

**ĀCĀRYA UMĀSVĀTĪ VĀCAKA'S**  
**PRAŚAMARATIPRAKARAᅇA**

L. D. Series 107

GENERAL EDITORS

**RAMESH S. BETAI**

**YAJNESHWAR S. SHASTRI**

Critically Edited with  
English Translation

by

**YAJNESHWAR S. SHASTRI**



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श्रीमदुमास्वातिविरचितं  
प्रशमरतिप्रकरणम्

यज्ञेश्वर सदाशिव शास्त्रिणा  
विस्तृतविमर्शकारिण्या प्रस्तावनया  
सटिप्पणीकाङ्गलानुवादेन विषयसूच्या  
पाठान्तरादिभिश्चालङ्कृतं संशोधितञ्च ।



प्रकाशक :

लालभाई दलपतभाई भारतीय संस्कृति विद्यामन्दिर, अहमदाबाद-९





## EDITOR'S NOTE

The L. D. Institute of Indology, Ahmedabad, has great pleasure in publishing a critical edition of "Prašamaratiprākaraṇa" by Umāsvāti, together with an authentic English translation, Introduction and detailed critical notes. Dr. Yajneswar S. Shastri has spared no pains and has edited the text with the utmost care of a scholar. He consulted as many as 15 Mss., palm-leaf, paper and published and with scientific acumen and due sense of discrimination with regard to the value of each one of the Mss. he chose 10 for his editing work. This makes the present work coming into the hands of scholars and interested readers for the first time as a standard critical edition together with an English translation. All aspects—philosophical, ethical, religious of Jainism and the Jaina way of life as propounded by the author are discussed as a great scholar should do, with utmost care and minutest details in the Introduction. Other topics discussed in comparative light are also enlightening.

We are thankful to Dr. Yajneswar S. Shastri, who worked on the project and gave the present work to the world of scholars through the Institute of which he is Acting Director at present.

16th May, 1989.

R. S. Betai  
General Editor

## PREFACE

Jainism is one of the three major religions of India. Since 2500 years, it has made manifold contributions to Indian Society through its literature, religion and philosophy. Jaina philosophers' contribution to Indian philosophy after 4th Century A. D. is a landmark in the History of Jainism. Really, the Jaina Philosophy as such started from the works of Ācārya Umāsvāti Vācaka. It is his two main works, written in Sanskrit for the first time in the history of Jainism viz., Tattvārthādhigama-sūtra and Praśamaratiprakaraṇa that played a major role in placing Jainism on the map of Indian philosophical systems. He holds the same position in the history of Indian philosophy which the great Gautama, Kaṇāda, Kapīla and others hold. The credit of presenting fundamental tenets of Jainism, for the first time, in Sanskrit language goes to Umāsvāti. It is no exaggeration to say that the entire Jaina Philosophical palace is built on the solid foundation laid by Umāsvāti. He is the only revered philosopher-saint who is highly respected by all the sects that developed within the Jaina Community.

Praśamaratiprakaraṇa is a most authentic work on Jaina Philosophy and Religion. It is the first and earliest work written in Sanskrit poetic form to propagate Jainism and to guide laymen, by a first rank philosopher of Jainism. Though this work is undoubtedly from the pen of the same author who has written Tattvārthasūtra with Svopajñabhāṣya, the Digambaras do not accept it as a work of Umāsvāti. I have tried to throw some light on this matter in my Introduction. This work is really a compendious one and covers almost all the important doctrines of Jainism. This work is always held in high esteem by the Jaina community and considered as a source-book of inspiration for thousands of spiritual-minded people for more than fifteen hundred years. In the introduction I have tried to give a complete picture of the importance of it from the Jaina religio-philosophical point of view. Considering its importance in the field of knowledge, an attempt has been made to fulfil a long-felt need of critical edition with English translation.

The Introductory essay is really a study on Praśamaratiprakaraṇa in which I have tried to give a gist and importance of this work. This Introduction is divided into 9 chapters. The 1st chapter deals with Umāsvāti's life history, viz., family, caste, date, sect and works in brief. In the 2nd chapter, an attempt is made to substantiate the view that Praśamarati is a work of Umāsvāti, on the basis of internal and external evidences. In the 3rd chapter Subject-matter of 22 chapters is given in summary form. The 4th chapter deals with different commentaries written on Praśamarati. The 5th and 6th chapters, respectively deal with Ethical and Philosophical aspects of Praśamarati in detail. The 7th and 8th

chapters are devoted to comparison between Tattvārthasūtra and Praśamarati and between Praśamarati, Jaina Āgamas and some non-Jaina works. The IXth chapter contains critical remarks on Praśamaratiprakaraṇa. Foot-notes of Introduction are given at the end of Introduction itself for the readers convenience.

For the first time this work has been presented with critically edited version with the help of more than 15 Mss. (including palm-leaf, paper and published). Out of these I have selected 10 Mss. for editing. Description of these 10 Mss. is given on separate page. A separate list of available (palm leaf as well as published) Mss. on Praśamarati in different places (Bhandaras) is also given in foot-notes No. 52 of introduction, for the interested scholars' reference. I am fortunate to obtain two of the oldest palm-leaf Mss. one with Haribhadra's commentary and the other with an unknown author's commentary from Patan, written in 1241 A. D. and in 1431 A. D., respectively. Both are in very good condition. The palm-leaf Ms. with Haribhadra's commentary is a very good one and seems to be copied by a man of good knowledge of Sanskrit. The speciality of this Ms. is that, it is neatly written and neither grammatical nor orthographical mistakes are found. This is an oldest and authentic Ms. on which my editing is based. I have also accepted one more published Ms. with Haribhadra's commentary as ideal copy. On the basis of these two Mss. I have omitted corrupt and incorrect readings found in other Mss. Paper and published Mss. are consulted to make my reading perfect. The main reason in consulting some published Mss. is that they are published on the basis of different Mss. and are very valuable from the point of view of critical editing. I have, in my editing, mentioned only important readings avoiding many wrong readings such as grammatical or metrical found in different Mss.

Again, it is for the first time that this work is translated into English and I am perfectly aware of my own limitations. Translation of Sanskrit verses into a foreign language is not an easy task. Some times it becomes very difficult to translate Sanskrit terms into English. The translation is as literal as possible and it is done strictly keeping Jaina Philosophical lines in mind. I tried to give exact rendering as far as possible. While translating a verse I have added some times a few words in to brackets to give complete meaning of the stanza wherever I felt necessary. This addition in translation is also mostly based on Haribhadra's commentary. For the sake of convenience of the readers English translation is given immediately after each verse. Along with translation a few elucidatory notes on technical terms are given below translation, whenever it is felt necessary. Foot-notes numbers are given in English trans-

lation. Those numbers mentioned on the top of each word in the original sanskrit verses are numbers of variant readings found in different Mss. and given in Appendix-I. Readers are requested to note this point. To make this edition complete as far as possible in itself I have given a list of Subhāṣitas found in Praśamarati in Appendix-II, and in Appendix-III, Alphabetically arranged verse-index is given. Recently Dr. K. V. Sheth in charge of Ms. Dept gave me a newly found paper Ms. of Praśamarati with Jasasomagaṇi's brief commentary (Sāṅkṣepārthavṛtti). It is unknown and unpublished so far. Thus, I have included it in the Appendix-IV and I have given details about this Ms. in the end of description of Mss.

At the outset, I feel it a solemn duty to express my deep sense of gratitude to Pt. D.D. Malvania, a renowned Indologist of our present day, who went through the complete Introduction and gave valuable suggestions. I must also express my indebtedness to my scholarly colleague Dr. R. S. Betai for his valuable suggestions and corrections in my English rendering from time to time. I am highly obliged to the authorities of the L. D. Institute of Indology for including my research work under the L. D. Series.

I hope, this humble contribution of mine will be of help to the students and scholars of Indian philosophy in general and Jaina philosophy in particular.

Ahmedabad.  
May, 1989.

