

*Ācārya Samantabhadra's*  
***Ratnakaraṇḍaka-śrāvakācāra*** –  
The Jewel-casket of Householder's Conduct

आचार्य समन्तभद्र विरचित  
रत्नकरणडकश्रावकाचार



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*Divine Blessings:*  
***Ācārya 108 Vidyānanda Muni***

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**VIJAY K. JAIN**



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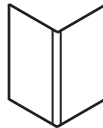


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विकल्प

**Front cover:**

Depiction of the Holy Feet of the twenty-fourth *Tīrthāṅkara*, Lord Mahāvīra, at the sacred hills of Shri Sammed Shikharji, the holiest of Jaina pilgrimages, situated in Jharkhand, India.



Pic by Vijay K. Jain (2016)

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मंगल आशीर्वाद -  
परमपूज्य सिद्धान्तचक्रवर्ती श्वेतपिच्छाचार्य  
श्री विद्यानन्द जी मुनिराज



उपसर्गे दुर्भिक्षे जरसि रुजायां च निःप्रतिकारे ।

धर्माय तनुविमोचनमाहुः सल्लेखनामार्याः ॥ १२२ ॥

- आचार्य समन्तभद्र, रत्नकरण्डकश्रावकाचार

अर्थ - जब कोई निष्प्रतिकार उपसर्ग, दुर्भिक्ष, जरा, रोग आदि की स्थिति उत्पन्न हो जाए तब धर्मध्यान करते हुए शरीर का सहज त्याग कर देना सल्लेखना है, ऐसा गणधर कहते हैं।

आचार्य समन्तभद्र द्वारा रचित **रत्नकरण्डकश्रावकाचार** एक अत्यन्त महत्त्वपूर्ण ग्रन्थ है। इसकी अनेकानेक विशेषताएँ हैं।

सल्लेखना या समाधिमरण का वैज्ञानिक विवेचन भी इस ग्रन्थ की एक महत्त्वपूर्ण विशेषता है। इस ग्रन्थ में सल्लेखना पर एक स्वतंत्र अधिकार ही लिखा गया है, जिसमें सल्लेखना के स्वरूप, विधि एवं महत्त्व पर विशद प्रकाश डाला गया है। इस अधिकार का हमें विशेष रूप से पहला श्लोक बड़ी ही सावधानी से समझना चाहिए। इसमें स्पष्ट लिखा है कि गणधर देवों ने सल्लेखना धारण करने का उचित समय तब कहा है जब उपसर्ग, दुर्भिक्ष, जरा, रोग आदि किसी भी कारण से कोई निष्प्रतिकार ऐसी स्थिति उत्पन्न हो जाए जिसका प्रतिकार, उपचार व्यवस्था न हो सके और मृत्यु अवश्यंभावी बन गई हो।

इसका अभिप्राय है कि जब तक मृत्यु अवश्यंभावी न हो, आए हुए संकट का प्रतिकार (निवारण) संभव हो, तब तक यम सल्लेखना नहीं लेनी चाहिए। शरीर भी इसका संकेत देता रहता है। यदि शरीर अभी एक चम्मच भी पानी ग्रहण कर रहा हो तो समस्त अन्न-जल का त्याग करने वाली यम सल्लेखना नहीं लेनी चाहिए। नियम सल्लेखना लेकर आत्मा-परमात्मा का ध्यान अवश्य करते रहना चाहिए। यम सल्लेखना के लिए इस प्रकार की नियम सल्लेखना का अभ्यास बहुत उपयोगी होता है।

धर्मानुरागी श्री विजय कुमार जी जैन, देहरादून, ने **रत्नकरण्डकश्रावकाचार** का अंग्रेजी संस्करण तैयार करके जिनवाणी की महती सेवा की है। उन्हें मेरा मंगल आशीर्वाद है।

शुभ। २०१६

मई 2016

कुन्दकुन्द भारती, नई दिल्ली

आचार्य विद्यानन्द मुनि



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## P R E F A C E

### The Glory of Ācārya Samantabhadra

Ācārya Samantabhadra was a great *Digambara* ascetic endowed with exceptional knowledge of the Jaina doctrine. He preached and propagated, far and wide, core principles of the doctrine by visiting many places in India. His literary and philosophical talents are not open to dispute; many inscriptions and works by subsequent Jaina Ācāryas have extolled his virtues as well as his works in superlative terms. A case in point is the assertion by Ācārya Jinasena in *Ādipurāna*<sup>1</sup>:

नमः समन्तभद्राय महते कविवेधसे ।

यद्वचोवज्रपातेन निर्भिन्नाः कुमताद्रयः ॥ 43 ॥

I bow to Ācārya Samantrabhadra, the ultimate creator (Brahmā) among all poets, whose words are like a stroke of lightning which tears apart mountains of misconceptions.

कवीनां गमकानां च वादिनां वाग्मिनामपि ।

यशः सामन्तभद्रीयं मूर्ध्नि चूडामणीयते ॥ 44 ॥

Ācārya Samantrabhadra's glory reigned supreme among all poets, scholars, disputants, and preachers; he was like a jewel on their heads.

Four exceptional qualities of Ācārya Samantabhadra have been mentioned: 1) poetic skill (*kavitva*) which made his compositions excellent in terms of profoundness of content and grandiosity of expression; 2) intellectual authority (*gamakatva*) because of which he was able to explore and expound deep meanings of profound religious texts; 3) debating skill (*vāditva*) which made him capable of reasoning out the most difficult philosophical disputes; and 4) charming

eloquence (*vāgmitva*) that engendered admiration for his truthfulness and straightforwardness even in the minds of his adversaries.

Ācārya Narendrasena in *Siddhāntasārasaṅgraha*<sup>2</sup>, a widely read Sanskrit text dealing with the seven substances (*tattvas*), avers that only the most fortunate human beings get access to the words of Ācārya Samantabhadra:

श्रीमत्समन्तभद्रस्य देवस्यापि वचोऽनघम् ।

प्राणिनां दुर्लभं यद्वन्मानुषत्वं तथा पुनः ॥ 11 ॥

Just as the attainment of human birth is difficult, it is extremely rare to get access to the incontrovertible words of the Most Learned Ācārya Samantrabhadra.

सुदुर्लभमपि प्राप्तं तत्कर्मप्रशमादिह ।

न ये धर्मरता मोहाद्धा हता हन्त ते नराः ॥ 12 ॥

Only when the inauspicious (*aśubha*) karmas of a man get to quiescence is he able to come face-to-face with the holy words of Ācārya Samantrabhadra. Those who fail to adopt the path of piety even after exposure to his words can only be said to have been overwhelmed by delusion.

Ācārya Samantabhadra has not only been termed a brilliant grammarian, logician and philosopher, he has been recognized as an unmatched disputant, and a great preacher of the Jaina doctrine. Ācārya Śubhacandra in *Jñānārṇavaḥ*<sup>3</sup> has likened the poetic compositions of *Svāmi* Samantabhadra to the bright rays of the sun.

Ācārya Jinasena, author of *Harivaṅśapurāṇa*<sup>4</sup>, has likened the expositions of Ācārya Samantabhadra to the words of Lord Mahāvīra:

जीवसिद्धिविधायीह कृतयुक्त्यनुशासनम् ।

वचः समन्तभद्रस्य वीरस्येव विजृम्भते ॥ 29 ॥

The words of Ācārya Samantabhadra, the composer of *Jīvasiddhi*

(discourse on the path to liberation) and *Yuktyanuśāsana* (discourse on the merits and demerits of different standpoints), carry the same glory as the words of Lord Mahāvīra.

It is mentioned in Jaina literature<sup>5</sup> that *Ācārya* Samantabhadra once introduced himself to the king of Vārāṇasī as:

आचार्योऽहं कविरहमहं वादिराट् पण्डितोऽहम्,  
द्वैवज्ञोऽहं भिषगहमहं मान्त्रिकस्तान्त्रिकोऽहम् ।  
राजन्नस्यां जलधिवलयामेखलायामिलाया-  
माज्ञासिद्धः किमिति बहुना सिद्धसारस्वतोऽहम् ॥

O king ! I am a preceptor (*ācārya*), a poet (*kavi*), foremost among the interpreters of the sacred scriptures (*vādī*), a scholar (*paṇḍita*), an astrologer (*jyotiṣī*), a practitioner of medicine (*vaidyā*), a reciter of spells (*māntrika*), and skilled in mystical incantations (*tāntrika*). Do I need say more? My utterances become inviolable commands (*ājñāsiddha*), and I have subjugated the goddess of learning Sarasvatī (*sārasvatasiddha*).

The personality of *Ācārya* Samantabhadra was a rare combination of the Three Jewels (*ratnatraya*) of Jainism – pristine faith, knowledge, and conduct – that are empirically considered essential to the attainment of liberation. He was one of the most impelling proponents of the Jaina doctrine of *anekāntavāda* – a philosophical system which maintains that reality has multifarious aspects and that a complete apprehension of it must necessarily take into account all these aspects. Non-appreciation of this doctrine has caused the other philosophical systems fall into the trap of one-sided, incomplete, and unsustainable dogmas that fail to explain the Truth. The words of *Ācārya* Samantabhadra are incontrovertible as these are guarded by the Jaina doctrine of conditional predications (*syādvāda*) – a system of scientific safeguards that aims at maintaining proper consistency in metaphysical thought.

Several Jaina holy texts<sup>6</sup> have mentioned that Ācārya Samantabhadra was destined to attain the highest and supreme status of a *Tīrthaṅkara* (a ford-maker for the others to cross the ocean of worldly cycle of births and deaths – *saṃsāra*). As a *Tīrthaṅkara* he will propagate Truth for the welfare of all living beings and will be worshipped by the lords of the devas and the men during the five most auspicious events (*pañca kalyāṇaka*)\* that must take place in the life of a *Tīrthaṅkara*.

## HIS TIME

The time when Ācārya Samantabhadra flourished cannot be ascertained with great precision. Jugalkishore Mukhtar, after due research and detailed analysis as presented in his Preface to *Ratnakaraṇḍaka-śrāvakācāra*<sup>7</sup>, has arrived at the conclusion that Ācārya Samantabhadra must have lived after Ācārya Kundakunda and Ācārya Umāsvāmi but before Ācārya Pūjyapāda. Broadly, he has fixed Ācārya Samantabhadra's time as the second or the third century, Vikram *Saṃvata* (VS). As Gregorian Year 2000 CE corresponds to Year 2057 in the VS calendar, Ācārya Samantabhadra's time can be fixed around the second century CE.

## HIS WORKS

Ācārya Samantabhadra is known to have authored the following profound treatises:

*Āptamīmāṃsā* or *Devāgamastotra*

*Ratnakaraṇḍaka-śrāvakācāra*

*Svayambhūstotra*

*Yuktyanuśāsana*

*Stutividyā* or *Jinaśataka* or *Jinastutiśataka* or *Jinaśatakālāṅkāra*

*Jīvasiddhi*

*Gandhahastimahābhāṣya*

---

\* see pages 4-5 for explanation

Uncertainty prevails about the existence of the last two treatises.

*Āptamīmāṃsā*, known also as *Devāgama* or *Devāgamastotra*, is a treatise of 114 verses which discusses in a philosophical-cum-logical manner the Jaina view of Reality, starting with the concept of omniscience and the attributes of the Omniscient. Devotion to a deity without proper assessment and understanding of its praiseworthiness leads to naught in terms of utility. Blind faith based on traditional values and without the use of own power of discrimination leads to superstitions. Superstitions arise from ignorance and keep the worshipper overwhelmed with expectations and fear, just the opposite of the very purpose of adoration. Adoration is laudable only if it renders tranquility and equanimity to the mind of the worshipper. In the opening verse of *Āptamīmāṃsā*, *Ācārya* Samantabhadra questions the validity of the attributes that are traditionally associated with a praiseworthy deity and goes on to establish, in Verse 6, the logic of accepting the Omniscient as the most trustworthy and praiseworthy Supreme Being:

You only are such an Omniscient, free from all defects, because your words are not in contradiction with either the reason or the scripture. The proof of non-contradiction of your words lies in the fact that your tenets (about liberation etc.) are unopposed to what has been established through the known sources of knowledge.

After having established that it was certainly possible to attain omniscience, and employing the doctrine of conditional predications (*syādvāda*), *Ācārya* Samantabhadra faults certain prevailing conceptions that were based on absolutism: existence (*bhāvaikānta*) and non-existence (*abhāvaikānta*), non-dualism (*advaita-ekānta*) and separateness (*pṛthaktva-ekānta*), and permanence (*nityatva-ekānta*) and momentariness (*kṣaṇika-ekānta*). He asserts that the entity (*dharmī*) and its attribute (*dharmā*) are neither absolutely dependent (*āpekṣika*) nor absolutely independent (*anāpekṣika*). Only an entity which has general (*sāmānya* – concerning the substance, *dravya*) and

particular (*viśeṣa* – concerning the mode, *paryāya*) attributes can be the subject of knowledge. Substance without its modification and modification without its substance cannot be the subject of valid knowledge; only their combination can be the subject of knowledge. He goes on to clarify certain other burning issues and misconceptions. He asserts that both fate and human-effort are jointly responsible for desirable and undesirable effects. The desirable and undesirable effects that one begets without premeditation should be understood due primarily to one's fate (*daiva*). The desirable and undesirable effects that one begets in consequence of premeditation should be understood due primarily to one's human-effort (*pauruṣa*). Further, he asserts that our auspicious (*viśudhi*) or inauspicious (*saṃkleśa*) kinds of dispositions cause the influx of meritorious (*puṇya*) or demeritorious (*pāpa*) karmas. We are told that bondage (*bandha*) is caused due to ignorance (*ajñāna*) accompanied by delusion (*moha*), and bondage is not caused due to ignorance (*ajñāna*) not accompanied by delusion (*moha*). Highlighting the indispensability of *syādvāda*, it is asserted that *syādvāda*, the doctrine of conditional predications, and *kevalajñāna*, omniscience, are both illuminators of the substances of reality. The difference between the two is that while *kevalajñāna* illumines directly, *syādvāda* illumines indirectly.

*Ratnakaraṇḍaka-śrāvakācāra*, comprising 150 verses, is a celebrated and perhaps the earliest *Digambara* work dealing with the excellent path of *dharma* that every householder (*śrāvaka*) must follow. All his efforts should be directed towards the acquisition and safekeeping of the Three Jewels (*ratnatraya*), comprising right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), which lead to releasing him from worldly sufferings and establishing him in the state of supreme happiness. The treatise expounds an easy-to-understand meaning of 'right faith': To have belief, as per the Reality, in the sect-founder or deity (*āpta* or *deva*), the scripture (*āgama* or *śāstra*), and the preceptor (*tapobhṛt* or *guru*). It specifies criteria to distinguish between the real and the counterfeit

enabling one to eliminate follies attributable to wrong faith. Only the householder who has right faith is established on the path to liberation. On the way, he obtains many ineffable boons; he is not reborn as an infernal being, as a plant or an animal, in neuter and feminine genders, in low caste, as a cripple, with a short lifetime, and in a state of poverty. He is reborn as a heavenly being (*deva*) endowed with extraordinary splendour and a lifespan of millions of millenniums, or as a human being endowed with vigour, lustre, learning, strength, glory and renown, growth and advancement, success, grandeur, high caste, and the ability to put in best of effort. In short, right faith is the treasure chest of whatever is propitious and worthy; wrong faith of whatever is inauspicious and contemptible. After laying the foundation called the right faith, *Ācārya* Samantabhadra goes on to complete the superstructure known as the Three Jewels (*ratnatraya*) with the remaining two elements, right knowledge and right conduct. The householder who has attained right faith on the destruction of darkness of delusion is fit to attain right knowledge and right conduct. He gets rid of the conduits of demerit (*pāpa*) comprising injury (*hiṃsā*), falsehood (*anṛta*), stealing (*steya*), unchastity (*abrahma*), and attachment to possessions (*parigraha*). Further, he observes three subsidiary vows (*guṇavṛata*), and four instructional vows (*śikṣāvṛata*). Giving up of the body in a manner that upholds righteousness (*dharma*) on the occurrence of a calamity, famine, senescence, or disease, from which there is no escape, is called the vow of *sallekhanā*. *Sallekhanā* has been termed as the final fruit or culmination of penance (religious austerity) and, therefore, all persons with right faith, the ascetic as well as the householder, look forward to attaining voluntary, passionless death at the appropriate time. The treatise finally describes the eleven stages (*pratimā*) of the householder's conduct.

*Svayambhūstotra* is a fine composition, in Sanskrit, dedicated to the adoration of the Twenty-four *Tīrthaṅkara*, the Most Worshipful Supreme Beings. Through its 143 verses *Svayambhūstotra* not only



enriches reader's devotion, knowledge, and conduct but also frees his mind from blind faith and superstition. *Svayambhūstotra* takes the reader's mind to a higher plane. It proclaims that the adoration of the *Tīrthaṅkara* is neither for receiving boons nor for getting rid of unpropitious happenings. By making zealous obeisance, and by recapitulating and recounting the supreme qualities, including infinite knowledge and divine splendour, of the *Tīrthaṅkara*, the worshipper only wishes to clear up his soul of the karmic mire, developing thereby the power to someday tread the path shown by Him. Established firmly in the right faith and rid of ignorance, he experiences ineffable tranquility and equanimity.

*Yuktyanuśāsana*, comprising 64 verses, evaluates in a logical manner the beliefs that lead to the attainment of the state of Supreme Bliss as against those that lead to the continuous wandering in the three worlds.

*Stutividyā (Jinaśataka)*, as the name suggests, is the adoration of the Supreme Beings (*Tīrthaṅkara*). *Ācārya* Samantabhadra has skillfully used highly ornamental language in this work; for instance, the first half of the line of a verse becomes its second half by using the same letters in reverse order\*. Notwithstanding the floridity of language, each of the 116 verses of the treatise carries profound meaning; when assimilated properly it leads to the destruction of inimical karmas.

## THE STORY OF HIS DISEASE

There is a story that finds mention in several Jaina texts about the

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\* Verse 10 reads as under:

भासते विभुताऽस्तोना न्ना स्तोता भुवि ते सभाः ।

याः श्रिताः स्तुत गोत्या नु नुत्या गीतस्तुताः श्रिया ॥

In both lines, the latter half is the reverse arrangement of letters used in the first half.

hardship that Ācārya Samantabhadra had to endure while he was an ascetic. Although there are variations in some elements of the story, the essential gist is as follows:

*Svāmi* Samantabhadra, in his early stage of asceticism, was attacked with a disease known as *bhasmaka* which refers, in Āyurveda, to the condition of insatiable hunger or appetite. The stomach has digestive power or “fire” (*jaṭharāgni*) that drives all digestion and when it becomes very strong, food digests very quickly and produces hunger and desire for more food. As food gets digested very quickly, the throat remains dry and a burning sensation prevails. According to Āyurveda, air (*vāta*), bile (*pitta*) and phlegm (*kapha*) are essential elements in human body and a distortion in their balance gives rise to health problems. When *kapha* becomes weak and *vāta* and *pitta* become strong, any food eaten gets reduced to ashes (*bhasma*) in no time. The complications include jaundice, anemia, yellow skin, diarrhoea, urine anomalies, colic, unconsciousness, hemorrhage, hyperacidity and burning pain. The body progressively gets emaciated and weak. The only way to cure the disease is to eat rich and stodgy food in profuse quantity.

It is impossible for a Jaina (*Digambara*) saint to eat more than once a day or in excess of his customary intake which is less than the fill. Not deviating in the least from such restrictions, *Svāmi* Samantabhadra tried to endure the affliction through strong resolve. Finding the disease intractable, he ultimately thought of embracing passionless death by resorting to the vow of *sallekhanā*, as allowed in Jainism. *Svāmi* Samantabhadra approached his Preceptor to get his approval for the proposed vow of *sallekhanā*. The Preceptor, an accomplished visionary, foresaw that *Svāmi* Samantabhadra had many more years still left in his life, and that he was destined to be a great exponent of Jainism. He, therefore, forbade *Svāmi* Samantabhadra from undertaking the vow of *sallekhanā* and asked him to free himself from the symbols and restrictions of Jaina sainthood till the time his disease got cured.

*Svāmi* Samantabhadra made obeisance to his Preceptor and, with a heavy heart, took leave of him. Discarding nakedness and smearing his body with ash, he adopted the exterior of a Hindu saint. He started taking food that would cure him of his disease. He reached the town of Kāncī, ruled by Śivakoṭi, a staunch follower of Lord Śiva. Śivakoṭi had built a Śiva temple in Kāncī where large amount of food was being offered daily to the deity (*Śivaliṅga*). Saint Samantabhadra told the king that he had the power to make the deity consume food being offered. The king accepted the offer. Closing the doors of the temple, Saint Samantabhadra ate the heap of food offering. When the doors were opened, everyone was highly impressed with the so-called divine feat of the saint. This continued for a few days.

As the disease of Saint Samantabhadra got mitigated with the passage of time, he was no longer able to eat all food being offered to Lord Śiva. The king became suspicious of the purported divine power of the saint and ordered his actions to be watched, keeping the doors of the temple open. Saint Samantabhadra grasped the gravity of the situation and took it as an external calamity (*upasagra*) befalling him. Vowing not to take any food until the end of the calamity and discarding all attachment to his body, he started the adoration of the Twenty-four *Tīrthaṅkara*.

As Saint Samantabhadra reached the adoration of the eighth *Tīrthaṅkara*, Lord Candraprabha, and as he gazed at the idol of the reigning deity (*Śivaliṅga*), due to some divine intervention, it burst, revealing a beautiful and magnificent image of Lord Candraprabha, to the wonder and astonishment of all present. Saint Samantabhadra finished the adoration of the remaining sixteen *Tīrthaṅkara*. This miracle led King Śivakoṭi and his younger brother Śivāyana fall at his feet. After completing the adoration of the Twenty-four *Tīrthaṅkara*, Saint Samantabhadra gave his blessings to the two brothers. This story portrays the environment in which the composition of the most sacred text *Svayambhūstotra* took place.

As Saint Samantabhadra got cured of his disease, he reinitiated

himself into the order of holy Jaina asceticism. King Śivakoṭi and his brother Śivāyana, highly impressed with the Jaina doctrine and the power of true adoration, left their worldly pursuits and became Ācārya Samantabhadra's disciples.

I make obeisance humble at the worshipful feet of Ācārya Samantabhadra who had unmatched intellect to discern the right from the wrong and illumined, through profound compositions, the right path that leads to Supreme Bliss.

### Ācārya Vidyānanda – Established Firmly in Own Nature

Fifty-three years ago, in 1963, Ācārya Vidyānanda (b. 1925) took to the arduous path of *Digambara* asceticism (*muni*). “I do not belong to others nor do others belong to me; there is nothing that is mine here.” Thus determined and conquering his senses he took to the excellent form in which he was born (renouncing all clothes, naked). A feather-whisk (*picchī*) – the implement of compassion, a water-pot (*kamaṇḍalu*) – the implement of purity, and the Scripture (*śāstra*) – the implement of knowledge, became his only material companions. His pious figure, turned golden by the fire of austerities (*tapas*) and rid of all encumbrances, external and internal, personifies and propagates the teachings of Lord Jina.

Attachment and aversion are the soul's own psychical modes brought about by nescience, which, in turn, is due to the soul's association with the karmic matter. Psychical modes are the sole province of the soul and are not present in any physical matter. Karmic bondage causes dispositions like attachment, and such dispositions cause karmic bondage. Knowing the true nature of the soul and the karmic matter, Ācārya Vidyānanda is engaged constantly in the practice of ridding his soul from the bondage of karmic shackles. He reckons that the soul is pure consciousness and all other dispositions

are alien to it; only the various forms of karmas have kept it confined to and whirling in the mire of the world. As all karmas associated with the soul are annihilated, there is no cause for it to wander further in worldly existence. Due to our wrong beliefs, we give undue and misplaced importance to our so-called possessions, animate and inanimate, of the present life. These possessions include our body, relations like husband or wife, sons, daughters, friends and peers, and things that we acquire with great effort, like land, business and wealth. Due to ignorance and consequent delusion, we engender in our souls emotions of attachment and aversion. Attachment causes us to seek association of desirable objects, and aversion dissociation of undesirable ones. When desirable objects such as the son, the wife or the wealth are lost, we are grieved. Contact of undesirable objects such as foul or hostile environment causes us pain. On deprivation of desirable objects, we think repeatedly of regaining them and on association of undesirable objects of getting rid of them. When there is pain caused by disease such as gout and rheumatism, we think continually about the means to subdue it, and be cured. Engrossing oneself in pleasures not attained is another kind of sorrowful thought activity. We also spoil our tranquility by causing injury to others, speaking lies, stealing, and thoughts of safeguarding of wealth and other possessions. All the above-mentioned thought-activities are evil or inauspicious, cause sorrow, and extend transmigration.

Turning his soul inwards and avoiding all outward concerns, *Ācārya* Vidyānanda has established himself firmly in own nature. Engaged incessantly in Self-realization, he has no time or inclination to interact with the external environment. External objects generally remain unnoticed by him, as he pays no attention to these. His interaction with the people is minimal and without passions. For the few people he has to interact with occasionally, he engenders no lasting emotions of attachment or aversion.

A *Yogī* of few words, he chooses words that are sweet, positive and helpful. As soon as his interaction with the outside world is over, he

presents himself again to the service of the pure Self.

I repeatedly salute *Ācārya Vidyānanda*, the light to guide me on the path that leads to true happiness, here and hereafter, by prostrating in front of him with great devotion. I meditate on his virtues in order to wash away from my soul impurities like attachment, aversion and delusion, and to reach the stage of spiritual excellence.

May 2016  
Dehradun, India

**Vijay K. Jain**

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**V.K.J.**

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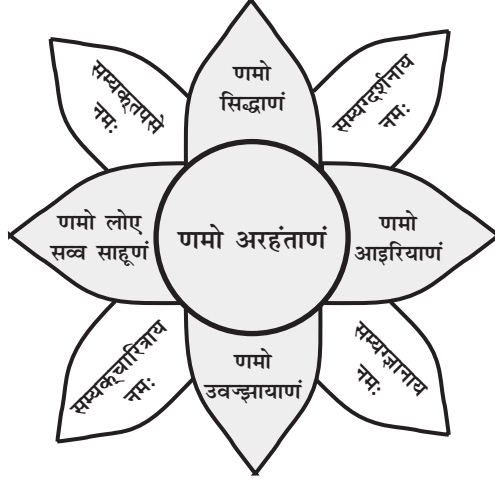
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अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

*Ācārya Samantabhadra's*  
*Ratnakaraṇḍaka-śrāvakācāra –*  
The Jewel-casket of Householder's Conduct

आचार्य समन्तभद्र विरचित  
रत्नकरण्डकश्रावकाचार



# Section 1

## Right Faith

### प्रथम परिच्छेद

#### मंगलाचरण

नमः श्रीवर्द्धमानाय निर्धूतकलिलात्मने ।  
सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ १ ॥

**सामान्यार्थ** – जिनकी आत्मा ने कर्मरूप कलंक को नष्ट कर दिया है अर्थात् जो वीतराग हैं अथवा जिनकी आत्मा ने हितोपदेश द्वारा अन्य जीवों को कर्मरूप कलंक से रहित किया है अर्थात् जो हितोपदेशी हैं और जिनका केवलज्ञान अलोक सहित तीनों लोकों के विषय में दर्पण के समान आचरण करता है अर्थात् जो सर्वज्ञ हैं, उन अन्तिम तीर्थकर श्री वर्द्धमानस्वामी को अथवा अनन्तचतुष्टयरूप लक्ष्मी से वृद्धि को प्राप्त चौबीस तीर्थकरों को मैं नमस्कार करता हूँ।

#### INVOCATION

I bow to Lord Vardhamāna who has rid his soul of all karmic dirt and whose teachings reflect, as it were in a mirror, the three worlds (universe) and the beyond (non-universe).

The word '*Śrīvardhamāna*' in the verse is also interpreted as the noble souls of the twenty-four *Tīrthaṅkara* who have attained the supreme status marked by the treasure of four infinitudes (*ananta catuṣṭaya*). Thereafter, through their divine discourses, have caused the removal of karmic dirt from other souls.

.....

EXPLANATORY NOTE

**Lord Vardhamāna, the World Teacher**

Lord Vardhamāna (known also as Lord Vira or Lord Mahāvira) is the last of the twenty-four *Tīrthaṅkara*. A *Tīrthaṅkara* (a ford-maker for the others to cross the ocean of worldly cycle of births and deaths – *saṃsāra*) propagates Truth for the welfare of all living beings. In every half cycle of cosmic age, the aeon of regeneration (*utsarpiṇī*) or of degeneration (*avasarpiṇī*), twenty-four *Tīrthaṅkara* are born in this part of the universe (called the Bharata *kṣetra* of Jambūdvīpa). Lord Vardhamāna graced this earth more than two and a half millenniums ago. He had the grandeur of right knowledge as his eyes and had cast the divine light of his discourses to destroy the darkness of ignorance, just as the rays of the moon destroy the darkness of the night.

The self-enlightened (*svayambhū*) saviour of all living beings, destroys the four inimical varieties of karmas (*ghātiyā* karmas) – deluding (*mohanīya*), knowledge-obscuring (*jñānāvarṇīya*), perception-obscuring (*darśanāvarṇīya*), and obstructive (*antarāya*) – through pure concentration and attains the all-embracing, supreme and standalone knowledge known as omniscience (*kevalajñāna*). As the soul attains omniscience, the other four kinds of knowledge – sensory knowledge (*matijñāna*), scriptural knowledge (*śrutajñāna*), clairvoyance (*avadhijñāna*), and telepathy (*manahparyaya-jñāna*) – which know the object of knowledge partially and in succession become redundant and their role vanishes. Lord Vardhamāna, thus became the ‘World Teacher’ or ‘Arhat’ or ‘Āpta’ or ‘Jina’ – the true guide to put us on the right path and worthy to be venerated and worshipped by the lords of the world.

A *Tīrthaṅkara* is worshipped by the lords of the *devas* and the men during the five most auspicious events (*pañca kalyāṇaka*) that

.....

must take place in His life:

1. *garbha kalyāṇaka*: when the soul of the *Tīrthaṅkara* enters the Mother's womb.
2. *janma kalyāṇaka*: on the birth of the *Tīrthaṅkara*.
3. *dīkṣā kalyāṇaka* (or *tapa-kalyāṇaka*): when the *Tīrthaṅkara* renounces all worldly possessions and becomes an ascetic.
4. *jñāna kalyāṇaka*: when the *Tīrthaṅkara* attains omniscience (*kevalajñāna*).
5. *mokṣa-kalyāṇaka* (or *nirvāṇa-kalyāṇaka*): when the *Tīrthaṅkara* finally attains liberation (*mokṣa* or *nirvāṇa*) and becomes a *Siddha*.

The auspicious body (*paramaudārika śarīra*) of the World Teacher or Lord Jina acquires most splendid attributes, free from eighteen imperfections. He is possessed of forty-six distinctive and divine attributes. Peace and plenty must prevail wherever He goes. Naturally hostile animals become friends in His presence, and flowers and fruits bloom out of season. The divine attributes and splendours of the *Arhat* are described thus in the Scripture:

The *Arhat* is free from these eighteen imperfections:

1. *janma* – (re)birth;
2. *zarā* – old-age;
3. *tṛṣṇā* – thirst;
4. *kṣudhā* – hunger;
5. *vismaya* – astonishment;
6. *arati* – displeasure;
7. *kheda* – regret;
8. *roga* – sickness;
9. *viṣāda* or *śoka* – grief;
10. *mada* – pride;



11. *moha* – delusion;
12. *bhaya* – fear;
13. *nidrā* – sleep;
14. *cintā* – anxiety;
15. *sveda* – perspiration;
16. *rāga* – attachment;
17. *dveṣa* – aversion; and
18. *maraṇa* – death.

Forty-six divine attributes of the *Arhat* comprise four infinitudes (*ananta catuṣṭaya*), thirty-four miraculous happenings (*atiśaya*), and eight splendours (*prātihārya*).

The four infinitudes (*ananta catuṣṭaya*) are:

1. *ananta jñāna* – infinite knowledge;
2. *ananta darśana* – infinite perception;
3. *ananta sukha* – infinite bliss; and
4. *ananta vīrya* – infinite energy.

Of the thirty-four miraculous happenings (*atiśaya*), ten appear naturally at the time of birth, ten on attainment of infinite knowledge (*kevalajñāna*), and the remaining fourteen are fashioned by the celestial *devas*.

The eight splendours (*prātihārya*) are:

1. *aśoka vṛkṣa* – the Ashoka tree;
2. *siṅhāsana* – bejeweled throne;
3. *chatra* – three-tier canopy;
4. *bhāmaṇḍala* – halo of unmatched luminance;
5. *divya dhvani* – divine voice of the Lord without lip movement;
6. *puṣpa-varṣā* – shower of fragrant flowers;
7. *cāmara* – waving of sixty-four majestic flywhisks; and





8. *dundubhi* – dulcet sound of kettle-drums and other musical instruments.

For the Lord’s divine discourse the *devas* erect a heavenly Pavilion (*samavasaraṇa*) befitting His glory, and there the World Teacher sits, facing the East, a few inches above the huge golden lotus placed on a throne of heavenly gems. The Lord appears to be looking in all the four directions. His voice is without the movements of the glottis or lips, and is, therefore, termed *anakṣarī* (without letters). The Lord’s divine voice, as a result of one of the eight splendours (*prātihārya*), is heard and enjoyed by all present in their respective tongue (*ardhamāgadhi bhāṣā*). The World Teacher is the sun that blossoms the soul-lotus of the worldly beings. His divine discourse is the rain of nectar-water that washes away the dirt of ignorance from all souls. He is the wish-fulfilling tree (*kalpavṛkṣa*) for all those aspiring for liberation.

When the life-determining (*āyuh*) karma of the World Teacher is within one *muhūrta* (48 minutes), He embraces the highest order of pure concentration and annihilates the four non-destructive (*aghātīyā*) karmas – feeling producing (*vedanīya*), life-determining (*āyuh*), name-determining (*nāma*), and status-determining (*gotra*) – achieving the ultimate goal that a soul may aspire to reach, i.e., liberation (*nirvāṇa*)\*. Liberation signifies that there is nothing left to strive for or look forward to. His soul is purged of all karmic impurities and becomes pristine like pure gold, free from dirt and alloys. He crosses the worldly ocean of transmigration. His soul darts up to the summit of the universe to remain there for eternity as a ‘*Siddha*’ with eight supreme qualities:

1. *kṣāyika-samyaktva* – infinite faith or belief in the *tattvas* or essential principles of Reality. It is manifested on the

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\* “*Ācārya Śubhacandra’s Jñānārṇavaḥ*”, p. 438.

- destruction of the faith-deluding (*darśana mohanīya*) karma.
2. *kevalajñāna* – infinite knowledge, manifested on the destruction of the knowledge-obscuring (*jñānāvarṇīya*) karma.
  3. *kevaladarśana* – infinite perception, manifested on the destruction of the perception-obscuring (*darśanāvarṇīya*) karma.
  4. *anantavīrya* – literally, infinite power; it is the absence of fatigue in having knowledge of infinite substances. It is manifested on the destruction of the obstructive (*antarāya*) karma.
  5. *sūkṣmatva* – literally, fineness; it means that the liberated soul is beyond sense-perception and its knowledge of the substances is direct, without the use of the senses and the mind. It is manifested on the destruction of the life-determining (*āyuh*) karma.
  6. *avagāhan* – inter-penetrability; it means that the liberated *jīva* does not hinder the existence of other such *jīvas* in the same space. It is manifested on the destruction of the name-determining (*nāma*) karma.
  7. *agurulaghutva* – literally, neither heavy nor light. Due to this quality of *agurulaghutva*, the *jīva* continues to manifest through its form, complete and perfect. This supreme quality is manifested on the destruction of the status-determining (*gotra*) karma.
  8. *avyābādha* – it is undisturbed, infinite bliss, manifested on the destruction of the feeling-producing (*vedanīya*) karma.

