

श्रमण संस्कृति उन्नायक  
आचार्य श्री विद्यासागर जी महाराज

पूर्व नाम	— श्री विद्याधर जी
पिता	श्री मल्लपा जी अष्टगे
माता	— श्रीमती श्रीमति जी
भाई व बहिन	— चार भाई, दो बहिनें
जन्म स्थान	— चिक्कोड़ी (सदलगा ग्राम के पास), जिला—बेलगौंव, कर्नाटक
जन्म तिथि	— आश्विन शुक्ल पूर्णिमा (शरद पूर्णिमा), विक्रम संवत् २००३ १०/१०/१६४६, गुरुवार
शिक्षा	— ६वीं (मैट्रिक) कन्नड़ भाषा माध्यम से
मातृ भाषा	— कन्नड़
ब्रह्मचर्य व्रत	— खानिया जी, जयपुर, राजस्थान
प्रतिमा	— सात प्रतिमा
स्थल	— श्रवणबेलगोल, हासन, कर्नाटक
मुनि दीक्षा स्थल	अजमेर, राजस्थान
मुनि दीक्षा तिथि—	आषाढ शुक्ल पंचमी, विक्रम संवत् २०२५ रविवार ३०/६/१६३८
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प्रतिमा	— सात प्रतिमा
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# श्री दिगम्बर जैन युवक संघ

संगठन का सूत्र वाक्य

दिगम्बरा : सरोदरा: सर्वे

स्थापना - 7 नवम्बर 1990

स्थापना स्थल - सिद्धक्षेत्र मुक्तानगरि

स्थापना सालिन्ध्य-परमपूज्य 108 आचार्य विद्यासागरजी महाराज

## संगठन के उद्देश्य

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## DASRATH JAIN

Born at Chhatarpur (M.P.)

Year of birth : 1926 A.D.;

Father : Late ch. Babulal Jain;

Mother : Late smt. Yashoda Devi;

Wife : Late Smt.Sona Devi

Education : M.A. , B.COM. , LL.B.;

Profession : Legal Practice.

Shri Dashrath Jain -who occupied the high offices of Home Minister in Vindhya Pradesh in the Cabinet of Pt. Shambhu Nath Shukla, (1955-56) and of Deputy-Minister in M.P. in the Cabinets of Pt. Ravishankar Shukla and Dr. Kailash Nath Kaifu is not only a renowned Freedom -fighter and politician of repute ; but also a good social worker, Journalist and a literatureur. He has been the President of Shri Dig. Jain Atishay Kshetra-Prabandh-Samiti Khajuraho for more than twenty five years and trustee of Mahavir Trust, Indore etc. He edited weekly 'Vindhyaahal' for a number of years and also a number of soveneurs e.g. "Utsarga", "Dharam-Rath", "Rastra Gaurav" etc. He is the author of many works in Hindi and English, of whom "Soviat Roos Ka Arthik Vikas", "Samaj Aur Sanskriti", "Prathama evam Antim Tirthankar Rsabha evam Mahavir", "Jain Monuments at Khajuraho", "The basic Tenents of Jainism," "Guide to Sahu Shanti-Prasad Jain Kala Sangrahalaya Khajuraho," "YOGASAR", "PRABODHASTAKA", "SAMANA SUTTAM", Himalaya se unche aur Sagar se Gahare", "Tundelkhand Ka Jalianwala Bag": are published : "Charan-Paduka", "Bapu, Baba our Bhaia- Viyogi-Hari" etc. are unpublished."JNANARNAVAH," is under publication. He has also translated a number of Sanskrit work in English such as 'Prominent Jain Eulogies' (Part I and II) and 'Stuti Vidya', 'Dravya Sangrah', 'Chhadhala', 'Madan Parajay', - which also await publication.

## श्री दिगम्बर जैन युवक संघ प्रकाशन समिति से प्रकाशित साहित्य

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## प्रकाशकीय

भाषा संस्कृति, साहित्य, इतिहास, धर्म एवं समाज के संवर्द्धन का सशक्त माध्यम है। भाषा भाव अभिव्यक्ति का साधन है। स्वाध्याय हेतु प्रत्येक भाषा का ज्ञान आवश्यक है। आचार्य प्रणीत ग्रन्थ प्राकृत एवं संस्कृत भाषा में निबद्ध हैं। वर्तमान में आंग्ल भाषा का प्रचलन होने के कारण तथा प्राकृत एवं संस्कृत भाषा का ज्ञान न होने के कारण उनका स्वाध्याय श्रावक चाहकर भी नहीं कर पाते हैं।

शास्त्रों के गूढ़ रहस्यों का टीका एवं व्याख्या के साथ-साथ पद्यानुवाद के रूप में सरलीकरण होने से भी स्वाध्याय करने में सुविधा हुई।

आध्यात्मिक प्रस्तुत कृति 'समणसुत' ग्रन्थ को विभिन्न ग्रंथों से उपयोगी गाथाओं का संकलन करके सर्वोपयोगी बनाया गया है।

आचार्य विनोवाभावे ने 'समणसुत' ग्रन्थ को जैनधर्म का सार माना है। जिस प्रकार अन्य धर्मों के बाइबिल, गीता, कुरान आदि ग्रन्थ हैं उसी प्रकार जैनों का समणसुत है।

संत शिरोमणि आचार्य श्री विद्यारागर जी महाराज ने इसका पद्यानुवाद 'जैन गीता' के रूप में करके इसे सरल सुग्राह्य बनाकर घर-घर तक पहुँचाया है।

भारत वर्ष में विदेशों में रहने वाले जैनों को इस उपयोगी ग्रंथ के स्वाध्याय के लिए अंग्रेजी भाषा में अनुवादित करने का श्रेय श्री दशरथ लाल जी जैन छतरपुर पूर्व गृहमंत्री विध्यप्रदेश ने प्राप्त किया। इस कृति के प्रकाशन में उनके सुपुत्र श्री पी०डी० जैन इन्दौर ने अथक श्रम करके पंचबालयति जिनालय एवं धर्मार्थ ट्रस्ट को प्रकाशन का सौभाग्य प्रदान किया।

प्रकाशन में सहयोगी जनों का हृदय से आभारी हूँ।

ब्र० जिनेश

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## PREFACE :

"Samana-Suttam" / "Sraman-Suktam" / "Sayings of Jain ascetics (Sramanas)" was, in a Draft form, originally-prepared by Shri Jinendra - Varni, under the title "Jaina - Dharma - Sar". It was revised by him on the advice of great scholars of the country and abroad; and again published in a new form under a new title "Jina-dharma" in the year 1974.A.D..

This draft collection / compilation named "Jina - dharma" was thoroughly discussed by an august assembly consisting of various Acharyas, Munis, Pandits and other renowned scholars of Jainology, representing all the four sects of Jainas i.e. Digambers, Svetambers, Terapanthis and Sthanakvasis, coming from various parts of the country, numbering about three hundred in Delhi on 29th and 30th of November 1974, at the instance of Late Acharya Vinobha Bhave - the spiritual successor of Mahatma Gandhi, Father Of the Nation; and after prolonged and serious deliberations on every topic - rather every Gatha - of 'Jina-dharma' and after necessary amendments having been made therein, a new book Samana-Suttam came into existence, which was published by sarva - seva- "Samgha of Varanasi (U.P.) with the consent and benedictory message of Acharya Vinobha bhave'.

The book "Samana-Suttam" has been prepared with the purpose of presenting to the world at large an authentic and authoritative version of the undisputed basic infra-structure of Jainism, acceptable to all the sections of Jainas and covering almost the whole area of agreement amongst them.

This book has been designed and prepared so as to present to the readers, the sum and substance of Jainism, in the

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world-conference of Chicago, USA in the year 1893 AD), Late Dr. Kamtaprasad Jain, (The editor of "Ahimsa-Vani" and the President of World-Jain-Mission, Aliganj, Eta), Late Barrister Shri Ajit Prasad Jain of Ajitashram Lucknow, Late Justice J.L. Jaini, Dr. K.C. Sogani, S.Gopalan etc. etc. I have borrowed much from them. I have no hitch in plainly-admitting that I have quoted them at large and taken many extracts from their works. This I have done, only to make this English-version of Samana-Suttam, authoritative, self-explanatory and useful in all respects. While presenting this work to my readers, I bow to those authorities with great respect and express my heartfelt gratitude towards them. I am very grateful to Dr. Kailash chand Siddhant - Shastri and Muni Nathmal ji also, whose Hindi translation of concerned Gathas had been a great help to me in preparing this English translation.

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- Dasrath Jain -  
Translator and Editor

## SAMANA-SUTTAM : A BIRD'S EYE VIEW

The book "Samana-Suttam" or "Sayings of Sramanas/Jain seers" is a collection of 756 Gathas, divided into four parts : (1) Part 'A' "Jyotirmukh" (the mouth of flame); (2) Part 'B' "Moksha-Marg" (Path of liberation); (3) Part 'C' "Tattva-darshan" (Elements of Philosophy) and (4) Part 'D' - "Syadavada" (Relativism).

Part A Jyotirmukh contain 15 chapters dealing with 15 topics - Mangala - Sutra, Jina-Shashan-Sutra, Sangha Sutra, Nirupana-Sutra, Samsara-Chakra-Sutra, Karma-Sutra, Mithyatva-Sutra, Rag-Parihar-Sutra, Dharma-Sutra, Samyama-Sutra, Aparigraha-Sutra, Ahimsa-Sutra, Apramada-Sutra, Shiksha-Sutra and Atma-Sutra. It incorporates 191 selected Gathas. This part of the book is, more or less, of an introductory character yet it speaks volumes about the basic tenets of Jainism.

In part A (1) Mangala -Sutra (Sayings of Auspicion). The most important mantra (cherisnma) of Jains name Panch-Namokar-Mantra, commonly known as "Namokar- Mantra", with its corollaries or ancillaries, is given. It also contains the connotations and implications of "-Panch - Paramesthis" (Five Paragons / Supermost - deities of ). In Gatha No. 12, the constitution of the sacred word "OM" is given and it has been made clear that this word "OM" is the short-form of Panch-Paramesthis, which means and includes all those, whom Jains adore and worship; that it not only tells one, what Parmatma

(pure and perfect soul); but it also tells, how one can attain that supreme status (Parmpada / Parama Pada, where the soul dwells for ever in infinite perception, infinite knowledge, infinite bliss, infinite prowess and where from it neverfalls back to mundane existence and undergo the miseries of transmigration from one grade to another grade of Life or in 64 Lac Yonis (germination - centers.) It tells the way, how to get rid of all the trials and tribulations or ups and downs of mundane-existence and attain aforementioned infinite quaternary.

