

which is an inherent attribute of soul. It is only when the soul/self becomes free of all non self that it gets established in itself and attains the infinite quaternary including infinite bliss.

#### (6). Doctrine of Karma

The Karma Sutra enunciates the doctrine of karma according to which every action of mundane soul results in its bondage of karmic molecules. This karmic bondage with soul arises on account of individual tendencies. When the conscious 'I' as engaged within a body becomes a prey of his desires and tendencies, it is filled with either the passions of anger conceit, deceit or greed through the activities of mind speech and body in a vowless condition. As a result of his activities the particles of a very fine matter called karma, quite foreign to the nature of soul, flow in it and remain so long in bondage with, till they are shedded away after fruition or otherwise. This karma of course is a materiel substance which forms a very subtle bond of extremely refined karmic matter. Keeping the soul back from flying up to its natural above of full knowledge and ever lasting peace, it is this subtle matter of karma, which curbs the freedom of the soul and mars its natural beauty as it obscures it perception and knowledge, obstructs; it's progress and success and disturbs the equanimity of its existence. Karma is a kind of force of atomical energy which holds the soul in bondage and prevents its from knowing itself fully. The doctrine of karma tells us that our deeds travel with us in every successive reincarnation in the form of karmic bondage.

In the words of justice J.L. Jaini, it is not Fate nor even predestination; but it is the ever continuous balancing of different accounts that we keep with the forces of life. There can be no mistake no suppression and no evasion. The credit and debit sides go on automatically and whatever is due to us is paid us ungrudgingly without demand. The continuity can not be broken by change of house; the debts or London are not extinguished

by going to Berlin nor is the liquidation suspended till the day of judgment. The karmas are not extinguished simply because we give up the body called 'A' when we are dead as 'A' the karmas must still bearfull fruits. The karmas constitute the karmic body and it drags us into another state of being.

Elucidating further Shri Jaini remarks "one may call this doctrine of jainism almost spiritual mathematics Every effect in the world every phenomenon, every feeling, every hope, every disappointment is a natural and necessary consequence of some action or inaction of soul . ignorance/ infatuation or the passions may be the cause of it . but the cause was never not the motion by the soul without the effect being forced upon the souls acceptance. And yet the souls choice is an unlimited today as ever. The only mode of exercising it is to doff ignorances, indetermination and weakness; face lacts recognize the bondage of matter and our identification with it in the sole source of its power and then determine to suppress it to remove this alien matter from ourselves. And then as Shri Amritchandra suri tells us boy destroying the destructive and non destructive karma, perfect freedom will be acquired the soul will shine out in the fullness of knowledge; its sight of truth will be perfect, its conviction in the eternity of things will be undisturbed; and undisturbable pain and pleasure and their attendant agitation will be no more, calm and peace with bliss ineffable will be the lasting and rightful possession of the soul.

**Basic Points :** The basic point about the doctrine of karma are-

1. Whatever however and wherever we are so not because of the pleasure or displeasure of any extra - supreme, super natural - agency such as god; we are so, because of the consequences of our own actions and omissions. The course of our life or lives is determined by our own deeds (or karmas) not by the interference of any outside agency.

2. The pleasures or pains, we have to undergo, are the consequences (fruits) of our own karmas. They are not the consequences or the expressions of the will of god. We our selves are the doers and enjoyers of the consequences (fruits) of our karmas which (i.e. consequences of karmas) are not determined by any other agency such as God.

3. The physical mental and spiritual difference - that exist among various categories and subcategories of living beings of the world originate from the karmas of those living beings. No extra supreme god or supernatural agency is responsible for these categorisations and the differences found among them.

The process of karmic bondage is a continuous process, that has been taking place from beginning less time in between the soul and matter. The bad or wrong thought - actions - that occur on account of the fruition of the past - accumulated karmas and the want of our endeavour to destroy them - cause the influx and association of new subtle karmic matter with the soul. Such karmic - matter, unless destroyed or uprooted or transformed before its fruition takes the form of future sanskar causing the repetition of the same process, with the result that the vicious circle of karmic bondage continues to grow and become more and more complexed.

The utility of the doctrine of karmas for us lies in knowing its significance in a precise manner so that we may get rid of this ever expanding vicious circle by striking fatal blows to it. Undoubtedly whatever sufferings and miseries, we undergo we do so because of the consequences of our karmas; the two are inter related as cause and effect but in spite of that there is no compulsion to the effect that we will suffer or enjoy the same way in just the same proportion - in which we behaved in the past or are behaving at present much can be

done in order to avoid such repetitions.

As a matter of fact the karmas do not perforce compel any soul to have a particular thought - action it simply created a situation, in which the soul out of sanskar develops a thought action in accordance with the karmas in question. If the soul so will and sincerely endeavours, it can change the course, by transforming or weakening those karmic - molecules by taking recourse to equanimity.

Ten special processes, concerning the Doctrine of Karmas

#### (1) Fruition of Karmas :-

When Karmas, associated with the soul in past, start giving results, that process is termed as the Fruition of Karmas. (Faramodaya). It so happens, because of the causal connections of the concerned soul with substance, Area, Time and thought action.

#### (2) Bondage of Karmas :-

When the Karmic molecules get associated (or bound) with the soul-space-points, due to the vibrations of soul one to, the activities of mind, speech and body and passions, it is called Karmic-bondage. The nature (Prakriti) and the space-points (Pradesh) of Karmic bondage depend upon the vibrations of the space-points of soul, because of the activities of mind, speech and body. So far as the destination (Sthiti) and potentiality (Anubhaga) of such Karmic-bondage are concerned, they are determined by the intensity of passions.

#### (3) Existence of Karmas :-

The Karmic-molecules - that remain associated with the soul until their fruition - are said to "Exist", these Karmic-molecules do not cause any harm or exert any influence; they lie dormant. Their existence is like the existence of unripe fruits on the branches of a fruit tree, which exist or remain there

unnoticed and which do not influence either the tree of the onlookers in any manner.

The Commission of sins / vices / wrongs by souls on account of various attachments, aversions, deceptions and delusions and the resultant fresh influx and bondage of karmas to the soul; thereafter their fruition; and thereafter repetition of the commission of such wrongs by souls on account of attachments, aversions etc., produce an unending vicious circle of Karmic - fetters. But these fetters and the circle, constituted thereby, can be broken and their course interrupted and diverted, by means of appropriate Restraints and austerities. It is not indispensable that the Karmic-bondage as and how constituted - should result (or fruition) the same way; because changes may be effected in their constitution during the period of their "Existence".

Such changes can be effected in three ways - (1) By way of transformation (Sankramana) (2) By way of increment or addition (Utkarshana) and (3) By way of decrease or subtraction (Aparshana).

#### (4) Transformation (Sankramana) :-

When the nature of Karmic-molecules change, it is, called its transformation; e.g. the bad (Asubha) Karmic - molecules being converted into good (Subha) Karmic - molecules and Vice Versa.

#### (5) Increment / Addition (Utkarshana) :-

When the duration (Sthiti) and potentiality, (Anubhaga) of Karmic - molecules increase, it is called its increment (Utkarshana). For example, tickets were being sold from two windows simultaneously. Suddenly, one window was closed, with the result that the windows, that remained open, had to face comparatively greater-rush of ticket - purchasers. This process illustrates that of Utkarshana.

#### (6) Decrease of subtraction (Aparshana) :-

The opposite of Utkarshana is Aparshana (i.e. decrease of subtraction).

#### (7) The Subsistence (Upashama) of Karmas :-

When the Karmas, for some reason or other, do not come to fruition or do not give results for some time, it is called subsistence of Karmas. For example, when alum is mixed with contaminated water, the contamination or the filth thereof, goes deep and rests on the bottom of the container. The contamination (or filth) is not destroyed; it only subsides for the time being.

#### (8) Fruition of Karmas before the scheduled time (Udirina) :-

When the Karmic molecules, associated with the soul, come to fruition, prior to the scheduled (of determined) time, it is called "Udirina of Karmas". This happens in cases of Karmic-molecules of intense situation and long duration, whose intensity of duration and size of potentiality, is/are cut short and decreased by means of special restraints and hard austerities by that soul - resulting in their fruition before time.

#### (9) Nidhattikarana :-

The karmas, which are not liable to be transformed or brought to fruition before time are called Nidhatta-Karmas.

#### (10) Nikachita - Karmas :-

"Nikachita Karmas" are those karmas, which are not liable to be brought to fruition, or get transformed or be made to increase or decrease. Any how, such karmas also get destroyed as a result of "Jina-darshan" (viewing the Victors (or Jinas) and "Jina-Bhakti" (Devotion to "Jinas").

This doctrine offers a message of hope and freedom to every living being instead of the slavery of matter. It balances

the roles of Daiva (fate) and purushartha (Human endeavour) one's life and tells one how to attain salvation by stopping the inflow of and by shedding off Karmas from soul. It clearly tells us that the soul is itself the architect of its future. There is no sense in blaming others for our present plight. In this part, there is a chapter devoted to Mithyatva (wrong-faita/perversity); because Mithyatva is the greatest obstacle in realisation of self. We have made it clear in the very beginning that the ultimate goal of the spiritual aspirant is the realisation of self. This ideal is not situated in a distance and; it consists in the realisation of transcendental nature of one's own self. The question arises, how can the original qualities and modifications of a substance exist apart from the substance even for a moment. The answer given is: the self being in a defiled state of existence since beginningless past, it has been so defiled by karmas. Karmas are the products of Mithyatva (Perversity) also known as Avidya (omniscience) or Ajnan (ignorance). In the words of Dr. K.C. Sogani, "Mithyatva acts as a barricade to the soul's true life. It is at the root of all evils, the seed of the tree of Samsara. It poisons all our activities so as to check the realisation of the Summum - bonum of life. More-over, it is responsible for perversity of knowledge and conduct alike. The whole outlook knowledge and conduct are vitiated by operations. So long as Mithyadarshan (wrong-belief) is operative, all our efforts to witness the suh of Self's glories are bound to fall. It is to be rooted out, in the interest of rendering its unwholesome functions null and void. In other words, Samyagdarshan (Right-perception) is to be attained, which in turn will make knowledge and conduct reith and be conducive to the attainment of Liberation. It is only after the acquisition of Samyaktva (Righteousness) that the soul attains the primary qualification for even marching towards emancipation from the wheel of misery. If Mithyatva is at the root of Samsara, Samyaktva is at the root of Samsara, Samyaktva is at the root of Moksha." (1)

There is a specific chapter Rag-Parihar (i.e. removal of attachment); as Jainism gives utmost weightage to non-attachment. Non-attachment is at the very root of renunciation, which is the starting point of Jain-Morality and culture. It is the elimination of attachment, aversion, and delusion, that purifies the soul and leads it to Salvation.

7. **Restraint :-**

Similarly the chapter dealing with Samyam (Restraint) advises one and all to exercise control and give up laxity without exercising restraint and controlling the sense organs, it is not possible to make any headway on the Path of Liberation.