### **The universe (*loka*) and the non-universe (*aloka*)**

Space (*ākāśa*) is a non-soul substance (*dravya*) which is infinite,

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eternal and without form (non-material, colourless, *arūpī*), and without activity (*niṣkriya*). It is one self-subsisting, indivisible whole; it is without parts and, as such, one single continuum. By negation of form or colour, the accompanying attributes of taste, smell and touch also are denied. Its function is to find room for all things.

Space has infinite space-points and it pervades both the universe (*loka*) and the non-universe (*aloka*). Now what is universe? The space wherein the substances such as the medium of motion (*dharma*) and the medium of rest (*adharmā*) exist is called the universe-space (*lokākāśa*). The three worlds and the *Siddha śilā* are part of the universe\*:

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

*The Middle (Transverse) World:* It comprises innumerable concentric islands-continents, extending one beyond the other in transverse position up to the ocean of Svayambhūramaṇa. Humans reside in the two and a half continents commencing from Jambūdīvīpa up to the Mānuṣottara mountain chain which runs in the middle of Puṣkaradvīpa, and in the two oceans Lavaṇoda and Kāloda.

*The Upper World:* Mount Meru of Jambūdīvīpa is embedded in the earth to a depth of 1000 *yojana*<sup>†</sup> and is 99,000 *yojana* high. Below it is the Lower World. That which extends transversely within this range (namely the height of Mount Meru) is the Middle World. Above it is the Upper World. There are sixteen heavens or *kalpa*, on eight storeys, which are the habitations of *devas* from *Saudharma*

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\* See Jain, S.A. (1960), “Reality – English Translation of Shri Pūjyapāda’s *Sarvārthasiddhi*”, p. 84-106.

† *yojana* is a unit of length measurement (see page 115).

to *Acyuta*. Above these are the higher celestial regions – *vimānas* of *Graiveyaka*, *Anudiśa*, and *Anuttara*. Above these is the holy *Siddha śilā*, which is the abode of the Pure Souls dissociated forever from corporeal body and, having reached the topmost part of the universe, remain there in eternal bliss. The following description of the *Siddha śila* is given in the Scripture\*:

At the top of the three worlds, is the eighth earth called *Īṣatprāgbhāra*, which is one *rajju* wide, seven *rajju* long, and eight *yojana* high.

In the middle of this earth is the *Siddha kṣetra* (*Siddha śilā*) in the form of a canopy (*chatra*), white like silver and with diameter equal to that of the human region†. It is eight *yojana* thick in the middle and decreases towards the margins like that of a bowl kept upright. In the upper layer of rarefied air (*tanuvātavalaya*) of this *Siddha kṣetra* reside the liberated Pure Souls, *Siddhas*, endowed with eight supreme qualities. The whole of the region below this abode of the Pure Souls is the region of transmigration, known as *saṃsāra*, which is to be crossed with the aid of the Supreme Teacher.

Beyond the universe-space (*lokākāśa*) is the infinite non-universe space (*alokākāśa*) – see Fig. 1 on the next page.

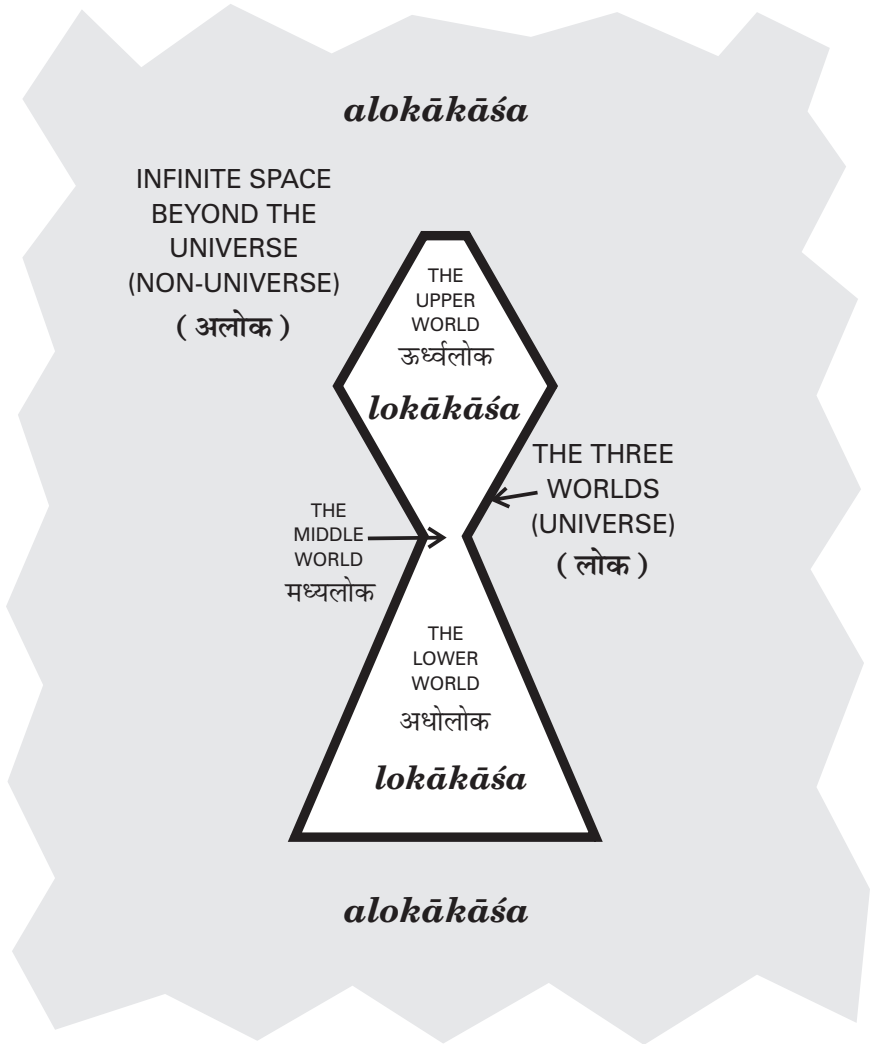
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\* *Shri Nemicandra Siddhāntacakravartī's Trilokasāra*, verses 556, 557, 558.

† The human region is 45,00,000 *yojana* long and as many broad.



**Fig.-1** – The universe (*loka*) and the non-universe (*aloka*)



देशयामि समीचीनं धर्मं कर्मनिबर्हणम् ।

संसारदुःखतः सत्त्वान् यो धरत्युत्तमे सुखे ॥ २ ॥

सामान्यार्थ - मैं कर्मों का विनाश करने वाले उस समीचीन (श्रेष्ठ) धर्म को कहता हूँ जो जीवों को संसार के दुःखों से निकालकर स्वर्ग-मोक्ष आदि के उत्तम सुख में स्थित करता है - पहुँचा देता है।

I shall preach the karma-destroying, excellent course of conduct (*dharma*) that releases the living beings from worldly sufferings and establishes them in the state of supreme happiness.

#### EXPLANATORY NOTE

The universe is eternal without beginning and end. In this universe the living beings have been enduring misery, in the beginningless cycle of births and deaths. Life is as uncertain as the bubbles that float on water. And riches which beget worldly happiness are evanescent like the clouds and the lightning. The body too is transitory by nature, full of suffering and pain, worthless and unclean.

The objects of pleasure of the senses too are transient like the bubbles. Money has failed to procure happiness whenever it has been put to test. There are many millions of people of money who are unhappy. Can it be status, family, children, fame and the like which are known to have afforded pleasure in the past? Surely not, for what they provide us with is ephemeral and adulterated with suffering as their parting is certain. It can be shown with respect to every worldly object that it cannot be happiness itself. There is no way of escape for the person caught in the meshes of birth, old age, death, disease and sorrow. The wealth acquired with great effort

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does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him at his death. No one, relations or others, can take away an individual's manifold sufferings such as disease, old age and death. Happiness cannot be found in any object that we zealously seek.

The highest aspiration of man can only be to attain Divinity for his soul which gives rise to unalloyed bliss and happiness, and freedom from pain and suffering. The man with such an aspiration does not identify himself with thoughts of worldly existence and endeavours to march on the path indicated by the Omniscient Lord.

### Supreme happiness

*Ācārya Nemicandra's Trilokasāra* depicts the extreme happiness appertaining to the lords of the men and the *devas* but holds it as insignificant as compared to the supreme happiness enjoyed by the *Siddha parameṣṭhī*:

चक्रिकुरुफणिसुरेदेसहमिदे जं सुहं तिकालभवं ।

तत्तो अणंतगुणिदं सिद्धाणं खणसुहं होदि ॥ ५६० ॥

The happiness appertaining to the king of kings (*cakravartī*), the resident of the regions of enjoyment (*bhogabhūmi*), the lord of the lower celestials, the lord of the heavenly *kalpa*, and the lord of the heavens beyond the *kalpa*, is successively infinitely more. The supreme happiness or bliss that appertains to the *Siddha parameṣṭhī*, however, can only be described as: "Just one instant of bliss that the *Siddha parameṣṭhī* enjoys is infinitely more than the combined happiness that all the above mentioned worldly *jīvas* enjoy during the course of their past, present and future lives."



The above statement, though made metaphorically, is sufficient to suggest that the supreme happiness of the *Siddha parameṣṭhī* is indescribable; it is beyond the senses, self-dependent, and devoid of fluctuations or impediments whatsoever. The happiness of the worldly *jīvas*, on the other hand, is sense-perceived, dependent on outside objects, and characterized by unease or anxiety. As the tongue of the man suffering from acid reflux is not able to savour the most delectable food, similarly, the soul which is soiled with karmic dirt is not able to feel or depict the supreme, unbounded happiness that appertains to the liberated soul.

Jain, Vijay K. (2014),

“*Ācārya Pūjyapāda’s Iṣṭopadeśa – The Golden Discourse*”, p. 19.

*Ācārya* Samantabhadra asserts that he is now going to preach that karma-destroying holy Doctrine which illumines the path leading to liberation. He declares that several kinds of worldly prosperity and distinctions wait on the way to embrace the worthy explorer.

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सद्दृष्टिज्ञानवृत्तानि धर्म धर्मेश्वराः विदुः ।  
यदीयप्रत्यनीकानि भवन्ति भवपद्धतिः ॥ ३ ॥

सामान्यार्थ - धर्म के स्वामी जिनेन्द्रदेव उन सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र को धर्म जानते हैं - कहते हैं जिनके विपरीत - मिथ्यादर्शन, मिथ्याज्ञान और मिथ्याचारित्र - संसार के मार्ग होते हैं।

The expounder of the Doctrine, Lord Jina, has preached that the excellent path of *dharma* (that leads to liberation, the state of supreme happiness) consists in right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*). The opposite path - wrong faith, wrong knowledge and wrong conduct - leads to wandering in the world (*saṃsāra*).

### EXPLANATORY NOTE

As liberation is beyond the experience of those who have not attained omniscience, only an Omniscient is able to explain the meaning of liberation and the path leading to it. On the strength of the Doctrine expounded by Lord Jina, learned preceptors (*ācāryas*) have explained through profound compositions that, empirically, right faith, right knowledge and right conduct, together, must be understood to constitute the path to liberation.

*Ācārya Kundakunda's Samayasāra:*

जीवादीसद्दहणं सम्मत्तं तेसिमधिगमो णाणं ।

रागादीपरिहरणं चरणं एसो दु म्मोक्खपहो ॥ ४-११-१५५ ॥

Belief in the nine substances as these are is right faith (*samyagdarśana*). Knowledge of these substances without

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doubt, delusion or misapprehension is right knowledge (*samyagjñāna*). Being free from attachment etc. is right conduct (*samyakcāritra*). These three, together, constitute the path to liberation.

Jain, Vijay K. (2012),  
“*Ācārya Kundkund’s Samayasāra*”, p. 75.

*Ācārya Umāsvāmi’s Tattvārthasūtra*:

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १-१ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi’s Tattvārthasūtra*”, p. 2.

*Ācārya Amṛtacandra’s Puruṣārthasiddhyupāya*:

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।  
तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्तिः ॥ २०॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 16.

*Ācārya Nemicandra’s Dravyasaṃgraha*:

सम्मद्दंसणणाणं चरणं मोक्खस्स कारणं जाणे ।  
ववहारा णिच्छयदो तत्तियमइओ णिओ अप्पा ॥ ३९ ॥

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From the empirical point of view (*vyavahāra naya*), right faith, right knowledge, and right conduct, together, are to be known as leading to liberation (*mokṣa*). And from the transcendental point of view (*niścaya naya*) the soul itself, inherently possessing these three attributes, is the cause of liberation.

Jain, Vijay K. (2013),  
“*Ācārya Nemichandra’s Dravyasaṅgraha*”, p. 144.



श्रद्धानं परमार्थानामाप्तागमतपोभृताम् ।

त्रिमूढापौढमष्टाङ्गं सम्यग्दर्शनमस्मयम् ॥ ४ ॥

सामान्यार्थ - परमार्थभूत - वास्तविक अथवा सच्चे अर्थ में - आप्त (देव), आगम (शास्त्र) और तपोभृत् (गुरु) का तीन मूढताओं से रहित, आठ अंगों से सहित और आठ प्रकार के मदों से रहित श्रद्धान करना सम्यग्दर्शन कहलाता है।

To have belief, as per the Reality, in the sect-founder or deity (*āpta* or *deva*), the scripture (*āgama* or *śāstra*), and the preceptor (*tapobhṛt* or *guru*) is right faith. This right faith must be rid of three kinds of follies (*mūḍhatā*), endowed with eight limbs (*aṣṭāṅga*) of right faith, and free from eight kinds of pride (*mada*).

#### EXPLANATORY NOTE

Ācārya Umāsvāmi, in *Tattvārthasūtra*, has defined right faith as:

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥ १-२ ॥

Belief in substances ascertained as these are is right faith.

Since 'Ratnakaraṇḍaka-śrāvaka-cāra' is written primarily for the householder, in the present verse Ācārya Samantabhadra, while maintaining the gist of the above definition, provides the reader with a simpler and more functional definition of right faith.

He asserts that right faith entails belief in three essentials: 1) the sect-founder (*āpta*), 2) the scripture (*āgama*), and 3) the preceptor (*guru*). But as there are many sect-founders, scriptures and preceptors advocating doctrines that have mutual contradictions and, moreover, each claiming to be genuine, how should one discern between the real and the counterfeit? The

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आप्तनोच्छिन्नदोषेण\* सर्वज्ञेनागमेशिना ।

भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥ ५ ॥

सामान्यार्थ - नियम से आप्त को दोषरहित-वीतराग, सर्वज्ञ, और आगम का स्वामी (हेय और उपादेय तत्त्वों का ज्ञान कराने वाले आगम का मूल प्रतिपादक) होना चाहिये क्योंकि अन्य प्रकार से आप्तपना नहीं हो सकता है।

As a rule, the sect-founder or deity (*āpta*) must be free from imperfections, all-knowing or omniscient, and his teachings should become the basis of the (holy) scripture; without these attributes the trustworthiness of a sect-founder cannot be established.



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\* पाठान्तर : आप्तनोत्सन्नदोषेण

क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः ।

न रागद्वेषमोहाश्च यस्याप्तः सः प्रकीर्त्यते ॥ ६ ॥

सामान्यार्थ – जिसके भूख, प्यास, बूढ़ापा, रोग, जन्म, मरण, भय, स्मय-मद, राग, द्वेष, मोह और चिंता, अरति, निद्रा, विस्मय, विषाद-शोक, स्वेद और खेद – ये अठारह दोष नहीं हैं वह आप्त अर्थात् सच्चा देव कहा जाता है।

The one who is free from these eighteen imperfections – hunger (*kṣudhā*), thirst (*trṣā*), old-age (*žarā*), sickness (*roga*), (re)birth (*janma*), death (*maraṇa*), fear (*bhaya*), pride (*mada*), attachment (*rāga*), aversion (*dveṣa*), delusion (*moha*), anxiety (*cintā*), displeasure (*arati*), sleep (*nidrā*), astonishment (*vismaya*), despondency or grief (*viṣāda* or *śoka*), perspiration (*sveda*), and regret (*kheda*) – is called the real (trustworthy) sect-founder (*āpta*).

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परमेष्ठी परंज्योतिर्विरागो विमलः कृती ।

सर्वज्ञोऽनादिमध्यान्तः सार्वः शास्तोपलाल्यते ॥ ७ ॥

सामान्यार्थ - वह आप्त - परमेष्ठी (इन्द्रादिक के द्वारा वन्दनीय परमपद में स्थित), परंज्योति (केवलज्ञान ज्योति से सहित), विराग (राग-रूप भावकर्म से रहित), विमल (मूलोत्तर प्रकृतिरूप द्रव्यकर्म के नष्ट हो जाने से मल रहित), कृती (समस्त हेय-उपादेय तत्त्वों के विषय में विवेक-संपन्न अर्थात् कृतकृत्य, सर्वज्ञ (समस्त पदार्थों के साक्षात्कारी होने से), अनादिमध्यान्त (आप्त के प्रवाह की अपेक्षा से आदि, मध्य तथा अन्त से रहित), सार्व (सभी प्राणियों का उपकार करने वाले मार्ग को दिखलाने के कारण), और शास्ता (पूर्वापर-विरोध आदि दोषों को बचाकर समस्त पदार्थों का यथार्थ उपदेश देने से) - इन शब्दों के द्वारा कहा जाता है, अर्थात् ये सब आप्त के नाम हैं।

The Supreme Teacher (*Āpta*) is known by these attributes: *parameṣṭhī* - he is worshipped by the lords of the *devas*, *paramjyoti* - is endowed with the divine light of omniscience, *virāga* - is free from all kinds of desires, *vimala* - is stainless, having washed off karmic impurities, *kṛta-kṛtya* - is contented, having attained the highest goal, *sarvajña* - is all-knowing, *anādimadhyānta* - is without beginning, middle or end (in terms of eternal existence of such a Supreme Teacher), *sārva* - is a benefactor for all living beings, and *śāstā* - is the most trustworthy preacher of Reality.



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

सामान्यार्थ - आप्त भगवान् राग के बिना, अपना प्रयोजन न होने पर भी, समीचीन-भव्यजीवों को हित का उपदेश देते हैं क्योंकि बजाने वाले के हाथ के स्पर्श से शब्द करता हुआ मुरज (मृदंग) क्या अपेक्षा रखता है? अर्थात् कुछ भी नहीं।

The World Teacher (*Āpta*) is free from attachment and, therefore, delivers His discourse without self-interest for the well-being of the worthy (*bhavya*) souls; what does the drum (*mṛdaṅga*) long for as it makes sound on the touch of the drummer's hand?

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आप्तोपज्ञमनुल्लङ्घ्यमदृष्टेष्टविरोधकम् ।

तत्त्वोपदेशकृत्सार्व शास्त्रं कापथघट्टनम् ॥ ९ ॥

सामान्यार्थ - वह शास्त्र सर्वप्रथम भगवान् के द्वारा उपज्ञात है, अन्य वादियों के द्वारा अखण्डनीय है, प्रत्यक्ष और अनुमानादि के विरोध से रहित है, तत्त्व का उपदेश करने वाला है, सबका हितकारी है और मिथ्यामार्ग का खण्डन अथवा निराकरण करने वाला है।

That alone is true scripture which is the word of the Omniscient (*Āpta*), inviolable, not opposed to the two kinds of valid knowledge – direct (*pratyakṣa*) and indirect (*parokṣa*) – reveals the true nature of Reality, universally helpful to living beings, and potent enough to destroy all forms of falsehood.

#### EXPLANATORY NOTE

Jain, Champat Rai provides the following explanation to this verse:

The *āchārya* gives here the six principal characteristics of the Jaina Scripture. The word of the *Tīrthaṅkara* 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 these exist in nature. For this reason the Jaina *Siddhānta* 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 *āchārya* is the quality of being helpful to all living beings, without exception. *Dayā* (mercy) and *ahiṃsā* (non-injuring) being the fundamental tenets of the Holy *Siddhānta*, Jainism

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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.

Jain, Champat Rai (1917),

“*Ratnakarṇḍa-śrāvakāchāra (or The Householder’s Dharma)*”, p. 4-6.

Ācārya Kundakunda in *Pravacanasāra* states that the scriptures are the true sources of direct and indirect knowledge:

जिणसत्थादो अट्टे पच्चक्खादीहिं बुज्झदो णियमा ।

खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं ॥ १-८६ ॥

He who assimilates the reality of substances through the Jaina scriptures, which contain valid knowledge (*pramāṇa*), direct and other, certainly exhausts the heap of delusion and, therefore, the scriptures should be studied regularly.

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।

ज्ञानध्यानतपोरक्तस्तपस्वी\* सः प्रशस्यते ॥ १० ॥

सामान्यार्थ - जो विषयों की आशा के वश से रहित हो, आरम्भ रहित हो, परिग्रह रहित हो और ज्ञान, ध्यान तथा तप रूपी रत्नों से सहित हो अर्थात् इन तीनों में लवलीन हो, वह तपस्वी अर्थात् गुरु प्रशंसनीय है।

That preceptor or *guru* is laudable who is not controlled by the desires of the senses, who has renounced all worldly occupations, is without attachment or possessions, and is ever engaged in the trio of knowledge-acquisition, meditation, and austerity.

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\* पाठान्तर : ज्ञानध्यानतपोरत्नस्तपस्वी

इदमेवेदृशमेव तत्त्वं नान्यन्न चान्यथा ।

इत्यकम्पायसाम्भोवत्सन्मार्गेऽसंशया रुचिः ॥ ११ ॥

सामान्यार्थ - तत्त्व - आप्त, आगम और तपस्वी रूप तत्त्व अथवा जीव, अजीव आदि तत्त्व - यही है, ऐसा ही है, अन्य नहीं है, और अन्य प्रकार नहीं है, इस तरह देव, शास्त्र, गुरु के प्रवाह-रूप समीचीन मोक्षमार्ग के विषय में लोहे के पानी के समान निश्चल-अटल श्रद्धा रखना (सम्यग्दर्शन का) निःशङ्कितत्व अंग है।

To have faith, hardened as if tempered with molten iron, in the Jaina Doctrine as expounded by the World Teacher (*Āpta*), in the Scripture (*āgama*), and in the Preceptor (*tapobhṛt* or *guru*) resulting in belief that Reality is this only, is only what has been said, is not anything else, and is not in any other form, is the first limb, being without doubt (*niḥśaṅkita guṇa*), of right faith.

### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

सकलमनेकान्तात्मकमिदमुक्तं वस्तुजातमखिलज्ञैः ।

किमु सत्यमसत्यं वा न जातु शङ्केति कर्तव्या ॥ २३ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 18.

कर्मपरवशे सान्ते दुःखैरन्तरितोदये ।

पापबीजे सुखेऽनास्था श्रद्धानाकाङ्क्षणा स्मृता ॥ १२ ॥

सामान्यार्थ - कर्मों के अधीन, अन्त-सहित अर्थात् नश्वर, दुःखों से मिश्रित अर्थात् बाधित, और जो पाप के कारण हैं, उन विषय-सम्बन्धी सुखों में जो अरुचिपूर्ण (शाश्वत बुद्धि से रहित) श्रद्धा है वह निःकाङ्क्षितत्व नाम का अंग कहलाता है।

To have faith that the pleasures of the senses are not worth the desire as these are under the control of karmas, ephemeral, interlaced with sorrow, and seeds of evil, is the second limb, being desireless (*niḥkāṅkṣita guṇa*), of right faith.

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

इह जन्मनि विभवादीन्यमुत्र चक्रित्वकेशवत्वादीन् ।

एकान्तवाददूषितपरसमयानपि च नाकांक्षेत् ॥ २४ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 19.

स्वभावतोऽशुचौ काये रत्नत्रयपवित्रिते ।  
निर्जुगुप्सा गुणप्रीतिर्मता निर्विचिकित्सता ॥ १३ ॥

सामान्यार्थ – स्वभाव से अपवित्र किन्तु रत्नत्रय – सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र – से पवित्र शरीर में ग्लानि रहित, गुणों से प्रेम करना, निर्विचिकित्सा अंग माना गया है।

The body, by its very nature, is impure but it gets purified when the soul is endowed with the Three Jewels (*ratnatraya*) of right faith, right knowledge and right conduct. To adore the virtuous, without aversion for his body, is the third limb, being revulsion-free (*nirvicikitsā guṇa*), of right faith.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

क्षुत्तृष्णाशीतोष्णप्रभृतिषु नानाविधेषु भावेषु ।  
द्रव्येषु पुरीषादिषु विचिकित्सा नैव करणीया ॥ २५ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 20.

Jaina Doctrine lays great emphasis on the purity of the soul rather than of the body. A Jaina saint aspires for the purity of his soul at the expense of the purity of his body. It is better to have a pure soul in a naturally impure body than an impure soul in an impure body but embellished with ornaments and sprayed with

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deodorants. The inherent impurity of the body has thus been explained in the Scripture:

*Ācārya Samantabhadra's Svayambhūstotra:*

अजङ्गमं जङ्गमनेययन्त्रं यथा तथा जीवधृतं शरीरम् ।  
बीभत्सु पूति क्षयि तापकं च स्नेहो वृथात्रेति हितं त्वमाख्यः ॥

( ७-२-३२ )

As an inanimate equipment (a vehicle, for example) requires an animate being (a man) for its operation, so does the body, that the soul adopts as its encasement, require the soul for its functioning. The body is repugnant, foul-smelling, perishable, and a source of anxiety and, therefore, it is futile to have attachment towards it. O Lord Supārśvanātha, this is your benign precept.

Jain, Vijay K. (2015),  
“*Ācārya Samantabhadra's Svayambhūstotra*”, p. 45.

*Ācārya Pūjyapāda* puts this aspect of the Jaina Doctrine plainly and forcefully in *Iṣṭopadeśa*:

यज्जीवस्योपकाराय तद्देहस्यापकारकम् ।  
यद्देहस्योपकाराय तज्जीवस्यापकारकम् ॥ १९ ॥

Actions that are intended for the enrichment of the soul discard the welfare of the body, and the actions intended for the welfare of the body undermine soul-enrichment.

The same has been explained further:

The soul and the body are two distinct entities; the soul is a spiritual substance with consciousness as its primary attribute and the body is an inanimate object comprising physical matter. All our actions in the direction of enriching the soul would, as a



corollary, undermine the well-being of the body. Fasting and meditation are helpful aids to purify the soul but ignore the immediate needs of the body. Renunciation and austerities help the soul by saving it from harmful desires but deprive the body of the objects of its guard and embellishment. An ascetic striving after emancipation endures, without regret or remorse, bodily hardships and afflictions. He unreservedly endures the torments of extreme hunger, parching thirst, biting cold, and oppressive heat of the sun. Afflictions caused by insect-bites, roaming bare-foot on thorny roads, sitting in a particular posture for a long time, lying down on uneven and hard ground, and even serious disease, do not swerve him from the path. He embraces blameless nakedness like that of the child and is always free from the excitement of passions and agitations of the senses. Engaged continually in cleansing the soul from the mire of karmic impurities, he has no desire left to take bath and cleanse his body.

Having learnt the truth about bondage and emancipation, the saint is indifferent to the pleasures of the senses. He has no thought or desire for the well-being of the body and does not adorn it. For him the body is just an aid for acquiring the Three Jewels (*ratnatraya*) of merit – right faith, right knowledge and right conduct – and safeguarding them. He accepts pure, properly prepared food only once in a day, that too less than his fill, in order to keep his body intact, just as lubrication is indispensable to the running of the wheel. Although his physical frame reduces to a mere assemblage of skin, bones, and arteries, it becomes auspicious, adorable and worshipful. Due to severe austerities, he may have even developed extraordinary powers of cure but being devoid of passions, attachment and aversion, he does not use these powers to cure himself. No wonder, with the passage of time, the purity of his soul increases



manifold as his karmic body is purged of many kinds of harmful karmic matter.

Our gross body must undergo changes due to the substance of time (*kāla*). Gradual, imperceptible changes take place in it incessantly, every instant. If gradual, imperceptible changes do not take place there can be no perceptible change either. We do not develop wrinkles or grey hair all of a sudden. When we perceive major transformations or changes in our body, which truly are results of minute changes taking place every instant, we term these changes as due to ‘aging’. The substance of time, which itself is without activity, is the auxiliary cause of the minute changes taking place in all substances. Conventionally, however, we talk of time as the past, the present and the future, or years, days and hours. Changes, minute as well as perceptible, must take place in our body and this process cannot be subverted. The body must undergo transformations due to the substance of time. And on the completion of the age-karma the soul must depart from the body to its new abode. Our efforts to nourish the body at the expense of the soul, therefore, are short-sighted and are bound to result into suffering.

Jain, Vijay K. (2014),  
“*Ācārya Pūjyapāda’s Iṣṭopadeśa – The Golden Discourse*”, p. 58-60.

Jain, Champat Rai’s explanation of this verse is apt and forthright:

Non-Jainas generally express disgust at the sight of Jaina ascetics whose rules of conduct do not allow them to attend to 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 *āchārya*, 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* (ascetic) is a necessary step in the path of progress, and is unavoidable at a certain stage.

As a matter of fact, the attainment of *nirvāṇa* is consistent only with a complete absorption in one's own *ātman* (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 *ghātia* 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 *nirvāṇa*, 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 nude appearance of the Jaina saint also debar themselves from *nirvāṇa*.

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvakāchāra (or The Householder's Dharma)*”, p. 7-9.

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कापथे पथि दुःखानां कापथस्थेऽप्यसम्मतिः ।  
 असंपृक्तरनुत्कीर्तिरमूढा दृष्टिरुच्यते ॥ १४ ॥

सामान्यार्थ - जो दृष्टि दुःखों के मार्ग स्वरूप मिथ्यादर्शनादि-रूप कुमार्ग में, और कुमार्ग में स्थित जीव में भी, मानसिक सम्मति से रहित, शारीरिक सम्पर्क (जैसे मस्तक हिलाकर सहमति प्रदान करना) से रहित, और वाचनिक प्रशंसा से रहित है, वह मूढ़ता-रहित दृष्टि अर्थात् अमूढदृष्टि नाम का अंग कहा जाता है।

The view that does not accord acceptance, through mental disposition, bodily action (like bowing down), or words, to the path of wrong faith that surely leads to worldly sufferings, or to the person treading the path, is the fourth limb, being non-deluded (*amūḍhadṛṣṭi guṇa*), of right faith.

### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

लोके शास्त्राभासे समयाभासे च देवताभासे ।  
 नित्यमपि तत्त्वरुचिना कर्तव्यममूढदृष्टित्वम् ॥ २६ ॥

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

Jain, Vijay K. (2012),  
 “*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 21.

स्वयं शुद्धस्य मार्गस्य बालाशक्तजनाश्रयाम् ।

वाच्यतां यत्प्रमार्जन्ति तद्वदन्त्युपगूहनम् ॥ १५ ॥

**सामान्यार्थ** – स्वभाव से निर्मल रत्नत्रय रूप मार्ग की अज्ञानी तथा असमर्थ मनुष्यों के आश्रय से होने वाली निन्दा को जो प्रमार्जित करते हैं अथवा दूर करते हैं अर्थात् छिपाते हैं, उनके उस प्रमार्जन को उपगूहन नाम का अंग (गुण) कहा जाता है।

The attribute that rectifies (or otherwise conceals) the wrong doings, that have the potential to malign the stainless path of the Three Jewels (*ratnatraya* – right faith, right knowledge and right conduct), by ignorant or incompetent persons, is the fifth limb, being a shielder (*upagūhana guṇa*), of right faith.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

धर्मोऽभिवर्द्धनीयः सदात्मनो मार्दवादिभावनया ।

परदोषनिगूहनमपि विधेयमुपबृंहणगुणार्थम् ॥ २७ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 22.

दर्शनाच्चरणाद्वापि चलतां धर्मवत्सलैः ।

प्रत्यवस्थापनं प्राज्ञैः स्थितीकरणमुच्यते ॥ १६ ॥

सामान्यार्थ - धर्मस्नेही जनों के द्वारा सम्यग्दर्शन से अथवा चारित्र से भी विचलित होते हुये पुरुषों का फिर से पहले की तरह स्थित किया जाना विद्वानों के द्वारा स्थितिकरण अंग कहा जाता है।

To reinstate devout persons, gone astray from right faith or right conduct (or both), in the right path is called by the wise as the sixth limb, being a restorer (*sthitikaraṇa guṇa*), of right faith.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

कामक्रोधमदादिषु चलयितुमुदितेषु वर्त्मनो न्यायात् ।

श्रुतमात्मनः परस्य च युक्त्या स्थितिकरणमपि कार्यम् ॥ २८ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 23.

स्वयूथ्यान्प्रति सद्भावसनाथापेतकैतवा ।  
प्रतिपत्तिर्यथायोग्यं वात्सल्यमभिलष्यते ॥ १७ ॥

सामान्यार्थ – अपने सहधर्मी बन्धुओं के समूह में रहने वाले लोगों के प्रति सरलता (अच्छे भाव) सहित और मायाचार रहित उनकी योग्यता के अनुसार आदर-सत्कार आदि करना वात्सल्य अंग कहा जाता है।

To exhibit, as appropriate, qualities such as reverence, fervent affection and humility, naturally and without deception, toward fellow brethren following the same path is known as the seventh limb, being affectionate (*vātsalya guṇa*), of right faith.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

अनवरतमहिंसायां शिवसुखलक्ष्मीनिबन्धने धर्मे ।  
सर्वेष्वपि च सधर्मिषु परमं वात्सल्यमालम्ब्यम् ॥ २९ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 24.



अज्ञानतिमिरव्याप्तिमपाकृत्य यथायथम् ।

जिनशासनमाहात्म्यप्रकाशः स्यात्प्रभावना ॥ १८ ॥

सामान्यार्थ - अज्ञान-रूपी अन्धकार के विस्तार को दूर कर अपनी शक्ति के अनुसार जिनशासन के माहात्म्य को प्रकट करना प्रभावना अंग है।

To remove, as far as possible, the expanse of darkness of ignorance, and thus to propagate the greatness and glory of the noble Jaina Doctrine, is known as the eighth limb, being a propagator (*prabhāvanā guṇa*), of right faith.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

आत्मा प्रभावनीयो रत्नत्रयतेजसा सततमेव ।

दानतपोजिनपूजाविद्यातिशयैश्च जिनधर्मः ॥ ३० ॥

A right believer should ever make his soul radiate with the Three Jewels comprising right faith (*samyagdarśana*), right knowledge (*samyagjñāna*), and right conduct (*samyakcāritra*). He should promote Jainism through exceptional charity, austerity, worship of the Omniscient Lord, and learning.

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 25-26.

