the awareness of all things, relations and states of feeling. All mental modifications and states of consciousness, such as sensations of pleasure and pain and the like, pre-suppose a subject to which they belong. As a learned Psychologist points out, a feeling necessarily implies a being who feels. Cognitions and emotions cannot inhere in nothing nor can volition be the states of a something which exists, consequently, of a substance.

As regards the simplicity of the soul, it is sufficient to point out that it cannot be a compound, since otherwise it would be incapable of discharging the functions which it does.

"Every one's experience," says Maher, "teaches him that he is capable of forming various abstract ideas, such as those of Being, Unity, Truth, Virtue and the like, which are of their nature simple, indivisible acts. Now, acts of this sort cannot flow from an extended¹ or composite substance, such as for instance, the brain. This will be seen by a little reflexion. In order that the indivisible idea of, say, truth, be the result of activity of this extended substance, either different parts of the idea must belong to different parts of the brain, or each part of the brain must be subject of an entire idea, or the whole idea must pertain to a single part of the brain. Now, the first alternative is absurd. The act by which the intellect apprehends *truth*, *being* and the like, is an indivisible thought. It is directly incompatible with its nature to be allotted or distributed over an aggregate of separate atoms. But the second alternative is equally impossible. If different parts of the composite substance were each the basis of a complete idea, we should have at the same time not one, but several ideas of the object. Our consciousness, however, tells us this is not the case. Lastly, if the whole idea were located in one part or element of the composite substance, either this part is itself composite or simple. If the latter, then our thesis - that the ultimate subject of thought is indivisible - is established at once. If the former, then the old series of impossible alternatives will recur again until we are finally forced to the same conclusion."

The faculty of recollection furnishes the most irrefutable argument against materialism, for memory cannot be the function of that which is created afresh every moment, like a stream, which consciousness must be if it is to be regarded as a secretion of the brain. In order that the events of a life time might be remembered by an individual, there must be a something in him

1. Mr.Maher's idea of inextension will become clear to the reader by a perusal of the following foot-note to page 444 of his 'Psychology':

"The schoolmen expressed the former attribute - absence of extension or composition of integrant parts - by the term *quantitative simplicity*. The fact that the soul is not the result of a plurality of principles coalescing to form a single nature (as, e.g., in their view the formal and material principles of all corporeal objects) they signified by asserting that it is essentially simple - *simplex quoad essentiam*."

which persists unchanged throughout. One who comes into existence, for the first time, at a particular moment, only to be gathered to its forefathers in the very next instant, cannot, by any possibility, know what its predecessors knew, or feel as they did in certain associations. A substratum of individuality which continues in time, i.e. a something which *endures*, is necessary for the purpose and no amount of 'learned' talk can explain the facts of consciousness, that is, feeling, memory and willing, if we posit a consciousness which is generated afresh, every moment, from the physical matter of the brain, in place of âtman, the soul. Prof. Bowne observes as to this¹ :-

"By describing the mind as a waxen tablet and things as impressing themselves upon it, we seem to get a great insight until we think to ask where this extended tablet is and how things stamp themselves on it and how the perspective act could be explained even if they did. ... The immediate antecedents of sensation and perception are a series of nervous changes in the brain. Whatever we know of the outer world is revealed only in and through these nervous changes. But these are totally unlike the objects assumed to exist as their causes. If we might conceive the mind as in the light and in direct contact with its objects, the imagination at least would be comforted; but when we conceive the mind as coming in contact with the outer world only in the dark chamber of the skull and then not in contact with the objects perceived, but only with a series of nerve changes of which, moreover, it knows nothing, it is plain that the object is a long way off. All talk of pictures, impressions, etc., ceases because of the lack of all the conditions to give such figures any meaning. It is not even clear that we shall ever find our way out of the darkness into the world of light and reality again, We begin with complete trust in physics and the senses and are forthwith led away from the object into a nervous labyrinth, where the object is entirely displaced by a set of nervous changes which are totally unlike anything but themselves. Finally, we land in the dark chamber of the skull. The object has gone completely and knowledge has not yet appeared. Nervous signs are the raw material of all knowledge of the outer world, according to the most decided realism. But in order to pass beyond these signs into a knowledge of the outer world, we must posit an interpreter who shall read back these signs into their objective meaning. But that interpreter, again, must implicitly contain the meaning of the universe within itself and these signs are really but excitations which cause the soul to unfold what is within itself. Inasmuch as by common consent the soul communicates with the outer world only through these signs and never comes nearer to the object than such signs can bring it, it follows that the principles of interpretation must be in the mind itself and that the resulting construction is primarily only an expression of the mind's own nature. All reaction is of this sort; it expresses the nature of the reacting agent and knowledge came under the same head."

It is indeed, impossible to maintain that the brain not only secretes consciousness as the liver secretes bile, but deposits at its bottom a spectator, or an interpreter, as well and also

1. Metaphysics, pp. 407-10

supplies him with the whole code of the principles of interpretation of nervous signs. We must, therefore, concede that the interpreter is, from the very commencement, equipped with the code of the principles of interpretation, that is to say, is the knowing subject. The brain is at best only an instrument of analysis, as Bergson suggests in his 'Matter and Memory'. There can be no recollection unless the identity of the person who recalls a past experience with the one who had undergone it is present in consciousness. "To remember the experiences of another," says Maher, "would be to remember *having been somebody else* : in other words, to simultaneously affirm and deny one's own identity, a pure and absurd contradiction."

Furthermore, if consciousness be regarded as a kind of secretion of matter, it must be a composite substance. In that case the consciousness an individual has of himself can only be the result of a combination of an immense number of consciousness. But nobody feels himself as many. As to this, Mr.J.C.Chatterji, the author of 'The Hindu Realism', observes :

"Not only does an individual not feel himself as many, but if really many consciousnesses formed one individual consciousness, then the body would often be either torn to pieces or absolutely inactive. For, it is comparatively a very rare thing to find a large number of conscious entities acting together absolutely with one will and purpose. They generally have different wills and purposes of their own and if the different members and parts of the body had each a separate consciousness of its own and at the same time were not subordinate to some other and central consciousness, it is pretty certain that they would often disagree and try to carry on their different wills and purposes and the result would be a complete disintegration of the body. Or, if the body did not disintegrate, then there would be an absolute deadlock of activity, inasmuch as the varying wills and purposes of the body would neutralize one another. but as neither this kind of disintegration nor stagnation is even observed, we must conclude that it is not the separate consciousnesses of the different parts of the body which produce the one individual consciousness."

Besides, if there were many consciousnesses in the body, mental activity would be carried on in different parts simultaneously, or at least there would be as many ideas of a single object of perception, inference and the like as there are consciousnesses in the body of the brain. But, since actual experience belies this supposition, it follows that the soul is an indivisible unit of consciousness.

The indivisibility of soul being established, the next thing to ascertain is its potentiality in respect of knowledge. As to this there can be no doubt but that every soul is potentially omniscient, in the fullest sense of the term. Consciousness being the very nature of the soul and all things being knowable by nature, perfection in knowledge must be predicated in respect of the essential nature of each and every individual. Ready assent will be lent to this proposition by any one who will recognise the fact that all things in nature are knowable, which means not that there is nothing unknown to us today, but that which will never be known by any one at all is non-existent; for that which will never be known to any one will never be known, much less proved, to be existing and without strict proof existence cannot be conceded in favour of anything whatsoever. It is not even permissible to hold that the

'unknowable' might mean an agglomeration of a certain indefinite number of attributes some of which may never be known, for we shall never have any reason whatsoever for alleging the existence of any of those unknowable attributes beyond a wilful refusal to be reasonable. Thus, there is no escape from the position that all things are knowable.

Now since the natural properties of a substance are to be found in all its units or individuals, it is obvious that what is known to one individual is capable of being known by all others. It follows from this that if there be an infinity of ideas, each of which is known to only one individual at a time, the consciousness of each and every soul is potentially able to know the whole infinity of them. Hence, each and every soul is potentially omniscient, that is to say, the consciousness of every living being is endowed with the capacity to know all things, unlimited by Time or Space. There is nothing to be surprised at in this conclusion, since knowledge merely means a state of consciousness, which, being an affection or modification of the substance of its being, is felt by the soul. This amounts to saying that the soul is made of pure intelligence, in different language, the jiva is a pure embodiment¹ of knowledge.

The soul is also endowed with such faculties as clairvoyance, telepathy and the like, of which the ordinary humanity is almost wholly ignorant in our day. The researchers of reliable bodies of men, such as Psychological Research Society, as well of private individuals of undoubted veracity, prove the fact that the soul possesses a faculty of perception which is altogether independent of senses. The ancients, who made a regular study of the subject and whose powers of observation were far in excess of our own, also bear powerful witness of the existence of this hidden source of perception.

The super-sensuous faculty of perception, otherwise known as inner illumination, enjoyed by advanced ascetics and saints, is a direct manifestation of this power, which is inhibited by the impetuosity of will running wild in pursuit of sense-gratification. A careful study of the lives of saintly personages yields the important truth that this faculty is also unlimited like the faculty of knowing of which it is an inseparable associate by nature, since knowledge and perception are dependant on one another to a considerable extent. We may, therefore, say that the soul's faculty of perception is also infinite potentially.

Passing on to a consideration of the nature of happiness, it is clear that pleasure and pain are mere affections or modifications of the soul, since nothing corresponding to them has ever been known to exist in concrete nature and since nothing but one's own state or affections can be felt

1. For a further explanation of the subject, see the *Science of Thought* by the present writer by an individual. What seems to happen is that an agreeable modification of the soul-substance occasions a feeling of pleasure, while an opposite kind of sensation arises from a disagreeable affection.

Pleasure and pain, however, are both transient, the latter being mostly the lot of living beings in the world, aptly described as the Vale of Tears. Even the little pleasure that is to be had here is obtained after such a lot of worry and trouble and is generally productive of so much

suffering, that is no exaggeration to say that it is born in pain and ends in tears. Besides, gratification only goes to augment the carving and lust invariably leads to extreme anguish on the impairment of senses, as in old age. Thus if sense-gratification be the only form of pleasure to be found in nature, perfection in happiness is not to be thought of in connection with the soul. Fortunately, however, there is another kind of joy which is possible for living beings of which they are almost wholly ignorant. This joy consists in the natural 'pulsation' of pure *de-light* (from *de*, a prefix of intensity, and *light*, as distinguished from heavy, hence intense lightness) of the soul, which being its very nature becomes an inseparable companion of it the moment an individual establishes himself fully in his own pure self. What this signifies will become evident presently; in the meanwhile we shall proceed with our investigation into the natural joy of the soul. We are all more or less familiar with the feeling of mixed light-heartedness and satisfaction which arises on the successful performance of some task imposed on our will, e.g., on the successful passing of an university examination. The question is : when does this joyous feeling arise?

Obviously, it is not an affection of the soul like pleasure, for pleasure arises on the contact between an external object and a sense-organ. But in the instance under consideration no such contact is established, though the eye is undoubtedly deemed to have fallen on the scrap of pink paper containing the telegraphic message relating to success. Observation would show that neither the paper nor its peculiar colour, nor even the writing on it has anything to do with the state of joy which arises on a perusal of its contents. If any one does not find it easy to agree with us on the point, let him put down the words of the message on a similar piece of paper and read it as often as he please. This would soon convince him that there is nothing in the communication or the paper on which it is written to cause an effervescence of joy. On the other hand, analysis fully reveals the fact that the feeling of *de-light* arises, like the effervescence of sparkling vintage, from the depths of the soul itself, the perusal of the message being the occasion, but not the cause, of its display. What seems to happen in such cases is that the communication, if believed to be true, removes something of the load of worries and anxieties which had been heaped up on the soul and enables the natural state of its being to come into manifestation. It is not the imbibing or absorbing of anything from outside, but the removal of an obstruction, the pulling or drawing out of a kind of mental stopper, which enables the natural effervescence of the soul to be enjoyed at the time. The boy feels joyous solely and simply because something lasting has been achieved, for he is assured that he shall not have to appear for that particular examination any more. His 'bondage', in so far at least as that particular task was concerned, is now over for ever. Joy, thus, is a condition which is manifested in consequence of the removal of some sort of fetters from the soul. The idea of pleasure here cannot keep pace, in any sense, with that of joy, for while true joy is the sense, or rather the sensation, of freedom from the burden of worry and anguish imposed by some irksome liability or limitation, pleasure depends on contact with an external object, and conveys no idea of freedom in its unqualified import. The sensation of joy which is rooted in the idea of freedom, it will be seen, is not momentary like

sensual pleasure, but lingers in the soul till the imposition of some fresh obligation again obstruct its manifestation. We also observe that success is more than one enterprise at the same time increases the sense of delight and intensifies its quality. It is, therefore, safe to say that the greater the sense of freedom the greater the 'pulsation' of delight, so that *absolute* freedom from all kinds of undertakings, limitations and obligations must actually be the signal for the coming into play of the intensest kind of blissful ecstasy, the undying, unabating and unchanging 'emotion' of joy. We thus conclude that the soul is not only omniscient but blissful as well potentially.

Reflection further shows that the soul is in moving by nature; it can only move from place to place with the aid of matter. If the soul were to move about; it would do so either because it is its nature to do so, or because it is subject to the forces of attraction and repulsion of matter; but so far as the former alternative is concerned, there is absolutely nothing to suggest that motion is a characteristic of the soul and in regard to the latter, its subjection to the material forces of nature is exactly of the same sort as that of the insect which is drawn to a magnet because it would not give up its hold on a piece of iron filing besmeared with honey. There is absolutely nothing to show that the soul, in its natural purity, is liable to be influenced by the operation of the physical forces of attraction and repulsion to which matter is subject. As a matter of fact, the soul can override gravitation itself in the twinkling of an eye, if it be self-conscious. A partial confirmation of this is to be found in the fact that while the heaviest stone and the lightest feather cannot break away from this powerful force, we jump, dance and walk about in defiance of it at our merest will. It is thus certain that motion is not a function of the soul, which is subject to the force of gravitation only in so far as the association of matter renders it liable to be dragged along with its physical body. Besides, if the soul were characterised by motion, the body would never know rest, for it cannot separate itself from its occupant whose slightest wish suffices to put it in motion.

It is true that the soul continues in time, but the idea of continuity implies motion of a very different kind from that which we perform when moving from one place to another. '*To be*' and '*To Continue to be*' not being the same thing, the difference between them is precisely what underlies the idea of continuity and consists in the discharge of functional activity which is not taken into account in one case and is mentioned as being continuously performed in the other.

The question now is: What kind of action takes place when a function is discharged? We are here only concerned with simple substances, that is, individual units of spirit and matter and in their case it is clear that they have nothing to discharge, being simple, that is to say, indivisible, by nature. The process of functioning in their case must, then, consist in motion of some kind, which, however, cannot be the motion of translation from one place to another, since a function may be discharged without moving away from a particular point in space. The only other form of motion conceivable under the circumstances is that of revolution round a point, which cannot, however, be performed without the aid of a something to serve as a revolving post. There are an infinity of such 'revolving posts' in nature, as has been

demonstrated in the 'Key of Knowledge' and they constitute what is called Time or rather the substantiative aspect of time. These rotation 'pins' revolve all simple units round themselves and each revolution constitutes a new 'now', the moment which divides the past from the future and whose birth may be observed by a concentration of attention on the living, enduring self.

It is thus clear that the soul is not capable of moving about from place to place like matter; in other words, motion is not a characteristic of the soul. So far as the size of the soul is concerned, it is obvious that it cannot be smaller than its body, for in that case it would not be able to feel the bodily affections as its own. This would become clear on a little reflection; for *pleasure and pain being affections of the soul, that is to say of the substance of consciousness*, it would be impossible to experience either in a place which was not pervaded by the soul. If it be said that a message is received by the soul from the seat of the sensation then the reply is that in that case there would be no feeling of pleasure or pain at all, for just as it is impossible for a person who hears that his house is set on fire to experience the physical sensation of burning, however much he might be distressed by the piece of information mentally, precisely in the same way and for the same reasons it is not possible for the soul to experience aught but purely mental distress on the receipt of a message of pain from a place where it is not. And, lastly, even if it be assumed for the sake of argument that physical pain could be caused by the message then the feeling would be confined to the substance of the soul itself and thus to the cavity of the heart or wherever else the soul might be located. But none of these things is in accord with actual experience; hence the soul cannot be taken to be confined to a particular part of the body, but must pervade it all.

Those who are not fully familiar with the nature of intelligence which is the substance of the soul, might find it difficult to reconcile the above description of the size of the soul to their limited knowledge of matter, the only substance with which their minds are acquainted; but if we do not lose sight of the fact that the universe is full of wonderful things and that consciousness is the most wonderful of them all, there appears to be nothing in the expanding and contracting property of the soul to excite our incredulity. It is to be borne in mind that philosophy is concerned in discovering things as they exist, not in creating them to suit the whims of its readers.

These remains the quality of omnipotence of the soul to be dealt with. As to this, it will be made clear by and by that the only enemy of the soul is the force of its own *karmas* (actions) which it can destroy by becoming fully selfconscious. On the destruction of its bonds soul becomes deified and cannot be overcome afresh by *karmas* or any other force; for it is only liable to be affected by its own desire which are destroyed for good at the moment when omniscience is attained. As regards apprehension of danger from other beings, angels and men simply worship a deified soul, while those who enjoy the title of the most high are Lords of Renunciation and have no love or hatred left for any one. They cannot, therefore, be imagined as quarrelling for supremacy or for anything else among themselves; for as sa'di

says:- "Tr. Ten *dervishes* might sleep under one blanket and (but) two kings cannot live in a kingdom.

As regards miraculous powers and physical prowess, these depend to a great extent, on the different kinds of bodies with which the conquering soul is born many a time in the course of transmigration. But so far as the natural functions of pure spirit are concerned, there can be no doubting the fact that no unemancipated soul, including *devas* (residents of heavens), can, with respect to them, ever come up to Him who has attained to fullness and perfection. The greatest miracle of all is that the bare contemplation of the worshipful feet of the *Siddhatman* (Perfect Soul) is potent enough to destroy the karmas of His worshippers. And who can measure the power of the Great One whose single 'glance' can acquire knowledge of all that is, has been and shall come into being, unlimited by Time and Space? How shall we, again, gauge the depths of glory of that Most High Lord whose unrivalled bliss nothing whatsoever can mar and whose pure unwavering *dhyana* (contemplation) none can disturb even for as much as the millionth fraction of a second? The *Siddhatman* is never affected by sleep, stupor or laziness; death, decrease and senility cannot approach His presence and Time attends upon Him only to place the choicest blossoms of Eternal Youth and Immortality at His holy worshipful feet. If omnipotence only mean all this, then such a Perfect Being alone is omnipotent, none else. It is true that the Supreme Beings cannot carry loads on their heads; but it is no less true that divinity is not constituted by muscular force or the power to lift up heavy weights. Surely, he who is worshipped by the whole of the heavenly hosts, cannot be deemed to be robbed of his divinity in he cannot carry a clod of earth on his head!

We must now try to work out the consequences of the statement that the soul is a simple, that is to say, an indestructible substance. This means neither more nor less than the fact that every soul is eternal and immortal by nature, for no beginning or end is conceivable of simple units and 'individuals'. Thus the line of existence of the soul extends to infinity both in the past and the future, so that every individual has a history of his own, however much he might be ignorant of the events of his past lives in his present incarnation. The nature of memory, of the causes which obstruct it and of the process of its recovery have been explained in the 'Key of knowledge' to which the reader is referred in this connection. But when even the events of a few moments ago escape our memory and cannot be recalled, what is there in the non-recollection of the events of an earlier life, in a different form whose termination has been followed up by wholesale 'constitutional' changes, to upset the irresistible and unavoidable conclusion of rational scientific thought that, being an indestructible unit of a substance, the soul must have been in existence all along throughout the beginningless eternity of the past? There are no separate air-tight compartments in nature, to enable us to hold that, though it existed in the past, it remained separate from other substances and therefore outside the region of evolution. As a matter of fact, it could never have existed in a condition of purity, that is to say, free from the alloy of matter, for in that case it would be simply impossible for it to be born in this world. As said in the 'Practical Path:-

"In respect of the causes of the ensoulment of a *jiva* in the body of matter, it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect being descending to inhabit a body of flesh and there by crippling its natural unlimited perfection in a number of ways is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation and that the existence of some force capable of dragging *jivas* into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter? It is therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation".

The truth is that the soul is dragged into different incarnations one after another by the operation of the forces of attraction residing in a kind of electrical material which largely enters into the composition of an inner sheath, or 'body', known as *tajjasa sharira*¹(the body of luminous matter). This 'body' is the connecting link between the fine material of another inner vestment of the soul called the *Karmana Sharira* (the body of *karmic* matter) and the gross matter of the physical organism. The *Karmana Sharira* itself is the result of the fusion of spirit and matter and accompanies the soul till it attain *nirvana*, when it is freed of matter altogether, once for all and for ever. Till then it is liable to undergo changes of form at the end of each incarnation. when, owing to the operation of the physical and chemical forces residing in the *tajjasa sharira*, it is immediately drawn into a new womb to be re-born afresh.

In no sense is the present life of the soul an accident pure and simple; it is the outcome of the natural functioning of the substances. Even death does not effect a complete separation between spirit and matter, for if that were so all disembodied spirits - whether they be souls of men, animals or of still lower beings - would immediately attain to perfection and become defied, since *moksha* only implies freedom from matter. It is, therefore, clear that the soul would continue to exist in association with matter after death and since the association with matter prior to birth is the cause of embodied existence. Its association with matter after death. must also lead to a similar result elsewhere.

The union of substances always results in the limitation of their pure natural functions, though new faculties are produced by it. As the association of hydrogen and oxygen places restraint on their gaseous 'freedom' and reduces their function to liquid fluidity, so does the fusion of spirit and matter job in varying degree. The union of soul with matter results in the generation of different kinds of forces, some of which are obstructive of the pure natural functions of spirit.

