

he who destroys desire (Trisna), (Thirst), destroys delusion (Moh); he who destroys greed (Lobha), destroys Desire (Trisha/Thirst) and he who has nothing (who is possessionless) destroys Greed (Lobha) even.

१११ जीवो बंधा जीवमि चेष चरिया हविज्ज जा जदिणो ।  
तं जाण बंधचरियं, विमुक्क-पदेहे-तत्तिस्स ॥३० ॥

जो देह नेह तजता निज ध्यान-धारी, है ब्रह्मचर्य उसकी वह वृत्ति सारी।  
है जीव ही परम ब्रह्म सदा कहाता, हूं बार-बार उसको शिर मैं नवाता ॥३० ॥

111. The soul is Brahma. The conduct of a saint, who is free from the attachment of his body with reference to soul is celivacy (Brahma charya).

११२ सव्वंगं पेच्छंतो, इत्थीणं तासु मुयदि दुब्भावं ।  
सो बम्हचेरभावं, सक्कदि खलु दुब्धं धरिंदु ॥३१ ॥

चंद्रानना, मृगदृगी, मृदुहासवाली, लीलावती, ललित ये ललना निराली।  
देखो इन्हें, पर कभी न बनो विकारी, मानो तभीकि हम हैं सब ब्रह्मचारी ॥३१ ॥

112. He whose mind remains undisturbed and in whom, no evil design (ill-intention) develops in respect of women, he had the opportunity to fully look to may be said to be really adopting (The observance of) celivacy (Brahma charya bhav) an observance, very difficult to adopt or follow.

११३ जउ-कुम्भे, जोइ उवगूढे, आसुभित्ते नासमुवयाइ ।  
एविथियाहि अणगारा, संवासेण गास-मुवयति ॥३२ ॥

संसर्ग पा अल का झट लाख जैसा, स्त्री संग से पिघलता अनगर वैसा।  
योगी रहे इसलिए उनसे सुदूर, एकांत में, विपिन में, निज में जबर ॥३२ ॥

113. Just as a pitcher made of clay is soon reclude to ashes by fire; similarly a reluse (Anagar/saint) is soon destroyed, due to his living together with women (stri-sahavasa).

११४ ए ए य संगे समइक्कमिता, सुदुत्तरा चेष भवति सेसा ।  
जहा महासागर-मुत्तरिता, नई भवे अवि गंगासमाणा ॥३३ ॥

कामेन्द्रि का दमन रे! जिसने किया है, कोई नहीं अब उसे कठिनाइयाँ हैं।  
जो धैर्य से अमित सागर पार पाता, क्या शीघ्र से न सरिता वह तैर जाता? ॥३३ ॥

114. The man, who conquers the attachment with women, can more easily conquer all other attachments like one (That man) who has succeeded in crossing a great (and difficult) ocean and who now proposes to cross the easily crossable river Ganges.

११५ जह सीलरक्खयाणं पुरिसाणं णिदिदाओ महिलाओ ।  
तह सीलरक्खियाणं, महिलाणं णिदिदा पुरिसो ॥३४ ॥

नारी रहो, नर रहो जब शीलधारी, स्त्री से बचे नर, बचे नर से सुनारी।  
स्त्री आग है, पुरुष है नवनीत भाई, उदीप्त एक, पिघले, मिलते बुराई ॥३४ ॥

115. The women are worthy to be despised (reprehended/condemned) by men vigilant of their conduct, and who want to uphold their (Character and) conduct; similarly, men are worthy to be despised/reprehended/condemned by women vigilant of their conduct and who want to uphold their (character and) conduct. (The central idea being; both should avoid contact with each other).

११६ किं पुण गुण-सहिदाओ, इत्थीओ अत्थि वित्थइ जसाओ ।  
णारलोग-देवदाओ, देवेहिं दि वंदणज्जाओ ॥३५ ॥

होती सुशोभित तथापि सुनारि जाति, फैली दिगत तक है जिन-शील-ख्याति।  
ये हैं पवित्र धरती पर देवताएँ, पूजें इन्हें नित सुरासुर अप्सराएँ ॥३५ ॥

116. But, there are (illustrious) women of good (character and) conduct, whose fame is wide spread (sarvatra vyapta/spread everywhere). They are goddesses among human being and are worshippable even by gods.

११७ तेल्लोककाडवि डहणो, कामगी विसय-रुक्ख-पज्जलिओ ।  
जोव्वण-तणिल्लचारी, जं ण डहइ सो हवइ धण्णो ॥३६ ॥

कामाग्नि से जल रहा त्रयलोक सारा, देखो जहाँ विषय की लपटें अपारा।  
वे धन्य हैं यदपि पूर्ण युवा बने हैं, सत्शील से लस रहे, निज में स्मे हैं ॥३६ ॥

117. The fire of lust (fire of sensuality), which is ignited by  
the tree of sensual pleasures consumes the great forest,  
consisting of all the three worlds. That saint is (really)  
praise worthy (adorable) whom this fire of lust which is  
capable (skilled) of swiftly walking over (treading upon)  
the grass of youth, does not consume.

११८ या या वच्चई रयणी, न सा पडिनियत्तई ।

अहम्मं कुणमाणस्स, अफला जन्ति राइओ ॥३७ ॥

जो एक, एक कर रात व्यतीत होती, आती न लौट, जनता रह जाय रोती।  
मोही अधर्म-रत है, उसकी निशाएँ, जाती वृथा सुखद हैं उलटी दिशाएँ ॥३७ ॥

118. The nights, that (have passed and) are passing, are (never  
to) return. Hence he who spends his nights in committing  
sins, wastes them.

११९-१२० जहा य तिण्णि वणिघा, मूलं घेतूण निग्गया ।

एणोत्थ लहई लाहं, एणो मूलेण आगओ ॥३८ ॥

एणो मूलं पि हारित्ता, आगओ तत्थ वाणिओ ।

ववहारे उवमा एसा, एवं धम्मं वियणह ॥३९ ॥

ले द्रव्य को वणिक तीन चले कमाने, जाके बसे शहर में खुलतीं दुकानें।  
है विज्ञ एक उनमें धन को बढ़ाता, है एक मूल धन लेकर लौट आता ॥३८ ॥  
ओ मूढ़, मूल धन को जिसने गँवाया, सारा गया वित्तथ हाय! किया करारा।  
ऐसा हि कार्य अबलौ हमने किया है, संद् धर्म पा उचित कार्य कहाँ किया है? ॥३९ ॥

119-120. Three tradesman go out in connection with their trade;  
all the three having some initial capital with them. Of

them, one earns profit; another returns (home) with his  
initial capital (though without any profit); and the third  
one returns (home) after losing his initial capital even.  
This is a mere simile of trade. One should, likewise, try  
to understand (about) religion.

१२१ अप्या जाणइ अप्या, जहट्टिओ अप्पसक्खिओ धम्मो ।

अप्या करैइ तं तह, जह अप्पसुहावओ होइ ॥४० ॥

आत्मा स्वरूप रत आत्म को जनता, शुद्ध रूप निज साक्षिक धर्म भाता।  
आत्मा उसी तरह से उसको निभावे, शीघ्रतिशोघ्र जिससे सुख पास आवे ॥४० ॥

121. The soul alone knows the soul (self) established in soul  
(self). Hence the Dharma, which consists of the natural  
self is self evident. The soul experiences this Dharma in  
a manner in which it is pleasing to it.

## (10) संयम सूत्र

१२२ अप्या नई वेयरणी, अप्या मे कूट-सामली ।

अप्या कामदुहा धेणु, अप्या मे नंदणं वणं ॥१ ॥

आत्मा मदीय दुखदा तर शात्मली है, दाहात्मिका-विषम-वैतरणी नदी है।  
किंवा सुन्दन बनी मनमोहनी है, है काम धेनु सुखदा, दुख-हारिणी है ॥१ ॥

122. (My) soul is river "vailarini"; the soul is the "kuta-  
shalmali" tree; the soul is the "kama-dhenu" cow; and the  
soul is Vandara-forest.

१२३ अप्या कत्ता विकत्ता य, दुहाण य सुहाण य ।

अप्या भित्त-ममित्तं च, दुप्पट्टिय सुप्पट्टिओ ॥२ ॥

आत्मा हि दुःख सुख रूप विभाव कर्ता, होता वही इसलिए उनका प्रभोक्ता।  
आत्मा, अनात्म-रत ही रिपु है हमारा, तल्लीन हो स्वयं में तब मित्र प्यारा ॥२ ॥

123. The soul is the doer (karta/agent) and enjoyer (Bhokta) of pleasures and pains. The soul, engaged in good deeds is our friend and the soul engaged in bad deeds is our enemy.

१२४ एगप्या अजिए सत्तू, कसाया इन्दियाणि य।  
ते जिवित्तु जहानायं, विहरामि अहं मुणी ॥३॥

आत्मा मदीय रिपु है बन जाय स्वैरी, स्वच्छन्द-इन्द्रिय-कषाय-निकाय-बैरी।  
जीतूँ उन्हें निज नियंत्रण में रखूँ मैं, धर्मानुसार चल के निज को लखूँ मैं ॥३॥

124. (My) unconquered soul is my (only) enemy; (My) unconquered passions and sense organs are (My) enemies. Oh saint I freely wander in just and appropriate manner as I have conquered them (knowing enemy behind).

१२५ जो सहस्सं सहस्साणं, संगामे दुज्जए जिणे।  
एयं जिणेज्ज अप्पाणं, एस मे परमो जओ ॥४॥

जीते भले हि रिपु को रण में प्रतापी, मानो उसे न विजयी, वह विश्वतापी।  
रे! शूर वीर विजयी जग में वही है, जो जीतता स्वयं को बनता सुखी है ॥४॥

125. He, who conquers his self, is a more valiant warrior than him. Who conquers millions of warriors in difficult battles. The victory of the former is excellent and ultimate (Param-vijaya).

१२६ अप्पाणमेव जुज्जाहि, किं ते जुज्जेण वज्जओ?  
अप्पाणमेव अप्पाणं, जइत्ता सुहमेहए ॥५॥

जीतो भले हि पर को, पर क्या मिलेगा? पूछूँ तुम्हें दुरित क्या उससे टलेगा?  
भाई! लड़ो स्वयं से मत दूसरों से, छूटो सभी सहज से भव-बंधनों से ॥५॥

126. What is the use of fighting external battles? Fight against your (impure) self. The real happiness can be achieved by (Pure) self through the conquest of (impure) self.

१२७ अप्पा चैव दमेयव्वो, अप्पा हु खलु दुहमो।  
अप्पा दंतो सुही होइ, अस्सिं लोए परत्थ य ॥६॥

अत्यंत ही कठिन जो निज जीतना है, कर्तव्य मान उसको बस साधना है।  
जो जी रहा जगत में बन आत्म जेता, सर्वत्र दिव्य-सुख का वह लाभ लेता ॥६॥

127. One should conquer his own (impure) self to conquer ones own (impure) self, is really difficult. He who has conquered his own (impure) self (i.e. who is self conqueror) alone succeeds in acquiring (real) happiness in present life as well as in the life beyond.