तावदञ्जनचौरोऽङ्गे ततोऽनन्तमतिः स्मृता ।

उद्दयनस्तृतीयेऽपि तुरीये रेवती मता ॥ १९ ॥

ततो जिनेन्द्रभक्तोऽन्यो वारिषेणस्ततः परः ।

विष्णुश्च वज्रनामा च शेषयोर्लक्ष्यतां गतौ ॥ २० ॥

सामान्यार्थ - क्रम से प्रथम अंग (निःशङ्कितत्व) में अञ्जन चोर स्मृत है, तदन्तर द्वितीय अंग (निःकाङ्क्षितत्व) में अनन्तमती स्मृत है, तृतीय अंग (निर्विचिकित्सा) में उद्दयन नाम का राजा माना गया है, चतुर्थ अंग (अमूढदृष्टि) में रेवती रानी मानी गई है, तदन्तर पञ्चम अंग (उपगूहन) में जिनेन्द्रभक्त सेठ, उसके बाद षष्ठ अंग (स्थितिकरण) में वारिषेण राजकुमार, उसके बाद सप्तम (वात्सल्य) और अष्टम (प्रभावना) अंगों में विष्णुकुमार मुनि और वज्रकुमार मुनि प्रसिद्धि को प्राप्त हुए हैं।

As illustrations of the eight limbs of right faith, for the first limb, being without doubt (*niḥśaṅkita guṇa*), thief by the name of Añjana is to be recalled, and for the second, being desireless (*niḥkāṅkṣita guṇa*), Anantamati who followed her vow of celibacy till the end and attained birth in the *Sahasrāra kalpa*. For the third limb, being revulsion-free (*nirvicikitsā guṇa*), king by the name of Uddāyana who remained revulsion-free in the face of foul-smelling vomit by a trickster *deva* turned into a monk; and for the fourth, being non-deluded (*amūḍhadṛṣṭi guṇa*), Revatī Rānī who remained steadfast in her belief that there were only nine *Vāsudeva*, eleven *Rudra* and twenty-four *Tīrthaṅkara*, as mentioned in the Scripture, are worthy illustrations. Then, for the fifth limb, being a shielder (*upagūhana guṇa*), *seṭha* Jinendrabhakta who, in order to protect the Jaina Doctrine from being laughed at, shielded a

thief turned into an ascetic. For the sixth, being a restorer (*sthitikaraṇa guṇa*), prince Vāriṣeṇa who re-established his colleague saint in true asceticism; for the seventh, being affectionate (*vātsalya guṇa*), *Muni* Viṣṇukumāra who transformed himself into a *brāhmaṇa* in order to save monks from oppression; and for the eighth, being a propagator (*prabhāvanā guṇa*), *Muni* Vajrakumāra, acquired fame.

### EXPLANATORY NOTE

In these two verses *Ācārya* Samantabhadra has given the names of great personages whose stories, of unflinching adherence to the respective limbs of right faith, are worth recollecting. These stories find mention in various *purāṇas*, constituent parts of rich Jaina literature.

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नाङ्गहीनमलं छेत्तुं दर्शनं जन्मसन्ततिम् ।

न हि मन्त्रोऽक्षरन्यूनो निहन्ति विषवेदनाम् ॥ २१ ॥

**सामान्यार्थ** – अंगो से हीन समयदर्शन संसार की सन्तति को छेदने के लिए समर्थ नहीं है क्योंकि एक अक्षर से भी हीन मन्त्र विष की पीड़ा को नष्ट नहीं करता है।

Just as a sacred utterance (*mantra*) that is deficient even by a syllable loses its power to cure the pain caused by venom, right faith, not reinforced with its (eight) limbs, is incapable of cutting short the worldly cycle (*samsāra*) of births and deaths.

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आपगासागरस्नानमुच्चयः सिकताश्मनाम् ।  
गिरिपातोऽग्निपातश्च लोकमूढं निगद्यते ॥ २२ ॥

सामान्यार्थ - (धर्म मानकर) नदी और समुद्र में स्नान करना, बालु और पत्थरों का ढेर लगाना, पर्वत से गिरना और अग्नि में पड़ना लोकमूढ़ता कही जाती है।

Considering acts like taking dip in the waters of rivers and oceans, making stupas (dome shaped shrines) out of sand and rocks, rolling down a precipice, and self-immolation (by fire), as *dharma*, are examples of the folly relating to worldly customs (*lokamūḍhatā*).



The custom of worshipping trees is considered a folly in Jainism.



सग्रन्थारम्भहिंसानां संसारावर्त्तवर्तिनाम् ।  
पाषण्डिनां पुरस्कारो ज्ञेयं पाषण्डिमोहनम् ॥ २४ ॥

सामान्यार्थ - परिग्रह, आरम्भ और हिंसा सहित, तथा संसार-भ्रमण के कारणभूत कार्यों में लीन अन्य कुलिंगियों को अग्रसर करना पाषण्डिमूढता-गुरुमूढता जानने के योग्य है।

To eulogize heretics who themselves are full of attachment (*parigraha*), vicious deeds (*ārambha*), and injury (*hiṃsā*), and who advance activities that extend wandering in the world (*samsāra*), is called the folly relating to preachers (*pāṣaṇḍi-mūḍhatā* or *gurumūḍhatā*).

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ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ २५ ॥

सामान्यार्थ - ज्ञान, पूजा-प्रतिष्ठा, कुल, जाति, बल, ऋद्धि, तप और शरीर - इन आठ का आश्रय लेकर गर्वित होने को गर्व से रहित गणधरादिक गर्व अथवा स्मय-मद कहते हैं।

Accomplished sages (Apostles – *gaṇadhara*), themselves free of pride, define pride (*garva* or *mada*) as haughtiness based on one's 1) knowledge (*jñāna*), 2) veneration (*pūjā*), 3) lineage (*kula*), 4) caste (*jāti*), 5) strength (*bala*), 6) accomplishments (*ṛddhi*), 7) austerities (*tapa*), and 8) physical beauty (*śarīra*).

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स्मयेन योऽन्यानन्त्येति धर्मस्थान् गर्विताशयः ।  
सोऽत्येति धर्ममात्मीयं न धर्मो धार्मिकैर्विना ॥ २६ ॥

**सामान्यार्थ** – उपर्युक्त मद से गर्वितचित्त होता हुआ जो पुरुष रत्नत्रय-रूप धर्म में स्थित अन्य जीवों को तिरस्कृत करता है वह अपने धर्म को ही तिरस्कृत करता है क्योंकि धर्मात्माओं के बिना धर्म नहीं होता है।

The man who, owing to his intoxication with the aforesaid kinds of pride, denigrates virtuous men established in the Three Jewels (*ratnatraya*) of *dharma*, in fact, denigrates his own *dharma* because *dharma* cannot survive without the men practising it.

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यदि पापनिरोधोऽन्यसम्पदा किं प्रयोजनम् ।

अथ पापास्रवोऽस्त्यन्यसम्पदा किं प्रयोजनम् ॥ २७ ॥

सामान्यार्थ – यदि पाप को रोकने वाला रत्नत्रय-धर्म है तो अन्य सम्पत्ति से क्या प्रयोजन है; यदि पाप का आस्रव है तो अन्य सम्पत्ति से क्या प्रयोजन है?

What shall the man profit from the affluence of the world if he owns the wealth of the Three Jewels (*ratnatraya*) that cause the stoppage of evil activity (*pāpa*); what shall the man profit from the affluence of the world if the influx (*āsrava*) of evil activity (*pāpa*) persists?

#### EXPLANATORY NOTE

To the man endowed with the treasure of the Three Jewels (*ratnatraya*), the riches of the world appear insignificant. The Three Jewels (*ratnatraya*) keep the bondage of evil karmas (*pāpa*) at bay and, therefore, what he has in store for future is nothing but bliss and happiness. On the other hand, the man owning the riches of the world but without the treasure of the Three Jewels (*ratnatraya*) is bound to amass evil karmas (*pāpa*) that must eventually land him into the most unfavourable and demanding conditions.

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सम्यग्दर्शनसम्पन्नमपि मातङ्गदेहजम् ।  
देवा देवं विदुर्भस्मगूढाङ्गारान्तरौजसम् ॥ २८ ॥

सामान्यार्थ - जिनेन्द्रदेव सम्यग्दर्शन से युक्त चाण्डाल कुल में उत्पन्न हुए जीव को भी भस्म (राख) से आच्छादित अंगारे के भीतरी भाग के समान तेज से युक्त आदरणीय जानते हैं।

The expounders of the Doctrine regard the man, born in the lowest of caste (known as *cāṇḍāla*) but possessing right faith, as divine; his divinity is like the fire hidden under ashes in a piece of smouldering charcoal.

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श्वापि देवोऽपि देवः श्वा जायते धर्मकिल्बिषात् ।  
कापि नाम भवेदन्या सम्पद्धर्माच्छरीरिणाम् ॥ २९ ॥

सामान्यार्थ - धर्म और पाप से क्रमशः कुत्ता भी देव और देव भी कुत्ता हो जाता है। यथार्थ में प्राणियों को धर्म से अन्य भी अनिर्वचनीय सम्पदा प्राप्त होती है।

By following the path of virtue (*dharma*) a dog becomes a celestial being (*deva*) and by following the the path of vice (*pāpa*) a celestial being (*deva*) becomes a dog. It is true that the men of virtue (*dharma*) obtain many other ineffable boons.

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

सामान्यार्थ - निर्मल सम्यग्दृष्टि जीव भय, आशा, स्नेह और लोभ से भी मिथ्या देव, मिथ्या शास्त्र और कुगुरु को प्रणाम और उनकी विनय भी न करें।

Men possessing pristine right faith should neither salute nor venerate false deity, scripture and preceptor; not even out of fear, expectation, attachment, or greed.

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दर्शनं ज्ञानचारित्रात्साधिमानमुपाश्रुते ।

दर्शनं कर्णधारं तन्मोक्षमार्गे प्रचक्ष्यते ॥ ३१ ॥

**सामान्यार्थ** – सम्यग्दर्शन जिस कारण से ज्ञान और चारित्र की अपेक्षा श्रेष्ठता या उत्कृष्टता को प्राप्त होता है उस कारण से सम्यग्दर्शन को मोक्षमार्ग के विषय में कर्णधार अथवा खेवटिया कहते हैं।

There is reason why right faith is entitled to preeminence over knowledge and conduct; for the same reason it is called the helmsman that steers the ship sailing in the path to liberation.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

तत्रादौ सम्यक्त्वं समुपाश्रयणीयमखिलयत्नेन ।

तस्मिन् सत्येव यतो भवति ज्ञानं चरित्रं च ॥ २१॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 17.

विद्यावृत्तस्य सम्भूतिस्थितिवृद्धिफलोदयाः ।  
न सन्त्यसति सम्यक्त्वे बीजाभावे तरोरिव ॥ ३२ ॥

**सामान्यार्थ** – बीज के अभाव में वृक्ष (के अभाव) की तरह, सम्यग्दर्शन के न होने पर ज्ञान ओर चारित्र की उत्पत्ति, स्थिति, वृद्धि और फल की उद्भूति नहीं होती है।

Just as it is not possible to have a tree in the absence of a seed, there cannot be origination, steadiness, growth, and fruition of (right) knowledge and (right) conduct without having right faith in the first place.

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

सामान्यार्थ - मोह-मिथ्यात्व से रहित गृहस्थ मोक्षमार्ग में स्थित है परन्तु मोह-मिथ्यात्व से सहित मुनि मोक्षमार्ग में स्थित नहीं है। मोही मिथ्यादृष्टि मुनि की अपेक्षा मोह-रहित सम्यग्दृष्टि गृहस्थ श्रेष्ठ है।

The householder who has rid himself of delusion is established on the path to liberation, but the ascetic with delusion is not so established. The householder without delusion is superior to the ascetic with delusion (owing to the former possessing right faith).

#### EXPLANATORY NOTE

*Ācārya Kundakunda's Samayasāra:*

परमदृग्मि दु अठिदो जो कुणदि तवं वदं च धारयदि ।  
तं सव्वं बालतवं बालवदं विंति सव्वण्हू ॥ ४-८-१५२ ॥

Anyone who has not positioned himself in the divine state of the soul, but performs austerities and observes vows, the all-knowing call his austerities and observance of vows as childish austerities (*bāltapa*) and childish observance of vows (*bālvrata*).

Jain, Vijay K. (2012),  
“*Ācārya Kundakunda's Samayasāra*”, p. 73-74.



न सम्यक्त्वसमं किञ्चित्तैकाल्ये त्रिजगत्यपि ।  
श्रेयोऽश्रेयश्च मिथ्यात्वसमं नान्यत्तनूभृताम् ॥ ३४ ॥

**सामान्यार्थ** - प्राणियों के तीनों कालों में और तीनों लोकों में भी सम्यग्दर्शन के समान कल्याण-रूप, और मिथ्यादर्शन के समान अकल्याण-रूप दूसरा कोई नहीं है।

For the living beings there is nothing in the three worlds and the three times that brings about more propitiousness than right faith; there is nothing that brings about more unpropitiousness than wrong faith.

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सम्यग्दर्शनशुद्धा नारकतिर्यङ्नपुंसकस्त्रीत्वानि ।

दुष्कूलविकृताल्पायुर्दरिद्रतां च व्रजन्ति नाप्यव्रतिकाः ॥ ३५ ॥

**सामान्यार्थ** – सम्यग्दर्शन से शुद्ध जीव व्रत रहित होने पर भी नारक, तिर्यञ्च, नपुंसक और स्त्रीपने को और नीच-कुल, विकलांग अवस्था, अल्पायु और दरिद्रता को प्राप्त नहीं होते हैं।

Persons with right faith, even if without vows, are not reborn as infernal beings, as plants and animals, and in neuter or feminine genders; they are also not reborn in low caste, as cripples, with short lifetime, and in a state of poverty.

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ओजेस्तेजोविद्यावीर्य्यशोवृद्धिविजयविभवसनाथाः ।

माहाकुला महार्था मानवतिलका भवन्ति दर्शनपूताः ॥ ३६ ॥

**सामान्यार्थ** - सम्यग्दर्शन से पवित्र जीव उत्साह, प्रताप-कान्ति, विद्या, बल-पराक्रम, यश-कीर्ति, वृद्धि-उन्नति, विजय और वैभव-सम्पत्ति के स्वामी, उच्चकुलोत्पन्न और (धर्म-अर्थ-काम-मोक्ष रूप) पुरुषार्थ से सहित, मनुष्यों में श्रेष्ठ होते हैं।

Persons whose souls are purified with right faith are endowed with vigour, lustre, learning, strength, glory and renown, growth and advancement, success, grandeur, high caste, and right human-effort [for the sake of righteousness (*dharmā*), wealth (*artha*), enjoyment (*kāma*), and liberation (*mokṣa*)]. They are the best of human beings.

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अष्टगुणपुष्टितुष्टा दृष्टिविशिष्टाः प्रकृष्टशोभाजुष्टाः ।  
अमराप्सरसां परिषदि चिरं रमन्ते जिनेन्द्रभक्ताः स्वर्गे ॥ ३७ ॥

**सामान्यार्थ** – सम्यग्दर्शन से सहित भगवान् जिनेन्द्र के भक्त-पुरुष स्वर्ग में देवों और देवियों (अप्सराओं) की सभा में अणिमा आदि आठ गुण तथा शारीरिक पुष्टि अथवा अणिमा आदि आठ गुणों की पुष्टि से सन्तुष्ट और विशेष सुन्दरता (शोभा) से सहित होते हुए बहुत काल तक क्रीड़ा करते हैं।

Devout followers of Lord Jina possessing right faith are reborn as heavenly beings (*devas*) with extraordinary splendour and enjoy millions of millenniums in the company of other *devas* and *devis* (celestial nymphs). Due to their eight divine accomplishments such as the ability to contract their body to a miniscule size, and physical grandeur, they remain extremely contented.\*

### EXPLANATORY NOTE

The eight divine accomplishments are:

- 1) *aṇimā* – the ability to contract one's body to a miniscule size;
- 2) *mahimā* – the ability to expand one's body to an extremely large size;
- 3) *laghimā* – the ability to make one's body lighter than air;
- 4) *prāpti* – the ability to touch far away objects while remaining seated at one place;

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\* This is also interpreted as: Due to their eight divine accomplishments such as the ability to contract their body to a miniscule size, they remain extremely contented.

- 5) *prākāmya* – the ability to walk on the surface of water or swim on the surface of earth;
- 6) *īsitva* – the ability to rule the three worlds;
- 7) *vaśitva* – the ability to control anyone;
- 8) *kāmarūpitva* – the ability to make many bodily forms simultaneously.

In some commentaries, *garimā* – the ability to make one’s body extremely heavy – is mentioned, in place of *kāmarūpitva*.

*Ācārya Pūjyapāda* asserts in *Sarvārthasiddhi*:

Persons with right faith, till they finally attain liberation, are destined to superior states of existence thereby getting reborn in auspicious environments only. It is said in the Scripture that persons with right faith will be reborn among the fourth order of devas – heavenly (*vaimānika*) devas – and not among the three lower orders, namely the residential (*bhavanavāsī*), the peripatetic (*vyantara*), and the stellar (*jyotiṣka*) devas. Those persons who are characterized by right belief and practice restraint with attachment, and restraint-cum-non-restraint, will also be reborn in the higher heavens of *Saudharma kalpa* and so on and not among the three lower orders of celestial beings.

*Adapted from:*  
Jain, S.A. (1960), “*Reality*”, p. 183.

नवनिधिसप्तद्वयरत्नाधीशाः सर्वभूमिपतयश्चक्रम् ।

वर्त्तयितुं प्रभवन्ति स्पष्टदृशः क्षत्रमौलिशेखरचरणाः ॥ ३८ ॥

सामान्यार्थ - निर्मल सम्यग्दर्शन के धारक मनुष्य ही नव निधि और चौदह रत्नों के स्वामी तथा राजाओं के मुकुटों सम्बन्धी कलगियों पर जिनके चरण हैं ऐसे समस्त छः खण्डों के स्वामी (चक्रवर्ती) होते हुये चक्ररत्न को वर्ताने के लिए समर्थ होते हैं।

Only men possessing right faith are able to acquire the divine nine treasures (*nidhi*) and fourteen jewels (*ratna*), their feet rest on the uppermost part of the diadems of kings, they hold sway, as *cakravartī*, over six divisions of earth in all directions, and are able to control the all-powerful and divine super-weapon called the *cakraratna*.

### EXPLANATORY NOTE

According to *Trilokasāra*\*, the *cakravartī* possesses:

84,00,000 elephants;

84,00,000 chariots;

18,00,00,000 horses;

Nine divine treasures called *kāla*, *mahākāla*, *pāṇḍu*,  
*māṇavaka*, *śaṅkha*, *naisarpa*, *padma*, *piṅgala* and  
*nānāratna*;

Fourteen jewels – seven of these are inanimate possessions:  
*cakra*, *asi*, *chatra*, *daṇḍa*, *maṇi*, *carma*, and *kākiṇī*;

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\* *Ācārya Nemicaandra's Trilokasāra*, verse 682, p. 555.

– other seven are animate possessions: *gṛahapati*,  
*senāpati*, *hāthī*, *aśva*, *śilpī*, *strī*, and *purohita*;

96,000 queens.

The *cakravartī* rules over 32,000 crowned kings.

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अमरासुरनरपतिभिर्यमधरपतिभिश्च नूतपादाम्भोजाः ।

दृष्ट्या सुनिश्चितार्था वृषचक्रधरा भवन्ति लोकशरण्याः ॥ ३९ ॥

सामान्यार्थ - सम्यग्दर्शन के माहात्म्य से देवेन्द्र, धरणेन्द्र और चक्रवर्ती से और मुनियों के स्वामी गणधरों के द्वारा जिनके चरणकमलों की स्तुति की जाती है, जिन्होंने पदार्थ का अच्छी तरह निश्चय किया है तथा जो तीनों लोकों के लोगों को शरण देने में निपुण हैं, ऐसे धर्मचक्र के धारक तीर्थकर होते हैं।

It is due to the magnificence of right faith that one attains the status of the *Tīrthaṅkara* whose majestic procession is led by the divine wheel of *dharmā* (*dharmacakra*), whose Lotus Feet are worshipped by the lords of the heavenly *devas* – *devendra*, of the residential *devas* – *dharaṇendra*, of the men – *cakravartī*, and of the holy ascetics – *gaṇadhara*, and, having well ascertained the nature of Reality, He (the *Tīrthaṅkara*) is the most worthy protector of the living beings in the three worlds.





शिवमजरमरुजमक्षयमव्याबाधं विशोकभयशङ्कम् ।

काष्ठागतसुखविद्याविभवं विमलं भजन्ति दर्शनशरणाः ॥ ४० ॥

सामान्यार्थ - सम्यग्दृष्टि जीव वृद्धावस्था से रहित, रोग-रहित, क्षय-रहित, विशिष्ट अथवा विविध बाधाओं से रहित, शोक, भय तथा शंका से रहित, सर्वोत्कृष्ट सुख और ज्ञान के वैभव से सहित तथा कर्म-मल से रहित, मोक्ष को प्राप्त होते हैं।

Persons with right faith attain to the supreme state of liberation (*mokṣa*) which is free from old-age, disease, decay, impediments of all kinds, grief, fear, and doubt, and characterized by supreme bliss and knowledge as the soul becomes pristine on the destruction of all karmas.

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देवेन्द्रचक्रमहिमानममेयमानम्

राजेन्द्रचक्रमवनीन्द्रशिरोर्चनीयम् ।

धर्मेन्द्रचक्रमधरीकृतसर्वलोकं

लब्ध्वा शिवं च जिनभक्तिरुपैति भव्यः ॥४१॥

**सामान्यार्थ** – जिनेन्द्रदेव का भक्त सम्यग्दृष्टि पुरुष अपरिमित प्रतिष्ठा अथवा ज्ञान से सहित इन्द्रसमूह की महिमा को, मुकुटबद्ध राजाओं के मस्तकों से पूजनीय चक्रवर्ती के चक्ररत्न को और समस्त लोक को नीचा करने वाले तीर्थंकर के धर्मचक्र को प्राप्त कर मोक्ष को प्राप्त होता है।

The *bhavya* (having the inherent capacity to attain liberation, and equipped with right faith) devotee of Lord Jina attains the supreme glory and knowledge appertaining to the congregation of the lords of the *devas*, the divine *cakraratna* of the king of kings (i.e., *cakravartī*) in front of whom the crowned kings must bow down, the divine wheel of *dharma* (*dharmacakra*) of the *Tīrthaṅkara*, and finally, liberation (*mokṣa*).

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Thus ends the first part called  
Right Faith  
of the *Ratnakaraṇḍaka-śrāvaka-cāra*,  
composed by *Ācārya Samantabhadra Svāmi*.

## Section 2 Right Knowledge

### द्वितीय परिच्छेद

अन्यूनमनतिरिक्तं यथातथ्यं विना च विपरीतात् ।  
निःसन्देहं वेद यदाहुस्तज्ज्ञानमागमिनः ॥ ४२ ॥

**सामान्यार्थ** – जो ज्ञान वस्तु के स्वरूप को न्यूनता रहित, अधिकता रहित, ज्यों-का-त्यों, विपरीतता रहित और सन्देह रहित जानता है उसे आगम के ज्ञाता पुरुष सम्यग्ज्ञान कहते हैं।

That by which the objects of knowledge are known without disregard of any of their present attributes (i.e., without denying the existence of an attribute that may not be under consideration at the moment), without over-emphasizing an attribute (i.e., without resorting to the absolutist point of view), as they are (i.e., as per the Reality), without contradiction (i.e., not against their true nature), and without doubt, is called by the knowers of the Scripture as right knowledge.

#### EXPLANATORY NOTE

Belief in substances, souls and non-souls, as these actually are, is right faith. The Omniscient Lord has called right knowledge (*samyagjñāna*) as the effect and right faith (*samyagdarśana*) as the cause. Therefore, it is appropriate to venerate and acquire right

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knowledge after the acquisition of right faith. Having acquired right faith, detailed cognition of substances, without fallacies of doubt (*saṁśaya*), perversity (*vimoha* or *viparyaya*), and indefiniteness (*vibhrama* or *anadhyavasāya*), is right knowledge.

Doubt (*saṁśaya*) means swaying of the mind without being able to assert the true nature of a thing. After acquiring the belief that bondage of virtuous karmas leads to birth in the heavens, entertaining skepticism about its validity is an instance of doubt. The cognition of an object as something which is contrary to its true nature is perversity (*vimoha*). For example, if we perceive nacre to be silver, we have knowledge vitiated by perversity. Indefiniteness (*vibhrama*) is vacillation about the real nature of a thing due to the shrouding of the intellect. For example, when we touch something while moving, we may be conscious that we have touched something but are unable to say, with any certainty, what it was, our knowledge is enshrouded in indefiniteness.

The attribute 'right' is intended to ward off uncertainty, doubt and error in knowledge. Right knowledge provides the foundation that is necessary for the conduct to be 'right'. Right faith needs to be reinforced by right knowledge derived from study, meditation and listening to the discourses of true saints.

Ācārya Amitagati, in *Yogasāra Prābhṛta*, has emphasized the importance of proper discrimination between the right and the wrong while acquiring knowledge:

ज्ञानस्य ज्ञानमज्ञानमज्ञानस्य प्रयच्छति ।

आराधना कृता यस्माद् विद्यमानं प्रदीयते ॥ ६-३४ ॥

Adoration of (right) knowledge results in the gain of (right) knowledge and adoration of wrong knowledge results in the gain of wrong knowledge, for only that can be given which one possesses.

Ācārya Nemichandra's *Dravyasaṃgraha*:

जीवादीसद्दहणं सम्मत्तं रूवमप्यणो तं तु ।

दुरभिणिवेसविमुक्कं गाणं सम्मं खु होदि सदि जम्हि ॥ ४१ ॥

Belief in substances, souls and non-souls, as these actually are, is right faith. Right faith is an inherent attribute of the soul. Having achieved right faith, knowledge of these substances, without fallacies of doubt (*saṃśaya*), error or perversity (*vimoha* or *viparyaya*), and uncertainty or indefiniteness (*vibhrama* or *anadhyavasāya*), is right knowledge.

Jain, Vijay K. (2013),

“Ācārya Nemichandra's *Dravyasaṃgraha*”, p. 150.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

इत्याश्रितसम्यक्त्वैः सम्यग्ज्ञानं निरूप्य यत्नेन ।

आम्नाययुक्तियोगैः समुपास्यं नित्यमात्महितैः ॥ ३१ ॥

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

कर्तव्योऽध्यवसायः सद्नेकान्तात्मकेषु तत्त्वेषु ।

संशयविपर्ययानध्यवसायविविक्तमात्मरूपं तत् ॥ ३५ ॥

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

ग्रंथार्थोभयपूर्णं काले विनयेन सोपधानं च ।

बहुमानेन समन्वितमनिह्वं ज्ञानमाराध्यम् ॥ ३६ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 26-30.

Ācārya Umāsvāmi’s *Tattvārthasūtra*:

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ॥ १-९ ॥

Knowledge is of five kinds – sensory knowledge, scriptural knowledge, clairvoyance, telepathy, and omniscience.

तत्प्रमाणे ॥ १-१० ॥

These (five kinds of knowledge) are the two types of *pramāṇa* (valid knowledge).

आद्ये परोक्षम् ॥ १-११ ॥

The first two (kinds of knowledge) are indirect (knowledge).

प्रत्यक्षमन्यत् ॥ १-१२ ॥

The remaining three constitute direct (knowledge).

Jain, Vijay K. (2011),

“*Ācārya Umāsvāmi’s Tattvārthasūtra*”, p. 5-6.

Ācārya Samantabhadra's Āptamīmāṃsā:

तत्त्वज्ञानं प्रमाणं ते युगपत्सर्वभासनम् ।

क्रमभावि च यज्ज्ञानं स्याद्वादनयसंस्कृतम् ॥ १०१ ॥

O Lord ! As per your teaching, that by which substances (souls and non-souls) are rightly known, or knowledge alone, is *pramāṇa* (*lit.* the method of knowledge). *Pramāṇa* is of two kinds: first, direct (*pratyakṣa*) – omniscience (*kevalajñāna*) – which knows the whole range of objects of knowledge simultaneously, without gradation (*akramabhāvī*), and second, indirect (*parokṣa*), which knows the objects of knowledge partially and in succession (*kramabhāvī*). Knowledge in succession features the doctrine of conditional predications – *syādvāda*, and ascertainment, without contradiction, of one particular state or mode of the object, called *naya*.

स्याद्वादकेवलज्ञाने सर्वतत्त्वप्रकाशने ।

भेदः साक्षादसाक्षाच्च ह्यवस्त्वन्यतमं भवेत् ॥ १०५ ॥

*Syādvāda*, the doctrine of conditional predications, and *kevalajñāna*, omniscience, are both illuminators of the substances of reality. The difference between the two is that while *kevalajñāna* illumines directly, *syādvāda* illumines indirectly. Anything which is not illuminated or expressed by the two is not a substance of reality and hence a non-substance (*avastu*).

Jain, Vijay K. (2016),  
“Ācārya Samantabhadra's Āptamīmāṃsā”, p. 156, 163.

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

सामान्यार्थ - सम्यक् श्रुतज्ञान परमार्थ विषय का कथन करने वाले एक पुरुषाश्रित कथा और तिरसठ शलाका पुरुषों सम्बन्धी कथा-रूप, पुण्यवर्धक तथा बोधि (रत्नत्रय की प्राप्ति) और समाधि (धर्म्य और शुक्ल ध्यान की प्राप्ति) के निधान, प्रथमानुयोग को जानता है।

Right (scriptural) knowledge has (as its first constituent) the *prathamānuyoga*, comprising spiritual stories, called *carita*, of epochal individuals, and of the sixty-three great personages (*śalākā puruṣa*), called *purāṇa*, which is a treasure chest for enhancement of merit and purity of meditation.

#### EXPLANATORY NOTE

The *prathamānuyoga* is an essential reading for the beginner and is particularly helpful in the acquisition of right faith. Some Scriptures that are part of the *prathamānuyoga* are:

*Jambusvāmicarita*;  
*Pradhumnacarita*;  
*Śreṇikacaritra*;  
*Mahāpurāṇa*;  
*Uttarapurāṇa*;  
*Padmapurāṇa*;  
*Ādipurūṇa*; and  
*Harivaśāpurāṇa*.



लोकालोकविभक्तेर्युगपरिवृत्तेश्चतुर्गतीनां च ।

आदर्शमिव तथामतिरवैति करणानुयोगं च ॥ ४४ ॥

**सामान्यार्थ** – (प्रथमानुयोग की तरह) मनन-रूप श्रुतज्ञान, लोक और अलोक के विभाग, युगों के परिवर्तन और चारों गतियों के (स्वरूप के) लिए दर्पण के समान, करणानुयोग को भी जानता है।

Right (scriptural) knowledge also has, as its constituent, the *karaṇānuयोग*, which knows and reflects, like a mirror, the three worlds (universe) and the beyond (non-universe), the worldly time-cycle, and the four stages of soul-existence.

### EXPLANATORY NOTE

The *karaṇānuयोग* reflects, as these are, the nature of the universe (*loka*) and the non-universe (*aloka*), the worldly time-cycle in the regions of Bharata and Airāvata, and the four states of soul-existence – infernal beings (*nāraka*), human beings (*manuṣya*), plants and animals (*tiryāṅca*), and celestial beings (*deva*).

The nature of the universe (*loka*) and the non-universe (*aloka*) has already been briefly discussed (*pages 8 to 11 ante*).

Jaina cosmology divides the worldly cycle of time (*kalpakāla*) in two parts or half-cycles (*kāla*) – ascending (*utsarpiṇī*) and descending (*avasarpiṇī*) – each consisting of 10 × 1 crore × 1 crore *addhā-sāgaropama* (10 *kotikotī sāgaropama*). Thus, one cycle of time (*kalpakāla*) gets over in 20 *kotikotī sāgaropama*. During the ascending period (*utsarpiṇī*) of the half-cycle (*kāla*), in the regions of Bharata and Airāvata, there is the all-round increase in age, strength, stature and happiness of the living beings, while during the descending period (*avasarpiṇī*) of the half-cycle, there is the all-round deterioration. Just as the moon continues its never-ending journey of waxing and waning

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luminance, there is incessant and eternal revolution of the worldly cycle of time in these regions.

Each half-cycle is further divided into six periods of time. The periods in the descending (*avasarpinī*) half-cycle are termed as:

- 1) *suṣamā-suṣamā*, of 4 *kotikotī sāgaropama* duration;
- 2) *suṣamā*, of 3 *kotikotī sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *kotikotī sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *kotikotī sāgaropama* minus 42000 years duration;
- 5) *duṣamā*, of 21000 years duration; and
- 6) *duṣamā-duṣamā*, of 21000 years duration.

The ascending (*utsarpinī*) half-cycle has the same periods of time but in reverse order. In this half-cycle there is the all-round, progressive increase in age, strength, stature and happiness of the living beings.

We are presently living in the fifth period (*duṣamā*) of the descending (*avasarpinī*) half-cycle. This period started after 3 years and 8½ months of the liberation (*nirvāṇa*) of the 24th *Tīrthaṅkara* Lord Mahāvīra.

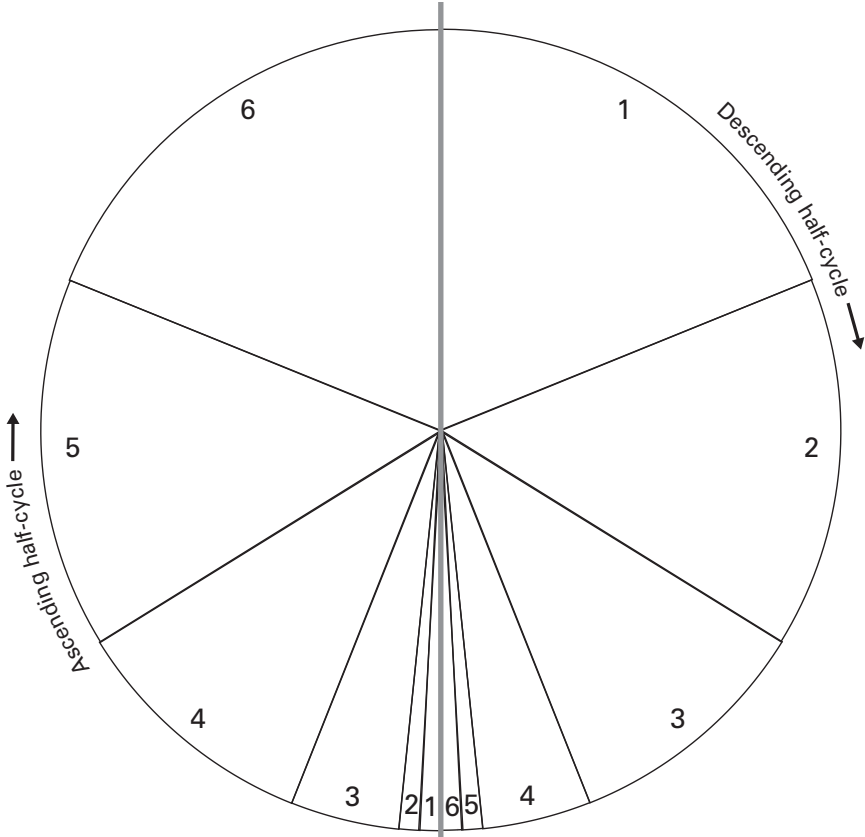
The complete cycle (*kalpakāla*) of 20 *kotikotī sāgaropama* duration is represented in Fig.-2 on the next page.

A transmigrating soul can be in any of the four states of existence, technically called *caturgati*. These four states of existence are the infernal state, the subhuman state of animals and plants, the human state, and the celestial state. All transmigrating souls remain embodied according to their individual spiritual status. It has been said in the Scripture:

The soul indeed has taken in (enjoyed) successively all the molecules of matter in the entire universe and has cast them off. And the soul has been revolving many times over in the cycles of matter.