Yajneshwar S. Shastri

## • DESCRIPTION OF MANUSCRIPTS

The present edition of the Praśamaratiprakaraṇa is based on the following 10 Mss. :

A.1 This is the best and oldest palm-leaf Ms. with Haribhadra's commentary labelled as प्रशमरति सवृत्तकः, written in V.S. 1298 = 1241 A.D. found in Hemacandrācārya Jñāna Bhandar, Patan, No-68-1. It has 192 folios (leaves) containing 3-4 lines per page and 55-60 words in a line. The size of each page is about 35.5 × 3.7 C. M. It is in very good condition. It is written in black ink in Devanāgarī characters. Double strokes are used to show the end of each verse. The speciality of this Ms. is that it mentions 'Granthāgra' after every hundred and verse numbers and granthāgra are marked with red colour (geru). On the right side of the palm-leaf, page numbers are given in Devanāgarī and on the left side ताडपत्रय संज्ञांक numbers are mentioned. This Ms. is written in two parts (Khaṇḍa). In the middle of the Ms. there is a hole to tie the Ms. The last leaf is a little torn and piece of paper is pasted on it.

In this Ms. chapter numbers are not regularly mentioned. The Copyist was not very serious about mentioning numbers of chapters. After the end of each chapter, some times, he is regular and some times mentions two to four chapters collectively. For example, after verse 227 he mentions 'इति त्रीव-(उपयोग ! ) भाव द्रव्याणीश्वधि हारश्चत्वारः' । Again, the scribe is careless in putting verse numbers. On account of copyist's mistake, at the end of the Ms. we find a total of 315 verses, but actually there are only 313. Instead of putting 274, he numbered 275, and in place of 303, he puts 304. Total mentioned Granthāgra of this Ms. is 1800.

This Ms., begins with :

नमो वीतरागाय ।

उदयस्थितमरुणकरं दिनकरमिव केवलालोकम् ।

विनिहतजडतादोष सद्बुद्धं वीरमानम्य ।...

and

ends with :

प्रशमरतिवृत्तिः समाप्ता ।

The colophon which gives the date of the Ms., runs like this :

सं. १२९८ कार्तिक सुदि ६-१० बुधवारे प्रशमरति पुस्तिका लिखितेति ।

A.2 This is a published Ms. along with Haribhadra's commentary in pothi form, published by Jivachand Sakerchand Javeri, for the Seth Devachand Lalbhai Jain Pustakodddhar Fund Series No. 88 at Surat, in

1940. This published Ms. is based on Ms. copied by Amṛta Vijaya, V.S. 1823.

- B.1 This is a palm leaf Ms. with an unknown author's commentary, 35 × 3.7 Cm. in size, with a label, 'Prašamarativṛtti'. It is from Hemacandracārya Jñāna Bhandar, Patan, No-68-2. It contains 300 leaves and it is written in Devanāgarī script on both sides of the leaves in black ink. It is a very carefully written Ms. Each side of the leaf has 3-4 lines and about 52-53 words in each line. It gives only first verse of the Praśamarati in full and then throughout the commentary, gives only beginning of the each verse. It gives word to word explanation of the text. On the right side of every leaf ताडपत्रीय संकातिक numbers are given. It seems from the colophon that, an old Ms. was having torn leaves and those torn leaves were rewritten on papers by Puṇyameruḡaṇi and Hemasāgaragaṇi in V.S. 1487 (=1431 A.D.). But some leaves are missing in this Ms. viz. commentary on verses 309-313. Total mentioned Granthāgra is 2500.

It begins with :

ॐ नमो वीतरागाय ।  
प्रशमस्थितेन येनेयं कृता वैगम्यपद्धतिः ।  
तस्मै वाचकमुख्याय नमो भूतार्थदर्शिने ॥

and ends with

प्रशमरतवृत्तिः समाप्ता ।  
Colophon runs like this :

सं. १४८७ वर्षे कार्तिक सुदि १० गुरौ श्री देवलवाटकनगरे । श्री चंडगळे ।  
श्री पूर्णचंद्रसूरिपदकमलहंसैः श्री हेमहंससूरभिः स्वयं पुण्यमेरुगणिनां च मुद्रणलक्षणे  
पं. हेमसगरगणि मी (!)  
सूत्रस्यास्य ग्रंथस्य ग्रन्थाग्र इलोक २५००.

- B.2 This is a paper Ms. with the text and an unknown author's commentary, written by an unknown copyist in Nagor in V.S. 1951 (1905 A.D.). This Ms. belongs to L.D. Institute of Indology, No-10283, about 25.4 × 12.2 Cm. in size. It contains 80 folios written on both the sides in black ink. Each page contains 10-12 lines and 44-48 words in each line. It is written in Tripāṭha style, i.e., original text is in the centre and the commentary is on the upper and lower part of it. It is in very neat and clear Devanāgarī script, double strokes are given for full stop on both the sides of the verse. Folio numbers are given on the right side of each folio in red ink. In a few places verse numbers are marked with geru (read muddy ink). On the left-side, top corner of each folio, name of the work and folio numbers are mentioned. Margin on each folio, is marked with tripple

lines in red ink. For the sake of decoration red lines are drawn on four sides in the corner of each folio. Condition of the Ms. is very good. But it seems that the copyist was not well-versed in Sanskrit Language. On account of this, we find many orthographical errors. Short and long ovals are not given proper care. Verse numbers are not correctly given, some times two verses are written collectively and only one number is given for both. For example, verses 4 and 5 are written together and only no. 4 is given to both. Some times, the copyist has written first line from one verse and second line from another and put collectively one number. On account of these mistakes we find in this Ms. only 310 verses, though, there are in all 313 verses with commentary.

It begins with :

श्री गौडीगङ्गनाथाय नमो नमः । गुरुभ्यो नमः ।  
प्रशमस्थितेन येनेयं कृता वैराग्यपद्धतिः ।  
तस्मै वाचकमुखाय नमो भूतार्थभाषिणे ॥

It ends with :-

इति प्रशमरतिटीका संपूर्णा ॥

- B.3 This is a published Ms. with an un-known author's commentary and avacūri, published by Sri Jaina Dharma Prasarak Sabha, Bhavnagar in V.S. 1966. It is in 'Pothi' form and has a total of 95 pages.
- C. This is paper Ms. about 26.5 × 11.3 Cm. in size, with a label, 'Prasamarati Prakaraya' No. 5514m from L. D. Institute of Indology, Ahmedabad. It contains only original text in 5 folios. It is written on both the sides of country made paper in Devanāgarī characters in black ink, in V.S. 1531 (=1475 A.D.) There are 18 lines per pages and 76-82 words per line. Condition of the Ms. is very good. Writing is very clear and strokes are given before and after each verse. Verse numbers are marked with red muddy colour (geru). Folio number is given on the right side of each folio in the lower corner of the folio. Margin is marked with three lines on both the sides in red ink. The speciality of this Ms. is that it has central flower mark (Madhyaphullikā) in the middle of every side of the folio. It is copied by Nāthāka in Samvat 1531 (= 1475 A.D.). It begins with नमो वीतरागाय । and ends with प्रशमरति समाप्ता ।
- D. This is a published Ms. edited by Modi Keshavlal Premchand, in Ahmedabad in V.S. 1960. It has a total of 36 pages and it is based on two Mss. In the end of this published text, beginning and end of the two Mss. are given.



- E. This is a published Ms with Gujarati explanation by Karpura Vijaya. It is published by Jaina Dharma Prasarak Sabha, Bhavnagar in V.S. 1988. It is in 'Pothi' form and has a total of 111 pages.
- F. This is published Ms. by Jaina Sreyaskara Mandal, Mehasana with Gujarati translation by Karpura Vijaya in V.S. 1966. It is published along with some other small treatises such as 'Paramasukhaprāptirūpa-cittaśuddhiphalam' etc.
- G. This is again a published ms. with Hindi Bhāvanuvāda, by Muni Padmavijaya. It is edited by Nemcandra Maharaj and published by Nirgrantha Sahitya Prakashana Sangha, Delhi in 1969. It has a total of 172 pages.