8. **Three "A"s : Ahimsa, Anekant and Aparigrah .**

Ahimsa (Non-violence) Anekanta (Many-foldedness) and Aparigraha (Non-possession) make the three golden "A"s of Jain ethics of these three, Ahimsa (Non-violence) being the divine attribute of God-hood, is a bliss for human life. It is the ever blooming sweet flower of the perennial plant of life of a self-conscious enlightened soul, who discriminates between soul and body. Such a soul becomes a fearless, because his right belief makes him sure that he is deathless; he never decays with the decay of body, he never perishes, but survives when dusty body returns to dust. He visualises the same immortal life pervading within every living being." In regard to non-violence, the following observations of Justice J.L. Jaini, are significant." It may be noted that injury by thought, word or deed to other living beings, is the chief, if not the sole, cause of misery, ignorance, weakness, pain and disease to one-self. Jainism facilitates our right living by showing that luxury of injuring our neighbour is, really an injury to ourselves and an injury too, from the evil effects of which the neighbour may possibly escape, but we can not. Altruism may have its basis upon a deeper and more refined kind of self-saving and self-serving." (1)

The statement of Samant Bhardra that Ahimsa of all living beings is equivalent to the realisation of Parma-Brahma sheds light of the Paramount character of Ahimsa. The whole of the Jain Achara(conduct) is a derivation of this principal. All sins are the illustrations of Whims. The Sutra-Crating exhorts us to regard Animas as the quintessence of wisdom. Since Nirvana is not other than Ahimsa, one should cease to injure all living beings. The "Acharanga" pronounces that one should neither deprive any living being of life, nor rule over him, nor torment him, nor excite him. All living beings from one-sensed to five sensed are basically like our own self. Hence it is just not justifiable to injure them, to rule over them or to torment them. All this is from vyavahar point of view. The Nishchaya(Real) view tells us that the Atman, which is Apramatta(carefull), is Ahimsa(non-violence) and that which is pramatta(careless) is Himsa(violence). Shri Amritchandra holds that the appearance of any sort of passion on the surface of Self is Himsa and the self in its pure form is Ahimsa. The Perfect and the absolute Ahimsa is possible only in mystical realisation, which is further identified with the terminus of all ethical endeavours. (1)".

Non-violence is "Defined as injury to the vitalities, caused through want of care and caution. The vitalities, in a living body are enumerated as ten : Three forces of Thought, speech and body; five senses of touch, taste, smell, hearing, and sight; Respiration and age (duration of life). Every embodied living being possesses atleast four of these ten i.e. the body, sense of touch, Respiration and age. These ten vitalities are called Dravya-Prana. As distinguished from these, a soul has conscious vitalities named Bhav-Prana such as consciousness, peacefulness, happiness, power. Violence caused with reference to material vitalities (Dravya-Prana) is called Dravya-himsa (Objective -violence) and that, caused with reference to conscious-Vitalities (Bhav-Prana) is called

Bhav-Himsa (Subjective-violence). "Objective violence proceeds from subjective-violence, which precedes it. the thought is a father to the act. A n evil thought vitiates the purity of the soul and is followed by a sinful act, varying in its degree of evil, with the vidious intensity of the thought. Equanimity, Non-attachment, Self-absorption, Self realization would make the commission of objective violence (Dravya-Himsa) an impossibility." (2).

Be it remembered that "All evil thoughts, all evil acts and every immorality and every sin and crime is covered by Himsa. Even where no harm is caused to another, by such thought, intention, word or act, the purity of the soul of the persons, who entertain such thought utter such word of commit

Such act is certainly injured, and that in itself is Himsa, and as such must be avoided, just like the crime of suicide. Causing harm to another, may possibly be justified or extenuated in particular circumstances, but voluntarily causing injury to the self has no justification or extenuation." (1)

Every evil thoughts, word and deed causes violence. "Do to others, as you expect others to do unto you. Don't do to others what you do not approve for your self", should be the guideline principle in all affairs of life.

As regards Aparigraha (Non-possession) Lord Mahavira had said, "People suffer and are unhappy because they desire so many things. The more they get, the more they want. Their desires increase with their means. Therefore practice austerities (unabhadrā says, " Live in a way as though you felt Nothing and though you will be the lord over the three worlds." When a greedy approached Lord Mahavir and asked him the method to be pure and satisfied at heart, the Lord replied, "If you really are anxious to be pure at heart and satisfied, then free yourself from passions of anger, pride, deceit and greed. To be pure at heart like a mirror, you ought to cleanse away impurity of all

the four passions. Then you will be in the purity of self consciousness. We are happy, because we call nothing our own." Remember, that the most comprehensive characteristic of Parigrah is attachment, which follows as the modification and operation of Moha Karma. It believes in the first place that those, who have the least feeling of attachment, not withstanding the external renunciation of all worldly acquisitions, are far from Non-acquisition. Secondly, it express that the possession of external things is not possible without internal attachment. Thus both the internal attachment and possession of external things come within the sweep of Parigraha.

Ahimsa, should avoid internal and external possessions. Perfect non-attachment and consequently perfect non-violence is rendered possible only in the life of Arihantas.

The attitude of mind, which Aparigraha inculcates is perhaps more necessary today than ever before. It is the negation of sordid, all absorbing materialism. Science has multiplied production and scattered superfluities here and there. Modern industry and commerce have fostered growth of large towns, where life is lived not only in great hurry but also on an artificial plane. The battle of life i.e. higher life, has become very difficult and can be fought only with that attitude of stoicism, which the Vow of Non-possession stresses. From a slightly different point of view, This vow may be described as the sense of right proportion, and a perception of the true scale of values.

It is possessiveness which is at the root of all political; economic and social conflicts and strifes, including world-wars even. Hence in order to establish world-peace, and bring amity in the Comity of nations, it is necessary that the values of Non-Violence and non-possession be propagated more and more and a socio economic order based on these values, be developed.

So far as Anekant is concerned, we have already made certain observations before and more would be observed later on.

In Apramad-Sutra, the importance of Constant-wakefulness has been very forcefully advocated. This chapter advises the aspirants not to be careless even for a moment; as it may foil their endeavours to attain their goal.

#### (9) Soul : The Pivot of Dharma :-

The last is the Atma-Sutra, which deals with the nature and inherent attributes of soul and classifies them into external Souls (Bahiratma), internal souls (Antaratma) and Pure-souls (Paramatma). At one end of the Path of Liberation, (i.e. at the starting point, there is external souls and at the other end (i.e. at the point of terminus) there are pure-souls. Jiva (Soul) is one of the six substances, which the universe is constituted by and is real and eternal (uncreated and indestructible) and the number of Jivas is infinite. They are formless. The most distinguishing characteristic of this category is the possession of consciousness (Cetna), which enables it to get both the indeterminate and determinate types of knowledge (Darshan & Jnan).

The term Jiva (soul) does not refer to the human soul alone. It refers to the principle of consciousness in general, consciousness is discernible in four grades of life-Naraki (hellish), Sub-human (Tiryanch), Human (Manusya) and Dev (Celestial-beings). They represent the various modes of Paraya of soul. The souls are divided into two (1) Impure souls or mundane souls and (2) Pure souls or liberated/Salvated souls. Due to the association with karmas the Jiva (impure soul) gets bound and is caught up in the cycle of birth and death.

On us the Jaina view, that there is continuity of consciousness from the lowest of animate beings to the

highest stage of perfection. In Purity of consciousness is regained the stage which is clearly far above the ordinary human level. the logic of such a theory of consciousness is that at no stage, any Jiva is to be despised or looked down upon. More often than not, this fundamental truth about the state of human existence - that it is only an intermediate stage towards perfection is forgotten. The result is that man is given so perfection is forgotten. The result is that man is given so much of importance that the sub-human species are ignored completely. The Jain theory of consciousness, in keeping with its logic of continuity of consciousness insists on "Reverence for life" to use the terminology of Albert Schweitzer. The result is that a strong foundation is laid for severe and a necessary ethics of Ahimsa - the high water mark of Jain Philosophy and culture. (1).

प्रथम खंड

# ज्योतिर्मुख

## (1) मंगल सूत्र

१ णमो अरहंताणं । णमो सिद्धाणं । णमो आयरियाणं ।  
णमो उवज्झायाणं । णमो लोए सव्वसाहूणं ॥१ ॥

हे! शांत संत अरहंत अनंत ज्ञाता, हे! शुद्ध बुद्ध शिवसिद्ध अबद्ध धाता।  
आचार्यवर्य उवज्जाय सुसाधु सिन्धु, मैं बार-बार तुम पाद-पयोज बंदू ॥१॥

1. I pay- Obeisance to embodied pure souls (Arihantas);  
I pay- Obeisance to bodiless pure souls (Siddhas);  
I pay- Obeisance to the Heads of the orders of saints (Achariyas);  
I pay- Obeisance to the preceptors in the order of saints (Upadhyayas);  
I pay- Obeisance to all saints (Sadhus) in the universe.

२ एसो पंच णमोक्कारो, सव्वपावप्पणासणो ।  
मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥२ ॥

हे मूलमंत्र नवकार सुखी बनाता, जो भी पढ़े वितय से अघ को मिटाता।  
हे आद्य मंगल यही सब मंगलों में, ध्याओ इसे न भटको जग जंगलों में ॥२॥

2. This five- obeisance incantation (Pamcha-namokara-Mantra) is destructive of all sins and is the first auspicious (mangal) of all the auspicious (mangalas).

३-५ अरहंता मंगलं । सिद्धा मंगलं । साहू मंगलं ।

केवलपणत्तो धम्मो मंगलं ॥३॥

अरहंता लोगुत्तमा । सिद्धा लोगुत्तमा । साहू लोगुत्तमा ।

केवलपणत्तो धम्मो लोगुत्तमो ॥४॥

अरहंते सरणं पव्वज्जामि । सिद्धे सरणं पव्वज्जामि ।

साहू सरणं पव्वज्जामि । केवलपणत्तं धम्मं सरणं पव्वज्जामि ॥५॥

सर्वशेदेव अरहंतं परोपकारी, श्री सिद्ध बन्ध परमात्म निर्विकारी ।

श्री केवली कथित आगम साधु प्यारे, ये चार मंगल, अमंगल को निवारे ॥३॥

श्री वीतराग अरहंतं कुकर्मनाशी, श्री सिद्ध शाश्वत सुखी शिवधामवासी ।

श्री केवली कथित आगम साधु प्यारे, ये चार उत्तम, अनुत्तम शेष सारे ॥४॥

ये बाल-भानु सम हैं अरहंतं स्वामी, लोकाग्र में स्थित सदाशिव सिद्ध नामी ।

श्री केवली कथित आगम साधु प्यारे, ये चार ही शरणं हैं जग में हमारे ॥५॥

3-5. The Embodied pure and perfect souls (Arhats) are auspicious; Bodiless pure and perfect souls (Sidhas) are auspicious (Mangal); Saints (Sadhus) are auspicious (Mangal); The religion promulgated by omniscient (Kevali) is auspicious (Mangal). (3).

Embodied pure and perfect souls are supermost in the universe (Lokottama); Bodiless pure and perfect souls are supermost in universe (Lokottama); Saints are supermost in the universe (Lokottama); Saints are promulgated by kevali/ the omniscient is supermost in the universe (Lokottama). (4)

I take refuge under the Embodied pure and perfect souls (Arihants);

I take refuge under the bodiless pure and perfect souls (Siddhas);

I take refuge under saints;

I take refuge under the religion promulgated by the omniscient (kevali). (5)

६ झायहि पंच वि गुरवे, मंगल चउ-उरण-लोय-परियरिए ।

णर-सुर-खेयर-महिए, आराहण-णायगे वीरे ॥६॥

जो श्रेष्ठ है, शरण, मंगल कर्मजिता, आराध्य है परम हैं शिवपंथ नेता ।  
हैं बन्ध खेचर, नरों, असुरों, सुरों के, वे ध्येय पंच गुरु हों हम बालकों के ॥६॥

6. Five (great) teachers (supreme beings/paramesthis), who are auspicious; who are the conquerors of the (worst) foes named karmas; who are most adorable most benevolent, greatest protectors and supermost in the universe; and who are adored by human -beings, celestial beings, and Vidyadharas need (always) be contemplated upon.