१२८ वरं मे अप्पा दन्तो, संजमो तवेण य।  
मा हं परेहि दम्मंतो, बन्धतेहि वहेहि य ॥७॥

औचित्य है न पर के वध-बंधनों से, मैं हो रहा दमित जो कि युगों-युगों से।  
होगा यही उचित, संयम योग धाहूँ, विश्वास है, स्वयं वै जय शीघ्र पाऊँ ॥७॥

128. The proper thing for me is to conquer my (impure) self by means of (various) restraints and austerities. It is (highly) improper that myself be oppressed (tortured/subjugated) by others and be furiously or carelessly fastened and beaten or be killed by them.

१२९ एगओ विरई कुज्जा, एगओ य पवत्तणं।  
असंजमे नियतिं च, संजमे य पवत्तणं ॥८॥

हो एक से विरति तो, रति एक से हो, प्रत्येक काल सब कार्य विवेक से हो।  
ले लो अभी तुम असंयम से निवृत्ति, सारे करो सतत संयम में प्रवृत्ति ॥८॥

128. One should refrain from one end and act from the other end. Refrain from non restraint and act towards restraint.

१३० रागहोसे य दो पावे, पाव-कम्म-पवत्तणे।  
जे भिवखू रुम्भई निच्चं, से न अच्छइ मण्डले ॥९॥

हैं राग रोष अधकोष नहीं सुहाते, ये पाप कर्म, सबसे सहसा कराते। योगी इन्हें तज, जभी निज धाम जाते, आते न लौट भव में, सुख चैन पाते ॥९॥

130. Attachment and aversions are two vices, which cause one indulge in sinful activities. The saint, who constantly (ceaselessly/incessantly) controls them, gets rid of the mundane existence and is liberated.

१३१ नाणेण य झग्गेण य, तवोबलेण य बला निरुभंति ।  
इन्दिय विसय कसाया, धरिया तुरगा व रज्जुहिं ॥१०॥

लो ज्ञान ध्यान तप संयम साधनों को, हे साधु! इन्द्रिय-कषाय-निकाय रोकें। घोड़ा कदापि रक्ता न बिना लगाम, ज्यों ही लगाम लगता, बनता गुलाम ॥१०॥

131. One should forcibly control the passions senses subjects with the help of knowledge meditation and the force (might) of ansterites in the manner in which a charioteer (driver of a chariot) controls the horses (or the chariot) through proper handling of the bridle.

१३२ उवसामं पुवणीता, गुणमहता जिण-चरित्त-सरिसं पि ।  
पडिवातेति कसाया, किं पुण सेसे सरागत्थे ॥११॥

चारित्र में जिन समान बने उजाले, वे वीतराग, उपशांत कषाय वाले। नीचे कषाय उनको जब है गिराती, जो है सराग, फिर क्या न उन्हें नचाती? ॥११॥

132. Passions, subsided by a highly meritorious saint (Maha jnani muni) whose character and conduct is compared with that of lord Jinendra-may if those passions are let loose cause his down-fall. (Under such circumstances) what to say about saints, who are attached (saragi) and whose conduct is not upto the mark ?

१३३ इह उवसंतकसाओ लहइ अणंतं पुणो वि पडिवायं ।  
न हु भे वीससियव्वं, थेवे वि कसायसेसम्मि ॥१२॥

हा! साधु भी समुपशांत कषाय वाला, होता कषाय-वश मंद । १३३ ॥  
विश्वासभाजन कषाय अतः नहीं है, जो आ रही उदय में अथवा दबी है ॥१२॥

133. One should not believe in (be sure about) the in effectiveness of the remains of passions, how so ever negligible they be or they may appear; because, he who exercises restraint (and) wind over passions is also required (subjected) to pursue pre and genuine enterprise, incessantly.

१३४ अणथोवं वणथोवं, अग्गीथोवं कसायथोवं च ।  
न हु मे वीससियव्वं, थोवं पि हु तं बहु होइ ॥१३॥

थोड़ा रहा ऋण, रहा वृण मात्र छोटा, है राग, आग लघु यों कहना हि छोटा। विश्वास क्यों कि इनपै रखना बुरा है, देते सुशीघ्र बढ़ के दुख मर्मरा है ॥१३॥

134. One should not sit quiet (or be inactive of idle); and consider any loan as small, any injury (wound) as negligible, any fire as almost extinguished and any passion as ineffective; because all these are likely to increase (and assume dangerous proportions) soon.

१३५ कोहो पीइं पणासेइ माणो विणय-नासणो ।  
माया मित्ताणि नासेइ, लोहो सब्ब-विणासणो ॥१४॥

ना क्रोध के निकट 'प्रेम' कदापि जाता, है मान से विनय शीघ्र विनाश पाता। माया विनष्ट करती जग मित्रता को, आशा विनष्ट करती सब सभ्यता को ॥१४॥

135. Anger destroys love pride destroys Reverence Deceit destroys friendship and greed destroys everything.

१३६ उवसमेण हणे क्कोहं, माणं महवया जिणे ।  
मायं चज्जवभाणेण, लोभं संतोसओ जिणे ॥१५॥

क्रोधाग्नि का शमन शीघ्र करो क्षमा से, रे मान मर्दन करो तुम नम्रता से। धारो विशुद्ध ऋजुता मिट जाय माया, संतोष में रति करो तज लोभ जाया ॥१५॥

136. Destroy anger with forgiveness; conquer pride with humility; conquer Deceit with straight forwardness (honesty); and conquer greed with contentment.

१३७ जहा कुम्भे सअंगई, सए देहे समाहरे।

एवं पावेहिं अप्पाणं, अज्झप्पेण समाहरे ॥१६ ॥

ज्यों देह में सकल अंग उपांगकों को, लेता समेट कछुआ, लख संकटों को।  
मेधावि- लोग अपनी सब इन्द्रियों को, लेते समेट निज में भजते गुणों को ॥१६ ॥

137. Just as a tortoise (in times of dangers) hides/conceals its organs within his body (by narrowing them); similarly a wise man narrows down his sinful activities by virtue of (means of) spiritualism.

१३८ से जाण-मजाणं वा, कट्टुं आहम्मियं पयं।

संवरे खिप्प-मप्पाणं, बीयं तं न समायरे ॥१७ ॥

अज्ञान मान वश दी कुछ ना दिखाई- मानो, अनर्थ घटना घट जाय भाई।  
सद्यः उसी समय ही उसकी मिटाओ, आगे कदापि फिर ना तुम भूल पाओ ॥१७ ॥

138. One should immediately divert his self (soul) from that sinful activity the moment he knowingly or unknowingly happens to commit it and does realise. Thereafter that sinful activity should not be repeated.

१३९ धम्मरामे चरे भिक्खु, धिइमं धम्मसारही।

धम्मराम-ए दंते, बम्भचेरे-समाहिए ॥१८ ॥

जो धीर धर्म रथ को रुचि से चलाता, है ब्रह्मचर्य सर में डुबकी लगाता।  
आराम धर्ममय जो जिसको सुहाता, धर्मानुकूल विचरें मुनि मोद पाता ॥१८ ॥

139. May the saint-who is enduring; who drives the chariot of Religion; who stays in the grove of Religion; who is impregnable ; and who gets satisfaction of mind in celivacy roam about in the pleasure-garden of Religion.

## (11) अपरिग्रह सूत्र

१४० संगनिमित्तं मारइ, भणइ अलीअं करेइ चोत्तिकं।

सेवइ मेहुण मुच्छं, अप्परिमाणं कुणइ जीवो ॥१ ॥

जो भी परिग्रह रखें विषयाभिलाषी, वे चोर हिसक कुशील असत्यभाषी।  
संसार की जड़ परिग्रह को बताया, यों संग को जिनप ने मन से हटाया ॥१ ॥

140. The mundane soul commits violence; tells lies; commits theft; indulge in sexual contact and gets extremely infatuated (intoxicated/murchha); on account of (lust for) possession only. (Mere lust of possession constitutes the root cause of all the five-vices).

१४१ चित्त-मंत-मच्चित्तं वा, परिगिज्झ किस्सामवि।

अण्णं वा अणुजाणाइ, एवं दुक्खा ण मुच्चई ॥२ ॥

जो मूढ़ ले परम संयम से उदासी, धारे धनादिक परिग्रह दास-दासी।  
अत्यंत दुःख सहता भव में डुलेगा, तो मुक्ति द्वार अवरुद्ध नहीं खुलेगा ॥२ ॥

141. He-who possesses animate beings or inanimate objects even in the least or who gives his consent to others for doing like wise-does not get rid of misery (or miseries).

१४२ जे ममाइय मतिं जहाति, से जहाति ममाइयं।

से हु दिट्ठुहे मुणी, जस्स नत्थि ममाइयं ॥३ ॥

जो चित्त से जब परिग्रह को मिटाता, है बाह्य के सब परिग्रह को हटाता।  
है वीतराग समधी अपरिग्रही है, देखा स्वकीय पथ को मुनि ने सही है ॥३ ॥

142. He alone can renounce possession. Who renounces the mentality inclination/disposition (attitude) of possession. The possessionless saint alone knows the (Right) path.

१४३-१४४ मिच्छन्त-वेदरागा, तहेव हासादिया य छ्होसा।

चत्तारि तह कसाया, चउदस अब्भंतरा गंथा ॥४ ॥

बाहिरसंगा खेतं वल्युं धणधणण-कुप्पभंडाणि ।

दुपय-चउप्यय जाणाणि चव सयणा-सणे य तथा ॥५॥

मिथ्यात्व, वेद-त्रय, हास्य विनाशकारी, ग्लानी, रति-अरति, शोक-कुभीति भारी। ये नोकषाय नव, चार कषायियाँ हैं, यों भीतरी जहर चौदह ग्रंथियाँ हैं ॥४॥ ये खेत, धाम, धन, धान्य, अपार राशि, शय्या विमान, पशु वर्तन दास दासी। नाना प्रकार पट, आसन पंक्तियाँ रे! ये बाहरी जड़मयी दस ग्रंथियाँ रे ॥५॥

143-144. Possessions are of two kinds; internal (Abhyantar) and External (Bahya).

The internal possessions are of fourteen kinds :

1. Wrong faith;
2. Feminine-inclination;
3. Male-inclination;
4. Common inclination;
5. Laughter producing Frivolity;
6. Indulgence;
7. Envy;
8. Grief;
9. Fear;
10. Disgust;
11. Anger;
12. Pride;
13. Deceit; and
14. Greed;

The external possessions are of ten kinds :

1. Farm ;
2. House;
3. Wealth-grainary;
4. Cloths;
5. Utensils;
6. Slaves;
7. Cattle;
8. Vehicles;
9. Bed and
10. Seat .

१४५ सव्वगंथविमुक्को सीदोभूदो, पसण्णचित्तो य ।

जं पावइ पीयिसुहं ण चक्कवड्डी वि तं लहइ ॥६॥

अत्यंत शांत गतक्लांत नितांत चंगा, हो अंतरंग बहिरंग, निसंग, नंगा। होता सुखी सतत है जिस भाँति योगी, चक्री कहाँ वह सुखी उस भाँति भोगी ॥६॥

145. The joy of a Chakravati emperor is no match to the joy of a saint, who is free of all possessions and who is extremely calm, quiet and Jubilant (Prasanna-chitta).