In Gathas 13 to 15, the twenty-four Tirthankars (Pontiffs) -from Risabha to Mahavir - have been adored. The last Gatha contains a sincere and humble prayer, requesting Siddhas (Bodiless) (Pure and Perfect souls / Parmatmas) to bless the composer / author of the Gatha with liberation / Salvation / Moksha. In short these-saying explain the aims and objects of human life and snows the way to attain indestructible and ever lasting happiness.

In Part A (2), Jina-Shashan-Sutra (sayings regarding Rule of Jina), it has been clearly told what is meant by the rule of Jina - (Jina - Shashan). Under this rule, the impure souls can become pure soul. It can liberate itself of all the Karmic-fetters, succeed in removing all the karmic-filth and attain Salvation /Moksha. The "Rule of Jina" is not to form or establish any political Kingdom or any great Empire and have worldly - enjoyment or sensual -pleasures; it is there to preach and convince the world that the real happiness lies in Non-attachment from all the sorts of sensual pleasures and worldly enjoyment; in the meditation upon the true nature and character of soul, in trying to attain it and be established in pure soul with all its inherent and natural attributes and glanours thereof. This chapter explains what is "Jina - Vachan" / "Jina - Vani" / utterances of Jina; what is "Agama" (Canon) and who are entitled to deliver sermons and preach "Jina -vachan". The topic concludes with a Gathas, which runs as follows---

"The Rule of Jina is ; propose that for others which you like for yourself. (In the same way) do not propose that for others, which you do not like for yourself. This (in short) is the commandment of the Pontiff (Tirthankar)".

In Part (A) (3) i.e. Samgha-Sutra a (25-31) /"Sumgha" or "Order" has been defined. The Acharyas have explained that the "Order" (Sumgha) which is a four fold democratic set up consisting of (1) Shrivaka (2) Shrivikas (3) Muni and (4) Ariyikas. Is the collection or aggregate of qualities and it coordinates Right-Conduct. It says that "Gana" consists of three Jewels. "Gachchha" means following the path of liberation, "Samgha" is collection of attributes; and "samya" denotes Pure soul.

### NIRUPANA - SUTRA :

In part A (A), Nirupana - Sutra (32-44), pramana (Authority / Knowledge /, Naya (Stand-point) and Nikshepa (Verbal or linguistic aspect) have been defined. In Gathas<sup>34</sup> to 41. the Nischaya-nayas (Real/Substantial/Dravyayarthic stand-point/ and the Vyavaharnaya (Practical/ Modal/ Parayarthic stand-point) have been defined and the necessity and importance of each along with their inter-relationships have been explained. What are the pit-falls for those, who adopt only one stand-point, ignoring its counterpart, have also been appropriately told.

### SAMSAR-CHAKRA-SUTRA :

In Part A (5), Sansar-Chakra-Sutra (45-55) the futility or worthlessness of mundane existence and the miseries of transmigration have been discussed in detail and the Gathas, included here in, compel one to think that no-one in the world is really happy." The birth is sorrow; Oldage is sorrow; disease is sorrow; On this world is (nothing but) sorrow. In the world, (imperfect) souls are undergoing great sufferings." (G.55)



How & why, even the celestial - beings, or Chakravarti Emperors are unhappy, and how and why Real and indestructible - happiness (Avinasi-Sukha/Param-Sukha) can be achieved by renouncing the sensual-pleasures, have been very forcefully urged and established.

### KARMA SUTRA :

In Part (A)(6) i.e. Karma-Sutra (56-66) the theory of Karma-the inflow to, Bondage with and shedding off of Karmas from soul have been explained. In the very beginning (G.57), It has been propounded that the association of good and bad karmas to souls-depend upon the nature and character of the thought-action of mundane-souls. Gatha 60, by way of an illustration, plainly tells the readers that the mundane soul is free to bound with Karmas; but it is not free not to reap the fruits thereof. The mundane soul must, the Gathakar-Acharya illustrates this principle by saying that a man freely climbs a tree; but in case of his fall from the tree, on account of his negligence, he becomes dependent to the situation and loses all his freedom, which he had, at the time of climbing the tree. In Gatha 61, it has been said that the souls and karmas are inter-related and inter-dependent sometimes, the souls appear to be dependent upon Karmas while at other times, karmas appear to be dependent upon souls. At the time of issuing the loan, the power-vests in the Creditor; where as at the time of repayment of loan, the centre of power changes; and it vests in the loanee, instead of the creditor. In the chapter also defines and differentiates between the objective Karmas / material karmas Dravya-karmas (Dravya Karmas ) and Subjective -karmas / (Bhava-karmas) and enumerates and illustrates the eight karmas knowledge obscuring Conation obscuring, Feeling, Deluded, Age, Body making) and family karmas.

### MITHYATVA - SUTRA :

Part A (7), Mithyatva-Sutra (Sayings on wrong-belief) - (G.77-78) explain, what is wrong-belief and who the wrong - believers are.

### RAG-PARIHARA-SUTRA :

Part A (8), Rag-Parihar-Sutra (G71-81) contains four Gathas, in which attachment and aversion have been described as the seed (generating-Centre) or all Karmas, which arise out of delusion - the real cause of Birth and death or mundane existence. A mundane - soul undergoes the miseries of birth, change and death and it is always unhappy. Liberation of soul from Karmic-bondage is the only way to be relieved of such miseries. In order to attain Salvation, the inlets (wherefrom the passions flow in, have got to be closed; the senses (Karmas) have got to be controlled from krita, karita and Anumati and three yogas (vibrations in the activities of mind, speech and body, and the passions (kasayas) have got to be uprooted (G-10) (he has got to be fully non attached with (or submerged in) water, though its very existence depends upon it.

### DHARMA-SUTRA :

Part A (9), Dharma-Sutra (82-121) (Sayings on conduct is comparatively long chapter and contains 39 Gathas. Dharma has been described as a super-benevolence/super-Auspicious (Ukshitha-Mangala); and is characterised by Non-Violence, Restraint, and Austerities, Dharma consists of the nature of soul It is of ten kinds - Super-most forgiveness, humility, straight forwardness, truth, contentment, . Restraints, Austerities, Renunciation, Non-possession and . Celibacy. This chapter very nicely and effectively explains each of these ten kinds of Dharmas. In this chapter, the readers come across some very touching and effective Gathas. As for example, while elucidating Gathas.

## SATYA-DHARMA :

The Acharya says, "He who speaks the truth is as creditable as a mother; as worshipable (esteemed/Venerable, by the people as their spiritual guide; and as dear to all as their kinsmen" (G.95)

Similarly, while elucidating contentment - (Shouch - Dharma, it has been said, " The aspirations (emotions/ desires, are endless like space-points (Akash). As greedy men does not get satisfied, though he may acquire, mounts of gold and silver (even) ". (G.98)

The same case is, with Gatha No. 117, which says, " The fire of lust/sensuality (kamagni), which is ignited by the trees of sensual pleasures, burns the (great) forest consisting of all the three worlds. That saint is (really) praise worthy, whom this fire of lust (which is competent in swiftly walking over/devouring the grass named Youth (i.e. which easily overpowers young, people)- does not consume."

## SAMYAK-SUTRA :

In part A (10), Samyam-Sutra (122-139) (Sayings on Restraint), the importance of restraint, in the process of liberation of soul has been shown. This chapter starts from a verse, which eulogises (describes) soul as River Vaitarani of "Kuta-Shalmali" tree of Kamdhenu of Nandan-Vana and in a straightforward manner, tells the readers that your gave to pay all your attention to the purification of soul and for nothing else. It is the panacea of all your ills. In Gatha 125, it has been said that the best victory, one can be proud of, is the victory over one's own self; he who wins himself is a more valiant fighter than those who win thousands and thousands of enemies on the battle field. The same thing has been repeated in the next Gatha. It says "what is the use of fighting external battles? Fight against yourself; you can achieve Real-happiness

(true happiness) by conquering your (inner) self (i.e. by removing the contamination of impurities of soul) (G-126)

(Gatha no. 129, in the briefest way, tells one, what to do and what not to do. One should adopt Restraint and give up lustily (non-restraint). Jainism is just like a revolt against sensual pleasures and mundane-living and it mainly consists of the pursuits of austerities and restraints. The Acharyas says that a saint should control the subjects of his senses and passions by force, in a manner in which a horse-rider controls his horse by handling the girdle (lagam) (skillfully and forcefully) (G-131)

One should overcome/destroy anger by forgiveness; pride by humility; Deceit (Maya) by straight forwardness (Ajiva), and avarice or Greed by contentment (Shouch).

## APARIGRAHA-SUTRA :

In part A (11), Aparigraha-Sutra (Sayings on Non-possession) (Gatha 140-146), possession has been mentioned as the root cause of all the five Vices - Violence, Untruth, Stealing, the hostility and possession. Hence is the biggest evil. Gathas 143-144 enumerates fourteen internal (Abhyantar) possessions and fourteen external (Bahya) possessions. In order to successfully exercise complete control, renunciation of possession is a must (Sin-qua-non).

## AHIMSA-SUTRA :

Part A (12), Ahimsa-Sutra (Saying on Non-Violence) (Gathas 147 to 159), the importance of Non-Violence has been explained. Why and how one should observe non-violence, has been nicely mentioned. Gathas 150 & 151 says, "Just as you do not cherish pain; similarly all the living beings also do not cherish pain. Having in view this (fact) , you should most respectfully and cautiously, be kind towards all living-beings, considering them to be your equals". (150).

"The killing of a living being (by some one) amounts to

the killing of the killer (himself; (similarly) the compassion towards living-being (by some-one) is the compassion, towards one's own self (i.e. himself). Hence those who aspire for one's own good (for the welfare of ones own self) have been renouncing all sorts of violence "(G. 151).