७ घण-घाइ-कम्म-महणा, तिहुवण-वर-भव्व-क्कमल-मत्तंडा ।

अरिहा अणंत-गणो, अणुवम-सोकखा जयंतु जए ॥७॥

है घातिकर्म दल को जिनने नशाया, विज्ञान पा सुख अनूप अंततं पया ।  
हैं भानु भव्य-जन-कंज विकासते हैं, शुद्धात्म की विजय से, अरहंत वे हैं ॥७॥

7. Let the embodied pure and perfect souls (Arhats), who have destroyed all the (intensely) destructive karmas; who are like suns that cause lotus flowers named "Bhavya-jivas" (souls which are capable of attaining Salvation), belonging to all the three Universes, bloom/flower; who are endowed with infinite knowledge and most excellent/incomparable bliss-be (ever) victorious in the universe. (7)

८ अट्ट-विह-कम्म-वियला, णिट्ठिय-कज्जा पणट्ट-संसारा ।

टिट्ठ-सयलत्थ-सारा, सिद्धा सिद्धि मम दिसंतु ॥८॥

कर्तव्य था कर लिया, कृतकृत्य दृष्टा, है मुक्त कर्म तन से निज द्रव्य सुष्टा ।

हैं दूर भी जनन मृत्यु तथा जरा से, वे सिद्ध सिद्धिसुख दें मुझ को जरा से ॥८॥

8. May Bodiless pure and perfect souls (Siddhas) who are devoid of/free from (all the eight karmas); who have accomplished all that is worth accomplishing; who is free



from the (Vicious) circle of transmigrating; and who (perfectly) perceive (now) the significance of all the metaphysics (Sakal-Tatvartha) bless me with Salvation.

१ पंच-महव्यय-तुंगा, तक्कालिय-सपर-समय-सुदधारा ।  
णाणा-गुण-गण-भरिया, अइरिया मम पसीदंतु ॥९॥

ज्ञानी, गुणी मत-मतान्तर ज्ञान धारें, संवाद से सहज वाद-विवाद टारें।  
जो पालते परम पंच-महाव्रतों को, आचार्य वे सुमति दें हम सेवकों को ॥९॥

9. May the heads of the orders of saints (Acaryas) - who are highly (Samunnata/elated) owing to (the adoption of) five full vows, who are well conversant with the scriptures that deal with pure and impure souls; and who are full of (Pariopurna) various attributes be pleased with me.

१० अण्णाण-घोर-तिमिरे, दुंत-तीरम्हि हिंडमाणाणं ।  
भवियाणज्जोययरा, उवज्झया वर-मदिं देतु ॥१०॥

अज्ञान रूप- तम में भटके फिरे हैं, संसारी जीव हम हैं दुःख से घिरे हैं।  
दो ज्ञान ज्योति उवझायःव्यथा हरो ना, ज्ञानी बनाकर कृतार्थ हमें करो ना ॥१०॥

10. May the preceptors in the orders of saints (Upadhyaya), who are enlighten souls, capable of attaining salvation (Bhavya-jivas), roaming about in extreme darkness of limitless ignorance-bless me with finest-sensibility (most excellent fintellect).

११ थिर-धरिय-सील-माला, ववगय-राया जसोह-पडिहत्था ।  
बहु-विणय-भूसियंगा, सुहाइं साहू पयच्छतु ॥११॥

अत्यंत शांत विनयी समदृष्टि वाले, शोभें प्रशस्त यश से शशि से उजाले।  
हैं वीतराग परमोत्तम शील वाले, वे प्राण डालकर साधु मुझे बचा लें ॥११॥

11. May the saints who are ever adorned with the rosary of moral conduct and character (Sila), who are un-attached

(Raga-rahit); who are extremely renowned; and whose bodies are decorated (ornamented/Alankrita) with excellent/select modesty bless me with (indestructible) bliss.

१२ अरिहंता असरीरा, आयरिया तह उवज्झया मुणिणो ।  
पंचक्खर-णिप्पणो, ओंकारो पंच-परमेद्वी ॥१२॥

अर्हते अकाय परमेष्ठि विभूतियों के, आचार्यवर्य उवझाय मुनीश्वरों के।  
जो आद्यवर्ण अ, अ, आ, उ, म को निकाले, 'ओं' कार पूज्य बनता, क्रमशः मिला लो ॥१२॥

12. Om ( ) counotes five supreme being (Panch-Parmesthis). It (Om) consists of first five letters (of words, denoting) these supreme-beings named Arhat, Asariri, (Siddha) Acharya, Upadhyaya and Munis). The five supreme-beings are found in this word (Om) in the form of genes (Bya-rupa/in the form of seeds or nenchi.

१३-१५ उसह- मजिय च वंदे, संभव-मभिणंदणं च सुमइं च ।  
पउम-प्यहं सुपासं, जिणं च चंदप्यहं वंदे ॥१३॥  
सुविहिं च पुण्फयंतं, सीयल सेयं च वासुपुज्जं च ।  
विमल-मणंतं भयव धम्मं सतिं च वंदामि ॥१४॥  
कुंथुं च जिणवरिंदं, अरं च मल्लि च सुखयं च णमिं ।  
वंदामि रिट्ठेणमिं, तह पासं वड्डमाणं च ॥१५॥

आदीश हैं अजित संभव मोक्ष धाम, वंदूं गुणौघ अभिनंदन हैं ललाम।  
सद्भाव से सुमति पद्म सुपाश्वर्ध ध्याऊं, चंद्रप्रभू चरण से चिति ना चलाऊं ॥१३॥  
श्री पुष्पदन्त शशि-शीतल शील पुज्ज, श्रेयास पूज्य जगपूजित वासुपूज्य।  
आदर्श से विमल, संत अनंत, धर्म, मैं शांति को नित नमूं मिल जाय शर्म ॥१४॥  
श्री कुन्थुनाथ अरनाथ सुमल्लि स्वामी, सद्बोध धाम मुनिस्व्रत विश्व-नामी।  
आराध्य देव नमि और अरिष्ट नेमी, श्री पाशर्व-वीर प्रणमूं निज धर्म प्रेमी ॥१५॥

13-15. I bow (and admire/adore) to Rsabha, Ajit Sambhava, Abhinandan Sumsti, Padma-Prabhu, Suparava, Chandra-

Prabhu Suvidhi (Puspa-Danta), Sitala Sreyance, Vashupujya, Vimala, Anantan, Dharma, Shanti, Kunthu, Ara, Malli, Munisuvrita, Nami, Arista-nami, Parsva and Vardhaman.

१६ चंदेहि णिम्मलयरा, आइच्चेहिं अहिय पयासंता ।  
सायर-मिव गंधीरा सिद्धा सिद्धि मम दिसंतु ॥१६ ॥

हैं भानु से अधिक भासुर-कान्ति वाले, निर्दोष हैं इसलिए शशि से निराले ।  
गंधीरा नीर-निधि से जिन सिद्ध प्यारे, संसार सागर किनार मुझे उतारें ॥१६ ॥

16. May lord Siddha who is purer than moon, more illuminating than sun, and as deep as ocean bless me with liberation (Emancipation/Salvation/Mukti).

## (2) जिन शासन सूत्र

१७ जं संल्लीणा जीवा तरंति संसार-सायर-मणंतं ।

तं सब्ब-जीव-सरणं णंदउ जणि-सासणं सुइं ॥११ ॥

हो के विलीन जिस में मन मोद पाते, हैं भव्य जीव भव-वारिधि पार जाते ।  
श्री जैन-शासन रहे जयवन्त प्यारा, भाई यही शरण, जीवन है हमारा ॥११ ॥

17. Let the Rule of Jina (the victorious), which provides protection to all the animate beings (Jivas); and by abiding whom, the animate beings succeed in (safely) crossing the endless ocean of mundane existence be prosperous for ever.

१८ जणि-वयण-मोसह-मिणं विसय-सुह-वियेयणं अमिदभूयं ।

जर-मरण-वाहि-हरणं, खय-करणं सब्ब-दुक्खाणं ॥२१ ॥

पीयूष है, विषय-सौल्य विरेचना है, पीते सुशीघ्र मिटती चिर-वेदना है ।  
भाई जरा मरण रोग निवारती है, संजीवनी सुखकरी 'जिन-भारती' है ॥२१ ॥

18. The words of Jina (Jain-scriptures purges the sensual -

pleasures; (permanently) cures the (dangerous) disease of transmigration and destroys all pains (sorrows).

१९ अरहंत-भासियात्थं, गणहरदेवेहिं गंधियं सम्मं ।  
पणमामि भत्ति-जुत्तो, सुद-णाण-महोदहिं सिरसा ॥३ ॥

गो भी लखा सहज से अरहंत गया, सत्-शास्त्र-वाद, गणनायक ने बनाया ।  
'जुं' इसे मिल गया श्रुतबोध सिन्धु, पी बिन्दु, बिन्दु, दृगबिन्दु समेत बन्दू ॥३ ॥

१९ I devotionally (respectfully) bow and salute to that great sea of scriptural knowledge (Srut-Jnan) which has been preached in the form of knowledge (Artha-rupa) by the Arhats (i.e. the embodied pure souls) and precisely/accurately collected and composed, by Ganadharas, in the form of Sutras (aphorisms).

२० तस्स मुहग्गद-वयणं, पुब्बा-वर-दोस-विरहियं सुद्धं ।  
आगम-मिदि परिकहियं, तेणदु कहिया हवति तच्चत्था ॥४ ॥

प्यारी जिनेन्द्र मुख से निकली सुवाणी, है दोष की न मिलती जिसमें निशानी ।  
श्री ही विशुद्ध परमगम है कहाता, देखो वही सब पदार्थ-यथार्थ-गाथा ॥४ ॥

२० Agam is the term used for, the flawless utterances (Suddha-vacanas preachings) emanating from the mouths of embodied pure souls (Arhats), that is devoid of (all contradictions and inconsistencies (Purvapar-dosa-rubita) Agamas contain truth. In other words, Agamas are scriptures preached by Arhats and compiled by Ganadharas.

२१ जणवयणे अणुरत्ता गुरुवयणं जे करंति भावेण ।  
अयंअल असंकलिद्धा ते होंति परित्त संसारा ॥५ ॥

भद्रा समेत जिन-आगम जो निहारें, चारित्र भी तदनुसार सदा सुधारें ।  
गान्धेश भाव तज निर्मल भाव धारें, संसारि जीवन परीत बनाय सारें ॥५ ॥

21. Those who repose faith in (Anurakti) and faithfully sincerely follow Jain scriptures, get undistressed (Asainklista/Unafflicted) purified (Nirmal/pure) and are soon liable to be liberated (Parita-Samsare/those who gave wound up their mundane-existence).

२२ जय वीरराय! जयगुरु! होउ मम तुह पभावओ भयवं!  
भवणिब्बेओ मग्गणुसारिया इट्ठफलसिद्धिं ॥६ ॥

हे 'वीतराग' जगदीश कृपा करो तो, हे विज्ञा! ज्ञान मुझ बालक में भरो तो।  
होऊं विरक्त तन से शिवमार्गगामी, मैं केवली विमल निर्मल विश्व-नामी ॥६ ॥

22. Oh Passionless ! of teacher of the universe ! O Lord bless me with the renunciation from mundane-existence, follow on of the Path of Liberation; and the attainment of the desired end (Ista-phala/Salvation).