Description of paper Ms. of Praśamarati with commentary (brief) of Jasasomagaṇi (see Appendix-IV)

This paper Ms. belongs to L.D. Institute of Indology, Ahmedabad, No. 45706. This is with brief commentary (avacūri type) by Jasasomagaṇi. It is written in V.S. 1668 = 1612 A.D. in Vaṭapalli nagar (i.e. present day Palli near Patan). It contains 14 folios and is written in Tripāṭh a style (i. e. original text is in the middle and commentary is on the upper and lower side of the folio). The beauty of this Ms. is enhanced by Madhyaphullikā. Swastika and Riktalipicitramaya tree. The commentator has also, saluted his guru (teacher) Śrī Harṣasomagaṇi in Riktalipicitra (i.e. Paṇḍita Śrī Harṣasomagaṇi gurubhyo namaḥ-Folio 3rdA to 8A). It is in very good condition though it is more than 375 years old. Size of the Ms. is 26 X 11 Cm. Verse numbers are shown in red ink. Margins of both sides are marked with three lines in red ink. It begins with :-

पंडित श्री प. हर्षसोमगणि गुरुभ्यो नमः । नामेया ॥ व्याख्या ॥ चरमा देहः काये  
येषां ते तथा ।

and ends with

इति श्री पूर्वघागी शिरोमणि श्री उमास्वातिवाचकविरचितं श्री प्रशमरतिप्रकरणं सम्पूर्णं  
लिखितं संवत् १६६८ वर्षे कार्तिक मासे शुक्लपक्षे एकादशी दिने...

This is a brief commentary on Praśamarati. The commentator himself calls it 'Praśamaratiprakaraṇasya saṅkṣepato arthavṛttiḥ'. It is really a kind of avacūri and lacks originality of its own. It is completely based on two earlier commentaries and avacūri. All the 313 verse are not commented upon by this commentator. This commentary gives meanings of certain difficult terms. He has commented up to 295 verses that also leaving many verses uncommented in between. Though this commentator includes all the 313 verses of Praśamarati, on account of irregularity of giving verse numbers, we find only 310 verses in the end of this text. This commentator also mentions in the end that Praśamarati contains only 312 verses (i. e. Praśamaraterāryāśatatrāyā dvādaśottaram parisamāptamiti) though he includes all the 313 verses.

## INTRODUCTION

A Critical study on Praśamaratiprakaraṇa, its author's life history, its authorship, its Summary, its Commentaries, Ethical and philosophical Aspects, Comparative study with Tattvārthasūtra, Jaina Āgamas and Some non-Jaina Texts and Critical remarks.



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## INTRODUCTION

### UMĀSVĀTI VĀCAKA'S PRAŚAMARATIPRAKARAṆA-A STUDY

Umāsvāti, reverently adored as Ācārya Umāsvāti Vācaka belongs to the galaxy of master-minds of the Jaina literary world holding a pre-eminent place among intellectuals and saints of the Jaina community. His contribution to Jaina Philosophy, Religion, Ethics, Logic, Psychology and Cosmology is unparalleled in the lines of Jaina writers. The position which he occupies among the Jaina authors is of a unique character. As far as the available literature of the Jainas is concerned, so far he is the first among the Jaina masters to present fundamental principles of Jainism in Sanskrit language. The credit of introducing sūtra<sup>1</sup> form in Jaina philosophical literature goes to this author. This is Umāsvāti who has first adopted Sanskrit poetic media<sup>2</sup> to propagate Jaina philosophy and ethics. He is the first man who has laid down the solid foundation on which the beautiful palace of later Jainism is erected. He is the first great writer and saint, who is highly respected and admired by all the sects that developed within the Jaina community. His profound scholarly writings left unimaginable impact on the later writers and some of his works, especially Tattvārthasūtra and Praśamaratiprakaraṇa, have proved to be a milch-cow for later commentators for quotations. This at once indicates the authoritative character of his works.

#### I. LIFE : FAMILY, CASTE, DATE, SECT AND WORKS :

##### Family :

In India, philosophers, poets and writers always stood for system and subject-matter. They never cared for their name and fame. They rarely mentioned their name, parental heritage, education, time etc, in their works. Umāsvāti is not exception to this tradition. In the praśamaratiprakaraṇa, neither in the beginning nor in the end, he mentions his name though, this work is recognised right from the beginning as a work of Umāsvāti. But, fortunately Tattvārthasūtra-svopajñabhāṣya, which is now accepted as a work of the same author, in its ending colophon (Praśasti) gives some important information about the family, heritage, teachers and spiritual initiators of our present author. From these verses of the colophon we learn that he was born in Nyagrodhikā village, he belongs to the Kaubhīṅgaṅgotra (parental lineage), Svāti was his father's name and his mother was Umā of the Vatsagotra<sup>3</sup>. His vidyāguru (teacher) was Śrī Mūla, who was a Vācakācārya and who has as his guru, Śrī Muṇḍapāda-a mahāvācaka kṣamaṇa,<sup>4</sup> whereas his spiritual initiator (Dīkṣāguru) was Śrī Ghoṣanandi, well-versed in 11 āngas and a disciple of Śrī Śivastūri, a Vācakamukhya of great renown.<sup>5</sup> He was also called Nāgaravācaka.<sup>6</sup> Śrī Mādhavācārya, presenting Ārhatadarśana in his work

Sarvadarśanasāṅgraha, calls him as Umāsvāti Vācakācārya<sup>7</sup>. It seems that Vācaka is honorable title added to his name. This title shows his profound scholarship in Pūrva literature.<sup>8</sup> He was so popular writer that later writers and commentators of Jaina literature mention him by mere Vācaka or Ācārya<sup>9</sup>. Another important point is that in olden days, there was a class of teachers known as Vācakavarga. These Vācakas were the great Scholars of Āgamic literature and capable of imparting Āgamic knowledge on others. Umāsvāti was belonging to this class of Vācakas.

Caste :

The word 'Vātsīputra'-son of a female descendent of Vatsa, mentioned by Umāsvāti himself in the colophon of Svopajñabhāṣya indicates that he was a Brahmin by birth.<sup>10</sup> His mother's gotra was Vatsa. Vatsagotra was popular among Brahmin community. The history of this gotra is as old as Bṛhadāraṇyaka Upaniṣad.<sup>11</sup> Prof. MacDonell and Keith rightly pointed out that Vatsīputra-son of a female descendent of Vatsa, as the name of a teacher mentioned in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad, as a pupil of Parāśarīputra according to Kāṇva recension, as pupil of Bhāradvājīputra according to the Mādhyandina.<sup>12</sup> Bhaṭṭa Bāṇa and Vātsyāyana were belonging to this Vatsagotra. Āśvalāyana in his Śrautasūtra mentions two branches of Vatsagotra. We learn from the Bijoliā Inscrpintion that some of the Brahmin kings of the 9th and 10th centuries were belonging to this gotra. This was the gotra of the Chahamanas.<sup>13</sup> Kubhīṣaṇa<sup>14</sup> gotra of Umāsvāti's father; implies that he was a son of Śaivabrahmin. Śrī Guṇākara-sūri, (15th A. C.=1426 V. S.) commenting on 11th verse of Bhaktāmarastotra clearly states that Umāsvāti was a convert from Śaiva Brahmin sect.<sup>15</sup> Another important point in support of this argument is that it was un-usual for Jainas to have profound knowledge of non-Jaina Schools of thought in the classical period. Umāsvāti's mastery over Sanskrit language and familiarity with the concept of Brahmanical Schools of thought, especially with Nyāya-Vaiśeṣika, Sāṅkhya-Yoga, Rāmāyaṇa and Mahābhārata, shows that he was probably a convert from the Brahmanical faith. We also learn from the early History of Jaina literature that most of the Jaina masters were learned Brahmins. In Ācārāṅga (which is the earliest Āgama) the auster Mahāvīra is addressed as a great Brahmin (Mahana). It is from the beginning of Kalpasūtra that Mahāvīra is known as Kṣatriya, on account of possibility of dominance of the Kṣatriya caste in society. All the great Gaṇadharas were Brahmins by birth. So, it is quite possible that Umāsvāti was also Brahmin by birth before conversion to Jaina faith.