**Fig.-2 – Worldly Time-Cycle**  
 (Applicable to Bharata and Airāvata Regions)  
 (not to scale)



**Ascending (*utsarpiṇī*) half-cycle**

- 1) *duṣamā-duṣamā*, of 21000 years duration;
- 2) *duṣamā*, of 21000 years duration;
- 3) *duṣamā-suṣamā*, of 1 *kotikotī sāgaropama* minus 42000 years duration;
- 4) *suṣamā-duṣamā*, of 2 *kotikotī sāgaropama* duration;
- 5) *suṣamā*, of 3 *kotikotī sāgaropama* duration; and
- 6) *suṣamā-suṣamā*, of 4 *kotikotī sāgaropama* duration.

**Descending (*avasarpiṇī*) half-cycle**

- 1) *suṣamā-suṣamā*, of 4 *kotikotī sāgaropama* duration;
- 2) *suṣamā*, of 3 *kotikotī sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *kotikotī sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *kotikotī sāgaropama* minus 42000 years duration;
- 5) *duṣamā*, of 21000 years duration; and
- 6) *duṣamā-duṣamā*, of 21000 years duration.



There is no point in the entire space of the universe which has not been the seat of birth of the soul. In this way, the soul has wandered in the entire universe space many times over.

The transmigrating soul has been born and dead many times, in the ascending as well as in the descending aeons.

Owing to its association with wrong belief, the soul has wandered, with different lifetimes, in all the states of existence, from the infernal regions up to the upper *Graiveyaka* heavens.

Owing to its association with wrong belief, the soul is plunged in all the stages of the four types of bondage – nature, duration, intensity, and space – and wanders in the cycle of thought-activity.

*Adapted from:*  
Jain, S.A. (1960), “*Reality*”, p. 57-60.

It is owing to the influence of the associated karmic matter that the soul wanders about in the *saṃsāra*. Its natural rhythm of freedom is consequently lost and it undergoes all kinds of changes of form and state in the course of transmigration. Although characterized by pure knowledge and perception, it wanders about, over and over, without a break, in places inhabitable and uninhabitable. The *karaṇānu yoga* includes description of various kinds of karmas, their bondage and fruition, and stages of spiritual development (*guṇasthāna*).

Some Scriptures that are part of the *karaṇānu yoga* are:

*Trilokasāra*;

*Tiloyapaṇṇattī*;

*Gommaṭasāra – Jīvakāṇḍa*;

*Gommaṭasāra – Karmakāṇḍa*; and

*Karmaprakṛti*.

गृहमेध्यनगाराणां चारित्रोत्पत्तिवृद्धिरक्षाङ्गम् ।  
चरणानुयोगसमयं सम्यग्ज्ञानं विजानाति ॥ ४५ ॥

सामान्यार्थ - भावश्रुत-रूप सम्यग्ज्ञान गृहस्थ और मुनियों के चारित्र की उत्पत्ति, वृद्धि और रक्षा के कारणभूत, चरणानुयोग शास्त्र को जानता है।

Right (scriptural) knowledge encompasses the *caraṇānuyoga* which is the foundation for origination, growth and protection of conduct for the householder as well as the ascetic.

#### EXPLANATORY NOTE

Study of the *caraṇānuyoga* is essential for the understanding of importance and rules of right conduct and then putting it into practice.

Some Scriptures that are part of the *caraṇānuyoga* are:

*Mūlācāra*;

*Ratnakaraṇḍaka-śrāvakācāra*;

*Puruṣārthasiddhyupāya*;

*Vasunandi-śrāvakācāra*;

*Bhagavatī-ārādhanā*;

*Dharmāmṛta – sāgāra*; and

*Dharmāmṛta – anagāra*.

जीवाजीवसुतत्त्वे पुण्यापुण्ये च बन्धमोक्षौ च ।

द्रव्यानुयोगदीपः श्रुतविद्यालोकमातनुते ॥ ४६॥

सामान्यार्थ - द्रव्यानुयोग-रूपी दीपक जीव और अजीव प्रमुख तत्त्वों को, पुण्य और पाप को, बन्ध और मोक्ष को (तथा चकार से आस्रव, संवर और निर्जरा को) भावश्रुतज्ञान-रूप प्रकाश को फैलाता हुआ विस्तृत कराता है।

The lamp that is the *dravyānuयोग* spreads the light of right (scriptural) knowledge by illuminating the Reality of substances – soul (*jīva*) and non-soul (*ajīva*), merit (*puṇya*) and demerit (*pāpa*), bondage (*bandha*) and liberation (*mokṣa*), including influx (*āsrava*), stoppage (*saṁvara*), and gradual dissociation (*nirjarā*).

#### EXPLANATORY NOTE

The *dravyānuयोग* illumines the Reality which is expressed through the seven *tattva* or the nine *padārtha*. The soul (*jīva*) is characterized by consciousness. The non-soul (*ajīva*) is non-conscious. The inflow of karmic matter into the soul is influx (*āsrava*). Virtuous activity is the cause of merit (*puṇya*) and wicked activity is the cause of demerit (*pāpa*). The mutual intermingling of the soul and the karmic matter is bondage (*bandha*). The obstruction to the inflow (*āsrava*) of karmic matter into the soul is stoppage (*saṁvara*). The separation or falling off of karmic matter from the soul is dissociation (*nirjarā*). The complete annihilation of all karmic matter bound with the soul is liberation (*mokṣa*).

Some Scriptures that are part of the *dravyānuयोग* are:

*Samayasāra*;

*Pravacanasāra*;

.....

*Niyamasāra;*  
*Tattvārthasūtra;*  
*Dravyasaṅgraha;*  
*Sarvārthasiddhi;* and  
*Pañcāstikāyasāra.*

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Thus ends the second part called  
Right Knowledge  
of the *Ratnakaraṇḍaka-śrāvakācāra*,  
composed by *Ācārya Samantabhadra Svāmi*.





## Section 3

### Right Conduct – Small Vows (*aṇuvrata*)

#### तृतीय परिच्छेद

मोहतिमिरापहरणे दर्शनलाभादवाप्तसंज्ञानः ।  
रागद्वेषनिवृत्त्यै चरणं प्रतिपद्यते साधुः ॥ ४७ ॥

**सामान्यार्थ** – मोहरूपी अन्धकार के दूर होने पर सम्यग्दर्शन की प्राप्ति से जिसे सम्यग्ज्ञान प्राप्त हुआ है ऐसा भव्य जीव राग-द्वेष की निवृत्ति के लिए सम्यक् चारित्र को प्राप्त होता है।

The *bhavya* (having the inherent capacity to attain liberation) being who has attained right faith on the destruction of darkness of delusion and thereupon attained right knowledge, goes on to attain, to get rid of attachment and aversion, right conduct (*samyakcāritra*).

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

विगलितदर्शनमोहैः समञ्जसज्ञानविदिततत्त्वार्थैः ।

नित्यमपि निःप्रकम्पैः सम्यक्चारित्रमालम्ब्यम् ॥॥ ३७ ॥

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

.....

नहि सम्यग्व्यपदेशं चरित्रमज्ञानपूर्वकं लभते ।

ज्ञानानन्तरमुक्तं चारित्राराधनं तस्मात् ॥ ३८ ॥

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

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।

सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥ ३९ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 30-31.

रागद्वेषनिवृत्तेर्हिंसादिनिवर्तना कृता भवति ।

अनपेक्षितार्थवृत्तिः कः पुरुषः सेवते नृपतीन् ॥ ४८ ॥

**सामान्यार्थ** – राग-द्वेष की निवृत्ति होने से हिंसादि पापों से निवृत्ति स्वयमेव हो जाती है क्योंकि जिसे किसी प्रयोजनरूप फल की प्राप्ति अभिलषित नहीं है ऐसा कौन पुरुष राजाओं की सेवा करता है? अर्थात् कोई नहीं।

With the destruction of attachment (*rāga*) and aversion (*dveṣa*) there is self-annihilation of the causes of demerit (*pāpa*), like injury (*hiṃsā*); without the desire for a reward, who would ever be found serving the kings?

#### EXPLANATORY NOTE

The state of desirelessness, i.e., to be without attachment and aversion in respect of desirable and undesirable objects, is the surest way to shun demerit.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।

तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥ ४४ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 35.

*Ācārya Pūjyapāda*, in *Iṣṭopadeśa*, says that due to dispositions of attachment and aversion the soul is driven into a state of weakness

.....

resulting in the clinging of karmic matter, virtuous and wicked, with it. And, as a consequence, it wanders in the four states of worldly existence.

रागद्वेषद्वयीदीर्घनेत्राकर्षणकर्मणा ।

अज्ञानात् सुचिरं जीवः संसाराब्धौ भ्रमत्यसौ ॥ ११ ॥

Our soul, due to nescience (*ajñāna*), keeps on pulling either end of the long rope – one end symbolizing attachment (*rāga*) and the other aversion (*dveṣa*) – and, as a consequence, whirls round in the cycle of births and deaths (*saṃsāra*) for a very long time.

Jain, Vijay K. (2014),  
“*Ācārya Pūjyapāda’s Iṣṭopadeśa – The Golden Discourse*”, p. 37.



हिंसानृतचौर्येभ्यो मैथुनसेवापरिग्रहाभ्यां च ।  
पापप्रणालिकाभ्यो विरतिः संज्ञस्य चारित्रम् ॥ ४९ ॥

सामान्यार्थ – समयज्ञानी जीव का पाप के पनाले (प्रणाल अथवा नाला) स्वरूप हिंसा, अनृत (झूठ), चोरी (स्तेय) और कुशील (अब्रह्म) तथा परिग्रह से विरक्त (निवृत्ति) होना चारित्र कहा जाता है।

For a person endowed with right knowledge, getting rid of the conduits of demerit (*pāpa*) comprising injury (*hiṃsā*), falsehood (*anṛta*), stealing (*steya*), unchastity (*abrahma*), and attachment to possessions (*parigraha*), is right conduct (*samyakcāritra*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ ७-१ ॥

Desisting from injury, falsehood, stealing, unchastity, and attachment, is the (fivefold) vow.

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 93.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

हिंसातोऽनृतवचनात्स्तेयादब्रह्मतः परिग्रहतः ।

कात्स्न्यैकदेशविरतेश्चारित्रं जायते द्विविधं ॥ ४० ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 32.

सकलं विकलं चरणं तत्सकलं सर्वसङ्गविरतानाम् ।  
अनगाराणां विकलं सागाराणां ससङ्गानाम् ॥ ५० ॥

सामान्यार्थ - वह चारित्र सकल-चारित्र ओर विकल-चारित्र के भेद से दो प्रकार का है। उनमें से समस्त परिग्रहों से विरक्त मुनियों के सकल-चारित्र होता है और गृह आदि परिग्रहयुक्त गृहस्थों के विकल-चारित्र (एकदेश-चारित्र) होता है।

Conduct (*cāritra*) is of two kinds, from its being complete (*sakala*) or partial (*vikala*). The homeless ascetic, without any possessions, observes complete conduct and the householder, with possessions, observes partial conduct.

#### EXPLANATORY NOTE

Ācārya Umāsvāmi's *Tattvārthasūtra*:

देशसर्वतोऽणुमहती ॥ ७-२ ॥

(The vow is of two kinds), small and great, from its being partial and complete.

Jain, Vijay K. (2011),

“Āchārya Umāsvāmi's *Tattvārthasūtra*”, p. 93.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

निरतः कात्स्न्यनिवृत्तौ भवति यतिः समयसारभूतोऽयम् ।

या त्वेकदेशविरतिर्निरतस्तस्यामुपासको भवति ॥ ४१ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 32.

गृहिणां त्रेधा तिष्ठत्यणुगुणशिक्षाव्रतात्मकं चरणम् ।  
पञ्चत्रिचतुर्भेदं त्रयं यथासङ्ख्यमाख्यातम् ॥ ५१ ॥

सामान्यार्थ – गृहस्थों का चारित्र अणुव्रत, गुणव्रत और शिक्षाव्रत रूप तीन प्रकार से है और वह तीन प्रकार के चारित्र क्रम से पाँच, तीन और चार भेदों से युक्त कहे गये हैं।

Conduct (*cāritra*) for the householders is of three kinds – small vows – *aṇuvrata*, subsidiary vows – *guṇavrata*, and instructional vows – *śikṣāvrata*. These have been further subdivided into five, three and four categories, respectively.

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोगपरिभोगपरि-  
माणातिथिसंविभागव्रतसंपन्नश्च ॥ ७-२१ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 101-102.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

परिधय इव नगराणि व्रतानि किल पालयन्ति शीलानि ।  
व्रतपालनाय तस्माच्छीलान्यपि पालनीयानि ॥ १३६ ॥

Just as the encircling walls guard towns, similarly, *śīlavrata* (supplementary vows comprising three *guṇavrata* and four *śikṣāvrata*) protect the minor vows (*aṇuvrata*). Therefore, it is imperative for a votary to observe the *śīlavrata* too.

*Adapted from:*  
Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 87.

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प्राणातिपातवितथव्याहारस्तेयकाममूर्च्छाभ्यः ।

स्थूलेभ्यः पापेभ्यो व्युपरमणमणुव्रतं भवति ॥ ५२ ॥

सामान्यार्थ - हिंसा, झूठ, चोरी, कुशील (अब्रह्म) और मूर्च्छा - इन स्थूल पापों से विरक्त होना अणुव्रत है।

Observance of the small vows (*aṇuvrata*) means to desist from gross forms of these evils - injury (*hiṃsā*), falsehood (*anṛta*), stealing (*steya*), unchastity (*abrahma* or *kuśīla*), and attachment to possessions (*parigraha*).

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सङ्कल्पात्कृतकारितमननाद्योगत्रयस्य चरसत्त्वान् ।

न हिनस्ति यत्तदाहुः स्थूलवधाद्विरमणं निपुणाः ॥ ५३ ॥

सामान्यार्थ - जो तीनों योगों (मन, वचन और काय) के कृत, कारित और अनुमोदना रूप संकल्प से त्रस जीवों को नहीं मारता है उसकी उस क्रिया को ज्ञानवान (निपुण) पुरुष स्थूल-हिंसा से विरक्त होना अर्थात् अहिंसाणुव्रत कहते हैं।

The knowledgeable declare the small vow of non-injury (*ahimsāṇuvrata*) to consist in deliberate avoidance of gross injury to mobile beings (*trasa jīva*) by the three kinds of activity (of the mind, the speech and the body), each by doing it (*kṛta*), by causing it done (*kārita*), and by approval (*anumodanā*).

#### EXPLANATORY NOTE

Ācārya Umāsvāmi's *Tattvārthasūtra*:

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ ७-१३ ॥

The severance of vitalities out of passion is injury.

Jain, Vijay K. (2011),

“Ācārya Umāsvāmi's *Tattvārthasūtra*”, p. 99.

Ācārya Pūjyapāda's *Sarvārthasiddhi*:

The ten vitalities<sup>1</sup> (life-principles) are the five senses and so on.

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<sup>1</sup> The vitalities or life-principles are ten, namely the five senses, energy, respiration, life-duration, the organ of speech and the mind. The one-sensed lives possess four vitalities, the two-sensed six, the three-sensed seven, the four-sensed eight, the irrational five-sensed nine and the rational five-sensed all the ten.

The severance of the vitalities that are present (all the ten vitalities are not present in all living beings) is called injury. It is wicked as it causes pain and suffering to living beings. The qualifying phrase ‘arising from passionate activity’ is intended to indicate that mere severance of the vitalities is not wicked. “Even with the severance of life one is not stained with the sin of injury.” Again it has been said thus in the scriptures: “When a monk goes on foot with carefulness, sometimes small insects get crushed under his feet and die. Still there is not the slightest bondage of sin in his case. From the spiritual standpoint, infatuation is called attachment.” Now, has it not been admitted that mere passionate attitude even without the severance of vitalities constitutes violence? “He who acts with negligence commits injury whether death is caused to organisms or not. And he who proceeds with proper care does not contract bondage of karma by mere injury.” Yes, it is true. But there is no inconsistency in this. Even in the case of the person with negligence there is severance of life-principles at least in thought. It has been said thus in the scriptures. “He who has passions causes injury to himself by himself. Whether injury is then caused to other living beings or not, it is immaterial.”

Jain, S.A. (1960), *Reality*, p. 196-197.

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छेदनबन्धनपीडनमतिभारारोपणं व्यतीचाराः ।

आहारवारणापि च स्थूलवधाद्व्युपरतेः पञ्च ॥ ५४ ॥

सामान्यार्थ - स्थूलवध से विरत (अहिंसाणुव्रत) के छेदना, बाँधना, पीड़ा देना, अधिक भार लादना और आहार का रोकना (अथवा थोड़ा देना) ये पाँच अतिचार हैं।

Mutilating limbs, binding, beating, overloading, and withholding food, are the five transgressions of the small vow of non-injury (*ahiṃsāṇuvrata*).

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥ ७-२५ ॥

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

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 103.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

छेदनताडनबन्धा भारस्यारोपणं समधिकस्य ।

पानान्नयोश्च रोधः पञ्चाहिंसाव्रतस्येति ॥ १८३ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 119-120.

स्थूलमलीकं न वदति न परान् वादयति सत्यमपि विपदे ।  
यत्तद्वदन्ति सन्तः स्थूलमृषावादवैरमणम् ॥ ५५ ॥

सामान्यार्थ – जो स्थूल झूठ को न स्वयं बोलता है और न दूसरों से बुलवाता है तथा ऐसा सत्य भी न स्वयं बोलता है और न दूसरों से बुलवाता है जो दूसरों की विपत्ति के लिये हो, उसकी उस क्रिया को सत्पुरुष स्थूल असत्य का त्याग अर्थात् सत्याणुव्रत कहते हैं।

Excellent men call the small vow of speaking the truth (*satyāṅuvrata*) as neither telling nor prompting others to tell a gross untruth and also not telling or prompting others to tell a truth that may injure others.

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

असदभिधानमनृतम् ॥ ७-१४ ॥

Speaking what is not commendable is falsehood.

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 99.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

यदिदं प्रमादयोगादसदभिधानं विधीयते किमपि ।

तदनृतमपि विज्ञेयं तद्भेदाः सन्ति चत्वारः ॥ ११ ॥

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

*Note:* The four subdivisions mentioned in the text are: 1) a statement that negates the existence of an object that is

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existent; 2) a statement that affirms the existence of an object that is not existent; 3) a statement that pronounces the existence of an object as another object; and 4) that speech which is condemnable (*garhita*), sinful (*sāvadya*), and unpleasant (*apriya*). Condemnable (*garhita*) speech comprises statements which may be spiteful and contemptuous, harsh, nonsensical, useless gossip, and also those contrary to the Scripture. Sinful (*sāvadya*) speech comprises statements which may be prompting others to engage in piercing, splitting, beating, ploughing, trading, or stealing, as such activities lead to the destruction of life. Unpleasant (*apriya*) speech comprises statements which may cause in others discomfiture, fear, regret, enmity, grief, hostility, or anguish.

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 61-65.

Jain, Champat Rai provides the following explanation:

The ascetic’s 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 *vṛata* enables the householder 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.

Jain, Champat Rai (1917),  
“*Ratnakaraṇḍaka-śrāvākācāra (or The Householder’s Dharma)*”, p. 28.

परिवादरहोभ्याख्यापैशुन्यं कूटलेखकरणं च ।

न्यासापहारितापि च व्यतिक्रमाः पञ्च सत्यस्य ॥ ५६ ॥

सामान्यार्थ - मिथ्योपदेश, रहोभ्याख्यान, पैशुन्य, कूट-लेख लिखना और धरोहर को हड़प करने के वचन कहना, ये पाँच सत्याणुव्रत के अतिचार हैं।

Perverted teaching, divulging secrets of others, calumny (malicious misrepresentation of someone's words or actions), forgery of documents, and misappropriation of deposit made by another, are the five transgressions of the small vow of speaking the truth (*satyāṇuvrata*).

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः

॥ ७-२६ ॥

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

Jain, Vijay K. (2011),

“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 104.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

Perverted teaching is misdirecting another who is on the path of prosperity and salvation. Divulging a secret is revealing what has been done in secret by a couple. Forgery is preparing false records prompted by others in order to cheat others, by affirming that one has said and done things which one has not. Misappropriation is taking for oneself gold and other things

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entrusted to one's care by another<sup>1</sup>.

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

Jain, S.A. (1960), "Reality", p. 207-208.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

मिथ्योपदेशदानं रहसोऽभ्याख्यानकूटलेखकृती ।

न्यासापहारवचनं साकारमन्त्रभेदश्च ॥ १८४ ॥

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

Jain, Vijay K. (2012),

"*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*", p. 121.

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



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

सामान्यार्थ - जो रखे हुए, पड़े हुए अथवा भूले हुए अन्य की वस्तु (अथवा धन) को बिना दिये हुए न स्वयं लेता है और न किसी दूसरे को भी देता है उसकी वह क्रिया स्थूल चोरी (स्तेय) से परित्याग अर्थात् अचौर्याणुव्रत है।

The one who, unless given, neither takes for himself nor gives to anyone else anything that has been kept, dropped, or forgotten, is said to be observing the small vow of non-stealing (*acauryāṇuvrata*).

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

अदत्तादानं स्तेयम् ॥ ७-१५ ॥

Taking anything that is not given is stealing.

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 99.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

अवितीर्णस्य ग्रहणं परिग्रहस्य प्रमत्तयोगाद्यत् ।

तत्प्रत्येयं स्तेयं सैव च हिंसा वधस्य हेतुत्वात् ॥ १०२ ॥

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

अर्था नाम य एते प्राणा एते बहिश्चराः पुंसाम् ।

हरति स तस्य प्राणान् यो यस्य जनो हरत्यर्थान् ॥ १०३ ॥

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

हिंसायाः स्तेयस्य च नाव्याप्तिः सुघट एव सा यस्मात् ।  
ग्रहणे प्रमत्तयोगो द्रव्यस्य स्वीकृतस्यान्यैः ॥ १०४ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 68-69.

चौरप्रयोगचौरार्थादानविलोपसदृशसन्मिश्राः ।

हीनाधिकविनिमानं पञ्चास्तेये व्यतीपाताः ॥ ५८ ॥

सामान्यार्थ - चौरप्रयोग, चौरार्थादान, विलोप, सदृशसन्मिश्र और हीनाधिक विनिमान, ये पाँच अचौर्याणुव्रत के अतिचार हैं।

Prompting – by self, by others, or by approval – an act of theft, appropriation of stolen goods, unlawful dealing in goods, mixing genuine goods with imitations, and using false weights and measures, are the five transgressions of the small vow of non-stealing (*acauryāṇuvrata*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

स्तेनप्रयोगतदाहतादानविरुद्धराज्यातिक्रमहीनाधिक-  
मानोन्मानप्रतिरूपकव्यवहाराः ॥ ७-२७ ॥

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

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 104.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

प्रतिरूपकव्यवहारः स्तेननियोगस्तदाहतादानम् ।  
राजविरोधातिक्रमहीनाधिकमानकरणे च ॥ १८५ ॥

Deceiving others with artificial or imitation goods, abetment of

theft, receiving stolen goods, under-buying in a distorted state, and using false weights and measures, are the five transgressions of the vow of non-stealing.

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 122.

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

सामान्यार्थ – जो पाप के भय से परस्त्रियों के प्रति न तो स्वयं गमन करता है और न दूसरों को गमन कराता है, वह परस्त्रीत्याग अथवा स्वदारसंतोष नाम का अणुव्रत है।

The one who, out of fear of demerit (*pāpa*), neither himself cohabits with another man's wife nor prompts others to do that, is said to be observing the small vow of being content with one's own wife (*parastrityāgāṇuvrata*).

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

मैथुनमब्रह्म ॥ ७-१६ ॥

Copulation is unchastity.

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 100.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

यद्वेदरागयोगान्मैथुनमभिधीयते तदब्रह्म ।

अवतरति तत्र हिंसा वधस्य सर्वत्र सद्भावात् ॥ १०७ ॥

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

ये निजकलत्रमात्रं परिहर्तुं शक्नुवन्ति न हि मोहात् ।

निःशेषशेषयोषिन्निषेवणं तैरपि न कार्यम् ॥ ११० ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 71-73.

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अन्यविवाहाकरणानङ्गक्रीडावित्त्वविपुलतृषः ।  
इत्वरिकागमनं चास्मरस्य पञ्च व्यतीचाराः ॥ ६० ॥

सामान्यार्थ - अन्यविवाहाकरण, अनङ्गक्रीडा, वित्त्व, विपुलतृषा और इत्वरिकागमन, ये पाँच ब्रह्मचर्याणुव्रत के अतिचार हैं।

To bring about marriages, perverted sexual intercourse, lewd actions and speech, excessive lustful desires (even for one's own wife), and intercourse with an unchaste woman, are five transgressions of the small vow of chastity (*parastrit-tyāgāṇuvrata* or *brahm-caryāṇuvrata*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

परविवाहकरणेत्वरिकापरिगृहीताऽपरिगृहीतागमनानङ्गक्रीडा-  
कामतीव्राभिनवेशाः ॥ ७-२८ ॥

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

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 105.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

स्मरतीव्राभिनवेशोऽनङ्गक्रीडान्यपरिणयनकरणम् ।  
अपरिगृहीतेतरयोर्गमने चेतवरिकयोः पञ्च ॥ १८६ ॥

Excessive sexual passion, perverted sexual practices, bringing



about marriages of others, intercourse with unchaste unmarried or married women, are the five transgressions of the vow of chastity.

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 124.

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धनधान्यादिग्रन्थं परिमाय ततोऽधिकेषु निःस्पृहता ।  
परिमितपरिग्रहः स्यादिच्छापरिमाणनामापि ॥ ६१ ॥

सामान्यार्थ – धन-धान्य आदि परिग्रह का परिमाण कर उससे अधिक में इच्छा रहित होना परिमितपरिग्रह अथवा इच्छापरिमाण नाम का अणुव्रत होता है।

Giving up desire for obtaining more than the limits set by oneself for possessions like wealth and grain is the observance of the small vow called possession-limiting vow (*parimitaparigraha-aṇuvrata*) or desire-limiting vow (*icchāparimāṇa-aṇuvrata*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

मूर्च्छा परिग्रहः ॥ ७-१७ ॥

Infatuation is attachment to possessions.

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 100.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

या मूर्च्छा नामेयं विज्ञातव्यः परिग्रहो ह्येषः ।

मोहोदयादुदीर्णो मूर्च्छा तु ममत्वपरिणामः ॥ १११ ॥

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

मूर्च्छालक्षणकरणात् सुघटा व्याप्तिः परिग्रहत्वस्य ।

सग्रन्थो मूर्च्छावान् विनाऽपि किल शेषसङ्गेभ्यः ॥ ११२ ॥

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

यद्येवं भवति तदा परिग्रहो न खलु कोऽपि बहिरङ्गः ।

भवति नितरां यतोऽसौ धत्ते मूर्च्छानिमित्तत्वम् ॥ ११३ ॥

The assertion that infatuation is attachment to possessions (*parigraha*) would mean that there can be no external *parigraha*. It is not so because infatuation is instrumental in all external possessions (*parigraha*) as well.

एवमतिव्याप्तिः स्यात्परिग्रहस्येति चेद्भवेन्नैवं ।

यस्मादकषायाणां कर्मग्रहणे न मूर्च्छास्ति ॥ ११४ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 73-75.

अतिवाहनातिसंग्रहविस्मयलोभातिभारवहनानि ।

परिमितपरिग्रहस्य च विक्षेपाः पञ्च लक्ष्यन्ते ॥ ६२ ॥

सामान्यार्थ - अतिवाहन, अतिसंग्रह, अतिविस्मय, अतिलोभ और अतिभारवाहन, ये पाँच परिग्रहपरिमाण अणुव्रत के भी अतिचार निश्चित किये जाते हैं।

Putting servants or animals to work for long hours, hoarding of articles, being amazed and disconcerted at earnings of others, being greedy in spite of sufficient profits, and overloading of men and animals, are five transgressions of the small vow of possession-limiting (*parimitaparigraha-aṇuvrata*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥ ७-२९ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 105-106.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

‘*Kṣetra*’ consists of fields in which corn is grown. ‘*Vāstu*’ is the habitation or place of residence. ‘*Hiraṇya*’ means stamped coins of precious metals. ‘*Suvarṇa*’ is gold. ‘*Dhana*’ consists of wealth such as cows. ‘*Dhānya*’ denotes corn such as rice, wheat etc. ‘*Dāsīdāsa*’ means men and women servants. These are in pairs,

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*kṣetravāstu*, *hirāṇyasuvarṇa*, *dhanadhānya*, and *dāsidāsa*. ‘*Kūpya*’ includes silk, cotton cloth, silken garments, sandalwood paste etc. The householder takes a resolve as follows, ‘With regard to these, my possessions shall be only so much and not above the limit.’ Exceeding the set limits with regard to these out of excessive greed constitutes the five transgressions of the vow of limiting one’s possessions.

Jain, S.A. (1960), “*Reality*”, p. 209.

Ācārya Amṛtacandra’s *Puruṣārthasiddhyupāya*:

वास्तुक्षेत्राष्टापदहिरण्यधनधान्यदासदासीनाम् ।

कुप्यस्य भेदयोरपि परिमाणातिक्रमाः पञ्च ॥ १८७ ॥

Exceeding the limits set with regard to houses and land, gold and silver, cattle and corn, men and women servants, and clothes, are the five transgressions of the vow of limiting possessions.

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 125-126.

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

**सामान्यार्थ** – अतिचार रहित पाँच अणुव्रत रूपी निधियाँ उस स्वर्गलोक को फलती हैं (देती हैं) जिसमें अवधि-ज्ञान, अणिमा, महिमा आदि आठ गुण (ऋद्धियाँ) और सप्त-धातु रहित सुन्दर वैक्रियिक शरीर प्राप्त होते हैं।

Observance, without transgressions, of the five small vows (*anuvrata*) by the householder, is a treasure that bestows on him heavenly abode characterized by clairvoyance (*avadhijñāna*), eight miraculous qualities like *aṇimā* and *mahimā*, and a divine (transformable – *vaikriyika*) body.



मातङ्गो धनदेवश्च वारिषेणस्ततः परः ।

नीली जयश्च संप्राप्ताः पूजातिशयमुत्तमम् ॥ ६४ ॥

**सामान्यार्थ** – यमपाल नाम का चाण्डाल, धनदेव, उसके बाद वारिषेण नाम का राजकुमार, वाणिकपुत्री नीली और जयकुमार, ये क्रम से अहिंसादि अणुव्रतों में उत्तम पूजा के अतिशय को प्राप्त हुए हैं।

The low-caste (*cāṇḍāla*) Yamapāla because of his steadfastness in the observance of the small vow (*aṇuvrata*) of abstinence from causing injury (*hiṃsā*), *seṭha* Dhanadeva of abstinence from falsehood (*anṛta*), Vāriṣeṇa of abstinence from stealing (*steya*), the merchant-daughter Nīlī of abstinence from unchastity (*abrahma* or *kuśīla*), and prince Jayakumāra of abstinence from attachment to possessions (*parigraha*), had risen to worshipful status.

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धनश्रीसत्यघोषौ च तापसारक्षकावपि ।

उपाख्येयास्तथा श्मश्रुनवनीतो यथाक्रमम् ॥ ६५ ॥

सामान्यार्थ – धनश्री और सत्यघोष, तापस और कोतवाल और श्मश्रुनवनीत – ये पाँच क्रम से हिंसादि पापों में उपाख्यान करने के योग्य हैं – दृष्टान्त देने के योग्य हैं।

The merchant-wife Dhanaśrī, the house-priest Satyaghoṣa, the *tāpasa* (practitioner of penance), the guard-policeman (named Yamadaṇḍa), and Śmaśrunavanīta (nickname, meaning ‘butter-on-the-moustache’ of one *seṭha* Bhavadatta), became symbols of notoriety, in that order, for extreme dereliction of the five small vows (*aṇuvrata*).

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मद्यमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥ ६६ ॥

सामान्यार्थ - मुनियों में उत्तम गणधरादिक देव मद्य-त्याग, मांस-त्याग और मधु-त्याग के साथ पाँच अणुव्रतों को गृहस्थों के आठ मूलगुण कहते हैं।

The Most Excellent saints call abstinence from the consumption of wine (*madya*), flesh (*māṅsa*) and honey (*madhu*), together with the observance of five small vows (*aṇuvrata*), as the eight fundamental virtues (*mūlaguṇa*) of the householder.

### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

मद्यं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन ।

हिंसाव्युपरतिकामैर्मोक्तव्यानि प्रथममेव ॥ ६१ ॥

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

मद्यं मोहयति मनो मोहितचित्तस्तु विस्मरति धर्मम् ।

विस्मृतधर्मा जीवो हिंसामविशङ्कमाचरति ॥ ६२ ॥

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

रसजानां च बहूनां जीवानां योनिरिष्यते मद्यम् ।

मद्यं भजतां तेषां हिंसा संजायतेऽवश्यम् ॥ ६३ ॥

Wine is the birthplace of many creatures that owe their



origination in liquor; those who drink wine, therefore, necessarily commit *hiṃsā*.

अभिमानभयजुगुप्साहास्यारतिशोककामकोपाद्याः ।

हिंसायाः पर्यायाः सर्वेऽपि च शरकसन्निहिताः ॥ ६४ ॥

Pride, fear, disgust, laughter, disliking, grief, sex-passion, and anger etc., are bywords for *hiṃsā*; and all these go together with wine.

न विना प्राणविघातान्मांसस्योत्पत्तिरिष्यते यस्मात् ।

मांसं भजतस्तस्मात् प्रसरत्यनिवारिता हिंसा ॥ ६५ ॥

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

यदपि किल भवति मांसं स्वयमेव मृतस्य महिषवृषभादेः ।

तत्रापि भवति हिंसा तदाश्रितनिगोतनिर्मथनात् ॥ ६६ ॥

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

आमास्वपि पक्वास्वपि विपच्यमानासु मांसपेशीषु ।

सातत्येनोत्पादस्तज्जातीनां निगोतानाम् ॥ ६७ ॥

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

आमां वा पक्वां वा खादति यः स्पृशति वा पिशितपेशीम् ।

स निहन्ति सततनिचितं पिण्डं बहुजीवकोटीनाम् ॥ ६८ ॥

One who eats raw or cooked pieces of flesh, or touches them,

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causes the destruction of large clusters of subtle, unevolved, spontaneously-born living beings (*nigoda jīvas*) constantly gathering together.

मधुशकलमपि प्रायो मधुकरहिंसात्मकं भवति लोके ।

भजति मधु मूढधीको यः स भवति हिंसकोऽत्यन्तम् ॥ ६९ ॥

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

स्वयमेव विगलितं यो गृह्णीयाद्वा छलेन मधु गोलात् ।

तत्रापि भवति हिंसा तदाश्रयप्राणिनां घातात् ॥ ७० ॥

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

मधु मद्यं नवनीतं पिशितं च महाविकृतयस्ताः ।

वल्भ्यन्ते न व्रतिना तद्वर्णा जन्तवस्तत्र ॥ ७१ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 44-51.

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Thus ends the third part called  
Right Conduct – Small Vows (*aṅguvrata*)  
of the *Ratnakaraṇḍaka-śrāvakācāra*,  
composed by *Ācārya Samantabhadra Svāmi*.