२३ ससमय-परसमयधिक, गंभीरो दित्तिमं सिवो सोमो ।  
गुणसयकलिओ जुत्तो, पवयणसारं परिकहेडं ॥७ ॥

है ओज तेज झरता मुख से शशी हैं, गंभीर, धीर, गुण आगर हैं, वशी हैं  
वे ही स्वकीय-परकीय सुशास्त्र ज्ञाता, खोलें जिनागम रहस्य सुयोग्य शास्ता ॥७ ॥

23. He alone is qualified (entitled) to propagate (disseminate) the essence (Sar) of the preachings of the possession-less (saints) (Nirgranthas), who is well-versed in pure soul and impure-souls (Sva-Samaya and pura-samaya); who is deep, brilliant benevolent and modest and has had hundreds of (such) attributes.

२४ जं इच्छसि अप्पणतो, जं च ण इच्छसि अप्पणतो ।  
तं इच्छ परस्स वि या, एत्तियगं जिणसासणं ॥८ ॥

जो भी हितार्हित यहाँ बुद के लिए हैं, वे ही सदैव समझो पर के लिए हैं  
है जैन शासन यही करुणा सिखाता, सत्ता सभी सदृश है सबको दिखाता ॥८ ॥

24. The Rule of Jina is : Propose that for others, which you like for yourself. (In the same manner) do not propose that for others, which you do not like for yourself. This (inshort) is the commandment of the Tirthankaras.

### (3) संघ सूत्र

२५ संघो गुणसंघाओ, संघो य विमोचओ य कम्मणं ।  
दंसण-णाण-चरित्ते, संघायंतो हवे संघो ॥१ ॥

है शीघ्र से सकल कर्म कलंक धोता, ना दोषधाम वह तो गुण-धाम होता।  
हो एकमेक जिससे दृग-बोध-वृत्त, जानो सभी सतत 'संघ' उसे प्रशस्त ॥१ ॥

25. The order of saints (Samgha) is the unification (Samuha/ Union/ association) of attributes. It emancipates karmas. It coordinates faith, knowledge and conduct.

२६ स्यणत्तयमेव गणं, गच्छं गयणत्स मोक्खमग्गत्स ।  
संघो गुण-संघादो, समयो खलु णिम्मलो अप्प्या ॥२ ॥

सम्यक्त्व-बोध-व्रत को 'गण' नित्य मानो, है 'गच्छं' मोक्ष पथ पै चलता सुजानो।  
सत् संघ है गुण जहाँ उभरे हुए हैं, शुद्धात्म ही समय है, गुरु गा रहे हैं ॥२ ॥

26. "Gana" is constituted by three Jewels (i.e. Right Faith, Right Knowledge and Right conduct). Following the path of liberation is "Gaccha"; "Samgha" is the unification of attributes; and 'Samaya' denotes pure-soul.

२७ आसासो वीसासो, सीयघरसमो य होइ मा भाहि ।  
अम्मणितिसमाणो, संघो सरणं तु सव्वेसिं ॥३ ॥

आओ यहाँ अभय है भवभीत! भाई, धोखा नहीं, न छल, शीतलता सुहाई।  
माता-पिता सब समा नहीं भेद नाता, लो संघ की शरण, सत्य अभेद भाता ॥३ ॥

27. Don't fear the order of saints (Samagha) generates faith

because of its straight forward (Nischal/undeceitful) dealings. It resembles a cold house (Sita-graha)/refrigerating-house, due to its sense of equality. It is like one's parcuts; owing to its equity (Avisamadarshi/giving equal treatment). The order of saints provides protection to all the (animate) beings.

२८ नाणस्स होइ भागी, थिर-रओ दंसणे चरित्ते य।  
धन्ना आव-कहाए, गुरुकुलवासं न मुंचति ॥४॥

सम्यक्त्व में चरित में अति प्रौढ़ होते, विज्ञान रूप सर में निज को डुबोते। जो संघ में रह स्वजीवन को बिताते, वे धन्य हैं सफल जीवन को बनाते ॥४॥

28. A Saint, by virtue of being a number of the order of saints (Samgha) is entitled to his (share of) knowledge. He is particularly form (Sthir) in matters of faith and conduct. Blessed are they, who (fortunately) stay in Gurukul (i.e. the abode of the teacher) throughout their lives.

२९ जस्स गुरुम्मि न भत्ती, न य बहुमाणो न गडखं न भयं।  
न वि लज्जा न वि नेहो, गुरुकुलवासेण किं तस्स? ॥५॥

जो भक्ति भाव रखता गुरु में नहीं है, लज्जा न नेह भय भी गुरु से नहीं है। सम्मान गौरव कभी यदि ना करेगा,ओ व्यर्थ में गुरुकुली बन क्या करेगा? ॥५॥

29. What is the sense, in staying in Gurukul, by persons, who have no (sense of) devotion, no sense of pride, no respect, no fear of (the breach of the discipline), no shame and no regard (affection) for the teacher?

३०-३१ कम्म-रय-जलोह विणिगयस्स, सुय-रयण-दीह-नालस्स।  
पंच-महव्वय-थिर-कण्णियस्स, गुण-केसरालस्स ॥६॥  
सावग-जण-महुय-परिवुडस्स, जिण-सू-तेय-बुद्धस्स।  
संघ-पउमस्स भदं, समण-गण-सहस्स-पत्तस्स ॥७॥

भाई अलिस सहसा विधि नीर से है, उत्कृल्ल भी जिनप सूर्य प्रकाश से है। सागर भव्य अलि आ गुण गा रहे हैं, गाते जहाँ प्रणु केसर पी रहे हैं ॥६॥  
भाती जहाँ वह महाव्रत कर्णिका है, ना नाप भी श्रुतमयी सुमृणालिका है। घेरे हुए श्रमण-रूप सहस्र-पत्र, ओ 'संघ पद्म' जयवंत रहे पवित्र ॥७॥

३०-३१. The order of saints (Samgha) is like a lotus-flower. The order of saints remains unumited with (Alipta) the dust of karmas in a manner in which a lotus flower remains unumited with (the particle of ) water.

Knowledge is the long stalk of this lotus; five great vows form its stalk (karnika) and Extra vows (uttar-gna) its saffron (kesar). this saffron is always surrounded by large black bees (Bhramaras) called lay-man (Sravakas).

This lotus is enlightened by the light of the sun known as Lord Jina-swan; and its leaves (which are in thousands consist of saints (Sramanas). May that lotus prosper.

## (4) निरूपण सूत्र

३२ जो ण पमाण-णयेहिं, णिक्खेवेणं णिरिक्खदे अत्थं।  
तस्सा-जुत्तं जुत्तं, जुत्तमजुत्तं च पडिहादि ॥१॥

निक्षेप और नय, पूर्ण प्रमाण द्वारा, ना अर्थ को समझता यदि जो सुचारा। तो सत्य तथ्य विपरीत प्रतीत होता, होता असत्य सब सत्य, उसे डुबोता ॥१॥

32. The unreasonable/in-consistent (Ayukt) appears reasonable/ consistent (Yukt) and the reasonable/ consistent appears unreasonable/in-consistent to the person, who does not understand the implications (of elements) by means of authority/comprehensive knowledge(Pramana) linguistic, aspect stand point (Naya) and (Nikshepa).

indivisible object in indivisible manner, as a whole) is the Real/absolute point of view.

३५ ववहारे-गुवदिससदि, गाणिसस चरित्त-दंसणं णाणं ।  
णवि णाणं ण चरित्तं, ण दंसणं जाणगो सुब्बो ॥५॥

विज्ञान औ चरित्त-दर्शन विज्ञ के हैं, जाते कहे, सकल वे व्यवहार से ज्ञानी परंतु वह ज्ञायक शुद्ध प्यार, ऐसा नितान्त नय निश्चय ने निहारा ॥ है ॥

३६ The statement that the wise (Jnani) has got (Right) perception, (Right) knowledge, (Right) conduct is statement (given) from practical stand point. From Real stand-point, the wise (Jnani) has neither (Right) perception, nor (Right) knowledge, nor (Right) conduct. He is really/purely a knower (Jnata) a conscious being (Jag).

३७ एवं व्यवहार णओ, पडिसिब्बो जाण णिच्छय णयेण ।  
णिच्छय-णय-संलीणा, मुणियो पावति णिव्वाणं ॥६॥

हे नित्य निश्चय निषेधक, मोक्ष दाता, होता निषिद्ध व्यवहार नहीं सुहा लेते सुनिश्चय नयाश्रय संत योगी, निर्वाण प्राप्त करते, तज भोग भोगी ॥ ता ॥

३८ It is the this way that the practical stand-point, that is dependent upon non-selves is rejected/denied by the Real Stand point, that is (on the contrary) self dependent (Atmasrit/independent).  
Only ascetics, abiding by (seeking protection of the point of view, attain salvation.

३९ जह ण वि सक्कमणज्जो, अणज्ज-भासं विणा दु गाहेडु ।  
तह ववहारेण विणा, पसत्थु-वदेसण-मसक्कं ॥७॥

बोलो न अंगल नर से यदि अंगल भाषा, कैसे उसे सदुपदेश मिले प्रसत्यार्थ को न व्यवहार बिना बताया, जाता सुबोध शिशु में गुरु से जगाय-शा? (But) it is not possible to preach the subtle-uth

३३ णाणं होदि पमाणं, णओ वि गाडुस्स ह्दिदय भावत्थो ।  
णिव्खेओ वि उवाओ, जुत्तीए अत्थ-पडिगहणं ॥२॥

निक्षेप है वह उपाय सुजानने का, होता वही नय निजाशय ज्ञानियों का । तू ज्ञान को समझ सत्य प्रमाण भाई, यों युक्तिपूर्वक पदार्थ लखें, भलाई ॥२॥

33. Knowledge (Jnan) is Authority (Pramana). The heart-felt purpose of the knower is the stand-point (Naya). The ways and means of knowing is verbal/linguistic aspect (Nikshipa). One should understand the implications (significance) of elements, in this rational manner.

३४ णिच्छय-ववहार-णया, मूलिम-भेया णयाण सव्वाणं ।  
णिच्छय-साहण-हेउं, पज्जय-दव्वत्थियं मुणह ॥३॥

दो मूल में नय सुनिश्चय, व्यवहार, विस्तार शेष इनका करता प्रचार । पर्याय-द्रव्य नय है मय दो नयों में, होते सहायक 'सुनिश्चय' साधने में ॥३॥

34. All the stand-points (nayas) originate from two main stand-points Real (Nischaya) and practical (vyavahar/Practical). The substantial (Dravyarthic) and the modal (Paryarthic) stand-points are means to know the real (i.e. helpful in the realisation of the Real).

३५ जो सिय भेदुव्यारं धम्माणं कुणइ एगवत्थुस्स ।  
सो ववहारो भणियो विवरीओ णिच्छयो होइ ॥४॥

धारें अनंत गुण यद्यपि द्रव्य सारे, तो भी 'सुनिश्चय' अखंड उन्हें निहारे । वै खंड, खंड कर द्रव्य अखंड को भी, देखे क्यंचित् यहाँ 'व्यवहार' सो ही ॥४॥

35. The Practical stand point of view (Vyavahar naya) relatively speaking treats with (deals with) difference (distinctions) in various attributes (Dharmas/Characteristics) of an indivisible object (Akhand Padartha/matter/Vastu) from particular aspects. That, which does not do so (i.e. that which experiences the

(paramartha/the best end) with out the assistance of the practical stand point; Just as it is not possible to explain things to Non-Aryans without the assistance of their (Non-Aryans) language.