Date of Umāsvāti is still a controversial problem in the history of Jaina literature. Very little is known about the exact date of the present author. The colophon at the end of Tattvārthasūtra-svopajñabhāṣya is not useful in fixing the date of Umāsvāti. Scholars are not unanimous in fixing the date of Umāsvāti. His date ranges between the 2nd and 5th centuries of the christian era. Dr. Satiscandra Vidyābhūṣaṇa, thinks that Umāsvāti flourished in 2nd A. D. (1-85 A. D.)<sup>16</sup> Hartmut Piper and Dr. Suzuko Ohira assigned the 5th century A.D., as the date of Umāsvāti<sup>17</sup>. A careful study of his works reveals that he was familiar with the Sāṅkhya system, Yoga sūtras and bhāṣyas, Nyāya-Vaiśeṣikasūtras, which are known to have been composed prior to the date of great Vijñānavādi Buddhist Vasubandhu who flourished in the middle of the 5th century A.D. Umāsvāti in his works clearly distinguishes the Jaina concepts, from the Sāṅkhya systems, Nyāya-vaiśeṣikasūtra and Abhidharma Kośa of Vasubandhu.<sup>18</sup> It seems that Umāsvāti and Vasubandhu were contemporaries in the 5th century A. D.<sup>19</sup>

Sect : Umāsvāti was so great personality that Digambaras and Svetāmbaras, the two major sects of Jaina community claim that he belongs to their sect. Digambaras believe that Umāsvāti was a pupil of famous Digambara Ācāry-Kundakunda. Digambara Paṭṭāvali mentions Umāsvāti as the sixth Digambarasūri of the Sarasvatīgaccha between Kunda-Kunda and Lohācārya II.<sup>20</sup> He was also called Gṛddhrapiccha and Umāsvāmi in the Digambara tradition.<sup>21</sup> We learn from one of the Śravaṇabelagola Inscriptions (1433-A. D.) that there was some speciality in Umāsvāti being called Gṛddhrapiccha.<sup>22</sup> Digambaras believe that, Tattvārthasūtra is the only work written by Umāsvāti. They reject outright other works attributed to him. Even Svopajñabhāṣya on T. S. is not accepted by them as a work of the same author.

Svetāmbaras believe that Umāsvāti belongs to their faith. They attribute T. S. and Svopajñabhāṣya and many other minor works to Umāsvāti. Their claim is justifiable on many accounts. The rock inscriptions of Śravaṇabelagola in which Umāsvāti was mentioned as Digambara, were all composed after 11th or 12th century A. D. Whereas in certain Svetāmbara texts<sup>23</sup> written by Siddhasenagaṇi (7-8 A. D.), Jinadāsamahatara, (7. AD) Haribhadrasūri (8. A. D.), Abhayadevsūri (10th A. D.), which are earlier than Śravaṇabelagola rock inscriptions, we find that, Umāsvāti was recognised as Svetāmbarite and, author of T. S. with Svopajñabhāṣya, Praśamaratiprakaraṇa and many other small treatises. Śrī Haribhadrasūri of 12th A. D. (other than Yakinīsūnu-Haribhadra) clearly states in his commentary on Praśamaratiprakaraṇa that Umāsvāti is the glory of the entire Svetāmbara family (Svetāmbarakulatilaka). A careful study of his works reveals that he was a Svetāmbarite. The code of conduct for monks



prescribed by him in *Tattvārthasūtrabhāṣya* and *Prāśamaratiprakaraṇa* is clear evidence that he belongs to the *Śvetāmbara* sect.<sup>24</sup> A systematic account of a monk's clothes, utensils and food mentioned in the *Prāśamarati* is applicable to *Śvetāmbaras* only.<sup>25</sup>

In *Prāśamarati*, prescribing the rules of conduct for monks, he actually refers to *Ācārāṅgasūtra* which is not accepted by *Digambaras* as *Āgama*.<sup>26</sup> The main reason in denouncing *Svopajñabhāṣya* of T. S. and other works as those of *Umāsvāti* by *Digambaras* is that the doctrines mentioned in these works not only do not support the *Digambara* doctrines but they directly go against their very system. It seems that even different readings of the T. S. are introduced by *Pūjyapāda* to suit *Digambara* view point, otherwise they are absent in earliest manuscripts of the T. S. text.<sup>27</sup>

Works :

*Umāsvāti* was a pre-eminent writer in those days and the tradition attributes to him not less than five hundred treatises called *Prakaraṇa-granthas*.<sup>28</sup> At the present state of our knowledge, it is very difficult to accept this traditional view. But it appears that he might have written a few more texts than those handed down to us because, certain verses attributed to *Umāsvāti* by later writers like *Siddhasenagaṇi*, *Abhayadevasūri* and *Bhāvavijaya*, are not traceable in his extant works.<sup>29</sup> At present *Tattvārthasūtra* with *Svopajñabhāṣya*, *Prāśamaratiprakaraṇa*, *Jambudvīpasmāsa*, *Śrāvaka-prajñapti* and *Pūjā-prakaraṇa* are accepted as works of *Umāsvāti*.

## II. PRAŚAMARATIPRAKARANA IS A WORK OF UMĀSVĀTI :

It is undoubtedly certain that *Prāśamaratiprakaraṇa* is from the pen of the same author who has written *Tattvārthasūtra* with *Svopajñabhāṣya*. Its language and line of thought bear such a remarkable similarity with T. S. that it is very difficult to believe that they are from the pen of a different author. Parallel lines are found in several places, certain lines are bodily lifted from one work to another. This is clearly indicative of spontaneous outcome of the same author.<sup>30</sup> Secondly, almost all the eminent writers and commentators of *Śvetāmbara* sect have recognised *Prāśamarati* as a work of *Umāsvāti* and they quote profusely many verses from it in support of their content. *Jinadāsamahattara* (7th A. D.) a great writer quotes 120th verse from *Prāśamarati* in his *Niṣīthacūrṇi*<sup>31</sup> after saying that *Ācārya* said so. *Siddhasenagaṇi* (8th A. D.) commenting on *Tattvārthasūtrabhāṣya* clearly mentions that the same thing is explained by the same author in his *Prāśamarati*.<sup>32</sup> He quotes many verses from *Prāśamarati* to defend his view.<sup>33</sup> *Haribhadra-sūri* (8th A. D.) known as *Yākinīsūnu*, recognised as a gigantic scholar and commentator quotes two verses from *Prāśamarati* in his commentary on T. S. *bhāṣya* by saying that it is said by the same author in other

treatise.<sup>34</sup> Abhayadevasūri (10th A. D.) commenting on Sanmatitarkaprakaraṇa quotes a verse from Praśamarati to show that his view is supported by Umāsvāti Vācaka.<sup>35</sup> Again, another well known writer Śrī Sāntisūri in his Dharmaratnaprakaraṇavṛtti attributes Praśamarati to Umāsvāti,<sup>36</sup> and quotes 16 verses from it in different contexts.<sup>37</sup> These evidences suffice to lead us to the definite conclusion that Praśamarati is recognised right from the beginning as a work of Umāsvāti.

This work of the learned author is one of the masterpieces on Jaina Ethics, Philosophy and Religion. It is a compendious work covering the quintessence of Jainism in a convincing manner. This work holds a unique place in the old Sanskrit Jaina literature. Unlike the Tattvārthasūtra which is purely philosophical in its nature, the Praśamarati is an ethico-philosophical text of more popular nature addressed to the monks and laymen alike. By the nature of its contents and easy language of the verses, it is studied with utmost devotion by Jainas. It is a source-book of religious inspiration and spiritual solace for thousands of spiritually minded people.

This work contains 313 verses in lucid Sanskrit in Āryā metre and is divided into 22 chapters known as adhikāras,<sup>38</sup> covering almost all the imporrant doctrines of Jainism.

### III-SUMMARY OF PRAŚAMARATI :

Fist Adhikāra (1-23) is an introductory chapter in which the author, after paying homage to Pañcaparameṣṭhins<sup>39</sup> states the purpose of his undertaking to write this book. The main object of this work is to make one's mind firm on the path of non-attachment to reach an absolutely unperturbed state of the Self.<sup>40</sup> This work is composed out of devotion (7) towards Jinavacanas that are meant for the benefit of the lay men. Then the writer, with a characteristic modesty, requests the scholars not to mind his intellectual weakness and any type of slips in this work-(8-11). The author says that he is not preaching any new principle but repeating the ideas which are already told and retold by ancient Ācāryas and scholars (12). He defends this repetition by saying that just as certain mantras and medicines, which are used repeatedly, cure diseases, similarly, repetitions have a decided value in annihilation of diseases of attachment (13-15). Here the author explains the term 'praśama' occurring in the title of the present work as a synonym of vairāgya-non-attachment (17). Then the author introduces the central theme of this work stating that attachment and aversion (rāga-dveṣa) are the cause of the karmic bondage in samsāra and discribes the nature of the mundane soul (kaṣā yijīva) (20-23).