These are they which obstruct knowledge, perception, faith and effectiveness including general energy to accomplish things, in addition to the one which robs us of our pure natural bliss and subjects us to experiences of pleasure and pain. Of these, the force which obstructs faith is of two kinds , viz., (that) which affects beliefs and (2) that which relates to conduct. In addition to the above three other other kinds of force are engendered as the result of the

fusion of spirit and matter and these are the energies responsible for the organising of the body and its numerous organs and limbs, the force which determines the duration of the association of the body and soul and the one that regulates the choice of a 'womb'. Thus the soul is subject to the following eight¹ kinds of forces:

- (1) Jnanavarniya, the knowledge - obstructing,
- (2) *Darsanavarniya*, the perception obstructing,
- (3) Vedaniya, which regulated the experiences of pleasure and pain,
- (4) Mohaniya, which is of two kinds:
 - (i) Darsana-Mohaniya, which stands in the way of the adoption of the right faith and
 - (ii) Charitra-Mohaniya, which prevents one from following the right path (religion) in practice,
- (5) *Dyuh*, the force which determines the duration of the association of the soul with its physical body.
- (6) *Nama*, or the group of forces which organise the body and its limbs
- (7) *Gotra*, which attracts the soul into a new 'womb' upon which depends the *gotra* (family or lineage) of the individual and

1. As regards the scientific nature of this enumeration, observation shows that the soul involved in the cycle of transmigration is unable to enjoy its natural perfection in respect of knowledge, perception and happiness, which therefore, must be held in abeyance by some kind of forces operating on it. We thus get three different kinds of forces, namely, (i) Those which obstruct knowledge (*jnanavarniya*) (ii) those that interfere with perception and (iii) those which stand in the way of happiness, leaving the soul to experience pleasure and pain through the senses (*Vedaniya*). Besides these, observation also proves the existence of another kind of force which does not permit the adoption of the Right Faith.

The energies falling under this head are divisible into two classes: those which interfere with the very acquisition of faith and those that offer opposition to its being put into practice. To the former class belong such forces as prejudice, bigotry, false beliefs and all those other kinds of mental energy - passions and emotions of the worst (*anantanu bandi*) type - whose uncontrolled and uncontrollable impetuosity deprives one of the full and proper exercise of the faculty of reflection, the most essential requisite for the discernment of truth; and under the latter type fall all those deep - rooted traits of mind - anger, pride, deceit and greed of different degrees of intensity other than the *anantanubandhi* already referred to - which rob the mind of determination and serenity and prevent concentration of attention, also certain minor faults, such as joking, attachment and the like and bodily habits and propensities (e.g. laziness) which are prejudicial to an attitude of self-control. Thus the fourth kind of force consists of two distinct types, namely (1) *darsanamohaniya* which does not allow one to adopt the right faith, and (2) *Charitra-Mohaniya* which acts as an obstacle on the practical side of dharma (religion).

Apart from the above, we must allot separate places to the force which determines the duration of the association of the soul with its physical body (*ayuh karma*), and to the energies responsible for the making of that body and its limbs (*nama karma*). The status-descent, lineage and the like of the soul which really depends on the 'womb' into which it is attracted by the operation of the forces of chemical affinity and magnetism residing in its two inner bodies, the *karman* and the *tajasa*, is also the outcome of a distinct type of energy, which is for that reason, to be treated as a class by itself (*gotra karma*). Lastly, we also notice that the souls differ from one another in respect of physical prowess and the power to do or achieve what is desirable and desired. There are several kinds of energies which limit the powers and effectiveness of the soul and they constitute the type known as the *antaraya karma*. These are the eight main kinds of force operating on the soul in its unemancipated state. They comprise 148 minor sub-divisions known as *karma prakritis* (energies of *karma*) which are minutely described in the Jaina Books.

(8) *Anataraya*, which prevents effectiveness and interferes with energy in general.

Every unredeemed soul is under the sway of the above mentioned forces whose minor sub divisions may be studied in the Gommatasara and other works on the Jaina Philosophy¹. Of these the first, second, fourth and eighth kinds of forces are called *ghatia* (destructive), because they stand in the way of the soul and prevent it from acquiring the perfection of Gods which it is hankering after. They have to be overpowered before the desired perfection can be attained by the soul as regards the means of their destruction, it is clear that as they arise on account of the presence of matter, they can only be destroyed by separating it from the soul. We shall, therefore, now proceed to study the laws govern interaction between spirit and matter.

The subject of enquiry naturally falls under the following heads:

- (i) the nature of spirit,
- (ii) the nature of matter.
- (iii) The nature of the cause of the coming together of spirit and matter, in other words the influx of matter towards the soul (*asrava*),
- (iv) The fusion of spirit and matter (*bandha*),
- (v) the checking of the influx (*samvara*),
- (vi) the elimination of matter (*nir jara*) and
- (vii) *Moksha*, that is, the attainment of the natural purity, i.e., perfection, on complete liberation from the clutches of matter.

The above sub-divisions of the subject of enquiry are called (the seven) *tattvas* in the Jaina Philosophy which deals with the entire subject from a purely scientific point of view. Of these, the first and the second have already been sufficiently dealt with, the third and the fourth bear reference to the nature of the interaction between spirit and matter, the fifth and the sixth to the process of separation of the matter from the soul, and the past to the purity of the essential nature, that is the perfection of Gods, obtained as the result of the destruction of bonds.

Observation shows that the soul is affected by all kinds of actions, mental and physical, including speech. This is evident from the fact that the soul takes cognizance of them, that is to say, is aware of them. But before the soul becomes aware of them it is necessary that they should produce a modification of its substance, that is to say, a characteristic change in the state of its consciousness. Now, since no modification is possible from a distance, that is, in the absence of a material agent, i.e., the actual contact of some kind of matter, it is certain that there must be a substance which flows into the soul, modifying its condition and affecting its awareness, with every thought, word and deed.

But, apart from matter, there is no other substance to enter into interaction with spirit. it follows, therefore, that matter flows towards the soul with every thought, act and word. The first great law of interaction between spirit and matter, accordingly, may be laid down as follows:

All actions of embodied living beings, whether mental or physical, including speech, are accomplished by an influx of matter towards the soul.

It will be seen that our first law of interaction only concerns the process of influx which accompanies every action; it has nothing to do with the question whether it actually make an impression on the soul, for that depends on whether the soul be attentive to the in-coming stimulus. It must have happened within the experience of every one of us that we have failed to notice the taste of viands put before us whenever attention has been deeply engrossed elsewhere. The physiology of taste goes to indicate that while the bulk of the food passes into the stomach through the gullet, some finer particles of relish react the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. But the relish particles must be there all the same in either case, whether the soul attend to them or not. It would follow from this that they do not combine with spirit, except when they find the door open and the chamber maid of the soul waiting to take them into the presence of her mistress. This maid-in-waiting is nothing other than attention. which opens the door to the incoming stimulus. But attention always implies interest, whether it indicate the merest wish to know or the most passionate longing to embrace. It would follow from this that the fusion of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire, which signifies its inability to resist the advance of the intruders who readily combine with it. The companionship of spirit and matter, then, depends on the sweet will of the soul and might be avoided if it so desire.

As regards the degree of intensity of bondage, investigation into the nature of the mental condition, known as depression, reveals the fact that its true physiological significance lies in its literal sense. Since no change whatsoever can possibly occur in a substance without the intervention of a material agency, we must concede that de-pression (from de, down and pressum, to press) is felt whenever the soul is pressed down heavily by the weight of matter flowing into it in consequence of its infelicitous thoughts. The opposite kind of feeling, namely, de-light, similarly implies a lightening of weight and actually means that a certain amount of the burden of the soul, which again must consist of matter, has been lifted off it.

We have already seen that the imposing of obligations acts by way of a stopper and puts an end to the feeling of delight which arises by the removal of some portion of the soul's burden of worries and experience and observation combine to demonstrate that worries do not depend upon the nature of the subject-matter in connection with which they arise since many persons worry themselves to death over things which others would take no notice of - but on the degree of vehemence with which mind dwells on a particular object of wish. This amounts to saying that the intensity of *bandha* (bondage) is determined by the element of desire, which takes¹ four different forms and appears as greed, deceit, pride and anger. Desire thus opens up, as it were, the pores of the soul through which immediately penetrates the poison from outside. Overpowered by desire the soul is helpless against the onslaught of its foe and succumbs to its influence. These facts entitle us to enunciate the following proposition which may be called the second law governing interaction between the spirit and matter.

It is a corollary to this that the giving up of desires which produce the condition of weakness in the soul must necessarily bring about its liberation from the thralldom of matter, also described as the bondage of *karma* on account of *karmas* (actions) being the primary causes of the material influx and bandha. second corollary to be deduced from this rule is that the bondage of *karmas* cannot possibly be terminated by any agency outside the soul itself. The reason for this is to be found in the fact that no one can possibly control the desires of another, which being the principal causes of the fusion of spirit and matter, must continue to produce their effect so long as they exist.

Renunciation, that is, the withdrawal of attention from the outside world, the giving up of all worldly pursuits and undertakings, the abandonment of all desires, then, is the principle of success on the spiritual path. But the question is, how to develop the spirit of renunciation in such a way as to ensure its sustentation? Erratic action will not do; the top cannot be reached by haphazard jumps and flights in the air. A ladder must be found which would take one, step by step, to the top and save all the falls and bruises consequent on them.

Dharma (religion) furnishes just such a ladder as is required, in the shape of injunctions and rules of conduct. It divided proper conduct into two parts, *nischaya* and *vyavahara*, of which the latter is the cause of the steadiness and stability of the former. *Vyavahara Charitra* (conduct) is meant for the householders who cannot afford to renounce the world at once. It consists in the worship of *deva* (God), *guru* (preceptor) and *sastra* (Scripture) and in the observance of vows which steadily become more and more austere as the soul progresses onwards. *Vyavahara Dharma* finally enables the house holder to renounce the world and to apply himself to the attainment of perfection in *nischaya* conduct, consisting in a complete renunciation of of all desires and in becoming absorbed in one's own self. The house holder's conduct is the theme of the present work, which prescribes rules for the period commencing with the inception of Right Faith and ending with the entry into the holy order of *munis* (monks). During this interval the soul passes the first five stages on its journey towards the goal of perfection and bliss and qualifies itself for the more up-hill work commencing from the sixth. These stages have been described minutely in the Scriptures and may also be studied with the aid of 'The Practical Path'. The eleven *pratimas*, described in the text are so many steps on the fifth stage and must be observed, if steady progress is to be maintained in the future. There is no good in upsetting the order given; that will only result in suffering and pain. It is well to know that Jainism is not the product of a finite mind whose conclusions might be over ruled by others endowed with better judgement and understanding; it is the Truth revealed by the Omniscient *Tirthankaras*, every single detail of which has been confirmed by the experience of a countless number of *Siddhas* (Perfect Souls) and Saints. Its agreement with Reason is indicative of its rational nature, but not suggestive of an origination from a finite human intellect.

RATNAKARANDAKA SHR VAK CHARA

PART I

SHLOKA 1 -MANGALACHARANA - IN DEVANAGARI

नमः श्रीवर्द्धमानाय निर्धूतकलिलात्मने ।
सालोकानां त्रिलोकानां यद्विध्या दर्पणायते ॥१॥

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SHLOKA 1 -MANGALACHARANA - IN ENGLISH TRANSLITERATIONS

Namaha Srîvardhamânâya Nirdôthakal lâtmanê |

Sâl kânâm Tril kânâm Yadvidyâ Darpanâyatê ||1||

Shloka 1 - Explanation – Obeisance & Pledge to Sermon - I pledge to Vardhâmân Mahâvîra, who has washed off (all) the impurities of sin (*i.e. karmas*) from His soul and whose knowledge reflects (*i.e. embraces*) the entire *lokâloka*¹.

SHLOKA 2 - IN DEVANAGARI

देशयामि समीचीनं धर्मं कर्म निर्बर्हणम् ।
संसारदुःखतः सत्त्वान्यो धरत्युत्तमे सुखे ॥२॥

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SHLOKA 2 - IN ENGLISH TRANSLITERATIONS

Dêshayâmi Sam ch nam Dharmam Karmanibarhanam |

Samsâradhukhataha Satvâny Dharatyutthamê Sukhê ||2||

Shloka 2 - Explanation - Obeisance & Pledge to Sermon -Which frees souls from the pain and misery of embodied existence and installs them in supreme bliss, that excellent *karma*-destroying *dharm*a (creed) I preach (unto you).

1. The knowledge of *lokâloka* signifies omniscience pure and simple, *lokâ* being the universe and *aloka* all the rest of pure space which lies beyond it. Here obeisance is offered to Bhagawân Mahâvirâ, the last Tîrthankara, on the ground of His having attained omniscience and also because He is the destroyer of the forces of *karma*. The *achârya*, who wishes to attain to the position of glory attained by the Holy Tîrthankara, naturally praises two of the divine qualities of the Great Master to develop them in his own soul.

SHLOKA 3 - IN DEVANAGARI

सद्दृष्टिं जानवृत्तानि धर्मं धर्मेश्वरा विदुः ।
यदीयप्रत्यनीकानि भवन्ति भवपद्धतिः ॥३॥

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SHLOKA 3 - IN ENGLISH TRANSLITERATIONS

Saddrushti Gnânavrutânî Dharmam Dharmêshvarâya viduhu |
Yadyapratyanlkâni Bhavanti Bhavapaddhatihi ||3||

Shloka 3 - Explanation - Definition of the liberation-path & right belief (Samyag-darshan) - The Masters have described the Path (to *nirvâna*) to consist in Right Faith, Right Knowledge and Right Conduct, whose antitheses (that is, wrong beliefs, wrong knowledge and wrong conduct) are the causes which prolong the bondage of souls.

SHLOKA 4 - IN DEVANAGARI

श्रद्धानं परमार्थानामाप्तगमतपोभृतां ।
त्रिमूढापौढमष्टांगं सम्यग्दर्शनमस्मयं ॥४॥

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SHLOKA 4 - IN ENGLISH TRANSLITERATIONS

Shraddhânâm Paramârthanâmâptâgamatapôbrutâm |
Trimûdâpôdamashtângam Samyagdarshanamsmayam ||4||

Shloka 4 - Explanation - Definition of the liberation-path & right belief (Samyag-darshan) - To believe, by fulfilling the eight requirements of true belief and without the three kinds of error and eight kinds of pride, in the true God, Scripture and Preceptor, the causes of the highest good (i.e. *moksha*) is called Right Faith.

Further Explanation - The belief that the Jaina *Tirthankaras* are the true Gods, the Jaina *Sâstras* the true Scriptures, and the Jaina Saints the true Preceptors, is called Right Faith. The true believer should satisfy the eight requirements described in verses 11-18 and should be free from three kinds of error (verses 22-24) and eight kinds of pride (verse 25).

SHLOKA 5 - IN DEVANAGARI

आप्तेनोच्छिन्नदोषेण सर्वज्ञेनागमेशिना ।
भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥५॥

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SHLOKA 5 - IN ENGLISH TRANSLITERATIONS

Âptênôchinnadôshêna Sarvagnênâgamêshina |

Bhavitavyam Niyôgêna Nânyathâ Hyâptatâ Bhavêth ||5||

Shloka 5 - Explanation - Definition of true God (Deva) - In the nature of things the true God should be free from the faults and weaknesses of the lower nature; (he should be) the knowledge of all things and the revealer of *dharma*; in no other way can *divinity* be constituted.

SHLOKA 6 - IN DEVANAGARI

क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः ।
न रागद्वेषमोहाश्च यस्याप्तः स प्रकीर्त्यते ॥६॥

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SHLOKA 6 - IN ENGLISH TRANSLITERATIONS

Kshutpipâsâjarâtankajanmântakabhayasmayaha |

Na Râgadvēshamôhâshcha Yasyâptaha Prakîrtyarthê ||6||

Shloka 6 - Explanation - Definition of true God (Deva) - He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called a God.

Further Explanation - The Jaina *Tirthankaras* are free from the eighteen kinds of blemishes described in this *gâthâ* (verse).

SHLOKA 7 - IN DEVANAGARI

परमेष्ठी परंज्योतिर्विरागो विमलः कृती ।
सर्वज्ञोनादिमध्यान्तः सार्वः शास्तोपलाल्यते ॥७॥

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SHLOKA 7 - IN ENGLISH TRANSLITERATIONS

Paramêshhtî Paranjyôthirvirâgô Vimalaha Krutî |

Sarvagnônâdimadhyântaha Sârvaha Shastôpalâlyatê ||7||

Shloka 7 - Explanation - Definition of true God (Deva) - He who is the enjoyer of the highest status, who is of unsurpassed splendour, who is free from all kinds of desires and impurities of sin, who is endowed with omniscience and devoid of beginning, end and middle (i.e. personal aims and ambitions), and who is a friend of all kinds of living beings - such a Teacher is called *hitopade î*¹.

SHLOKA 8 - IN DEVANAGARI

अनात्मार्तं विना रागैः शास्ता शास्ति सतो हितम् ।
ध्वनन् शिल्पिकरस्पर्शान्मुरजः किमपेक्षते ॥८॥

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SHLOKA 8 - IN ENGLISH TRANSLITERATIONS

Anatmârtham Vinâ Râgaih Shastâ Shâsti Satô Hitam |

Dhvanan Shilpikarasarshânmurajaha Kimapêkshatê ||8||

Shloka 8 - Explanation - Definition of true Scripture (Shastra) - Just as a drum gives out sound in consequence of the contact of the drummer's hand, but without any desire on its own part, so does the teacher reveal the Truth without any personal motives of his own.

Further Explanation - Revelation is not made by the omniscient *Tirthankaras* because it would serve some purpose of His own, but because there is a kind of relationship of cause and effect between the quality of *dayâ* (mercy) of which He is a living embodiment and the suffering of the embodied souls. For this reason revelation bursts forth, as it were, spontaneously and without effort, from His being at the mere sight of the suffering of others.

SHLOKA 9 - IN DEVANAGARI

आप्तोपजमनुल्लङ्घ्यमदुष्टेष्टविरोधकम् ।
तत्वोपदेशकृत् सार्वं शास्त्रं कापथघट्टनमे ॥९॥

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SHLOKA 9 - IN ENGLISH TRANSLITERATIONS

Âptôpajnamanullanghyamadhruhteshtavirôdhakam |

Tatvôpadêshakrut Sârvam Shastram Kâthaghattanam ||9||

Shloka 9 - Explanation - Definition of true Scripture (Shastra) - That alone is true scripture which is the word of a *Tirthankara*, which cannot be over-ridden in disputation, nor falsified by perception, reason or testimony, which reveals the nature of things, which is helpful to men, animals and all other kinds of beings and which is potent enough to destroy all forms of falsehood.

1. *Hitopade î* is he who imparts a useful lesson.

Further Explanation - The *âchârya* gives here the six principal characteristics of the Jaina scripture. The word of the *Tirthankara* is never in conflict with valid knowledge, however acquired; it is never couched in mystic or mythological language, but reveals the nature of things as they exist in nature. For this reason Jaina *Siddhânta* has nothing in common with dogmatic theology or mysticism and is a purely scientific system of rational thought, capable of raising the human soul from the lowest depths of sin and despair and of installing it in the coveted Supreme Seat. The next great characteristic given by the *âchârya* is the quality of being helpful to all living beings, without exception. *Dayâ* (mercy) and *ahimsâ* (non-injuring) being the fundamental tenets of the holy *Siddhânta*, Jainism can never be ranked with those other creeds whose teaching inculcates, directly or indirectly, the taking of life for sacrifice or food. Thus, at every stage of its activity, Jainism always tends to protect and advance the interests of all kinds of living beings.

The last great characteristic of the Holy Scripture is that it is by itself capable of destroying falsehood. This is only natural, for it is a peculiarity of the scientific method which, being commendable to the most exacting and critical intellect, cannot but destroy all forms of error, doubt and ignorance, the three constituents of falsehood. It will be seen that Jainism proceeds by describing the nature of existing substances, dealing fully, in so far as is necessary for the purposes of religion, with the qualities or attributes which arise from their interaction in the course of evolution. It has nothing in common with dogmatism - "thou shalt do this", and "thou shalt not do that," etc., - nor with mystic mythology which says one thing and means quite another.

SHLOKA 10 - IN DEVANAGARI

विषयाशावशातीतो निराम्भोपरिग्रहः ।
ज्ञानध्यानतपोरक्तस्तपस्वी स प्रशस्यते ॥१०॥

SHLOKA 10 - IN ENGLISH TRANSLITERATIONS

Vishayâshâvashâtîtô Nirâmbôparigraha |
Shânadhyânatapôraktastapaswî Sa Prashasyatê ||10||

Shloka 10 - Explanation - Definition of true Perceptor - That perceptor is praise worthy who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and who is always absorbed in study, meditation and self contemplation.

SHLOKA 11 - IN DEVANAGARI

इदमेवेदृशमेव तत्त्वं नान्यन्न चान्यथा ।
इत्यकम्पायसाम्भोवत्सन्मार्गसंशया रुचिः ॥११॥

SHLOKA 11 - IN ENGLISH TRANSLITERATIONS

Idamêvêdrushamêva Tatvam Nânyanna Chânyathâ |

Ityakampâyasâmmôvatsanmârgêsamshayâ Ruchihi ||11||

Shloka 11 - Explanation - 1st Limb of Right-Faith (Nih-shankita Anga) - The nature of substances is as is described therein, is exactly as described, is not different, nor even otherwise - this kind of unshakable faith, steady like the unwavering lusture of the sharp edge of a sword, in the Jaina *Siddhânta* is (the first limb of Right Faith and is) called *nih- a kita a ga*.

SHLOKA 12 - IN DEVANAGARI

कर्मपरवशे सान्ते दुःखैरन्तरितोदये ।
पापबीजे सुखेनास्था श्रद्धानाकांक्षणा स्मृता ॥१२॥

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SHLOKA 12 - IN ENGLISH TRANSLITERATIONS

Karmaparavashê Sânthê Dhukairantaritôdayê |

Pâpabîjê Sukhênâsthâ Shradhânâkânkshanâ Smrutâ ||12||

Shloka 12 - Explanation - 2nd Limb of Right-Faith (Nih-kankshita Anga) - Entertaining no desire for sensual enjoyment, knowing it to be hopelessly dependent on *Karmas*, transient, involving trouble in its procurement and the seed of sin, is the (second limb of Right Faith called the) *nishkâ kshita*.

SHLOKA 13 - IN DEVANAGARI

स्वभावतोशुचौ काये रत्नत्रयपवित्रिते ।
निर्जुगुप्सागुणप्रीतिर्मता निर्विचिकित्सता ॥१३॥

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SHLOKA 13 - IN ENGLISH TRANSLITERATIONS

Swabâvatôkuchou Kâyê Ratnatrayapavitritê|

Nirjugupsâgunaprîtirmatâ Nirvichikitsatâ ||13||

Shloka 13 - Explanation - 3rd Limb of Right-Faith (Nih-vichikitsita Anga) - To love the virtuous for their excellent qualities without feeling disgust with their bodies, which, though impure by nature in all cases, are purified in their case by the triple jewels, i.e., Right Faith, Right Knowledge and Right Conduct, is described as *nirvichikitsita* (the third limb of Right Faith).