In Gatha 153, it has been said that Non-violence consists of non-generation of attachment and Vice-Versa. One should be always alert and avoid carelessness in his day to day dealings, "He, who is non-careless (i.e. who is careful) is non-violent " (Gatha 157). Gatha 158, declares " There is no greater Dharma (conduct), than non-violence. Just as there is no higher mountain in the world than Mount Meru and no more spacious thing than sky, similarly there is no greater dharma than non-violence."

### **APRAMADA-SUTRA :**

Part A (13), Apramada-Sutra (Sayings on carelessness) G.160 to 169) deals with non-carelessness. The Acharya encourages people to be always wakeful and be engaged in destroying the past - accumulated Karmas. It is said that those who sleep, can not achieve their desired ends. Gatha 164 very emphatically advocates the importance of carefulness (A pramada). It says that carelessness amounts to the influx of Karma and its opposite, carefulness amounts to the prevention of the influx of Karma (Samvar). Carelessness makes one ignorant (Ajnani) and its opposite carefulness makes one wise (Pundit / learned). The careless persons are surrounded by various types of fears; whereas the careful persons are absolutely fearless (G.166). An idle man can not be happy; a sleepy man can not be studious; the attached person can not be a renouncer; and the violent man can not be compassionate (G. 167). Hence, all persons should remain constantly wakeful/careful/alert.

### **SHIKSHA-SUTRA :**

Part A (14), Shiksha-Sutra (Sayings on Education) (G.170 -176) tell us all about true education. It says that, five

obstructions, cause one to remain ignorant: (1) Pride (2) Anger (3) Carelessness (4) Disease and (5) Idleness (G.171). The next two Gathas (172-173) enumerates the eight situations or causes, which make a man truly educated. They are : (1) To abstain from cutting jokes; (2) To control the five senses and mind; (3) Not to disclose the secrets of any to others ; (4) Not to be absolutely characterless (Asila); (5) Not to be blotted or a man of bad character (6)Not to be extremely armorous (7) To be unangry (Akrodhi); and (8) To be truthful. Gatha 176 reminds that the Heads of orders of brotherhood of co-religionists (Acharyas) are like earthen lamps. They are themselves enkindled and causes others to be enkindled likewise. One earthen lamp can enkindle hundreds of other earthen lamps.

### **ATMA-SUTRA :**

Part A (15), Atma-Sutra (G.177 to 191) deals with soul its nature and attributes. The acharya says, the soul (jiva) is the abode of five attributes. This substance (dravya) is best of all the substances and this element is best of all elements (G.17). It is of three kinds; external soul (bahiratma) internal soul (antaratma) and pure and perfect soul (Paramatma) what is meant by these three types of souls, have been very explicitly explained. "Jineswardev has affirmed that you should give up the external soul from mind, speech and body should mount upon (climb upon) the internal soul and meditate upon pure and perfect soul (G.181). this is the path of salvation/liberation of soul. In certain Gathas, an attempt has been made to define pure-soul and bring home to the readers, the nature and characteristics thereof. The chapter ends with a Gatha, which says" I am one (indivisible), pure, my-ness-less (non-attached) and replete with (filled up with) conation and knowledge, up to the brim, having been settled and absorbed in my true nature, I destroy all of them (i.e. all the subjects of non selves): (G.191)

Thus ends part 'A' of the book named "Jyotirmukh"

## Part 'B' Moksha - Marg (G.192 to 587)

Part 'B' -i.e. moksha marg (G.192 to 587) is the longest part of all the four and covers many topics, relating to the path of liberation, it contains in all eighteen chapters named Moksha-marg sutra, Ratnatraya sutra , Samyaktva-sutra, Samyag-jnan-sutra, Samyak-Charitra Sutra, Sadhana-Sutra, Dwividha Dharma-sutra, Sravak Dharma- Sutra, Sramana-Dharma Sutra, Vrita-Sutra, Samiti-Gupti-Sutra, Avasyak-Sutra, Tapa-sutra, Dhyan-sutra, Anupreksha- sutra, Leshya-sutra, Atnavilasa-sutra and Samlekhana-sutra.

### MOKSHA -MARG (G. 192-207)

In part -B 16, Moksha marg (G.192-207) it has been explained what Moksha- marg means the way and Moksha means liberation of Emancipation or Salvation. Hence Moksha marg means way to liberation/salvation. The consequence (fruit) there of is Nirvana or mokhas (salvation). The way to liberation consists of Gems-troi (Three jewels) (Ratna-traya) i.e. Right belief, Right- knowledge and right conduct. The acharya says that those who are unaware of the real and practical gems-troi (right belief, right knowledge and right conduct) is not capable of going ahead not even an inch on the path of liberation. For all the aspirants of salvation, and his all the activities in that direction are wring. These three are Sin-qua-non, it defines good/auspicious karmas (punya) and bad (inauspicious) Karmas (Papa) and the consequences thereof. An aspirant of salvation has got to get rid of al the karmas whether they be good or bad because he aspires to be relieved of all sorts of mundane existence, including that of celestial beings. His aim is to get his soul, liberated of all karmic bondage shatter all sorts of Karmicfetters; and be free of all "karmana-sarira" Gathas 199 to 202 deserve special attention which say. "He who with virtues (virtuous life) wish mundane

existence. (Undoubtedly) virtues yield better (higher) grade of life but salvation is the destruction of virtues (199). Think of bad /inauspicious karmas as bad/inauspicious conduct and good/ auspicious karmas as good conduct, but how can that good conduct be called good , which prolongs one's (duration of) mundane-existence (which causes one to remain in the world) (200). The fetters arrest the man, (no matter) whether they be of gold or Iron. In the same manner, the good and bad karmas enslave (Subjugate/bind) soul. (201) Therefore (Iron nail point of view) heaving understood both kinds of karmas are bad. He should neither get (our selves) attached with not get ourselves) associated with either of the two; as, on account of the attachment and association with karmas (all of which are bad) we loose our independence" (202)

Gatha 203 in a spirit of compromise says that good karmas (vows, austerities etc.) are better than bad karmas (violence untruth etc.) as the former results in the attainment of higher grades of life (celestial way) and the later results in the lower grades of life (hell etc.) the Acharya illustrates his statement by saying that it is better to stand under the shade of a tree or an umbrella during summer, instead of standing without it and face the scorching heat of the sun - rays, direct. The Acharya reminds that all the pure and perfect soul have attained salvation by adopting this very ways of salvation or conduct of restraints (samyam dharna)

Part B 17 Ratnatraya sutra, 18 samyag darshan sutra, 19 samyag jnan-sutra and 20 samyak charitra sutra (i.e.G. 208 to 287) deal with three jewels of right belief, right knowledge and right conduct.

Part B (17) is divided in to two parts (1) practical three jewels and (2) real three jewels, from practical point of view faith in six substances or six real (sad- dravya) and nine essential elements/ canonical reals (padarthas/ Tattvas)

constitutes right belief, knowledge of angas and purvas constitute right knowledge and endeavors made in respect of austerities constitute right conduct (G.208) all these three are complementary to each other right knowledge is not possible in the absence of right faith and right conduct is not possible in the absence of right knowledge . there is no destruction of karmas and liberation of soul from karmas without following the ethical and moral ode of conduct (i.e. right conduct). (G.211) the acharya says that just as a lame-man (handicapped from legs) or a blind man can not save his life, if caught in a ablaze forest with fire, similarly an aspirant without Right knowledge Right conduct can not fulfill their live's mission of attaining salvation. Real Ratnatraya, i.e. Gems-Trio/Three Jewels, from Real point of view is free of all the stand-points and aspects; It is the quintessence of soul (Samaya-Sar/pure and perfect sound). From Real point of view, he who is absorbed in his soul in its reality, is Right-knowing; and he who is established in sound is Right-behaving (G.217). That is why Faith, knowledge and conduct, Renunciation, Restraint and Yoga all are to be realised through realisation of soul. (G.218).

### **SAMYAG DARSHAN-SUTRA (219 TO 244)**

In part 'B', 18samyag darshan-Sutra (219 to 244) Right belief has been fully covered. First Right-belief from practical and Real point of view and latter on the elegant limbs/organs of Right-belief have been dealt with Right-belief is the sacred root of the great tree of salvation. He who is devoid of Right-belief, can not attain enlightenment (i.e. Perfect knowledge) in spite of properly observing very difficult austerities for thousands of Crones of years.(G.22). The Acharya reiterates that the attainment of Right belief is preferables /more acceptable than the attainment of the kingdom of all the three worlds (G.225). The Right-believer, In spite of the enjoyment or re-enjoyment of living and non-living substances through

his sense-organs, do not get attached with Karmas; because all that is done in such a spirit of equanimity and in such an unattached manner, that it helps in shedding off of past-accumulated Karmas (G.228) In this very chapter, The "eight-limbs of Right-belief" named. Doubtlessness (Nihsanka), desirelessness (Nih-kancana)- undisgust (Nirvichikitsa), clear-headedness (Amurha-dristi) contemplation and practice of (Duty Upagunan), Steadiness (Sthilikaram) Affection for Co-religionists (Vatsalya) and Extension and propagation of true religion (Prabhavana) have been appropriately dealt with.

### **SAMYAK-JNAN SUTRA (G.245-261)**

Part 'B' 19, Samyak-jnan Sutra (G.245-261) deals with Right-knowledge. In Gatha 248, The acharya, explains the importance of Right knowledge, by means of a very fine illustration. He says 'just as a needle with a thread having been thrown in the waste-material is not lost and can be recovered therefrom similarly an aspirant with Right knowledge is not lost in the whirl-pool/Vicious-Circle of mundane-existence (G.248). Right knowledge gives proper knowledge about elements/Canonical Rituals, It controls the mind and purifies the soul (G.252).