१४६ गंथच्चाओ इन्दिय-णिवारणे अकुसो व हत्थिस्स ।

णयस्स खाइया वि य, इंदियगुत्ती असंगत्तं ॥७॥

ज्यों नाग अकुश बिना वश में न आता, खाई बिना नगर रक्षण हो न पा।।।।  
त्यौ संग त्याग बिन ही सब इन्द्रियाँ रे! आती कभी न वश में, तज ग्रंथियाँ रे ॥७॥

146. Just as one controls the elephant by means of a hook or just as the moat around the city protects the city; similarly the renunciation of possession controls (ones) sense-organs. (Undoubtedly) non-possession (greatly) assists one in his endeavors for sense control.

## (12) अहिंसा सूत्र

१४७ एयं खु गाणिणो सरं, जं ण हिंसइ कंचणं ।

अहिंसा समयं चव, एयावंतं वियाणिया ॥१॥

ज्ञानी तभी तुम सभी सहसा बनोगे, संपूर्ण प्राणि वध को जब छोड़ दोगे।  
है साम्यधर्म वह है जिसमें न हिंसा, विज्ञान संभव कभी न बिना अहिंसा ॥१॥

147. The quint essence of being wise (sumnum bonum of all wisdom lies in) non injury to any animate being. It is enough (for one) to know that the religion consists of equality; based upon non violence. This contains (all) the shoudle of non violence.

१४८ सव्वे जीवा वि इच्छंति जीविउं न मरिज्जिउं ।

तम्हा पाणवहं घोरं, निग्गंथा वज्जयंति णं ॥२॥

हैं चाहते जबकि ये जग जीव जीना, होगा अभीष्ट किसको फिर मृत्यु पाना?  
यों जान, प्राणि वध को मुनि शीघ्र त्यागें, निर्ग्रथ धर के, दिन रैन जागें ॥२॥

148. All the living beings want to live they do not want to die. That is why the possessionless saints have prohibited the inflection of injury to vitalities , treating it to be awfully dangerous/ dreadful.

१४९ जावति लोए पाणा, तसा अदुव थावरा ।  
ते जाण-मजाणं वा, ण हणे णो वि घायए ॥३॥

हे जीव! जीव जितने जग जी रहे हैं, विख्यात वे सब चराचर नाम से हैं।  
निर्ग्रथ साधु बन, जान अजान में ये, मारे कभी न उनको न कभी मराये ॥३॥

149. The possessionless saint should, neither knowingly nor  
unknowingly, kill (and hurt) or let others kill (and hurt)  
any or the one sensed or two to five-sensed living being  
of the universe.

१५० जह ते न पियं दुक्खं, जाणिअ एमेव सब्बजीवाणं ।  
सव्वायमुवउत्तो अत्तोवम्मेण कुणसु दयं ॥४॥

जैसा तुम्हें दुख कदापि नहीं सुहाता, वैसा अभीष्ट पर को दुख हो न पाता।  
जानो उन्हें निज समान दया दिखाओ, सम्मान मान उनको मन से दिलाओ ॥४॥

150. 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  
compassionate towards all the living beings accepting  
them to be your equals.

१५१ जीववहो अप्पवहो, जीवदया अप्पणो दया होइ ।  
ता सब्बजीवहिंसा, परिचत्ता अत्तकामेहिं ॥५॥

जो अन्य जीव वध है वध ओ निजी है, भाई यही परदया, स्वदया रही है।  
साधु स्वकीय हित को जब चाहते हैं, वे सर्व जीव वध निश्चित त्यागते हैं ॥५॥

151. The killing of a living-being (by one) amounts to the  
killing of himself (i.e. the killer); (similarly) the  
compassion (by one) towards other living beings  
amounts to the compassion for ones own self. Hence,  
those who have been aspiring for their own good, did  
renounce all (sorts of) violence; (in their self-interest).

१५२ तुमं सि नाम स चेव, जं हंतव्वं ति मन्नसि ।  
तुमं सि नाम स चेव, जं अज्जावेयव्वं ति मन्नसि ॥६॥

तू है जिसे समझता वध योग्य बैरी, तू ही रहा 'वह' अरे यह भूल तेरी।  
तू नित्य सेवक जिसे बस मानता है, तू ही रहा 'वह' जिसे नहीं जानता है ॥६॥

152. It is thee, whom thou deemest worthy (fet) to be killed;  
it is thee whom thou deemest worthy (Fet) to be  
subjugated and kept under control (serfdom).

१५३ रागादीणायुप्पाओ, अहिंसकत्तं ति देसियं समए ।  
तेसिं चे उप्पत्ती, हिंसेत्ति जिणेहि णिद्धि ॥७॥

रागादि भाव उठना यह भाव हिंसा, होना अभाव उनका समझो अहिंसा।  
त्रैलोक्य पूज्य जिनदेव हमें बताया, कर्तव्यमान निजकार्य किया करया ॥७॥

153. Lord Jineswar had said : non-generation (Anutpatti/non  
creation) of attachment etc. constitutes non-violence; and  
generation of attachment etc. constitute violence.

१५४ अज्झवसिएण बंधो, सत्ते मारेज्ज मा थ मारेज्ज ।  
एसो बंधसमासो, जीवाणं णिच्छयणयस्स ॥८॥

कोई मरो मत मरो नहीं बंध नाता, रागादि भाव वश ही द्रुत कर्म आता।  
शास्त्रानुसार नय निश्चय नित्य गाता, यों कर्म-बंध-बिधि है, हमको बताता ॥८॥

154. The attempt (Adhyavasaya/idea) for committing violence  
causes karmic bondage no matter whether any living being  
is (thereby) killed or not. In short this is the definition of  
bondage/association of karmas with soul (karma-bandha)

१५५ हिंसादो अविस्मणं वहपरिणामो य होइ हिंसा हु ।  
तम्हा पमतजोगो, पाणव्ववरोवओ णिच्चं ॥९॥

हे एक हिंसक तथैक असंयमी है, कोई न भेद उनमें कहते यमी हैं।  
हिंसा निरंतर नितांत बनी रहेगी, भाई जहाँ जब प्रमाद-दशा रहेगी ॥९॥

155. Nourishing the thoughts and attitudes of violence (In mind) and not renouncing violence amounts to (Is as good as) committing violence. He who is passionless (Apramatta/careless) is non violent; (and on the contrary) he who is passionate (pramatta) is violent.

१५६ पाणी कम्मस्स खयत्थ-मुट्ठिदो णोट्ठिदो च हिंसाए ।  
अददि असढं अहिंसत्थं अप्पमत्तो अबधगो सो ॥१०॥

हिंसा नहीं पर उपास्य बने अहिंसा, ज्ञानी करे सतत ही जिस की प्रशंसा।  
ले लक्ष्य कर्म क्षय का वन सत्यवादी, होता अहिंसक वही मुनि अप्रमादी ॥१०॥

156. The wise (Man) has started endeavoring (Udyat) for the destruction (eradication) of karmas (Karma-kshaya); while not committing violence.. He sincerely endeavours for non-violence. Such a careful (cautious/ Apramatta/passionless) saint is definitely non-violent.

१५७ अत्ता चेव अहिंसा, अत्ता हिंसत्ति णिच्छओ समये ।  
जो होदि अप्पमत्तो, अहिंसगो हिंसगो इदरो ॥११॥

हिंसा मदीय यह आत्म ही अहिंसा, सिद्धांत के वचन ये कर लो प्रशंसा।  
ज्ञानी अहिंसक वही मुनि अप्रमादी, हा! सिंह से अधिक हिंसक हो प्रमादी ॥११॥

157. The soul is (the fountain-head/source of) non-violence as well as violence this is the finding (Nischaya) of the basic principle. He who is passionless (Apramatta/careless) is non-violent; (and on the contrary) he who is passionate (Pramatta) is violent.

१५८ तुणं न मंदराओ, आगासाओ विसालयं नत्थि ।  
जह तह जयमि जाणसु, धम्ममहिंसासमं नत्थि ॥१२॥

उतुंग मेरु गिरि सा गिरि कौन सा है? निस्सीम कौन जग में इस व्योम सा है?  
कोई नहीं परम धर्म बिना अहिंसा, धारो इसे विनय से तज सर्व हिंसा ॥१२॥

158. Just as no mountain is higher than mount Meru, (in the whole universe) and no object excels sky (space) in largeness of size; in the like manner, no Dharm (Observance) equals (or excels) that of non-violence.

१५९ अभय पत्थिवो- तुब्भं, अभयदाया भवाहि य ।  
अणिच्चे जीव-लोगम्मि, किं हिंसाए पज्जसि? ॥१३॥

देता तुझे अभय पार्थिव शिष्य प्यारा, तू भी सदा अभय दे जग को सहारा।  
क्या मान तू कर रहा दिन रैन हिंसा, संसार तो क्षणिक है भज ले अहिंसा ॥१३॥

159. The saint (muni) said : "Oh living being (parthive) I will protect thee; thou protectest others (i.e. be fearless and let others be fearless), why are thou engaged in violence in the transitory world of animate beings (Anitya-jiva-lok) .

### (13) अप्रमाद सूत्र

१६० इमं च मे अत्थि इमं च नत्थि, इमं च मे किच्चं इमं अकिच्चं ।  
तं एवमेवं लालप्पमाणं, हरा हरंति सि क्कहं पमाए? ॥१॥

पाया इसे न अबलौ इसको न पाना, मैंने इसे कर लिया, न इसे कराना।  
ऐसा प्रमाद करते नहीं सोचना है, आ जाय काल कब ओ न हि सूचना है ॥१॥

160. The great lifter (i.e. God of death/yama) lifts (carries away) the person, who garrulously chatter (volubly say) : I have to do this: I've not to do that, "Under such circumstances, how can one afford to remain idle (praindi/careless).

१६१ सीतति सुवंताणं, अत्था पुरिसाण लोगसात्था ।  
तम्हा जागरमाणा, विधुणध पोरणयं कम्मं ॥२॥

संसार में कुछ न सार असार सारे, हैं सारभूत समतादिक-द्रव्य प्यारे।  
सोये हुए पुरुष ये बस सर्व खोते, जो जागते सहज से विधि पंक धोते ॥२॥



161. Those who sleep, get main objects of their mundane existence the important objects for living in world) lost (destroyed). Hence, destroy the past earned karmas, remaning constantly wakeful (i.e. remaining always alert/vigilant).

१६२ जागरिया धर्मीणं, अहर्मीणं च सुत्तया सेया ।  
वच्छाहिवभगिणीए, अकहिसु जिणो जयंतीए ॥३॥

सोना हि उत्तम अधार्मिक दुर्जनों का, है श्रेष्ठ 'जागरण' धार्मिक सज्जनों का।  
यों वत्सदेश नृप की अनुजा 'जयंती' वाणी सुनी जिनप की वह शीलवंती ॥३॥

162. Lord Mahavir addressed to Jayanti, sister of king shatanik of vatsa, in these word : "Wakefulness of the holy (Dharmik/religious) persons and the sleep of the unholy persons (Adharmik/irreligious) is good (Shreyaskar/creditable/good/auspicious).