Further Explanation - Non-Jainas generally express disgust at the sight of Jaina ascetics whose rules of conduct do not allow them to attend the embellishment of their physical person. This verse points out the proper mental attitude for a true believer - he should respect the virtues of the saint and love him for his self-control, but should not feel disgust with the impure

or unclean state of his outward self, i.e. body. Conceived and developed in the filthiest part of the body of its female parent, full of urine, faeces, saliva and many other similar impurities, how can the body, asks the *âchârya*, be regarded as clean? let him who would laugh at the dirty condition of the body of the Jaina saint remember that, in its true nature, his own body is but a basket of stinking unsightly filth covered over with leathern parchment. There is yet an important distinction between his body and that of the saint which consists in the fact that, while his own carcass is filled, to the full, with the refuse resulting from unrestrained sense-indulgence, the saint's contains less filth, both quantitatively and qualitatively, owing to the control which he puts on his senses. The difference between their bodies is then reduced to this that the saint's is actually the purer of the two, though the other appears to be more attractive outwardly. And, so far as the purity of the soul is concerned, the man who scorns the saint is nowhere as compared with him whom he likes to scorn, since the very fact of ridiculing a true saint is an indication of gross ignorance and sin. The dirty, untidy, appearance of a *muni* (ascetics) is a necessary step in the path of progress and is unavoidable at a certain stage.

As a matter of fact, that attainment of *nirvâ a* is consistent only with a complete absorption in one's own *âtman* (soul) and necessitates the withdrawal of attention from the physical body and the outside world, so that the Jaina householder, who is expected to be a pattern of cleanliness, is enjoined to gradually train himself to neglect his fleshy 'prison,' the body of matter and to study the well-being of his soul. The ascetic, who has renounced the world and who wishes to reach the goal in the shortest space of time, naturally lays all the stress he can on spiritual meditation and can ill afford to waste his time on studying such useless and progress-obstructing matters as the attractiveness of his person. Neither is he a loser in the long run, for the destruction of his *ghâtîâ¹ karmas* at once raises him to the status of divinity, when those very beings who used to ridicule him fall down at his feet. It will be now evident that those who affect disgust at the sight of a Jaina monk are never likely to attain *nirvâ a*, for neglect of the body is an absolutely unavoidable necessity for the pilgrim's progress and he who has nothing but loathing and disgust for the kind of life which those who are striving to reach the goal lead can never be induced to set his foot on the Path. For the same reason those who object to the nude² appearance of the Jaina saint also debar themselves from *nirvâ a*.

Notes:

1. *Ghâtîâ¹ karmas* are those energies of *Karma* which bar the manifestation of the divine attributes of the soul.

2. Those who find fault with the Jaina saints for their nudity cannot be said to realise the full import of the all-absorbing contemplation of one's self necessary for the destruction of the karmic bonds. It is no use denying the fact that *karmas* cannot be destroyed so long as attention is not completely withdrawn from the physical body and the world of senses and directed inwardly, without wavering or hesitancy, to the *âtman* (soul) itself. But how shall this be accomplished if the mind is worried over the ways and means of procuring even a *langotî* (a narrow strip of cloth worn over the private parts)?

It is thus clear that no one who wishes to attain *moksha* (salvation) can afford to affect disgust with the holy saints for their nudity. And, so far as decency is concerned, let us not forget that

SHLOKA 14 - IN DEVANAGARI

कापथे पथि दुःखानां कापथस्थैष्यसम्मतिः।
असंपृक्तिरनुत्कीर्तिरमूढा दृष्टिरुच्यते ॥१४॥

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SHLOKA 14 - IN ENGLISH TRANSLITERATIONS

Kâpathê Pathi Dhukhânâm Kâpathasthêpyasammatihi |

AsaMpruktiranutkîrtiramûdâ Dhrushtiruchyâtê ||14||

Shloka 14 -Explanation - 4th Limb of Right-Faith (Amudhadrishti Anga) - Non- recognition of the authority of false creeds which can only lead to pain and of those who are established therein, by thought, deed or word, is (the fourth limb of Right Faith, and is) known as the *amûdhadrishti anga*.

the point does not arise in connection with religion and art and cannot, most certainly be allowed to interfere with the attainment of the great ideal of the soul. It is well-known that most of the Scriptures of the world contain matter which would be regarded as highly indecent if met with outside the sacred literature and no one will be found bold enough to deny that nude pictures and statues of both sexes are not only exhibited publicly, as works of art, at museums and show-rooms, but also find conspicuous places in the drawing rooms and parlours of the most respectable and virtuous families in all grades of society. In respect also of the inadmissibility of the point where the ideal of the soul is concerned, it is sufficient argument to say that all worldly 'traffic' would come to a stand-still should ultra-prudish notions be permitted to supplant or usurp the place of practical healthy virtue. What harm, for instance, would not the frail little infant in arms suffer, should its parents refuse to attend to its comforts and cleanliness on the ground of its nudity?

What likewise, might not happen to the sick imbecile whose nurse declined to attend on him from consideration of a similar nature? Even the marital relations between husband and wife would be rendered infelicitous, should the doctrine of nudity being tantamount to indecency be extended to the privacy of their retiring apartments.

It will be thus evident that there is nothing indecent in nudity itself, which becomes objectionable only when it is intended to assail virtue and modesty. This point is well illustrated by the story of certain heavenly damsels in the Hindu Purânas. These celestial ladies were once sporting in water in a tank when a young man, stark naked, passed close by them. They were naked also, but took no notice of him and remained engaged in fun and frolic as before. A little while later they saw the young man's aged father walking in the same direction, when they immediately rushed out of water and hurriedly resumed their apparel. The explanation of this extraordinary conduct given in the Purâ as is that the younger man had no eyes for their beauty, though he passed by looking at them, while the extreme old age of the older one did not prevent his feasting his eyes on their charms.

It would be disastrous if a misplaced sense of decency were allowed to mar the progress of the soul, condemning it to continually undergo rebirths in different conditions of life, the best of which can hardly be said to afford any real moments of joy. The Jaina saint, whose vow of chastity is of the most rigid and unbending type, goes about naked, not because he wishes to seduce any one from the path of virtue, but because nirvâ a cannot possibly be attained without the renunciation of the very last article of apparel and worldly goods.

SHLOKA 15 - IN DEVANAGARI

स्वयं शुद्धस्य मर्गस्य बालाशक्तज्जाश्रयाम् ।
वाच्यतां यत्प्रमार्जन्ति तद्वदन्त्युपगूहनं ॥१५॥

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SHLOKA 15 - IN ENGLISH TRANSLITERATIONS

Swayam Shuddasya Mârgasya Bâlâshaktajanâshrayâm |

Vâchyatâm Yatpramârijanti Tadvadamtyupagôhanam ||15||

Shloka 15 - Explanation - 5th Limb of Right-Faith (Upagoohana Anga) - To remove the ridicule raised by ignorant (and) incompetent men on the naturally pure 'path' of Jainism is (the fifth anga of Right Faith, and is) known as upagûhana.

SHLOKA 16 - IN DEVANAGARI

दर्शनाचरणाद्वापि चलतं धर्मवत्सलैः ।
प्रत्यवस्थापनं प्राज्ञैः स्थितिकरणमुच्यते ॥१६॥

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SHLOKA 16 - IN ENGLISH TRANSLITERATIONS

Darshanâcharanâdwâpi Chalatâm Dharmavatsalai |

Pratyavasthâpanam Prâgnai Sthitikaranamuchyate ||16||

Shloka 16 - Explanation - 6th Limb of Right-Faith (Sthitikarana Anga) - The re-establishing there in, on the part of the lovers of truth, of those who are wavering in Right Faith or Conduct, is called *sthitikarana* (the sixth *anga* of Right Faith) by the wise.

SHLOKA 17 - IN DEVANAGARI

स्वयुथ्यान्प्रति सद्भावसनाथपेतकैतवा ।
प्रतिपत्तिर्यथयोग्यं वात्सल्यमभिलष्यते ॥१७॥

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SHLOKA 17 - IN ENGLISH TRANSLITERATIONS

Swayûthyânprati Sadbhavasanaâthapêthakaitavâ |

Pratipattiryathayogyam Vâtsalyamabhilapyate ||17||

Shloka 17 - Explanation - 7th Limb of Right-Faith (Vâtsalya Anga) - Entertaining love and proper respect for one's co-religionist with mental purity and not from crooked motives, is called *vâtsalya* (the seventh limb of Right Faith).

SHLOKA 18 - IN DEVANAGARI

अज्ञानतिमिरव्याप्तिमपाकृत्य यथायथम् ।
जिनशासनमाहात्म्यप्रकाशः स्यात्प्रभावना ॥१८॥

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SHLOKA 18 - IN ENGLISH TRANSLITERATIONS

Agnânatimiravyâptimapâkrutya Yatâyatam |
Jinashâsanamâhâtmyaparakâshaha Syâtprabhâvanâ ||18||

Shloka 18 - Explanation - 8th Limb of Right-Faith (Prabhavana Anga) - To establish the glory of the Jaina *Siddhânta* by removing, in all suitable ways, the dense clouds of ignorance is prabhâvanâ (The eighth *anga* of Right Faith).

SHLOKA 19 - IN DEVANAGARI

तावदन्जनचोरोंगे ततो नन्मती स्मृता ।
उद्दायनस्तृतियेपि तुरीये रेवती मता ॥१९॥

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SHLOKA 19 - IN ENGLISH TRANSLITERATIONS

Tâvadanjanachôrôngê Tatônanatmatî Smrutâ |
Uddhâyanastratîyêpi Turîyê Rêvatî Mata ||19||

SHLOKA 20 - IN DEVANAGARI

ततो जिनेन्द्रभक्तोन्यो वारिषेणस्ततः परः ।
विष्णुश्च वज्रनामा च शेषयोर्लक्ष्यतां गतौ ॥२०॥

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SHLOKA 20 - IN ENGLISH TRANSLITERATIONS

Tâtô Jinêndrabhaktônyô Vâridhenastataha paraha |
Vishnushcha vajranâmâ Cha Shêshayôrlakshyatâm Gatou ||20||

Shloka 19 & 20- Explanation - Personages Famous in Above 8 Angas - Anjana thief in the first *anga*, then Anantamati are remembered; Uddayana in the third and Revati in the fourth are considered (most excellent). Then Jinendrabhakta, after thar Varisen and Visnu Kumâr and Vajra Kumâr (respectively) in the remaining (two, i.e., seventh and the eighth *angas* of Right Faith) have attained to fame.

Further Explanation - The biographies of these great personages, who have acquired undying fame by excelling in the different *angas* of Right Faith, are given in the Jaina Puranas

and may be studied with their aid. They are omitted here, as they are calculated to swell the bulk of the book. It is not to be supposed that the personages named exhaust the list of true believers; there have been many famous Jainas, though these are particularly noted for the specific qualities evolved out by them with reference to right faith.

SHLOKA 21 - IN DEVANAGARI

नांगहीनमलं छेत्तुं दर्शनं जन्मसन्ततिम् ।
न हि मन्त्रोक्षरन्यूनो निहन्ति विषवेदनां ॥२१॥

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SHLOKA 21 - IN ENGLISH TRANSLITERATIONS

Nângahînamalam Chettum Darshanam Janmasantatim |

Na Hi Mantrôksharanyûnô Nihanti Vishavedanâm ||21||

Shloka 21- Explanation - Futility of Limblessness - As an incomplete *mantra* (magical formula) is powerless to remove the pain and suffering arising from venom, so is the faith which is imperfect in its limbs not able to pierce the life of (repeated) births (i.e., is not able to obtain emancipation for the soul).

SHLOKA 22 - IN DEVANAGARI

आपगासागरस्नानमुच्चयः सिकताश्मनाम् ।
गिरिपातोग्निपातश्च लोकमूढं निगध्यते ॥२२॥

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SHLOKA 22 - IN ENGLISH TRANSLITERATIONS

Aâpagâsâgarasnânamuchchayaha Sikatâshmanâm |

Giripâtôgnipâtashcha Lôkamûdam Nigadyatê ||22||

Shloka 22- Explanation - Common Follies & Devotion to False Deities & Ascetics- Bathing in (the so-called sacred) rivers and oceans, setting up heaps of sand and stones (as objects of worship), immolating oneself by falling from a precipice or by being burnt up in fire (as in *sati*) are (some of the) common *murhatâs* (follies).

SHLOKA 23 - IN DEVANAGARI

वरोपलिप्सयाशावान् रागद्वेषमलीमसाः ।
देवता यदुपासीत देवतामूढमुच्यते ॥२३॥

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SHLOKA 23 - IN ENGLISH TRANSLITERATIONS

**Varôpalipsayâshâvân Râgadwêshamalîmasâh|
Devatâ Yadupâpîta Devatâmûdamuchyâtê ||23||**

Shloka 23-Explanation - Common Follies & Devotion to False Deities & Ascetics- The worshipping, with desire, to obtain favour, of deities whose minds are full of personal likes and dislikes is called the folly of devotion to false divinity.

Further Explanation - This verse is directed against the worship of certain powerful beings belonging to the tribe of 'demons' residing in the region of the universe called Pâtâla. They are a people like unto human beings, though possessed of great miracle working powers. They have passionate natures generally, and are famous neither for self-control nor wisdom. Several of them in the past seem to have imposed upon mankind and some are still worshipped by unintelligent men. Their worship is the *deva-murhatâ* condemned by the *dehârya* in this verse. As the grounds of condemnation, perfection in knowledge and happiness being the very nature of the soul, evidently favours from another betrays gross ignorance of his own nature. Similarly he who demands worship from another, in lieu of petty favours which he may be able to confer on his followers, can neither be full and perfect in himself - else why desired to be worshipped - nor be a true friend of his devotees, for the boons that he can confer can only afford sensual pleasure which is not the true Ideal of the soul.

SHLOKA 24 - IN DEVANAGARI

सग्रन्यारम्भहिंसानां संसारावर्तवर्तिनाम् ।
पाखण्डिनां पुरस्कारो जेयं पाखण्डिमौहनम् ॥२४॥

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SHLOKA 24 - IN ENGLISH TRANSLITERATIONS

**Sagranyârambahimsânâm Samsârâvartavartinâm |
Pâkhandinâm Puraskârô Jnêyam Pâkhandimôhanam ||24||**

Shloka 24-Explanation - Common Follies & Devotion to False Deities & Ascetics- Know that to be *guru-murhatâ* which consists in the worshipping of false ascetics revolving in the wheel of *samsâra* (births and deaths), who have neither renounced worldly goods, nor occupations nor *himsâ* (causing injury to others).

SHLOKA 25 - IN DEVANAGARI

आनं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।
अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥२५॥

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SHLOKA 25 - IN ENGLISH TRANSLITERATIONS

**Gnânam Pûjâm Kulam Jâtim Balamrudhdhim Tapô Vapuh |
Ashtâvâshritya Mânitvam Smayamâhurgatasmayâh ||25||**

Shloka 25-Explanation - Eight Kinds of Pride (Mada)- The sages who have crushed out all traces of pride from their souls describe *mada* (pride) as the intoxication of self in respect of eight particulars: (i) learning (ii) worship (iii) family (iv) tribe (v) power (vi) affluence or accomplishments (vii) religious austerity and (viii) person.

Further Explanation - This verse is directed against the worship of certain powerful beings belonging to the tribe of 'demons' residing in the region of the universe called Pâtâla. They are a people like unto human beings, though possessed of great miracle working powers. They have passionate natures generally, and are famous neither for self-control nor wisdom. Several of them in the past seem to have imposed upon mankind and some are still worshipped by unintelligent men. Their worship is the *deva-murhatâ* condemned by the *dehârya* in this verse. As to the grounds of condemnation, perfection in knowledge and happiness being the very nature of the soul, evidently favours from another betrays gross ignorance of his own nature. Similarly he who demands worship from another, in lieu of petty favours which he may be able to confer on his followers, can neither be full and perfect in himself - else why desired to be worshipped - nor be a true friend of his devotees, for the boons that he can confer can only afford sensual pleasure which is not the true Ideal of the soul.

SHLOKA 26 - IN DEVANAGARI

स्मयेन योन्यानत्येति धर्मस्थान् गर्विताशयः ।
सोत्येति धर्ममात्मीयं न धर्मो धार्मिकैर्विना ॥२६॥

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SHLOKA 26 - IN ENGLISH TRANSLITERATIONS

**Smayêna Yônyâtyêti Dharmasthân Garvitâshayah |
Sôtyêti Dhjarmamâtmîyam Na Dharmô Dhârmikairvinâ ||26||**

Shloka 26-Explanation - Futility of wealth in the absence and presence of sin - That conceited person who is led by his pride to show disrespect to virtuous men, in reality, destroys his own faith, because in the absence of those who put it into practice *dharma* cannot have an existence.

Further Explanation - Religion only lives in the souls of those who practice it and can have no concrete existence by itself. Hence those who insult the virtuous in whose hearts *dharma* has its abode can never be religious themselves.

SHLOKA 27 - IN DEVANAGARI

यदि पापनिरोधोन्यसम्पदा किं प्रयोजनम् ।
आथ पापास्त्रवोस्त्यन्यसम्पदा किं प्रयोजनम् ॥२७॥

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SHLOKA 27 - IN ENGLISH TRANSLITERATIONS

Yadi Pâpanirôdhônyasampadâ Kim Prayôjanam|

Âtha Pâpâstravôstyanyasampadâ Kim Prayôjanam ||23||

Shloka 27- Explanation - Futility of Wealth in the Absence and Presence of Sin- If there be cessation of sin, other things - wealth, prosperity, etc - are not needed (sinlessness being the source of bliss itself); but if the influx of sin continue, then that purpose can be served by wealth and the like?

Further Explanation - This verse is designed to create the spirit of *vairâgya* (renunciation) in the soul; for, what shall a man profit if he gain the goods of the world, but lose his own soul? Certainly, no truly useful purpose is ever served by riches; their acquisition is associated with sin and so is their enjoyment. They, however, who renounce worldly possessions become heir to great prosperity and pomp in their next life and acquire them without trouble, hence sin. The *âcharya*, therefore, says that there is gain in the renunciation of material goods, but not in their acquisition.

SHLOKA 28 - IN DEVANAGARI

सम्यग्दर्शनसम्पन्नमपि मातंगदेहजम् ।
देवा देवं विदुर्भस्मगूढांगारान्तरौजसम् ॥२८॥

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SHLOKA 28 - IN ENGLISH TRANSLITERATIONS

Samyagdarshanasampannamapi Mâtangadêhjam|

Devâ Devam Vidurbhasmagûdagârântaraujasam ||24||

Shloka 28- Explanation - The Glory of Right Faith- The propunders of dharma describe even a low caste man possessing Right Faith as a divine being, likening him to the invisible radiant splendour of a live charcoal lying hidden beneath a heap of ashes.

SHLOKA 29 - IN DEVANAGARI

श्रापि देवोपि देवः श्वा जायते धर्मकिल्बिषात् ।
कापि नाम भवेदन्या सम्पद्धर्माच्छरीरिणाम् ॥२९॥

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SHLOKA 29 - IN ENGLISH TRANSLITERATIONS

Svâpi Dêvôpi Devaha Svâ Jâyatê Dharmakilbishât |

Kâpi Nâma Bhavêdanyâ Sampadharmâchcharîrinâm ||29||

Shloka 29- Explanation - The Glory of Right Faith - A dog becomes a *deva* and a *deva* becomes a dog from virtue and vice respectively; from *dharma* living beings obtain even such prosperity as is incredible in words.

SHLOKA 30 - IN DEVANAGARI

भयाशास्नेहलोभाच्च कुदेवागमलिङ्गिनाम् ।
प्रणामं विनयं चैव न कुर्युः शुद्धदृष्टयः ॥३०॥

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SHLOKA 30 - IN ENGLISH TRANSLITERATIONS

Bhayâshâsnêhalôbhâchcha Kudêvâgamalinginâm |

Pranâmam Vinayah Chaiva Na Kuryuh Shuddadrushtayah ||30||

Shloka 30 - Explanation - The Glory of Right Faith- He who is purified by Right Faith should not salute or show reverence to a false deity, scripture and perceptor, even from fear, expectation of good, attachment or greed.

SHLOKA 31 - IN DEVANAGARI

दर्शनं ज्ञानचारित्रात्साधिमानमुपाश्नुते ।
दर्शनं कर्णधारं तन्मोक्षमार्गं प्रचक्ष्यते ॥३१॥

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SHLOKA 31 - IN ENGLISH TRANSLITERATIONS

Darshanam Gnânachârîtrâtsâdhimânânamupâshnutê |

Darshnam Karnadhâram Tanmôkshamârgê Prachakshyatê ||31||

Shloka 31-Explanation - The Glory of Right Faith - Right Faith is entitled to precedence over knowledge and conduct, because it acts as a pilot in guiding the soul towards *nirvâna*.

Further Explanation - Right Faith is the cause of Right Knowledge and Right Conduct and therefore, entitled to precedence over them.

SHLOKA 32 - IN DEVANAGARI

विद्यावृत्तस्य संभूतिस्थितिचृद्धिफलोदयाः ।
न सन्त्यसति सम्यक्त्वे बीजाभावे तरोरिव ॥३२॥

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SHLOKA 32 - IN ENGLISH TRANSLITERATIONS

Vidyâvruttasya Sambûtisthitivruddhiphalôdayah |
Na Santyasati Samyaktvê Bîjâbhâvê Tarôriva ||32||

Shloka 32- Explanation - The Glory of Right Faith- Just as one cannot have a tree in the absence of a seed, in the same way it is not possible to have the origination, continuance, growth (or increase) and fruition of (Right) Knowledge and (Right) Conduct without acquiring the Right Faith in the first instance.

Further Explanation - Discrimination leads to Right Faith in the first instance and Right Faith then transforms knowledge into Right Knowledge and leads to Right Conduct.

SHLOKA 33 - IN DEVANAGARI

गृहस्थो मोक्षमार्गस्थो निर्मोहो नैव मोहवान् ।
अनगारो गृही श्रेयान् निर्मोहो मोहिनो मुनेः ॥३३॥

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SHLOKA 33 - IN ENGLISH TRANSLITERATIONS

Gruhastô Môkshamârgastô Nirmôhô Naiva Môhavân |
Anagârô Gruhi Shrêyân Nirmôhô Môhinô Munêh ||33||

Shloka 33- Explanation - The Glory of Right Faith - The householder, whose interior is illuminated with Right Faith, follows the 'path'; but the ascetic involved in wrong beliefs is nowhere near it; for this reason the 'enlightened' householder is considered superior to as ascetic devoid of true faith.

Further Explanation - As a rule, the ascetic has precedence over the householder, because of his asceticism; but since conduct without faith can never be pure, the *âchârya* says that asceticism without faith is inferior to faith without asceticism.

SHLOKA 34 - IN DEVANAGARI

न सम्यक्त्वसमं किञ्चित्त्रैकाल्ये त्रिजगत्यपि ।
श्रेयोश्रेयश्च मिथ्यात्वसमं नान्यत्तनूभृताम् ॥३४॥

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SHLOKA 34 - IN ENGLISH TRANSLITERATIONS

Na Samyaktvasamam Kinchittrikâlye Trijagatyapi |
Shrêyô Shrêyashcha Mithyâtvasamam Nânyattanûbrutâm ||34||

Shloka 34- Explanation - The Glory of Right Faith- In the three periods of time and the three, worlds, there is nothing more auspicious than Right Faith for the living beings, nor anything more inauspicious than a false conviction.