## Section 4

### Right Conduct – Subsidiary Vows (*guṇavrata*)

#### चतुर्थ परिच्छेद

दिग्व्रतमनर्थदण्डव्रतं च भोगोपभोगपरिमाणम् ।

अनुबृंहणाद्गुणानामाख्यान्ति गुणव्रतान्यार्याः ॥ ६७ ॥

**सामान्यार्थ** – तीर्थकरदेव आदि उत्तम पुरुष आठ मूलगुणों की वृद्धि करने के कारण दिग्व्रत को, अनर्थदण्ड व्रत को और भोगोपभोगपरिमाणव्रत को गुणव्रत कहते हैं।

Since the three vows – of abstaining from activity with regard to direction (*digvrata*), of abstaining from purposeless sin (*anarthadaṇḍavrata*), and of limiting consumable and non-consumable possessions (*bhogopabhogaparimāṇavrata*) – enhance the value of the eight fundamental virtues (*mūlaguṇa*) of the householder, these have been termed as the subsidiary vows (*guṇavrata*) by the Most Excellent saints.

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दिग्वलयं परिगणितं कृत्वातोऽहं बहिर्न यास्यामि ।

इति सङ्कल्पो दिग्व्रतमामृत्यणुपापविनिवृत्त्यै ॥ ६८ ॥

सामान्यार्थ – मरणपर्यन्त सूक्ष्म पापों की निवृत्ति के लिये दिशाओं के समूह को मर्यादा सहित करके, 'मैं इससे बाहर नहीं जाऊँगा,' इस प्रकार संकल्प या प्रतिज्ञा करना दिग्व्रत होता है।

“I shall not participate in activities beyond set limits in different directions,” to make such a resolve, for the rest of one’s life, with a view to curb even subtle sins (beyond the set limits), is known as the vow of abstaining from activity with regard to direction (*digvrata*).

#### EXPLANATORY NOTE

Ācārya Amṛtacandra’s *Puruṣārthasiddhyupāya*:

प्रविधाय सुप्रसिद्धैर्मर्यादां सर्वतोप्यभिज्ञानैः ।

प्राच्यादिभ्यो दिग्भ्यः कर्तव्या विरतिरविचलिता ॥ १३७ ॥

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

इति नियमितदिग्भागे प्रवर्तते यस्ततो बहिस्तस्य ।

सकलासंयमविरहाद्भवत्यहिंसाव्रतं पूर्णम् ॥ १३८ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 88-89.

मकराकरसरिदटवीगिरिजनपदयोजनानि मर्यादाः ।  
 प्राहुर्दिशां दशानां प्रतिसंहारे प्रसिद्धानि ॥ ६९ ॥

सामान्यार्थ - दशों दिशाओं के परिगणित करने में प्रसिद्ध समुद्र, नदी, अटवी (जंगल), पर्वत, गाँव-शहर और योजन को मर्यादा-सीमा कहते हैं।

The limits are set with reference to well-known oceans, rivers, forests, mountains, villages, and marks of *yojana*\* (a unit of length measurement), in the ten directions\*\*.

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\* Some basic units of length measurement are as under:

24 <i>utsedhāṅgula</i>	= 1 <i>hātha</i>
4 <i>hātha</i>	= 1 <i>dhanuṣa</i> (also known as <i>danḍa</i> or <i>nāḍī</i> )
2000 <i>dhanuṣa</i>	= 1 <i>kosa</i>
4 <i>kosa</i>	= 1 <i>yojana</i> (conventional)

While referring to continents, oceans and cosmic distances, Jaina cosmology employs the measure of *mahāyojana* (therein termed as *yojana* only) which equals 500 conventional *yojana*. Thus, when the Scripture refers to the diameter of Jambūdvīpa as 1 lakh *yojana*, it means 50000000 conventional *yojana* or 200000000 *kosa*.

\*\*The eight directions of the compass – north, south, east, west, northwest, northeast, southeast, and southwest – plus the upward and the downward make up the ten directions.



अवधेर्बहिरणुपापप्रतिविरतेर्दिग्व्रतानि धारयताम् ।  
पञ्चमहाव्रतपरिणतिमणुव्रतानि प्रपद्यन्ते ॥ ७० ॥

सामान्यार्थ - दिग्व्रतों को धारण करने वाले पुरुषों के अणुव्रत की हुई मर्यादा के बाहर सूक्ष्म पापों की भी निवृत्ति हो जाने से पाँच महाव्रतों की सदृश्यता को प्राप्त होते हैं।

Because of cessation of even subtle sins in the regions outside the limits set in the vow of abstaining from activity with regard to direction (*digvrata*), the men observing this vow virtually observe the great vows (*mahāvratā*) outside their set limits.

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

इति नियमितदिग्भागे प्रवर्तते यस्ततो बहिस्तस्य ।  
सकलासंयमविरहाद्भवत्यहिंसाव्रतं पूर्णम् ॥ १३८ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 89.

Jain, Champat Rai explains:

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

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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 *mahāvratas* of asceticism, in point of merit, beyond the limits fixed for his movements. In other words, the *digvrata* 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.

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvakāchāra (or The Householder's Dharma)*”,  
p. 34-35.

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प्रत्याख्यानतनुत्वान्मन्दतराश्चरणमोहपरिणामाः ।

सत्त्वेन दुरवधारा महाव्रताय प्रकल्प्यन्ते ॥ ७१ ॥

सामान्यार्थ - प्रत्याख्यानावरण क्रोध, मान, माया, लोभ का मन्द उदय होने से अत्यन्त मन्द अवस्था को प्राप्त हुए, यहाँ तक कि जिनके अस्तित्व का निर्धारण करना भी कठिन है, ऐसे चारित्रमोह के परिणाम महाव्रत के व्यवहार के लिये उपचरित होते हैं - कल्पना किये जाते हैं।

Since the malignant (*pratyākhyāna*) class of conduct-deluding passions become extremely quiescent, to the extent that even their existence seems doubtful, the votary (the one observing the vow of abstaining from activity with regard to direction - *digvrata*) is said to be virtually observing the great vows (*mahāvrata*) outside his set limits.

#### EXPLANATORY NOTE

Karmas bound with the soul have the tendency to interfere with its natural functioning. Due to the influence of the karmas, the soul gets into a state of weakness and then acts in a manner inimical to its natural tendencies. The affinity between the soul and the karmic matter may be explained by the fact that the former is the knower and enjoyer of the latter. The soul is the enjoyer, and the matter, the object of enjoyment; hence the relation between them is that of the subject and the object. The interaction between the soul and the matter can take place only when the former is actuated by a desire for the enjoyment of sense objects, and, conversely, matter can affect the soul only when the soul is rendered vulnerable by its passions. The man under the influence of karmas cannot resist temptations and falls prey to four types of passions - anger, pride,

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deceitfulness, and greed. As a consequence of the rise of passions in the soul, physical matter gets bonded with it, transforming itself into karmic matter, which then becomes known as the karmas of various kinds.

The four types of passions, mentioned above, are subdivided into four classes each according to their potency:

1. *anantānubandhī* – most malignant: that which leads to endless cycle of worldly existence owing to wrong faith.
2. *apratyākhyāna* – highly malignant: that which arrests even partial abstinence of the householder.
3. *pratyākhyāna* – malignant: that which enables the householder’s vows to be observed but stands in the way of the more rigorous vows of the ascetic.
4. *saṁjvalana* – gleaming: that which disturbs perfect conduct. It gleams along with self-restraint or even in its presence self-restraint shines. It only debars the soul from pure self-concentration.

The potency of the four classes of passions has been likened to a line drawn on stone, on earth, on dust, and on water, respectively.

Jain, Vijay K. (2014),  
“Ācārya Pūjyapāda’s Iṣṭopadeśa – The Golden Discourse”, p. 87-88.

Jain, Champat Rai elucidates:

Anger, pride, deceit and greed are the four principal kinds of passions (*kaṣāyas*). They are dealt with under four different heads in the Jaina *Siddhānta*, according to the degree of their intensity. The intensest, called the *anantānubandhī*, is the worst kind and prevents the acquisition of Right Faith itself; the intenser type, known as the *apratyākhyāna*, obstructs Right Conduct altogether and hinders even the observance of the minor vows of the householder; the intense, designated the

*pratyākhyāna*, enables the householder's vows to be observed, but debars one from the *mahāvratas* of asceticism and the higher forms of meditation; and the mild one *sañjvalana* only stands in the way of pure Self-contemplation (*śukla dhyāna*). 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 *mahāvratas*; and of the fourth, to *śukla dhyāna*, which is the cause of omniscience and *nirvāṇa*.

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

Jain, Champat Rai (1917),  
“*Ratnakaraṇḍaka-śrāvakāchāra (or The Householder's Dharma)*”,  
p. 35-36.

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पञ्चानां पापानां हिंसादीनां मनोवचःकायैः ।  
कृतकारितानुमोदैस्त्यागस्तु महाव्रतं महताम् ॥ ७२ ॥

**सामान्यार्थ** – हिंसा आदिक पाँच पापों का मन, वचन, काय से तथा कृत, कारित, अनुमोदना से त्याग करना प्रमत्तविरत आदि गुणस्थानवर्ती महापुरुषों का महाव्रत होता है।

Abstaining from the commitment of five kinds of sins (injury, falsehood, stealing, unchastity, and attachment) by way of doing these by oneself, causing these to be done, and approval when done by others, through the three kinds of activity (of body, speech, and thought), constitutes the great vows (*mahāvratā*) of celebrated ascetics.

### EXPLANATORY NOTE

#### **Fourteen stages of spiritual development (*guṇasthāna*)**

The Three Jewels (*ratnatraya*) of right faith, right knowledge, and right conduct, together, constitute the path to liberation. Belief in the nine substances as these are is right faith. Knowledge of these substances without doubt, delusion or misapprehension is right knowledge. Being free from delusion and passions is right conduct. Omniscience is attained on the destruction of the deluding, the knowledge-obscuring, the perception-obscuring and the obstructive karmas. As long as the deluding karmas are very powerful, spiritual progress is very slow, if not impossible. How are the deluding karmas destroyed? The potential soul becomes a right believer and with growing purity of thought activity, starts its journey of spiritual progress.



From the empirical point of view, souls are divided into fourteen classes or spiritual stages (*guṇasthāna*).

Ācārya Pūjyapāda's *Sarvārthasiddhi* delineates the fourteen spiritual stages (*guṇasthāna*) as under:

1. *mithyādṛṣṭi* – deluded
2. *sāsādanasamyagdṛṣṭi* – downfall
3. *samyagmithyādṛṣṭi* – mixed right and wrong belief
4. *asaṃyatasamyagdṛṣṭi* – vowless right belief
5. *saṃyatāsaṃyata* – partial vows
6. *pramattasaṃyata* – imperfect vows
7. *apramattasaṃyata* – perfect vows
8. *apūrvakaraṇa* – new thought-activity
9. *anivṛttibādara-sāmparāya* – advanced thought-activity
10. *sūkṣmasāmparāya* – slightest delusion
11. *upaśānta-kaṣāya* – subsided delusion
12. *kṣīṇa-kaṣāya* – destroyed delusion
13. *sayogakevalī* – Omniscient with vibration
14. *ayogakevalī* – non-vibratory Omniscient

It is clear that real spiritual progress starts only after the acquisition of right faith. The sixth stage (*guṇasthāna*), called *pramattasaṃyata*, is the first step in the life of a Jain monk (*muni*) as he embraces the great vows (*mahāvṛata*). In this stage, the great vows are tinged with gleaming passions (*saṃjvalana kaṣāya*) which though do not hinder self-restraint but prevent the acquisition of perfect conduct (*yathākhyāta cāritra*).

ऊर्ध्वाधस्तात्तिर्यग्व्यतिपाताः क्षेत्रवृद्धिरवधीनाम् ।  
विस्मरणं दिग्विस्मरणं पञ्च मन्यन्ते ॥ ७३ ॥

**सामान्यार्थ** – अज्ञान अथवा प्रमाद से ऊपर, नीचे तथा तिर्यक् (समान धरातल की विदिशाएँ) की सीमाओं का उल्लंघन करना, क्षेत्र की मर्यादा बढ़ा लेना और की हुई मर्यादाओं का भूल जाना, ये पाँच दिग्ब्रत के अतिचार माने जाते हैं।

Violating limits set for movement in upward, downward or horizontal directions, enlarging the set limits, and forgetting the boundaries set, are the five transgressions of the vow of abstaining from activity with regard to direction – *digvrata*.

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ७-३० ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 106.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

Exceeding the limits set with regard to directions is a transgression. This, in short, is of three kinds – transgression upwards, transgression downwards, transgression horizontally, such as climbing a mountain, descending into a well and entering a cave, respectively. Enlarging the boundaries in the accepted directions out of greed is the fourth transgression. These

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transgressions arise from negligence, infatuation or attachment. Forgetting the limits set is the fifth transgression. These are the transgressions of the vow governing the range of one's actions in the ten directions.

Jain, S.A. (1960), “*Reality*”, p. 210.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

ऊर्ध्वमधस्तात्तिर्यग्व्यतिक्रमाः क्षेत्रवृद्धिराधानम् ।

स्मृत्यन्तरस्य गदिताः पञ्चेति प्रथमशीलस्य ॥ १८८ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 127.



अभ्यन्तरं दिग्वधेरपार्थकेभ्यः सपापयोगेभ्यः ।

विरमणमनर्थदण्डव्रतं विदुर्व्रतधराग्रण्यः ॥ ७४ ॥

**सामान्यार्थ** – व्रत धारण करने वाले मुनियों में प्रधान तीर्थकरदेवादि दिग्व्रत (दिशाओं) की सीमा के भीतर प्रयोजन-रहित पाप-बन्ध के कारण मन, वचन, काय की प्रवृत्तियों से विरक्त होने को अनर्थदण्डव्रत जानते हैं।

To abstain from purposeless sinful activity (of the mind, the speech, and the body), even within the limits set under *digvrata*, is known by the best of ascetics as abstaining from purposeless sinful activity – *anarthadaṇḍavrata*.



पापोपदेशहिंसादानापध्यानदुःश्रुतीः पञ्च ।

प्राहुः प्रमादचर्यामनर्थदण्डानदण्डधराः ॥ ७५ ॥

सामान्यार्थ – गणधरदेवादिक पापोपदेश, हिंसादान, अपध्यान, दुःश्रुति और प्रमादचर्या, इन पाँच को अनर्थदण्ड कहते हैं।

The best of ascetics call preaching of sin (*pāpopadeśa*), giving of things that cause injury (*hiṃsādāna*), evil thoughts (*apadhyāna*), listening to undesirable stories (*duḥśruti*), and negligent activity (*pramādacaryā*), as purposeless sinful activity – *anarthadaṇḍa*.

#### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

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

Jain, S.A. (1960), “Reality”, p. 203.





तिर्य्यक्क्लेशवणिज्याहिंसारम्भप्रलम्भनादीनाम् ।

कथाप्रसङ्गः प्रसवः स्मर्त्तव्यः पाप उपदेशः ॥ ७६ ॥

सामान्यार्थ – पशुओं को क्लेश पहुँचाने वाली क्रियाएँ, व्यापार, हिंसा, आरम्भ और छल आदि की कथाओं के प्रसंग उत्पन्न करना, पापोपदेश नाम का अनर्थदण्ड स्मरण करने के योग्य है।

To give sinful advice in regard to cruelty to animals, trade, injuring others, occupation, and deception, is to be known as preaching of sin (*pāpopadeśa*), the first-named limb of purposeless sinful activity – *anarthadaṇḍa*.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

विद्यावाणिज्यमषीकृषिसेवाशिल्पजीविनां पुंसाम् ।

पापोपदेशदानं कदाचिदपि नैव वक्तव्यम् ॥ १४२ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 91.

परशुकृपाणखनित्रज्वलनायुधशृङ्गिशृङ्खलादीनाम् ।  
वधहेतूनां दानं हिंसादानं ब्रुवन्ति बुधाः ॥ ७७ ॥

सामान्यार्थ - गणधरदेवादिक फरसा (तथा कुल्हाड़ी आदि), कृपाण (तलवार), कुदाली (तथा फावड़ा आदि), अग्नि, छुरी (तथा लाठी, भाला आदि), विष और सांकल आदिक हिंसा के कारणों के दान को हिंसा-दान नाम का अनर्थदण्ड कहते हैं।

To pass on instruments of injury (*hiṃsā*) such as axe, sword, spade, fire, knife, poison, and chain, is to be known as giving of things that cause injury (*hiṃsādāna*), the second-named limb of purposeless sinful activity – *anarthadaṇḍa*.

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

असिधेनुविषहुताशनलाङ्गलकरवालकार्मुकादीनाम् ।

वितरणमुपकरणानां हिंसायाः परिहरेद्यत्नात् ॥ १४४ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 92.

वधबन्धच्छेदादेर्द्वेषाद्रागाच्च परकलत्रादेः ।

आध्यानमपध्यानं शासति जिनशासने विशदाः ॥ ७८ ॥

सामान्यार्थ – जिनागम में निपुण पुरुष द्वेष के कारण किसी के वध, बन्धन और छेद आदि का और राग के कारण परस्त्री आदि का चिन्तवन करने को अपध्यान नामक अनर्थदण्ड कहते हैं।

To entertain thoughts like killing, keeping in captivity, and cutting off limbs of someone out of aversion, and about another's wife out of attachment, are called, by the masters of Jaina Doctrine, evil thoughts (*apadhyāna*), the third-named limb of purposeless sinful activity – *anarthadaṇḍa*.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

पापद्धिजयपराजयसङ्गरपरदारगमनचौर्याद्याः ।

न कदाचनापि चिन्त्याः पापफलं केवलं यस्मात् ॥ १४१ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 90-91.

आरम्भसङ्गसाहसमिथ्यात्वद्वेषरागमदमदनैः ।

चेतःकलुषयतां श्रुतिरवधीनां दुःश्रुतिर्भवति ॥ ७९ ॥

सामान्यार्थ – आरम्भ, परिग्रह, साहस, मिथ्यात्व, द्वेष, राग, अहंकार और काम के द्वारा चित्त को कलुषित करने वाले शास्त्रों का सुनना दुःश्रुति नाम का अनर्थदण्ड है।

Listening to literature that has stories of occupations, worldly possessions, daring acts, crooked beliefs, hatred, affection, pride, and sex-passion, that defile the purity of the mind, is to be known as listening to undesirable stories (*duḥśruti*), the fourth-named limb of purposeless sinful activity – *anarthadaṇḍa*.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

रागादिवर्द्धनानां दुष्टकथानामबोधबहुलानाम् ।

न कदाचन कुर्वीत श्रवणार्जनशिक्षणादीनि ॥ १४५ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 92-93.

क्षितिसलिलदहनपवनारम्भं विफलं वनस्पतिच्छेदम् ।  
सरणं सारणमपि च प्रमादचर्या प्रभाषन्ते ॥ ८० ॥

सामान्यार्थ - निष्प्रयोजन पृथ्वी, पानी, अग्नि और वायु का आरम्भ करना, वनस्पति का छेदना, स्वयं घूमना और दूसरों को घुमाना, इन सब को प्रमादचर्या नामक अनर्थदण्ड कहते हैं।

Purposelessly digging the earth, sprinkling water, lighting fire, blowing air, cutting plants, moving around, and causing others to move around, constitute negligent activity (*pramādacaryā*), the fifth-named limb of purposeless sinful activity – *anarthadaṇḍa*.

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

भूखननवृक्षमोट्टनशाड्वलदलनाम्बुसेचनादीनि ।

निःकारणं न कुर्याद्दलफलकुसुमोच्चयानपि च ॥ १४३ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 91-92.

कन्दर्पं कौत्कुच्यं मोखर्यमतिप्रसाधनं पञ्च ।

असमीक्ष्य चाधिकरणं व्यतीतयोऽनर्थदण्डकृद्विरतेः ॥ ८१ ॥

**सामान्यार्थ** – राग की तीव्रता से हँसी करते हुए अशिष्ट वचन कहना, शरीर की कुचेष्टा करना, बकवाद करना, भोगोपभोग की सामग्री का अधिक संग्रह करना और प्रयोजन का विचार किए बिना किसी कार्य का आरम्भ करना, ये पाँच अनर्थदण्डव्रत के अतिचार हैं।

Vulgar and lewd tongue, indecent gesticulations, loud and garrulous outbursts, accumulation of too many consumable and non-consumable sense-objects, and indulging unthinkingly in too many activities, are the five transgressions of the vow to abstain from purposeless sinful activity – *anarthadaṇḍavrata*.

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगपरिभोगानर्थक्यानि

॥ ७-३२ ॥

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

Jain, Vijay K. (2011),

“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 210-211.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

Employing vulgar language mixed with laughter out of excessive attachment is the first transgression. The same

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accompanied by undesirable gesticulation is the second. Indulging in meaningless and unrestrained talk out of arrogance is the third. Indulging in too much action without considering the object is the fourth. Accumulation of consumable and non-consumable things beyond one's needs is the fifth. These are the five transgressions of the vow of refraining from purposeless sin.

Jain, S.A. (1960), "Reality", p. 211.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

कन्दर्पः कौत्कुच्यं भोगानर्थक्यमपि च मौखर्यम् ।

असमीक्षिताधिकरणं तृतीयशीलस्य पञ्चेति ॥ ११० ॥

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

Jain, Vijay K. (2012),

"*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*", p. 130.

अक्षार्थानां परिसंख्यानं भोगोपभोगपरिमाणम् ।  
अर्थवतामप्यवधौ रागरतीनां तनूकृतये ॥ ८२ ॥

सामान्यार्थ - परिमितपरिग्रह अथवा इच्छापरिमाण अणुव्रत (अथवा परिग्रहपरिमाणव्रत) में की हुई परिग्रह की मर्यादा के भीतर विषय-सम्बन्धी राग से होने वाली आसक्तियों को कृश करने के लिये प्रयोजनभूत भी इन्द्रियों के विषयों का परिगणन करना भोगोपभोगपरिमाण नाम का गुणव्रत है।

Within the limits set for possessions under the possession-limiting vow (*parimitaparigraha-aṇuvrata*) or desire-limiting vow (*icchāparimāṇa-aṇuvrata*), to further set, with a view to attenuate craving for the objects of sense-pleasures, limits on the possession of consumable and non-consumable sense-objects is called the vow of limiting consumable and non-consumable possessions (*bhogopabhogaparimāṇavrata*).

### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

भोगोपभोगमूला विरताविरतस्य नान्यतो हिंसा ।

अधिगम्य वस्तुतत्त्वं स्वशक्तिमपि तावपि त्याज्यौ ॥ १६१ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 103-104.



भुक्त्वा परिहातव्यो भोगो भुक्त्वा पुनश्च भोक्तव्यः ।  
उपभोगोऽशनवसनप्रभृतिः पाञ्चेन्द्रियो विषयः ॥ ८३ ॥

सामान्यार्थ - भोजन, वस्त्र आदिक पाँचों इन्द्रियों सम्बन्धी जो विषय भोग कर छोड़ देने के योग्य है वह तो भोग है, और जो भोग कर फिर से भोगने योग्य है वह उपभोग है।

Among the objects, like victuals and clothes, which provide enjoyment to the five senses, those which can be enjoyed only once are called consumables (*bhoga*) and those which can be enjoyed repeatedly are called non-consumables (*upabhoga*).

#### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

Consumable things are food, drink, perfume, garlands of flowers and so on, which can be enjoyed only once. Garments, clothing, ornaments, beds, chairs, houses, carriages, horses, and so on, are non-consumable things, as these can be enjoyed again and again.

Jain, S.A. (1960), "Reality", p. 204.

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

**सामान्यार्थ** – जिनेन्द्रदेव के चरणों की शरण को प्राप्त हुए श्रावकों के द्वारा त्रस जीवों की हिंसा का परिहार करने के लिये मधु और मांस, तथा प्रमाद का परिहार करने के लिये मदिरा छोड़ने के योग्य है।

The householders who have taken refuge in the Holy Feet of Lord Jina should abstain, for the sake of ridding themselves of injury to mobile beings, honey and flesh, and for the sake of ridding themselves of inadvertence, wine or liquor.

#### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

The householder who desires to avoid gross injury must always abstain from honey, meat and wine.

Jain, S.A. (1960), “*Reality*”, p. 204.

अल्पफलबहुविघातान्मूलकमाद्राणि शृङ्गवेराणि ।  
नवनीतनिम्बकुसुमं कैतकमित्येवमवहेयम् ॥ ८५ ॥

**सामान्यार्थ** – अल्पफल और बहुत त्रस जीवों का विघात होने से मूली, गीला अदरक, मक्खन, नीम के फूल और केतकी-केवड़ा के फूल तथा इसी प्रकार के अन्य पदार्थ भी श्रावकों के द्वारा छोड़ने योग्य हैं।

The householders should also refrain from consuming items such as radish, green ginger, butter, buds and flowers of margosa (*neem*), and orris (*kevaḍā*) that do little good but cause destruction of a large number of mobile beings.

#### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

He must also renounce flowers like jasmine and white lotus, ginger, roots, etc., which are the seats of infinite organisms and which are fit to be called infinite-bodied. Very little advantage is derived from these, in spite of considerable injury caused.

Jain, S.A. (1960), “*Reality*”, p. 204.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

एकमपि प्रजिघांसुः निहन्त्यनन्तान्यतस्ततोऽवश्यम् ।

करणीयमशेषाणां परिहरणमनन्तकायानाम् ॥ १६२ ॥

Since the destruction of vegetation containing single-bodied group-souls (*anantakāya* vegetables – the ones which infinite *jivas* adopt as their one and common body) causes *hiṃsā* of

infinite *jivas*, therefore, all such vegetables must not be consumed.

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 105.

Jain, Champat Rai gives the following 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.

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvakāchāra (or The Householder’s Dharma)*”,  
p. 39-40.



यदनिष्टं तद्ब्रतयेद्यच्चानुपसेव्यमेतदपि जह्यात् ।  
अभिसन्धिकृता विरतिर्विषयाद्योग्याद्ब्रतं भवति ॥ ८६ ॥

**सामान्यार्थ** – जो वस्तु अनिष्ट-अहितकर हो उसको छोड़ें और जो सेवन करने के योग्य न हो वह भी छोड़ें, क्योंकि योग्य विषय से अभिप्रायपूर्वक की हुई निवृत्ति ब्रत होती है।

Vow should be taken not to consume victuals which although not forbidden but are unsuitable for consumption (particular to each individual), and those which are not worth the consumption; only intentional abstention from an object of sense-indulgence is called a vow (*vrata*).

#### EXPLANATORY NOTE

Eatables which although may not have been forbidden but are unsuitable for any reason, like being deleterious to health, need to be given up by a votary. Things, like cow-urine and milk of she-camel, which are considered unsuitable for consumption in refined cultures should also be left out from the individual's list of consumables, under a vow. Such a resolve to renounce even those things which one does not consume normally will augment the householder's small vow of *ahiṃsā*, the foundation of all vows.

नियमो यमश्च विहितौ द्वेधा भोगोपभोगसंहारात् ।

नियमः परिमितकालो यावज्जीवं यमो ध्रियते ॥ ८७ ॥

सामान्यार्थ - भोग ओर उपभोग के परिमाण का आश्रयकर नियम और यम दो प्रकार से व्यवस्थापित हैं (अथवा प्रतिपादित हैं)। उनमें जो काल के परिमाण से सहित है वह नियम है ओर जो जीवन पर्यन्त के लिये धारण किया जाता है वह यम कहलाता है।

Restrictions on the use of consumable (*bhoga*) and non-consumable (*upabhoga*) objects of sense-indulgence are set in two ways: when a time limit is specified, the restriction is called a *niyama*, and when there is no time limit (i.e., the restriction is for life), it is called a *yama*.

#### EXPLANATORY NOTE

Consumables (*bhoga*) and non-consumables (*upabhoga*) which are forbidden in the Scripture must be renounced for life (*yama*). Objects of sense-indulgence which are not forbidden should be renounced either for life or for a specified period of time (*niyama*), depending on own strength and situation.

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भोजनवाहनशयनस्नानपवित्राङ्गरागकुसुमेषु ।  
ताम्बूलवसनभूषणमन्मथसंगीतगीतेषु ॥ ८८ ॥

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

**सामान्यार्थ** – भोजन, सवारी, शयन, स्नान, पवित्र अंगविलेपन, पुष्प, तथा पान, वस्त्र, आभूषण, कामसेवन, संगीत और गीत के विषय में – आज, एक दिन, एक रात्रि, अथवा एक पक्ष, एक मास, एक ऋतु (दो मास), अथवा एक अयन (छः मास), इस प्रकार समय के विभाग पूर्वक त्याग करना भोगोपभोग परिमाणव्रत में नियम होता है।

Imposing time restrictions, say, for stipulated hours, for a day, for a night, for a fortnight, for a month, for a couple of months, or for six months, on activities or objects such as food, conveyance, couch, bathing, toiletry, flowers, betel leaf, clothes, ornaments, sexual intercourse, danceroom music, and singing, is called a *niyama*.

विषयविषतोऽनुपेक्षानुस्मृतिरतिलौल्यमतितृषानुभवौ ।  
भोगोपभोगपरिमाव्यतिक्रमाः पञ्च कथ्यन्ते ॥ ९० ॥

**सामान्यार्थ** – विषय-रूपी विष से उपेक्षा नहीं होना अर्थात् उसमें आदर रखना, भोगे हुए विषयों का बार-बार स्मरण करना, वर्तमान विषयों में अधिक लम्पटता रखना, आगामी विषयों की अधिक तृष्णा रखना, और वर्तमान विषयों का अत्यन्त आसक्ति से अनुभव करना (केवल वेदना के प्रतिकार की भावना से नहीं), ये पाँच भोगोपभोगपरिमाणव्रत के अतिचार कहे जाते हैं।

Not having a sense of withdrawal (or indifference) for the venom of sensual pleasures, thinking over and over again of sensual pleasures enjoyed in the past, excessive preoccupation with on hand sensual pleasures, intense craving for sensual pleasures, and enjoying sensual pleasures obsessively, are the five transgressions of the vow of limiting consumable and non-consumable possessions (*bhogopabhogaparimāṇavrata*).

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Thus ends the fourth part called  
Right Conduct – Subsidiary Vows (*guṇavrata*)  
of the *Ratnakaraṇḍaka-śrāvakācāra*,  
composed by *Ācārya Samantabhadra Svāmi*.



Section 5  
Right Conduct –  
Instructional Vows (*śikṣāvṛata*)

पञ्चम परिच्छेद

देशावकाशिकं वा सामयिकं प्रोषधोपवासो वा ।  
वैयावृत्यं शिक्षाव्रतानि चत्वारि शिष्टानि ॥ ११ ॥

सामान्यार्थ – देशावकाशिक, सामयिक\*, प्रोषधोपवास और वैयावृत्य, ये चार शिक्षाव्रत कहे गये हैं।

Vows of abstaining from activity with regard to region (*deśāvakāśika*), periodic concentration (*sāmayika*, also *sāmāyika*), fasting at regular intervals (*proṣadhopavāsa*), and offering food and other suitable objects and service to an ascetic (*vaiyāvṛtya*), these have been termed as the four instructional vows – *śikṣāvṛata*.

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\* समन्तभद्रस्वामी ने 'सामयिक' शब्द का प्रयोग किया है। जिनागम में 'सामायिक' शब्द भी प्रचलित है।

देशावकाशिकं स्यात्कालपरिच्छेदनेन देशस्य ।  
प्रत्यहमणुव्रतानां प्रतिसंहारो विशालस्य ॥ ९२ ॥

सामान्यार्थ – अणुव्रत के धारक श्रावकों का प्रतिदिन समय की मर्यादा के द्वारा (दिग्व्रत में सीमित) विस्तृत देश का (क्षेत्र का) संकोच किया जाना देशावकाशिकव्रत होता है।

Restricting further, on a day-to-day basis or for a limited period, the field of activity only to certain regions out of the earlier fixed directions (under the vow of abstaining from activity with regard to direction – *digvrata*), is called the vow of abstaining from activity with regard to region (*deśāvakaśikavrata*).

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

तत्रापि च परिमाणं ग्रामापणभवनपाटकादीनाम् ।  
प्रविधाय नियतकालं करणीयं विरमणं देशात् ॥ १३९ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 89-90.

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

गृहहारिग्रामाणां क्षेत्रनदीदावयोजनानां च ।

देशावकाशिकस्य स्मरन्ति सीम्नां तपोवृद्धाः ॥ ९३ ॥

**सामान्यार्थ** – गणधरदेवादिक आचार्य (प्रसिद्ध) घर, गली, गाँव और खेत, नदी, वन और योजनों को देशावकाशिक शिक्षाव्रत के क्षेत्र की सीमा स्मरण करते हैं।

Supremely austere ascetics declare that limits are set under the vow of abstaining from activity with regard to region (*deśāvakāśikavrata*) with reference to a well-known house, street, village, field, river, forest, or *yojana*-mark (*yojana* is a unit of length measurement, see page 115 ante).

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संवत्सरमृतुमयनं मासचतुर्मासपक्षमृक्षं च ।

देशावकाशिकस्य प्राहुः कालावधिं प्राज्ञाः ॥ ९४ ॥

**सामान्यार्थ** - गणधरदेवादिक देशावकाशिकव्रत के काल की मर्यादा को एक वर्ष, एक ऋतु (दो माह), एक अयन (छह मास), एक मास, चार मास, एक पक्ष (पन्द्रह दिन) और एक नक्षत्र (चन्द्रभुक्ति की अपेक्षा से एक दिन) कहते हैं।

Most excellent ascetics have pronounced the time-limits under the vow of abstaining from activity with regard to region (*deśāvakāśikavrata*) to consist in a year, two months, six months, one month, four months, a fortnight, or a lunar mansion (can be reckoned as one day, approximately).

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सीमान्तानां परतः स्थूलेतरपञ्चपापसंत्यागात् ।  
देशावकाशिकेन च महाव्रतानि प्रसाध्यन्ते ॥ ९५ ॥

सामान्यार्थ - सीमाओं के अन्तभाग के आगे स्थूल ओर सूक्ष्म पाँचों पापों का सम्यक् प्रकार से त्याग हो जाने से देशावकाशिकव्रत के द्वारा महाव्रत सिद्ध किये जाते हैं।

Since the householder observing the vow of abstaining from activity with regard to region (*deśāvakaśīkavrata*) gets true riddance, outside his space-boundary, from the five gross and subtle demerits (*pāpa*), he is said to be observing, for that time, the great vows (*mahāvratā*).

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

इति विरतौ बहुदेशात्तदुत्थहिंसाविशेषपरिहारात् ।  
तत्कालं विमलमतिः श्रयत्यहिंसां विशेषेण ॥ १४० ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 90.

प्रेषणशब्दानयनं रूपाभिव्यक्तिपुद्गलक्षेपौ ।

देशावकाशिकस्य व्यपदिश्यन्तेऽत्ययाः पञ्च ॥ ९६ ॥

सामान्यार्थ - प्रेषण (दूसरे को मर्यादा के बाहर भेजना), शब्द करना, आनयन (दूसरे से मंगाना), रूपाभिव्यक्ति (मर्यादा में स्थित रहकर बाह्य क्षेत्र में शरीर दिखाना), और पुद्गलक्षेप (पत्थर आदि फेंकना), ये पाँच देशावकाशिक शिक्षाव्रत के अतिचार कहे जाते हैं।

The five transgressions of the vow of abstaining from activity with regard to region (*deśāvakaśīkavrata*) are sending someone, making sound so as to attract attention, asking another for activity, showing oneself, and throwing clod etc. outside the region of one's resolve.

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥ ७-३१ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 107.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

Ordering someone to bring something from a country outside his mental resolve, commanding someone outside the limit, 'Do thus', making known one's intentions to someone beyond the limit by signs such as coughing, grunting, etc., by putting

.....

oneself in such a position as to be seen by persons on the other side, and by throwing clod etc. – these are the five transgressions of the vow of limiting the country of one's operations.