१६३ सुत्तेसु यावी पडिबुद्ध-जीवी, न वीससे पण्डिए आसु-पन्ने ।  
घोरा मुहुत्ता अबलं सरिं, भारुण्ड पक्खी व चराप्यमत्तो ॥४॥

सोया हुआ जगत में बुध नित्य जागे, जागे प्रबोध उर में सब पाप त्यागे।  
है काल 'काल' तन निर्बल ना विवाद, भेरुण्ड से तुम अतः तज दो प्रमाद ॥४॥

163. Let the quick-witted wise man (Ashu-prajna pandet) awake amongst the sleeping persons. One should not repose any faith in negligence/carelessness). The moments (muhurta/auspicious or inauspicious moments/times) are very cruel; the body is weak. Therefore one should wander like the Bharanda-bird, most vigilantly cautiously (without being least negligent/apramatta rahkar).

१६४ पमायं कम्ममाहंसु, अप्यमायं तहाज्वरं ।  
तब्भावा-देसओ वावि, बालं पंडिय-मेव वा ॥५॥

धाता अनेक विध आसव का प्रमाद, लाता सहर्ष वर संवर अप्रमाद।  
ना हो प्रमाद तब पंडित मोह-जेता, होता प्रमाद-वश मानव मूढ़ नेता ॥५॥

164. Carelessness (pramad/negligence) has been defined as the inflow of karmas (Asrava) and carefulness (Aparmad/cautiousness) as the stoppage of the inflow of karmas (sanivar).i.e. carefulness makes one wise.

१६५ न कम्मुणा कम्म खर्वेति वाला, अकम्मुणा कम्म खर्वेति धीरा ।  
मेधाविणो लोभमया वातीता, संतोसिणो नो पकरोति पावं ॥६॥

मोही प्रवृत्ति करते नहिं कर्म खोते, ज्ञानी निवृत्ति गहते मनमैल धोते।  
श्रीमान धीर धरते, धरते न लोभ, ना पाप ताप करते, करते न क्षोभ ॥६॥

165. The ignorant saints (alone) advocates the destruction of karmas by means of the persuits of karmas (karma-pravrthi). The fact is that one can not destroy karmas by means of (more) karmas. The enduring (and the heroic/Dhira-vira) destroy their karmas by means of prevention stoppage of the inflow of karmas (Akarma/sanivar/Nivratiti). The wise do not commit sins as they cease to be greedy and intoxicated (Lobha aur mad se atita) and become contented (Santoshi).

१६६ सव्वओ पमत्तस्स भयं, सव्वाओ अप्यमत्तस्स नत्थि भयं ॥७॥

मोही प्रमत्त बनते, भयभीत होते, खोते स्वकीय पद को दिन रैन रोते।  
योगी करें न भय को बन अप्रमत्त, वे मस्त व्यस्त निज में नित दत्तचित्त ॥७॥

166. The careless is (most) frightened (alarmed) from/on all sides; the careful has no fear from any quarter.

१६७ नाऽऽलस्सेण समं सुक्खं, न विज्जा सह निहया ।  
न वेरगं ममत्तेणं, नांभेण दयालुया ॥८॥

मोही ममत्व रखता न विराग होता, विद्या उसे न मिलती दिन-रैन गोना।  
कैसे मिले सुख उसे जब आलसी है, कैसे बने 'सदय' हिंसक तामसी है ॥८॥

167. The idle (Person) can not be happy; the somnolent (Nidralu/the drowsy) can not be studious (Vidhyabhayasi); the attached (Man) can not be a recluse (vairagyavan/renouncer) and the violent (Man) can not be compassionate .

१६८ जागरह नरा! निच्चं, जागरमाणस्स वडूते बुद्धी।

जो सुवति ण सो धन्नो, जो जगति सो सया धन्नो ॥१॥

भाई सदैव यदि जागृत तू रहेगा, तेरा प्रबोध बढ़ता-बढ़ता बढ़ेगा। वे धन्य हैं सतत जागृत जी रहे हैं, जो सो रहे अथम हैं विष पी रहे हैं ॥१॥

168. Oh men ! awake incessantly. He who wakes, gets his unintelligence enhanced. He who sleeps is not blessed; blessed is that, who is ever awake-ful.

१६९ आदाने निक्खेवे वोसरणे णण-गमण-सयणोसु।

सव्वत्थ अप्पमत्तो दयावरो होइ हु अहिंसो ॥१०॥

है देख, भाल, चलता, उठता, उठता- शास्त्रादि वस्तु रखता, तन को सुलाता है त्यागता मल, चराचर को बचाता, योगी अहिंसक दयालु वही कहाता ॥१०॥

169. The compassionate (Dayalu/kind) man who is constantly careful (even cautious) in putting or lifting things, in excreting, setting walking and sleeping is really non-violent

## (14) शिक्षा सूत्र

१७० विवत्ती अविणीयस्स, संपत्ती विणीयस्स य।

अस्सेयं दुहओ नाय, सिक्खं से अभिगच्छइ ॥१॥

पाते नहीं अविनयी सुख सम्पदाएँ, पा ज्ञान गौरव सुखी विनयी सदा ये। जानो यही अविनयी-विनयी समीक्षा, ज्ञानी बनो सहज पाकर उच्च शिक्षा ॥१॥

170. The immodest (Avinayas/discountious/impolite) man

looses the attributes (Guna) of wisdom etc. This is his distress (vipatti/loss). On the contrary the modest (vinayee/courteous/polite) man achieves the attributes (Guna) of wisdom etc; which is his attainment (Sampatti/asset/gain/property). He who knows both these acceptable facts, is furnished with true education.

१७१ अह पंचहिं ठाणेहिं, जेहिं सिक्खा न लब्भइ।  
शम्भा कोहा पमाणं, रोगेणाजलस्सएण य ॥२॥

मिथ्याभिमान करना, मनक्रोध लाना, पाना प्रमाद, तन में कुछ रोग आना। आलस्यकानुभव, ये जब पंच होते, शिक्षा मिले न, हम बालक सर्व रोते ॥२॥

171. Education is hampered by the following five obstacles (causes) :-

1. Vanity (conceit);
2. Anger;
3. Carelessness;
4. Disease;
5. Idleness;

१७२-१७३ अह अडुहिं ठाणेहिं, सिक्खासीले ति वुच्चइ।

अहस्सिरे सया दंते, न य मम्ममुदाहरे ॥३॥

नासीले न विसीले, न सिया अइलोलुए।

अकोहणे सच्चरण, सिक्खासीले ति वुच्चइ ॥४॥

आलस्य हास्य मनरंजन त्याग देना, होना सुशील, मन-इन्द्रिय जीत लेना। क्रोधी कभी न बनना, बनना न दोषी, ना झूलना विषय में न असत्य-पोषी ॥३॥ भाई कदापि बनना न रहस्य भेदी, ऐसा सदैव कहते गुरु आत्मवेदी। आ जाय आठ गुण जीवन में किसी के, विद्या निवास करती मुख में उसी के ॥४॥

172-173. A man is said to be educated (Siksha-shila/ ) on account of the following eight causes or circumstances (attributes) :

1. To abstain from cutting jokes;
2. To control five senses and mind;
3. Not to disclose the secrets of others;
4. Not to be totally devoid of conduct;

5. Not to be of blotted conduct;
6. Not to be amorous (impassionated);
7. To remain peaceful (unangry); and
8. To be truthful.

१७४ नाण-मेग-चित्तो य, ठिओ ठावयई परं ।

सुपाणि य अहिज्जत्ता, रओ सुय-समाहिए ॥५॥

सिद्धांत के मनन से मन हाथ आता, विज्ञान भानु उगता, तम को मिटाके जो धर्म निष्ठ बनाता पर को बनाता, सद्बोध रूप सर में डुबकी लगाता ॥५॥

174. A man attains intellectual and mental concentration means of his study (or studies). He (thereby) gets (firmly) established in observances (Dharma/religion) and causes others to do like wise. Having studied various kinds of scriptures, he is immersed/submerged in (or united with) scriptural knowledge (sruta-samadhi).

१७५ वसे गुरुकुले निच्चं, जोगवं उवहाणवं ।

पियंकरे पियंवाई, से सिक्खं लद्धुमरिहई ॥६॥

संसार को प्रिय लगे प्रिय बोल बोलो, सद्ध्यन से तप तपे दुग पूर्ण छोले सिद्धांत की गुरुकुली बन के पढ़ोगे, सद्यः सभी श्रुत विशारद जो बनोगे ॥६॥

175. He, who resides in gurukul; who gets united with himself; who performs austerities at the time of the study of scriptures and who does good and speaks sweet qualifications himself (is eligible) for getting educated.

१७६ जह दीवा दीवसयं, पइप्पए सो य दिप्पए दीवो ।

दीवसमा आयरिया, दिप्पंति परं च दीवेंति ॥७॥

जाज्वल्यमान इक दीपक से अनेकों, हैं शीघ्र दीप जलते अथि मित्र देखे आचार्य दीप सम हैं तम को मिटाते, आलोक धाम हम को सहसा बनाते ॥७॥

176. The head of the order (Acharya/preceptor) is like an

earthen lamp (Dipaka). Just as an earthen lamp illuminates itself and enkindles hundred of other earthen lamps; similarly the head of the order is himself manifested with knowledge and makes others manifested with knowledge likewise.

## (15) आत्म सूत्र

१७७ उत्तम-गुणाण धामं, सब्ब-दव्वाण उत्तमं दव्वं ।

तत्त्वाण परम तत्त्वं जीवं जाणेह णिच्छयदो ॥१॥

तलों, पदार्थ-निचयों, जड़ वस्तुओं में, है जीव ही परम श्रेष्ठ यहाँ सबों में। भाई अंततः गुण धाम नितांत पारा, ऐसा सदा समझ, ले उसका सहारा ॥१॥

177. Take it to be quite certain that the soul is the home (abode) of finest attributes (uttam guna) : the best substances of all the substances; and the principle element of all elements.

१७८ जीवा हवंति तिविहा बहिरप्या तह य अंतरप्या य ।

परमप्या वि य दुविहा अहंता तह य सिद्धा य ॥२॥

आत्मा वही त्रिविध है बहिरतरात्मा, आदेय है परम आत्म है महात्मा। दो भेद हैं परम आत्म के सुजानो, हैं वीतराग 'अहंत सुसिद्ध' मानो ॥२॥

178. The souls (jivas) are of three kinds : External souls (Bahiratma), internal souls (Anataratma) and the pure souls (Siddhatma). The pure souls are of two kind : the Embodied pure souls (Arhat) and the Bodiless pure souls (siddhas).