Further Explanation - Right Faith leads to all kinds of prosperity and ultimately also to supreme bliss; but falsehood is the seed of all evil and undesirable conditions of existence.

SHLOKA 35 - IN DEVANAGARI

सम्यग्दर्शनशुद्धा नारकतिर्यङ्मपुंसकस्त्रीत्वानि ।
दुष्कुलविकृताल्पायुर्दरिद्रतां च व्रजन्ति नाप्यव्रतिकाः ॥३५॥

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SHLOKA 35 - IN ENGLISH TRANSLITERATIONS

Samyagrashanashuddâ Nârakatiryannapumsakastrîtvâni |

Dushkulavikrutâlpâyurdaridratâm Cha Vrajanti Nâpyavratikâh ||35||

Shloka 35- Explanation - The Glory of Right Faith - Those whose mind is illumined with Right Faith may not observe vows, yet they are not re-born in hells or the lower grades of life; (they escape from) neuter and female sexes (as well as from birth in), a low family, physical deformity and short life; nor are they overtaken by poverty.

SHLOKA 36 - IN DEVANAGARI

ओजस्तेजोविद्याविर्ययशोवृद्धिविजयविभवसनाथाः ।
महाकुला महार्था मानवतिलकाभवन्ति दर्शनपूताः ॥३६॥

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SHLOKA 36 - IN ENGLISH TRANSLITERATIONS

Ôjastejôvidyâvîryayashôvruddivijayavibhavasânâtâh |

Mahâkulâ Mahârthâ Mânavatilakâbhavanti Darshanapûtâh ||36||

Shloka 36- Explanation - The Glory of Right Faith- Those whose hearts have been purified by Right Faith become the lords of splendour, energy, wisdom, prowess, fame wealth, victory and greatness; they are born in high families and possess the ability to realise the highest ideals [dharma (religion) artha (wealth), kâma (enjoyment) and moksha (salvation)] of life; they are the best of men.

1. *Devas* are the male residents of heavens and their wives are called *devângnâs*.

SHLOKA 37 - IN DEVANAGARI

अष्टगुणपुष्टितुष्टा दृष्टिविशिष्टा प्रकृष्टशोभाजुष्टाः ।
अमराप्सरसां परिषदि चिरं रमन्ते जिनेन्द्रभक्ताः स्वर्गे ॥३७॥
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SHLOKA 37 - IN ENGLISH TRANSLITERATIONS

**Ashtaganapushtitushtâ Drushtivishishtâ Prakrushtashôbâjushtâha |
Amarâpsarasâm Parishadi Chiram Ramantê Jinendrabhaktâha Swargê ||37||**

Shloka 37-Explanation - The Glory of Right Faith - Those who have the Right Faith are born in the heaven-worlds where they become the devotees of Lord Jinendra and endowed with eight kinds of miraculous powers and great splendour, enjoy themselves for long millenniums (here very great periods of time) in the company of *devas*¹ and *devângnâs*¹.

SHLOKA 38 - IN DEVANAGARI

नवनिधिसप्तद्वयरत्नाधीशाः सर्वभूमिपथयश्चक्रम् ।
वर्तयितुं प्रभवंशि स्पष्टदृशः क्षत्रमौलीशेखरचरणाः ॥३८॥
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SHLOKA 38 - IN ENGLISH TRANSLITERATIONS

**Navanidhisaptadwayaratnâdîshâh Sarvabhômipatayashchakram |
Vartayitum Prabhavamshi Spashtadrushah Kshatramoulîshêkharacharanâh ||38||**

Shloka 38-Explanation - The Glory of Right Faith- Those who are endowed with Right Faith are attended upon by great emperors and kings; they acquire all the most wonderful things in the world; the entire earth comes under their sway and they are competent to command all men.

SHLOKA 39 - IN DEVANAGARI

अमरासुरनरपतिभिर्यमधरपतिभिश्च नूतपादाम्भोजाः ।
दृष्ट्या सुनिश्चितार्था वृषचक्रधरा भवन्ति लोकशरण्याः ॥३९॥
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SHLOKA 39 - IN ENGLISH TRANSLITERATIONS

**Amarâsuranarapatibhiryamadharapatibhishcha Nûtapâdâmbhôjah |
Drushtyâ Sunishchitârthâ Vrushachakradharâ Bhavanti Lôkasharanyâh ||39||**

Shloka 39- Explanation - The Glory of Right Faith - By virtue of Right Faith men acquire the supreme status of a Tirthankara, the Master who knows all things well, whose feet are worshipped by the rulers of devas, Lord of asuras¹ and kings of men, as well as by holy saints, who is the support of dharma² and the protector of all living beings in the three worlds.

SHLOKA 40 - IN DEVANAGARI

शिवमजरमरुजमक्षयमव्याभाधं विशोकभयशंकम् ।
काष्ठागतसुखविद्याविभवं विमलं भजन्ति दर्शनशाननाः ॥४०॥

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SHLOKA 40 - IN ENGLISH TRANSLITERATIONS

Shivamajaramarujamakshayamvyâbhâdham Vishôkabhayashankam |
Kâshtagatasukhavidyâvibhavam Vimalam Bhajanti Darshanashananâh ||40||

Shloka 40 - Explanation - The Glory of Right Faith- Those who take refuge in Right refuge in Right Faith (finally) attain to the Supreme Seat, *i.e.*, *moksha*, which is free from old-age, disease, destruction, decrease, grief, fear and doubt and implies unqualified perfection in respect of wisdom and bliss and freedom from all kinds of impurities of *karma*.

SHLOKA 41 - IN DEVANAGARI

देवेन्द्रचक्रमहिमानममेयमानम्
राजेन्द्रचक्रमवनीन्द्रसिरोर्चनीयम् ।

धर्मेन्द्रचक्रमधरीकृतसर्वलोकम्
लब्ध्वा शिवं च जिनभक्तिरूपैति भव्यः ॥४१॥

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SHLOKA 41 - IN ENGLISH TRANSLITERATIONS

Dêvêndrachakramahimânamamêyamânam
Râjêndrachakramavanîndrasirôrchanîyam |

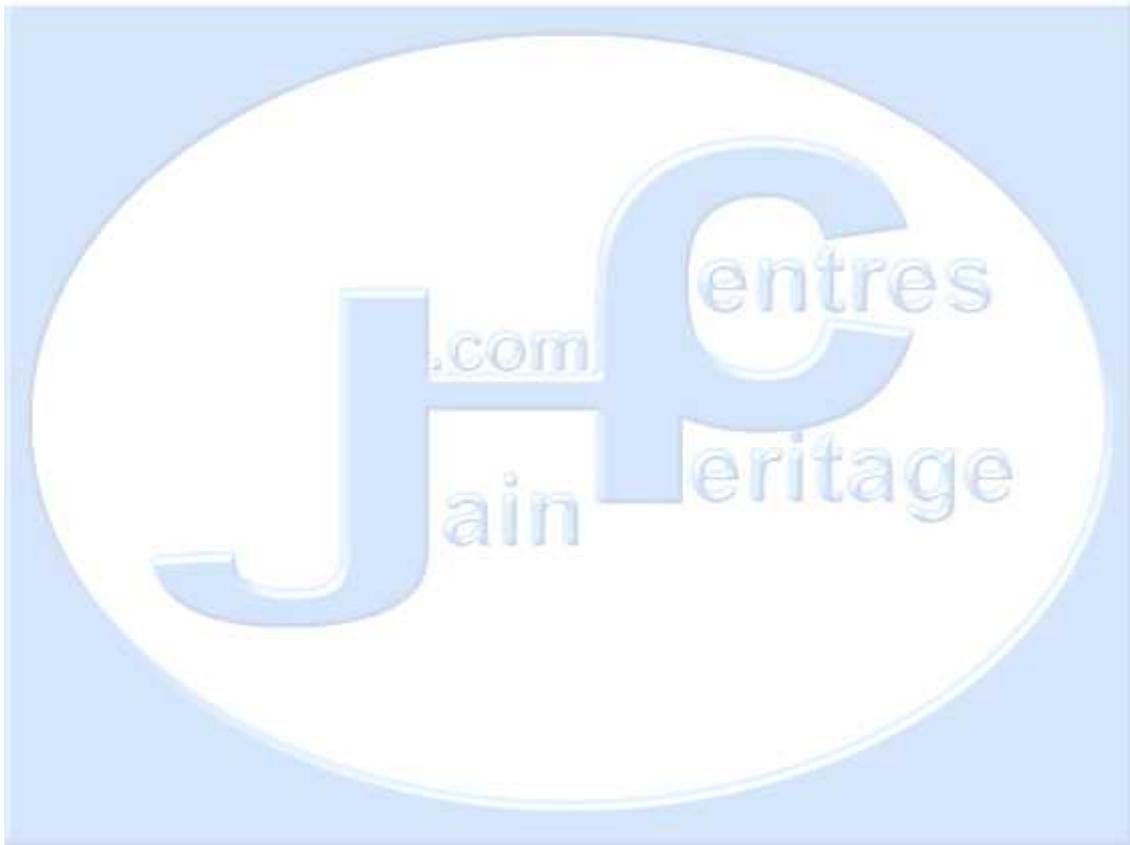
Dharmêndrachakramadharîkrutasarvalôkam
Labdvâ Shivam Cha Jinabhaktirûpaiti Bhavyaha ||41||

1. *Asuras*, broadly speaking are the inhabitants of the region called the *Pâtâla loka*.
2. The loteral rendering would be the supporter or preserver of the wheel of *dharma* (religion).

Shloka 41 - Explanation - The Glory of Right Faith - The Bhavya¹, who follows the creed of the Holy Tirthankaras, acquires the immeasurable glory of deva-life, and the discus² of a chakravarti,³ before whom kings and rulers of men prostrate themselves and attaining to the supremely worshipful status of Goodhood, (finally also) reaches *nirvâna*.

Thus ends the first part, descriptive of Right Faith, of the Ratna Karandaka Shrâvakâchâra, composed by Srî Samantabhadra Swâmi.

1. He who has the potentiality to attain *nirvâna* is called bhavya.
2. The discus is a kind of divine weapon.
3. A chakravarti is a great emperor who weilds the divine weapon known as *chakra*.



PART II

CHARACTERISTICS OF RIGHT KNOWLEDGE

SHLOKA 42 - IN DEVANAGARI

अन्यूनमनतिरिक्तं याथातथ्यं विना च विपरीतात् ।
निःसन्देहं वेद यदाहुस्तज्ञानमागमिनः ॥४२॥

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SHLOKA 42 - IN ENGLISH TRANSLITERATIONS

Anyûnamanatiriktam Yâtâtatyam Vinâ Cha Viparîtât |

Nihsandeham Vêda Yadâhustagnânâmâgaminaha ||42||

Shloka 42-Explanation - Characteristics of Right Knowledge - That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty, that the knowers of Scriptures call Right Knowledge.

SHLOKA 43 - IN DEVANAGARI

प्रथमानुयोगमर्थाख्यानं चरितं पुराणमपि पुण्यम् ।
बोधिसमाधिनिधानं बोधति बोधः समीचीनः ॥४३॥

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SHLOKA 43 - IN ENGLISH TRANSLITERATIONS

Pratamânuयोगamartâkhyânânam Charitam Purânâmapi Punyam |

Bôdisamâdinidhânânam Bôdati Bôdaha Samîchînaha ||43||

Shloka 43 -Explanation - Characteristics of Right Knowledge - (One of the department of) Right Knowledge is *Prathamânuयोगa*, which deals with the ideals [*dharma* (religion), *artha* (wealth), *Kâma* (enjoyment) and *moksha* (salvation)] of the soul and which proceeding from the stand point of virtue, describes the lives of great men and is a treasury of useful knowledge and subjects of meditation.

SHLOKA 44 - IN DEVANAGARI

लोकालोकविभक्तेर्युगपरिवृत्तेश्चतुर्गतीनां च ।
आदर्शमिव तथा मतिरवैति करणानुयोगं च ॥४४॥

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SHLOKA 44 - IN ENGLISH TRANSLITERATIONS

Lôkâlôkavibaktêryugaparivrutteshchaturgatînâm Cha |

darshamiva Tatâmatiravaiti Karanânuyôgam Cha ||44||

Shloka 44-Explanation - Characteristics of Right Knowledge - Right Knowledge also embraces *karananuyoga*, which enables one to perceive, as if in a mirror, the divisions of space¹ and the changes of time as well as the four conditions of life².

SHLOKA 45 - IN DEVANAGARI

गृहमेध्यनगाराणां चारित्रोत्पत्तिवृद्धिरक्षांगम् ।
चरणानियोगसमयं सम्यग्ज्ञानं विजानाति ॥४५॥

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SHLOKA 45 - IN ENGLISH TRANSLITERATIONS

Gruhamêdhyānagârānām Châtrîrôtpattivrudhirakshāngam |
Charanâniyôgasamayam Samyagnanam Vijânâti ||45||

Shloka 45 -Explanation - Characteristics of Right Knowledge - Right Knowledge also embraces *charanânuyoga*, which specifically deals with the subject of commencement, development and maintenance of conduct prescribed for laymen and ascetics.

SHLOKA 46 - IN DEVANAGARI

जीवाजीवसुतत्त्वे पुण्यापुण्ये च बन्धमोक्षौ च ।
द्रव्याआणूयौगदीपः श्रुतविद्यालोकमातनुते ॥४६॥

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SHLOKA 46 - IN ENGLISH TRANSLITERATIONS

Jīvâjīvasutattvē Punyâpunyê Cha Bandhamôkshai Cha |
Dravyânuyôgadīpaha Shrutavidyâlôkamâtanutê ||46||

Shloka 46-Explanation - Characteristics of Right Knowledge - *Dravyânuyoga* (the fourth department of Right Knowledge) illumines, like a lamp, the true *tattvas* (essential principles) - *jīva*, *ajīva*, etc. - Virtue, vice, bondage and freedom, as well as amplifies (or intensifies) the light of *rutajâna* (knowledge derived from meditation or study) .

Thus ends the second part, descriptive of Right Knowledge, of the Ratna Karandaka Shrivakâchâra, composed by Srî Samantabhadra Swâmi.

1. The expression *lokâlôka* signifies the entirety of space, that is to say, the portion occupied by the universe of matter and form as well as the region of pure space beyond it.
2. The Jaina *Siddhânta* deals with living beings under four heads as follows:
 - (i) *Devagati* (the *deva* kingdom) which means life in heavens,
 - (ii) *Narakagati* (the *naraka* kingdom) or the condition of existence as a denizen of hells,
 - (iii) *Manushyagati*, or the human kingdom and
 - (iv) *Tiryanchagati*, which includes all other forms of life.

PART III

NECESSITY FOR THE ADOPTION OF RIGHT CONDUCT

SHLOKA 47 - IN DEVANAGARI

मोहतिमिरापहरणे दर्शनलाभाअदवाप्तसंज्ञानः ।
रागद्वेषनिवृत्त्ये चरणं प्रतिपद्यते साधुः ॥४७॥

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SHLOKA 47 - IN ENGLISH TRANSLITERATIONS

Môhatimirâpaharanê Darshanalâbhâdavâptasanjânaha |

Râgadvēshanivruttyai Charanam Pratipadyatê Sâdhuha ||47||

Shloka 47-Explanation - Necessity For The Adoption Of Right Conduct - To whom Right Knowledge has accrued by virtue of the acquisition of Right Faith, on the destruction of the darkness of faith-obstructing infatuation, that excellent soul begins to practice the rules of Right Conduct, to be rid of personal likes and dislikes (that is, to attain to the state of desirelessness).

SHLOKA 48 - IN DEVANAGARI

रागद्वेषनिवृत्तेर्हि सादिनिवर्तना कृता भवति ।
अनपेक्षितार्थवृत्तिः कः पुरुषः सेवते नृपतीन् ॥४८॥

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SHLOKA 48 - IN ENGLISH TRANSLITERATIONS

Râgadvēshanivrutterhimsâdinivarttanâ Krutâ Bhavati |

Anapêkshitârthavruttiha Kaha Purushaha Sêvatê Nrupatîn ||48||

Shloka 48-Explanation - Necessity For The Adoption Of Right Conduct - From the destruction of the elements of love and hatred are destroyed the five kinds of sin, *himsâ* and the like, for no one would ever be found serving kings who has no desire to earn his living.

Further Explanation - Desire, which assumes the form of attachment and aversion (or love and hatred) is the cause of *himsâ* and other kinds of sin; hence, he who destroys the element of desire in his soul does not commit sin, just as no one who does not wish to earn his living ever enters the service of kings.

SHLOKA 49 - IN DEVANAGARI

हिंसानृतचौर्येभ्यो मैथुनसेवापरिग्रहाभ्यां च ।
पापप्रणालिकाभ्यो विरतिः संज्ञस्य चारित्रम् ॥४९॥

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SHLOKA 49 - IN ENGLISH TRANSLITERATIONS

**Himsânrutachouryêbhyô Maithunasêvâparigrahâbhyâm Cha |
Pâpaprânâlikâbhyô Viratihi Sangnasta Châritram ||49||**

Shloka 49-Explanation – Five Channels Of Sin - Himsâ, falsehood, theft, unchastity and attachment to worldly goods - the stopping of these five channels of sin is the conduct suitable for him who is endowed with Right Knowledge.

SHLOKA 50 - IN DEVANAGARI

सकलं विकलं चरणं तत्सकलं सर्वसंगविस्तानाम् ।
अनगाराणां विकलं सागराणां ससंगानाम् ॥५०॥

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SHLOKA 50 - IN ENGLISH TRANSLITERATIONS

**Sakalam Vikalam Charanam Tatsakalam Sarvasangaviratânâm |
Anagârânâm Vikalam Sâgarânâm Sasangânâm ||50||**

Shloka 50- Explanation – Two Kinds Of Right Conduct - Right Conduct is of two kinds: *sakala* (perfect or unqualified) and *vikala* (imperfect or qualified): of these the unqualified is observed by ascetics who have renounced all things and the qualified by laymen still entangled in the world.

SHLOKA 51 - IN DEVANAGARI

गृहिणां त्रेधा तिष्ठत्यणुगुणशिक्षाव्रतात्मकं चरम् ।
पंचत्रिचतुर्भेदं त्रयं यथासंख्यमाख्यातम् ॥५१॥

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SHLOKA 51 - IN ENGLISH TRANSLITERATIONS

**Gruhinâm Trêdhâ Tishtatyanugunashikhâvratâtmakam Charam |
Panchatrīchaturbhêdam Trayam Yatâsankyamâkhyâtam ||51||**

Shloka 51 -Explanation – Kinds of Conduct for a layman - The conduct prescribed for a layman is of three kinds and assumes the form of *anu*, *guna* and *sikshâ* vratas (vows), which comprise five, three and four kinds each, respectively.

SHLOKA 52 - IN DEVANAGARI

प्राणातिपातवितथव्याहारस्तेयकाममूर्छेभ्यः ।
स्थूलेभ्यः पापेभ्यो व्युपरमणमणुव्रतं भवति ॥५२॥

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SHLOKA 52 - IN ENGLISH TRANSLITERATIONS

Prânâtipâtavitathavyâhârastêyakâmamûrchebhyaha |

Stôlêbhyaha Pâpêbyô Vyuparamanamanuvratam Bhavati ||52||

Shloka 52-Explanation - Ahinsa Anuvrata & its transgressions for a layman - Anu (minor) *vratas* (vows) consist in the avoidance of the gross forms of *himsâ*, falsehood, theft, unchastity and love of possessions.

SHLOKA 53 - IN DEVANAGARI

संकल्पात्कृतकारितमननाध्योगत्रयस्य चरसत्वान् ।
न हिनस्ति यत्तदाहुः स्थूलवधाद्विरमणं निपुणाः ॥५३॥

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SHLOKA 53 - IN ENGLISH TRANSLITERATIONS

Sankalpâtakurtakâritamananâdyôgatrayasya Charasatvân |

Na Hinasti Yattadâhua Stûlavadhâdviramanam Nipunâha ||53||

Shloka 53 -Explanation - Ahinsa Anuvrata & its transgressions for a layman - Refrain from injuring livingbeings having two or more senses, with a deliberate act of mind, speech or body, in any of the three ways, *krita*, *kârîta* and *mananât*, is called *ahimsâ anu vrata* by the wise.

Further Explanation - The layman who has taken the vow of refraining from *himsâ* does not intentionally injure any form of life above the class of one-sensed beings (vegetables and the like), by an act of mind, speech or body (*krita*); nor does he incite others to commit such as act (*kârîta*), nor even approve of it subsequent to its commission by others (*mananât* or *anumodanâ*)

SHLOKA 54 - IN DEVANAGARI

छेदन बंधनपीडनमतिभारारोपणं व्यतीचाराः ।
आहारवारणापि च स्थूलवधाद्व्युपरतेः पन्च ॥५४॥

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SHLOKA 54 - IN ENGLISH TRANSLITERATIONS

Chedana Bandanapîdanamatibhârârôpanam Vyatîchârâha |

hâravâranâpi Cha Sthûlavadhâdvyparateh Pancha ||54||

Shloka 54 -Explanation - Ahinsa Anuvrata & its transgressions for a layman - Piercing, binding, causing pain, overloading and starving or not feeding at proper times, are the five faults appertaining to *ahimsâ anu vrata*.

Further Explanation - The layman who wishes to observe the *ahimsâ vrata* should avoid these five kinds of faults also.

SHLOKA 55 - IN DEVANAGARI

स्थूलमलिकं न वदति परान् वादयति सत्यमपि विदते ।
यत्तद्वदन्ति सन्तः स्थूलमृषावादवैरमणम् ॥५५॥

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SHLOKA 55 - IN ENGLISH TRANSLITERATIONS

**Stûlamalikam Na Vadati Parân Vâdayati Satyamapi Vidatê |
Yattadvadanti Santaha Stûlamrushâvâdavairamanam ||55||**

Shloka 55 - Explanation - Satya Anuvrata & its transgressions for a layman - Refraining from uttering oneself and from causing others to utter, gross falsehood, as well as truth which causes affliction to others, that is called satyânuvrata (the minor vow of truthfulness) by the saints.

Further Explanation - The ascetics vow of truthfulness, it may be stated here, is of unbending rigidity, but as the present work is only concerned with the layman's duties in life, it does not describe the nature of the more austere vows. The use of the word 'gross' in connection with this *vrata* enables the house holder to avoid its breach by relating stories, writing works of fiction, diplomacy and the like. The reason why truth with a tendency to cause affliction is to be avoided needs no explanation. There are many occasions when speaking out truth causes unmerited suffering to others and clearly silence would be golden in all such cases.