३९ ववहारोऽभूयत्थो, भूयत्थो देसिदो दु सुद्ध-णओ ।  
भूयत्थ-मस्सिदो खलु, सम्माइद्दी हवइ जीवो ॥८ ॥

भूतार्थ शुद्ध नय है निज को दिखाता, भूतार्थ है न व्यवहार, हमें भुलाता  
भूतार्थ की शण लकर जीव होता-सम्यक्त्व भूषित वही मन मूल धोता ॥८ ॥

39. The statement from practical stand-point is unreal (untrue) and that from the Real Stand Point is Real (true). The Right believer relies upon/adopts (seeks protection of ) the Real stand point.

४० निच्छयमवलंबता, निच्छयतो निच्छयं अजाणंता ।  
नासंति चरणकरणं, बाहिरकणालसा केई ॥९ ॥

जाने नहीं कि वह निश्चय चीज क्या है, है मानते सकल बाह्य क्रिया वृथा है ।  
वे मूढ़ नित्य रट निश्चय की लगाते, चरित्र नष्ट करते, भव को बढ़ाते ॥९ ॥

40. Certain souls (Jiva), who do not understand the Real from the real stand-point, although they rely upon (adopt) the real, spoil their conduct by becoming either idle or arbitrary, in their outward apparent behaviors/conduct.

४१ सुद्धो सुद्धादेसो, णायव्वो परम-भाव-दरिस्सीहि ।  
ववहार-देसिदा पुण, जे दु अपरमे द्विदा भावे ॥१० ॥

शुद्धात्म में निरत हो जब संत त्यागी, जीवे विशुद्ध नय आश्रय ले विरागी ।  
शुद्धात्म से च्युत, सराग चरित्र वाले, भूले न लक्ष्य व्यवहार अभी संभाले ॥१० ॥

41. (As regards such persons, the Acharya says:) The visionaries of subtle truth/final beauty (Param-bhava) should know the Real stand point alone, that

deals with pure-soul. But those who are not the visionaries of subtle-truth (i.e. who do not visualise the final beauty) who are wrong believers (they) deserve to be addressed only from practical stand-point.

४२ निच्छयओ दुण्णोयं, को भावे कम्मि वडुई समणो ।  
ववहारओ य कीरइ, जो पुव्वडिओ चरित्तम्मि ॥११ ॥

हैं कौन से श्रमण के परिणाम कैसे, कोई पता नहीं बता सकता कि ऐसे ।  
तल्लीन हों यदि महाव्रत पालने में, वे वंछा हैं नित नमूँ व्यवहार से मैं ॥११ ॥

42. Definitely, it is (very) difficult to know as to what saint (Sramana) is in which mental condition (or stage). It is because of this that those saints, who continues to follow/observe their previous conduct, are from practical stand-point saluted/worshipped likewise.

४३ तम्हा सब्बे वि णया, मिच्छादिद्दी सपक्खणडिबब्बा ।  
अण्णोण्णणिससिया उण, हवति सम्मत्तसब्भावा ॥१२ ॥

वे ही मृषा नय करे पर की उपेक्षा, एकांत से स्वयम की रखते अपेक्षा ।  
सब्बे सदैव नय वे पर को निभा लें, बोलें परस्पर मिलें, न गले लगा लें ॥१२ ॥

43. Hence, all stand-points (Nayas), which insist on the veracity of their respective versions (aspect) are false (untrue); they stand corrected, as and when they adopt relativism.

४४ कज्जं णाणादीयं, उस्सगाववायओ भवे सच्चं ।  
तं तह समायंतो, तं सफलं होइ सब्बं पि ॥१३ ॥

उत्सर्ग मार्ग निज में निज का विहारा, शास्त्रादि साधन रखो अपवाद न्यारा ।  
ज्ञानादि कार्य इनसे बनते सुचारा, धारो यथोचित इन्हें सुख हो अपारा ॥१३ ॥

44. Works such as (Dissemination of ) knowledge are true according to general rules and their exceptions. They should be accomplished in a way, in which complete success be achieved.

## (5) संसार चक्र सूत्र

- ४५ अधुवे असासयमि, संसारमि दुक्खपउराए ।  
किं नाम होज्ज तं कम्मयं, जेणाऽहं दुग्गइं न गच्छेज्जा ॥१॥  
संसार शाश्वत नहीं ध्रुव है न भाई, पाऊं निरंतर यहाँ दुःख, ना भलाई।  
तो कौनसी विधि विधान सुयुक्तियाँ रे छूटे जिसे कि मम दुर्गति पत्तियाँ रे ॥१॥
45. What act/transaction in this universe which is unstable (Adhruva), transitory (Asasvata) and full of agonies - is such, as would not lead me to lower grade of life ?
- ४६ खणमेत्तसोक्खा बहुकालदुक्खा, पगामदुक्खा अणिगामसोक्खा ।  
संसारमोक्खस्स विपक्खभूया, खाणी अणत्थाण उ काम भोगा ॥  
ये भोग काम मधु-लिस कृपाण से हैं, देते सदा दुःख सुमेरु-प्रमाण से हैं।  
संसार पक्ष रखते सुख के विरोधी, हैं पाप-धाम, इतसे मिलती न बोधि ॥२॥
46. The (bodily) passions and (worldly) pleasures yield happiness for a moment (or a few moments) and unhappiness for ever; they satisfy less and dissatisfy more; they are opposed to liberation (of soul) and are the mines of wrongs (errors).
- ४७ सुदुवि मग्गिज्जंतो, कत्थ वि केलीइ नत्थि जह सारो ।  
इंदिअविसाएसु तहा, नत्थि सुहं सुट्ठु वि गविट्ठं ॥३॥  
भोगे गये विषय ये बहुबार सारे, पाया न सार इनमें मन को विदारो।  
रे! छान-बीन कर लो तुम बार-बार, निस्सार भूत कदली तर में न सार ॥३॥
47. There is no (real) happiness in sensual pleasures, Just as there is no flesh (Sar/Essence) in a banana tree.
- ४८ नरविबुहेशसुक्खं, दुक्खं परमत्थओ तयं बिति ।  
परिणामदारुणमसासयं च जं ता अलं तेण ॥४॥  
नरविबुहेशसुखं, दुखं परमार्थओ तयं बिति।  
परिणामदारुणमसासयं च जं ता अलं तेण ॥४॥

प्रारंभ में अमृत-सी सुख शांति कारी, दे अंत में अमित दारुण दुःख भारी।  
भूपाल-इन्द्रपदवी सुर सम्पदायें, छोड़ो इन्हें विषम ये दुःख आपदाएँ ॥४॥

48. The pleasures/enjoyments of (great) emperors, kings of gods (celestial-beings) and the like-ones are ultimately pains. Such pleasures are momentary; and their consequences are (far-reaching and ultimately) painful. Hence, it is appropriate to keep them at a distance.

४९ जह कच्छुल्लो कच्छुं कंडयमाणो दुहं गुणइ सुक्खं ।  
मोहाउरा मणुस्सा, तह कामदुहं सुहं बिति ॥५॥

ज्यों तीव्र खाज चलती खुजली खुजते, रोगी तथापि दुःख को सुख ही बताते।  
मोहाभिभूत मतिहीन मनुष्य सारे, त्यों कामजन्य दुःख को सुख ही पुकारें ॥५॥

49. Just as a patient of itching (or Eczema) gets (somewhat) relieved by scratching (the affected part or parts of the body); similarly a man, infatuated with delusion gets some satisfaction from the pains (miseries) consequent upon passions.

५० भोगा-मिस-दोस-विसणो, हिय-निस्सेयस बुद्धि-वोच्छथे ।  
बाले य मन्दिए मूढे, बज्झई मच्छिया व खेलमि ॥६॥

संभोग में निरत, सन्मति से परे हैं, जो दुःख को सुख गिनें, भ्रम में परे हैं।  
वे मूढ़ कर्म-मल में फँसते वृथा हैं, मक्खी गिरी तड़फती कफ में यथा है ॥६॥

50. He, who is engrossed/drowned in sensual pleasures, that pollute/corrupt the soul; whose thoughts are opposed to the good/well-being and spiritual progress gets bound with karmas in the same manner, in which a fly gets bound with/entangled in mucus (phlegm).

५१ जाणिज्जइ चिन्तिज्जइ, जम्मजरामणसंभवदुक्खं ।  
न य विसाएसु विरज्जइ, अहो सुब्धी कवडंगंठी ॥७॥

हो वेदना जनन मृत्यु तथा जरा से, ऐसा सभी समझते, सहसा सदा से। तो भी मिटी विषय लोलुपता नहीं है, मायामयी सुदृढ़ गाँठ खुली नहीं है ॥७॥

51. The (mundane) soul (Jiva) is acquitted with the agonies, resulting from (Consequent upon) birth, oldage and death. He also thinks about them. However, he is not able to renounce the sensual pleasures. Oh! how strong is the knot of deceit (Ego) ?

५२-५४ जो खलु संसारस्थो, जीवो तत्तो दु होदि परिणामो ।  
परिणामादो कम्मं कम्मादो होदि गदिसु गदी ॥८ ॥  
गदि-मधियगदस्स देहो देहादो इंदियाणि जायंते ।  
ते हिं दु विसयगहणं तत्तो रागो वा दोसो वा ॥९ ॥  
जायदि जीवस्सेवं भावो संसार-चक्क-वालाम्मि ।  
इदि जिणवरेहिं भणिदो, अणादि-णिघाणो सणिधणो वा ॥१० ॥

संसारी जीव जितने फिरते यहाँ हैं, वे राग रोष करते दिखते सदा हैं। दुष्टाष्ट कर्म जिससे अनिवार्य पाते, हैं कर्म के वहन से गति चार पाते ॥८॥ पाते गति महल देह उन्हें मिलेगी, वे इन्द्रियाँ खिड़कियाँ जिसमें खुलेंगी। होगा पुनः विषय सेवन इन्द्रियों से, रागादि भाव फिर हो जग जंतुओं से ॥९॥ मिथ्यात्व के वश अनादि अनंत मानो, सम्यक्त्व के वश अनादि सुसांत जानो। संसारी जीव इस भाँति विभाव धारें, वे धन्य हैं तज इन्हें शिव को पधारें ॥१०॥

52-54. The mundane soul (Samsari Jiva) has got the thought actions (parinam) of attachment (Rag) and aversion (Dwesa). These thought actions result in karmic bondage. Owing to karmic bondage the mundane soul (imperfect soul) has to transmigrate in four grades of life it is reborn (again and again). The consequence of re-birth is the rise and growth of another body and the sense organs, it consists of. The mundane soul drives sensual pleasures from these sense organs which again produce (give rise to) attachments and aversions. In this manner the mundane soul wanders around the wheel of mundane existence, in

a cyclical way. The consequences of such wanderings, n absence of Right belief are beginning less and endless; but on the attainment of Right belief, such wanderings become beginning less but though not endless (i.e. they are ended by the Right believing imperfect souls).