Jain, S.A. (1960), “Reality”, p. 210.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

प्रेष्यस्य संप्रयोजनमानयनं शब्दरूपविनिपातौ ।

क्षेपोऽपि पुद्गलानां द्वितीयशीलस्य पञ्चेति ॥ १८९ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 128-129.

आसमयमुक्ति मुक्तं पञ्चाघानामशेषभावेन ।

सर्वत्र च सामयिकाः सामयिकं नाम शंसन्ति ॥ ९७ ॥

**सामान्यार्थ** – आगम के ज्ञाता गणधरदेवादिक सब जगह – मर्यादा के भीतर और बाहर – सम्पूर्ण-रूप से (मन, वचन, काय और कृत, कारित, अनुमोदना से) पाँचों पापों का किसी निश्चित समय तक त्याग करने को सामयिक नाम का शिक्षाव्रत कहते हैं।

The Most Learned ascetics have expounded that refraining completely (by way of doing by oneself, causing to be done, and approval when done by others, through the three kinds of activity – of body, speech, and thought) from commission of the five demerits (*pāpa*), at all places (within as well as outside the limits set under the vow of abstaining from activity with regard to region – *deśāvakāśikavrata*) for a fixed time period, is called the vow of periodic concentration (*sāmayika*, also *sāmāyika*), a limb of instructional vows – *śikṣāvrata*.

### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

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

Jain, S.A. (1960), "Reality", p. 203.





Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

रागद्वेषत्यागान्निखिलद्रव्येषु साम्यमवलम्ब्य ।

तत्त्वोपलब्धिमूलं बहुशः सामायिकं कार्यम् ॥ १४८ ॥

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

रजनीदिनयोरन्ते तदवश्यं भावनीयमविचलितम् ।

इतरत्र पुनः समये न कृतं दोषाय तद्गुणाय कृतम् ॥ १४९ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 94-95.

Jain, Champat Rai elaborates on the meaning of the verse:

The *sāmāyika vrata* is intended to be observed three times a day if possible; otherwise at least once daily. Its object is to enable the layman to abstain from all kinds of sins during the period of time fixed for its observance. The usual duration of the *sāmāyika* vow is an *antara muhūrta* (a period of time not exceeding 48 minutes). During this period, which the layman spends in adoration and meditation, he vows to refrain from the commission of the five kinds of sin – *hiṃsā*, falsehood, theft, unchastity and love of material possessions – with his mind, speech and body, in any of the three ways (*kṛta*, *kārita*, and *anumodanā*), both within and without the limits determined by him in connection with the *deśāvakaśika* vow.

.....

In performing *sāmayika* the devotee stands facing north or east and bows to the *pañca parameṣṭhī*. He then sits down and recites the *ṇamokāra mantra* a certain number of times, and finally devotes himself to holy meditation. This consists in:

- i) *pratikramaṇa*, recounting the sins committed and repenting for them,
- ii) *pratyākhyāna*, resolving to avoid particular sins in future,
- iii) *sāmayika karma*, renunciation of personal attachments, and the cultivation of a feeling of regarding every body and thing alike,
- iv) *stuti*, praising the four and twenty *Tīrthaṅkaras*,
- v) *vandanā*, devotion to a particular *Tīrthaṅkara*, and
- vi) *kāyotsarga*, withdrawal of attention from the body (physical personality) and becoming absorbed in the contemplation of the spiritual Self.

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

The posture for *sāmayika* may be either –

- i) *padma āsana*, 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 āsana*, the standing 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 fixed on the point of the nose as in the *padma āsana*; or



iii) *ardha-padma āsana*, 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 *sāmayika* 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.

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvakāchāra* (or *The Householder’s Dharma*)”,  
p. 44-46.



मूर्धरुहमुष्टिवासोबन्धं पर्यङ्कबन्धनं चापि ।  
स्थानमुपवेशनं वा समयं जानन्ति समयज्ञाः ॥ ९८ ॥

सामान्यार्थ - आगम के ज्ञाता पुरुष केश, मुष्टि और वस्त्र के बन्ध के काल को और पद्मासन के काल को अथवा कायोत्सर्गासन (खड़े होने) के काल को और सामान्य आसन (बैठने) के काल को सामयिक के योग्य समय कहते हैं।

Learned sages have pronounced that the time for which the knot of hair on the top of the head is tied, the fist is closed, the knot on the piece of cloth is tied, or for which the *padmāsana*, the *kāyotsargāsana*, or the normal posture can be maintained, is the appropriate duration for observing the vow of periodic concentration (*sāmayika*).

#### EXPLANATORY NOTE

The verse can also be interpreted as referring to proper method for observing the vow of periodic concentration (*sāmayika*). The householder, as he gets ready for the *sāmayika*, should tie the knot of his hair on the top of the head, fingers clenched in the palm, and clothes properly set, so as not to cause any disturbance. The posture should be such that one can remain comfortable for the period of the *sāmayika*; the *padmāsana*, the *kāyotsargāsana*, or the normal posture with legs crossed are most suitable.

Jain, Champat Rai gives the following explanation:

The idea of tying a knot in one's *choṭī* (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 untied. 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.

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvakāchāra (or The Householder’s Dharma)*”,  
p. 46-47.

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

**सामान्यार्थ** - वह सामयिक निर्मल बुद्धि के धारक श्रावक के द्वारा उपद्रव रहित एकान्त स्थान में, वन में, घर या धर्मशाला में, चैत्यालय (मन्दिर) में और पर्वत की गुफा आदि में बढाना चाहिये।

The householder should strengthen, with a cheerful mind, his vow of periodic concentration (*sāmayika*) by choosing for it a venue which is without disturbance – like an uninhabited place, a forest, a house or a religious dwelling, a temple, or a mountainous cave.

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व्यापारवैमनस्याद्विनिवृत्त्यामन्तरात्मविनिवृत्त्या ।

सामयिकं बध्नीयादुपवासे चैकभुक्ते वा ॥ १०० ॥

**सामान्यार्थ** - कायादि की चेष्टा और मन की व्यग्रता अथवा कलुषता से निवृत्ति होने पर मन के विकल्पों की विशिष्ट निवृत्तिपूर्वक उपवास के दिन अथवा एकाशन के दिन (और अन्य समय भी) सामयिक को करना चाहिये।

The vow of periodic concentration (*sāmayika*) should be practised on the days of fasting, half-fasting (and on other days as well) leaving aside all worldly occupations of body and mind, with perfect tranquility.

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सामयिकं प्रतिदिवसं यथावदप्यनलसेन चेतव्यम् ।  
व्रतपञ्चकपरिपूरणकारणमवधानयुक्तेन ॥ १०१ ॥

**सामान्यार्थ** – आलस्य से रहित और एकाग्रचित्त श्रावक के द्वारा हिंसात्याग आदि पाँचो व्रतों की पूर्ति का कारण सामयिक प्रतिदिन भी योग्य विधि के अनुसार बढ़ाया जाना चाहिये।

Overcoming laziness, and with deep focus, the householder should practise, in proper manner and on daily basis, the observance of the vow of periodic concentration (*sāmayika*) that is the sure means of accomplishing the five small vows (non-injury etc.).

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सामयिके सारम्भाः परिग्रहा नैव सन्ति सर्वेऽपि ।

चेलोपसृष्टमुनिरिव गृही तदा याति यतिभावम् ॥ १०२ ॥

**सामान्यार्थ** – क्योंकि सामयिक के काल में आरम्भ सहित सभी परिग्रह (बाह्य तथा अन्तरङ्ग) नहीं होते हैं इसलिए उस समय गृहस्थ उपसर्ग के कारण वस्त्र से वेष्टित मुनि के समान मुनिपने को प्राप्त होता है।

Since the householder, when engrossed in the observance of the vow of periodic concentration (*sāmayika*), is free from all worldly occupations and attachments (external and internal), he at that time is like a *digambara* (sky-clad, nude) ascetic on whom someone has thrown, to cause him distress, a piece of cloth.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

सामायिकं श्रितानां समस्तसावद्ययोगपरिहारात् ।

भवति महाव्रतमेषामुदयेपि चरित्रमोहस्य ॥ १४९ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 95-96.

शीतोष्णदंशमशकपरीषहमुपसर्गमपि च मौनधराः ।

सामयिकं प्रतिपन्ना अधिकुर्वीरन्नचलयोगाः ॥ १०३ ॥

**सामान्यार्थ** – सामयिक को धारण करने वाले गृहस्थ योगों की चंचलता रहित मौनधारी होकर, शीत, उष्ण तथा दंशमशक परीषहों को और उपसर्ग को भी सहन करें।

The householders adopting the vow of periodic concentration (*sāmayika*) should maintain absolute silence (*mauna*), rid themselves of all activity, and endure afflictions due to cold, heat, insect-bite, and any adversity caused by others.

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अशरणमशुभमनित्यं दुःखमनात्मानमावसामि भवम् ।  
मोक्षस्तद्विपरीतात्मेति ध्यायन्तु सामयिके ॥ १०४ ॥

सामान्यार्थ - सामयिक में स्थित मनुष्य इस प्रकार ध्यान करे - मैं अशरणरूप (शरण-रहित), अशुभरूप, अनित्यरूप, दुःखरूप और अनात्मस्वरूप संसार में निवास करता हूँ और मोक्ष उससे विपरीत स्वरूप वाला है।

The householder established in the vow of periodic concentration (*sāmayika*) should meditate thus on the nature of worldly existence: helplessness – “I am utterly helpless; relatives, friends, and wealth cannot help me in the midst of misery;” inauspiciousness (impurity) – “My body is the receptacle of impurities and the seat of unclean things;” transitoriness – “The body as well as the objects of the senses are transient like bubbles;” world is full of suffering – “He who wanders in the endless cycle of births and deaths undergoes millions of afflictions;” and all worldly objects are other than the Self – “All worldly objects are distinct from the pure Self.” He reckons that the state of liberation (*mokṣa*) has altogether opposite characteristics.

वाक्कायमानसानां दुःप्रणिधानान्यनादरास्मरणे ।

सामयिकस्यातिगमा व्यज्यन्ते पञ्च भावेन ॥ १०५ ॥

सामान्यार्थ - वचन, काय और मन के दुष्प्रणिधान (खोटी प्रवृत्ति), अनादर और अस्मरण, ये पाँच परमार्थ से सामयिक के अतिचार प्रकट किये जाते हैं।

Misdirected activity of the speech, the body and the mind, lack of earnestness, and lack of concentration, essentially, are the five transgressions of the vow of periodic concentration (*sāmayika*).

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

योगदुष्प्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ७-३३ ॥

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

Jain, Vijay K. (2011),

“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 108.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

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

Jain, S.A. (1960), “*Reality*”, p. 211.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

वचनमनःकायानां दुःप्रणिधानं त्वनादरश्चैव ।

स्मृत्यनुपस्थानयुताः पञ्चेति चतुर्थशीलस्य ॥ १९१ ॥

.....

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 131.

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पर्वण्यष्टम्यां च ज्ञातव्यः प्रोषधोपवासस्तु ।

चतुरभ्यवहार्याणां प्रत्याख्यानं सदेच्छाभिः ॥ १०६ ॥

सामान्यार्थ - चतुर्दशी और अष्टमी के दिन सर्वदा के लिये व्रत-विधान की वाञ्छा से चार प्रकार के आहारों (अशन, पान, खाद्य और लेह्य) का त्याग करना प्रोषधोपवास शिक्षाव्रत जानना चाहिए।

The householder who, with a view to strengthen and safeguard his vows, abstains for life from taking the four kinds of food – i) staples (*aśana*) like rice and *capātī*; ii) drinks (*pāna*) like water and buttermilk; iii) savory food (*khādyā*) like sweetmeat; and iv) food for the taste buds (*lehya* or *svādyā*) like *caṭanī* and betel leaf – on the eighth and the fourteenth days of the lunar cycle, is said to be observing the vow of fasting at regular intervals (*proṣadhopavāsa*), a limb of instructional vows – *śikṣāvratā*.

### EXPLANATORY NOTE

Ācārya Pūjyapāda's *Sarvārthasiddhi*:

The word *proṣadha*<sup>1</sup> refers to the holy days in the lunar month. Abstaining from the pleasures of the five senses such as sounds and dwelling in the self in deep concentration is fasting<sup>2</sup>. It means giving up the four kinds of food. *Proṣadhe upavāsa* is *proṣadhopavāsa*, that is fasting on the eighth and fourteenth days of the lunar cycle. The fasting householder discards bodily adornments such as bath, perfume, garlands, and ornaments,

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

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



and spends his time in a sacred place like the abode of a saint or a temple or in his lonely fasting apartment, contemplating on pure thoughts by listening to or making others listen to the scriptures and refraining from injury.

Jain, S.A. (1960), “Reality”, p. 203-204.

*Ācārya Amṛtacandra’s Puruṣārthasiddhyupāya:*

सामायिकसंस्कारं प्रतिदिनमारोपितं स्थिरीकर्तुम् ।

पक्षाब्दयोर्द्वयोरपि कर्तव्योऽवश्यमुपवासः ॥ १५१ ॥

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

मुक्तसमस्तारम्भः प्रोषधदिनपूर्ववासरस्याब्दे ।

उपवासं गृह्णीयान्ममत्वमपहाय देहादौ ॥ १५२ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 98.

पञ्चानां पापानामलंक्रियारम्भगन्धपुष्पाणाम् ।

स्नानाञ्जननस्यानामुपवासे परिहृतिं कुर्यात् ॥ १०७ ॥

सामान्यार्थ - उपवास के दिन पाँचों पापों का, अलंकार धारण करना, खेती आदि का आरम्भ करना, चन्दन आदि सुगन्धित पदार्थों का लेप करना, पुष्पमालाएँ धारण करना या पुष्पों को सूँघना, स्नान करना, अञ्जन-काजल, सुरमा आदि लगाना तथा नाक से नास आदि का सूँघना, इन सब का परित्याग करना चाहिये।

On the day of fasting, the householder should refrain from committing the five demerits (*hiṃsā* etc.), ornamentation, worldly occupations, use of fragrances like sandalwood paste and flowers, bathing, and also use of collyrium, and snuff.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

श्रित्वा विविक्तवसतिं समस्तसावद्ययोगमपनीय ।

सर्वेन्द्रियार्थविरतः कायमनोवचनगुप्तिभिस्तिष्ठेत् ॥ १५३ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 99.



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

सामान्यार्थ – उपवास करने वाला व्यक्ति उत्कण्ठित होता हुआ धर्मरूपी अमृत को अपने कानों से स्वयं पीवे अथवा दूसरों को पिलावे और आलस्यरहित होता हुआ ज्ञान और ध्यान में तत्पर होवे।

The fasting householder should drink through his ears, with great enthusiasm, the nectar of *dharma* (i.e., listen to the Holy Scriptures), or give it to others to drink; conquering sloth, he should remain engaged in the study of the Holy Scriptures, and meditation.

#### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

धर्मध्यानशक्तो वासरमतिवाह्य विहितसान्ध्यविधिः ।

शुचिसंस्तरे त्रियामां गमयेत्स्वाध्यायजितनिद्रः ॥ १५४ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 99.

चतुराहारविसर्जनमुपवासः प्रोषधः सकृद्भुक्तिः ।  
स प्रोषधोपवासो यदुपोष्यारम्भमाचरति ॥ १०९ ॥

सामान्यार्थ - चार प्रकार के आहार (अशन, पान, खाद्य और लेह्य) का त्याग करना उपवास है, एक बार भोजन करना प्रोषध या एकाशन है, और जो उपवास करने के बाद पारणा के दिन एक बार भोजन करना है वह क्रिया प्रोषधोपवास कहलाती है।

Refraining from taking the four kinds of food for the whole day is called *upavāsa*, and taking only one meal in the whole day is called *proṣadha* or *ekāśana*. That in which only one meal is taken on the day of undertaking (i.e., the day preceding the fasting day) and on the day following the fasting day, is called *proṣadhopavāsa*.

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

प्रातः प्रोत्थाय ततः कृत्वा तात्कालिकं क्रियाकल्पम् ।  
निर्वर्तयेद्यथोक्तं जिनपूजां प्रासुकैर्द्रव्यैः ॥ १५५ ॥

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

उक्तेन ततो विधिना नीत्वा दिवसं द्वितीयरात्रिं च ।  
अतिवाहयेत्प्रयत्नादर्द्धं च तृतीयदिवसस्य ॥ १५६ ॥

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



इति यः षोडशायामान् गमयति परिमुक्तसकलसावद्यः ।  
तस्य तदानीं नियतं पूर्णमहिंसाव्रतं भवति ॥ १५७ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 100-101.

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ग्रहणविसर्गास्तरणान्यदृष्टमृष्टान्यनादरास्मरणे ।

यत्प्रोषधोपवासव्यतिलङ्घनपञ्चकं तदिदम् ॥ ११० ॥

**सामान्यार्थ** – जो बिना देखे और बिना शोधे पूजा आदि के उपकरणों को ग्रहण करना, मलमूत्रादि को छोड़ना और संस्तर आदि को बिछाना तथा अनादर और अस्मरण हैं वे इस प्रोषधोपवास शिक्षाव्रत के पाँच अतिचार हैं।

Handling, without inspecting and cleaning, material and implements used in the worship of Lord Jina, excreting body waste, and spreading mats etc. without due regard for organisms, lack of earnestness, and forgetfulness, are the five transgressions of the vow of fasting at regular intervals (*prośadhopavāsa*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादर-

स्मृत्यनुपस्थानानि ॥ ७-३४ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 109.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

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

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

Jain, S.A. (1960), “*Reality*”, p. 211-212.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

अनवेक्षिताप्रमार्जितमादानं संस्तरस्तथोत्सर्गः ।

स्मृत्यनुपस्थानमनादरश्च पञ्चोपवासस्य ॥ १९२ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 132-133.

दानं वैयावृत्यं धर्माय तपोधनाय गुणनिधये ।  
अनपेक्षितोपचारोपक्रियमगृहाय विभवेन ॥ १११ ॥

**सामान्यार्थ** – तप-रूप धन से युक्त तथा सम्यग्दर्शनादि गुणों के भण्डार गृहत्यागी-मुनीश्वर के लिये विधि, द्रव्य आदि सम्पत्ति के अनुसार प्रतिदान और प्रत्युपकार की अपेक्षा से रहित, स्व-पर के धर्म की वृद्धि के लिये जो दान दिया जाता है वह वैयावृत्य नाम का शिक्षाव्रत कहलाता है।

Acts of charity like giving of food, implements, or service, in proper manner, with the sole object of mutual increase in moral righteousness and without a desire for either a gift or a benefaction in return, to homeless ascetics who own the wealth of austerity and are treasure-house of virtues like right faith, fall under the vow of serving the noble ones (*vaiyāvṛtya*), a limb of instructional vows – *śikṣāvṛata*.

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥ ७-३८ ॥

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

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥ ७-३९ ॥

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

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 111-112.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

He, who moves from place to place without transgressing his self-control is called a guest (*atithi*). Or he, who comes on any day without any regularity or definiteness, is a guest. Four things are offered to the guest – food, implements, medicine and shelter. Pure food must be offered by the householder with a pure heart to the ascetic on the path to emancipation, who is earnest in practising restraint and discipline. Implements such as books which promote right faith and so on must be presented to him. Wholesome and proper medicine must be given to him. Shelter also must be provided for the ascetic with great devotion.

Jain, S.A. (1960), “*Reality*”, p. 204.

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

विधिना दातृगुणवता द्रव्यविशेषस्य जातरूपाय ।

स्वपरानुग्रहहेतोः कर्तव्योऽवश्यमतिथये भागः ॥ १६७ ॥

Assimilating all the qualities required of a donor, and observing the correct manner of offering a gift, a householder must give, for mutual benefit, a portion of appropriate things to a guest saint, who is (naked<sup>1</sup>) like at birth (*atithi-saṃvibhāga vrata*).

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 107-108.

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

व्यापत्तिव्यपनोदः पदयोः संवाहनं च गुणरागात् ।

वैयावृत्यं यावानुपग्रहोऽन्योऽपि संयमिनाम् ॥ ११२ ॥

सामान्यार्थ - सम्यग्दर्शनादि गुणों की प्रीति से सकलव्रत और देशव्रत के धारक संयमीजनों को आई हुई नाना-प्रकार की आपत्तियों को दूर करना, पैरों का (उपलक्षण से हस्तादिक अंगों का) दाबना और अन्य भी जितना उपकार है वह वैयावृत्य कहलाता है।

Acts of compassion, out of one's fondness with qualities like right faith, such as removing distress of any kind that may have caused to persons observing complete or partial abstinence, and serving them in all possible ways, including massaging their feet, are included in the vow of serving the noble ones (*vaiyāvṛtya*).

### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

पात्रं त्रिभेदमुक्तं संयोगो मोक्षकारणगुणानाम् ।

अविरतसम्यग्दृष्टिर्विरताविरतश्च सकलविरतश्च ॥ १७१ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 110-111.



नवपुण्यैः प्रतिपत्तिः सप्तगुणसमाहितेन शुद्धेन ।  
अपसूनारम्भाणामार्याणामिष्यते दानम् ॥ ११३ ॥

**सामान्यार्थ** – सात गुणों से सहित और कौलिक (कुल सम्बन्धी), आचारिक तथा शरीरिक शुद्धि से सहित दाता के द्वारा पञ्च-सूना (गृहसम्बन्धी कार्य) और खेती आदि के आरम्भ से रहित, समयदर्शनादि गुणों से सहित मुनियों का नवधाभक्ति पूर्वक जो आहारादि के द्वारा गौरव किया जाता है वह दान माना जाता है।

Giving of food (*āhāra*), by a donor equipped with the seven attributes (as mentioned in the Scripture) and purity of lineage, conduct and body, to holy ascetics, endowed with qualities like right faith and free from all household activities and occupations, observing the ninefold correct manner of offering a gift, is considered to be a charity (*dāna*) under the vow of serving the noble ones (*vaiyāvṛtya*).

### EXPLANATORY NOTE

*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।

अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥ १६९ ॥

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

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमनःशुद्धिरेषणशुद्धिश्च विधिमाहुः ॥ १६८ ॥

And the right manner for giving of gift consists in: respectful



welcome, a high seat, washing the feet, worshipping, bowing, purity of mind, speech and body, and purity of food.

Jain, Vijay K. (2012),

“Shri Amritachandra Suri’s Puruṣārthasiddhyupāya”, p. 109-110.

### **The first āhāra of Lord Mahāvīra after His renunciation (dīkṣā):**

After spending 30 years as youth (*kumārakāla*), Lord Mahāvīra, reflecting on His past incarnations, decided to tread the path that leads to the end of the cycle of births and deaths. He contemplated on the twelve conceptions (*bāraha bhāvanā*) – transitoriness (*anitya*), helplessness (*aśaraṇa*), transmigration (*saṃsāra*), loneliness (*aikatva*), distinctness (*anyatva*), impurity (*aśuci*), influx (*āsrava*), stoppage (*saṃvara*), dissociation (*nirjarā*), the universe (*loka*), rarity of enlightenment (*bodhidurlabha*), and Truth proclaimed by religion (*dharma*). The Lord renounced all worldly pursuits and decided to adopt the supremely worthy Jaina asceticism in order to tread the path to liberation. Laukāntika *devas* from Brahmaloaka came down to worship Him. The Lord had, by birth, the first three kinds of knowledge, sensory (*mati*), scriptural (*śruta*) and clairvoyance (*avadhi*) and now He had acquired the fourth kind of knowledge – telepathy (*manaḥparyaya*). The Lord took to the observance of great vows (*mahāvratā*) along with other attributes of asceticism and decided not to break His fast before the end of three days.

Although the Lord had been enjoying inner happiness all the time, after three days of Holy Meditation, the former Prince set out, barefoot, with no vestige of cloth on His body and unmindful of the pangs of hunger, towards the town of Kūlagrāma, ruled by king Kūla, to seek some kind of nourishment (*āhāra*) for His body so that it could withstand further rigours of austerity. King Kūla’s happiness had no bounds when he suddenly saw such a divine, celebrated and accomplished recipient (*pātra*) in his compound and

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rushed to welcome the Lord. He made obeisance to the Lord by circumambulating thrice and then bowed to Him by touching the ground with five parts of his body. He offered to the World Teacher an eminent, high seat. He washed with extreme devotion the Lotus Feet of the Lord and applied the water that had become sacred after coming in contact with the Lotus Feet of the Lord to his forehead and other parts of body. He worshipped the Lord with great devotion and with pure and pious eight substances. With utmost humility and purity of heart he bowed and pleaded the Lord to accept his offering. His affectionate devotion to the Lord had made his heart pure. By articulating the glory of the Lord, he made his speech pure. By performing the aforesaid bodily activities, he attained the purity of his body. He pronounced with sincerity the purity of food. This way, with nine kinds of devotion (*navadhā bhakti*), King Kūla gave the supreme gift of pure food to the greatest of all saints. The *devas* witnessed the event with extreme delight and in approval of the noble act of offering food to the Most Worthy Recipient, rained down choice gems, flowers, and fragrant water in the royal compound. They made cheering sound of “Victory! Victory!” and beat the heavenly drums.

Jain, Vijay K. (2015),

“*Ācārya Samantabhadra’s Svayambhūstotra – Adoration of The Twenty-four Tīrthaṅkara*”, p. 210-211.

*Ācārya Amṛtacandra’s Puruṣārthasiddhyupāya:*

गृहमागताय गुणिने मधुकरवृत्त्या परानपीडयते ।

वितरति यो नाऽतिथये स कथं न हि लोभवान् भवति ॥ १७३ ॥

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



कृतमात्मार्यं मुनये ददाति भक्तमिति भावितस्त्यागः ।

अरतिविषादविमुक्तः शिथिलितलोभो भवत्यहिंसैव ॥ १७४ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 111-112.



*Left:* This typical posture – the thumb and fingers of right hand joined together and touching the shoulder – of a Jain *muni* indicates that he is now ready for partake of food. *Right:* As the householder sees him, he welcomes him with utmost joy, chanting, “O Lord! I bow to you, I bow to you, I bow to you; here, here, here; stop, stop, stop.”



As the *muni* stops, he is welcomed by the gesture of circumambulating him thrice.



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

**सामान्यार्थ** – निश्चय से जिस प्रकार जल खून को धो देता है उसी प्रकार गृह-रहित निर्ग्रन्थ मुनियों (अतिथि) के लिये दिया हुआ दान गृहस्थी सम्बन्धी कार्यों से उपार्जित अथवा सुदृढ़ कर्म को नष्ट कर देता है।

Just as water, for sure, washes away blood, it is certain that giving of food (*āhāra*) to homeless (free from all external and internal attachments) saints (called *atithi*, as they arrive without prior notice) washes away the heap of karmas that the laities amass routinely in performance of household chores.



उच्चैर्गोत्रं प्रणतेर्भोगो दानादुपासनात्पूजा ।

भक्तेः सुन्दररूपं स्तवनात्कीर्तिस्तपोनिधिषु ॥ ११५ ॥

सामान्यार्थ - तप के भंडार स्वरूप मुनियों को प्रणाम-नमस्कार करने से उच्च गोत्र, आहारादि दान देने से भोग, प्रतिग्रहण (पड़गाहना आदि) करने से सम्मान, भक्ति करने से सुन्दर रूप और स्तुति करने से कीर्ति-सुयश प्राप्त किया जाता है।

The act of saluting the holy ascetics, repository of austerity, leads to birth in high or noble family, of giving food to prosperity and fullness, of attending upon them to respect and honour, of offering them devotion to beauty of person, and of praising their virtues to glory and renown.

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क्षितिगतमिव वटबीजं पात्रगतं दानमल्पमपि काले ।  
फलति छायाविभवं बहुफलमिष्टं शरीरभृताम् ॥ ११६ ॥

**सामान्यार्थ** – उचित समय में योग्य पात्र के लिये दिया हुआ थोड़ा भी दान उत्तम पृथ्वी में पड़े हुए वटवृक्ष के बीज के समान प्राणियों के लिये माहात्म्य ओर वैभव से युक्त, पक्ष में छाया की प्रचुरता से सहित, बहुत भारी अभिलषित फल को फलता है – देता है।

Just as a seed of Indian fig-tree (*vaṭa-vṛkṣa*), lying in good soil, produces, in fullness of time, a magnificent and lofty tree that provides to living beings soothing shadow and fruits, the act of giving, at a proper time, even a small charity (*dāna*) to a worthy recipient (*pātra*) yields desirable results of great magnitude.

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आहारौषधयोरप्युपकरणावासयोश्च दानेन ।

वैयावृत्यं ब्रुवते चतुरात्मत्वेन चतुरस्राः ॥ ११७ ॥

सामान्यार्थ – विद्वज्जन आहार, औषध और उपकरण तथा आवास के भी दान से वैयावृत्य को चार प्रकार का कहते हैं।

The learned ascetics say that the vow of serving the noble ones (*vaiyāvṛtya*) comprises four kinds of charity (*dāna*) : giving of food (*āhāra*), medicine (*auśadha*), implements\* (*upakaraṇa*), and shelter (*āvāsa*).

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

रागद्वेषासंयममददुःखभयादिकं न यत्कुरुते ।

द्रव्यं तदेव देयं सुतपःस्वाध्यायवृद्धिकरं ॥ १७० ॥

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

हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।

तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥ १७२ ॥

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\* A *digambara* saint is without possessions and does not ever require any worldly implements; his only companions are three implements (*upakaraṇa*): the feather-whisk (*picchī*) – implement of compassion, the water-pot (*kamaṇḍalu*) – implement of purity, and the scripture (*śāstra*) – implement of knowledge.



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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 110-111.

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A *digambara* saint necessarily carries with him the feather-whisk (*picchī*), made up of fallen peacock feathers, for clearing the to-be-used spaces and things like the Scripture, without causing injury to organism.

श्रीषेणवृषभसेने कौण्डेशः सूकरश्च दृष्टान्ताः ।

वैयावृत्यस्यैते चतुर्विकल्पस्य मन्तव्याः ॥ ११८ ॥

सामान्यार्थ - श्रीषेण, वृषभसेना, कौण्डेश और सूकर - ये चार भेद वाले वैयावृत्य के दृष्टान्त मानने के योग्य हैं।

Stories of the king Śriṣeṇa, the *seṭha*-daughter Vṛṣabhasenā, the learned *Muni* Kauṇḍeśa, and the boar (*sūkara*), are illustrations of the four kinds of charity (*dāna*) – giving of food (*āhāra*), medicine (*auśadha*), implements (*upakaraṇa*), and shelter (*āvāsa*) – respectively, under the vow of serving the noble ones (*vaiyāvṛtya*).

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देवाधिदेवचरणे परिचरणं सर्वदुःखनिर्हरणम् ।

कामदुहि कामदाहिनि परिचिनुयादादृतो नित्यम् ॥ ११९ ॥

सामान्यार्थ – श्रावक को आदर से युक्त होकर प्रतिदिन मनोरथों को पूर्ण करने वाले और काम को भस्म करने वाले अरिहन्त देव के चरणों में समस्त दुःखों को दूर करने वाली पूजा करना चाहिए।

In order to get rid of all kinds of distress, a householder should, with great reverence, worship daily the Holy Feet of the *Tīrthaṅkara* – wish-fulfilling, and destroyers of lustful cravings.

#### EXPLANATORY NOTE

सुप्तोत्थितेन सुमुखेन सुमंगलाय ।

द्रष्टव्यमस्ति यदि मंगलमेव वस्तु ॥

अन्येन किं तदिह नाथ ! तवैव वक्त्रम् ।

त्रैलोक्यमंगलनिकेतनमीक्षणीयम् ॥ १९ ॥

– भोज राजा कृत चतुर्विंशति तीर्थकर जिनस्तवनम्, भूपालचतुर्विंशतिका

For a noble householder seeking blessedness, if anything that is worth looking at, first thing as he gets up in the morning, O Lord Rṣabhanātha, he should only look at your pious face, the storehouse of all propitiousness that exists in the three worlds. Is there need for any other object?

*Ācārya* Samantabhadra's *Svayambhūstotra*:

न पूजयार्थस्त्वयि वीतरागे न निन्दया नाथ विवान्तवैरे ।

तथापि ते पुण्यगुणस्मृतिर्नः पुनाति चित्तं दुरिताञ्जनेभ्यः ॥

( १२-२-५७ )

.....

O Wise Lord! You had conquered all attachment and, therefore, do not heed worship; you entertain no aversion and, therefore, do not heed calumny. Still, just the thought of your auspicious qualities washes the evil mire of karmic matter from our hearts.

स्तुतिः स्तोतुः साधोः कुशलपरिणामाय स तदा  
भवेन्मा वा स्तुत्यः फलमपि ततस्तस्य च सतः ।  
किमेवं स्वाधीन्याज्जगति सुलभे श्रायसपथे  
स्तुयान् त्वां विद्वान्सततमभिपूज्यं नमिजिनम् ॥

( २१-१-११६ )

The worship of Lord Jina must result in propitious outcomes for the worthy and noble worshipper, whether or not the Lord being worshipped is present (with reference to time and space) and whether or not the worshipper is bestowed with boons (like heavenly abode) by the Lord. Even after the availability of such a self-dependent path to emancipation, which wise man will not engage himself in the praise of the supremely worshipful Lord Naminātha Jina?

Jain, Vijay K. (2015),  
“Ācārya Samantabhadra’s Svayambhūstotra –  
Adoration of The Twenty-four Tīrthaṅkara”, p. 81, 144.

अर्हच्चरणसपर्यामहानुभावं महात्मनामवदत् ।  
भेकः प्रमोदमत्तः कुसुमेनैकेन राजगृहे ॥ १२० ॥

सामान्यार्थ - हर्ष से प्रमत्त मेंढक ने राजगृह नगर में एक पुष्प के द्वारा भव्य जीवों के आगे अरिहन्त भगवान् के चरणों की पूजा का माहात्म्य प्रकट किया था।

A frog, intoxicated with joy and with just a petal of a flower had shown to worthy (*bhavya*) souls, in the town of Rājagriha, the glory of worshipping the Lotus Feet of Lord Jina.

### EXPLANATORY NOTE

Jain, Champat Rai gives the gist of the story:

The reference is to the *jīva* of a frog who obtained *deva*-birth in the heaven-worlds by devotion to the last *Tīrthaṅkara*, Bhagwān Mahāvīra. 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 Rājagriha (Patna District). When the Holy *Tīrthaṅkara* 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 *Tīrthaṅkara*, 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 to worship the source of his great good luck.

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvākāchāra (or The Householder’s Dharma)*”, p. 56.



हरितपिधाननिधाने ह्यनादरास्मरणमत्सरत्वानि ।

वैयावृत्यस्यैते व्यतिक्रमाः पञ्च कथ्यन्ते ॥ १२१ ॥

सामान्यार्थ – निश्चय से हरितपत्र आदि से देने योग्य वस्तु को ढकना तथा हरितपत्र आदि पर देने योग्य वस्तु को रखना, अनादर, अस्मरण और मत्सरत्व – ये पाँच वैयावृत्य के अतिचार कहे जाते हैं।

Covering the food with things with organisms, like green leaves, placing it over on such things, lack of reverence, forgetting the proper manner of giving the food or the things to be given, and envy of another host, must be known as the five transgressions of the vow of serving the noble ones (*vaiyāvṛtya*).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

सचिन्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥ ७-३६ ॥

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

Jain, Vijay K. (2011),

“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 110.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

Placing the food on things containing organisms such as the lotus leaf, and covering it with similar things are two. The third is offering another host's food as if it were one's own. The fourth is lack of earnestness or envy of another host. Offering food either too early or too late is untimely food. These are the five transgressions of the vow of hospitality.