SHLOKA 56 - IN DEVANAGARI

परिवादरहोभ्याख्या पैशून्यं कूटलेकरणं च ।
न्यासापहारितापि च व्यतिक्रमाः पन्च सत्यस्य ॥५६॥

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SHLOKA 56 - IN ENGLISH TRANSLITERATIONS

**Parivâdarahôbhyâkhyâ Paishanyam Kûtalêkaranam Cha |
Nyâsâpahârîtâpi Cha vyatikramâha Pancha Satyasya ||56||**

Shloka 56 - Explanation - Satya Anuvrata & its transgressions for a layman - Spreading false doctrines, revealing the secrets and deformities of others, back-biting, making false documents, not returning in full a deposit made by another (on his asking for less through forgetfulness) - these are the five transgressions of the vow of truthfulness of a layman.

SHLOKA 57 - IN DEVANAGARI

निहितं वा पतितं वा सुविस्मृतं वा परस्वमविसृष्टं ।
न हरति यन्न च दत्ते तदकृशचोर्यादुपाहरणम् ॥५७॥

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SHLOKA 57 - IN ENGLISH TRANSLITERATIONS

**Nihitam Vâ Patitam Vâ Suvismrutam Vâ Parasvamavisrushtam |
Na Harita Yanna Dattê Tadakrushachouryyadupâharanam ||57||**

Shloka 57 - Explanation - Achauryanuvrata & its transgressions for a layman - He who does not appropriate to himself, nor give away to any one else, the property of another (whether) placed, dropped, forgotten or deposited (by him), is said to observe the layman's vow of non-stealing.

SHLOKA 58 - IN DEVANAGARI

चौरप्रयुगचौरार्थादानविलोपसद्रुशसन्मिश्राः ।
हीनाधिकविनिमानं पन्चास्तेये व्यतीपाताः ॥५८॥

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SHLOKA 58 - IN ENGLISH TRANSLITERATIONS

**Chouraprayugachourârthâdânâvilôpasadrushasanmishrâha |
Hînâdikavinimânam Panchâstêyê Vyatîpâtâha ||58||**

Shloka 58 - Explanation - Achauryanuvrata & its transgressions for a layman - Imparting instruction on the method of committing theft, receiving stolen property, evading law, adulteration and keeping false weights and measures are the five *atichâras* (faulks) of the layman's vow of non stealing.

SHLOKA 59 - IN DEVANAGARI

न तु परदारान् गच्छति न परान् गमयति च पापभीतेर्यत् ।
सा परदारनिवृत्तिः स्वदारसन्तेषनामापि ॥५९॥

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SHLOKA 59 - IN ENGLISH TRANSLITERATIONS

**Na Tu Paradârân Gachhati Na Parân Gamayati Cha Pâpabhîtêryat |
Sâ Paradâranivruttihi Swadârasantêshanâmâpi ||59||**

Shloka 59 - Explanation - Brahmacharyanuvrata & its transgressions for a layman - He who neither 'visits', nor causes any other person to 'visit', another mans wife from fear of sis - that man is said to observe the *anu vrata*, known as the renunciation of the wife of another and contentment with one's own.

SHLOKA 60 - IN DEVANAGARI

अनविवाहाकरणानंगक्रीडावित्वविपुलतृषः ।
इत्वरितागमनं चास्मरस्य पन्च व्यतीचाराः ॥६०॥

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SHLOKA 60 - IN ENGLISH TRANSLITERATIONS

**Anavivâhâkaranânangakrîdâvitatvavipulatrushaha |
Itvaritâgamanam Châsmarasya Pancha Vyatîchârâha ||60||**

Shloka 60 - Explanation - Brahmacharyanuvrata & its transgressions for a layman - Match-making (i.e., bringing about marriages unnatural gratification, indulging in lewd or voluptuous speech, excessive passion even for one's own wife and visiting an immoral woman, are the five faults peculiar to the layman's vow of chastity.

SHLOKA 61 - IN DEVANAGARI

धनधान्यादिग्रन्थं परिमाय ततोदिकेषु निस्पृहता ।
परिमितपरिग्रहः स्यादिच्छापरिमाण नामापि ॥६१॥

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SHLOKA 61 - IN ENGLISH TRANSLITERATIONS

**Dhanadhânyâdigrantham Parimâya Tatôdikêshu Nispruhatâ |
Parimitaparigrahaha Syâdichchâparimâna Nâmâpi ||61||**

Shloka 61 - Explanation - Parigraha Pariman Anuvrata & its transgressions for a layman - Having Fixed the measure of one's worldly possessions, cash, grain and the like, to desire for no more is called the *parigraha-parimâna* (possession-limiting) vow, also known as the *ichchhâ-parimâna* (desire-limiting).

SHLOKA 62 - IN DEVANAGARI

अतिवाहनातिसंग्रहविस्मयलोभातिभारवहनानि ।
परिमितपरिग्रहस्य च विक्षेणः पन्च लक्ष्यन्ते ॥६२॥

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SHLOKA 62 - IN ENGLISH TRANSLITERATIONS

**Ativâhanâtisangrahavismayalôbhâtibhâravahanâni |
Parimitaparigrahasya Cha Vikshênaha Pancha Lakshyante ||62||**

Shloka 62 - Explanation - Parigraha Pariman Anuvrata & its transgressions for a layman - Keeping a larger number of vehicles than required, accumulating even necessary articles in large numbers, expressing wonder at the pomp or prosperity of another, excessive

greed and overloading animals, are described as the five faults of the *parigraha-parimâna* vow.

SHLOKA 63 - IN DEVANAGARI

पञ्चानुव्रतनिधयो निरतिक्रमणाः फलन्ति सुरलोकं ।
यत्रावधिरष्टगुणा दिव्यशरीरं च लभ्यन्ते ॥६३॥

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SHLOKA 63 - IN ENGLISH TRANSLITERATIONS

**Panchânuvratanihayô Niratikramanâha Phalanti Suralôkam |
Yatrâvadirashtaganâ Divyasharîram Cha Labhyantê ||63||**

Shloka 63 - Explanation - Parigraha Pariman Anuvrata & its transgressions for a layman - The observance of the five minor vows of the layman, without committing transgressions thereof, bears fruit in the shape of a birth in the heaven-worlds where the soul acquires clairvoyance (*avadhi j âna*), the eight kinds of miraculous powers and a divine body.

SHLOKA 64 - IN DEVANAGARI

मातंगो धनदेवश्च वारिषेणस्ततः परः ।
नीली जयश्च संप्रप्ताः पूजातिशयमुत्तमम् ॥६४॥

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SHLOKA 64 - IN ENGLISH TRANSLITERATIONS

**Mâtangô Dhanadêvashcha Vârishênastataha Paraha |
Nîlî Jayashcha Sampraptâha Pûjâtishayamuttamamam ||64||**

Shloka 64 - Explanation - Persons Famous In Anuvratas & Avratas - The low caste Yampâla (in respect of the first), Dhanadeva (in respect of the second), then varisena, Nîlî and Jayakumar (in respect of the third, fourth and fifth vows respectively) have risen to high worshipful status.

SHLOKA 65 - IN DEVANAGARI

धनश्रीसत्यघोषो च तापसारक्षकावपि ।
उपाख्येयास्तथा श्मश्रुनवनीतो यथाक्रमम् ॥६५॥

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SHLOKA 65 - IN ENGLISH TRANSLITERATIONS

**Dhanasrîsatyaghôshou Cha Tâpasârakshâkâvapi |
Upâkhyâyâstathâ Shmashrunavanîto Yathâkramam ||65||**

Shloka 65 -Explanation - Persons Famous In Anuvratas & Avratas - Dhana rî, Satyaghosa and Tâpasî, the police officer (Yamadanda) and in the same way ma runavanîta have attained to notoriety, in the order of enumeration.

Further Explanation - These two verses give the names of those who have attained to fame and notoriety by the observance and non-observance respectively of the five minor vows of the Jaina householder. Their biographies can be learnt from the Jaina Purânas. Those who acquired fame by self control are mentioned in the first of these *gâthâs*, while those who attained to notoriety for their uncontrolled vice are named in the second. The order in which their names are given bears reference to the enumeration of the five *anu vratas*, with respect to the observance of which fame was acquired in the once case and whose non-observance in the extreme was the cause of notoriety in the other.

SHLOKA 66 - IN DEVANAGARI

मद्यमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।
अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥६६॥

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SHLOKA 66 - IN ENGLISH TRANSLITERATIONS

Madhyamâmsamadhutyâgaiha Sahânuvratapanchakam |

Ashtou Mûlagunânâhurgruhinâm Shramanôttamâha ||66||

Shloka 66 -Explanation - Eight Moolgunas (Fundamental Virtues) - The (observance of the) five *anu vratas* and refraining from the use of wine, flesh and honey, are regarded as the eight fundamental virtues of a householder by holy saints.

Further Explanation - Honey is objectionable, because it contains such objectionable things as excrement of bees and because its obtainment involves *himsâ*.

Thus ends the third part, descriptive of the householder's vows, of the Ratna Karandaka Shrivakâchâra, composed by *Srî Samantabhadra Swâmi*.

PART IV
THE GUNA VRATAS

SHLOKA 67 - IN DEVANAGARI

दिग्ब्रतमनर्थदण्डव्रतं च भोगोपभोगपरिमाणम् ।
अनुबृंहणाद्गुणानामाख्यान्ति गुणव्रतान्यार्याः ॥६७॥

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SHLOKA 67 - IN ENGLISH TRANSLITERATIONS

Digvratamnarthatandavratam Cha Bhôgôpabhôgaparimânam |
Anubruhanâdgunânâmâkhyânti Gunavratânyârthâha ||67||

Shloka 67 -Explanation - Digvrata (Limiting the area of one's movement in all directions) - Because the *dig*, the *anarthadanda* and the *bhogopabhoga parimâna vratas* (vows) tend to increase virtue (i.e. the merit of the five *anu vratas*), great personages have called them *guna vratas*.

SHLOKA 68 - IN DEVANAGARI

दिग्वलयं परिगणितं कृत्वातोहं बहिर्न यास्यामि ।
इति संकल्पो दिग्ब्रतमामृत्यणुपविनिवृत्त्यै ॥६८॥

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SHLOKA 68 - IN ENGLISH TRANSLITERATIONS

Digvalayam Pariganitam Krutvâtôham Bahirna Yâsyâmi |
Iti Sankalpô Digvratamâmrutyânopavinivruttai ||68||

Shloka 68 -Explanation - Digvrata (Limiting the area of one's movement in all directions) - "I shall not travel beyond these limits;" - to hold to a resolve like this, having, with a view to avoid the commission of (even) subtle sins (beyond those limits), previously determined the bounds of space in the ten directions, for the rest of one's life, is called *dig vrata*.

SHLOKA 69 - IN DEVANAGARI

मकराकरसरिदटवीगिरिजनपदयोजनानि मर्यादाः ।
प्राहुर्दिशां दशानां प्रतिसंहारे प्रसिद्धानि ॥६९॥

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SHLOKA 69 - IN ENGLISH TRANSLITERATIONS

Makarâkarasaridatavîgirijanapadayojanâni Maryyadâha |
Prâhurdishâm Dashânâm Pratisamhâre Prasadhdhâni ||69||

Shloka 69 -Explanation - Digvrata (Limiting the area of one's movement in all directions) - In placing limits on one's movements in the ten directions, well-known oceans, rivers, forests, mountains, countries and *yojana*¹ - marks should be selected as boundaries.

SHLOKA 70 - IN DEVANAGARI

अवदेर्बहिरणुपापं प्रतिविरतेर्दिग्गतानि धारयताम् ।
पंचमहाव्रतपरिणतिमणुव्रतानि प्रपद्यन्ते ॥७०॥

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SHLOKA 70 - IN ENGLISH TRANSLITERATIONS

Avadêrbahiranupâpam Prativiraterdigvratâni Dhârayatâm |
Panchamahâvrataparinatimanuvratâni Prapadyantê ||70||

Shloka 70 -Explanation - Digvrata (Limiting the area of one's movement in all directions) - By the avoidance of subtle sins beyond the determined limits, (even) the minor vows of a house holder are able to rank as the unqualified vows of asceticism (in respect of the regions lying beyond those limits).

Further Explanation - One naturally cannot commit gross sins where one is not present in some way, whether directly or indirectly. But inability to be physically present in a place does not prevent one from sinning in thought in respect of the objects of that place. The observance of the *digvrata*, however enables one to avoid even sinning in thought in respect of those places which one cannot reach. Hence, it is said that the observance of this *vrata* enables the layman's vows to approach the five *mahâ vratas* of asceticism, in point of merit, beyond the limits fixed for his movements. In other words, the *dig vrata* places a layman on an equality with an ascetic in respect of the regions of space lying beyond the boundaries determined by him for his physical and mental activity.

SHLOKA 71 - IN DEVANAGARI

प्रत्याख्यानतनुत्वान्मन्दतराश्चरणमोहपरिणामाः ।
सत्वेन दुरवधारा महाव्रताय प्रकल्प्यन्ते ॥७१॥

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SHLOKA 71 - IN ENGLISH TRANSLITERATIONS

Pratyâkhyânatanutvânmandatarâshcharanamôhparinâmâm |
Satvêna Duravadhârâ Mahâvratâya Prakalpyanthê ||71||

1. Ordinarily a *yojana* is equal to four *koses* i.e. from 6 to 8 miles, according to local custom. This verse shows that the ancients used to employ *yojana* stones to mark distances.

Shloka 71 -Explanation - Digvrata (Limiting the area of one's movement in all directions) - The extremely quiescent states of conduct-in-fatuating *karmas* which arise from the subsidence of the activity of the *pratyâkhyâna* type of passions, are taken for *mahâ vratas*; (the tinge of passions in the mind is then so slight that) it is not easy to say whether they exist or not.

Further Explanation - Anger, pride, deceit and greed are the four principal kinds of passions (*kasayas*). They are dealt with under four different heads in the Jaina siddhanta, according to the degree of their intensity. The intensest, called the *ananantânubandhî*, is the worst kind and prevents the acquisition of Right Faith itself; the intenser type, known as the *apratyâkhyâna*, obstructs Right Conduct altogether and hinders even the observance of the minor vows of the householder; the intense, designated the *pratyâkhyâna*, enables the householder's vows to be observed, but debarb one from the *mahâ vratas* of asceticism and the higher forms of meditation and the mild one (*samjvalana*) only stands in the way of pure self-contemplation (*sukla dhyâna*). The destruction or subsidence of the first type leads to the acquisition of Right Faith; of the second, to the adoption of the householder's vows; of the third, to the observance of *mahâ vratas* and of the fourth, to *ukla dhyâna*, which is the cause of omniscience and *nirvâna*.

This verse refers to the subsidence of the *pratyâkhyâna* type which reduces the intensity of passions to the *samjvalana* degree. These, as the *âchârya* points out, are of such a mild type that often it is difficult to say whether they exist or not.

SHLOKA 72 - IN DEVANAGARI

पञ्चानां पापानां हिंसादीनां मनोवचःकायैः ।
कृतकारितानुमोदैस्त्यागस्तु महाव्रतं महताम् ॥७२॥

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SHLOKA 72 - IN ENGLISH TRANSLITERATIONS

Panchânâm Pâpânâm Himsâdînâm Manôvachahakâyaih |
Krutakârîtânûmôdaistyâgastu Mahâvratam Mahatâm ||72||

Shloka 72 -Explanation - Transgressions of the Digvrata - Abstaining from the commission of the five sins, *himsâ* and the like, in all the three ways, *krita*, *kârîta* and *anumodanâ*, with mind, speech or body, constitutes the *mahâ vratas* of great ascetics.

SHLOKA 73 - IN DEVANAGARI

ऊर्ध्वदिस्तार्त्तिर्यग्व्यतिपाताः क्षेत्रवृद्धिरवधीनाम् ।
विस्मरणं दिग्विस्तेरत्याशाः पंच कथ्यन्ते ॥७३॥

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SHLOKA 73 - IN ENGLISH TRANSLITERATIONS

**rdwardhstâtîryagvyatipâtâha Kshêtravruddhiravadhînâm |
Vismaranam Digviratêrasyâshâha Pancha Kathyante ||73||**

Shloka 73 - Explanation - Transgressions of the Digvrata - Transcending the limits of space upwards, downwards or in other directions, extending the field of one's activity, forgetting the boundaries (fixed), - these are the five transgressions of the *digvrata*.

SHLOKA 74 - IN DEVANAGARI

अभ्यंतरं दिग्वधेरपार्थकेभ्यः सपापयोगेभ्यः ।
विरमणमनर्थदंडव्रतं विदुर्व्रतधराग्रण्यः ॥७४॥

SHLOKA 74 - IN ENGLISH TRANSLITERATIONS

**Abhyantaram Digvadhêrapârthakebhyaha Sapâpayôgêbyaha |
Viramanamanarthadandavratam Vidurvratadharâgranyaha ||74||**

Shloka 74 - Explanation - Transgressions of the Digvrata - The best of ascetics call refraining from wanton (purposeless) activity, likely to cause injury to others, within the limits (fixed for one's activity), *anarthadanda vrata*.

SHLOKA 75 - IN DEVANAGARI

पापोपदेशहिंसादानापध्यानदुःश्रुतीः पन्च ।
प्राहुः प्रमादचर्य्यामनर्थदण्डानदण्डधराः ॥७५॥

SHLOKA 75 - IN ENGLISH TRANSLITERATIONS

**Pâpôpadêshahimsâdânâpadhyânadhushrutîhi Pancha |
Prâhua Pramâdacharyyamanarthadandânadandadharaha ||75||**

Shloka 75 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions - Those who do not inflict any kind of punishment on others call evil lesson, *himsâdâna*, *apadhyâna*, *duh ruti* and *Pramâdacharyya*, the five (kinds of) *anartha danda*.

SHLOKA 76 - IN DEVANAGARI

तिर्यक्क्लेशवणिज्याहिसारम्भप्रलम्भनादीनाम् ।
कथाप्रसगःप्रसवः स्मर्त्तव्यः पाप उपदेशः ॥७६॥

SHLOKA 76 - IN ENGLISH TRANSLITERATIONS

Tiryakklêshavanijyâhimsârambhanâdînâm |

Kathâprasagahaprasavaha Smarttvyaha Pâpa Upadêshaha ||76||

Shloka 76 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -

Narrating accounts having reference to acts of cruelty to lower forms of life, trade, *himsâ*, occupations, swindling and the like is to be known as *pâpa upade a* (evil lesson).

SHLOKA 77 - IN DEVANAGARI

पापोपदेशहिंसादानापध्यानदुःश्रुतीः पन्च ।
प्राहुः प्रमादचर्य्यामनर्थदण्डानदण्डधराः ॥७५॥

SHLOKA 77 - IN ENGLISH TRANSLITERATIONS

Pâpôpadêshahimsâdânâpadhyânadhushrutîhi Pancha |

Prâhua Pramâdacharyyamánarthadândânadandadharaha ||75||

Shloka 77 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -

Transcending the limits of space upwards, downwards or in other directions, extending the field of one's activity, forgetting the boundaries (fixed), - these are the five transgressions of the *digvrata*.

SHLOKA 78 - IN DEVANAGARI

तिर्यक्क्लेशवणिज्याहिंसारम्भप्रलम्भनादीनाम् ।
कथाप्रसगःप्रसवः स्मर्त्तव्यः पाप उपदेशः ॥७६॥

SHLOKA 78 - IN ENGLISH TRANSLITERATIONS

Tiryakklêshavanijyâhimsârambhanâdînâm |

Kathâprasagahaprasavaha Smarttvyaha Pâpa Upadêshaha ||76||

Shloka 78 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -

The best of ascetics call refraining from wanton (purposeless) activity, likely to cause injury to others, within the limits (fixed for one's activity), *anarthadanda vrata*.

SHLOKA 79 - IN DEVANAGARI

आरम्भसंगसाहसमिथ्यात्वद्वेषरागमदमदनैः ।
चेतः कलुषयतां श्रुतिरवधीनां दुःश्रुतिर्भवति ॥७९॥

SHLOKA 79 - IN ENGLISH TRANSLITERATIONS

rambasangasâhasamithyâtadvêsharâgamadamadanaiha |

Chetaha Kalushayatâm Shrutiravadhînâm Dhushrutibhavati ||79||

Shloka 79 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -

Listening to works dealing with occupations, worldly possessions, daring crimes, false doctrines, hatred, love, pride and sex-passion, which disturb the mind, is *duh ruti* (*anarthadanda*).

SHLOKA 80 - IN DEVANAGARI

क्षितिसलिलदहनपवनारम्भ विफलं वनस्पतिच्छेदं ।
सरणं सारणमपि च प्रमादचर्या प्रभाषन्ते ॥८०॥

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SHLOKA 80 - IN ENGLISH TRANSLITERATIONS

Kshitaliladahanapavanârambha Viphalam Vanaspatichchdam |

Saranam Sâranamapi Cha Pramâdacharyâm Prabhâshante ||80||

Shloka 80 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -

Dealing in (i.e., meddling with, or handling) earth, water, fire and air; destroying or striking down plants; also moving about and causing other to move about - these, when done without purpose, are called *pramâdacharyâ* (*pramâda* = carelessness + *charyâ* = activity).

SHLOKA 81 - IN DEVANAGARI

कन्दर्पं कौत्कुच्यं मौखर्यमतिप्रसाधानं पन्च ।
असमीक्ष्य चाधिकरणं व्यतीतयोनर्थदण्डकृद्विरतेः॥८१॥

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SHLOKA 81 - IN ENGLISH TRANSLITERATIONS

Kandarpam Koutkuchyam Moukharyamatiprasâdhânam Pancha |

Asamikhsya Châdhikaranam Vyatîtayônarthadandakrudviratêha ||81||

Shloka 81 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -

Indulging in lewd speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, surrounding oneself with the objects of sensual pleasure, and (otherwise) becoming engrossed in the activity of mind, speech, or body, in an aimless way, - these are the five transgressions of the vow of *anarthadanda* (*anartha* = purposeless + *danda* = punishment).

SHLOKA 82 - IN DEVANAGARI

अक्षार्थानां परिसंख्यानं भोगोपभोगपरिमाणम् ।
अर्थवतामप्रवधौ रागरतीनां तनुकृतये ॥८२॥

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SHLOKA 82 - IN ENGLISH TRANSLITERATIONS

**Akshârthânâm Parisankhyânâm Bhôgôpabhôgaparimânâm |
Arthavatâmapravadhau Râgaratînâm Tanukrutayê ||82||**

Shloka 82 - Explanation - Bhgopabhoga Parimânavrata - Putting limitation, for the day, even within the limits allowed by the *parigraha parimâna vrata* (the fifth vow), according to one's requirements, and with a view to reducing the sense of attachment and the like, on the choice of the objects of senses, (is called) *bhogopabhoga parimâna vrata*.