### **SAMYAK-CHARITRA SUTRA :**

In Part 'B' 20, Samyak-Charitra-Sutra (G.262 to 287), the subject of Right conduct has been dealt with. This chapter has three sub-division: (1) Vyavahar-charitra (Practical-Conduct) (2) Nischaya-charitra (Real conduct) and (3) Samanvaya (Coordination), while describing Practical conduct, it has been mentioned that it consists of the prevention of prohibition of sins/vices and follow-up of virtues, practical-conduct consists of five vows, five Carefulness and three preservations or disciplines. The following Gathas deal with all these thirteen-point programme in a very effective manner. The deep knowledge of a person, devote or character and conduct is of

no use. It is like kindling Crores of earthen-lamps before a blindman, (G.266) The Real conduct consists of the absorption/establishment of soul in soul and he who succeeds in doing so, attains Nirvana Salvation (G.268) Hereafter, the two kinds of conduct-Svakiya Charitra and Parkiya-charitra has been defined. Equanimity, Indifference, pure thought nature, non-attachment, conduct, Dharma, and Veneration of self-all these are synonymous and mean and include them same time. (G.275) Gatha 276 defines a Shuadhopyayogi-Shramana "(a saint devoted to pure consciousness)" Such a Shramana (scar) is well-acquainted with the essential elements and aphorisms; he is conjuncted with Restraint and austerities; is non-attached; and is equanimous in time of pleasures and pains." The Acharya says that there is no inflow of Karmas to the souls of saints, who do not have attachment, aversion, and delusion and who are equanimous and gives equal treatment to pleasures and pains. In order to Coordinate the Practical and Real stand-points, the Acharya points out that the Real conduct is the objective to be achieved and the Practical conduct is the way to achieve that objective (G.280). When one removes the internal faults (Aonyantar-dosha), he automatically succeeds in getting rid of external faults (Vanya-dosha). The inner-purity can be achieved by removing intoxication (Mad), Pride (Man), deceit (Maya) and greed (Lobha) (G.282). In the last two verses, the whole subject has been summarised in the following words;

"A monk, through his victories in internal battles, gets rid of his mundane-existence by constructing for himself and being seated in the strong and invincible rampart of the fort of forgiveness, secured by three preservations/ disciplines of mind speech and body; and by thereafter piercing the armour of Karmas, with the bow, producing the sound of austerities. Such a monk considers Faith as his (Capital) town and penance and prevention of the influx of karmas as the bar (or chain) with which the door of the rampart is closed (G 286-287).

## SHRAMYAK SUTRA (G288-295)

Part B 21 deals with the Sadhana, which is possible by means of exercising control over diet, sitting and sleep and by practising self meditation (G.288). The Acharya has advised that one should observe the ethical and moral code of conduct until old-age arrives, diseases start-giving trouble and sense organs get infirm and loose their capacities; because during old age, it would not be possible to do so (G.295).

Part B 22 Dwividha-Dharma-Sutra (G.296-300), 23, Shhravak-Dharma-Sutra (G.301-335), and 24, Shramana-Dharma-Sutra (G.336-363), have been devoted to the ethical and moral codes of conduct prescribed for lay-men and saints. The Chaturvidha-Samgha, of Lord Mahavir, Consisting of Monks, Nuns, Shravak and Shravikas should follow a particular code of conduct, prescribed for them. This code is of two types: (1) Prescribed for Lay men for Shravakas, and (2) prescribed for Stramana or ascetics or monks and nuns.

The four fold order is a democratic-set up of the followers of Jinas, which points out that betterment of individual and that of humanity, as a whole can be effected in two stages: (1) the stage of common-man or gross-stage and (2) the stage of the pledged and the ascetics. The first stage consists of eight basic rules of conduct (called Mula or Marjanusari gunas) involving around honest dining and living for goodness and restraints on dietary nature (Vegetarianism, under-eating etc.) The abandonment of wine (Madya), non vegetarian diet (Mansahar) and honey (Madhu), and five udhamber fruits is a must, for Shravak. With this preliminary practice, starts the second stage with practicing five minor vows of Non-violence truth, honesty (non-stealing) and finally limited sex, and equitable distribution of wealth. They lead to a feeling of brotherhood among all living-beings. Besides these five, there are seven supplementary vows

involving limitations of movements, directions, consumable materials and food together with service of ascetics and people and restraint over sinful or avoidable activities. These are practical extensions to the minor vows. The Shravak-stage requires a daily routine involving six duties of (1) Worship of the Vectors (Jinas), (2) Veneration of teachers of minor vows, supplementary vows, six daily duties of self and society improving nature, the shravak climbs up an 11 stage ladder, which modifies his insight for his physical and spiritual welfare. The last stage of this ladder, capacitates a Shravak to move to the second stage of betterment i.e. ascetic stage.

The ascetics are called totally restrained or fully-vowful (Mahaviritis). They have purer psyche, wider applicability of vows without transgressions and increased internal of spiritual energy. They are initiated in the order. The total restraint is effected by practicing the Shravaks minor vows on major (or finer) scale covering subtlety in their practices. For example if Shravak's non-violence covers only non-injury to visible living beings or have a gross nature, it will however now cover the non-injury to subtle beings of even over sensed class. The ascetics have to take great care in walking, talking, eating, excretions, picking/putting things alongwith mental, Vocal and physical activities. He has to practice tolerance over many incidental and casual afflictions (hardships) 22 in number. This carefulness is attenuated by following ten forms of righteousness and practicing twelve types of internal and external austerities one could be capable of following religious rhythms), physical postures and cultivation of non-selfish, non-egoistic Psychological habits and meditation. This has been proved to be contributing to undimensional concentration of inner energy and cultivation of godly qualities in individuals. In summary, there are 28-36 qualities cultivable by the ascetics to climb up fourteen stage spiritual ladder and become infinitely-blissful." (1)

In Shravak-Dharma (house holders) conduct, the stress is on charity and worship and in Shramana-dharma (ascetics-conduct) the stress is on study and meditation (G.297). In the 'shravak-dharma, Five vows and seven supplementary-vows are to be necessarily observed. A shravak has been defined as a man, who observes all or some of these twelve vows (G.300).

A shravaka (layman) is that who listens to the producing related to conduct, given by saints. He is a right believer and he renounces the eating of five uttumber fruits and seven evil-habits (Vyasana) namely Co-living (habiting) with women, other than one's wife or wives, gambling, drinking wine, hunting, speaking, harsh words, giving hard (Kathor), punishments and indulging in economic crimes such as stealing (G.302-303). Defining Anuvrita, it has been said that he who partly abandon live vices named killing of living-beings, speaking untruth, acceptance of things not given by the owner, sexual configuration with women, other than one's wife or wives, and unlimited desires is an anuvriti (partially vowful) (G.309) The following Gathas of this chapter, very clearly explain, in details these Anuvritas (partial vows). Gatha 318, enumerates seven supplementary vows ('duksha-vritas) i.e. three Guna vritas / Supplementary Vows (Anuvritas) enumerates four shiksha-vritas names (1) fixing the limit of enjoyments, (2) Equanimity, (3) Sharing food etc. with the guests such as saints; and (4) Diet control. Gatha 331 describes the four types of charities i.e. that of food medicine education and protection. In this way, the salient features of the code of conduct of shravakas (Jain householders)- five vows seven supplementary vows four charities etc. have been very explicitly illustrated, whereby one can very well know what shravak means and what his duties as a shravak are.

## SHRAMAN-DHARMA-SUTRA :

Part B, 24 Sharmana-Dharma- Sutra (G.336-363) deals as the very title suggests the code of conduct prescribed for a Jain

saint this chapter is divided in to two parts: (1) samata (Equality) and (2) Veshaling (dress and other characteristic marks). Gatha 357 enumerating and illustrating a Jain saint says" the saint engaged in the search of supreme status are valiant (heroic) like lions, full of self respect like elephants gentle like bulls child like deer's, disinterested like cattle alone like winds, radiant (splendid) like sun, deep as ocean, firm like amount meru, cool as moon glamorous (lustrous) like gems, eduring like earth of uncertain shelter such as that of serpents and support less like sky. (these are fourteen similes of saints." (G.337)

But the Acharya says, one becomes a saint on account of this fine qualities and not otherwise. He says" No one becomes a sramana merely by getting his hair shaved no one becomes a Brahmana by merely muttering (silently repeating) Om no one becomes a muni merely by staying in forest and no one becomes a recluse (hermit) merely by wearing garments, made of grass (34). (instead) he becomes a sramana due to equality, a Brahmana.

Due to celibacy, a muni due to knowledge and a recluse due to austerities, (341). Saints are of two types (1) Dravya lingi and (2) Bhava-ling. Gatha 363, defining a bhava lingi saint says. That saint alone is Bhava lingi (i.e. saint both in mind and in external observances) who is united with his self. Is free of all passions such as pride etc. and is devoid of (the feelings or sentiments) mine ness in respect of his body etc. (G.363).

### VRITA SUTRA :

(Saying on vows) (G 364-383), 26 Samiti-Gupti-Sutra (sayings on carefulness (384-416), Avasyak sutra sayings on necessary duties (417-438), 28 Tapa sutra (saying on austerities) 439-504), 29, Dhyan sutra (saying on meditation) 434-504 and 30 Anupreksha sutra (saying on reflections (505-530) deal with various parts of sramana-dharma, which is the ideal code of

conduct for a fully vowful (mahavriti) saint who is bent upon self realisation and attainment of salvation and who has renounced the world in offer to be never reborn. The vrta sutra (384-383) starts with a Gatha, which enumerates the five great vows named non violence, truth, non stealing celibacy and non possession which a saint must observe fully. (G.364). These vows are obstructed by desires for sensual pleasures (Nidan wrong faith (Mithyatva) and deceit (Maya) which are termed as thorns (Shalya). 365) desire for sensual pleasure (Nidana) and the infinite bliss of salvation are like a piece of glass and vaidurya mani respectively (366) hence one should immediately five up all desires for materialistic gains of mundane existence Hereafter each of the five vows have been well elucidated. As regards Non-violence, it is said "Non violence is the heart of all ashramas, mystery of all scriptures and the nucleus/ essence/focal point of all the vows and attributes.

(G.368) A fully vowful (Mahavritimanity) saint careful and exercise all execution while observing these vows As regards non stealing it is said "Saints do not accept any thing animate or inanimate, small or big they do not accept even a tooth pick without the consent of its owner"(371). As regards non possession a Gatha says. "What is the sense of taking note of other possessions, when Bhagwan arihant deo has advised an aspirant soul to disregard even his body by declaring it (body) to be a possession (G.376) be it noted that the body and soul are two different object and the body is like a jail building to an aspirant which is obstructing him to attain his self in all its pristine glories.