५५ जम्मं दुक्खं जरा दुक्खं, रोगा य मरणाणि य ।  
अहो दुक्खो हु संसारो, जत्थ कीसन्ति जन्तवो ॥११ ॥

लो! जन्म से, नियम से, दुख जन्म लेते, मारी जरा मरण भी अति दुःख देते। संसार ही ठसा ठस दुख से भरा है, पीड़ा चराचर सहे सुख ना जरा है ॥११॥

55. The birth is a misery (Dukh) oldage is a misery; disease is a misery; and death is (also) a misery. Oh ! the world is nothing but a misery. Therein, (i.e. the world). The (imperfect) souls are undergoing great sufferings (agonies/klesha).

## (6) कर्म सूत्र

५६ जो जेण पगारेणं, भावो णियओ तमन्नहा जो तु ।  
मन्नति करेति वदति व, विप्परियासो भवे एसो ॥११ ॥

जो भी जहाँ जब जभी जिस भाँति भाता, विज्ञान में तब तभी उस भाँति अता। जो अन्यथा समझता करता बताता, कुज्ञान ही वह सदा सबको सताता ॥११॥

56. To believe, state or/and transact a thought action, otherwise then what it or, how it is constituted (assigned/Niyat) is adverse knowledge (viparita-Buddhi/perverseness of disposition).

५७ जं जं समयं जीवो आविसइ जेण जेण भवेण ।  
सो तंमि तंमि समए, सुहासुहं बंधए कम्मं ॥२ ॥

रागादि भाव करता जब जीव जैसे, तो कर्म बंधन बिना बच जाय कैसे? भाई! शुभाशुभ विभाव कुकर्म आते, हैं जीव संग बंधते तब वे सताते ॥२॥



57. The imperfect / mundane soul gets associated (is bound) with such good or bad karmas, as are determined, in accordance with the nature of his thought actions of that duration.

५८ कायसा व्यसा मत्ते, वित्ते गिद्धे य इत्थिसु ।  
दुहओ मलं संचिणइ, सिसुणागु व्व मड्डियं ॥३॥

जो काय से वचन से मद मत होता, लक्ष्मी धनार्थ निज जीवन पूर्ण होता।  
त्यौ राग रोष वसु है बस कर्म पाता, ज्यौ सर्प, जो कि द्विमुखी, मृग नित्य खाता ॥३॥

58. The careless (Pramatta) man is careless in speech and body; and he is greedy of wealth and lustful for women. He accumulates the dust (Fith/Raja) of karmas, through his attachments and aversions like an earth-worm/tape worm (infant snake), that accumulates the particles of earth both way is by way of mouth as well as by way of body.

५९ न तस्स दुक्खं विभयन्तिनाइओ, न मित्त-वग्गा न सुया न बंधवा ।  
एक्को सयं पच्चणु होइ दुक्खं, कत्तारमेव अणुजाइ कम्मं ॥४॥

माता पिता सुत सुतादिक साथ देते, आपत्ति में न सब वे दुख बांट लेते।  
जो भोगता करम को करता अकेला, औचित्य कर्म बनता उसका सुचेला ॥४॥

59. The sons, brothers, friends and the caste-fellows (of any one) can not share his grief. He suffers (has to suffer) if himself singularly (all alone). (It is so) because karma (as a rule) follows the doer (Karta).

६० कम्मं चिणंति सबसा, तस्सुदयम्मि उ परव्वसा होंति ।  
रुक्खं दुरुहइ सबसो, विगलइस परव्वसो तत्तो ॥५॥

हैं बंध के समय जीव स्वतंत्र होते, हो कर्म के उदय में परतंत्र होते।  
जैसे मनुष्य तरु पै चढ़ते अनूठे, पानी गिरा, गिर गये जब हाथ छूटे ॥५॥

60. The (imperfect) soul is free to get himself associated with karmas; but he becomes dependent upon karmas at the

time of their fruition (as he is bound to face the consequences thereof). It is like a man, who ascends) goes up on) a tree of his own free will/own accord; but at the time of his fall (from the tree), owing to his carelessness, he becomes helpless (dependent upon circumstances).

६१ कम्मवसा खलु जीवा, जीववसाइं कहिचि कम्माइं ।  
कत्थइ धणिओ, बलवं, धारणिओ कत्थइ बलवं ॥६॥

हो जीव को सबल कर्म कभी सताता, तो कर्म को सहज जीव कभी दबाता।  
देता धनी धन अरे! जब निर्धनी को, होता बली, ऋण ऋणी जब दे धनी को ॥६॥

61. Some time, the (imperfect) soul is dependent upon karmas; at others karmas are dependent upon the (imperfect) soul. At the time of issuing a loan, the power vests in the creditor; whereas, at the time of repayment, the power vests in the debtor.

६२ कम्मत्तणेण एक्कं, दब्बं भावो त्ति होदि दुविहं तु ।  
पोगल-पिंडो दब्बं, तस्सत्ती भाव-कम्मं तु ॥७॥

सामान्य से करम एक, वही द्विधा है, है द्रव्य कर्म जड़, चेतन से जुदा है।  
जो कर्म शक्ति अथवा रति-रोष-भाव, है भाव कर्म जिससे कर लो बचाव ॥७॥

62. Generally, karma is singular. (But) It is divided into two kinds - (1) in relation to its substance and (2) The molecule of karmic particles constitutes the objective karma (Dravya-karma); and the power of functioning, inherent in it (i.e. the thought actions of attachments and aversions consequent upon it) constitutes subjective karmas (Bhava-karmas).

६३ जो इंदियादिविजई, भवीय उवओगमप्पगं झादि ।  
कम्महिं सो ण रंजदि, किह तं पाणा अणुचरंति ॥८॥

शुद्धोपयोगमय आत्म को निहारें, वे साधु इन्द्रियजयी मन मार डारें।  
ना कर्म रेणु उनपै चिपके कदापि, ना देह धारण करें फिर से अपापी ॥८॥

63. He-who controls his senses and meditates upon the conscious soul Upayoga -maya Atma) which is the embodiment of perception and knowledge- is not bound with karnas. Hence how can the material vitalities (Pondgalic-Prana) follow such soul ? (The purport is : such souls become free of transmigration).

६४-६५ नाणस्सावरणिज्जं, दंसणावरणं तथा ।  
वेयणिज्जं तथा मोहं, आरुक्कम्मं तहेव य ॥१॥  
नामकम्मं च गोयंच, अंतरायं तहेव य ।  
एवमेयाइ कम्माइं, अट्टेव उ समासओ ॥१०॥

ना ज्ञान-आवरण से सब जानना हो, ना दर्शनावरण से सब देखना हो ।  
है वेदनीय सुख दुःख हमें दिलाता, है मोहनीय उलटा जग को दिखाता ॥९॥  
ना आयु के उदय में, तन-जेल छूटे, है नामकर्म रचता, बहुरूप झूठे ।  
है उच्च-नीच-पददायक गोत्र कर्म, तो अंतराय-वश ना बनता सुकर्म ॥१०॥

64-65. In short, the karmas are eight in number : (1) Knowledge obscuring; (2) Perception obscuring (3) Feeling (Pleasure-pain bearing); (4) Deluding; (5) Age; (6) Body (Nana); (7) Family; and (8) Obstructive Karmas.

६६ पड-पडिहार-सि-यज्ज-हडि-चित्त-कुलाल-भंडगारीणं ।  
जह एएसिं भावा, कम्माण वि जाण तह भावा ॥११॥

संक्षेप से समझ लो तुम अष्ट कर्म, सदधर्म से सब सधे शिव-शांति शर्म ।  
होती इन्हीं मम सदा त्सु कर्म चाल, कर्मानुसार समझो, पट द्वारापाल ।  
औ खड्ग, मद्य, हलि, मौलिक चित्रकार, है कुम्भकार क्रमशः वसु कोषपाल ॥११॥

66. The nature of ( the above mentioned) Karmas is respectively like (that of) (1) Curtain; (2) door-keeper; (3) sword; (4) Wine; (5) Kath (Hali); (6) painter (7) Pot-maker; and (8) Store-Keeper.

## (7) मिथ्यात्व सूत्र

६७ हा! जग मोहियमइणा, सुगइमगं अजाणमाणेणं ।  
भोमे भवकंतारे, सुचिरं भमियं भयकरम्मि ॥१॥

संमोह से भ्रमित है मन मत्त मेरा, है दिखता सुख नहीं, परितः अंधेरा ।  
स्वामी रूका न अबलौ गति चार फेरा, मेरा अतः नहीं हुआ शिव में बसेरा ॥१॥

67. Oh! I regret that I have been, like an idiot, roaming about in the intense and dangerous forest of universe (Bavana), for a (very) long period, because of my ignorance of the path, leading to higher grade of life.

६८ मिच्छत्तं वेदन्तो जीवो, विवरीय-दंसणो होदि ।  
ण य धम्मं रोचेदि हु, महुरं पि रसं जहा जरिदो ॥२॥

मिथ्यात्व के उदय से मति भ्रष्ट होती, ना धर्म कर्म रचता, मिट जाय ज्योति ।  
पीयूष भी परम पावन पेय चाला, अच्छा लगे न ज्वर में बन जाय हाला ॥२॥

68. The outlook (Dristi/Vision) of the (imperfect) soul, which is in the clutches of wrong-faith, becomes perverse (Viparita/preposterous). It does not like Dharma (Right-Conduct) in the manner, in which a man, suffering from fever, does not like (any) sweet juice.

६९ मिच्छत्त-परिणदप्या तिब्ब-कसाएण सुट्ठु आविट्ठो ।  
जीव देहं एक्कं मप्रंतो होदि बहिरप्या ॥३॥

मिथ्यात्व से भ्रमित पीकर मोह-प्याला, ज्वालामुखी तरह तीव्र कषाय वाला ।  
माने न चेतन अचेतन को जुदा जो, होता नितान्त बहिरातम है मुधा ओ ॥३॥

69. The wrong believing soul (Methya-dristi-Jiva), being engrossed intense passions, considers his body and is soul as one (and indivisible). Such a soul is an external soul (Bahiratma).

७० जो जहवायं न कुणइ, मिच्छादिद्वी तओ हु को अन्ना ।  
बड्डइ य मिच्छत्तं, परस्स संकं जणोमाणो ॥४॥

तत्वानुकूल यदि जो चलता नहीं है, मिथ्यात्व चीज इससे बढ कौनसी है।  
कर्तव्यमूढ, पर को वह है बनाता, मिथ्यात्व को सघन रूप तभी दिलाता ॥४॥

70. Who is greater wrong-believer than one, who does not follow the principles of Metaphysics (Philosophy) ? He goes an inflating (swelling) his wrong-belief (Mithyatva), by/and making others diffident (Shanka-shila/sceptic).

## (8) राग परिहार सूत्र

७१ रागो य दोसो वि य कम्मवीयं, कम्मं च मोहप्यभवं व्यत्ति ।  
कम्मं च जाईमरणस्स मूलं, दुक्खं च जाईमरणं व्यत्ति ॥१॥

है कर्म के विषम बीज सराग रोष, समोह से कर्म हो बहु दोष कोष।  
तो कर्म से जनन मृत्यु तथा जरा हो, ये दुःख मूल इनकी कब निर्जरा हो? ॥१॥

71. Attachment and aversions are the seeds (genes) of karmas. Karmas are the offshoots of Delusion (Moha). Delusion (Moha) is the root cause of transmigration. Transmigration has been said to be the root cause of (all) miseries.