SHLOKA 83 - IN DEVANAGARI

भुक्त्वा परिहातव्यो भोगो भुक्त्वा पुनश्च भोक्तव्यः ।
उपभोगोशनवसनप्रभृतिः पन्चेन्द्रियो विषयः ॥८३॥

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SHLOKA 83 - IN ENGLISH TRANSLITERATIONS

**Bhuktvâ Parihâtavyô Bhôgô Bhuktvâ Punashcha Bhôktvyaha |
Upabhôgôshanavasanaprabhrutihi Panchêndriyô Vishayaha ||83||**

Shloka 83 - Explanation - Bhgopabhoga Parimânavrata - Food, clothing and other objects of the five senses, which can be enjoyed only once, are called *bhoga* and those which can be enjoyed more than once *upabhoga*.

SHLOKA 84 - IN DEVANAGARI

त्रसहतिपरिहरणार्थं क्षौद्रं पिशितं प्रमादपरिहृतये ।
मद्यं च वर्जनीयं जिनचरणौ शरणमुपयातैः ॥८४॥

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SHLOKA 84 - IN ENGLISH TRANSLITERATIONS

**Trasahatipariharanârtham Kshoudram Pishitam Pramâdaparihrutayê |
Madhyam Cha Varjanîyam Jinacharanou Sharanamupayâtaiha ||84||**

Shloka 84 - Explanation - List of Non - eatable things & Time Limit for Niyama & Yama - Those who seek refuge at the feet of the *Tirthankaras* should give up honey and flesh to avoid injuring moving living-beings and wine to escape from *pramâda* (carelessness, i.e. spiritual laziness).

SHLOKA 85 - IN DEVANAGARI

अल्पफलबहुविघातान्मूलकमाद्राणि श्रुगबेराणि ।
नवनीतनिम्बकुसुमं कैतकमित्येवमवहेयम् ॥८५॥

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SHLOKA 85 - IN ENGLISH TRANSLITERATIONS

Alpaphalabahuvighâtânâmûlakamâdrâni Shrugabêrâni |

Navanîtanimbakusumam Kaitakamityêvamavahêyam ||85||

Shloka 85 - Explanation - List of Non - eatable things & Time Limit for Niyama & Yama -

Because there is little good and great *himsâ* in their use, green ginger, roots, butter, buds and flowers should be excluded (from the list of eatables).

Further Explanation - The green roots and vegetables mentioned are forbidden on the ground that each of them is the abode of more souls than one and butter is objectionable on account of its becoming the incubator of a certain kind of germs on a large scale within a very short time of its preparation. Jainism allows butter to be used by its followers only within an hour or so of its churning, though *ghee* (clarified butter) may be eaten at any time before it becomes unwholesome. The reason for this is to be found in the fact that butter becomes sterilized in the process of clarification and therefore unsuitable as a breeding ground for germs.

SHLOKA 86 - IN DEVANAGARI

यदनिष्टं त्द्रतयेद्यच्चानुपसेव्यमेतदपि जह्यात् ।
अभिसन्धिकृता विरतिर्विषयाद्योग्याद्व्रतं भवति ॥८६॥

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SHLOKA 86 - IN ENGLISH TRANSLITERATIONS

Yadanishtam Tadvratayêdhyachchânupasêvyamêtadapi Jahyât |

Abhisandhikrutâ Viratirvishayâdhyôgyâdvratam Bhavati ||86||

Shloka 86 - Explanation - List of Non - eatable things & Time Limit for Niyama & Yama -

That which is undesirable is to be given up, also that which does not become (the exalted), because deliberate refraining from the use of suitable (useful or sanctioned) objects is a *vrata* (vow).

Further Explanation - As no one ever takes what is undesirable, asceticism only consists in refraining from the use of that which is desirable.

SHLOKA 87 - IN DEVANAGARI

नियमो यमश्च विहितौ द्वेधा भोगोपभोगसंहारे ।
नियमः परिमितकालो यावज्जीवं यमो ध्रियते ॥८७॥

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SHLOKA 87 - IN ENGLISH TRANSLITERATIONS

**Niyamô Yamashcha Vihitou Dvêdhâ Bhôgôpabhôgasamhârê |
Niyamaha Parimitakâlô Yâvajjîvam Yamô Dhriyatê ||87||**

Shloka 87 - Explanation - Transgressions of Bhogopabhoga Parimâma Vrata -
Renunciation of *bhogas* and *upabhogas* is of two kinds, *niyama* and *yama*; (of these) the one which has a time limit is called *niyama*, and the other, which is undertaken for life, is *yama*.

Further Explanation - Vows take the form of either *niyama* or *yama*. Renouncing an object for a limited period of time is *niyama*, but its giving up altogether for life is called *yama*.

SHLOKA 88 - IN DEVANAGARI

भोजनवाहनशयनस्नानपवित्रांग्रागकुसुमेषु ।
ताम्बूलवसनभूषणमन्मथसंगीतगीतेषु ॥८८॥

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SHLOKA 88 - IN ENGLISH TRANSLITERATIONS

**Bhôjanavâhanashayanasnânâpavitrângarâgakusumêshu |
Tâmbûlavasanabhûshanamanmathasangîtagîtêshu ||88||**

SHLOKA 89 - IN DEVANAGARI

अद्य दिवा रजनी वा पक्षो मासस्तथर्तुरथनं वा ।
इति कालपरिच्छित्या प्रत्याख्यानं भवेन्नियमः ॥८९॥

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SHLOKA 89 - IN ENGLISH TRANSLITERATIONS

**Adhya Divâ Rajanî Vâ Pakshô Mâsasthatharthurathanam Vâ |
Ithi Kâlaparichithyâ Pratyâkhyanam Bhavêniyamaha ||89||**

Shloka 88 & 89 - Explanation - Transgressions of Bhogopabhoga Parimânavrata -
Abstaining for a certain fixed period of time, as for instance, for an hour, a day, a night, a fortnight, a month, a season or a half-year, from food, conveyances, couch, bathing, unguents, betel leaf, clothes, ornaments, co-habitation, music or singing, is *niyama*.

SHLOKA 90 - IN DEVANAGARI

विषयविषतोनुपेक्षानुस्मृतिरतिलौल्यमतितृषानुभवः ।
भोगोपभोगपरिमा व्यतिक्रमाः पन्च कथ्यन्ते ॥९०॥

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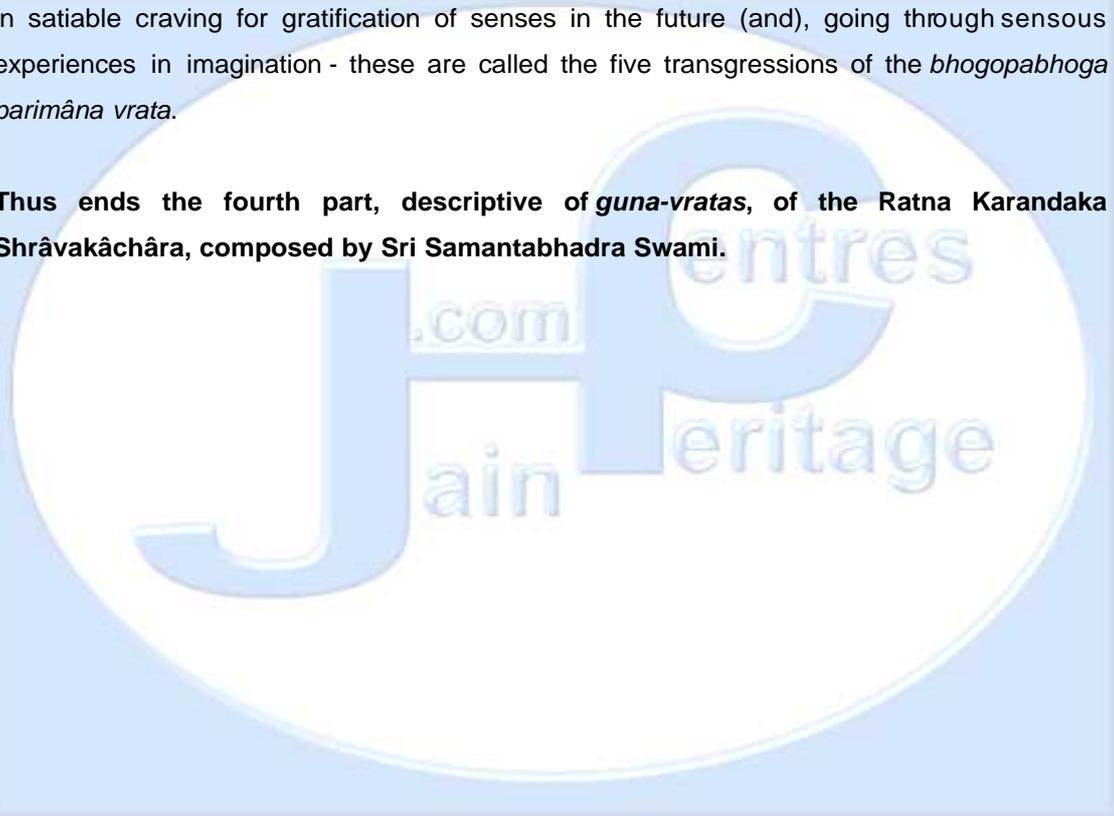
SHLOKA 90 - IN ENGLISH TRANSLITERATIONS

Vishayavishatônupêkshânusmrutirati Loulyamatitrushânubhavaha |

Bhogoôpabhogaparimâ Vyatikramâha Pancha Katyantê ||90||

Shloka 90 - Explanation - Transgressions of Bhogopabhoga Parimânavrata - Constant craving for the venom (of sensul enjoyment), dwelling upon pleasurable experiences of the past, abandoning oneself to the sensations of pleasure at the time of indulgence, cherishing in satiable craving for gratification of senses in the future (and), going through sensous experiences in imagination - these are called the five transgressions of the *bhogopabhoga parimâna vrata*.

Thus ends the fourth part, descriptive of *guna-vratas*, of the Ratna Karandaka Shrâvakâchâra, composed by Sri Samantabhadra Swami.



PART V
IKSH VRATAS

SHLOKA 91 - IN DEVANAGARI

देशवकाशिकं वा सामायिकं प्रोशधोपवासो वा ।
वैय्यावृत्यं शिक्षा व्रतानि चत्वारि शिष्टानि ॥९१॥

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SHLOKA 91 - IN ENGLISH TRANSLITERATIONS

Dêshavakâshikam Vâ Sâmayikam Prôshadhôpavâsô Vâ |
Vayyâvrutyam Shikshâ Vratâni Chatvâri Shishtâni ||91||

Shloka 91-Explanation - Deshavakashika Vrata (Further Restricting the Movement) -
De âvakâsika, Sâmayika, Praosadhôpavâsa and Vaiyâvritya - these four are know as ikshâ
vows.

SHLOKA 92 - IN DEVANAGARI

देशवकाशिकं स्यात्कालपरिच्छेदनेन देशस्य ।
प्रत्यहमणुव्रतानां प्रतिसंहारो विशालस्य ॥९२॥

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SHLOKA 92 - IN ENGLISH TRANSLITERATIONS

Dêshavakâshikam Syâtkâlaparichhêdanêna Dêshasya |
Pratyahamanuvratânâm Pratisamhârô Vishâlasya ||92||

Shloka 92-Explanation - Deshavakashika Vrata (Further Restricting the Movement) -
Those who are constantly advancing on the path of *tapa* (asceticism) describe the limits of the
de âvakâ ika vrata to consist in a specific house, street, village, field, river, forest or *yojana* -
stone.

SHLOKA 93 - IN DEVANAGARI

गृहहारिग्रामाणां क्षेत्रनदीदावयोजनानां च ।
देशावकाशिकस्य स्मरन्ति सीम्नां तपोवृद्धाः ॥९३॥

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SHLOKA 93 - IN ENGLISH TRANSLITERATIONS

Gruhahâgigrâmânâm Kshetranadhîdhâvayôjanânâm Cha |
Dêshâvakâshikasya Smaranti Sîmnâm Tapôvrudhâha ||93||

Shloka 93- Explanation - Deshavakashika Vrata (Further Restricting the Movement) -

Those who are constantly advancing on the path of *âpa* (asceticism) describe the limits of the *de âvakâ ika* vrata to consist in a specific house, street, village, field, river, forest, or *yojana* - stone.

SHLOKA 94 - IN DEVANAGARI

संवत्सरमृतुरयनं मासचतुर्मासपक्षमृक्षं च ।
देशावकाशिकस्य प्राहुः कालावधिं प्राजाः ॥९४॥

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SHLOKA 94 - IN ENGLISH TRANSLITERATIONS

Samvatsaramruturayanam Mâsachaturmâsapakshamruksham Cha |
Dêshâvakâshikasya Prâhuaha Kâlâvadhim Prâgnâha ||94||

Shloka 94- Explanation - Deshavakashika Vrata (Further Restricting the Movement) -

The wise have described the time-limits of the *de âvakâ ika* vow to consist in a year, a *ritu* (=2 months), a half-year, one month, four months, a fortnight, or the time taken by the sun or moon in traveling from one asterism (or lunar mansion) to another.

SHLOKA 95 - IN DEVANAGARI

सीमान्तानां परतः स्थूलेतरपन्चपापसंत्यागातू ।
देशावकाशिकेन च महाव्रतानि प्रसाध्यन्ते ॥९५॥

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SHLOKA 95 - IN ENGLISH TRANSLITERATIONS

Sîmântânâm Parataha Stûlêparapanchapâpasantyâgâtu |
Dêshâvakâshikêna Cha Mahâvratâni Prasâdyantê ||95||

Shloka 95- Explanation - Deshavakashika Vrata (Further Restricting the Movement) -

Because of the complete renunciation of the five kinds of subtle and gross sins beyond the limits (of time and space), the observer of the *de âvakâ ika* vow is also regarded as the observer of *mahâ vratas*.

SHLOKA 96 - IN DEVANAGARI

प्रेषणशब्दानयनं रूपाभिव्यक्तिपुद्गलक्षेपौ ।
देशावकाशिकस्य व्यपदिश्यन्तेत्ययाः पन्च ॥९६॥

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SHLOKA 96 - IN ENGLISH TRANSLITERATIONS

Prêshanashabdhânayanam Rûpabhivyaktipudgalakshêpou |
Dêshâvakâshikasya Vyapadhishyantetyayâha Pancha ||96||

Shloka 96- Explanation - Deshvakashika Vrata (Further Restricting the Movement) -

Transgressing the limits by sending an agent, drawing attention by making sounds, ordering things, beckoning by showing one's person and throwing missiles (to attract notice), are said to be the five *atichâras* (transgressions) of the *de âvakâ ika* vow.

SHLOKA 97 - IN DEVANAGARI

असमयमुक्तिमुक्तं पन्चाघानामशेषभावेन ।
सर्वत्र च सामयिकाः सामयिकं नाम शंसन्ति ॥९७॥

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SHLOKA 97 - IN ENGLISH TRANSLITERATIONS

**Asamayamukthimuktham Panchâghânâmeshabhâvêna |
Sarvatra Cha Sâmâyikâha Sâmâyikam Nâma Shamsanti ||97||**

Shloka 97- Explanation - Sâmâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Refraining from the commission of the five kinds of sin in all respects and altogether for a particular period of time (every day), is called the *sâmâyika* vow by those who are learned in Scripture.

Further Explanation - The *sâmâyika* vrata is intended to be observed three times a day if possible; other wise at least once daily. Its object is to enable the layman to abstain from all kinds of sins during the layman to abstain from all kinds of sins during the period of time fixed for its observance. The usual duration of the *sâmâyika* vow is an *antara muhûrta* (a period of time not exceeding 48 minutes). During this period, which the layman spends in study and meditation, he vows to refrain from the commission of the five kinds of sin - *himsâ*, falsehood, theft, unchastity and love of material possessions - with his mind, speech and body, in any of the three ways (*krita*, *kârîta* and *anumodanâ*), both within and without the limits determined by him in connection with the *de âvakâ ika* vow.

In performing *sâmâyika* the devotee stands facing north or east¹ and bows to the pancha parameshti². He then sits down and recites the namokâra mantra³ a certain number of times and finally devotes himself to holy meditation.

This consists in:

- (i) *pratikramana*, recounting the sins committed and repenting for them,
- (ii) *pratyâkhyâna*, resolving to avoid particular sins in future,
- (iii) *sâmâyika karma*, renunciation of personal attachments and the cultivation of a feeling of regarding every body and thing alike,

1. These are the directions of the *videha kshetra*, where a *Tirthankara* is living now-a-days.
2. The *pancha pramesthî* is a collective term, signifying the five kinds of preceptors.
3. The namokâra mantra consists in a salutation to the *pancha pramesthî*.

(iv) *Kâyotsarga*, withdrawal of attention from the body (physical personality) and becoming absorbed in the contemplation of the spiritual self.

As regards place, the *sâmayika* may be performed anywhere - a temple, private residence, forest and the like - but the place should not be a throughfare, nor one that is open to disturbance. A place with evil repute or unholy associations is also to be avoided.

The posture for *sâmayika* may be either -

(i) *padma âsana*, the sitting posture, with interlocked legs (the right one placed on the left thigh and the left on the right), the hands placed in the lap with the palms facing upwards (the right one being on the top), and with attention fixed on the foremost point of the nose;

(ii) *kharga âsana*, the stading posture, with feet at a distance of about two inches from each other, the hands resting naturally by the sides, but not so as to touch the body; and attention on the point of the nose as in the *padma âsana*; or

(iii) *ardha-padma âsana*, the *semi-padma* posture, which differs from the *padma* in respect of the position of the left leg, which is placed under the right thigh.

The *sâmayika* may be performed in a reclining or even a lying down posture if one is unable, from illness or some other cause of a like, nature, to sit up. The above postures are recommended, because they are the most conducive to bodily steadiness and firmness. They may appear hard to adopt at first, but they will be found to be surprisingly easy after a little practice.

SHLOKA 98 - IN DEVANAGARI

मूर्धरूहमिष्टिवासोबन्धं पर्यकबन्धनं चापि ।
स्थानमुपवेशनं वा समयं जानन्ति समयजाः ॥९८॥

SHLOKA 98 - IN ENGLISH TRANSLITERATIONS

Mûrdharûhamishtivâsôbandha Paryankabandhanam Châpi |

Sthânamupavêshamna Vâ Samayam Jânanti Samayajnâha ||98||

Shloka 98-Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - The wise perform the *sâmayika* by tying a knot in their *choti*, or a garment, or by closing the fist, they know the posture, the place, as well as the suitable subjects of meditation and time.

Further Explanation - The idea of tying a knot in one's *choti* (a tuft of hair on the top of the head worn by Hindus and Jainas) and the like, is not that the knot in itself is of any value or importance in the process, but that it implies a mental determination to continue meditation so long as it remains united. The knot is merely intended to serve the purpose of the uplifted hand of a constable and is a signal for the stoppage of all kinds of mental 'traffic' which might interfere with steadiness and continuity of holy meditation.

SHLOKA 99 - IN DEVANAGARI

एकान्ते सामयिकं निर्व्याक्षेपे वनेषु वास्तुषु च ।
चैत्यालयेषु वापि च परिचेतव्यं प्रसन्नधिया ॥९९॥

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SHLOKA 99 - IN ENGLISH TRANSLITERATIONS

Eakântê Sâmayikam Nirvyâkshêpê Vanêshu Vâstushu Cha |
Chaityâlayêshu Vâpi Cha Parichêtavyam Prasannadhiyâ ||99||

Shloka 99 - Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - *Sâmayika* should be performed with a cheerful heart in undistributed solitude, in forests, private dwellings and temples.

SHLOKA 100 - IN DEVANAGARI

व्यापारवैमनस्याद्विनिवृत्त्यामन्तरात्मविनिवृत्त्या ।
सामयिकं बधीयादुपवासे चैकभूक्ते वा ॥१००॥

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SHLOKA 100 - IN ENGLISH TRANSLITERATIONS

Vyâpâravaimanasyâdvivinivruttyâmantarâtmavinivruttya |
Sâmayikam Badhîyâdupavâsê Chaikabhûktê Vâ ||100||

Shloka 100-Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - Withdrawing the mind and body from all kinds of worldly activities, subduing in particular (all forms of) mental disturbance, one should perform *sâmayika* (especially) on the day of fasting and half fasting.

SHLOKA 101 - IN DEVANAGARI

सामयिकं प्रतिदिवसं यथावदप्यनलसेन चेतव्यं ।
च्रतपन्चकपरिपारणकारणमवधानयुक्तेन ॥१०१॥

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SHLOKA 101 - IN ENGLISH TRANSLITERATIONS

Sâmayikam Pratidivasam Yathâvadapyanlasena Chêtavyam |
Chratapanchakaparipâranakâranamavadhânayuktêna ||101||

Shloka 101 - Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - *Sâmayika* is the cause of perfection (in the observance) of the five vows; it should be practised daily according to the prescribed method, with one pointed mind, (and) by overcoming laziness.

Further Explanation - *Sâmayika* leads to perfection of conduct gradually. For this reason, it is described here as the cause of perfection in the observance of vows.

SHLOKA 102 - IN DEVANAGARI

सामयिके सारम्भाः परिग्रहा नैव सन्ति सर्वेपि ।
चेलोपसृष्टमुनिरिव गृहि तदा याति यतिभावं ॥१०२॥

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SHLOKA 102 - IN ENGLISH TRANSLITERATIONS

Sâmayikê Sârambhâha Parigrahâ Naiva Santi Sarvêpi |

Chêlôpasrushtamuniriva Gruhi Tadâ Yâti Yatibhâvam ||102||

Shloka 102-Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - Because there is the absence of all kinds of attachments and undertaking in *sâmayika*, therefore the house holder (while engaged in its observance) approaches asceticism and resembles a *muni* or whom a piece of cloth has been thrown to protect him from harm.

Further Explanation - The *muni*, who aspires to obtain liberation in the shortest possible duration of time has to renounce even a *langoti* (a narrow strip of cloth worn by men to hide their nudity), since the worry consequent on its preservation and care stands in the way of perfection in *vairâgya* (renunciation or desirelessness); but the householder does not give up clothes till he is ready for a life of homelessness. However, the performance of the *sâmayika* meditation enables the latter to mentally renounce all kinds of likes and dislikes and to develop the spirit of renunciation in him to a degree. Raising him almost to the status of a saint for the time being. Hence, the *âchârya* says that the layman engaged in the observance of the *sâmayika* vow resembles a *muni* on whom a piece of cloth has been thrown to protect him from harm.