१७९ अक्खणि बाहिरप्या अंतरप्या हु अप्पसंकप्पो ।

कम्मकलंक-विमुक्को, परमप्या भण्णए देवो ॥३॥

में हैं शरीर मय ही बहिरात्म गाता, जो कर्म-मुक्त परमात्म है कहता  
चैतन्य धाम मुझसे, तन है निराला, यों अंतरात्म कहता, सम दृष्टिवाला ॥३॥

179. He, who accepts (understands) the aggregate of sense organs (body) as soul, is the external soul (Bahiratma) he who realises soul as dirrerent from/other than body (something independent) is internal soul (Anataratma). The pure soul (siddha) is untainted with the blemishes (spots) of karmas.

१८० स-सरीरा अरहंता केवल-पाणेण मुणिय-सयलत्था ।  
पाण-सरीरा सिद्धा, सव्वुत्तम सुक्ख संपत्ता ॥४॥

जो जानते जगत को बन निर्विकारी, सर्वज्ञ देव अरहंत शरीरधारी  
वे सिद्ध चेतन-निकेतन में बसे हैं, सारे अनंत सुख से सहसा लसे हैं ॥४॥

180. Arhats are embodied pure souls, who know all objects from their perfect knowledge (Keval-jnan); and siddhas are those bodiless pure souls who are embodiments of knowledge (jnan-arere) and who have attained supreme bliss (sarvottam-sukha/supreme joy or felicitation).

१८१ आरुहवि अंतरप्या, बहिरप्या छंडिक्का निविहेण ।  
झाड्ज्जइ परमप्या, उवड्ढं जिण-वरिदिहं ॥५॥

वाक्काय से मनस से ऋषि संत सारे, वे हेय जान बहिरात्मपना विसा  
हों! अंतरात्मपन को रुचि से सुधारे, प्रत्येक काल परमात्म को निहारे ॥५॥

181. Shri Jineshwar Deva says thus; Meditate upon pure soul by relinquishing/renouncing (abandoning/giving up) the external soul and by ascending upon (Arahat kar/climbing upon) the internal soul.

१८२ चउ-गइ-भव-संभमणं, जाइ-जरा-परण-रोय सोक्का य ।  
कुल जोणि-जीव मगण-ठणा, जीवस्स णो संति ॥६॥

संसार चक्रमण ना कुलयोनियाँ हैं, ना रोग, शोक, गति जाति-विजातियाँ  
ना मार्गणा न गुणथानन की दशायेँ, शुद्धात्म में जनन मृत्यु जरा न पायेँ ॥६॥

181. The pure souls are completely free from (and have no concern with) transmigration (In four grades of life) birth, oldage, death, disease, sorrow, family generation center (yonu).

१८३ वेण-रस-गंध-फासा, थी-पुंस-णउं सयादि-पज्जाया ।  
संठाणा संहणणा, सब्बे जीवस्स णो संति ॥७॥

संस्थान, संहनन, ना कुछ ना कलाई, ना वर्ण, स्पर्श, रस, गंध विकार भाई।  
ना तीन वेद, नहि भेद, अभेद भाता, शुद्धात्म में कुछ विशेष नहीं दिखाता ॥७॥

183. The pure souls are not concerned with colour (Varna), taste (Rasa), smell (Gandha) touch (sparsha), female form, male form, impotent form (as well as other forms) and figures of the body (Sansthan) and osseous structures of the body (Sainhanana).

१८४ एदे सब्बे भावा, ववहार-णउं पडुच्च भणिदा हु ।  
सब्बे सिद्ध-सहावा, सुद्ध-णया संसिदी जीवा ॥८॥

पर्याय ये विकृतियाँ व्यवहार से हैं, जो भी यहाँ दिख रहे जग में तुझे हैं।  
वे सिद्ध के सदृश हैं जग जीव सारे, तू देख शुद्धनय से मद को हटा रे ॥८॥

184. All these subjects (Bhava) have been discussed (only) from practical stand point (Vyavahamaya). From real stand point the mundane souls (Sansari-jiva) are also pure souls.

१८५ अरस-मरूव-मगंधं, अब्बत्तं चेदणा-गुण-मसइं ।  
जाण अलिंग-गहणं, जीव-मणिद्धि-संठाणं ॥९॥

आत्मा सचेतन अरूप अगंध प्यारा, अब्यक्त है अरस और अशब्द न्यारा।  
आता नहीं पकड़ में अनुमान द्वारा, संस्थान से विकल है सुख का पिटारा ॥९॥

185. The pure soul is tasteless, formless, smell-less, imperceptible, conscious, silent (non-vocal), uncognizable by organs (subject of assessment) and structureless.

१८६ गिहंडो गिहंडो, गिम्ममो- गिक्कलो गिरालंबो।  
णीरागो गिहंडो, गिम्मूबो गिब्भयो अप्पा ॥१०॥

आत्मा मदीय गतदोष अयोग योगी, निश्चित है निडर है निखिलोपयोगी।  
निर्मोह एक, नित, है सब संग त्यागी, है देह से रहित, निर्मम वीतरागी ॥१०॥

186. The pure soul is devoid of the trirod (tri-danda) of mind, speech and body (Man-vacan-kaya ke tri-danda se rahit), singular (Nirdvarua/Akela), without mineness (Mamata rahit/ Nirnam) Bodiless (Niskala), independent (Niralamba), dispassionate (vitrag) innocent (Nirdosa/ unblemished) undeluded (Moha-rahit/Nirmukha) and fearless (Nirbhaya).

१८७ गिगंथो णीरागो गिस्सल्लो सयल-दोस-गिम्मक्को।  
गिक्कामो गिक्कोहो, गिम्माणो गिम्मदो अप्पा ॥११॥

संतोष-कोष, गतरोष अदोष, ज्ञानी, निःशय्य शाश्वत दिग्बर है अमानी।  
नीराग निर्मद नितान्त प्रशांत नामी, आत्मा मदीय, नय निश्चय से अकामी ॥११॥

187. The (pure) soul is possessionless (without knot), unattached, unblemished (Nihsalya/without thorns of diagnosis), undelude and right beleving free of all the defects, desireless angerless, prideless and unintoxicated.

१८८ ग वि होदि अप्पमत्तो, ण पमत्तो जाणओ दु जो भावो।  
एवं भणंति सुब्बा णादा जो सो दु सो चैव ॥१२॥

ना अप्रमत्त मम आत्म ना प्रमत्त, है शुद्ध, शुद्धनय से मद-मान मुक्त।  
ज्ञाता वही सकल-ज्ञायक यों बताते, वे साधु शुद्ध नय आश्रय ले सुहाते ॥१२॥

188. The (pure) soul is the knower (Jnayak/ conscious-being). He who is a knower is neither care-ful/Apramatta) nor care-less (Pramatta) and he who is neither careful nor careless is pure the soul is known as a knower and truly speaking it is (none else than) a knower. There is no impurity (Asuddha) caused by the known (Jneya-krit) caused by the subject of knowledge.

१८९ णाहं देहो ण मणो, ण चैव वाणी ण कारणं तेसिं।  
कत्ता ण ण कारयिदा, अणुमंता णेव कत्तीणं ॥१३॥

हूँ ज्ञानवान, मन ना, तन ना, न वाणी, होऊँ नहीं करण भी उनका न मानी।  
कर्ता न कारक न हूँ अनुमोद दाता, धाता स्वकीय गुण का, पर से न नाता ॥१३॥

189. I'm neither body, nor mind, nor speech nor the cause itself. I'm neither doer nor the motivator of doer and nor the supporter of doer.

१९० को णाम भणिज्ज बुहो, णाहुं सब्बे परोदये भावे।  
मज्झ-मिणं ति य वयणं जाणंतो अप्पयं सुब्बं ॥१४॥

स्वामी! जिसे स्वपर बोध भला मिला है, सौभाग्य से दृग-सरोज खुला खिला है।  
वो क्या कदापि पर को अपना कहेगा? ज्ञानी न मूढ़ सम दोष कभी करेगा ॥१४॥

190. How can any wise man, conversant with the true nature of self and the subjects of non selves (Parkiya-bhava), say "This is mine".

१९१ अहमिक्को खलु सुब्बो, गिम्ममओ णाण-दंसण-समगो।  
तम्हि ठिदो तच्चित्तो, सब्बे एदे खयं जेमि ॥१५॥

मैं एक शुद्धनय से दृग बोध स्वामी, हूँ शुद्ध-बुद्ध अविरुद्ध अबद्ध नामी।  
निर्मोह भाव करता निज लीन होऊँ, शुद्धोपयोग-जल से विधि पंक धोऊँ ॥१५॥

191. I am one (indivisible whole), pure unattached (Mamata rahit) and full of perception and knowledge (Jnan-darshe-paripurna). Having been settled and absorbed in my true nature, I destroy all of them (i.e. al the subjects of non selves/parkiya-bhav).

दोहा- ज्योतिर्मुख को नित नमूँ, छूटे भव-भव जेल।  
सत्ता मुझको वह दिखे, ज्योति-ज्योति का मेल ॥

**PRELIMINARY NOTE  
ON PART 'B'**

Like the Preliminary note on Part 'A', the preliminary note of part 'B' of the book, is also being given hereby. This would certainly facilitate those readers, who are quite new to the subject, in easily and correctly understanding the implications of the subjects, included therein.

- Dasrath Jain -  
(*Editor*)

### 1. Gems-trio : Right faith, Right knowledge & Right conduct.

Moksha Marg is the largest of all the four parts and contains 396 Gathas, divided into 18 chapters.

1. Moksha-marg or the Path of Salvation/way to liberation deals with Gem's trio (Three jewels - Right belief, Right knowledge and right conduct), as it is constituted by these three "Right belief", according to Yashstilaka, "is the prime cause of salvation; just as the foundation is the mainstay of a palace; good luck that of beauty; life that of bodily enjoyment; royal power that of victory; culture that of nobility, and policy that of Government." Right knowledge and Right conduct are acquired through Right-belief. Though they are related, as cause and effect, yet they are born simultaneously, just as light comes with the flame.

2. Although various Acharyas have defined Right faith in various ways; yet all those definitions, come to the same findings and say that from practical point of view, Right faith consists of belief in the seven tattvas (elements). Kundakunda in "Darshan Pahud" characterises the nature of Right belief as the possession of firm belief in six kinds of Dravyas (substances) nine Padarthas (essential elements) five Astikayas (embodied beings) and seven tattvas. In "Moksha Pahuda", the same author defines Right belief as belief in non-violent Dharma, (conduct), in the Deva (God) bereft of eighteen kinds of faults, and in the sermons of the Omniscient. In "Niyam-Sara", the same author regards the belief in perfect souls, scripture, and six Dravyas (substance) as determining the belief in six dravyas, five Astikayas and nine padarthas as indicative of Right-belief, Vasunandi in his "Sravakachara".

Destructive nature of Right belief as the true and unshakable conviction in perfect souls, the scriptures and seven tattvas.