७२ न वि तं कुणइ, अमित्तो, सुट्टु वि य विराहिओ समत्थो वि ।  
जं दो वि अनिग्गहिया, करंति रागो य दोसो य ॥२॥

हो क्रूर, शूर, मशहूर, जरूर बैरी, हानी तथापि उससे उतनी न तेरी।  
ये राग रोष तुझको जितनी ब्याधे। कोई न दे, अब इन्हें दुख दे मिटा दे ॥२॥

72. The uncontrolled (Anigrihita) attachments and aversions cause more damage than the powerful insulted (tiraskrita/hated) enemies.

७३ न य संसारम्मि सुहं, जाइ-जरा-मरण दुक्ख-गहियस्स ।  
जीवस्स अत्थि जम्हा, तम्हा मुक्खो उवादेओ ॥३॥

संसार सागर असार अपार खारा, संसारि को सुख यहाँ न मिल लगा।  
प्राप्त्य है परम पावन मोक्ष प्यारा, ना जन्म मृत्यु जिसमें सुख का न पारा ॥३॥

73. There is no pleasure to an (imperfect) soul, in this world, that is seized (afflicted/Grasta) by the miseries of birth, oldage and death. Hence Salvation (Moksha/Emancipation) alone is beneficial (upadeya).

७४ तं जइ इच्छसि गंतुं, तीरं भवसागरस्स घोस्स ।  
तो तवसंजमभंडं, सुविहिय! गिण्हदि तूंतो ॥४॥

चहो सुनिश्चय भवोदधि पार जाना, चाहो नहीं यदि यहाँ अब दुःख पाना।  
धोखा न दो स्वयम को टल जाय मौका, बैठो सुशीघ्र तप-संयम रूप नौका ॥४॥

74. Oh (Suvihit) ! Step in the boat of self Restraint and penance immediately, in case thou art desirous to cross the ocean of the world (Bhava-Sagar).

७५ बहुभयंकदोसाणं, सम्मत्तचित्तगुणविणासाणं ।  
न हु वसमागंतव्वं, रागद्वोसाण पावाणं ॥५॥

सम्यक्त्व रूप गुण को सहसा मिटाते, चारित्र रूप पथ से बुध को डिगाते।  
ये पाप ताप भय है रति राग रोष, हो जा सुदूर इन से, मिल जाय तोष ॥५॥

75. One should not succumb (surrender) to the awe-inspiring vius of attachments and aversions, which destroy the attributes of Righteousness (Samyaktva) conduct (Charitra) and the like.

७६ कामाणुगिद्धि-प्यभवं खु दुक्खं, सब्वस्स लोगास्स सदेवगस्स ।  
जं काइयं माणसियं च किंचि, तस्संतं गच्छइ वीयरागो ॥६॥

भोगाभिलाष वश ही बस भोगियों को, होना असह्य दुख है सुर मानवों को।  
ना साधु मानसिक कायिक दुःख पाते, वे वीतराग बन जीवन हैं बिताते ॥६॥

76. All the physical and mental sufferings, which mundane souls-inclusive of all celestial beings - undergo, arise out of the constant yearning (s) form passions and enjoyments (Kam-bhoga).

७७ जेण विरागो जायइ, तं तं सब्बायरेण करणिज्जं।  
मुच्चइ हु ससंवेगी, अणंतवो होइ असंवेगी ॥७॥

वैराग्य भाव जगता जिस भाव से है, ओ कार्य अर्थ करते, अविलंब से हैं।  
जो हैं विरक्त तन से भव पार जाते, आसक्त भोग तन में भव को बढ़ाते ॥७॥

77. One should respectfully adopt that (course) which results in non-attachment (Viraga), (as) the non-attached person gets liberated of the bondage (fettors of shekels) of mundane-existence and the attached person gets the bondage of his mundane-existence, more and more strengthened and continue to become endless (Anant).

७८ एवं संसंकप्य-विकम्पणासु, संजायई समययुवद्वियस्स।  
अत्ये य संकम्पयओ तओ से, पहीएण कामणुणेषु तण्हा ॥८॥

है राग रोष दुख, पै न पदार्थ सारे, वे बार-बार मन में बुध यों विचारे।  
तृष्णा अतः विषय की पड़ मंद जाती, जाती विमोह ममता, समता सुहती ॥८॥

78. He, who starts thinking that the volitions (Sankalpa) and desires (Vikalpa) of attachments and aversions not the sensual pleasure (indriya-visaya/subjects of sense organs) are the root causes of (all vius becomes equanimous; and as a consequence thereof, his craving/yearning for sexual indulgence (kama-gunas) is enfeebleed and (in times to come) exhausted.

७९ अत्रं इमं सरिरं, अन्नो जीवु त्ति निच्छियमईओ।  
दुक्खपरीकेसकरं, छिंद ममत्तं सरिराओ ॥९॥

में शुद्ध चेतन, अचेतन से निराला, ऐसा सदैव कहता सम दृष्टिवाला।  
रे! देह नेह करना अति दुःख पाना, छोड़ो उसे तुम यही गुरु का बताना ॥९॥

90 The body and soul are two different objects, from absolute point of view, Hence tear off (break/destroy) the my-ness (Mamatva/attachment) with body (i.e. destroy the sense of ownership of the body), which causes grief and pain.

८० कम्मासवदाराइ, निर्भयव्वाइ इंदियाइ च।  
हंतव्वा य कसाया, तिर्वि-तिविहेण मुक्खत्थं ॥१०॥

मोक्षार्थ ही, दमन हो सब इन्द्रियों का, वैराग्य से शमन क्रोध कषायियों का।  
हो कर्म आपमन-द्वार नितांत बंद, शुद्धात्म को नमन हो नहि कर्म बंध ॥१०॥

81 In order to get liberated, one should destroy passions and keep strict vigilance upon the inlets (doors) where from karmas enter (i.e. the inflows (of karmas) and the sense organs); this vigilance (control) be exercised through three instruments of senses (karmas) named mind, speech and body and three channels of the inflow of karmic matter (Yogas) named Direct action (Krita), indirect action (Karita) and acquiescence (Anumati).

८१ भावे विरत्तो मणुओ विसोगी, एण दुक्खओह-परंपरेण।  
न लिप्यई भवमज्जे वि संतो, जलेण वा पोक्खरिणी पलासं ॥११॥

ज्यों शोभता जलज जो जल से निराला, त्यों वीतराग मुनि भी तन से खुशाला।  
होता विरक्त भव में रहता यहीं है, रंगीन में न रचता पचता नहीं है ॥११॥

81. The man, who is subjectively (i.e. from the innermost) non-attached becomes free of (all) miseries (Shoka-Mukta). Inspite of his mundane-existence, he is not

bound by (wrapped by) the chain of miseries in the manner, in which the leaf of a lotus is not wrapped by (encircled by/enveloped by) the surrounding water of the tank concerned.

## (9) धर्म सूत्र

८२ धम्मो मंगल-मुक्किहं, अहिंसा संजमो तवो ।  
देवा वि तं नमंसंति, जस्स धम्मो सया मणो ॥१॥

पाता सदैव तप संयम से प्रशंसा, ओ धर्म मंगलमयी जिसमें अहिंसा ।  
जो भी उसे विनय से उर में बिठाते, सानंद देव तक भी उनको पुजाते ॥१॥

82. Dharma (Religious Conduct) is the blessing Par-  
excellence (Utkrista-Mangala). Non-violence, self-  
Restraint and austerity are its characteristic features  
(Lakshana/destructive marks). He, who is fully devoted  
to Dharma (whose mind is absorbed in Dharma), is  
worshipped (even) by gods.

८३ धम्मो वत्थु-सहावो, खमादि-भावो य दस-विहो धम्मो ।  
खणत्तयं च धम्मो, जीवाणं रक्खणं धम्मो ॥२॥

है वस्तु का धर्म तो उसका स्वभाव, सच्ची क्षमादि दशलक्षण धर्म-भाव ।  
ज्ञानादि रत्नत्रय धर्म, सुखी बनाता, है विश्व धर्म त्रस थावर प्राणि ज्ञाता ॥२॥

83. Dharma is the nature of soul. It is of ten kinds, in relation  
to the thought actions (Bhav) of forgiveness etc. Dharma  
consists of three jewels (Right perception, Right  
knowledge and Right conduct) and reverence for  
protection of life.

८४ उत्तम-खम महव-ज्जव सच्च सउच्चं च संजमं चव ।  
तव चाग मक्किचण्हं, बम्ह इदि दस-विहो धम्मो ॥३॥

प्यारी क्षमा, मुदुलता, ऋजुता सचाई, औ शौच्य संयम धरो, तप से भलाई ।  
त्यागो परिग्रह, अकिंचन गीत गा लो, लो ब्रह्मचर्य सर में डुबकी लगा लो ॥३॥

84. The supermost (Uttam) forgiveness, the supermost  
humility (uttam Mardana), the supermost straight  
wardness (Uttam-Arjava) the supermost truth (Uttam-  
satya), the supermost contentment (Uttam-Soucha), the  
supermost restraint (Uttam-Sainyam), the supermost  
austerities (Uttam-tapa), the supermost  
renunciation/abandonment (Uttam-Tyaga), the  
supermost non-possession (Uttam-Akinchanya) and the  
supermost celivacy (Uttam-Brahmacharya) are ten  
Dharmas (observances).

Note - Akinchanya means not taking the non-self for ones  
own self.

८५ कोहेण जो ण तप्पदि, सुर-णर-तिरिण्हि कोरमाणे वि ।  
उवसगो वि रउदे तस्स खमा णिम्मला होदि ॥४॥

हो जाय घोर उपसर्ग नरों सुरों से, या खेचरों पशुगणों जन दानवों से ।  
उद्दीप्त हो न उठती यदि क्रोध ज्वाला, मानो उसे तुम क्षमामृत पेय प्याला ॥४॥

85. The stainless/untainted (Nirmal) forgiveness is the  
characteristic feature of those, who are not  
provoked/enraged/heated (by anger) in spite of  
extremely dreadful harassments (Ghor-bhayanak great  
calamities) upsargas inflicted upon (them) by celestial  
beings, human-beings and by human beings.

८६ खम्मामि सब्बजीवाण, सब्बे जीवा खमंतु मे ।  
मिन्ती मे सब्बभूदेषु, बेरं मज्झं ण केण वि ॥५॥

प्रत्येक काल सब को करता क्षमा मैं, सारे क्षमा मुझ करें नित मांगता मैं ।  
मैत्री रहे जगत के प्रति नित्य मेरी, हो बैर भाव किससे जब हैं न बैरी ॥५॥

86. I forgive all living beings. Man all living beings forgive me. I am friendly towards all. I am inimical to none.

८७ जइ किंचि पमाणं, न सुदु भे वद्वियं मए पुब्बिं ।  
तं मे खामेसि अहं, निस्सल्लो निक्कसाओ अ ॥६ ॥

मैंने प्रमाद वश दुःख तुम्हें दिया हो, किंवा कभी यदि अनादर भी किया हो। ना शल्य मान मन में रखता मुघा मैं, हूँ मांगता वित्तय से तुमसे क्षमा मैं ॥६ ॥

87. I beg (be seach) your pardon in case. I have been guilty of any improper behaviour due to carelessness (on my part), howsoever it be; I am doing so, having been absolutely passion-less (kasaya rahit) and unblemished Nih-salya (without thorn).