SHLOKA 103 - IN DEVANAGARI

शीतोष्णदंशमशकपरीषहमुपसर्गमपि च मौनधराः ।
सामयिकं प्रतिपन्न अधिकुर्वीरन्नचलयोगाः ॥१०३॥

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SHLOKA 103 - IN ENGLISH TRANSLITERATIONS

Shîtôshnadamshamashakaparîshahamupasargamapi Cha Mounadharâha |

Sâmayikam Pratipanna Adhikurvîrannachalayôgâha ||103||

Shloka 103 -Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - Those who aspire to perfect themselves in the *sâmayika* vow bear the hardships consequent on cold, heat, gnat-sting and mosquito-bite, as well as trouble (caused by enemy), maintaining unbroken silence and control over *yogas*.

Further Explanation - *Yoga* means a channel of activity and is of three kinds, namely, (i) *mano-yoga* (mental activity) (ii) *vachana-yoga* (the activity of speech) (iii) *kâya yoga* (bodily

activity). These are to be kept under control during the period of *sâmayika*, even in the face of trying circumstances and conditions.

SHLOKA 104 - IN DEVANAGARI

अशरणशुभमनित्यं दुःखमनात्मानमावसामि भवम् ।
मोक्षस्तद्विपरीतात्मेति ध्यायन्तु सामयिके ॥१०४॥

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SHLOKA 104 - IN ENGLISH TRANSLITERATIONS

**Asharanashubhamanityam Dhukhamanâtmânâmâvasâmi Bhavam |
Môkshastadviparîtâtmêti Dhyâyantu Sâmayikê ||104||**

Shloka 104-Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - "I am involved in the *samsâra* (universe) in which there is no protection for souls, which is inauspicious, transitory and full of pain and of the nature of not-self; *moksha* is the opposite of this:" - thus should one meditate while performing *sâmayika*.

SHLOKA 105 - IN DEVANAGARI

वाक्कायमानसानां दुःप्रणिधानान्यनादरास्मरणी ।
सामयिकस्यातिगमा व्यज्यन्ते पन्च भावेन ॥१०५॥

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SHLOKA 105 - IN ENGLISH TRANSLITERATIONS

**Vâkkâyamânasânâm Dhupranidhânânyanâdarâsmaranî |
Sâmayikasyâtigamâ Vyajyante Pancha Bhâvêna ||105||**

Shloka 105 -Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - Losing control over speech, body and mind, indifference to the observance of meditation, forgetting (its time and the subject-matter of reflection) : these, verily, are the five transgressions of the *sâmayika* vow.

SHLOKA 106 - IN DEVANAGARI

पर्वण्यष्टम्यां च शतव्यः प्रोषधोपवासस्तु ।
चतुरभ्यवहार्याणां प्रत्याख्यानं सदेच्छभिः ॥१०६॥

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SHLOKA 106 - IN ENGLISH TRANSLITERATIONS

**Parvanyashtamyâm Cha Shâtavyaha Prôshadhôpavâsastu |
Chaturbyavahâryânâm Pratyâkhyânânam Sadêchchabhihi ||106||**

Shloka 106-Explanation - Prosadhopavasa Vrata - Abstaining from taking the four kinds of food for the whole day on the 8th and the 14th (days of every fortnight), with a view to strengthen the vows, should be known as the *praosadhopavâsa* vow.

Further Explanation - The four kinds of food are: (i) solid (ii) liquid (iii) semi liquid and (iv) things like betel leaf, which do not serve the purpose of food, but are taken for relish.

SHLOKA 107 - IN DEVANAGARI

पञ्चानां पापानामलंक्रियारम्भगन्धपुष्पाणाम् ।
स्नानान्जननस्यानामुपवासे परुहंति कुर्यात् ॥१०७॥

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SHLOKA 107 - IN ENGLISH TRANSLITERATIONS

Panchânâm Pâpânâmlankriyârambhagandhapushpânâm |
Snânânjananasyânâmunupavâse Parûhrunti Kuryyât ||107||

Shloka 107 -Explanation - Prosadhopavâsa Vrata - On the day of fasting, one should refrain from the five kinds of sin (*ahimsâ* and the like), personal adornments, undertakings, scents, flowers, bathing, collyrium and fragrant things.

SHLOKA 108 - IN DEVANAGARI

धर्मामृतं सतृष्णः श्रवणाभ्यां पिबतु पाययेद्वान्यान् ।
जानाध्यानपरो वा भवतूपवसन्नतन्द्रालुः ॥१०८॥

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SHLOKA 108 - IN ENGLISH TRANSLITERATIONS

Dharmâmrutham Satrushnaha Shravanâbhyâm Pibatu Pâyayedwânyân |
Jnânâdhyânaparô Vâ Bhavatupavasannatandrâluha ||108||

Shloka 108-Explanation - Prosadhopavâsa Vrata - Conquering laziness, one should, on the occasion of fasting, spend one's time in drinking with one's ears and with great eagerness, the nectar of *dharma* (Scripture) and in giving it to others to drink and should engage oneself in holy meditation.

Further Explanation - The day of fasting should be spent in hearing and reciting scripture and in religious meditation generally.

SHLOKA 109 - IN DEVANAGARI

चतुराहारविसर्जनमुपवासः प्रोषधः सकृद्भुक्तिः ।
स प्रोषधोपवासे यदुपोष्यारम्भमाचरति ॥१०९॥

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SHLOKA 109 - IN ENGLISH TRANSLITERATIONS

Chaturâhâravisarjjanamupavâsaha Prôshadaha Sahrudbhuktihi |

Sa Prôshadhôpavâsê Yadupôshyârambhamaçharati ||109||

Shloka 109 - Explanation - Prosadhopavâsa Vrata - Refraining from the four kinds of food is called *upavâsa*; taking only one meal in 24 hours is *prosadha*, that which consists in (taking only one meal on the day of undertaking and) only one meal on the day following the fast is called *prosadhopavâsa* vow consists in fasting for about 48 hours at a stretch.

SHLOKA 110 - IN DEVANAGARI

ग्रहणविसर्गास्तरणान्यदृष्टमृष्टान्यनादरास्मरणे ।
यत् प्रोषधोपवासव्यतिलंगनपन्चकं तदिदम् ॥११०॥

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SHLOKA 110 - IN ENGLISH TRANSLITERATIONS

Grahanavisargâstaranânyadrushtamrushtânyanâdarâsmaranê |

Yat Prôshadhôpavâsavvyatilanganapanchakam Tadidam ||110||

Shloka 110-Explanation - Prosadhopavâsa Vrata - That which consists in handling, depositing spreading (things), carelessly and without due regard for the insect life, (also) in contempt for the vow and in forgetfulness of its requirements - that is the 'quintette' of transgressions of the *prosadhopavâsa vrata*.

SHLOKA 111 - IN DEVANAGARI

दानं वैयावृत्यं धर्माय तपोधनाय गुणनिधये ।
अनपेक्षितोपचारोपक्रियमगृहाय विभवेन ॥१११॥

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SHLOKA 111 - IN ENGLISH TRANSLITERATIONS

Dhânam Vaiyâvruttyam Dharmâya Tapôdhanâya Gunanidhayê |

Anapêkshitôpachârôpakriyamagruhâya Vibhavêna ||111||

Shloka 111 - Explanation - Vaiyavruttya Vrata & its kinds & Personages - The giving of (suitable) gifts to *guna-nidhiye*¹ homeless saints, in the approved manner, for the increase of *dharma* and without expecting anything in return, is called *vaiyâvritta*.

SHLOKA 112 - IN DEVANAGARI

व्यापत्तिव्यपनोदः पदयोः संवाहनं च गुणरागात् ।
वैयावृत्यं यावानुपग्रहोऽपि संयमिनाम् ॥११२॥

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SHLOKA 112 - IN ENGLISH TRANSLITERATIONS

Vyâpattivyapanôdaha Padayôha Samvâhanam Cha Gunarâgât |
Vaiyâvruttyam Yâvânupagrahôn्योपि Samyaminâm ||112||

Shloka 112-Explanation - Vaiyavruttya Vrata & its kinds & Personages - Removing the troubles of those who control their lower nature, massaging their feet, as well as serving them in other ways, with respect for their noble attributes, is called *vaiyâvritta*.

SHLOKA 113 - IN DEVANAGARI

नवपुण्यैः प्रतिपत्तिः सप्तगुणसमाहितेन शुद्धेन ।
अपसूनारम्भाणामर्याणामिष्यते दानम् ॥११३॥

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SHLOKA 113 - IN ENGLISH TRANSLITERATIONS

Navapunyaiha Pratipattihi Saptagunasamâhitêna Shuddhêna |
Apasûnârambhânâmaryânâmishyatê Dânam ||113||

Shloka 113 -Explanation - Vaiyavruttya Vrata & its kinds & Personages - The welcoming of (and the offering of food to) holy saints, who do not engage themselves in the householder's work (crushing, grinding, kindling fire and the like), having received them with the nine-fold ceremonies (prescribed for showing reverence to holy personages) by a layman excelling in the seven (well-known) virtues, is called *dâna* (gift).

Further Explanation - The nine fold method of showing respect to a saint consists in: (i) prostrating oneself at his feet, (ii) offering him a high seat, (iii) washing his feet, and applying the 'washing' to one's forehead in token of reverence (iv) worshipping him, (v) saluting him (vi-viii) preserving one's own mind, speech and body in a state of purity and (ix) offering him pure suitable food.

The seven good qualities of a layman are: (i) faith, (ii) contentment (iii) devotion (iv) j âna (wisdom) (v) control of greed (vi) forgiveness and (vii) aktî (energy or assiduity).

1. *Guna-nidhiye* means a repository of excellent qualities or attributes.

SHLOKA 114 - IN DEVANAGARI

गृहकर्मणापि निचितं कर्म विमार्ष्टि खलु गृहविमुक्तानाम् ।
अतिथीनां प्रतिपूजा रूधिरमलं धावते वारि ॥११४॥

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SHLOKA 114 - IN ENGLISH TRANSLITERATIONS

**Gruhakarmanâpi Nichitam Karma Vimâshti Khalu Gruhavimuktânâm |
Atithînâm Pratipûjâ Rûdhiramalam Dhâvatê Vâri ||114||**

Shloka 114-Explanation - Vaiyavruttya Vrata & its kinds & Personages - As water for certain washes away blood, so does the giving of food, with devotion, to homeless saints (*atithîs*), without doubt, destroy the sins incidental to a householder's life.

Further Explanation - As the saints do not accept invitation beforehand, but come without previous appointment, they are called *atithî* (from *a*, not and *tithî*, date). The statement that the sins incidental to a householder's life are destroyed by the giving of food to a Jaina saint, in the approved manner, is descriptive of the power of holy thoughts in washing away *karmic* impurities from the soul.

SHLOKA 115 - IN DEVANAGARI

उच्चैर्गोत्रं प्रणतेर्भोगो दानादुपासनात्पुजा ।
भक्तेः सुन्दररूपं स्तवनात्कीर्तिस्तपोनिधिषु ॥११५॥

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SHLOKA 115 - IN ENGLISH TRANSLITERATIONS

**Uchchairgôtram Pranatêrbhögô Dhânâdupâsanâtpujâ |
Bhaktêha Sundarârûpam Sthavanâtkîrtistapônidhishu ||115||**

Shloka 115 -Explanation - Vaiyavruttya Vrata & its kinds & Personages - Noble lineage (that is, birth in a high family, is obtained) by saluting holy saints; profusion and prosperity by giving them *dâna*; respect(i.e. exalted or kingly status) by attending upon them; beauty of person by offering them devotion and fame by praising their virtues.

SHLOKA 116 - IN DEVANAGARI

क्षितिगतमिववटबीजं पात्रगतं दानमल्पमपि काले ।
फलति च्छायाविभवं बहुफलमिष्टं शरीरभृतां ॥११६॥

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SHLOKA 116 - IN ENGLISH TRANSLITERATIONS

**Kshitigathamivavatabhîjam Pâtragatam Dânamalpamapi Kâlê |
Phalati Chchâyâvibhavam Bahuphalamishtam Sharîrabrutâm ||116||**

Shloka 116-Explanation - Vaiyavruttya Vrata & its kinds & Personages – Even a small *dâna* (gift) given to a *pâtra* (proper or suitable donee), bears much desirable fruit for souls in the fullness of time, just as the (tiny), seed of the Indian fig-tree, sown in (good) soil, produces (a tree, casting) magnificent shade.

SHLOKA 117 - IN DEVANAGARI

आहारौषधयोरप्युपकरणावासयोश्च दानेन ।
वैयावृत्यं ब्रुवते चतिरत्मत्वेन चतुरस्राः ॥११७॥

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SHLOKA 117 - IN ENGLISH TRANSLITERATIONS

hâroushadhayôrapyupakaranâvâsayôshcha Dhânêna |

Vaiyâvrutthyam Bruvatê Charitaratmatvêna Chaturasrâha ||117||

Shloka 117 -Explanation - Vaiyavruttya Vrata & its kinds & Personages - Those who enjoy four kinds of *j âna* regard the giving of food, medicine, means (or instruments of knowledge, i.e. books) and shelter as the four forms of *vaiyâvritya*.

Further Explanation - The four kinds of *j âna* referred to in this *gâthâ* (verse) are: (i) *mati*¹, (ii) *ruta*, (iii) *avadhi* (iv) *manah paryaya*, which are enjoyed by highly advanced saints.

SHLOKA 118 - IN DEVANAGARI

श्रीषेणवृषभसेने काण्डेशः शूकरश्च दृष्टान्ताः ।
वैयावृत्यस्यैते चतुर्विकल्पस्य मन्तव्याः ॥११८॥

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SHLOKA 118 - IN ENGLISH TRANSLITERATIONS

Srîsênavrushabasênê Kândêsaaha Shukarashcha Drushtântaâha |

Vaiyâvruttyasyaitê Chaturvikalpasya Mantavyaha ||118||

Shloka 118-Explanation - Vaiyavruttya Vrata & its kinds & Personages - *Srî ena*, *Vri abhasena*, *Kaunde* a and *Sukra* - these four should be regarded as patterns of the four kinds of *vaiyâvritya* (respectively).

Further Explanation - These four names are famous in the Jaina tradition in connection with the four kinds of *vaiyâvritya*. Their biographies may be studied in the Purânas.

For a description of these forms of knowledge, see *The Science of Thought* and other works on Jaina Philosophy. In a general way, *matij âna* signifies sense-perception, *sruta*, knowledge arising from the interpretation of signs, words and the like, *avadhi*, a kind of super-clairvoyance and *manah paryaya*, pure thought –reading.

SHLOKA 119 - IN DEVANAGARI

देवाधिदेवचरणे परिचरणं सर्वदुःखनिर्हरणम् ।
कामदुहि कामदाहिनि परिचिनुयादादृतो नित्यं ॥११९॥

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SHLOKA 119 - IN ENGLISH TRANSLITERATIONS

**Dêvâdhidêvacharanê Paricharanam Sarvadhukhanirharanam |
Kâmaduhi Kâmadâhini Parichinuyâdâdrutô Nityam ||119||**

Shloka 119 - Explanation - Worshipping the feet of Deva (Holy Tirthankaras) - The worshipping of the feet of the *Deva*¹ of *devas* (holy Tirthankara), the bestower of desired good and the consumer of Cupid's shafts, is the remover of all kinds of pain; (for this reason it) should be performed reverently every day.

SHLOKA 120 - IN DEVANAGARI

अर्हचरणसपर्यामहानुभावं महात्मनामवदत् ।
भेकं प्रमोदमत्तः कुसुमेनैकेन राजगृहे ॥१२०॥

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SHLOKA 120 - IN ENGLISH TRANSLITERATIONS

**Arhacharanasaparyâmahânubhâvam Mahâtmanâmavadat |
Bhêkam Pramôdamattaha Kusumênâikêna Râjagruhê ||120||**

Shloka 120-Explanation - Worshipping the feet of Deva (Holy Tirthankaras) - The glory of worshipping the feet of the Holy *Tirthankara* with a single (petal of a) flower was demonstrated by a joy-intoxicated frog at Râjagriha before great personages.

Further Explanation - The reference is to the *jîva* of a frog who obtained *deva*-birth in the heaven-worlds by devotion to the last *Tirthankara*, Bhagawân Mahâvîra. This particular soul happened to be a miser in its previous incarnation when its evil *karmas* caused it to be re-born as a frog in the town of Râjagriha (Patna District). When the Holy *Tirthankara* visited that place, the frog recovered the memory of his past life owing to the fruition of good *karmas*, and coming to know the joyous tidings of the arrival of the Holy *Tirthankara*, proceeded, full of devotion and love, to offer obeisance to the Lord. He was, however, crushed on the way under the foot of one of the elephants of the royal procession, which was also proceeding towards the same goal. Having died under the most auspicious circumstances, he was re-born in one of the heavens, and immediately descended to the earth township the source of his great good luck.

1. Deva of devas means a God of Gods.

SHLOKA 121 - IN DEVANAGARI

हरितपिधाननिधाने ह्यनादरास्मरणमत्सरत्वानि ।
वैयावृत्यस्येते व्यतिक्रमां पञ्च कथ्यन्ते ॥१२१॥

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SHLOKA 121 - IN ENGLISH TRANSLITERATIONS

Haritapidhânanidhâne Hyanâdarâsmanamatsaratvâni |
Vaiyâvruttyasyaitê Vyatikramâha Pancha Kathyantê ||121||

Shloka 121 -Explanation - Transgressions of Vaiyavrittya - Placing (that which is to be given) in green (leaves), covering it over (with fresh foliage), not observing due respect (at the time of giving), forgetting (the prescribed method of offering), entertaining feelings of jealousy (towards a 'rival' donor) - these, verily, are said to be five transgressions of *Vaiyâvritya*.

Thus ends the fifth part, descriptive of the *ikshâ* vratas, of the Ratna Karandaka râvakâchara, composed by Sri Samantabhadra Swâmi.



PART VI

SALLEKHANA

SHLOKA 122 - IN DEVANAGARI

उपसर्गे दुर्भिक्षे जरसि रूजायां च निःप्रतिकारे ।
धर्माय तनुविमोचनमाहुः सल्लेखनामार्याः ॥१२२॥

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SHLOKA 122 - IN ENGLISH TRANSLITERATIONS

Upasargê Durbhikshê Jarasi Rûjâyâm Cha Nihpratikârê |

Dharmâya Tanuvimôchanamâhu Sallêkhanâmâryâha ||120||

Shloka 122-Explanation - Giving up of the body during unavoidable calamity etc - The most excellent of men describe the giving up of the body (ghost) on the arrival of unavoidable calamity, distress, senescence and disease, with a view to increase of spiritual merit, as *sallekhanâ*.

Further Explanation - *Sallekhanâ* - death must be distinguished from suicide. It is undertaken only when the body is no longer capable of serving its owner as an instrument of *dharma* and when the inevitability of death is a matter of undisputed certainty. In such cases, when life may be said to confess judgement to the claim of death, the adoption of the *sallekhanâ* attitude is calculated to directly strengthen the soul and to prevent its future re-birth in any but the very best surroundings. Those who adopt the *sallekhanâ* vow immediately become self-reliant, self-composed and self-centred; they cease to be agitated by personal considerations and sufferings, and rise above the carvings and longings of the world. The effect of the terribly resolute attitude of mind implied in this vow on the departing soul is simply wonderful and immediately raises its rhythm, lifting it out of the slough of despond and negativity. The man who wanders or tosses about hither and thither, weeping and crying, in the closing moments of life and spends the little time at his disposal in making vain endeavours to avoid the unavoidable, is nowhere compared with him who, realising the hopelessness of the endeavour to save his life, earnestly applies himself to control his destiny. The result is that, while the latter attains to *deva*-birth in the highest heavens, the former only finds himself in painful and envious circumstances and surroundings.

SHLOKA 123 - IN DEVANAGARI

अंतक्रियाधिकरणं तपःफलं सकलदर्शिनः स्तुवते ।
तस्माद्वावद्भिभवं समाधिमरणे प्रयतितव्यं ॥१२३॥

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SHLOKA 123 - IN ENGLISH TRANSLITERATIONS

Anthakriyâdhikaranam Tapahaphalam Sakaladarshinaha Stuvatê |

Tasmâdhyâvaddhibhavam Samâdhimaranê Prayatitavyam ||123||

Shloka 123 - Explanation - Safeguarding the conduct during Sallekhana Death - To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism; all systems are at one as to this; therefore, one should apply oneself to attain *sallekhanâ* death to the extent of one's power.

Further Explanation - As the mental attitude prevailing at the last moment of life considerably affects the future destiny of the soul, there can be no doubting the fact that those who give up the ghost according to the method of *sallekhanâ* attain to the very best conditions of life in the hereafter.

SHLOKA 124 - IN DEVANAGARI

स्नेहं वैरं संगं परिग्रहं चापहाय शुद्धमनाः ।
स्वजनं परिजनमपि च क्षान्त्वा क्षमयेत्प्रियैर्बचनैः ॥१२४॥

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SHLOKA 124 - IN ENGLISH TRANSLITERATIONS

Snêham Vairam Sangam Parigraham Châpahâya Shuddhamanâha |
Swajanam Parijanamapi Cha Kshântvâ Kshamayêtpriyairbhachanaiha ||124||

Shloka 124-Explanation - Procedure Of Observing Sallekhana- Giving up love, hatred, attachment and possessions, with a pure mind, one should obtain, with sweet speech, forgiveness from one's kinsmen and attendants and should also forgive them oneself.

SHLOKA 125 - IN DEVANAGARI

आलोच्य सर्वमेनः हृतकारितमनुमतं च निर्व्याजं ।
आरोपयेन्महाव्रतमामरणस्थायि निश्शेषं ॥१२५॥

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SHLOKA 125 - IN ENGLISH TRANSLITERATIONS

lôchya Sarvamênaha Krutakâritamanumatam Cha Nirvyâjam |
rôpayênmahâvratamâmaranasthâyi Nishshêsham ||125||

Shloka 125 -Explanation - Procedure of Observing Sallekhana - Renouncing duplicity and reflecting on the sins committed in any of the three ways, *krita*, *kârîta* and *anumodanâ*, one should take all the great vows of asceticism for the rest of one's days.

SHLOKA 126 - IN DEVANAGARI

शोकं भयमवसादं क्लेदं कालुष्यमरतिमति हित्वा ।
सत्त्वोत्साहमुदीर्य च मनः प्रसाद्यं श्रुतैरमृतैः ॥१२६॥

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SHLOKA 126 - IN ENGLISH TRANSLITERATIONS

Shôkam Bhayamavasâdam Klêdam Kâlushyamaratimati Hitvâ|

Sattvôtsâhamudhîrya Cha Manaha Prasâdhyam Shrutairamrutaiha ||126||

Shloka 126-Explanation - Procedure Of Observing Sallekhana- Banishing grief, fear, anguish, attachment, wickedness and hatred and bringing into manifestation energy and enthusiasm, one should extinguish the fire of passions with the nectar of the Word of God (i.e. Scripture).