Jain, S.A. (1960), “*Reality*”, p. 212.



*Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:*

परदातृव्यपदेशः सचित्तनिक्षेपतत्पिधाने च ।  
कालस्यातिक्रमणं मात्सर्यं चेत्यतिथिदाने ॥ १९४ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri's Puruṣārthasiddhyupāya*”, p. 135-136.

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Thus ends the fifth part called  
Right Conduct – Instructional Vows (*śikṣāvratā*)  
of the *Ratnakaraṇḍaka-śrāvakācāra*,  
composed by *Ācārya Samantabhadra Svāmi*.





Section 6  
On *sallekhanā* –  
Embracing Voluntary, Passionless Death  
षष्ठ परिच्छेद

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

सामान्यार्थ – गणधरादिक देव प्रतिकार-रहित उपसर्ग, दुर्भिक्ष, बुढ़ापा और रोग के उपस्थित होने पर धर्म के लिये शरीर के छोड़ने को सल्लेखना कहते हैं।

Giving up of the body in a manner that upholds righteousness (*dharmā*) on the occurrence of a calamity, famine, senescence, or disease, from which there is no escape, is called the vow of voluntary, passionless death (*sallekhanā*) by the Most Learned sages.

EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

मारणान्तिकीं सल्लेखनां जोषिता ॥ ७-२२ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 102.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

*Sallekhanā* is making the physical body and the internal

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passions emaciated by abandoning their sources gradually at the approach of death. The householder observes *sallekhanā* at the end of his life. ‘*Joṣitā*’ means observing it with pleasure. Hence *sevitā*, though clear in meaning, is not used. If there be no willingness, *sallekhanā* cannot be forced on one. If there is liking for it one does it oneself.

It is argued that it is suicide, since there is voluntary severance of life etc. No, it is not suicide, as there is no passion. Injury consists in the destruction of life actuated by passion. Without attachment etc., there is no passion in this undertaking. A person, who kills himself by means of poison, weapon etc., swayed by attachment, aversion or infatuation, commits suicide. But he who practices holy death is free from desire, anger and delusion. Hence it is not suicide. “It has been taught by Lord Jina that the absence of attachment and the other passions is non-injury and that the rise of feelings of attachment and the other passions is injury.” For instance, a merchant collects commodities for sale and stores them. He does not welcome the destruction of his storehouse. The destruction of the storehouse is against his wishes. And, when some danger threatens the storehouse, he tries to safeguard it. But if he cannot avert the danger, he tries to save the commodities at least from ruin. Similarly, a householder is engaged in acquiring the commodity of vows and supplementary vows. And he does not desire the ruin of the receptacle of these virtues, namely the body. But when serious danger threatens the body, he tries to avert it in a righteous manner without violating his vows. In case it is not possible to avert danger to the body, he tries to safeguard his vows at least. How can such a procedure be called suicide?

Jain, S.A. (1960), “*Reality*”, p. 205-206.



Ācārya Amṛtacandra's *Puruṣārthasiddhyopāya*:

इयमेकैव समर्था धर्मस्वं मे मया समं नेतुम् ।

सततमिति भावनीया पश्चिमसल्लेखना भक्त्या ॥ १७५ ॥

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

मरणान्तेऽवश्यमहं विधिना सल्लेखनां करिष्यामि ।

इतिभावनापरिणतोऽनागतमपि पालयेदिदं शीलम् ॥ १७६ ॥

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

मरणोऽवश्यंभाविनि कषायसल्लेखनातनुकरणमात्रे ।

रागादिमन्तरेण व्याप्रियमाणस्य नात्मघातोऽस्ति ॥ १७७ ॥

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

यो हि कषायाविष्टः कुम्भकजलधूमकेतुविषशस्त्रैः ।

व्यपरोपयति प्राणान् तस्य स्यात्सत्यमात्मवधः ॥ १७८ ॥

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

नीयन्तेऽत्र कषाया हिंसाया हेतवो यतस्तनुताम् ।

सल्लेखनामपि ततः प्राहुरहिंसाप्रसिद्धयर्थम् ॥ १७९ ॥

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

Jain, Vijay K. (2012),  
“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 114-116.

*Sallekhanā* as expounded in *Dharmāmṛta (Sāgāra)* –  
13th century CE composition:

न धर्मसाधनमिति स्थासु नाशयं वपुर्बुधैः ।

न च केनापि नो रक्ष्यमिति शोच्यं विनश्वरम् ॥ ८-५ ॥

Restraint is the instrument of *dharma*; a knowledgeable man, therefore, never injures his body that is steadily established in *dharma*. When destined for obliteration, no one – a shaman (*yogī*), a celestial being, or a demon – can rescue the body; there is no point in grieving for it.

कायः स्वस्थोऽनुवर्त्यः स्यात् प्रतिकार्यश्च रोगितः ।

उपकारं विपर्यस्यंस्त्याज्यः सद्भिः खलो यथा ॥ ८-६ ॥

When the body is healthy, noble men should try to maintain it through suitable nourishment and activity. When disease supervenes, appropriate medicines should be administered to cure it. If the body, ignoring the services rendered (for its maintenance and curing), acts in opposition and is no longer a means to the pursuit of *dharma* or the disease gets totally intractable, it needs to be shed as if a rogue.

कालेन वोपसर्गेण निश्चित्यायुः क्षयोन्मुखम् ।

कृत्वा यथाविधि प्रायं तास्ताः सफलयेत् क्रियाः ॥ ८-९ ॥

When certain that the end of life is near, due either to natural aging or approach of a calamity (*upasarga*), one should take recourse to renunciation in the prescribed manner through

fasting etc. so as to conserve the wealth of virtues (*dharmā*) accrued in the present life. Without this, all that has been accrued goes waste.

क्रमेण पक्त्वा फलवत् स्वयमेव पतिष्यति ।

देहे प्रीत्या महासत्त्वः कुर्यात्सल्लेखनाविधिम् ॥ ८-१२ ॥

As a fruit falls off the tree by itself on ripening, in the same way, when the body, due to passage of time and without any extraneous reasons, reaches the stage of dissolution, the wise householder should placidly embrace *sallekhanā* in the prescribed manner.

धर्माय व्याधिदुर्भिक्षजरादौ निष्प्रतिक्रिये ।

त्यक्तुं वपुः स्वपाकेन तच्च्युतौ चाशनं त्यजेत् ॥ ८-२१ ॥

When confronted with unavoidable causes of death – like intractable disease, famine, dilapidation and calamity – then, with a view to carry the wealth of *dharmā* earned in this life to the next, food should be abandoned while discarding the body. The same should be done on the approach of death due to expiration of life-span.

Pandit Kailashchandra Shastri (*Ed.*) (1978),  
 “*Paṇḍitapravara Āśādhara Viracita Dharmāmṛta (Sāgāra)*”,  
 p. 311-318. (English translation by the author in consultation with  
 Jain, Jaipat Singh, 415 Oncrest Terrace, Cliffside Park, NJ 07010,  
 United States of America)

Jain, Champat Rai elucidates thus:

*Sallekhanā*-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 *dharmā* and when the inevitability of death is a matter of undisputed certainty. In such cases, when life may be said to confess judgment to the claim of death, the adoption of the *sallekhanā* attitude is

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calculated to directly strengthen the soul and to prevent its future re-birth in any but the very best surroundings. Those who adopt the *sallekhanā* vow immediately become self-reliant, self-composed and self-centred; they cease to be agitated by personal considerations and suffering, and rise above the cravings 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 unenviable circumstances and surroundings.

Jain, Champat Rai (1917),  
“Ratnakarṇḍa-śrāvakāchāra (or The Householder’s Dharma)”,  
p. 58-59.

### ***Sallekhanā* is not a custom (*prathā* or societal practice)**

The origination of a *prathā* or societal practice can be traced to expediency of time and space as ascertained by people according to their beliefs, and understanding. A *prathā* lacks universal appeal and acceptance and also sanction from established, time-tested sources of knowledge like the *āgama*. It is practised only in reference to particular space and time. In India, one such societal practice, called the *satī-prathā*, was observed for a period of time; a widow would immolate herself on her husband’s pyre, or would commit suicide in some other fashion shortly after her husband’s death.

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*Sallekhanā*, unlike a custom, is a pious vow, like non-injury and non-stealing, which every individual, young and old, male and female, looks forward to observing when the appropriate time comes. Even a young individual can say with pride and determination that he or she looks forward to observing *sallekhanā* at the time of death. And the elderly wishes and prays that at the time of death he or she should have the opportunity to observe the vow of *sallekhanā*. Could a married woman ever wish and pray to have the opportunity to observe the practice of *sati*? *Sallekhanā* is a reasoned, scientific way of facing death, an inescapable truth of life, and is applicable to and implementable by the whole of humanity.

*Ācārya Pūjyapāda's Samādhiśataka:*

नष्टे वस्त्रे यथाऽत्मानं न नष्टं मन्यते तथा ।

नष्टे स्वदेहेऽप्यात्मानं न नष्टं मन्यते बुधः ॥ ६५ ॥

As one does not believe himself to have been destroyed when his clothes are destroyed, similarly the awakened man does not consider himself to be dead when his body dies away.

While the ignorant man is terrorized at the approach of death which entails separation of his soul from its perishable tenement, the knowledgeable man embraces death with equanimity knowing well that his animate soul is entirely distinct from its inanimate encasement. Devotees, men and women, of Lord Jina, in the prime of their lives, and with all comforts and riches of the world on hand, recite hymns like the one given below\* that reflect their most cherished dream:

तेरी छत्रच्छाया भगवन् ! मेरे शिर पर हो ।

मेरा अन्तिम मरण समाधि, तेरे दर पर हो ॥

\* “*Samādhi Bhakti*” composed by *Ācārya* 108 Vibhavasāgar *Munirāja*

O Lord ! May Your protective shadow be always on my head and may I attain a pious and passionless death (*samādhi maraṇa*) at Your doorstep.

Such an exalted place is accorded to *sallekhanā* in Jaina religious tradition! *Sallekhanā* surely must be embraced, as a vow, at the time of death. But death has its own strange ways of making appearance and, therefore, the idea of attaining a pious and passionless death must fill the mind, through and through, of a householder (*śrāvaka*) from an early stage of his spiritual development if he wishes to unfailingly impart ineffable worth to his present life.

### ***Sallekhanā* – the logical way to complete the journey of life**

All worldly souls (*samsārī jīvas*) are embodied according to their individual spiritual status, and are subject to the cycle of births and deaths. The body, associated with each soul, is subject to growth, old age, decay and death. Death entails that the soul must quit the existing body to acquire a fresh body consistent with and determined by the record of the karmic conditions, of which the soul itself is a repository. One of the most contentious issues in metaphysics is the relationship between the soul and the body. The Jaina metaphysics holds that the two are entirely different entities but live together for a certain period of time and then depart.

From the point of view of the modes in bondage, owing to the influence of karmas, the soul is corporeal in the embodied state. From the point of view of its pure nature, the soul is incorporeal. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics. The corporeal nature of the soul is predicated in the non-absolutistic or relativistic sense only. From one point of view the soul is incorporeal, but from another point of view it is corporeal. A person is deluded when he identifies an animate object, soul (*jīva*),

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as inanimate, and an inanimate object, non-soul (*ajīva*), as animate. A deluded person breeds attachment to the body which is intimately bound to him, and with persons or objects like friends, clothes, houses, riches and geographical territories, which are not so bound to him. He desires their possession, ownership and company, and their separation brings about grief to him. He spends his whole life in acquiring and then protecting them, and their inevitable separation causes unbearable misery to him. He lives under the fear of death.

All human beings who have not met with an untimely death pass through eight experiential stages in life – birth, infancy, childhood, adolescence, youth, adulthood, old age, and death. We are mostly dependent on others till we reach the stage of youth. In these formative years, most decisions pertaining to our upbringing are taken by others. As we reach adulthood, we become aware of our inherent likes and dislikes, strengths and weaknesses, and start pondering over matters like our objectives and goals in life. We take decisions on our career, family, and social life. By the time we reach the stage of advanced adulthood we have enough experience to look back to and vision to look forward to. We are mature enough to understand the meaning of life, its pleasures and pains. We are able to observe the ups and downs in the lives of people around us. More importantly, we are able to reflect on whether there is something we must do regarding the direction of our life, or live life just as it comes.

In our worldly life we seek pleasure and try to avoid pain and suffering. No sooner do we make headway in acquiring and then using an object of pleasure than a feeling of its inadequacy creeps into our mind. We want something superior in terms of both, the quality and the quantum of pleasure. We become slaves of pleasure. Typically, we over-indulge at night, get a terrible hangover the next morning, but crave for the same thing again at the fall of the night.



We get overpowered by the senses and become addicted to pleasures. As the harmful effects of this addiction on our mind and body surface in due course of time, realization dawns that perhaps we have moved too far ahead in the wrong direction. We get disheartened to see that pleasures are short-lived and are followed, sooner or later, by pain and suffering. Despondency sets in; we wish to do something about it but it is too late by then. Stark reality that we must leave behind, voluntarily, all material possessions strikes in our face. There is no escape from this plain truth; if we do not volunteer to do it ourselves, death will perform the act for us, ruthlessly. The idea of separation from our prized possessions leaves us in great pain and misery. Enjoyment of a few pleasures in the past is no solace to a grieving soul. Realization of this basic truth early in life can save us from much hardship and agony later on.

Wise men start looking at the realities of life and ways to cope with these as soon as the realization dawns that they have just one or two score years of the present life left. They clearly apprehend that the worldly existence is full of misery; disease, old age, separation from kith and kin, accident, natural disaster, failure, and death are but some of the realities of life that one has to run into. They take corrective actions to make the best use of the remaining years. While they commiserate with people living in conditions of poverty, deprivation, impairment or disease, they do not allow despondency to set within themselves. They are not particularly attracted towards the pleasures that worldly objects have to offer. They realize that pain and suffering are inextricably linked to the worldly life and are attributed to our karmas.

Our virtuous karmas in the past have provided us with whatever good and enjoyable we have in this life and we must now make efforts to engage ourselves only in actions that will provide us with joyous feelings in the remaining years of this life, and the next.

When a man turns his consciousness exclusively to the Ideal of the pure soul, he is saved from indulging in activities that result in perennial entrapment in the world. Knowing the body as unconscious, mortal, and a product of karmas, one who does not undertake activities pertaining to the body performs the essentials of detachment from the body. The soul has the intrinsic attribute of darting upward and the body, being physical matter, is an instrument of pulling the soul downward. The body, being a direct outcome of karmas, is absolutely worth dissociation and detachment for anyone who is treading the path to liberation. Only with such discrimination between the soul and the body can one develop interest and inclination towards the soul and disinterest and disinclination towards anything that is antithetical to the soul.

The way to make human birth meaningful is through renunciation of worldly pleasures, and taking recourse to meditation, austerities, propagation of true faith, and finally attaining a pious and passionless death (*samādhi maraṇa*) by relinquishing the body through the method of *sallekhanā* – the gateway to the path to liberation.



अन्तक्रियाधिकरणं तपःफलं सकलदर्शिनः स्तुवते ।

तस्माद्यावद्विभवं समाधिमरणे प्रयतितव्यम् ॥ १२३ ॥

**सामान्यार्थ** - क्योंकि सर्वज्ञ भगवान् अन्त-समय समाधिमरण-स्वरूप सल्लेखना को तप का फल कहते हैं इसलिये यथाशक्ति समाधिमरण के विषय में प्रयत्न करना चाहिये।

Since the Omniscient Lord has called *sallekhanā* as the final fruit or culmination of penance (religious austerity), one should strive to observe the vow of *sallekhanā* to the best of one's ability, at the approach of death.

### EXPLANATORY NOTE

Jain, Champat Rai explains:

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 *sallekhanā* attain to the very best conditions of life in the hereafter.

Jain, Champat Rai (1917),  
“*Ratnakaraṇḍaka-śrāvakācāra (or The Householder's Dharma)*”, p. 59.

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\* ‘ghost’ refers to the body.

स्नेहं वैरं सङ्गं परिग्रहं चापहाय शुद्धमनाः ।

स्वजनं परिजनमपि च क्षान्त्वा क्षमयेत्प्रियैर्वचनैः ॥ १२४ ॥

सामान्यार्थ - (समाधिमरण को धारण करने वाला पुरुष) स्नेह (प्रीति), वैर (द्वेष), ममत्वभाव और परिग्रह को छोड़कर, स्वच्छ हृदय होता हुआ, मधुर वचनों से अपने कुटुम्बीजन तथा परिजन दोनों से अपने आप को क्षमा करावे और दोनों को क्षमा करे।

The person observing the vow of *sallekhanā* should, giving up fondness, aversion, infatuation and worldly possessions, seek with pure heart and sweet words forgiveness from his kinsmen and attendants, and also grant them forgiveness.



आलोच्य सर्वमेनः कृतकारितमनुमतं च निर्व्याजम् ।

आरोपयेन्महाव्रतमामरणस्थायि निश्शेषम् ॥ १२५ ॥

**सामान्यार्थ** – सल्लेखनाधारी कृत, कारित और अनमोदित समस्त पापों की निश्चल भाव से आलोचना कर जीवनपर्यन्त स्थिर रहने वाले समस्त/पाँचों महाव्रतों को धारण करे।

Further, he should confess, truthfully, all sins committed by him in any of the three ways – by doing (*kṛta*), by causing to be done (*kārita*), and by approval (*anumodanā*) – and adopt, for the rest of his life, the five great vows (*mahāvratā*) of asceticism – desisting from injury, falsehood, stealing, unchastity and attachment.

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शोकं भयमवसादं क्लेदं कालुष्यमरतिमपि हित्वा ।

सत्त्वोत्साहमुदीर्य च मनः प्रसाद्यं श्रुतैरमृतैः ॥ १२६ ॥

**सामान्यार्थ** – शोक, भय, खेद, स्नेह, राग-द्वेष और अप्रीति को भी छोड़कर तथा धैर्य और उत्साह को प्रकट कर शास्त्र-रूप अमृत के द्वारा चित्त को प्रसन्न करना चाहिये।

Abandoning grief, fear, regret, affection, attachment and aversion and also displeasure, the person observing the vow of *sallekhanā* should, with a resolute and spirited disposition, keep his mind cheerful by drinking the nectar of the Holy Scripture.



आहारं परिहाप्य क्रमशः स्निग्धं विवर्द्धयेत्पानम् ।

स्निग्धं च हापयित्वा खरपानं पूरयेत्क्रमशः ॥ १२७ ॥

सामान्यार्थ - क्रम से कवलाहार (दाल, भात आदि आहार) को छुड़वा कर दूध आदि स्निग्ध पेय को बढ़ावे, पश्चात् क्रम से दूध आदि स्निग्ध पेय को छुड़वा कर काँजी, छाछ आदि खरपान को बढ़ावे और फिर मात्र गर्म पानी को ग्रहण करे।

The person observing the vow of *sallekhanā* should, in gradual manner, give up solid food and subsist on fatty liquids like milk, then on non-fatty liquids like buttermilk and sour beverage, and then just on hot water.

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खरपानहापनामपि कृत्वा कृत्वोपवासमपि शक्त्या ।  
पञ्चनमस्कारमनास्तनुं त्यजेत्सर्वयत्नेन ॥ १२८ ॥

सामान्यार्थ - गर्म जल का भी त्याग करके शक्ति के अनुसार उपवास भी करके पूर्ण तत्परता से पञ्चनमस्कार मंत्र में मन लगाता हुआ शरीर को छोड़े।

Thereafter, abandoning even hot water he should, to the extent of his strength, observe fasting and give up his body while contemplating in every possible way on the sacred *mantra* that makes obeisance to the five Supreme Beings.

### EXPLANATORY NOTE

Ācārya Nemicaṇḍra's *Dravyasaṃgraha*:

One must meditate on this supreme *mantra*, of thirty-five letters, that makes obeisance to the five Supreme Beings (*pañca parameṣṭhī*), and having the power to purge souls of all karmic dust:

णमो अरिहंताणं णमो सिद्धाणं णमो आयरियाणं ।  
णमो उवज्झायाणं णमो लोए सब्ब साहूणं ॥

All deified souls in this world have attained liberation through the adoration of this *mantra* only.

By the power of this *mantra*, the soul soiled with karmic mire gets sanitized and the wise gets rid of the worldly sufferings.

This *mantra* is a friend, like no other, in the hour of need, of all souls desirous of achieving liberation.

There are umpteen narrations in Jaina Scriptures that even animals who had earlier committed dreadful sins, including *hiṃsā* of many living beings, have achieved heavenly abodes

just by listening and making obeisance to this *mantra*.

The wise who meditates on this *mantra* and recites it one hundred and eight times with due concentration, observing the purity of mind, speech and body, earns the fruit of one day's fasting.

Signifying propitiousness, supremacy, and protection, this collection of verses is worth reciting and contemplating:

चत्तारि मंगलं - अरिहंता मंगलं, सिद्धा मंगलं, साहू मंगलं,  
केवलिपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा - अरिहंता लोगुत्तमा, सिद्धा लोगुत्तमा,  
साहू लोगुत्तमा, केवलिपण्णत्तो धम्मो लोगुत्तमो ।

चत्तारि सरणं पव्वज्जामि - अरिहंते सरणं पव्वज्जामि, सिद्धे सरणं  
पव्वज्जामि, साहू सरणं पव्वज्जामि, केवलिपण्णत्तं धम्मं सरणं  
पव्वज्जामि ॥

Jain, Vijay K. (2013),  
“Ācārya Nemichandra's Dravyasaṃgraha”, p. 173-176.

जीवितमरणाशंसे भयमित्रस्मृतिनिदाननामानः ।

सल्लेखनातिचाराः पञ्च जिनेन्द्रैः समादिष्टाः ॥ १२९ ॥

सामान्यार्थ - जीविताशंसा, मरणाशंसा, भय, मित्रस्मृति और निदान नाम से युक्त पाँच सल्लेखना के अतिचार जिनेन्द्र भगवान् के द्वारा कहे गये हैं।

Desire to live longer, desire to die sooner, fear (of suffering in this life and the next), recollection of association with friends, and longing for future sense-enjoyments, have been termed as the five transgressions of the vow of voluntary, passionless death (*sallekhanā*) by Lord Jina.

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ॥ ७-३७ ॥

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

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi's Tattvārthasūtra*”, p. 111.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

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

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enjoyment. These five are the transgressions of the vow of passionless death.

Jain, S.A. (1960), “*Reality*”, p. 213.

*Ācārya Amṛtacandra’s Puruṣārthasiddhyupāya:*

जीवितमरणाशंसे सुहृदनुरागः सुखानुबन्धश्च ।

सनिदानः पञ्चैते भवन्ति सल्लेखनाकाले ॥ १९५ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 137.



निःश्रेयसमभ्युदयं निस्तीरं दुस्तरं सुखाम्बुनिधिम् ।  
निःपिबति पीतधर्मा सर्वैदुःखैरनालीढः ॥ १३० ॥

**सामान्यार्थ** – धर्मरूपी अमृत का पान करने वाला कोई क्षपक समस्त दुःखों से अछूता रहता हुआ अन्त-रहित तथा सुख के समुद्र स्वरूप मोक्ष का अनुभव करता है और कोई क्षपक बहुत समय में समाप्त होने वाले अहमिन्द्र आदि की सुख-परम्परा का अनुभव करता है।

A mendicant who drinks the nectar of *dharma* shall get freed from all sufferings and attain the endless ocean of bliss appertaining to the state of liberation (*mokṣa*), or the long-lasting pleasures appertaining to the heavenly beings.

#### EXPLANATORY NOTE

*Ācārya Pūjyapāda's Iṣṭopadeśa:*

वरं व्रतैः पदं दैवं नाब्रतैर्वत नारकम् ।

छायातपस्थयोर्भेदः प्रतिपालयतोर्महान् ॥ ३ ॥

It is better to observe vows and austerities that lead to birth as a celestial being than to lead a vowless life of sensual pleasures that leads to birth as an infernal being. The difference between the two can be summed up by an analogy: when two persons have to wait for the arrival of another person, one spends his time in the comfort of the shade, while the other in the heat of the sun.

This is further explained:

Desisting from injury, falsehood, stealing, unchastity, and attachment are the five vows. The householder observes these

vows partially but the ascetic to a very large extent. We know that our activities of the body, mind, and speech, when actuated by passion, result into bondage of karmas to our soul. Virtuous activity is the cause of merit (*puṇya*) and wicked activity is the cause of demerit (*pāpa*). Bondage of karmas that cause merit provides us with pleasant feeling, propitious life-span, auspicious rebirth, and high status. Although our ultimate goal is to attain liberation for our soul, but many a time we are not able to give up our desires completely. Still we restrain ourselves from undesirable activities by observing vows. In other words, we follow restraint with attachment. Such restraint is among the causes of influx of karmas leading to the celestial birth. Right belief is also the cause of influx of life-karma leading to the celestial birth.

The ultimate destination of all *bhavya* souls (having potential to attain liberation) is the supreme and everlasting state of knowledge, faith, bliss and power. Who in his senses would opt for this short life as a human being to be withered away in just acquiring, and then indulging in, the objects of sense-pleasures? The man well-versed in the Scripture is aware that the goal of liberation may be far away in time. Life as a human being, though short, provides a great opportunity to mould the future course of the soul for an exceedingly long period of time. As an instance, the minimum life-span in the heaven of *Saudharma kalpa* is a little over one *palyopama* and the maximum lifetime is little over two *sāgaropama*. The term *palyopama* is defined in detail in the Jaina scriptures; suffice it to say here that from the worldly standards it is an exceedingly long period of time. And a *sāgaropama* is  $10^{15}$  times a *palyopama*! Life-spans in the hells too are very long; the maximum duration of life in the seven infernal regions is one, three, seven, ten, seventeen, twenty-two, and thirty-three *sāgaropama*, respectively. The only way to



rid the soul of its associated karmic filth and thus make it suitable for pious incarnations like celestial life, or birth in the regions of enjoyment (*bhogabhūmi*), is by cheerfully accepting the observance of the vows and leading a well-regulated life. It, therefore, makes great sense to lead a seemingly difficult life of observing vows and austerities during one's incarnation as a human being.

Jain, Vijay K. (2014),  
“*Ācārya Pūjyapāda's Iṣṭopadeśa – The Golden Discourse*”, p. 11-12.

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जन्मजरामयमरणैः शोकैर्दुःखैर्भयैश्च परिमुक्तम् ।

निर्वाणं शुद्धसुखं निःश्रेयसमिष्यते नित्यम् ॥१३१॥

सामान्यार्थ - जन्म, जरा (बुढ़ापा, वार्धक्य), रोग, मरण, शोक, दुःख और भयों से रहित, शुद्ध सुख से सहित, नित्य-अविनाशी निर्वाण अथवा निःश्रेयस (अत्यन्त कल्याणरूप मोक्ष) माना जाता है।

Existence that is free from rebirth, senescence, disease, death, grief, suffering and fear, and consisting in eternal and pristine bliss is known as the state of beatitude or liberation (*mokṣa*).

#### EXPLANATORY NOTE

Ācārya Nemichandra's *Dravyasaṃgraha*:

णट्टुक्कम्मदेहो लोयालोयस्स जाणओ दट्टा ।

पुरिसायारो अप्पा सिद्धो ज्झाएह लोयसिहरत्थो ॥ ५१ ॥

You must meditate on the Soul that is *Siddha*, rid of the eight kinds of karmas and the five kinds of bodies<sup>1</sup>, knower and seer of the universe (*loka*) and the non-universe (*aloka*), having the figure of a man's body, and staying eternally at the summit of the universe.

Jain, Vijay K. (2013),  
“Ācārya Nemichandra's *Dravyasaṃgraha*”, p. 182.

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<sup>1</sup> The five kinds of bodies are: the gross physical body (*audārika śarīra*) peculiar to humans and animals, the transformable body (*vaikriyika śarīra*) made up of fine matter capable of modification in form and stature, the projectable or assimilative body (*āhāraka śarīra*), the luminous body (*taijasa śarīra*), and the karmic body (*kārmaṇa śarīra*).



विद्यादर्शनशक्तिस्वास्थ्यप्रह्लादतृप्तिशुद्धियुजः ।

निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखम् ॥ १३२ ॥

**सामान्यार्थ** - केवलज्ञान, केवलदर्शन, अनन्तवीर्य, परम उदासीनता, अनन्तसुख, तृप्ति (आकांक्षा का अभाव) और शुद्धि (द्रव्यकर्म और भावकर्म मल से रहित) को प्राप्त तथा (विद्यादिगुणसम्बन्धी) हीनाधिकता से और काल की अवधि से रहित जीव सुख-स्वरूप मोक्षरूप निःश्रेयस में निवास करते हैं।

The souls which attain liberation (*mokṣa*) dwell in uniform and eternal bliss characterized by infinite knowledge, infinite faith, infinite energy, complete equanimity, infinite bliss, absolute desirelessness, and utmost purity (being rid of all material and psychic karmas).

### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ १०-२ ॥

Owing to the absence of the cause of bondage and with the functioning of the dissociation of karmas, the annihilation of all karmas is liberation<sup>1</sup>.

<sup>1</sup> The reader's attention is drawn to the distinction between the two stages represented by the 'Arhat' and the 'Siddha'. The attainment of omniscience is described in the first sutra of this chapter, and the attainment of complete liberation in the second. Omniscience is attained on the destruction of the deluding, the knowledge-obscuring, the perception-obscuring and the obstructive karmas, in the order mentioned in the first sutra. As long as the deluding karmas are very powerful, spiritual progress is very slow if not impossible. In that condition the self is almost a slave to the karmic forces at work and is

औपशमिकादिभव्यत्वानां च ॥ १०-३ ॥

(Emancipation is attained) on the destruction of psychic factors also like quietism and potentiality.

अन्यत्रकेवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥ १०-४ ॥

Other than infinite faith, infinite knowledge, infinite perception, and infinite perfection.

तदनन्तरमूर्ध्वं गच्छत्यालोकान्तात् ॥ १०-५ ॥

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tossed to and fro in the ocean of transmigration. The secret of spiritual progress lies in the ascendancy acquired with great difficulty and effort by the self over the deluding karmas. Only then does the self become the master of evil and begin to succeed in overcoming evil. It is no doubt a tough fight between the self and evil, and there may be ups and downs in this long and arduous struggle. But the undaunted and unconquerable soul carries on the battle incessantly, gradually establishes ascendancy over the forces of evil, ultimately roots out evil with the help of pure concentration and becomes the Victor. This epic story of the struggles of the soul with the forces of evil may be read with absorbing interest in the several masterpieces of Jaina literature in Sanskrit, Tamil, Kannada and other Indian languages. These four – the deluding, knowledge-obscuring, perception-obscuring and obstructive karmas – are called destructive (*ghāti*) karmas, as these four main types of karmas interfere with the four infinitudes described in the fourth sutra, which are the essential characteristics of the soul. The other four main types are called non-destructive (*aghāti*) karmas, as these do not harm these four infinitudes. The self attaining omniscience becomes an *Arhat*, and the self attaining complete release a *Siddha*. There may be a longer or a shorter interval between the attainment of these two stages. That depends upon the lifetime still remaining on the manifestation of omniscience. And this may vary from soul to soul. Till the time of complete release, the *Arhat* is associated with the body. When the other four types of karmas are entirely destroyed, the released pure soul (*Siddha*) goes up to the summit of the universe and dwells there in eternal bliss.

Jain, S.A. (1960), “*Reality*”, p. 282.

Immediately after that the soul darts up to the end of the universe.

Jain, Vijay K. (2011),  
“*Āchārya Umāsvāmi’s Tattvārthsūtra*”, p. 146-147.

*Ācārya Nemichandra’s Dravyasaṃgraha:*

णिक्कम्मा अट्टगुणा किंचूणा चरमदेहदो सिद्धा ।  
लोगगठिदा णिच्चा उप्पादवयेहिं संजुत्ता ॥ १४ ॥

The liberated souls (*Siddha*) are rid of eight kinds of karmas, possessed of eight qualities, have a form slightly less than that of the last body, reside at the summit of the universe, and characterized by permanence (*dhrauvya*), origination (*utpāda*) and destruction (*vyaya*).

*Adapted from:*  
Jain, Vijay K. (2013),  
“*Ācārya Nemichandra’s Dravyasaṃgraha*”, p. 48.

काले कल्पशतेऽपि च गते शिवानां न विक्रिया लक्ष्या ।

उत्पातोऽपि यदि स्यात् त्रिलोकसंभ्रान्तिकरणपटुः ॥ १३३ ॥

**सामान्यार्थ** – सैकड़ों कल्पकालों के बराबर काल बीतने पर भी और यदि तीनों लोकों में संभ्रान्त (खलबली) पैदा करने वाला उपद्रव हो तो भी सिद्धों में विकार दृष्टिगोचर नहीं होता है।

Even after the expiry of hundreds of worldly cycles of time (*kalpakāla*) (see pages 71-72 ante), or even if a terror that has the capability to disturb the three worlds strikes, still no alteration is observed in the condition (the divine attributes) of the liberated souls.



निःश्रेयसमधिपन्नास्त्रैलोक्यशिखामणिश्रियं दधते ।

निष्किट्टिकालिकाच्छविचामीकरभासुरात्मानः ॥ १३४ ॥

सामान्यार्थ - कीट और कालिमा से रहित कान्ति वाले सुवर्ण के समान जिसका स्वरूप प्रकाशमान हो रहा है ऐसे मोक्ष को प्राप्त हुये सिद्ध परमेष्ठी तीन लोक के अग्रभाग पर चूड़ामणि की शोभा को धारण करते हैं।

The liberated souls of the *Siddha parameṣṭhī* shine, as a crest-jewel on the topmost part of the three worlds\*, with the radiance of gold that has been rid of all external and internal impurities.



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\* See page 10 ante for the description of *Siddha śilā*, the abode of the liberated souls.

पूजार्थाज्ञैश्वर्यैर्बलपरिजनकामभोगभूयिष्ठैः ।

अतिशयितभुवनमद्भुतमभ्युदयं फलति सद्भर्मः ॥ १३५ ॥

सामान्यार्थ - सल्लेखना के द्वारा समुपार्जित समीचीन धर्म बल, परिजन तथा काम और भोगों से परिपूर्ण तथा पूजा (प्रतिष्ठा), अर्थ (सम्पत्ति) और आज्ञा-रूप ऐश्वर्य के द्वारा संसार को आश्चर्ययुक्त करने वाले तथा स्वयं आश्चर्यकारी स्वर्गादिरूप अभ्युदय को फलता है।

Merit earned through the adoption of pious *dharma* (read *sallekhanā*) accords fruits including strength, attendants, family and enjoyment, also status, wealth, supreme dominion, and boons like heavenly abode that are amazing to the world and in themselves.

#### EXPLANATORY NOTE

Jain, Champat Rai writes:

This verse describes the effects of adopting the vows, *sallekhanā* 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.

Jain, Champat Rai (1917),  
“*Ratnakaraṇḍaka-śrāvakācāra (or The Householder’s Dharma)*”, p. 64.

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Thus ends the sixth part called  
On *sallekhanā* – Embracing Voluntary, Passionless Death  
of the *Ratnakaraṇḍaka-śrāvakācāra*,  
composed by Ācārya Samantabhadra *Svāmi*.