Second Chapter (24-30) deals with four kinds of passions (kaṣāyas) viz, anger (krodha) pride (māna), deceit (māyā) and greed (lobha) as the root cause of mundane life.

Third Chapter (31-33) deals with their relations to rāga and dveṣa on one hand and to mamakāra-(mineness) and Ahaṅkāra ego or 'I'-ness on the other. Rāga consists of deceit and greed and dveṣa consists of anger and pride. Rāga and dveṣa are the synonyms of mamakāra (mineness) and Ahaṅkāra ('I'-ness) respectively. The pair of 'mineness' and 'I'-ness are the roots of these four passions. These four fundamental passions accompanied by wrong belief (mithyādṛṣṭi), want of control (avirati), negligence (pramāda) and psycho-physical activities (yoga of mind, speech and body) are the causes of eight kinds of karmic bondage of Ātman.

In the Fourth Chapter (34-38) the author discusses the eight kinds of Karmas, their sub-divisions and six types of Leśyās (colour or tint of soul).

Fifth and Sixth Chapters (39-80) explain the cause of repeated births and deaths and also show the pathway to stop this cycle respectively. Passions, wrong belief, want of control, negligence and yoga are the cause of accumulation of Karma and are the root cause of chain of repeated births and deaths. The one who has no control over senses, engrossed in sense-object enjoyment meets with death like those of the deer, the mouse, the black bee, the fish and the elephant who meet with death bound by the rope of their native tendencies (41-46). The great-net created by rāga and dveṣa can be completely destroyed by following the right path, right conduct, austerity, meditation, observing five vows, which lead one to the complete withdrawal of Self from the psycho-physical activities which in turn lead to the breakage of the chain of births and rebirths. This breakage leads to the ultimate freedom i. e., Mokṣa.

Seventh Chapter (81-111) deals with eight kinds of prides viz., pride of caste, family, beauty, strength, gain, intellect, popularity and knowledge which are not only root cause of mental agitation but cause of long chain of births and deaths.

In the Eighth Chapter (112-143), five kinds of code of conduct viz., Right faith, Right knowledge, Right conduct, Penance and Rigour is prescribed for monks as a means of destroying attachment, aversion, passions etc.

In the Ninth Chapter (149-166) the author discusses the important conception of 12 Bhāvanās known as Aunprekṣās on which a monk has to reflect constantly. Reflection on these 12 Bhāvanās leads to renunciation of attachment to worldly pleasures.

Tenth Chapter (167-181) deals with ten kinds of Śramaṇadharmā—a virtuous path such as Supreme forgiveness; (Kṣānti), Modesty (Mārdava), Straightforwardness (Ārjava), Purity (Śauca); Self-restraint (Samyama), Renunciation (Tyāga), Truthfulness (Satya), Penance (Tapa), Chastity (Brahmacary).

Eleventh Chapter (182-188) teaches us to avoid four kinds of unworthy talks such as story about women, food, thief and different countries which generate interest in worldly enjoyment, and to engage ones self in four kinds of religious talks such as Ākṣepaṇi, Vikṣepaṇi, Samvedani and Nirvedani, which inspire us to perform religious duties.

In the Twelveth Chapter (189-193) the author mentions the nine fundamental principles viz., Jīva (soul), Ajīva (non-soul), Pāpa (demerit), Puṇya (merit), Āsrava (inflow of Karma), Samvara (stoppage of influx of Karma), Nirjarā (destruction of stock of Karma), Bandha (bondage) and Mokṣa (Liberation) and kinds of Jivas.

The Thirteenth Chapter (194-195) tells us that consciousness is the common defining characteristic of all souls. This consciousness is also divided into two kinds viz. determinate (sākāra) and indeterminate (asākāra). The former is of eight kinds and the latter is of four types.

In the Fourteenth Chapter (196-206), the author explains the six kinds of bhāvas i. e. characteristic conditions of the soul due to audāyika (rising state of Karma), pāriṇāmika (natural state), aupāśamika (state of subsidence of Karma) kṣāyika (state of destruction of Karma) kṣāyo-paśamika (state of destruction and subsidence) and sannipātika (mixed state of remaining five kinds of states). They are subdivided into many kinds. The Jīva conditioned by these different states of Karmas obtains births in different regions having different senses. The Self exists from the point of view of its own substance, space and time, and it does not exist from the point of view of other's substance, space and time (202). Real or Substance is that which possesses the three characteristics of production (Utpāda), destruction (Vigama) and permanence (Dhruva) (204).

Fifteenth Chapter (207-227) gives detailed explanation of six substances, nature of universe and nine fundamental Tattvas. Firm faith in these Tattvas is called Samyagdarśana. There are two kinds of knowledge: direct and indirect (Pratyakṣa and Parokṣa). The former is of two kinds and latter is of three kinds.

Sixteenth Chapter (228-242) teaches us about five kinds of right conduct viz. Sāmāyika, chedopasthāna, parihāraṇiśuddhi, sūkṣmasamparāya and yathākhyaṭa which are the chief means of liberation (228-229),

Right faith, Right knowledge and Right conduct together constitute the path of liberation. If one of them is absent the path is imperfect (230).

In the Seventeenth and Eighteenth Chapters, Dharmadhyāna and its classification is discussed respectively (243–245 and 246–254). Meditation on dharmadhyāna leads one to apūrvakaraṇagūṇasthāna (i. e. 8th step).

In the Nineteenth Chapter (255–272) the author shows, how the aspirant gradually ascends to kṣapakaśreṇi, by destroying mohaniyakarmas and after remaining antarmuhūrta in the 12th stage, he ascends to 13th stage which is the stage of Kevalajñāna.

Chapter twenty (273–276) deals with the process of Kevalisa-mudghāta.

In the Twentyfirst Chapter (277–282) the author explains the process of yoganirodha performed by Kevali. After retiring from samudghāta, the Kevali adopts yoganirodha—elimination of activities of mind, speech and body.

The Twentysecond Chapter (283–313) deals with the process of ascending Śaileśi stage by Kevali and state of Siddhahood. Kevali, being free from all types of activities, and Leśyas immediately after the time taken to pronounce five syllables, obtains a state of Śaileśi (283). In this state he destroys the even germs of karmic matter and simultaneously annihilates āyu, vedanīya, nāma and gotra Karmas and throwing up his body immediately ascends to the top of the universe, and obtains Siddhahood, which is ever free from the impurities of matter and Karmas, beyond pain, suffering and transmigration. The Jīva obtaining this infinite, incomparable, undisturbed state of happiness, becomes the very essence of right knowledge.

In this chapter itself, code of conduct for householders is also discussed. This is a preparatory stage for becoming a monk. Following these principles, householders will obtain heaven after death and within eight births, being perfectly pure, obtain Siddhahood.

#### IV COMMENTARIES ON PRAŚAMARATI PRAKARANA:—

\* Two Commentaries are available at present on Praśamarati one by Haribhadrasūri (12th Century A. D.) and another with avacūṛṇi by an unknown author.<sup>41</sup> Both these commentaries belong to Śvetāmbara school

\* Recently one more brief commentary (Sankṣepārthavṛtti) written by Jasasoma gaṇi came to my hand. It is unpublished and unknown so far. Thus, it is added in the appendix-IV.

and it seems that no Digambara has commented upon it. Except for these two commentaries, unfortunately, other commentaries are not available at present, but their existence is inferred from the colophon

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given at the end of Haribhadrāsūri's commentary on Praśamarati. But no special profundity is found in these two existing commentaries. The essential qualities of a genuine commentary especially, critical insight of textual explanation, alternative interpretations, the supplementary discussions, standard quotations and similies are absent in these commentaries.