### SAMITI GUPTI SUTRA :

(384-416) was where an essential part of the conduct of sramana the gathas centre round five carefulness (samities) and their preservation (guptis) five carefulnesses are carefulness



of movement (Irya), speech (bhasa) food (Esana), lifting and puttings things (Adan Nikshepana) and excretion (uchachar). Three preservations (Guptis) are : those of mind speech and body these eight rules of conduct are cumulatively called "pravachan Matas" (mothers of sermons. These mothers protect the gems trio of right faith, right knowledge and right conduct of a saint just as mothers in general protect their offsprings (385) A sramana can not afford to be careless/negligent, even for a moment the concluding Gatha (395) of the 1st part of this chapter says" A saint is not guilty of sin in case he walks with (Proper) care lives is not guilty of sin in case he walks with (proper) care sleeps with (proper) care" (G.395)

Gathas 407-408 while enunciating carefulness regards food run as follows, just as a large black bee (collect and take juice if glowers without at all annoying them and gets world and are devoid of (all) external and internal possessions do accept fresh and pure food as offered by donors, without at all annoying them the saints carefulness of food lie in this tendency" (G. 407-408)

### AVASYAK-SUTRA :

(Sayings regarding necessary duties (417-438) deal with six necessary duties of a saint they are: (1) Equanimity (samayak) (2) the prayer of 24 jinas or tirthankers. (3) adoration (Vandana). (4) Expiation (pratikramana) (5) self mortification (kayotsarg) & (6) Renunciation (Pratyakhyan) (424) the following gathas explain these six necessary duties of a sramana samayik candidate of the tendency of a saint to treat the blade of grass and apiece of gold as equals or treat the enemy and friend as equals (G.425) He who mediates on soul in a dispassionate manner, without being vocal is said to be in the state of union with self (param samadhi) or samayik (G.426) He who is equanimous towards all the animate being is entitled to everlasting/permanent

equanimity (samayik) (G.428) the self analysis and repentence (pratikramana) before the head of the order by a saint for first faults consists of the purification process, which includes the condemnation of errors committed through mind, speech and body concerning his conduct as a full vow with reference to the substances area, time and thought actions thereto (G430) The necessary duty of penance (kayotsarg) of a saint consists of giving up by him al attachment with the body while reflecting upon the characteristic attributes of Shri Jinedra for a period of 27 breathings or for the appropriate period, performed curing day night for thing month or quarterly according to the rules of pratikramana given in the concerned sacred book (G.434) "The necessary duty of self meditation (pratyakhyan) up all desires of speech and who stops all the good and bad (Karmas) not yet arrived (fruited) (G.436).

### TAPA-SUTRA (439 TO 483) :

Deals with austerities, which are of two kinds: vahya (external -austerities) and abhyantar tapa (internal-austerities) external austerities are six in number and are named as (1) fasting (2) eating less than one's fill (3) taking a mental vow to accept food from a householder on the fulfillments of a certain condition, without letting anyone know about the vow. (5) sitting and sleeping in a lonely place (6) and mortification of the body". (G.441)

Internal austerities are also six in number and their names service of the elderly people (vaiyavritya) (4) study (vadhya) (5) meditation (dhyan) (6) and self mortification (kayotsarg) (G.456) this chapter tells in details what is meant by and included in each any every austerity and now - with what method - a sramana (seer) should observe it. Gatha 479 which deals with the austerity of study reminds us that it is the best of all the external and internal austerities. The last but

one gatha (482) of this chapter very finely cautions the saint "the penance of those belonging to high families is also not purified who (per form) penance, after (due) initiation for the sake of (name and fame and for) obtaining respect or regard. Therefore, he who aspires for salvation. Should penance (so quietly and) in such a manner in which it is not known to other. One should not praise ones own penance before others as well " (G.482) the concluding Gatha of the chapter (483) reiterates the importance of austerities in the following words:

"Just as a violent/ furious fire in the forest burns the grass thereof (within no time) similarly the fire of penance which is kindled by (rights) conduct and fanned by the winds of knowledge burns the karmas. That are the seeds and root causes of mundane existence (G.483.)

(Sayings on self meditation) (484-504) deals with meditation.

At the very start the acharya says that the root of sramana conduct as a whole consists of meditation. The place of meditation i.e. code of sramana conduct is same as that of head (brain) in the body of a man or that of root in the body of a tree (G.484) meditation means and includes concentration (staticity) of mind as opposed to the mobility or dynamism of mind which is of three types : (1) feeling or sentiments (bhavana) reflection (Anup reksha) and care / anxieties (chinta) (G.485) it has been propounded that the sacred fire in the form of (Pure) soul that burns the past accumulated karmas - is enkindled in saints whose minds are absorbed in the desireless union with self just as a piece of salt gets merged and united with water. The same thing has been repeated in the following gatha, which says.

→ "A saint who is devoid of attachment aversion and delusion and who has left all the endeavours, consisting of vibrations of his mind speech and body gets manifested with

the fire of contemplation that burns all his good as well as bad karmas." (G. 487) Gathas 488 to 490 tell something about the methodology of meditation and the preparation one should make before indulging in meditation. Gatha 498 discusses pundastna padaatha and rupatita - types of meditation. The chapter concludes with the following gatha (504).

## ANUPREKSHA- SUTRA :

(Saying on reflection (505 to 530) deals with twelve reflection which assist a sramana in developing self a state of mind which keeps him steady and firm in his great march on the sacred path of liberation they tell us what and how he thinks and feels these twelve reflections are : (1) transitoriness (mulya) (2) Refuge- less- ness (Asraha) (3) One-ness (E'katava) (4) distinctiveness (Anyatva) (5) Mundane existence (Samsar) (6) Universe (loka) (7) contamination (Ashuchi) (8) inflow of karmas (asrava) (9) stoppage of karmas (sanvar) (10) shedding off of karmas (Nirjana) (11) conduct (dharma) and (12) Enlightenment (bodhi) (G. 506). The very chapter deals with each and every reflection specifically. Some very fine verses have been included in this chapter. As far example while discussing the reflection of mundane-existence, the acharya says. To this world where a young man proud of his beauty (an extremely beauty conscious young man) after his death gets re-born in the same abandoned dead body in the form of a bacteria (krimi. Worm/ maggot) (511). In this great world there is no place covering an area as small as that of the tip of and hair-where this impure soul has not time and again undergone the pangs of birth and death (p.512) Oh it is extremely difficult to reach the other end of ocean of this world this ocean contain (conceals ) in itself many crocodiles and fish such as diseases, oldage and death the water thereof consist of ceaseless uninterrupted birth (rebirth) It is awfully miserable.

Similar is the case with Gatha 525 that deal with the reflection of conduct it says:

For the living beings who float upon the fast moving current of oldage and death dharna (religion) is like an island a (place of ) honour a condition (or a state) and the best shelter place (uttam sarana) (G.525) A sramana should constantly repeat and brood overall these twelve reflections and they are as important to him as his six necessary duties of pratikramana etc.

### LESHYA SUTRA :

(Saying on taught colours) (G.531-545) deals with six taught colours of the thoughts and attitudes of a saint, which are termed : (1) Black thought colour ; (2) Blue thought -colour; (3) Grey thought-colour; (4) Yellow thought -colour ; (5) Pink thought - colour ; (6) White thought colour (533). The thought colour (Lesaya) means and includes the colour of the Yoga of vibrations of mind, speech and body, impressed by growth of passions. Lesayas (Passions) and Yoga (Vibrations) cause four types of Karmic-bondage. Passion causes the duration (Sthiti) and Potentiality (Anubhaga of karmic-bondage; and Yoga causes Nature (Prakriti) and area (Pradesh of Karmic bondage (532), Black, blue and Grey thought colours are bad/Inauspicious thought colours; whereas yellow, pink, and White thought colours are good/auspicious (Shubha) thought colours (534-535).

The worst among the six is the black-one and the best among them is the white-one. The thought colours change with change in the nature and intensity of various passions. These six thought-colours have been explained through a very simple illustration."

" There were six travellers. They went astray and were lost in a forest, they felt hungry. Sometimes later, they saw

a tree, which was loaded with fruits. They went wished to eat its fruits. One of the traveller thought to uproot the tree and eat its fruits. The other-one thought to cut it from its trunk only. The third traveller opined to cut the branch. The fourth seemed satisfied with cutting the sub-branch. The fifth one was in favour of plucking the fruits; whereas the last traveller favoured to gather the fruits already fallen from tree and eat only those of them, which were ripe. The thoughts, expressions and the action of these six travellers provide appropriate illustrations of the six thought-colours. (G.537-538).

"The Jainas have developed a-14 ladder concepts for spiritual development to judge about the gradual, emotional and personal purification-status. It indicates that suppression is not the proper way for mental control as it some-time over-reacts leading to downfall from XI, stage to VI stage. Similarly, if proper care in restrained and austerities is not taken, one can drop from stage IX to stage IV and stage VII to stage IV. The downfall will require higher dissolution efforts. In contrast, we find that dissolution of passions is a better procedure, so that one moves directly upwards from stage X to stage XII and stage V to stage VIII. The fourteenth stage is the highest in ladder, leading to zeroing/annihilating of all passions, emotions and activities and finally to highest spiritual and ethical goal of infinite bliss and highest position of liberated souls".

### ATMA-VIKASA-SUTRA :

(Gunasthan) ( G.546-566) deals with the various stages of spiritual development of a saint or states of virtues in him. There are fourteen states of virtues (Gunasthan) in all (1) Wrong belief (Mithyatva); (2) Downfall (Sasadan); (3) Mixed (Mistra); (4) Vowless-Right belief (Avirat Samyagaristi); (5) - vows (be) virat); (6) Imperfect vows (pramatta-Virat); (7)

perfect vows (apramatta virat); (8) thought activity (apurva-9) Advanced thought activity (Agivritti-Karaha); (10) Slightest delusion (Sakshma-Samparay); (11) Subsidied delusion (upsan-Moha) (12) Delusion-less (Kshsa-Moha) ; (13) Violating perfect soul (Sayog-kevali)); (14) vibrating perfect soul (Ayog-kevali). (G.547-548).

Following Gathas explain each of these fourteen Gunasthans. The last two Gunasthanas i.e. samyog-kevali Jina (Arhats) and Ayoga kevali jina (Siddhas/bodiless Salivated souls) have been described in the concluding three Gathas.