Swami Kartikeya, in addition to the belief in nine padarthas, acquired after ascertaining their nature through epistemological medium of Pramana and Naya, the person desirous of possessing Samyag-darshan must also give ordence to the momentus principles of Anekant and Syedavada. Acharya Samanabhadra defines Right belief as belief in "Apta" (Dev/God), scriptures (Shashtra), and Guru (Teacher), by one who has eschewed the three kinds of follies, and eight kinds of pride and has espoused the eight essentials of Right-belief. Some other Acharyas like UmaSwami, Amritchandracharya etc. unanimously depict Right belief as belief in seven tattvas. The reason is : one who believes in seven Tattvas will automatically believe in nine Padarthas (as nine-Padarthas means seven Tattvas plus Punya and Papa-which are two off shoots of the Astrava-Tattva). Similarly one who believes in seven Tattvas, believes in Perfect souls (or Aptas or True God), scriptures based on their Divya-Dbwani (Divine sound) and Gurus or ascetics, who follow the Path of Liberation as preached by the embodied perfect souls (or Arihantas/Tirthankars). And there can be no path of liberation without the correct understanding of Anekantavad (manifoldness) and Syadavada (Relativism). As all these beads combined, make the necklace; therefore one should not be confused by these different definitions. They are different ways of expressing one and the same thing.

Right belief - is said to have eight limbs or organs, which are :-

1. "Nihsanketa" : A right believer does not doubt the multiple nature of Reality seeking expression from Omniscient Jina.
2. "Nihkanchhita" : A right believer never hankers after the worldly opulence and empirical pleasures; as he is convinced that they are tansitory, fraught with miseries

procreative of sin and evil and are caused by the filth of karmas.

3. "Nirvichikitsak" : A right believer has no feeling of disgust at the various bodily conditions, caused by disease, hunger, thirst, cold, heat etc.
4. "Amurhadristi" :- A Right believer is not overwhelmed by fear, inferiority and greed for profit; does not recognise violence as Dharma and is free from stupidity.
5. "Upaguhanatva" :- A Right believer veils the shortcomings of the spiritual aspirants,
6. Sthitakarana : A Right believer tries to re-establish on spiritual aspire in the path, by reminding him of his innate glory.
7. Vatsalya :- A right believer has deep affection for spiritual matters, for integral principle of Non-violence and for his spiritual-brotheren.

8. Prabhavana :- A Right believer knows and works for glorifying one's own self with ten Dharmas or with triple jewels. He also disseminates the knowledge about the path of liberation and does everything to properly propagate it.

The belief of any one can not be said to be Right or complete, unless and until, he does not observe all the eight-organs, as mentioned above.

(4) There are four characteristics, which accompany the subsistence of Right-belief (1) Manifestation of passions in mild form (Prasama); (2) Turning away from the causes which enhance worldly career (Samvega) (3) Expression of the non-sceptical attitude towards the substances (Astikayas); and (4) Manifestation of Universal compassion (Anukampa).

There are three other characteristics, which are possessed

by the Right believer (1) Censuring his own sins in his own mind (Ninda); (2) Divulging his own weaknesses of conduct before his teacher (Garha); and (3) devotion to Arihantas (Bhakti).

Furthermore, the Right believer is exceedingly scrupulous in not allowing the filth of 8 kinds of Prides to vitiate his behavior; namely intoxications of (1) learning (2) honour, (3) family (4) Caste (5) Power (6) Opulence (7) Penance and (8) body.

(5) Right-knowledge is knowledge, derived from the perfect knowledge (keval-jnan) of the Omniscient Tirthankaras or Arhats. The Ganadharas did make it available in the common language or people, at large. They have been the real messengers/ambassadors of Jain - Scriptures given by Tirthankaras.

(6) They did reduce it in the form of twelve Angas and fourteen Purvas.

**The Angas are twelve :-**

1. The Acharanga comprising rules of conduct for ascetics in 18000 Padas (words);
2. The Sutrakritanga - Comprising information about knowledge, modesty etc. of religious rites and difference between the rites of one's own religion and those of others. It contains 36,000 Padas (words);
3. The Sthan-anga-dealing with Sthanas of points of view in considering Jiva, Pudgala and other substances. It contains 42,000 Padas;
4. The Samavaya-anga-dealing with similarities that arise from the point of view of Substance, Area, Time and Though actions. It contains 164,000 Padas.
5. Vyakhya-Prajnapati-Anga or Bhagwati Vyavahar



Prajnapati. It contains the 60,000 questions and their answers, which the chief disciples of Lord Mahavir put to the Lord. It has 2,28,000 Padas.

6. Inatridharma-katha-anga or Dharm-Katha-anga-dealing with the nature and characteristics of essential objects (Padarthas) i.e. Jiva etc. It consists 6,56,000 Padas.
7. The Upasakadhyayan-anga That gives knowledge about the 11 stages of the householders life and other rules of conduct for the householder. It contains 1,170,000 Padas.
8. The Antakria-dasa-anga- gives details about ten ascetics, who in the period of each of the twenty four Tirthankar, practised asceticism of very high type and consequently took birth in the five Anuttar-Vimanas. It has 9,244,000 Padas.
9. The Prasna-Vyakaran-anga-dealing with the system to be adopted while answering various questions. It has 9316000 Padas.
10. The Vipaka-Sutra-anga- dealing with bondage, fruition, and continuance of karmas and their intensity and mildness. It has 18,400,000 Padas.
11. The Dristi-Pravad-anga - divided into five parts :  
Parikarmas Sutras, Prathamanyoga, fourteen Purvagata and five chulikas :

Five Parikarmas are :

- a) Chandra-Prajnapati - giving account of motion, per satellite of the moon, Variation of Lunar days and months and the effects of the eclipses of moon etc. It has 503,000 Padas.
- b) The Surya-Prajnapati dealing with the greatness, influence, satellites etc. of the Sun. It has 503,000 Padas;

1) Jambudvipa - Prajnapati containing the description of Jambu-dvipa. It has 325,000 Padas.

2) Dvipa-Prajnapati - containing account of Continents, Ocean, all kinds of Celestial beings and their abodes and the sites of Jain Temples. It has 5,236,000 Padas.

3) Vyakhya-Prajnapati - dealing with nine padarthas Jiva etc. it contains 8,433,000 Padas.

II. The Sutras contain an account of 363 non-jain heretic faiths, prevalent at the time of Lord Mahavir.

III. Prathamanyoga deals with the life histories of 61 'thalaka-persons (Great-personages): 24 Tirthankaras, 12 Mahakaravartins, 9 Narayanas, 9 Prati-Narayanas and 9 Mahabhadras.

IV. The 14 Purvas or Purva-gatas are as follows -

- 1) The utpada-Purva of 10,000,000 Padas;
- 2) Agrayaniya-Purva of 9,600,000 Padas;
- 3) Viryanuvada-Purva of 7,000,000 Padas;
- 4) Asti-nasti-Pravada-Purva of 6,000,000 Padas;
- 5) Jnan Pravada Purva of 9,999,999 Padas;
- 6) Satya-pravada Purva of 10,000,000 Padas;
- 7) Atma Pravada Purva of 260,000,000 Padas;
- 8) Karma-Pravada-Purva of 180,000,000 Padas;
- 9) Pratyaknyan-Purva of 8,400,000 Padas;
- 10) Vidyanuvada-Purva of 17,000,000 Padas;
- 11) Kalyana-Vada Purva of 260,000,000 Padas;
- 12) Pranavada-Purva of 130,000,000 Padas;
- 13) Kriyavisal-a-Purva of 10,000,000 Padas;
- 14) Trilok-bindu-sara Purva of 125,000,000 Pads; (1)

The above account of Canonical scriptures is in accordance with Digambar tradition. The Svetambar account given in Samva-yanga and Nandi Sutra differ only in respect of huge numerical figures and in certain other particulars.

The important thing to remember is; Digambaras declare the loss of whole canonical literature except some portion of Dristivada-Purva, which were known to Shri Dharasenacharya of the 1st Cen. A.D. He got the whole knowledge, he had recorded in Sata-Khandagam by his disciple Acharya Bhutabala and Pushpadanta. Thus the sacred books of Digambaras cannot be written in A.D.

57. On the contrary, the Svetambaras declare the loss of Purvas and some portions of Acharanga and other canons only. In this connection, we must bear in mind the following observations by Dr. Herman-Jacobi, :-

"The canonical books of the Shvetambaras are not written by Mahavir himself, but some of them claim to be discovered and delivered by him to Indrabhuti, Gautam, which his disciples "Ganadhar" Sudharma related to his disciple Jambu Swami. The reduction of the Canon took place under Devardhigama in 960 after Nirvana (A.D. 454). Before that time, the sacred Texts and even afterwards, they have undergone many alterations, transposition of parts, additions etc., traces of which can still be pointed out. Alongwith these alterations there seems to have gone on a gradual change of the language in which the texts were composed." (2)

There is however, much canonical Jain literature of various Prakrits, Apabhramsa, Sanskrit, several vernacular languages of India etc. including various Puranas, Sutra etc.

The sacred Jain literature is generally divided into four categories of (1) Prathamanyogya depicts man's character and tell save out the life stories of 63 great personalities including

the birth of the Mahapuranas, Harivamsa Purana, Padma Purana, Pandava Purana etc. illustrate this Anuyogya. Prathamanyogya deals with the Jain Geography and four grades of life. This anuyogya can be illustrated by Trilokasava, Bhayapannati etc. The charananuyogya dwells upon the conduct of the householders and ascetics. The Mulachara, Bhagwati-Atidhana, Gurushartha Siddhiyupaya, Ratna-Karand, Bhavakachara etc., come within the scope of this. The lost anuyogya i.e. Dravyanuyogya investigates the nature of soul and the soul with seven elements or nine padarthas. Prativachan-, Panchastimaya, etc. deal with this Anujoganattvartha Sutra is the embodiment of the last three anuyogyas and is with very little variations accepted by both Digambaras and Svetambaras.

Jnan/Knowledge is of five kinds Mati (sensory), Sarut (scriptural), Avadhi (Cleitvoyance), Manah-paryaya (Telepathic) and keval (perfect). The first two are indirect and the last three direct.

#### (7) Distinction between perception and knowledge.

Here, it is necessary to throw light on the distinction between Darshan (Perception) and Jnan (Knowledge). Acharya Virsena defines Jnan/knowledge as the comprehension of both the generic and specific qualities of the external objects. When the self turns inwards and introspects, it knows itself and this is referred to as Darshan by him. Hence Darshan is considered 'Antarmukh' (introvert) while Jnan is described as 'Bahirmukh' (extrovert). He does not accept the simple distinction in terms of apprehension of generic qualities (Darshan) and comprehension of specific characteristics (Jnan). The reason he gives is : that it is logically not possible to conceive of the general without considering the particular and vice versa. Particularly without particularly is an impossibility; (1)

### (8) Implications of Right conduct.

Conduct has been said to be the root of Dharma (Charittani Dhammus mulain). As a matter of fact, intellectual attainments and habits are no security of good conduct, unless, they are supported by religious principles. A patient may know about his ailments; he may also know about the remedies thereof; but unless and until he takes the necessary medicines as and when necessary, it is not possible for him to get rid of his ailments and recover. It is certain that the man, who is not free from bad conduct, who has not subdued his passions and who has not set his mind to concentrate for self-realisation, can not achieve the right aim and object of human life and reach Nirvana by mere faith and knowledge.