#### COMMENTATOR HARIBHADRASŪRI : (12 A. D.)

This Haribhadrāsūri is not the same individual as the distinguished erudite writer, known as Yākinīsūnu Haribhadra, who flourished in circa 8th Century A. D. He is also different from that Haribhadra (1216 V. S. = 1160 A.D.) who is the author of Nemināhacariu in Prakrit, and who belonged to Vadagachha and was a pupil of Śrīcandrasūri. The colophon (1-2) given at the end of the commentary on Praśamarati by Haribhadra himself tells us that he was a pupil of Jinadeva who was a disciple of Devasūri and this commentary is composed after going through all other commentaries existing before him, during the king Jayasimha-

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deva's rule at Aṇahilapura Pāṭaṇ in V. S. 1185. From this colophon we learn that this commentator Haribhadra flourished in the first half of the 12th Century A. D. and there were many commentaries on Praśamarati already composed prior to the period of this commentator.

At the beginning of his commentary Haribhadra gives most valuable information about the author of Praśamarati by stating that Umāsvāti was a great logician, Ācārya, Vācakamukhya, author of five hundred treatises and glory of the entire Śvetāmbara family. His father's name was Svāti and Umā was his mother. This commentator divides this book into 22 chapters according to the subject-matter treated in it.

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Haribhadra's commentary is very lucid and simple, but satisfied with giving only the literary meaning of the verses. There are no additional philosophical discussions which can be distinguishedly pointed out nor are there any standard quotations from earlier works. Very few passages from Āgamas are quoted, here and there, and the commentator's aim seems to be limited to giving literary meaning of the texts.

#### COMMENTARY BY AN UNKNOWN AUTHOR :

Yet another commentary with Avacūrṇi by an unknown author appears to be older than Haribhadra's commentary and is more elaborate in its nature. This commentary, in addition to verbal explanations

gives detailed explanation about some important ethical and philosophical conceptions of Jainism though very few standard passages are quoted from earlier texts.

## COMPARISON BETWEEN TWO COMMENTARIES :

Both the commentaries unanimously attribute this work to Umāsvāti and comment upon all the 313 verses<sup>45</sup>. The style of both the commentaries is more or less similar. The verbal explanations are often the same word for word. But the unknown author's commentary is more elaborative. Haribhadra's commentary appears to be very modest, gives word for word explanation of the text and the extent of it is shorter than that of the unknown author's commentary<sup>46</sup>. Haribhadra's style is more refined and he uses precisely worded sentences. His commentary is very precise and systematic. It seems that Haribhadra follows this old commentary and thus does not feel it necessary to give detailed explanations of many well-known principles of Jainism. His commentary justifies<sup>47</sup> his statement 'samāsenā' (very briefly), made in the colophon.

Though it is very difficult to say as to which commentary is older, still Haribhadra's commentary seems to be later than the unknown author's commentary on the basis of the following grounds :-

Haribhadra mentions some alternative readings of the text in his commentary which are found in the unknown author's commentary and in the text that it follows.<sup>48</sup>

Secondly, Haribhadra divides Praśamarati into 22 chapters on the basis of different topics dealt in it, while these divisions are not found either in the text accepted by the unknown author or in his commentary. It is certain that, if the unknown author's commentary is later than Haribhadra's commentary these divisions could have been mentioned by this commentator also.<sup>49</sup>

Thirdly, Haribhadra's commentary is very precise and seems to be a summary form of the unknown author's commentary.

Fourthly, Haribhadra commenting on 204th verse of Praśamarati, clearly mentions that, some scholars explain this verse as indicator of doctrine of sevenfold judgment (saptabhaṅginaya) and gives complete explanation found in the unknown author's commentary, word to word. Again commenting on 211th verse, he mentions that the word 'Ca', used in the verse here is not found in many texts. It is very important

to note that the word 'Ca' is not found in the text that is accepted by the unknown author. Again, Haribhadra, commenting on 213th verse, points out that, the word 'avaśeṣa' is considered as an adjective to word 'Catuṣṭāya' by others. This view is again found, in the unknown author's commentary.

Fifthly, some of the incorrect readings of the text followed by the unknown commentator seem to be corrected by Haribhadra. Haribhadra corrects the commission and omission committed by the unknown author.

Haribhadra's refined and precise style, which is lacking in unknown author shows that Haribhadra's commentary is later than the unknown author's commentary.

We have followed here the text of Praśamarati accepted by Haribhadra with his commentary which is precise, refined and omits nothing which is very essential to understand the text.<sup>5 2</sup>

## V. ETHICAL ASPECT OF PRAŚAMARATI PRAKARANA :

The aim of philosophical investigations is not purely theoretical, but predominantly practical according to the major schools of Indian philosophy. Philosophy is not merely intellectual gymnastic, but a way of life for Indian thinkers. That being so, it is quite natural that ethics plays an important role in philosophical enquiries in India. Jainism in fact gives greater importance to ethical aspects of life. It is predominantly ethical in its nature.

Jainism like other systems, believes that emancipation is the ultimate goal of life. The empirical Self from the beginningless past is under the malignant influence of passions occurring from the association of karmic matter. Passions, alongwith psycho-physical activities, attract fresh material particles which get transformed automatically into karmic particles and engender empirical bondage of the soul. So long as the soul is imprisoned in the body; is subject to the shackles of the organism and is enmeshed in sordid karmic matter. So long as the soul is in the bondage of karmic matter, it will never be free from the taint of misery and pain (Pr. 30). Complete freedom can be attained only by checking the continuous activity of mind; speech and body, which is the cause of fresh inflow of karmic matter to the soul and by the elimination of the accumulated deposits of karmic force from the soul. Thus, liberation is



deliverance of the soul from karmic bondage. To achieve this perfect state, ethical disciplines are prescribed as the means.

Jaina thinkers firmly believe that, the way to mokṣa (emancipation) lies through the three jewels (ratnatraya) known as Right Faith, Right Knowledge and Right Conduct.<sup>53</sup> These, three are said to be the ingredients of discipline that leads to freedom from karmic bondage. These three gems together constitute one path and are to be simultaneously pursued. If one is absent, the path of salvation is incomplete (Pr.230). They are inseparably bound up and perfection of one goes with the perfection of the other two (Pr.231). Right faith means, an unflinching faith in the nine fundamental principles of Jainism (Pr.232). Right knowledge is correct knowledge of the tattavas as taught by Jains. (Pr.227). Right conduct is making one's life conform to the truths learnt. Right faith is the first step on the path of spiritual development. But this alone is not enough for complete spiritual advancement. It must lead to Right knowledge of reality. The Right knowledge of the nature of reality is a necessary condition to spiritual development. These two, Right faith and Right knowledge alone would not be sufficient to lead us to the highest spiritual goal. Acquisition of Right knowledge must lead to Right action. Without Right conduct, knowledge is futile. Thus, Right conduct in the light of Right faith and Right knowledge is a necessary condition for attaining the highest goal. In other words, Right faith is responsible for placing a person on the right path, Right knowledge illumines the path and Right conduct leads to the goal. Thus Umāsvāti, emphatically maintains that all these three aspects must be present in a person, if he is desirous to reach his spiritual goal.<sup>54</sup> Without Right conduct, Right faith and knowledge have no meaning. It is Right conduct which ultimately leads a person to the highest aim of life. Thus, Jaina thinkers prescribed an exhaustive list of code of conduct. These principles of code of conduct are prescribed to engender the spirit of renunciation in the soul, weaken and destroy the bonds of its karmas and enable one to attain its original perfect state of Infinite Power, Knowledge and Bliss.

So far as Right conduct is concerned, it comprises of two sets of rules, one consisting in injunctions applicable to monks and other in directions to householders. Really speaking, Jainism gives a prominent place to the life of a monk and the life of a householder occupies only a secondary place. It considers that the life of a householder is just a stepping stone to the life of a monk. It believes that asceticism

is a sovereign remedy against all ills of this life and life hereafter. According to Jaina thinkers, liberation, the ultimate aim of life cannot be attained without complete renunciation of the mundane life.