८८ कुल-रूव-जादि-बुद्धिसु, तव-सुद सीलेसु गारवं किंचि ।  
जो णवि कुब्बदि समणो, महव-धम्मं हवे तस्स ॥७ ॥

हूँ श्रेष्ठ जाति कुल में श्रुत में यशस्वी, ज्ञानी सुशील अति सुंदर हूँ तपस्वी।  
ऐसा नहीं श्रमण हो, मन मान लाते, निश्चिंति वे परम मार्दव धर्म पाते ॥७ ॥

88. (Only) such saints (sramanas) are endowed with the observance of (supermost uttam) humility who are not at all conceited/proud or/and mindful of the superiority of their family, beauty, race or caste, wisdom, austerities scriptural knowledge and religious conduct. (sila).

८९ जो अवमाण-करण दोसं परिहइ णिच्च माडत्तो ।  
सो णाम होदि माणी ण दु गुणचत्तेण माणेण ॥८ ॥

देता न दोष पर को, गुण ढूँढ लेता, निन्दा करे स्वयं की मन अक्ष जेता।  
मानी वही नियम से गुणधाम ज्ञानी, कोई कभी गुण बिना बनता न मानी ॥८ ॥

89. The really honoured (Mani/honourable) are those, who carefully avoid (committing) the error (Dosa) of insulting others. None is honoured on account of (or star) his false

and unmerited (guna-sunya) arrogance (Abhiman/ego/haughtiness).

९० से असइ उच्चागाए अवइ णायगाए गी होणे णो अइरित्तं ।  
णो पीहए इति संखाए, के गोयावादी? के माणावादी? ॥९ ॥

सर्वोच्च गोत्र हमने बहुबार पाया, पा नीच गोत्र, दुख जीवन है बिताया।  
मैं उच्च की इसलिये करता न इच्छा, स्थाई नहीं क्षणिक चंचल उच्च-नीचा ॥९ ॥

९१. This man (The impure soul) has experienced high as well as low family ties many a time. Hence, none is high or low. One should not, therefore, aspire for high family ties. Having known these truths (hard realities) who well aspire for high family ties or who well nourish (any) superiority complex.

९१ जो चित्तेइ ण वंक ण कुणदि वंकं ण जणदं वकं ।  
ण य गोवदि णिय-दोसं अज्जव धम्मो हवे तस्स ॥१० ॥

आचार में वचन में व विचार में भी, जो धारता कुटिलता नहिं स्वप्न में भी।  
योगी वही सहज आर्जव धर्म पाता, ज्ञानी कदापि निज दोष नहीं छिपाता ॥१० ॥

९१. The straight forwardness (Arjava dharna/observance of Honesty) is the virtue of those, who do not think wickedly; who do not behave wickedly; who do not speak wickedly; and who do not conceal their infirmities (faults).

९२ पर-संतावय-कारण-वयणं, मोत्तूण स-पर-हिद वयणं ।  
जो वददि भिक्खु तुरियो, तस्स दु धम्मो हवे सच्चं ॥११ ॥

मिश्री मिले वचन वे रुचते सभी को, संताप हो श्रवण से न कभी किसी को।  
कल्याण हो स्व-पर का मुनि बोलता है, हो सत्य धर्म उसका दूग खोलता है ॥११ ॥

९२. The saints (Bhikshus/Sramaras). Who renounce speaking words hurtful to others and who use words, useful to

self and non selves (Sva-par-hitkari-vacan) are said (acclaimed) to be endowed with the observance of truth (Satya-Dharma).

१३ मोसस्स पच्छा पुरत्थओ य, पओगकाले य दुही दुस्ते ।  
एवं अदत्ताणि समाययन्तो, रुवे अलित्तो दुहोओ अणिस्सो ॥

हो चोर चौर्य करता विषयाभिलाषी, पाता विकाल दुख हाय असत्य-भार्षी ।  
देखो जभी दुखित ही वह है दिखाता, सत्यवांलंबन सदीव सुखी बनाता ॥१२॥

93. After being told his (and remained unsuccessful) one feels sorry by considering, that he did not success in spite of taking recourse to untruth. Before telling lies, one is sorry because (he is mindful if the fact that) he intends to cheat others. He always feels sorry for fear of being detected as a liar. In short the behaviour of untruth (invariably) ends in sorrow.

In this way (The life of) such man remaining always dissatisfied with sensual pleasures and committing thefts becomes miserable and unprotected (helpless/Aoraya-hina).

१४ पत्थं हिदयाणिट्ठं पि भण्णमाणस्स सगणवासिस्स ।  
कडुगं व ओसहं तं, महुर-विवायं हवइ तस्स ॥१३॥

साधर्मी के वचन आज नहीं सुहाते, है पथ्य रूप, फलतः कटु दीख पाते ।  
पीते अतीव कड़यी लगती दवाई, नीरोगता फल मिले मति मुस्कुराई ॥१३॥

94. The plain truth (Hitkar-sata) told by ones fellow man (Companion/Gana-vasi) is beneficial to him though it may not please him it is like the bitter medicine which ultimately, results in relief/happiness, though it may not taste sweet (or pleasing) at the time of being taken (by the patient).

१५ विस्ससणिज्जो माया व, होइ पुज्जो गुरु व्व लोअस्स ।  
सयणु व्व सच्चवाई, पुरिसो सव्वस्स होइ पिओ ॥१४॥

विश्वास पात्र जननी-सम सत्यवादी, हो पूजनीय गुरु सादृश अप्रमादी ।  
वे विश्व को स्वजन भाँति सवा सुहाते, वंदू उन्हें सतत मैं शिर को झुकाते ॥१४॥

95. A truthful man is creditable as a mother as worshipable (pujya/esteemed) by the people as their spiritual guide (Guru/mentol/teacher); and as dear to all as their kinsman (svajana/relative).

१६ सच्चम्मि वसदि तवो, सच्चम्मि संजमो तह वसे सेसा वि गुणा ।  
सच्चं णिबंधणं हि य, गुणाणमुदधीव मच्छणं ॥१५॥

ज्ञानादि मौलिक सभी गुण वे अनेकों, है सत्य में निहित संयम शील देखो ।  
आवास ज्यों जलधि है जलजीवियों का, त्यों सत्य धर्म जग में सब सद्गुणों का ॥१५॥

96. Austerities Restraint and all other virtues (Gunna/attributes) are found in (vasa/karate/ ) truth. Truth is the breeding centre (Centre of germination/Utpatti sthan) of all attributes (guna/qualities); just as the ocean is the breeding centre of all (sorts of) fishes.

१७ जहा लाहो तहा लोही, लाहा लोहो पवट्ठूई ।  
दो मास कयं कज्जं, कोडीए वि न निट्ठियं ॥१६॥

ज्यों ज्यों विकास धन का क्रमशः बढ़ेगा, त्यों त्यों प्रलोभ बढ़ता बढ़ता बढ़ेगा ।  
संपन्न कार्य कण से जब जो कि पूरा, होता वही न मन से रहता अधूरा ॥१६॥

97. As one gains, so does he become greedy. The Greediness (Lobha) increases with increase in gains (Lobha/Profits). A work, (ordinary) doable (Karaniya or to be performed) by a few grams of gold, may not be performed or completed by crores of golden coins (This founding indicates the results of the rise and fall of the greediness of a man named Kamil).

- १८ सुवर्णा-रूप्यस्य उ पृथ्वया भवे, सिया हु केलाससमा असंख्या ।  
नरस्स लुब्धस्स न तेहिं किं चि, इच्छा उ अगास समा अणन्तिया ॥१७॥  
पा सैकड़ों कनक निर्मित पर्वतों को, होगी न तृप्ति फिर भी तुम लोभियों को।  
आकाश है वह अनंत अनंत आशा, आशा मिटे, सहज हो परितः प्रकाश ॥१७॥
98. The aspirations (Ichchhayen/ambitions/desires) are  
endless like space points (Akasa). A greedy man does not  
get satisfied, though he may acquire, innumerable  
maunds (such as Kailash) of gold and silver.
- १९ जहा य अंडप्पभवा बलागा, अंडं बलागप्यभवं जहा य ।  
ऐमेव मोहाययणं खु तण्हा, मोहं च तण्हाययणं वयंति ॥१८॥  
त्यों मोह से जनम, तामस लोभ का हो, या लोभ से दुरित कारण मोह का हो।  
ज्यों वृक्ष ओ! उपजता उस बीज से है, या बीज जो उपजता इस वृक्ष से है ॥१८॥
99. The greed begets Dilusion and vice versa. They can be  
compared with eggs and Bataka. As egg produces Bataka  
and Bataka produces eggs.
- १०० सम-संतोस-जलेणं, जो धोवदि तिच्च लोह मल पुंजं ।  
भोयण-गिद्धि-विहीणो, तस्स सउच्चं हवे विमलं ॥१९॥  
संतोष धार, समता जल से विरागी, धोते प्रलोभ मल को बुध संत त्यागी।  
लिप्सा नहीं अशन में रखते कदापि, हो शौच्य-धर्म उनका, तज पाप पापी ॥१९॥
100. Hence he, who clear the felth of intense greed with the  
water of Equality (samata) and contentment (Samtosha)  
and who has no lust (lisa) for delicious or more food is  
endowed with the observance of pure contentment  
(Soncha-dhrama).
- १०१ वय-समिदि-कसायाणं, दंडाण तहिंदियाण-पंचणं ।  
धाण-पालण-णियागह-चाग जओ सजमो भणिओ ॥२०॥

जो पालना समिति, इन्द्रिय जीतना है, है योग-रोध करना, अंतः प्राणा ॥ १॥  
सारी कषाय तजना मन मारना है, भाई वही सकल संयम साधना है ॥२०॥

101. Restraint (Sainyama) means and includes observance/  
adherence of vows (Vrata-dharma), of carefulness (Samiti-  
pala), control of passions (Kasaya-higraha), renunciation  
of penalties in the form of activities of mind, speech and  
body and the, conquest of five senses

१०२ विसय-कसाय-विणिगह भावं, काऊण झाण-सज्जाए ।  
जो भावइ अप्पाणं, तस्स तवं होदि णियमेण ॥२१॥

फोड़ा कषाय घट को, मन को मरोड़ा, है योगी ने विषय को विष मान छोड़ा।  
स्वाध्याय ध्यान बल से निज को निहारा, पाया नितान्त उसने तप धर्म प्यारा ॥२१॥

102. The austerities (Tapa) are performed by those who  
contemplate upon their selves (souls), through study  
(sivadhyaaya) and Meditation (Dhyana), after controlling  
their passions and subjects of senses (indriya-  
visaya/sensual pleasures).

१०३ णिव्वेद तियं भावइ, मोहं चइऊण सव्व दव्वेसु ।

जो तस्स हवे चागो, इदि भणिदं जिणवदिहिं ॥२२॥

वैराग्य धार भवभोग शरीर से ओ! देखा स्व को यदि सुदूर विमोह से हो।  
तो त्याग धर्म समझो उसने लिया है, संदेश यों जगत को प्रभु ने दिया है ॥२२॥

103. He who contemplates his self with triple (triviona  
Nirveda) (i.e. renunciation of enjoyments), after having  
renounced delusion (Moha) with respect to all substances  
is said to be endowed with the observance of Renunciation  
(Tyaga-dharma). Thus says the Lord Jinendra.

१०४ जे य कंते पिए भोए, लद्धे विपिट्टिकुव्वइ ।

साहीणे चयइ भोए, से हु चाइ ति वुच्चइं ॥२३॥



७ है गुरु भी न चेला ॥

मम हानि क्या रे ॥२६॥

छ भी कुल पुत्र दारा ।

न बुरे न अच्छे ॥२७॥

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कचणाई ॥२९॥

मोहन को नशाबा ।

न संग जो भी ॥२९॥

eries (Dukha).