(503-566), which runs as follows:-

"The saints, whose darkness of ignorance has been totally annihilated by the sun-rays of perfect knowledge and who has earned the title of paramatma (pure and perfect soul) on account of the appearance of nine attainments of his soul (homely, perfect night belief, infinite knowledge, infinite perception, infinite bliss, infinite prowess, destructive or purified charity, Destructive or purified gain, Destructive or purified enjoyment, Destructive or purified re enjoyment) are called kevali (i.e. omniscient) due to their inherent attributes of perfect knowledge and perception; independent of senses; or "Sayoga-kevali" (vibrating perfect souls) due to the continuance of their bodies or "jina" due to their victory over fatal karmas (named knowledge-obscuring, perception-obscuring, Deluding and obstructive karmas). This has been so stated in everlasting gain canons (563). Viration less perfect souls (Ayoga-kevali) are such saints as are masters of conduct; whose fresh inflow of karmas have stopped and past accumulated karmas have been fully destroyed. (564). " Having reached the fourteenth stage, the vibration-less perfect soul (Ayog-kevali) are such saints as are masters of conduct by whose fresh inflow of

karmas have stopped and past- accumulated karmas have been fully destroyed. (564). " Having reached the fourteenth stage, the vibration-less perfect soul (Ayog-Kevali, immediately becomes bodiless and combined with eight supreme attributes and goes to the summit of the Universe. He is called " Siddha" (565) Such siddhas (pure and perfect souls) are devoid of eight karmas, blissful spotless/untainted eternal and full of eight attributes and having attained their aim, they permanently dwell on the summit of the universe" (566)".

(1) Dr. Nandlal Jain: jain system in Nandlal p-12

### SAMLEKHANA-SUTRA (567-587)

Deal with Samlekhana (Death-Festival). The chapter starts with a Gatha, which says , "Body has been compared with a boat and the soul is the boat-man. This world is a great-ocean which only great saints are competent to cross-over."

Gatha 569 says the end of the brave as well as the coward, and un-enduring. When death is an inevitability, why should not one die in a brave and patient enduring manner. "One Pandit-marana"/"Samadhi Marana" says wiseman's death destroys hundreds of rebirths. Hence one should die in a manner, In which death converts into good death"(Pandit-marana) 570.

Samlekhana is of two kinds (1) Internal and (2) External. To reduce ones intensity of passions is called internal-Samlekha and to reduce weaked body is called external samlekhe (G.574). According to Gathas 577-578. "In course of Sallekhans unused weapons, poisons, Ghosts, misuse instruments and emerged serpents etc. do not harm the careless saint so much as do the thorns of deceit (Maya), wrong-belief (Mithyatva) and future-desires (Nidan), working in his mind. They make the attainment of perfect knowledge (Bodhi)

difficult; and (Consequently) the Mundane-existence is not ended." (577-578).

Gatha 586, describes "The saint who has adopted the vow of peaceful death, characterised by non-attachment to the world and suppression of passions, should renounce the desire for (further) living or for dying such a saint should reflect upon the evil consequences of mundane-existence, till his last breath. (586)".

The chapter concludes with a Gatha which runs as follows:-

"The attachment with non-selves i.e. wealth-Grain family, body etc. causes misfortunes (Lurgati) and the absorption in self (soul) brings fortunes (Sugati), knowing this, keep yourself absorbed in self and disinterested in non-selves." (587).

Thus ends part 'B' Moksha Marg of the Book the next part of "Samana Suttam" to the knowledge of elements/Canonical Reals and has been titled as "Tattva-darshan" (Philosophy of elements).

### **PART 'C' TATTVA-SUTRA (588-623)**

Deals with nine essential elements (Padartha) i.e. soul, non soul, Bondage, Virtues, Vices, inflow of Karma, stoppage of Karma, Shedding off Karmas and salvation. They are of two categories: (1) Soul (jiva) and (2) Non-soul (Ajiva). The chief characteristic of soul (Jiva) is consciousness, It is beginning-less and endless; is distinct from body; is formless; and is the Doer and enjoys of its own Karmas. (592). Non-soul is that, which has no consciousness/realisation of happiness or unhappiness; it does not endeavour for its good (or in its interest) and is not afraid of its loss/damage/injury. (593). Non-soul is of five kinds matter, medium of Motion, Medium of Rest, space and time. Excepting matter, all the rest are formless (594). The form-less souls is eternal (Nitya); its

internal thought actions of attachments etc are the causes of Karmic bondage, which results in Mundane-existence. (595). Hence aspirants of salvation should avoid all sorts of attachments, In case he is dispassionate and totally unattached, he succeeds in crossing over the ocean of worldly-lives and attaining salvation(597). Hereinafter follows the Gathas dealing with Karmas. It is said that Karmas are of two types: (1) Virtuous or meritorious karmas (punya) and (2) vicious or demeritorious karma (papa). The former is caused by good thought-actions (shubha-bhay) and toe latter by bad thought-actions (Ashubha bhav). The souls with less-intensified-passions are of clean-thought actions and these with intensified passions are of un clean thought actions (598). What are the characteristics of souls, with less-intensified thought actions and those with intensified thought actions are given in Gathas 599 to 600. Then follows off karmas and Salvation, Gathas 609-610 say, "Just as the water of a large tank gradually disappears and the tank gets. Dried up, by closing its in-lets, by throwing off the already collected water and any scorching heat of the sun; similarly the past accumulated karmas (i.e. Karmas accumulated in the past millions lives) of an bestemius person (Samya) get destroyed (and disappear by closing the in-lets for vicious karmas (papa karmas) and by means of austerities that lead to the shedding off of karmas" (609-610).

An emancipated soul reaches the submit of universe and become free of Transmigration, eternal (Nitya), immobile (Achala) and independent (Niralamao). (623)."

### **DRAVYA-SUTRA (624-655):-**

Deals with six substance of reals, which constitute universe. These six substances are: (1) Medium of rest, (2) Medium of motion, (3) Space, (4) Time; (5) matter, and (6) soul.

The first five are classified as non souls because none of them contain any attribute of soul. The attribute of soul is consciousness (625). The chapter discusses these six substances/ realms in detail and tells explicitly what are the important attributes and functions of each in the constitution and working the rest are inactive. The soul is active on account of karmas and neo karmas, whereas the matter is active on account of the substance of time (627). Dharmā or medium of motion is helpful in the movements of souls and objects of matter, just as water is helpful in the movements of fish (632) it is an indifferent cause of the movements of substances (633) Adharma or medium of rest is helpful in the staticity/ immobility of souls and material objects (634) the substance of space is unconscious, formless, spread over (vyapan)and spacious It is of two kinds; (1) Lokakash and (2) Alokakash (635) the characteristics of time substance is that it change the ; it is devoid of touch, small taste, and form, and has the attribute of neither being large not small (Agurulaghutva) (637). Matter is of two kinds' (1) cause atoms and (2)effect atoms (640) the latter (molecules) are of six kinds. Extremely gross, gross, gross-minute, minute-gross, minute and extremely minute. (641). These six molecules can be illustrated by earth, water, shade, subjects of five sense-organs Karma and atom (642). The Atom is indivisible; it has no beginning and no end; it consists of one space-point; and it can not be known by means of sense-organs (643). The matter has got the quality of being broken or being united. Like molecules, in atoms there is a constant process of uniting and breaking or joining and disjoining of the attributes of touch, taste, smell, colour etc.. Hence atom is matter (644).

The substance of soul has got four types of ten vitalities (prana) three forces (Bala five sense organs (indriyas) age (Ayu) and respiration (svasochnwas). The soul shines in the body like

the souls are of two kinds (1) mundane or impure souls (samsari) and (2) Emancipated/salvated or pure and perfect souls (mukta) both are characterised by consciousness (chetna) and functioning (upayog, the mundane souls have bodies; the emancipated souls are bodiless (649) the mundane or impure souls are one sensed (sthavar) and more than one sensed (trisa) the one sensed souls include the earth, water fire , air and vegetation, the rest are more than the one sensed i.e. two sensed to five sensed (650).

### SRISTI SUTRA (G-651-659)

Deals with the creation of the world the first gatha of this chapter says. "essentially (or actually) the universe is natural (Akritrim/non artificial) beginningless and end less created of its own accord, full of souls and non souls, part of the whole space and eternal (651). All the molecules, whether they be minute or gross which are made of two space points or more than two space points assume various size, on account of their changeability, in the shapes or forms of earth water fire and air (G-653). The universe is replace with material molecules minute as well as gross, from all sides of those matter, some are changeable, in the form of karmas and the rest or not so changeable (654). The matter changeable in the form of karmas at the instance of the thought actions of attachment etc. automatically assumes the nature of karmas the soul itself does not change per force (655) such karmic matter which binds or gets associated with souls is resnet in all the space points of all the six directions. All such karmic matter gets associated or bound with all the space ppoints of soul (G-657). Whatever karmas whether they be related with his sensual pleasures or pains or related with his good and bad karma's one commits all those go along with him or accompany him in his nest mundane existence (g-658) the new physique (body) one gets in next life is the

consequence of his past associated. Karmas the new body attracts fresh karmas in this manner the impure soul constantly transmigrates from one grade of life to the other (G-659).

Thus ends part 'C' of samana suttam named "Tattva darshan" the fourth and the last part D- of samana suttam is titled syadavad (G-660-756) and it contains eight chapters named anekant sutra pramana sutra, naya sutra syadavad, samanvaya sutra Nikshepa sutra samapan sutra and vir stavan part D, 37 anekant sutra (660-673) deals with anekant (many sidedness) it defines substance and calls it as the base or abode of attributes. The modes (pariyayas) are dependent upon both substance and its attributes (G-661) there is no mode without substance and there is no substance without mode the characteristic of substance are generation (utpad) continuance (sthiti) and destruction (Vyaya) all these three constantly continue to take place in a substance (G-662). The generation, and distribution are not the characteristics of substance they are the characteristics of the mode or modes of substance which are constantly changing. But the substance being the aggregate of modes, all these are also (parts of ) substance (G-664). The position in this regards is made of a substance appears with the disappearance (destruction) to its preceding mode. In spite of all that the fact remains that the substance is neither generated not it is destroyed. It is constantly steady (and remains the same) in the form of substance. As and example, a man remains a man from his birth to death but in between his birth and death many a mode such as childhood youth and oldage are generated continued and destroyed (G-667). The modes which contain or exist for one are called general mode and those modes which do not remain constant for long are called special or particular modes, both these modes are relatively inseparable from that object (G-668). The

knowledge which takes into consideration both types of modes and which is consistent and uncontradictory, assists in the attainment of righteousness and vice versa (669) . One and the same man is father son grand son sister's son brother etc. he is simultaneously the son of this father and the father of his son hence one does not become the father of all by just being the father of one (G-670). The Acharya codifies and says. "It is not proper to divide an object which is a (long lomerate of mutually opposed, attributes like the mixture of milk and water- by pointing out "this attribute" of "that attribute". It should be as individual as the number of special modes, it has (G-672). The chapter has been closed, with a Gatha which says "Even a saint who is undoubtful and clear headed about the aphorisms (sutra) and their significance should use the language of syadavad (relativism) in an humble manner. He should use the language of truth and the language which is neither of the two (i.e. which is neither true nor untrue). He should deliver his sermons, to all rich as well as poor alike in an egalitarian manner. (673)."