### A ĀCĀRA OF THE SĀDHUS (MONKS) :

The rules of spiritual discipline, prescribed for monks are extremely difficult, rigid and puritanic, while in the case of householders they are modified. The course of conduct prescribed for the ascetics in Praśamarati can be roughly grouped under the following heads :

- I Five kinds of Right Conduct (Pañcavidha Sādhvācāra).
- II Five kinds of Great Vows (Pañcamahāvratas).
- III Five kinds of Cautions (Samitis).
- IV Three kinds of Restraints (Gupties).
- V Endurance of Hardships (Parīśahajaya).
- VI Talk of Religious stories (Dharmakathās).
- VII Five kinds of Cāritra (Pañcavidhacāritra).
- VIII Ten kinds of religious virtues (Daśavidhadharma).
- IX Twelve kinds of reflections (Anuprekṣās or Bhāvanās).
- X Meditations (Dhyānas).

It is important to note that, Praśamarati gives exhaustive information about some of the abovementioned topics and some of them are mentioned in sūtra form. The rules for monks which are not fully discussed in Tattvārthasūtra and Bhāṣya are given prominence and explained in detail.

#### I. Pañcavidha Sādhvācāra :

Right faith, Right knowledge, Right Conduct, Austerity and Vigour (=Power which is to be used in the direction of right effort) are prescribed as right conduct (Pr.113). These five kinds of code of conduct are general rules which should be strictly followed by all ascetics.

#### II. Five great vows (Pañcamahāvratas) :

Non-injury (Ahimsā), Truthfulness (Satya), Non-theft (Asteya), Celibacy (Brahmacarya) and Non-acquisition (Aparigraha) are considered as fivefold fundamental spiritual disciplines, which are to be observed absolutely without any limitation by monks (Pr.117). Ahimsā is non-injury in thought, word and deed to any being and showing reverence to all without any limitation. It teaches the equality of all life. Truthfulness (Satya) consists in ever abandoning all forms of falsehood. In its wider sense truthfulness is not only a negation of life but a negation of all sorts of talk which is injurious. An ascetic should refrain himself from

any type of stealing (Asteya). Non-stealing really means, that a monk should not acquire any object which is not necessary for his use. The monks should not accept anything without permission of the owner. Celibacy (Brahmacarya) consists in controlling sexual desires. A monk should dissociate himself from association of women. Aparigraha means non-attachment to one's own possession. Acquisition is the main cause of greed and attachment (Pr.178). Attachment is cause of bondage. Thus, monks should renounce all personal property. Monks can only possess those things which are necessary for performing religious duties and sustaining life. (Pr.138).

III. Samitis means cautious behaviour. Vigilance is considered as one of the important virtues, because negligence is the root of all sins. Monks should be careful while walking, speaking, taking food, keeping and receiving things and evacuating bowels etc. (Pr.116-7). These five Smitis are prescribed to avoid all sorts of unpleasantness to the living beings without any exception, and to keep the monks away from committing sins.

IV. Gupti means control of psycho-physical activities of mind, speech and body, (Manogupti; vāggupti and Kāyagupti) which are the root cause of the inflow of Karmic matter to the soul (Pr.241).

V. Pariśahajaya (Pr.114) is endurance of hardships which monks should face on the path of liberation. Monks must endure physical as well as mental hardships. The hardships that monks should overcome are roughly twentytwo in number.<sup>55</sup> Victory over these hardships is part of austerity. The monks by facing these hardships, acquire a resolute will that no difficulty could bend them.

VI. Dharmakathās or religious stories : Jainism, like any other religion, propagates certain ethical and religious doctrines through religious stories. These stories are didactic (Uṇadesātṃmaka) in nature. The didactic tone of these stories illustrates the consequences of good and bad deeds. Every story conveys some lesson and is used to exhort the need of firm faith in religious principles. It is the duty of a monk to reflect on these stories and tell them to laymen to create interest and faith in religious duties. They are four in number (Pr.182-3). Ākṣepaṇi is the story which makes one to follow religious path. This kind of story inspires on to perform religious duties. Vikṣepaṇi is a kind of story which reduces or annihilates sexual passion. Samvedani gives an idea about the painful nature of mundane life and generates intense desire to acquire correct knowledge of reality. Nirvedani is a kind of story which generates a spirit of non-attachment to all worldly things.

In addition to these stories the monk should always avoid, talks about women, her beauty, form and so on (strīkathā); about delicious

foods (bhaktavikathā); about adventures of a thief (corakathā) and about different countries (Janapadakathā) which generate interest about worldly life and pleasure and hence indirectly cause attachment (Pr.183). VII. Sāmāyika, Chedopasthāna, Parihāraśuddhi, Śukṣmasamparāya and Yathākhyāta are five types of Cāritras (conduct) and they are special rules which should be followed by the monks (Pr.228). Sāmāyika means equanimity and refraining from sin and developing friendliness towards all living beings. The monk should have equanimity of mind and avoid all sinful activities. Chedopasthāna is observance of penalties for faults committed through negligence or inadvertance. If a monk commits a mistake in his religious duties, he should observe penalties, confess it in front of a teacher and again engage himself in the pursuit of righteousness. Chedopasthāna really means cutting down the life span as a monk who commits a mistake. Parihāraśuddhi is refraining from all kinds of injury—physical, mental and vocal. This rule is prescribed to purify the individual soul. Austerity is prescribed for one who is having this cāritra. Śukṣmasamparāya is the control of the passions, especially greed and it is to be reduced to a bare unrecognizable trait and all other passions are to be under the control of a monk. In this stage the monk possesses only very minute passions. Yathākhyātacāritra implies the characteristics of those monks who have annihilated all of their passions, lusts and desires. When all passions are destroyed, a monk, reaches the ideal state, which is known as Kevali. This ideal state of a monk is called Yathākhyātacāritra. These five kinds of cāritra are considered as the chief means of liberation(Pr.229).

VIII. Daśavidhadharma or ten kinds of religious virtues are the cardinal virtues that are to be cultivated by a monk, who is an aspirant for achieving the highest goal of life. These virtues are the basis of religion and are essential for a monk. Practice of these virtues roots out attachment, aversion deceit and greed within a short period and leads to the final deliverance of a monk (Pr.179). Umāsvāti gives a prominent place to these ten kinds of virtues and dedicates thirteen verses to elaborate them(Pr. 167-79). The ten kinds of virtues which are to be cultivated by a monk are: Supreme forgiveness (kṣamā), Modesty (mārdava), Straightforwardness (ārjava), Purity (śauca), Self-control (samyama), Renunciation (tyāga), Truthfulness (Satya), Austerity (tapas), Chastity or Celibacy (brahmacarya) and Non-acquisition (ākiñcanya (Pr. 167).

Compassion towards all beings is called supreme forgiveness. It is the root cause of religion (Pr. 168). Modesty is the basis of humility. It is the main source of all good virtues. It controls and reduces egoistic tendencies of a monk (Pr. 169). Straightforwardness consists in eschewing crookedness in thoughts, words and deeds and never concealing one's own faults. It is the main cause of self-purity which is very much

essential for realisation of Self (Pr. 170). Purity is of two kinds: internal and external. External purity consists in maintaining cleanliness and purity of food, clothes, drink etc. and internal or spiritual purity (bhāvanāśauca) consists of annihilation of passions. (Pr. 171). Self-control (samyama) is of seventeen kinds, viz., abstaining from five types of āsrava, control over five senses; victory over four kinds of passions and control of mental, vocal and physical activities (Pr 172). Renunciation consists in renunciation of all worldly attachments, relations, wealth, pleasures and 'I-ness' and 'Mineness'. An ascetic who has abandoned all worldly objects, is called Nirgrantha—freed from all sorts of worldly knots of attachment. (pr. 173). Truthfulness is speaking in conformity with the words of Jinas and avoiding lies even in worldly transactions. It consists in ever abandoning all forms of falsehood and even talk which hurts others. It is of four kinds, viz., speaking in confirmity with the Scriptures and straitforwardness in deeds, thoughts and words. (Pr.174). Austerity implies the renunciation and rejection of all kinds of desires, indifference to pleasures of this world and quietly enduring various physical troubles. Austerity is of two kinds: external and internal. The former emphasises on the physical, outer aspect while the latter one inner aspect. External austerity is of six kinds, viz. anaśana, unodarātā, vṛttisamkṣepaṇa, rasaparityāga, kāyakleśa and samllinatā. (pr.175). Anaśana consists in fasting either for a limited period of time or till the separation of the soul from the body. This austerity is prescribed to exterminate attachment towards body to perform meditation. Unodarātā is taking limited, pure and suitable food without any greed. A monk should not take full or over meal. The observance of this austerity is to have control over the senses and sleep which hinder meditation. Vṛttisamkṣepa means pre-determination of the monk regarding the number of houses to be visited for taking alms etc., and eating indifferently even tasteless food. This austerity uproots the attachment for food. Rasaparityāga is renouncing delicious and tasty food such as milk curd, ghee, oil, sugar and salt etc. It reduces, the sexual desires of the monk. Kāyakleśa means putting of the body to certain discomfort, employing certain uneasy and stern postures and not to be disappointed by adverse climatic conditions. Samllinatā is staying in a lonely place, not craving for house, or worldly comforts, engaging oneself in pure meditation. Internal austerity is also of six kinds (Pr. 176). viz., prāyaścitta, dhayāna, vaiyāvṛtya, vinaya, kāyotsarga and svādhyāya. Prāyaścitta is confession before one's teacher or Ācārya for the transgressions committed by sādhu, either by negligence or in adverse condition. Dhyāna is concentration of a mind on Ātman or on certain principles. It is divided into auspicious and inauspicious. Ārta and Rudra dhyānas are inauspicious. They are therefore, to be avoided. Dharma