SHLOKA 127 - IN DEVANAGARI

आहारं परिहाप्य क्रमशः स्निग्धं विवर्द्धयेत्पानम् ।
स्निग्धं च हापयित्वा खरपानं पुरयेत्क्रमशः ॥१२७॥

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SHLOKA 127 - IN ENGLISH TRANSLITERATIONS

hâram Parihâpya Kramashaha Snigdham Vivarddhayêtpânam |

Snigdham Cha Hâpayitvâ Kharapânam Purayêtkramashaha ||127||

Shloka 127 -Explanation - Procedure of Observing Sallekhana - Giving up solid food by degrees, one should take to milk and whey, then giving them up, to hot or spiced water.

SHLOKA 128 - IN DEVANAGARI

खरपानहापनामपि कृत्वा कृत्वोपवासमपि शक्त्या ।
पञ्चनमस्कारमनास्तनुं त्यजेत्सर्वयत्नेन ॥१२८॥

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SHLOKA 128 - IN ENGLISH TRANSLITERATIONS

Kharapânahâpanâmapi Krutvâ Krutvôpavâsamapi Shaktyâ |

Panchanamaskâramanâstanum Tyajêtsarvayatnêna ||128||

Shloka 128-Explanation - Procedure Of Observing Sallekhana- (Subsequently) giving up hot water also and observing fasting with full determination, he should give up his body, trying in every possible way to keep in mind the five-fold obeisance *mantra* (holy formula).

Further Explanation - The *pancha-namaskâra* (five-fold obeisance) *mantra* is as follows:-

Namo *Arhantânâ*m (I bow to Arhants)¹;

Namo *Siddhânâ*m (I bow to Siddhas)²;

1. *Arhanta* means a perfect Being while still living in the world of men.

2. *Siddha* is a Perfect Soul in *Nirvâna*.

Namo *Aiyaryânam* (I bow to châryas)¹;

Namo *Uvajjhâyanam* (I bow to Upadhyâs)²;

Namo *Loe Sarva Sahûnam* (I bow to all Sadhus)³.

SHLOKA 129 - IN DEVANAGARI

जीवितमरणशंसे भयमित्रस्मृतिनिदाननामानः ।
सल्लेखनातिचाराः पन्च जिनेन्द्रै समादिष्टाः ॥१२९॥

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SHLOKA 129 - IN ENGLISH TRANSLITERATIONS

Jîvitamaranashamsê Bhayamitrasmrutinidânanâmânaha |

Sallêkhanâtichârâha Pancha Jinendrai Samâdhishtâha ||129||

Shloka 129 - Explanation - Transgressions Of Sallekhana - Entertaining a desire to live, wishing for (speedy) death, displaying fear, desiring to see or to be remembered to friends, looking forward to future sense-enjoyment (in the life to come) - these have been described as the transgressions of *sallekhanâ* by the Jinendra (Lord of Conquerors).

SHLOKA 130 - IN DEVANAGARI

निःश्रेयसमभ्युदयं निस्तीरं दुस्तरं सुखाम्बुनिधिम् ।
निःपिबति पीतधर्मा सर्वैदुःखैरनालीढः ॥१३०॥

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SHLOKA 130 - IN ENGLISH TRANSLITERATIONS

Nihshrêyasamabhyudayam Nistêram Dustaram Sukhâmbunidhim |

Nihpibati Pîtdharmâ Sarvaidhukhairanâlidaha ||130||

Shloka 130- Explanation - Very Good Fruits of Sallekhana-death- He who has quaffed the nectar of *dharma* (such as an observer of the *sallekhanâ* vow) becomes freed from all kinds of pain and drinks from the endless, unsurpassed and exalted 'ocean' of blissfulness of *moksha*.

Further Explanation - The soul who successfully observes the *sallekhanâ* vow escapes from the pain and misery of *samsâra* and speedily attains to *moksha* than which no status is more exalted in the three worlds. He then enjoys, for all time to come, unabating, unending and unsurpassed happiness which is the very nature of his soul.

1. charya signifies the Head of an order of holy Ascetics.
2. Upâdhya is the perceptor of less advanced Ascetics.
3. Sâdhu means an ascetic.

SHLOKA 131 - IN DEVANAGARI

जन्मजरामयमरणौ शौकैर्दुःखैर्भश्च परिमुक्तम् ।
निर्वाणं शुद्धसुखं निःश्रेयसमिष्यते नित्यम् ॥१३१॥

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SHLOKA 131 - IN ENGLISH TRANSLITERATIONS

**Janmajarâmayamaranai Shoukairduhakairbashcha Parimuktham |
Nirvânam Shuddha|sukham Nihshrêyasamishyatê Nityam |131||**

Shloka 131 -Explanation - Very Good Fruits of Sallekhana-death - That which is free from birth, old age, disease, death, grief, pain and fear, (which is) eternal blissful, (and of the nature of) pure delight is called *nirvâna*.

SHLOKA 132 - IN DEVANAGARI

विद्यादर्शनशक्तिस्वास्थ्यप्रह्लादतृप्तिशुद्धियुजः ।
निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखं ॥१३२॥

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SHLOKA 132 - IN ENGLISH TRANSLITERATIONS

**Vidyâdarshanashaktisvâstyaprahlâdatruptishuddhiyujaha |
Niratishayâ Niravadhayô Nihsrêyasamâvasanti Sukham ||132||**

Shloka 132-Explanation - Very Good Fruits of Sallekhana-death- (Those who perform *sallekhanâ*) dwell unexcelled from all eternity, in the joy of final beatitude, endowed with (infinite) wisdom, faith, energy, renunciation, bliss, satisfaction and purity.

SHLOKA 133 - IN DEVANAGARI

काले कल्पशतेपि च गते सिवानां न विक्रिया लक्ष्या ।
उत्पातोपि यदि स्यात् त्रिलोकसम्भ्रान्तिकरणपटुः ॥१३३॥

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SHLOKA 133 - IN ENGLISH TRANSLITERATIONS

**Kâlê Kalpashatêpi Cha Gatê Sivânâm Na Vikriyâ Lakshyâ |
Utpâtôpi Yadi Syât Trilôkasambhrântikaranapatuhu ||133||**

Shloka 133 -Explanation - Very Good Fruits of Sallekhana-death - And even if there be a cosmic disturbance, violent enough to destroy the three worlds, still no change is observable in the condition of the Perfect Souls even after the lapse of hundreds of *kâlas* (cycles of Time).

Further Explanation - One can think of a cosmic disturbance capable of destroying the three worlds, but it is absolutely inconceivable that there can be any change in the divine attributes of the Perfect Ones.

SHLOKA 134 - IN DEVANAGARI

निःश्रेयसमधिपन्नास्त्रैलोक्यशिखामणिश्रियं दधते ।
निष्किट्टिकालिकाच्छविचामीकरभासुरात्मानः ॥१३४॥
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SHLOKA 134 - IN ENGLISH TRANSLITERATIONS

**Nihshrêyasamadhipanaastrailôkyashikhâmanishriyam Dadhatê |
Nishkittikâlikâchchavichâmîkarabhâsurât mânaha ||134||**

Shloka 134- Explanation - Very Good Fruits of Sallekhana-death- They who attain *nirvâna* possess the lustre of pure unalloyed gold; they shine with effulgence (which is) the crest jewel of the three worlds.

SHLOKA 135 - IN DEVANAGARI

पूरुजार्थाजैश्वर्यैर्बलपरिजनकामभोगभूयिष्ठैः ।
अतिशयित-भुवनमद्भुतमभ्युदयं फलति सद्धर्मः ॥१३५॥
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SHLOKA 135 - IN ENGLISH TRANSLITERATIONS

**Pûrjârthâgnaishvaryairbalaparijanakâmabhôgabhûyishtaiha |
Atishayita - Bhuvanamadbhutamabhyudayam Phalati Saddharmaha ||135||**

Shloka 135 - Explanation - Very Good Fruits of Sallekhana-death - The merit acquired by the practicing of *dharma* (religion or virtue) enables one to obtain high status, wealth, dominion, authority, power, attendants and the objects of enjoyment in abundance, (also) unsurpassed and prodigious good fortune.

Further Explanation - This verse describes the effects of adopting the vows, *sallekhanâ* and others, from the point of view of material prosperity and shows that those who practise self-control, in the true sense of the word, rise to the most enviable positions in the world and become heir to unexcelled good fortune.

Thus ends the sixth part, descriptive of Sallekhanâ, of the Ratnakarandaka Shrivakâchra, composed by Sri Samantabhadra Swâmi.

PART VII
THE ELEVEN PRATIM S

SHLOKA 136 - IN DEVANAGARI

श्रावकपदानि देवैरिकादश देशितानि येषु खलु ।
स्वगुणः पूर्वगुणैः सह संतिष्ठन्ते क्रमविवृद्धाः ॥१३६॥

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SHLOKA 136 - IN ENGLISH TRANSLITERATIONS

Shrâvakapadâni Dêvairikâdasha Dêshitâni Yêshu Khalu |

Swagunaha Pûrvagunaiha Saha Santishtantê Kramavivruddhaha ||136||

Shloka 136-Explanation -Darshana-The *Tirthankara* has described the stages in a householder's 'life' to be eleven (in number), each subsequent one of which, rising by degrees, (naturally) includes all the attributes developed in those preceding it.

SHLOKA 137 - IN DEVANAGARI

सम्यग्दर्शनशुद्धः संसारशरीरभोगनिर्विण्णः ।
पन्चगुरुचरणशरणो दर्शनिकस्तत्त्वपथगृह्यः ॥१३७॥

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SHLOKA 137 - IN ENGLISH TRANSLITERATIONS

Samyagdarshanashuddaha Samsâsasharîrabhôganirvinnaha |

Panchagurûcharanasharanô Darshanikastattvapathagruhyaha ||137||

Shloka 137 -Explanation - Darshana- He who is distinguished with the world, the body and sensual lust, whose faith is unmarred by shortcomings, who has taken refuge at the feet of the five kinds of *gurus* (perceptors), who is desirous of following the true 'path', - such a one is called a *dar anika râvaka* (householder).

SHLOKA 138 - IN DEVANAGARI

निरतिक्रमणमणुव्रतपन्चकमपि शीलसप्तकं चापि ।
धारयते निःशल्यो योसौ व्रतिनां मतो व्रतिकः ॥१३८॥

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SHLOKA 138 - IN ENGLISH TRANSLITERATIONS

Niratikramanamanuvratapanchakamapi Shîlasaptakam Châpi |

Dhârayatê Nihshalyô Yôsou Vratinâm Matô Vratikaha ||138||

Shloka 138-Explanation - Vrata Pratimas- He who, avoiding obstacles, observes, without committing transgression, the five *anu vratas* as well as the seven *îla vratas*, such a being is called a *vratika râvaka* by the observers of vows.

Further Explanation - The last seven vows of the house holder are called *îla* (virtue) *vratas*.

SHLOKA 139 - IN DEVANAGARI

चतुर्वर्त्तितयश्चतुःप्रणामः स्थितो यथाजातः ।
सामयिको द्विनिशद्यस्त्रियोगशुद्धसन्ध्यमभिवन्दी ॥१३९॥

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SHLOKA 139 - IN ENGLISH TRANSLITERATIONS

Chaturavarttatitayashchatuhapranâma Sthitô Yathâjâtaha |

Sâmâyikô Dvinishadyastriyôgashuddhasandhyamabhivandhî ||139||

Shloka 139 -Explanation - Samayika- He who, turning round in the four directions of space, performs three *avataras* and four salutations in each, who is unattached to his body, who does not seek worldly prosperity, who assumes one of the two (approved) postures (for meditation), who preserves the three channels of sin (that is, mind, speech and body) in a state of purity and who performs *sâmayika* three times daily - he is called a *sâmayika râvaka*.

Further Explanation - Briefly put, the *sâmayika râvaka* is he who performs *sâmayika* three times a day. This consists in performing *âvatarâ* (joining the palms of both hands and moving them from right to left) three times in each direction, salutation to the *Tîrthankaras*, adoration of one or more of the twenty-four *Arhantas* (Gods), and the like.

SHLOKA 140 - IN DEVANAGARI

पर्वदिनेषु चतुर्ष्वपि मासे स्वशक्तिमनिगुह्य ।
प्रोषधनियमविधायी प्रणधिपरः प्रोषधानशनः ॥१४०॥

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SHLOKA 140 - IN ENGLISH TRANSLITERATIONS

Parvadinêshu Chaturshvapi Mâsê Svashaktimanigruhya |

PrôshadhaniyamavidhâyîPranadhiparaha Prôshadhânanashana ||140||

Shloka 140 -Explanation - Prasadhopavasa Vrata Pratimas- He who, applying himself to holy meditation, observes the *prosadhopavâsa vrata* in the prescribed manner, on all the four fast days, month by month, not shrinking from exercising the power of his soul to the full - such a householder is called a *prosadhânanasana srâvaka*.

SHLOKA 141 - IN DEVANAGARI

मूलफलशाकशाखाकरीरकन्दप्रसूनबीजानि ।
नामानि योक्ति सोयं सचित्तविरतो दयामूर्तिः ॥१४१॥

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SHLOKA 141 - IN ENGLISH TRANSLITERATIONS

Mûlaphalashâkashâkhâkarîrakandaprasûnabhîjâni |

Nâmâni Yôkti Sôyam Sachittaviratô Dayâmûrtihi ||141||

Shloka 141 - Explanation - Sachitta Tyaga Pratima- He who does not eat uncooked and unripe roots, fruits, greens, branches, tendrils (or shoots of hard or thorny plants), bulbous vegetables, flowers (and) seeds in an embodiment of mercy : this very bring is called a *sachitta virata srâvaka*.

SHLOKA 142 - IN DEVANAGARI

अन्नं पानं खाद्यं लेह्यं नाश्नाति यो विभावर्याम् ।
स च रात्रिभुक्तिविरतः सत्त्वेष्वनुकम्पमानमनाः ॥१४२॥

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SHLOKA 142 - IN ENGLISH TRANSLITERATIONS

Annam Pânam Khâdyam Leham Nâshnâti Yô Vibhâvaryâm |

Sa Cha Râtribhuktivirataha Sattvêshvanumampamânamanâha ||141||

Shloka 142 - Explanation - Ratri Bhojan Tyaga Pratima- He who, being mercifully inclined towards all living beings, does not take (any of the four kinds of food, namely,) grains (or things made of grain), liquids, sweet meats and semi-liquids, after sunset - such a one is called a *râtri bhuktivirata srâvaka*.

SHLOKA 143 - IN DEVANAGARI

मलबीजं मलयोनिं गलन्मलं पूतिर्गन्ध बीभत्सं ।
पश्यन्नंगमनंगाद्विरमति यो ब्रह्मचारी सः ॥१४३॥

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SHLOKA 143 - IN ENGLISH TRANSLITERATIONS

Malabhîjam Malayônim Galanmalam Pôrtirgandha Bîbhatsam |

Pashayannamgamanamgâdviramati Yô Brahmachârî Saha ||143||

Shloka 143 - Explanation - Brahmacharya Vrata Pratima- He who, perceiving that the private parts are the seed, the source and the channels of fifth, (also) stinking and disgusting to look at, abstains from sexual indulgence - that being is called a *brahmachârî srâvaka*.

SHLOKA 144 - IN DEVANAGARI

सेवाकृषिवाणिज्यप्रमुखादारम्भतो व्युपारमति ।
प्राणातिपातहेतोर्योसावारम्भविनिवृत्तः ॥१४४॥

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SHLOKA 144 - IN ENGLISH TRANSLITERATIONS

Sêvâkrushivâniijyapramukhâdâcambhatô Vyupâramati |
Prânâtipâtahêtôryôsâvâsambhavinivruttaha ||144||

Shloka 144 - Explanation - Aarambha Tyaga Pratima- He who renounces the undertakings involved in service, cultivation, trade and other occupations, the causes of *himsâ*, is called an *ârambhavinivritta srâvaka*.

SHLOKA 145 - IN DEVANAGARI

बाह्येषु दशसु वस्तुषु ममत्वमुत्सृज्य निर्ममत्वव्रतः ।
स्वस्थः सन्तोषपरः परिचित्तपरिग्रहाद्विरतः ॥१४५॥

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SHLOKA 145 - IN ENGLISH TRANSLITERATIONS

Bâhyêshu Dashasu Vastushu Mamatvamutsrujya Nirmamatvarataha |
Swastyaha Santôshaparaha Parichittaparigrahâdvirataha ||145||

Shloka 145 - Explanation - Parigraha Tyaga Pratima- He who, giving up the sense of possession in the ten kinds of worldly goods, and finding pleasure in a feeling of renunciation, becomes steadfast in the contemplation of his self and in developing contentment in his soul, - such a one is a *parichitta parigrahâ virata srâvaka*.

Further Explanation - The ten kinds of worldly goods are as follows:

(i) Land, (ii) houses, (iii) silver, (iv) gold, (v) cattle, (vi) grain, (vii) maid-servants, (viii) man-servants, (ix) clothes and (x) utensils.

SHLOKA 146 - IN DEVANAGARI

अनुमतिरारम्भे वा परिग्रहे वैहिकेषु कर्मसु वा ।
नास्ति खलु यस्य समधीरनुमतिविरतः स मन्तव्यः ॥१४६॥

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SHLOKA 146 - IN ENGLISH TRANSLITERATIONS

Anumarirârambhê Vâ Parigrahê Vaihikêshu Karmasu Vâ |
Nâsti Khalu Yasya Mamadhîranumativirataha Sa Mantavyaha ||146||

Shloka 146 - Explanation - Anumati Tyaga Pratima- He whose approval is not (given) in (respect of) undertakings and material goods and worldly activity, that one of serene judgment, is certainly fit to be called an *anumati virata srâvaka*.

Further Explanation - A householder at this stage does not even give advice on temporal matters.

SHLOKA 147 - IN DEVANAGARI

गृहतो मुनिवनमित्वा गुरापकण्ठे व्रतानि परिगृह्य ।
भैक्ष्याशनस्तपस्यन्नुत्कृष्टचेलखण्डधरः ॥१४७॥

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SHLOKA 147 - IN ENGLISH TRANSLITERATIONS

Gruhatô Munivanamitvâ Gurâpakanthê Vratâni Parigruhya |

Baikshyâshanastapasyannutkrushtashchêlakhandadharaha ||147||

Shloka 147 - Explanation - Uddishta Tyaga Pratima- He who, giving up home, proceeds to a forest where ascetics are to be found, (and) taking the vows in the presence of a *gurû*, (and) performing austerities, lives on food obtained by begging, that wearer of a piece of cloth is an excellent *srâvaka*.

Further Explanation - The highest point of a householder's conduct is reached in the eleventh *pratimâ* which takes him to the door of asceticism. This *pratimâ*, called the *uddista* (that which has been ordered or mentioned beforehand) *tyâga* (renouncing) is indicative of the mental determination of the aspiring *jîva* to avoid accepting anything in the shape of food by special invitation or appointment. It comprises two kinds of householders: (1) *Kshullaka* and (2) *ellaka*. The *kshullaka* wears a *langoti*¹ and a sheet of cloth, three cubits long and of a single width, but the *ellaka* rejects the wrapper and keeps only the *langoti*. They both keep a bowl, for carrying water, and a whisk of the softest peacock feathers for removing insects from their person, books and the like, without injuring them.

As regards begging, for food, a *kshullaka*, if he belong to any of the three higher castes, should eat only what he gets from one household; but he may visit five houses, one after another, if he happen to be a *sûdra*. In no case should he call at another house after getting sufficient food for the day, but should sit down and eat his repast at the place where the quantity of his daily rations is completed. While calling for food, he should not penetrate beyond the court-yard, hall or vestibule, nor ask or beckon for food, but should only wish the inmates *dharma lâbha* (may you obtain spiritual merit) and recite the *namokâra mantra*. If he be not observed or welcomed with due respect, he should immediately depart from that place and proceed to another. In no case should he call at that house a second time that day.

The *ellaka* also observes these rules, but he eats what is obtained from one kitchen alone.

Both the *Kshullaka* and the *ellaka* eat only once a day, and go out in search of food between the hours of ten and eleven in the morning.

SHLOKA 148 - IN DEVANAGARI

पापमरातिर्धर्मो बन्धुर्जीवस्य चेति निश्चिन्वन् ।
समयं यदि जानिते श्रेयो जाता ध्रुवं भवति ॥१४८॥

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SHLOKA 148 - IN ENGLISH TRANSLITERATIONS

Pâparâtîdharmô Bandhurjivasva Chêti Nishchinvan |

Samayam Yadi Jânîtê Shrêyô Jnâtâ Dhruvam Bhavati||148||

Shloka 148 - Explanation - Uddishta Tyaga Pratima- "Sin is the enemy of the soul, and virtue its friend," - whoever knows the Scripture, reflecting constantly in this manner is the most excellently wise.

SHLOKA 149 - IN DEVANAGARI

येन स्वयं वीतकलंकविद्या दृष्टि क्रिया रत्नकरण्ड भावं ।
नीतस्तमायाति पतीच्छयेव सर्वार्थसिद्धिस्त्रिषुविष्टपेषु ॥१४९॥

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SHLOKA 149 - IN ENGLISH TRANSLITERATIONS

Yêna Swayam Vîtakalamkavidhyâ Drushti Kriyâ Ratbakaranda Bhâvam |

Nîtastamâyâti Patîchchayêva Sarvârthasiddhistripuvishtapêshu ||149||

Shloka 149 - Explanation - Uddishta Tyaga Pratima- Whoever turns himself into a jewel case (i.e., an abiding place) of faultless wisdom, faith and conduct, to him comes success in all his undertakings in the three worlds like a woman eager to join her lord.

SHLOKA 150 - IN DEVANAGARI

सुखयतु सुखभूमिः कामिनं कामिनीव
सुतमिवजननी मां शुद्धशीला भुनक्तु ।
कुलमिवगुणाभूषा कन्यका संपुनीता
जिनपतिपदपद्मप्रेक्षिणी दृष्टि लक्ष्मीः ॥१५०॥

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SHLOKA 150 - IN ENGLISH TRANSLITERATIONS

Sukhayatu Sukhabhûmiha Kâminam Kâminîva

Suthamivajanani Mâ Shudhashîlâ Bhunaktu |

Kulamivagunâbûshâ Kanyakâ Sampunîta

Ninapatipadapadmaprêkshinî Drushti Lakshmîha ||150||

Shloka 150 - Explanation - All Round Success Due to right faith -(Insight) - May the Goddess of true discernment, who revelas the lotus feet of the lord of the conquerors, make me happy as a beautiful woman of heavenly regions gives pleasure to a lover of beauty, may

she protect me, as a mother of unwavering virtue protects her son, and may she sanctify the 'kula' (race or clan), as a virtuous girl (reflects credit on her family).

Thus ends the seventh part, descriptive of the eleven 'Pratimas' of the Ratna Karandaka Shrâvakâchâra composed by Sri Samantbhadra Swami.