The question arises :What is right conduct ? The simple answer is : Right conduct consists in living a life, in accordance with the light, gains by the first two jewels i.e. Right-belief and Right knowledge.

The rules of conduct must directly or indirectly be conducive to the achievement of the real aim of life; they must be such as to keep the body under self control and elevate the soul to higher aspirations of life. It means, the man must abstain doing bad deeds and devote his energy to do good.

Swami Samant-bhadracharya has said, "From the destruction of the elements of love and hatred are destroyed five kinds of sins, Himsa (violence) and the rest; for no one would ever be found serving kings, who has no desire to earn his living. Himsa (injury to life), falsehood, theft, unchastity and attachment to worldly goods - the stopping of these five channels of Sin is the conduct suitable for him, who is endowed with Right knowledge.

(9) Sakala (Absolute/unqualified) and Nikal (Partial/qualified) conduct:-

Right conduct is of two kinds : Sakala (Perfect or unqualified) and Nikala (imperfect of qualified), of these the unqualified is observed by ascetics, who have renounced all the things and the qualified by laymen still entangled in worldly affairs. (1)

The house holders conduct (Nikal charita) consists of five vritas (Vows) namely Non-violence, truth, non-stealing, chastity/celivacy and Non-Possession; three Guna-Vritas (supplementary vows) namely Dig-vrita (limiting one's worldly activity to fixed points in all ten directions), Desha-Vrita (limiting worldly activities to lesser dimension's then life-long one) and Anarthadand-Vrita (renouncing the commission of purposeless activities) and four Shiksha-Vritas named Samayik (Self contemplation and Equanimity), Prosadhopacasa (Fasting/control over diet), Bhogopabhoga-Parimana (limiting the objects of enjoyments and re-enjoyments) and AlthithiSamvibhaga (Co-sharing the ascetics and other religious persons).

A Sarvak (Jain householder) abstains himself from seven strong bad habits (Vyasan) namely (1) Gambling (2) Flesh eating (3) drinking wine and taking other intoxications (4) Debauchery & Prostitutions (5) Hunting, (6) Theft, and (7) Defiling other man's wives.

The eight Mulgunas (essential qualifications) of a Sravak are : Renunciation of meat-eating, wine-drinking and taking of honey alongwith that of eating five udumber fruits. According to Swami Samant Bhadra, the eight Mulgunas (essential qualifications) of a Sravak are : Partial observance of five vows of Non-violence, Truth, Non-stealing, Celibacy and Non-possession alongwith total abstinence from intoxication, Non-vegetarian food and honey. A Sravak in order to be full-fledged, has got to cross eleven stages or eleven Pratimas named : (1) Darshana (2) Vrita (3) Samayika (4) Prosadha (5)

Sachitta Tyaga (6) Rartribhukti tyaga (7) Brahmacharya (8) Arambhatyaga (9) Parigranatyagi (10) Anumati-tyagi and (11) Uddista-tyaga Pratimas.

1. Darshan Pratima - In this stage, the Shravak tries attain right belief and do away with Mithyatva (falsehood/wrong belief). He renounces seven Vyasana (addictions), as mentioned above; starts taking pure filtered water only and finished his meals before sun-set. He adopts the six necessary duties of a Shravak i.e. (1) Worship of Paramatma/God i.e. Arihantas and Siddhas (2) Service of the teachers of ascetics (3) Study of scriptures (4) Exercise of Self-restraint (5) Observance of austerities and (6) Giving of four kinds of charities.

2. Vrita Pratima - This is the stage, when the Shravak undertake observe the vows, as described above.

3. Samayika-Pratima - The Shravak, in this stage starts regular worship and meditation in general for 40 minutes, three times every day.

4. fortnight each lunar month in order to conquer the bodily ailments and infirmities as well as acquire/earn spiritual advancement;

5. Sachitta-tyaga-Pratima - In this stage, the Shravak abstains from consumption of sentient things e.g. fresh green vegetables etc.;

6 Ratri-bhukti-tyaga-Pratima - In this stage, the Shravak gives up taking food at night;

7. Brahmacharya-Pratima - The stage of Celibacy;

8. Arambha-Tyaga-Pratima - Abandonment of merely worldly engagements and occupations;

9-11. These three Pratimas/stages are preparatory to monk's life. They assist one in gradually renouncing the

householder's life and retiring into some calm and quiet place to seek truth. In Parigraha-Tyaga, he renounces possessions external as well as internal; in Anumati-tyaga, he does not give his consent or concurrence for worldly affairs; and in Uddistatyaga - he refuses to take anything specially prepared for him. He keeps a Loin-cloth and moves like a hermit.

After having crossed these eleven stages or Pratimas, a Shravak/Sravika entitles himself/herself to be initiated into the order of monks/nuns and starts observing Sakal Charitra (Absolute-conduct) instead of the Nikal-charitra (partial-conduct).

## 12. Mulgunas (Essential qualification) of an ascetic

A Jain ascetic or monk has got to fulfill 28 essential qualifications (Mul-gunas) in order to justify his status. Those essential qualifications are as follows :-

Non stealing, Celibacy and non-possession;

II Five rules of Carefulness (Samitis) - namely, being careful in walking, speaking, satisfying bodily wants, handling of objects and answering calls of nature;

III Six necessary duties - namely contemplation or equanimity in friends and foes, (Samayik), Praying twenty-four Tirthankars (Chaturvinsati-Jiva-Stavan), worship (Vandana), Self-introspection (Expiation), Self-mortification or penance (Kayotsarg), and self Meditation (Pratyakhyan);

IV Control of five senses (Panch-Indriya-Nigraha) i.e. control of the sense of touch, sense of taste, sense of smell, sense of seeing and sense of hearing;

V Hair-plucking or Hair uprooting (Keshh-Lonch), Nudity i.e. (Wearing no cloth or ornament), abstaining from taking bath and brushing teeth, Sleeping on bare ground

taking food once a day and that also while standing.

### (13) Austerities : External and Internal.

The place of austerities, in the conduct of a monk, is very important. Sramanachar gives utmost importance to austerities and meditation. While defining austerities in "Satkhandagam" says that Tapa (austerities) means the extirpation of desire in order to actualize/implement the Tripajewels of Right-belief, Right Knowledge and Right conduct. It implies the renunciation and rejection of desire, which is the real and internal. The former is so called because of the preponderance of the physical and perceptible abandonment while the latter is so called, on account of the inner curving mind.

The External austerities are six in kind : 1. Anasara (Fasting) 2. Avamaudarya (Eating less than the fill); Vrithaparisaṃkhyā (Predetermination regarding the number of houses to be visited by a monk for his meal, manner of taking food, specific type of food, the qualifications of the giver of food and the time to take food); 4. Rasparityaga (Abstinence from one or more of the six articles of food-milk, curd, ghee, sugar, salt and oil and from one or more of the taste names Pacrid, bitter, astringent, sour and sweet); 5. Vivikta Sayyasa (Choice of secluded place, fit for meditation, self-study and chastity) and 6. Kaya-klesha (Enduring bodily discomforts in order to alleviate attachment to pleasures e.g. remaining in the sun in summer.)

Like External austerities, internal austerities are also six in number 1. Prayaschita (the process of Repentance), by virtue of which the monk seeks freedom from the transgression committed 2. Vinaya (Humbleness i.e. the control of senses and eradication of passions as well as the holding of humbleness towards the Triple-Jeweled personalities); 3. Vaiyavriti (Rendering of service to saint by means of medicines)

preaching etc., when they are overwhelmed by disease; Parishahas/Hardships and perversities); 4. Svadhyaaya (Study); 5. Vyutsarg (Relinquishment of external and internal possessions); and 6. Dhyan (Meditation). (1)

### (14) Endurance of Hardships (Parishah);

A monk has got to endure Parishahas (afflictions/hardships). Those afflictions that are to be endured for the shedding off of kamas are termed Parishahas. The uttaradhyaayan tells us that "A monk must learn and know, bear and conquer, in order not to be vanquished by them (Parishahas) when he lives the life of wandering mendicant". The Parishahas (afflictions) are 22 in number; namely (1) Hunger, (2) Thirst, (3) Cold, (4) Heat (5) Insect-bite, (6) Nudity, (7) Enui, (8) Woman, (9) Walking, (10) Sitting, (11) Sleeping place, (12) Abuse, (13) Attack, (14) Begging, (15) Non-obtainment, (16) Disease, (17) Pricking of grass, (18) Dirt, (19) Respect, (20) Conceit of knowledge, (21) Lack of knowledge and (22) Slack-belief.

Parishahas (hardships) are not austerities; they are different from them. The difference in the two consists in the fact that the former occur against the will of the monk, who endures them or rather turns them to good account by contemplating them to be the means for spiritual conquest; while the latter are in accordance with the will of the monk to have the spiritual triumph. Secondly, most of the Parishahas may be the creations of vicious men of cruel nature and jealous gods, viewed from the common man's point of view. But austerities are, the enunciations and resolutions of the aspirants of salvation. Parishahas have enduring value and austerities have pursuing value.

### (15) Meditation (Dhyan)

Is the culmination point of all the disciplinary

observances and rules of conduct. It is indispensable, integral constituent of Right conduct and is directly related to the actualisation of divine potentialities. Dhyan (meditation) represents the concentration of mind, on a particular object, which causes concentration is possible only for an Antarmuharta (Period of 48 minutes) to the maximum and that too in the case of such souls, as are possessing bodies of the best order. The object of concentration may be profane or holy in character. The former, which causes the inflow of inauspicious (Asubha) Karma, is designated as inauspicious (Aprasasta) concentration, while the latter, which is causes prevention and shedding off of karmas is called auspicious concentration (Prasasta).

The Aprasasta-dhyan (inauspicious-concentrations) include Arta (Painful) and "Roudra" (wicked) dhyan. The Arta-dhyan, with its four fold classification (i.e. Anista-Samyoga), Ista-Viyoga, Vedana-Janita and Nidan-Janita) occurs in the perverted, spiritually converted and partially-disciplined personalities. The first concerns itself with the fact of one's being constantly occupied with the anxiety of overthrowing the associated undesirable objects, which are either heard or perceived or which occur in mind owing to previous impressions, we have the Anista-Samyoga ja Type of Dhyan. The parting with the agreeable objects may also cause discomposure of mind. To be overwhelmed by anxiety for restoring the loss is allied Ista-Viyogaja Arta-dhyan. Vedna Janita Arta-dhyan consists of the constant occupation of mind to remove the distressing state on mind, resulting from the diseased condition of the body; whereas Nidan-janit Arta-dhyan consists of yearning for agreeable pleasures and contriving to defeat and slander the enemy or making up one's mind for and dwelling upon the getting of objects of sensual pleasures. Even the saints associated with Pramad sometimes get influenced by the above types, except the fourth.