Section 7  
Eleven Stages (*pratimā*) of the  
Householder's Conduct  
सप्तम परिच्छेद

श्रावकपदानि देवैरेकादश देशितानि येषु खलु ।

स्वगुणाः पूर्वगुणैः सह संतिष्ठन्ते क्रमविवृद्धाः ॥ १३६ ॥

**सामान्यार्थ** – तीर्थकर भगवान् के द्वारा श्रावक की ग्यारह प्रतिमाएँ कही गई हैं जिनमें निश्चय से अपनी प्रतिमा सम्बन्धी गुण पूर्व प्रतिमा सम्बन्धी गुणों के साथ क्रम से वृद्धि को प्राप्त होते हुये स्थित होते हैं।

Lord Jina has stated that there are eleven stages (*pratimā*) of the householder's conduct; for sure, each stage progressively adds its own attributes to those applicable to the preceding stages.

सम्यग्दर्शनशुद्धः संसारशरीरभोगनिर्विण्णः ।

पञ्चगुरुचरणशरणो दर्शनिकस्तत्त्वपथगृह्यः ॥ १३७ ॥

सामान्यार्थ - जो सम्यग्दर्शन से शुद्ध है, संसार, शरीर और भोगों से विरक्त है, पञ्चपरमेष्ठी के चरणों की शरण जिसे प्राप्त हुई है तथा अष्ट-मूलगुणों को जो धारण कर रहा है वह दर्शनिक श्रावक है।

The householder who is purified by right faith, is unattached to the world, the body and the sensual pleasures, has taken refuge at the Holy Feet of the five Supreme Beings (*pañca parameṣṭhī*), and is endowed with the eight fundamental virtues (*mūlaguṇa*), is called the *darśanika śrāvaka* (first stage).

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निरतिक्रमणमणुव्रतपञ्चकमपि शीलसप्तकं चापि ।  
धारयते निःशल्यो योऽसौ व्रतिनां मतो व्रतिकः ॥ १३८ ॥

**सामान्यार्थ** – जो शल्य-रहित होता हुआ, अतिचार रहित पाँचों अणुव्रतों को और सातों शीलव्रतों को धारण करता है वह गणधरदेवादिक व्रतियों के मध्य में व्रतिक नाम का श्रावक माना जाता है।

The householder who is free from stings (*śalya*), and observes the five small vows – *aṅguvrata*, together with the seven *śīlavrata* (comprising three subsidiary vows – *guṇavrata*, and four instructional vows – *śikṣāvrata*) is called by the Most Excellent Votaries the *vratika śrāvaka* (second stage).

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

निःशल्यो व्रती ॥ ७-१८ ॥

The votary is free from stings.

Jain, Vijay K. (2011),  
“*Ācārya Umāsvāmi's Tattvārthasūtra*”, p. 100.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

That which injures is a thorn or sting. Any sharp thing which causes pain to the body is a sting. Just as the sting causes pain to sentient beings, the emotional excitement arising from karmas, which causes bodily and mental pain, is figuratively called a sting. This is of three kinds, the sting of deceit, the sting of desire for enjoyment or pleasure, and the sting of perverse attitude (wrong faith). *Māyā* is deceit. *Nidānam* is desire for worldly pleasure and splendour. *Mithyā darśanam* is wrong faith. He who is free from these three kinds of stings is called a

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votary (*vratī*). Now it is contended thus. 'A person is free from stings in the absence of stings, and one who observes vows is called a votary. But a person free from stings is not fit to be called a votary. For instance, a man who has a staff cannot be said to carry an umbrella.' The reply is this. The votary is one who is characterized by both the attributes, namely observing vows and being free from stings. So by merely practising vows, one cannot be called a votary, unless one is free from stings. What is meant is that, in the absence of stings, one who observes vows is a votary. For instance, a person is said to be rich in cows when he has plenty of milk and ghee. He cannot be said to be rich in cows in the absence of milk and ghee, even if he has several cows. So also, even if a person observes vows, he cannot be called a votary if he is not free from stings.

Jain, S.A. (1960), "*Reality*", p. 200.

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चतुरावर्त्तत्रितयश्चतुःप्रणामः स्थितो यथाजातः ।

सामयिको द्विनिषद्यस्त्रियोगशुद्धस्त्रिसन्ध्यमभिवन्दी ॥ १३९ ॥

सामान्यार्थ - जो चारों दिशाओं में तीन-तीन आवर्त करता है, चार प्रणाम करता है, कायोत्सर्ग से खड़ा होता है, बाह्याभ्यन्तर परिग्रह का त्यागी होता है, दो बार बैठकर नमस्कार करता है, तीनों योगों (मन, वचन, और काय) को शुद्ध रखता है और तीनों सन्ध्याओं में वन्दना करता है, वह सामयिक प्रतिमाधारी है।

The householder who, standing in the *kāyotsarga* (non-attachment with the body), does three *āvarta* (turning round the joined palms clockwise) and one salutation each in the four directions, is rid of all external and internal attachments, performs two reverences in the sitting position (in the beginning and at the end of the *sāmayika*), maintains the purity of the three activities (of the mind, the speech and the body), and thus makes obeisance in the three times (morning, noon, and evening) of the day, is called the *sāmayika śrāvaka* (third stage).

### EXPLANATORY NOTE

Jain, Champat Rai explains:

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

Jain, Champat Rai (1917),  
“*Ratnakarṇḍa-śrāvakāchāra (or The Householder’s Dharma)*”, p. 66.

पर्वदिनेषु चतुर्ष्वपि मासे मासे स्वशक्तिमनिगुह्य ।

प्रोषधनियमविधायी प्रणिधिपरः<sup>1</sup> प्रोषधानशनः ॥ १४० ॥

**सामान्यार्थ** - जो प्रत्येक मास में चारों ही पर्व के दिनों में अपनी शक्ति को न छिपाकर प्रोषध सम्बन्धी नियम को करता हुआ एकाग्रता में तत्पर रहता है वह प्रोषध प्रतिमाधारी है।

The householder who each month observes, without concealing his strength, in the prescribed manner and with due concentration, the vow of fasting at regular intervals (*proṣadhopavāsa*) on all the four specific days of the lunar month, is called the *proṣadha śrāvaka* (fourth stage).

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<sup>1</sup>पाठान्तर : प्रणधिपरः

मूलफलशाकशाखाकरीरकन्दप्रसूनबीजानि ।

नामानि योऽत्ति सोऽयं सचित्तविरतो दयामूर्तिः ॥ १४१ ॥

सामान्यार्थ - जो दया की मूर्ति होता हुआ अपक्व (कच्चे) मूल (मूली, गाजर आदि), फल (आम, अमरूद आदि), शाक (भाजी), शाखा (वृक्ष की नई कोपल), करीर (बांस का अंकुर), कन्द (अंगीठा आदि), प्रसून (गोभी आदि के फूल) और बीज (गेहूँ, चना आदि) को नहीं खाता है वह सचित्तत्याग प्रतिमाधारी है।

As the embodiment of compassion, the householder who does not eat unripe (and/or uncooked) roots, fruits, greens (leafy vegetables), stems (shoots), tendrils, bulbous root, flowery vegetables and seeds (grain), is the *sacittatyāga śrāvaka* (fifth stage).

अन्नं पानं खाद्यं लेह्यं नाश्नाति यो विभावर्याम् ।

स च रात्रिभुक्तिविरतः सत्त्वेष्वनुकम्पमानमनाः ॥ १४२ ॥

सामान्यार्थ – जो प्राणियों पर दयालु-चित्त होता हुआ रात्रि में अन्न, पेय, खाद्य और लेह्य को नहीं खाता (लेता) है वह रात्रिभुक्तिविरत प्रतिमाधारी श्रावक है।

The householder who, out of compassion for the living beings, abstains from consuming (the four kinds of food) – grains (*anna*, like rice and *capātī*), drinks (*pāna*, like water and buttermilk), savory food (*khādyā*, like sweetmeat), and food for the taste buds (*lehya*, like *caṭanī* and betel leaf) – after sunset, is to be known as the *rātribhuktivirata śrāvaka* (sixth stage).

#### EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

रात्रौ भुञ्जानानां यस्मादनिवारिता भवति हिंसा ।

हिंसाविरतैस्तस्मात् त्यक्तव्या रात्रिभुक्तिरपि ॥ १२९ ॥

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

रागाद्युदयपरत्वादनवृत्तिर्नातिवर्तते हिंसाम् ।

रात्रिं दिवमाहरतः कथं हि हिंसा न संभवति ॥ १३० ॥

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

यद्येवं तर्हि दिवा कर्तव्यो भोजनस्य परिहारः ।

भोक्तव्यं तु निशायां नेत्यं नित्यं भवति हिंसा ॥ १३१ ॥

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

नैवं वासरभुक्तेर्भवति हि रागोऽधिको रजनिभुक्तौ ।

अन्नकवलस्य भुक्तेर्भुक्ताविव मांसकवलस्य ॥ १३२ ॥

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

अर्कालोकेन विना भुञ्जानः परिहरेत् कथं हिंसाम् ।

अपि बोधितः प्रदीपे भोज्यजुषां सूक्ष्मजन्तूनाम् ॥ १३३ ॥

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

किं वा बहुप्रलपितैरिति सिद्धं यो मनोवचनकायैः ।

परिहरति रात्रिभुक्तिं सततमहिंसां स पालयति ॥ १३४ ॥

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

Jain, Vijay K. (2012),

“*Shri Amritachandra Suri’s Puruṣārthasiddhyupāya*”, p. 83-86.

मलबीजं मलयोनिं गलन्मलं पूतिगन्धि बीभत्सं ।

पश्यन्नङ्गमनङ्गाद्विरमति यो ब्रह्मचारी सः ॥ १४३ ॥

**सामान्यार्थ** - शुक्रशोणित-रूप मल से उत्पन्न, मलिनता का कारण, मलमूत्रादि को झराने वाले, दुर्गन्धयुक्त और ग्लानि को उत्पन्न करने वाले शरीर को देखता हुआ जो काम-सेवन से विरत होता है वह ब्रह्मचारी श्रावक कहलाता है।

The householder who perceives the body as a product of unclean matter (semen and blood), source of filth, that which oozes waste, foul-smelling, and repugnant, and, therefore, abstains from sex-indulgence is known as the *brahmcārī śrāvaka* (seventh stage).

#### EXPLANATORY NOTE

*Ācārya* Samantabhadra's *Svayambhūstotra*:

सुखाभिलाषानलदाहमूर्च्छितं मनो निजं ज्ञानमयामृताम्बुभिः ।

व्यदिध्यपस्त्वं विषदाहमोहितं यथा भिषगमन्त्रगुणैः स्वविग्रहम् ॥

( १०-२-४७ )

As the knowledgeable healer rids his body of the effect of poison through incantation (chanting of the *mantras*), O Lord Śitalanātha, you had also provided succour to your heart, infatuated by the fire of worldly desires, with the nectar-like cool water of the knowledge of the Self.

In his adoration of the seventeenth *Tīrthaṅkara* Lord Kunthunātha, the *Ācārya* says:

तृष्णार्चिषः परिदहन्ति न शान्तिरासा-

मिष्टेन्द्रियार्थविभवैः परिवृद्धिरेव ।



स्थित्यैव कायपरितापहरं निमित्त-  
मित्यात्मवान् विषयसौख्यपराङ्मुखोऽभूत् ॥

( १७-२-८२ )

The fire of lust burns the worldly beings from all sides. Indulgence in sensual pleasures does not calm down the lust but, as is the nature of the senses, intensifies it. Such indulgence is only an external palliative. O Lord! Knowing this, you became averse to the pleasures appertaining to the senses.

Jain, Vijay K. (2015),  
“Ācārya Samantabhadra’s Svayambhūstotra –  
Adoration of The Twenty-four Tīrthāṅkara”, p. 64-65, 111.



सेवाकृषिवाणिज्यप्रमुखादारम्भतो व्युपारमति ।

प्राणातिपातहेतोर्योऽसावारम्भविनिवृत्तः ॥ १४४ ॥

**सामान्यार्थ** – जो प्राणघात (जीवहिंसा) के कारण सेवा, खेती तथा व्यापार आदि आरम्भ से निवृत्त होता है वह आरम्भविनिवृत्त प्रतिमा का धारक है।

The householder who, with a view to avoid injury to living beings, refrains from worldly occupations like providing service to others, farming, and trade, is called the *ārambhavinivṛtta śrāvaka* (eighth stage).

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बाह्येषु दशसु वस्तुषु ममत्वमुत्सृज्य निर्ममत्वरतः ।

स्वस्थः सन्तोषपरः परिचितपरिग्रहाद्विरतः ॥ १४५ ॥

**सामान्यार्थ** – दश प्रकार के बाह्य परिग्रहों में ममताभाव को छोड़कर, निर्ममत्व भाव में लीन होता हुआ जो (श्रावक) आत्मस्वरूप में स्थित और संतोष में तत्पर रहता है वह सब ओर से चित्त में स्थित परिग्रह से विरत (परिग्रहविरत) होता है।

The householder who casts off attachment (or infatuation) to the ten kinds of external possessions and with a deep sense of renunciation remains engrossed and contented in the true nature of his soul, is called the *parigrahavirata śrāvaka* (ninth stage).

#### EXPLANATORY NOTE

As infatuation caused by attachment to possessions (*parigraha*), internal and external, gets vanquished, and as the mind becomes steady through constant practice, one becomes capable of meditating on the pure soul.

Ten kinds of external possessions and fourteen kinds of internal possessions are said to be the causes of infatuation. The external possessions are (1) land, (2) houses, (3) gold, (4) silver, (5) cattle, (6) grain, (7) maid-servants, (8) male-servants, (9) clothes, and (10) utensils.

The fourteen internal possessions are (1) wrong belief, (2) male-sex passion, (3) female-sex passion, (4) neuter-sex passion, (5) joking, (6) zest, (7) boredom, (8) grief, (9) fear, (10) disgust, (11) anger, (12) pride, (13) deceitfulness, and (14) greed.

These possessions cause the loss of equilibrium of the mind.

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The man void of such possessions can concentrate his mind on the pure soul and attain excellent meditation.

Meditation which is directed towards the pure Self is the means of self-realization. Ignorance that stupefies the faculties of perception and will must be got rid of. There should be neither attachment nor hatred towards the objects of the environment. There should be unruffled peace in thought, speech and body. Meditation attended by such circumstances manifests like the fire that destroys the rubbish heap of the karmas.

Jain, Vijay K. (2014),

“*Ācārya Pūjyapāda’s Iṣṭopadeśa – The Golden Discourse*”, p. 76.

*Ācārya Samantabhadra’s Svayambhūstotra:*

अहिंसा भूतानां जगति विदितं ब्रह्म परमं  
न सा तत्रारम्भोऽस्त्यणुरपि च यत्राश्रमविधौ ।  
ततस्तत्सिद्धयर्थं परमकरुणो ग्रन्थमुभयं  
भवानेवात्याक्षीन्न च विकृतवेषोपधिरतः ॥

( २१-४-११९ )

O Lord Jina! Desisting from injury to living beings is known in this world as the Supreme Holiness. This Supreme Holiness cannot be found in hermitages which advocate even the slightest of activity (*ārambha*) that causes pain and suffering to the living beings. Therefore, with extreme benevolence, to attain the purity of non-injury, you had relinquished both the internal as well as the external attachments, including the degrading clothes and other add-ons to the body.

Jain, Vijay K. (2015),

“*Ācārya Samantabhadra’s Svayambhūstotra – Adoration of The Twenty-four Tīrthaṅkara*”, p. 147.

अनुमतिरारम्भे वा परिग्रहे ऐहिकेषु कर्मसु वा ।

नास्ति खलु यस्य समधीरनुमतिविरतः स मन्तव्यः ॥ १४६ ॥

**सामान्यार्थ** – निश्चय से जिसकी (खेती आदि) आरम्भ में अथवा परिग्रह में अथवा इस लोक सम्बन्धी कार्यों में अनुमोदना नहीं है वह समान बुद्धि का धारक अनुमतिविरत श्रावक माना जाना चाहिये।

Certainly, the serene householder who does not offer his approval or sanction in respect of occupations (like farming), material possessions, and worldly activities, is to be known as the *anumativirata śrāvaka* (tenth stage).

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गृहतो मुनिवनमित्वा गुरूपकण्ठे व्रतानि परिगृह्य ।

भैक्ष्याशनस्तपस्यन्तुकृष्टश्चेलखण्डधरः ॥ १४७ ॥

सामान्यार्थ - जो घर से मुनियों के वन को जाकर गुरु के पास व्रत ग्रहण कर भिक्षा-भोजन करता हुआ तपश्चरण करता है तथा वस्त्र के एक खण्ड को धारण करता है वह उत्कृष्ट श्रावक उद्दिष्टविरत प्रतिमाधारी कहलाता है।

The householder who, leaving his home, goes to the spiritual preacher in the forest, adopts vows, lives on food obtained through religious solicitation, observes austerities, and accepts only a loincloth, is to be known as the *uddiṣṭavirata śrāvaka* (eleventh stage).

#### EXPLANATORY NOTE

Jain, Champat Rai has this explanation which throws adequate light on the verse:

The highest point of a householder's conduct is reached in the eleventh *pratimā* which takes him to the door of asceticism. This *pratimā*, called the *uddiṣṭa* (that which has been ordered or mentioned beforehand) *tyāga* (renouncing) is indicative of the mental determination of the aspiring *jīva* to avoid accepting anything in the shape of food by special invitation or appointment. It comprises two kinds of householders: (1) *kṣullaka* and (2) *ellaka*. The *kṣullaka* wears a *langoṭī*\* and a sheet of cloth, three cubits long and of a single width, but the *ellaka* rejects the wrapper and keeps only the *langoṭī*. They both keep a bowl, for carrying water, and a whisk of the softest

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\* *langoṭī* – a narrow strip of cloth worn by men to hide their nudity.

peacock feathers for removing insects from their person, books and the like, without injuring them.

As regards begging, for food, a *kṣullaka*, 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 *śūdra*. 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 lābha* (may you obtain spiritual merit) and recite the *ṇamokāra 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 *kṣullaka* 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.

Jain, Champat Rai (1917),  
 “*Ratnakarṇḍa-śrāvakāchāra* (or *The Householder’s Dharma*)”,  
 p. 69-70.

पापमरातिर्धर्मो बन्धुर्जीवस्य चेति निश्चिन्वन् ।  
समयं यदि जानीते श्रेयोज्ञाता ध्रुवं भवति ॥ १४८ ॥

सामान्यार्थ - 'पाप ही जीव का शत्रु है और धर्म ही जीव का हितकारी है,' इस प्रकार निश्चय करता हुआ श्रावक यदि आगम को जानता है तो वह निश्चय से श्रेष्ठ ज्ञाता अथवा कल्याण का ज्ञाता होता है।

The householder who ascertains the Truth contained in the Scripture as "Demerit (*pāpa*) is the enemy of the soul and merit or righteousness (*dharma*) its friend," is certainly the worthy knower of the Doctrine.

#### EXPLANATORY NOTE

*Ācārya Umāsvāmi's Tattvārthasūtra:*

शुभः पुण्यस्याशुभः पापस्य ॥ ६-३ ॥

Virtuous activity is the cause of merit (*puṇya*) and wicked activity is the cause of demerit (*pāpa*).

Jain, Vijay K. (2011),  
"Ācārya Umāsvāmi's Tattvārthasūtra", p. 80.

*Ācārya Pūjyapāda's Sarvārthasiddhi:*

What is good and what is evil? Killing, stealing, copulation, etc. are wicked activities of the body. Falsehood, harsh and uncivil language are wicked speech-activities. Thoughts of violence, envy, calumny, etc. are wicked thought-activities. The opposites of these are good. How can activity be good or wicked? That activity which is performed with good intentions is good. And that which is performed with evil intentions is wicked. But the distinction is not based on the activities being the causes of



auspicious and inauspicious karmas<sup>1</sup>. In that case, there would be no good activities at all, as good activities also are admitted to be the cause of bondage of knowledge-obscuring karmas etc. (by the Jainas)<sup>2</sup>. That, which purifies the soul or by which the soul is purified, is merit (*puṇya*), namely that which produces happy feeling etc. That which protects or keeps the soul away from good is demerit (*pāpa*), namely that which produces unhappy feeling etc.

Jain, S.A. (1960), “Reality”, p. 168-169.

Ācārya Amṛtacandra’s *Puruṣārthasiddhyupāya*:

धर्मः सेव्यः क्षान्तिर्मृदुत्वमृजुता च शौचमथ सत्यम् ।  
आकिञ्चन्यं ब्रह्म त्यागश्च तपश्च संयमश्चेति ॥ २०४ ॥

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

Jain, Vijay K. (2012),  
“Shri Amritachandra Suri’s *Puruṣārthasiddhyupāya*”, p. 145-146.

Ācārya Kundakunda’s *Pañcāstikāya-Sāra*:

रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो ।  
चित्ते णत्थि कलुस्सं पुण्णं जीवस्स आसवदि ॥ १३५ ॥

<sup>1</sup> From the Jaina standpoint, intentions are all-important and not activities in themselves. And the consequences are largely determined by the intentions underlying any activity.

<sup>2</sup> From the real point of view, it is no doubt true that all activities are undesirable as every kind of activity is the cause of influx and bondage. But from the empirical point of view there is difference. Merit leads to pleasure and demerit to pain.

Whenever Jīva has desires high and noble, thoughts based on love and sympathy and in whose mind there are no evil impulses towards the same, the Karmic matter that causes merit flows in as conditioned by the above mentioned springs of righteousness.

तिसिदं बुभुक्खिदं वा दुहिदं दट्ठूण जो दु दुहिदमणो ।  
पडिवज्जदि तं किवया तस्सेसा होदि अणुकंपा ॥ १३७ ॥

If anyone moved at the sight of the thirsty, the hungry and the miserable, offers relief to them, out of pity, then such behavior of that person is love or charity.

कोधो व जदा माणो माया लोभो व चित्तमासेज्ज ।  
जीवस्स कुणदि खोहं कलुसो त्ति य तं बुधा वेत्ति ॥ १३८ ॥

Whenever anger, pride, deceit and covetousness, appear in the mind of a Jīva, they create disturbing emotion, interfering with calmness of thought. This emotional agitation of thought is called impure thought by the wise.

चरिया पमादबहुला कालुस्सं लोलदा य विसयेसु ।  
परपरितावपवादो पावस्स य आसवं कुणदि ॥ १३९ ॥

Inordinate taste for worldly things, impure emotions, hankering for and indulging in sensual pleasures, causing anguish to fellow beings, and slandering them openly or covertly; these constitute the spring of evil.

सण्णाओ य तिलेस्सा इंदियवसदा य अत्तरुद्दाणि\* ।  
पाणं च दुप्पउत्तं मोहो पावप्पदा होंति ॥ १४० ॥

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\* पाठान्तर : अट्टरुद्दाणि

The different animal instincts, the different soul-soiling emotions, the tempting senses, suffering and wrath, undesirable thoughts and corruption of the faculties of perception and will; these constitute the spring of evil.

Chakravarti Nayanar, A.,  
“Ācārya Kundakunda’s Pañcāstikāya-Sāra”, p. 112-115.

Ācārya Samantabhadra’s Āptamīmāṃsā:

विशुद्धिसंक्लेशाङ्गं चेत् स्वपरस्थं सुखासुखम् ।

पुण्यपापास्रवौ युक्तौ न चेद्व्यर्थस्तवार्हतः ॥ १५ ॥

When pleasure and pain in oneself and in others are due to the limbs (*aṅga*) of the auspicious kind of disposition (*viśuddhi*)<sup>1</sup>, these are causes of the influx of meritorious karmas (*puṇya*). When pleasure and pain in oneself and in others are due to the limbs of the inauspicious kind of disposition (*saṁkleśa*)<sup>2</sup>, these are causes of the influx of demeritorious karmas (*pāpa*). O Lord! In your view, if pleasure and pain in oneself and in others are not due to the auspicious or inauspicious kinds of dispositions then there cannot be influx of meritorious or demeritorious karmas; these do not yield any fruit.

Jain, Vijay K. (2016),  
“Ācārya Samantabhadra’s Āptamīmāṃsā”, p. 148.

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<sup>1</sup> auspicious kind of disposition (*viśuddhi*) – due to virtuous (*dharmya*) and pure (*śukla*) kinds of concentration. There are three limbs (*aṅga*) of the auspicious kind of disposition – its cause (*kāraṇa*), its effect (*kārya*), and its own-nature (*svabhāva*).

<sup>2</sup> inauspicious kind of disposition (*saṁkleśa*) – due to sorrowful (*ārta*) and cruel (*raudra*) kinds of concentration. This also has three limbs – its cause (*kāraṇa*), its effect (*kārya*), and its own-nature (*svabhāva*).

येन स्वयं वीतकलङ्कविद्यादृष्टिक्रियारत्नकरण्डभावं ।

नीतस्तमायाति पतीच्छयेव सर्वार्थसिद्धिस्त्रिषु विष्टपेषु ॥ १४९ ॥

**सामान्यार्थ** – जिस भव्य ने अपनी आत्मा को सम्यग्ज्ञान, सम्यग्दर्शन और समयक्चारित्र रूप रत्नों के करण्डभाव (पिटारापन) को प्राप्त कराया है उसे तीनों लोकों में पति की इच्छा से ही मानो चारों पुरुषार्थों की सिद्धि प्राप्त होती है।

The worthy (*bhavya*) individual who has turned his soul into a jewel-casket of right faith, right knowledge and right conduct accomplishes, like a woman eager to choose and join her husband from among the assembled suitors, all the four objects – righteousness (*dharma*), wealth (*artha*), enjoyment (*kāma*), and liberation (*mokṣa*) – of human effort.

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सुखयतु सुखभूमिः कामिनं कामिनीव,  
 सुतमिव जननी मां शुद्धशीला भुनक्तु ।  
 कुलमिव गुणभूषा कन्यका सम्पुनीता-  
 ज्जिनपतिपदपद्मप्रेक्षिणी दृष्टिलक्ष्मीः ॥ १५० ॥

**सामान्यार्थ** - जिनेन्द्र भगवान् के चरण-कमलों का दर्शन करने वाली सम्यग्दर्शनरूपी लक्ष्मी सुख की भूमि होती हुई मुझे उस तरह सुखी करे जिस तरह कि कामिनी (स्त्री) कामी पुरुष को सुखी करती है। वह शुद्धशीला - निरतिचार तीन गुणव्रत तथा चार शिक्षाव्रत से युक्त - लक्ष्मी मुझे उस तरह रक्षित करे जिस तरह कि निर्दोष शीलव्रतों का पालन करने वाली माता पुत्र को रक्षित करती है। और वह गुणभूषा लक्ष्मी मुझे उस तरह पवित्र करे जिस तरह कि शील-सौन्दर्य आदि गुणों से सुशोभित कन्या कुल को पवित्र करती है।

May *Lakṣmī* of right faith, the beholder of the Lotus Feet of Lord Jina, herself the land of happiness, make me happy as a sensual woman satisfies a lascivious man, protect me as a noble mother protects her child, and purify me as a girl adorned with the ornament of virtue purifies her family.

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Thus ends the seventh part called  
 Eleven Stages (*pratimā*) of the Householder's Conduct  
 of the *Ratnakaraṇḍaka-śrāvaka-cāra*,  
 composed by *Ācārya Samantabhadra Svāmi*.

॥ श्रीसमन्तभद्राचार्यविरचितं रत्नकरण्डकश्रावकाचारं समाप्तम् ॥

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O Ascetic Supreme *Ācārya Samantabhadra* !  
 Victory (*Vijay*) makes obeisance to the most worshipful duo of your feet.

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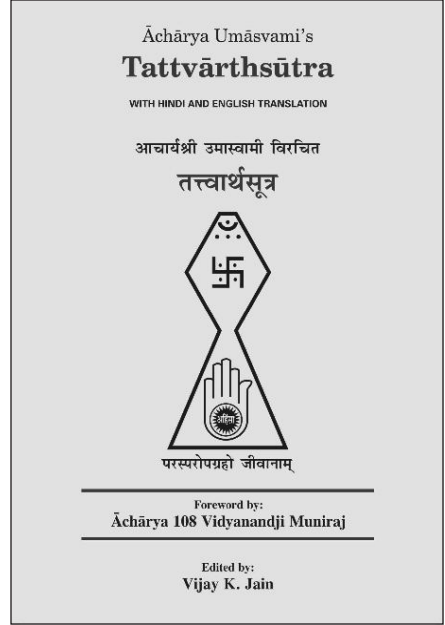
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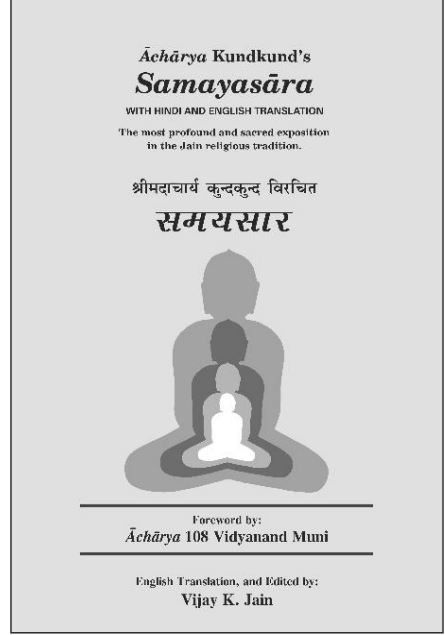
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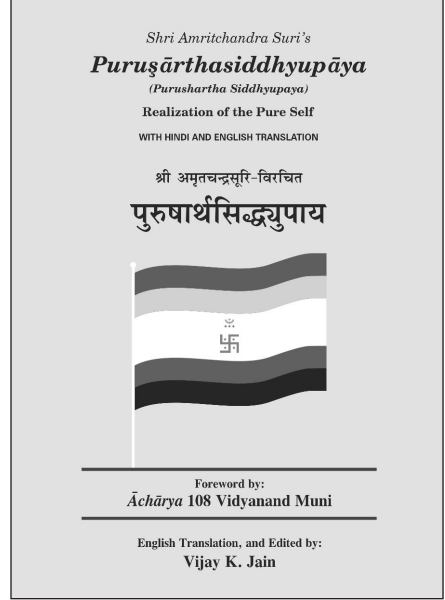
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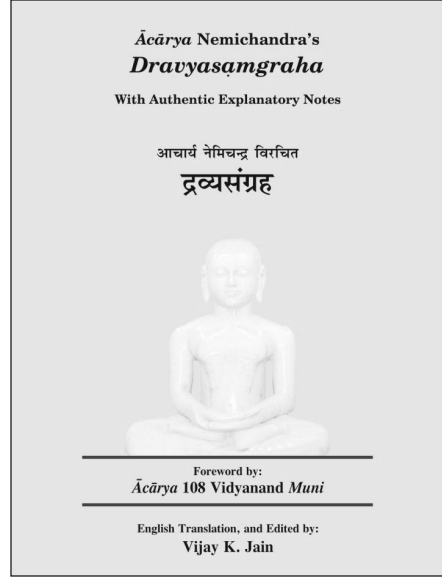
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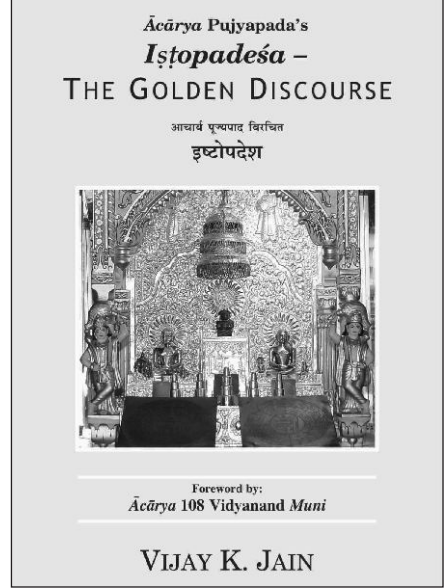
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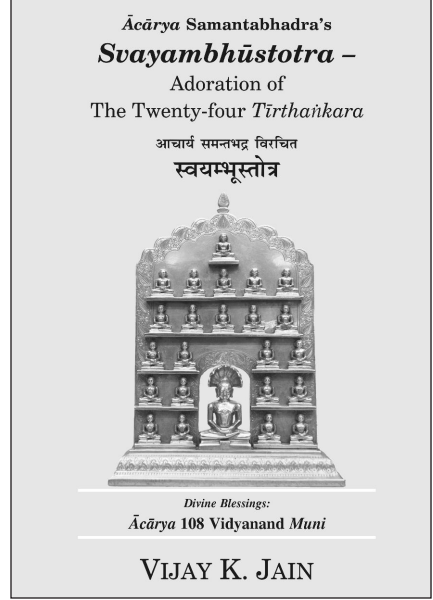
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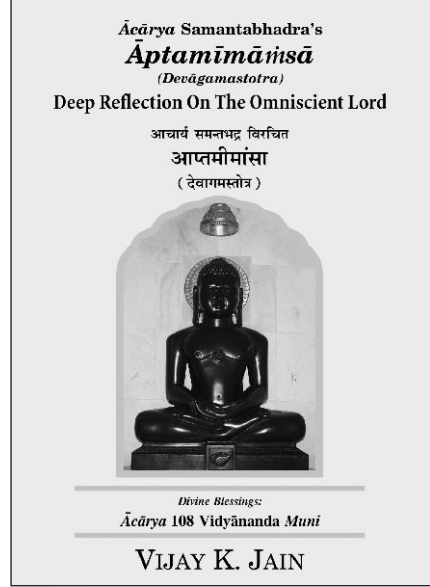
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By:  
**Vijay K. Jain**

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*Āptamīmāṃsā* by Ācārya Samantabhadra (2nd century CE) starts with a discussion, in a philosophical-cum-logical manner, on the Jaina concept of omniscience and the attributes of the Omniscient. The Ācārya questions the validity of the attributes that are traditionally associated with a praiseworthy deity and goes on to establish the logic of accepting the Omniscient as the most trustworthy and praiseworthy Supreme Being. Employing the doctrine of conditional predications (*syādvāda*) – the logical expression of reality in light of the foundational principle of non-absolutism (*anekāntavāda*) – he faults certain conceptions based on absolutism. He finally elucidates correct perspectives on issues including fate and human-effort, and bondage of meritorious (*puṅya*) or demeritorious (*pāpa*) karmas.

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## GUIDE TO TRANSLITERATION

Devanāgarī	IAST*	Devanāgarī	IAST	Devanāgarī	IAST
अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
आ	<i>ā</i>	ङ	<i>ṅa</i>	फ	<i>pha</i>
इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
ऐ	<i>ai</i>	ट	<i>ṭa</i>	ल	<i>la</i>
ओ	<i>o</i>	ठ	<i>ṭha</i>	व	<i>va</i>
औ	<i>au</i>	ड	<i>ḍa</i>	श	<i>śa</i>
ऋ	<i>ṛ</i>	ढ	<i>ḍha</i>	ष	<i>ṣa</i>
ॠ	<i>ṝ</i>	ण	<i>ṇa</i>	स	<i>sa</i>
अं	<i>ṁ</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

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\*IAST: International Alphabet of Sanskrit Transliteration

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*Ratnakaraṇḍaka-śrāvaka-cāra*, comprising 150 verses, is a celebrated and perhaps the earliest *Digambara* work dealing with the excellent path of *dharma* that must be followed by the householder (*śrāvaka*). All efforts should be directed towards the acquisition and safekeeping of the Three Jewels (*ratnatraya*), comprising right faith (*samyagdarśana*), right knowledge (*samyagjñāna*) and right conduct (*samyakcāritra*), that lead to releasing him from worldly sufferings and establishing him in the state of supreme happiness.

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