### PART 'D' PRAMANA SUTRA (674-689) :

Deals with knowledge or authority (pramana) the chapter starts with a Gatha, which defines right knowledge. It says that right knowledge consists of knowing the nature of self and non self in a manner which is free of all the three wrong knowledges i.e. doubtfulness (samahaya) (vimoha/viparayaya) and (vibhrama right knowledge gives real knowledge about the nature of soul and therefore it has been called determinate (savikalpak/nischayatmak (G-674) knowledge is of five kinds (1) sensual (mati) (2) scriptural (shrut) (3) visual/clairvoyance (avadhi) (4) Telepathic (manah paryaya) and (5) perfect (keval jnan) (675) the first four knowledges are destructive subsidential (kshayopa shamik)

whereas perfect knowledge is destructive (kshayik) (G-676) here at the nature and character of all the five types of knowledges, have been explained in detail. The perfect knowledge which is the prized possession of either arhats (embodies pure souls) or siddhas (bodiless pure souls) knows universe and non universe in its totality. There is nothing at present and there had been nothing in the past and would be nothing in future which perfect knowledge is not/was not/ and shall not be correctly aware of (684).

The second part of this chapter deal with direct and indirect knowledge. The soul is called "Aksha" which means one which enjoys the whole richness of all the three worlds, knowledge, which is derived from soul(aksha) is direct and is of three kinds: (1) Clairvoyance (2) Telepathic (3) Perfect. The objective sense organs (Dravyendriya) and mind are made of matter and hence they are different or other than soul. Which is derived from them is, therefore, indirect. For example the smoke gives knowledge about fire - by means of inference. The indirect knowledge is acquired with the help of other factors (687). The sensual and scriptural knowledges are indirect knowledges.

### **NAYA SUTRA (690-713)**

Deals with various stand point which are very important in jainology the theory of naya is indispensable for relativism or syadavad. One must know naya (stand point) in case he wants to understand or know about an object in all its aspects. The nayas are mainly two (1) objectives or real or substantial stand point (dravyarthic naya) and (2) subjective or model or practical stand point (paryarthic naya). The former deals with the substance whereas the later deals with the modes of that substance. Take the case of soul. From substantial or real point of view, the soul is beginning and endless formless and full of infinite perception, infinite

knowledge, infinite prowess and infinite bliss on the other hand from model point of view the souls are impure and pure and impure souls due to karmic bondage take various forms in course of their transmigration and are neither eternal nor blissful in all there are seven standpoints (1) Naigam (2) samgraha (3) Vyavahar (4) Riju sutra (5) shabda (6) samabhirurha and (7) E'vambhuta (698) of these seven nayas (standpoints) the first three are substantial or real and the last four are model or practical. The first four are primarily concerned with significance or implication (artha) whereas the last three are primarily concerned with words (G-699) the chapter describes the significance and importance of each of these seven stand points in details.

### **SYSDAVAD OR**

### **SAPTA BHANGI- SUTRA (G-714-721)**

Deals with the theory of relativism (sapeksha ved or syadved) which lays stress on various rather infinite attributes and modes of an object and makes a confession that an object can never be expressed in words, in all its totality. It can be described only partly. It frankly admits that whatever is being said so, in relation to particular stand-point or in connection with a particular aspect of an object. Just as there can be innumerable Photo-graphs of one and the same object, when taken from different angles of vision; similarly there can be various descriptions of an object, having in view the different aspects of various attributes and modes thereof. Hence, in order to find out or seek truth one should try to adopt this method and work in a spirit of tolerance or accommodation.

"Jain seers have always to study an object with reference to its manifold aspects. Their overall number now turns out to be more than 130. One can imagine the complex character of



such a system, which can not be studied by the scientists even. Also during aspect wise studies, one could have sometimes seemingly contradictory statements to be made about an object such as man is father uncle husband brother are so on. This fact could be explained on the basis of relation ships with different aspects (son cousin wife brother etc.). Each of the relationships is thus relatively true any object is thus cumulatively relative an it can not be described really as whole, through our language. Hence what one learns about is a relative knowledge which may be partially true. This individualised aspect is called stand pointism (naya vad) in jainism. As there are many aspects the overall integrated outlook will be called "May-se-ism" or relativism (syadavad) this relativistic realism in contrast to absolutism, has been the backbone of jaina's scientific approach.

It has been pointed out that there could be a maximum of seven fold predication about an object. In this connection gatha 717, 718 and 719 which explain syadavad or saptabhangi naya run as follows -

The authority of the point of view of speech of seven kinds (pramad sapta bhangi) consist so the point of view of seven kinds- (1) relatively is (2) relatively is not (3) relative is and is not (4) relatively is unpredictable (5) Relatively is and is unpredictable (6) relatively is not and is unpredictable and (7) relatively is and is not and is unpredictable. The subject exists as an entity from the point of view of its own subject matter, place, time and nature the same substance is non substance (non existent) from the point of view of the subject matter, place, time and nature of non substance (par dravya). One and the same object, relatively is and relatively is not in relation to the quaternary of its own substance etc. and the quaternary of non substance etc. The object is unpredictable in relation to the statements of both natures to be made simultaneously (if statements under syat asti nasti are

attempted to be made at once, it can not be done. Hence the unpredictability. In the same manner if the statements are attempted to be made from their stand points. The consequences or the statements of is and is unpredictable. "Relatively is not and is unpredictable" and "Relatively is and is not is unpredictable."

### SAMANVAY -SUTRA (722-736)

Coordinates anekant Naya vada and syadavad it is said all the stand points with their statements are true but the moment they start opposing other, they become wrong. He who believes in manyfoldedness/many-endedness (Anekant) and knows this theory of knowledge does not divide different standpoint by declaring some as turn and the rest as false (G-728) the same viewpoint has been elaborately discussed in gathas 729 to 731 which run as follows" the absolute (nirpeksha) stand point (naya) neither attains community nor they become right by being grouped together (because) very such stand point being false, their being in groups as they are not so when they are separate the reason thereof is they are contradictory (opposed) to each other like enemies by virtue of being absolute (g-729). Just as many servants serving with different purposes work under the control of one king/ master/ officer or many people quarreling with each other come of terms (and establish friendship among themselves) by the effects of a neutral intermediary similarity with each other come to terms (and settle amicably ) by taking shelter under syadavada. In other words all the stand points join and with each other in a relative manner and the willfulness/determinateness/ obstinacy which is the cause of mutual antagonism disappear under the shade of the umbrella of syadavad.(730).

A very fine Gatha of this chapter expressly maintains, therefore those who admire their own views and condemn the views of others and in this way who are pedantic and proudly show their scholarship are strongly attached with (strongly bound with) their mundane existence".

Gatha 735 totally prohibits to indulge (G-734) in wordy disputed( vachan vivaḍa) as there are many types of souls in the world, many types of karmas, many types of attainments.

### NIKSHEPA- SUTRA (737-744) :

Deals with nikshepa, which means the establishment of name (Nama), Representation (Sthapana) substance (dravya) and thought actions (shava) in any object (737). The name means and includes the name of a substance and the replacement of one object for another object is sthapana (example the image of arhat). Sthapana is of two kinds with form and without form nikshepa is of two kinds (1) Dravya Nikshepa and (2) Bhava Nikshepa. Both have been defined in Gathas 741 to 743 of the chapter.

### SAMAPAN (G-744-749) :

As its name suggests, is a concluding chapter, which winds up the whole discussion done so far; The last three Gathas (747-749) are very symbolic and summarisingly say -

"He (alone) can properly preach about Right-thought and Right conduct (i.e. rituation/Kriyavad) who knows soul, knows Universe, knows present and future, immortal and mortal, birth and death, rise and fall, the influx and stoppage of karmas, and sorrow and shedding off of Karmas (G 747-748). I have attained that well said nectar-like preachings of Jina (Jina-Vacan) today, which I never achieved before; I have accordingly adopted that way of (achieving) higher grade of life. Hence, I do not fear Death now. (G749).

### VIR-STAVAN (G-750-756) :

Contain seven Gathas, in praise and adoration of Lord Mahavir. The chapter begins with these words, "I take shelter in knowledge; I take shelter in perception; I take shelter in conduct; I take shelter in austerities and Restraints; and I take shelter under Lord Mahavir. (750).

According to Gathas 752 to 754, " Lord Mahavir was having infinite knowledge (Anant Jnani) and indefinite conduct (Aniyatacari). He has crossed the ocean of world. He was enduring and had infinite perception (Anantdarshi). He was extremely glamorous (Tejasvi/brilliant) like sun. Just as a burning fire destroys darkness and brings enlightenment; similarly Lord Mahavir, had removed the darkness of ignorance and thrown light on the true nature of essential elements (Padartha). (G752).

The son of Nat (Mahavir) was best of all the Nirvanadis (components of Salvation) in the same way, in which Airawat is best of all elephants, Lion is best of all the animals, Ganga is best of all the rivers and eagle (Venudev/Garud) is best of all the birds. (G753). The saint son of Jnata, was super-most in the universe in the like manner, in which Abhaya-dana (Charity of protection) is super-most of all the charities, faultless/blameless speech is supermost of all the true austerities.: (G 754).