(1) Himsa-nandi (2) Mirisa-nandi (3) Chourya-nandi and (4) Visaya-nandi. The first Himsa-nandi (i.e. enjoying violence) means and includes taking delight in killing living beings, in being felicitous in hearing, seeing and reviving the oppression caused to sentient-beings, seeking ill of others, being envious of other man's prosperity and merits, collecting implements of violence, showing kindness to cruel persons, being revengeful, and wishing defeat and victory in wars. The second-Mirisanandi (taking delight in falsehood) Roudradhyan means and includes desiring the entanglement of the world in troubles by dint of propagating vicious doctrines, writing unhealthy literature, amassing wealth by taking recourse to deceit and trickery, showing faults in faultless persons etc. The Chourya-nandi Roudra-dhyan includes showing zeal in the act of thieving, and imparting education for theft etc. The last Visayanandi-Roudra-dhyan means and includes all the endeavours, one does to guard the paraphernalia and pleasures of the senses, of the auspicious-concentrations, Dharma-dhyan (Righteous concentrations) is also of four kinds: (1) Ajna-Vichaya (2) Apaya-Vichaya (3) Vipaka-Vichaya and (4) Samsthan-Vichaya.

## AGNA VICHAYA -

When the aspirant finds no one to preach, lacks subtle wit, is obstructed by the fruition of Karmas, is encountered with subtleness of objects and experiences, the deficiency of evidence in upholding and vindication any doctrine, he adheres to the exposition of Arihantas, as he believes that Arihants can not misrepresent things. In such cases, the aspirant is said to have adopted Ajna-Vichaya Dharma-dhyan.

## APAYA-VICHAYA

In Apaya-Vichaya Dharma-dhyan, the aspirant ponders over the adequate ways and means of emancipating the souls

from the worldly sufferings caused by wrong belief, the ladder of spiritual welfare. If Apaya-Vichaya establishes oneself in truth, Apaya-Vichaya lays stress on the means of realising the essential nature of truth.

## VIPAK VICHAYA

Dharma-dhyan implies the reflection on the effects which Karmas produce on the diverse empirical souls.

## SAMSTHAN-VICHAYA

The Samsthan-Vichaya-dharma-dhyan, implies the reflection on the nature and form of three universes. It impresses upon the mind of the saint about the vastness of the universe and the diversity of its constituents.

## SHUKLA-DHAYAN

Dharma-dhyan prepares a suitable ground, in favour of the yogi, for ascending the loftiest spiritual heights. The Yogi/ascetics has achieved Self-mastery to the full and has developed a unique taste for the accomplishment of that something which is unique. Only those yogis/ascetics, who possess bodies of the best order (Vajra-Vrisabha, Narach etc.) can have Shukla-dhyan. It is of four types (1) Prathakatva-Vitarka-Vichar (2) Ekatva-Vitaraka-Vicara (3) Sukshma-Kriya-Pratipatin and (4) Vyuparata Kriyavartin. The first two occur upto the twelfth Gunasthan with the help of conceptual thinking based on scriptural knowledge; and the last two Crown the omniscient (Kevali) where conceptual ability of the mind abates to the last.

The first type is associated with Prithaktva (Manyness), Vitarka (scriptural knowledge) and Vichara (transition from one aspect of entity to another; for example substance to modifications and Vice-Versa. In the second type, Vichara is absent and consequently one-ness displaces many-ness. The

and shortens its field of concentration to the effect that the yogi/ascetic meditates upon one substance, an atom or a modification of a substance with the assistance of only one kind of Yoga on types of obscuring (Ghatia) karmas and consequently experiences infinite intuition, knowledge, bliss and energy.

The omniscient occupies himself with third type of ShuklaDhyan when an Antarmuhurta remains in Final participation. After establishing himself in gross bodily activity, he fixes himself in the activity of mind and speech and makes the gross bodily activity subtle. Afterwards mental and vocal activities are stopped and only subtle activities of the body is left. In the last type of Dhyan, even the subtle activity of the body is stopped. The souls becomes devoid of mental, vocal and physical vibrations and immediately after the time taken to pronounce five syllables, it attains disembodied liberation. (1)

## 16. Thought Colours (Leshya) :-

The term 'Leshya' indicates the closely-knit pattern, resulting from the mingling of passion and action. Activity coloured by passions is described as 'Leshya'. Passions in general excite the senses to indulge themselves in sensuous objects. They work to such an extent that when pleasant things depart and unpleasant ones come closer, one is put to severe anxiety and it results in the loss of mental equanimity. The result of emotional disturbance (which is itself symptomatic of the loss of mental equanimity) is that the Jiva gets established in the Karmic cycle more and more. The Jain theory of emotions is quite consistent with their ethical theory, in so far as the latter contains in it the definite suggestion, that sensory and mental excitations are ultimately hindrances to man's enjoying purity of bliss and fullness of existence. (1)

The 'Leshyas' (Thought-Colours) are six in number-

krishna, Nila, Kapot, Pila, Padma inauspicious and the last three as auspicious 'Leshyas'. The first three are the consequence of Arta (painful concentration of mind), and Roudra-dhyanas (wicked concentration of mind); and the last three, those of Dharma and Shukla Dayanas. One who does not give up enmity and who is wrathful, Pugnacious, Villain and bereft of piety and compassion is possessed by Krishna Leshya (Black thought colour). One who is slow, conceited, deceitful, indolent, mysterious, Covetous, expert in swindling, extremely sleepy, without common sense and sagacity and extremely eager for sense-objects is controlled by Nila Leshya (Blue thought colour). To be angry with others, to be full of sorrow and fear, to be envious and slanderous, to be little and these others, to be pleased with implorers, to be ignorant of one's loss and gain, to extol oneself, to give wealth to flatterers, not to trust others and not to recognize duty and not duty all these are the characteristic of man possessed by Kapot Leshya (Grey though colour). (1)

The auspicious Lesya (thought colours) are the result of Dharma-dhyan and Sukla-dhyan, which enforce banishment of all the inimical elements, robbing the soul of the Legitimate disposition and proper conduct for spiritual advancement. As a consequence, the self gains strength to dive deep into the ordinarily unfathomable depths of the mysterious self.

According to Gomnat Sara "(Jivakand)" Right belief is acquired by the self, which is in any one of the four conditions of existence, is destined to liberation, is possessing mind, is fully developed, is awake, and is having purity, determinate knowledge and auspicious Leshya.

(17) In this connection, a note on Anuprekshas i.e. Anuchintana, or repeated reflections of a monk, seems to be necessary Swami Kartikeya, defines Anuprekshas as the noble principles leading upward. These reflections (anuprekshas)

have been contemplated to sub-serve the noble cause of spiritual progress, to engender detachment and to lead the aspirant from the domain of Passion to that of dispassion. These Anuprekshas are 12 in number (1) Incentive of Pleasure; (2) Flux or transitoriness of things (anitya); (3) of inescapability from death (asarana); (4) of transmigration (Samsara); (5) of loneliness (Skatva); (6) of metaphysical distinction constituting the Universe (Loka); (7) of the bodily impurity (asudh) for the right path (Bodhi-Durlabh); (8) of the difficulty of attaining the between Self and Non-self (anyatva); (9) of stoppage of the inflow of Karma (Samvara); (10) of shedding of Karmas (Nirjana); and (11) of the correctly preached Dharma (dharma-svakhayatva). The first line Anuprekshas reflections are negative while the last three are positive. These twelve reflections made repeatedly provide incentives to spiritual life and keep the monk in high spirit. According to Mulachara, these Bhavanas or Anuprekshas lead to about detachment, and he who identifies himself with them attains liberation as a result of the destruction of Karma bondage.

#### (18) Gunasthana :- (Stages of spiritual development)

Jain Philosophy maintains that the spiritual perfection can be attained by an aspirant gradually i.e. step by step. It is divided into fourteen stages through which the purity of the soul progresses from the state of existence and consciousness is experienced. These stages are termed as "States of Virtues" (Gunasthan). The various states of virtues indicate the various steps through which the Soul ascends the ladder of spiritual emancipation and reaches the summit of perfection. Right conduct i.e. the three jewels (Every soul has the potentiality to "get at" all these three jewels). This potentiality is actualized through the individual's initiative and efforts.

The first four states of virtue namely ("Mithyadr...



"Sasadan-Samyagdristi", "Misra" and "Avirat Samyagdristi") are much concerned with the development of Right-faith. The first one is the state of wrong faith or wrong-belief; the second is the stage, where the soul slightly tastes Right-belief. This stage is normally considered not as an evolution from the first stage, but as a result of a fall from some higher stage. The third stage represents the Oscillating experience of the individual between Right Faith and wrong faith. The fourth is the stage, wherein there is definite indication that right and knowledge and conduct are atleast conceptually visualized and there is every possibility of the individual putting his theory of truth and conduct into practice.

The stages 5th, 6th and 7th (namely Desha-Virat Samyagdristi, :Pramatta-Samyat" and "Apramatta Samyat") refer to the struggles, that go on between the individuals will, which tries to conquer the sensual desires and the sense organs, which constantly try to pull the down. The 8th stage ("Nivratta-Badar-Sampray") is characterised by the soul acquiring a rare physical force, which can be made use of, in the subjugation and eradication of Karmas.

The 9th and 10th stages namely "Anivritta-Badar-Samparay" and Sukshma-Samparay" - represents the stages of spiritual warfare where the individual fights, with passions, emotions and impulses in the 11th stage "Upashant Moha" the danger of recurrence of the passions and emotions remain. The 12th stage, ("Suksma-Kasaya-Vitarag-Chhadmastha) represents almost the end of spiritual Journey and here the annihilation of Karmic influence is effectively achieved. In this stage, the four obscuring Karmas (Jnana Varniya, Darshana Varniya Antaray and Mohaniya) are fully annihilated with the result that the moment an individual reaches the 13th stage ("SayogaKevali") he attains omni-science and becomes a "Kevali". Now the individual becomes victorious "Jina" One

who has annihilated his enemies i.e. Karmas and is called "Arihant". The individual still remains alive because his non-obscuring karmas namely those of Ayu (age) Nama (Body making), Gotra (Family) and Vedaniya (Feeling) remain to get exhausted. After their exhaustion, in the last, the 14th stage (named "Ayoga-Kevali"), the individual leaves the mundane world and becomes a "Siddha". He realises the truth in its completeness and his soul becomes pure, perfect and free from the shackles of birth and death (1)

### (19) Salekhna : Festival of death.

According to Jain-Philosophy, there are five kinds of Deaths :-

- (1) Pandit-Pandit marana - (literally wise-wise death or Master's death);
- (2) Pandit-Marana (Wise-man's death);
- (3) Bal-Pandit-marana (child-wise-man's death);
- (4) Bal-maran (Child's death) and
- (5) Bal-Bal-marana (Child-child or fool's death).

The first Pandit-Pandit marana (the master's death) is conquest of death; as it causes dissociation or separation of spirit from matter, and awards Nirvana- as in the case of a Parthankar. The Pandit-marana (wise man's death) is the death of a saint, who dies in a tranquil state, neither grieving of lamenting the approach of his end, nor desiring it to be hastened. He faces death as if he were celebrating a festival; because he knows that the soul is immortal and in case he dies a Pandit-marana he is sure to get higher grade of life. The Bal-Pandit marana is the death of the self-controlled partly-vowful house-holder, whose interior is illuminated with Right Faith. The Bal-marana form of death is the death of uncontrolled Right believer; whereas the Bal-bal marana form of death is