The last Gatha 756 of the book contains a prayer saying "May the breeding centre (generation-Centre) of the scriptural knowledge, which consists of twelve limos and the last amongst the (Twenty-four) Tirthankars, be victorious. May the teacher of the Universe be victorious. May the great soul Mahavir be victorious. Thus ends the last part, part D, 'avadavad of Sapta-bhangi-Sutra of the book.

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I happened to know about and go through "Samana-

Suttam", a few years after its publication. But the day I saw it, I was very much fascinated thereby. The labour's of Kshullak Shri Jinendra-Varmi and various Jain Acaryas, Mumi, Pandits and other scholars of the Country specially the efforts of Acharya Vinoba-Bhave-all very much impressed me; and the scheme and the contents of the book appeared to me to be ideal. The unanimity of the heads of all the four sects of Jainas, also carried much weight. Hence I studied the book again and again; and I considered it necessary to see it translated in various vernaculars of the country as well as in the important language of the world.

- Dasrath Jain -

*Translator and Editor*

## PRELIMINARY NOTE ON PART 'A'

(Before giving the text and the English rendering of part 'A' of the book, by way of introducing the subject, we consider it necessary to give the back ground and briefly explain the implications and significance of various topics dealt with therein, in common parlance, - without entering in to the subtle technicalities thereof. Hence, in order to facilitate and acquaint a certain section of the readers with the subject in hand reassures who are not well versed in vainology and its terminology - the following preliminary editorial note is being given.

- Dasrath Jain -  
(Editor)

## Part A

### (1). Object of human life : Message of Namokar - Mantra.

Part 'A' named Jyotir mukh is introductory and it deals with the fundamentals of jainism. This part tells one what jainism stands for what are the aims and objects of human life and how it can be best utilized. The "Namokar mantra" straightway tells one that the object of human life is to attain salvation and to become pure and perfect soul to separate all the chaff from the grain and remove all the impurities of the ore of gold and convert it into pure gold. The way to attain salvation is right belief, right knowledge and right conduct a ways which is followed by jain. Jains (sramanas) fully and jain house holders (stavakas) partially. The soul gets more and more purified as the saint goes upwards and becomes preceptor (upadhyaya) then acharya (need or the order), the arihant (embodied pure soul) and ultimately siddha (bodiless pure soul). This mantra contains in itself the whole of jainology in a nutshell and tells one why and whom one should venerate or adore and how one can achieve liberation from karmic bondage and realise his self. Jainism does not advise his adherent to seek worldly aggrandisement or sensual pleasures as they are all transitory and strengthen the bonds that have kept the soul in bondage since ever. It advises all that to be renounced and be as much unattached/ desireless and dispassionate as one can be because the path of salvation or attainment of infinite quaternary (i.e. infinite knowledge, infinite perception, infinite potency and infinite/bliss) life through renunciation non attachment desire-lessness and Passion-lesness.

The ideal of life according to jainism is to attain the status of a siddha or a jina. In this regard Dr. K.P. Jain writes "Those who have vanquished all the evil karmas and have conquered attachment and aversion and thereby have attained the infinite

knowledge of kevali (omniscient being) are called jinas (the spirituous conquerors) and their followers are called jain and jainists these great men of perfection are ideal to imitate in daily life for an aspirer of truth because for human being, the greatest ideal of life would be only a perfect wan as jina is presently such a perfect and Cosmic man is also called arahat or arihant (i.e. that person who is revered of indra without (i.e. the who is free from attachment and - (i.e. the highest desirable ideal man) verily (i.e. the replica of great vows) he is the greatest of the (Ascetics who rely on their individual spiritual effort perseverance in order to the obtain the highest goal of perfection and the best of the nirgranthas (those who have no bonds and are free). And it is a fact that the eternal science of religion or reality which the omniscient teacher reveal from time to time is differently after these various epithets of its propounder. Hence the true religion has been called by different names. Nowadays the religion which is called Jainism was also known in the past, as the religion of arihant or Vratya sramanas or Nirgranthas, though the tirthankar gave it no particular name they simply called it dharma or marg (the way).

### (2). Rule of Jina:

This part deals with the "Rule of Jina" (Jina shasnan / which is a sort of spiritual kingdom unlike the king of any (Chakravarti emperor which is formed after much blood shed and cruelty.

order of the acharya where the seekers of truth of their own accord undertake to follow a certain discipline and undergo all sorts of physical mental stress and sate this four fold order consisting of monks, nuns, and female householders (muni Aryikas, shravak and shravikas). In the rule of jina. "the soul having for an eternity of time sought happiness in the outside world begins at last to live of the bootless quest and

having restored to reflection, essays to solve the enigma of its existence. Therefore avoiding the broad ways of false and foolish dogma, down which the multitudes fare the seeker for an enlightenment, finds his feet directed here to the path of truth. Here he finds expounded, in the doctrine of Jainism the precious teachings of the all-wise. The teaching is as ancient as the universe itself. It tells of a long condor of a dark and strange journey, on which we have come. But the bondage is not for ever that the weary journeying may be brought to an end that every manifestation of life. Even the humblest has the possibility of an amazing unfoldment it shows that the souls is in essence, a divinity but is barer from its natural attributes, by the hateful influence of matter with which it has been in association from beginningless time. It imparts in detail the method by which the soul may be rid of matter, may claim the Divine-inheritance. If permitted it gets the seeing soul on the road to salvation". (1)

### (3) The Spiritual "(Order)"

There is a chapter on the "Order" in which the implications of "order" (Samgha) have been elucidated.

In another chapter Nirupana-Sutra, Pramana, Naya and Nikshepa have been explained. Siddhasena defines Sramana as that knowledge, which is free from error. To say that Pramana is erroneous (Bhranta) is to introduce a contradiction. Digressing a little, it may be pointed out that such a position taken by Jain Philosophers points to their realistic stand-point. The argument is that since it has not been proved that the whole world of appearance is a matter of error Pramana, as revealing itself and other things points to the reality of both . The definition of error (viparyaya) as that which is opposite of knowledge, and as consisting in the failure to distinguish between that which is and that which is not points to a realistic theory of knowledge it also signifies that all Pramana

is Jnana but not all Jnana is Pramana (1) the author of Tattvartha-sutra identifies Pramana with Jnan which is of five kinds viz mati (sensory), scriptural, Avadhi(clairvoyance) vashi (men paryaya (Telepathic) and keval(perfect) mati stand for determinate knowledge, derives through sense-organs; Shrut-jnan stand for knowledge derived through words, which are symbols of thought, gestures etc; Avadhi-jnan is determinate knowledge of physical objects, derived directly by the knower without the instrumentality of either the sense - organs or the mind. Manan-paryaya refers to the knowledge of other minds, i.e. the thoughts of other; and Keval-jnana is the determinate and unlimited knowledge of the whole reality, that the individual derives directly. Mati and Sruta jnan are Paroksha (indirect); whereas Avadhi, Manah paryaya and keval -jnana are Pratyaksh (Direct).

Direct knowledge is that which is derived by soul without the help of any of the five sense organs or the mind. Paroksha is other than pratyaksha.

A naya is defined as particular opinion or view point a view point which does not rule out other "indifferent view points and is therefore expressive of a partial truth about an object as entertained by a knowing agent." Reality accounting to Jainism is complex not merely in the sense of constituting manyness (aneka) out also because of its manyfoldedness (anekant). Jainism does not merely maintain that there are many reals but also accepts that each of the reals in its turn is so complex that it is difficult to under stand it fully. The infinite number of qualities possessed by the complex reals and the equal number or relations into which they enter point to the fact that reality may be comprehended from different angles. The attempts at comprehending anything from a particulars stand pint is know an nays. Nayavada means the doctrine of relative pluralism.

The nayas are mainly two the real (Nischay-a) stand point also known as substantial (dravyarthic) and the practical (vyavahar) stand point also known as model (paryayarthic) According to jain ontology, "that which maintains its identity while manifesting its various qualities and modifications and which is not different from satta is called dravyas. Shri Umaswami defines sat as possessing origination (Utpad) decay (vyaya) and permanence (dhrouvya) the very assertion of the existence of varying qualities implies something that exists something of which the existence of varying qualities is postulated. The jain point of view is that to speak meaningfully of qualities is synonymous with asserting the existence of a substrate an entity which is at the base the assertion of a substance is also implied in considering the changing modes (paryayas). For the changes and the modes must be of something and that something persists and hence is as real as the changing modes and qualities. The Real /dravyarthic naya deals with substance as something that is permanent, whereas the practical / paryayar this naya deals with the changing modes or forms of that substance both are equally necessary to understand the six substances contributing the universe specially the substance of soul.

The universe according to jainism is changing as well as unchanging. It rejects both the theories the theory of Nihilism or impermanence of Buddhists and the theory of absolute permanence expounded by vedantins. It believes in permanence in change The chapter also deals with Nikshep which means and includes.

Various aspects of a theme niksshipa is merely the way, in which the word is used. A confusion in niksshipa would be a fruitful source of and double meanings. Nikshepa (aspects) are four in number :-

1. Name (Nama) - which dose not possess the qualities connected by.
2. The Representative aspect (Sthapana consists of representation of one theme by another; it is subdivided into "Tadakar and Atadakar".
3. The Privative aspect (Dravya Nikshipa) deals with the attribute of a name, the qualities of which one does possess now, although it possess them in past or would possess them in future (e.g. a dethroned monarch still be called a king).
4. The positive of aspect or present condition (Bhav Nikshipa) signifies the possession of its present attributes, it consists of giving a thing a name, connoting the attributes of its present condition only (e.g. a general considered as in actual command of his army). All the seven elements (soul, non soul etc.) can be considered from of these four aspects.

Niksshipa occupies a very important position in jain philosophy, in view of its doctrine of Syadavada.

**(5). The whirlpool of mundane- existence :**

The samsar chankra sutra deals with the trials and tribulations pleasures and pains etc. of mundane existence Jainism, in the very initial stager , tells one that all the mundane soul transmigrating in all the four grades of life hellish, subhuman, human and celestial are unhappy even the celestial being are far away from real happiness as the sensual pleasures, which they enjoy are monetary and there is no end of lust for pleasure in order to obtain real and abiding happiness - a happiness or bliss, which never ended and is infinite -one has to get rid of mundane existence. Unless and untill, the self is free of non self - inclusive of body is self, shall remain subjugated and it shall not attain the infinite bliss,