and Śukladhyānas are considered auspicious. A monk must practice auspicious dhyānas which are conducive to mokṣa or final release. Vaiyāvṛtya is rendering disinterested service to the Ācāryas, gurus and aged and suffering monks. It is to eradicate egoism in one's self. Vinaya means devoted attendance on those who are endowed with Right faith, Right knowledge and Right conduct. It also consists in control over senses by eradicating passions. Kāyotsarga means indifference to body, its caressing and needs. It is performing a meditation with complete detachment to body. Svādhyāya is devoted study of Jaina Scriptures which sharpens the intellect, enriches the moral and spiritual efforts and eradicates passions.

Brahmacarya is restraining oneself from all sorts of sexual pleasures and desires. This consists in the abandonment of sexual relations in every way. This should be observed mentally, vocally and physically. It is of eighteen kinds: Refraining from sexual pleasures with divine beings, mentally, vocally and physically also causing or helping others to have sexual pleasures in three ways (mentally, vocally and physically) and consenting to others to enjoy mentally, vocally and physically. It also consists in restraining from nine types of sexual satisfaction with human or lower beings (Pr. 177).

Ākiñcanya—non-acquisition signifies the attitude of indifference to worldly objects. Acquisition is defined as attachment which is the root cause of all ills of life (Pr. 178). Thus a monk should not own any property which will cause greediness in him. Thus non-possession is considered to be the greatest virtue.

#### TWELVE KINDS OF ANUPREKṢĀS OR BHĀVANĀS 4.3

The conception of Anupreṣā is one of the most important religious topics which plays a very important role in Jainism. This principle is recognised right from the age of the Āgamas to the present day literature as a potent agency for the stoppage of the karmic influx and shedding of Karmas. Anupreṣās are twelve in number, and practically cover all the important principles and cardinal teachings of Jainism. These Anupreṣās are also called pure Bhāvanās. The term Bhāvanā, practically takes place of Anupreṣā in Praśamarati (Pr. 150).

These are repeated reflections on the right principles, which serve as a ladder to reach the abode of liberation. The object of these Bhāvanās or Anupreṣās is to inculcate a spirit of detachment and renunciation. They serve as the starting point of meditation. Sthānāṅga and Uttarādhayana sūtras treat Anupreṣā as either a kind of dhyāna or Svādhyāva. <sup>56</sup> Tattvārthasūtra mentions Anupreṣā as an agency of Sam-

vara-stoppage of karmic influx. It is understood as repeated study of Scriptures. Pūjyapāda in his Sarv<sup>57</sup>ārthasiddhi defines it as pondering on the nature of body and other substances. Siddhasenagaṇi defines it as repeated reflection.<sup>59</sup> According to Kārtikeyānuprekṣā it means reflections on the right principles.<sup>60</sup> Śubhacandra commenting on Kārtikeyānuprekṣā says that it is repeated reflection on important nature of worldly things.<sup>61</sup>

Thus, Bhāvanās or Anuprekṣās are understood as repeated reflections on twelve principles which lead a monk to a state of virati-renunciation of attachment to worldly pleasures. This conception of Bhāvanā is considered as a very important religious principle, and the author of Praśamarati devotes 14 verses to enumerate the principle of Bhāvanā. (Pr. 149-162).

They are as follows :

(1) The transient character of things (anityatva-bhāvanā, (2) Helplessness (aśaraṇattva), (3) Loneliness (ekatva), (4) Separateness of the self and non-self (anyatva), (5) Impurity of the body (aśucitva), (6) Transmigrations (samsāra), (7) Inflow of Karmas (karmāsrava), (8) Stoppage of the inflow of karmas (Samvara), (9) Shedding of the stock of Karmas (nirjaraṇa), (10) Constitution of the universe (lokavistāra), (11) Nature of Law (Dharma) and (12) Difficulty in attaining Right faith (bodhisuduraabhatā). These Bhāvanās are explained in the following manner : The monk has to reflect on the impermanent nature of the world (anityatva). In this world, union with beloved people, prosperity, pleasures and accessories, wealth, health, physical gift, youth and even life itself are all transitory. The Jīva is pestered by birth, old age, death, pain and pleasure. For this tormenting samsāric Jīva, there is no saviour except words of Jinas (aśaraṇatva). Reflection on ekatvabhāvanā is that the individual Jīva is all alone while being born and alone when man dies. One has to reap fruits of one's own actions good or bad, one alone has to take birth in the lower or higher world, no one else accompanies one to the next world. Thus a monk should reflect on one's own welfare. Anyatvabhāvanā is that the monk has to think that pure self is separate from the body, senses, relatives, servants and worldly riches. This kind of reflection leads to a state of grieflessness.

Aśucitvabhāvanā consists in reflecting on impurity of body. The body itself is made out of impure stuff and it is a dwelling place of impurity. Thus reflecting upon this principle, one should relinquish attachment for the body. The monk has to reflect on repeated births and deaths (samsāra). The soul during the range of beginningless time has suffered many births

and deaths. The same, single soul plays different roles in different births, becoming, mother, daughter, sister and wife and the same Jīva also takes the form of a son, father, brother and even one's own enemy. Thus realising that the nature of the samsāra is such, one should meditate on the true nature of the soul whereby there would be an end to transmigration.

Āsravabhāvanā consists in reflecting on the root cause of karmic influx. Wrong belief, want of control, negligence four fundamental passions, and psycho-physical activities of mind, speech and body, lead to karmic influx and bondage of the soul. Reflecting on these root causes of karmic inflow, the monk has to try to stop this inflow of karmic matter. Reflection on stoppage of influx of Karma is known as Samvara-bhāvanā. The monk has to reflect on the process of stoppage of inflow of karmic matter through controlling the activities of mind, speech and body which are the main causes of karmic inflow through good and bad deeds, and cultivation of the habit of carefulness, observance of work. Reflection on the accumulated Karmas is known as Nirjarabhāvanā. Rigorous penance is the main cause of eradication of stock of Karmas. Meditating on the form, material and nature of the world, one should reflect on the expansion (lokavistāra) of the Universe which is constituted by the upper, middle and the lower regions. The monk has to contemplate on the fact that, he has been born repeatedly in different regions reaping the consequences of one's own actions. Repeated reflection on this principle, destroys the worldly attachment and eradicates the stock of Karma. Reflection upon the religious virtues, (which are the main cause of destroying Karma and means of liberation) is called Dharmasvākhyātabhāvanā. This path of Dharma is preached by Jinas for the benefit of mundane souls. The monk who meditates on these religious virtues crosses the ocean of Samsāra. Reflection on the difficult task of attaining Right faith is called Durlabhabodhibhāvanā. It is very difficult to have birth among the human beings. Even after that, obtaining birth in a good family, favourable country, long life with physical perfection, good faith, teacher, and Scriptural study, which are rarities among the rarities, still one may find it very difficult to attain perfect knowledge. So one should concentrate respectfully on the cultivation of faith, knowledge and conduct which lead to liberation.

It is very clear that these Bhāvanās serve as potent factors leading to spiritual development. The monk reflecting on these principles, realises the transitory nature of the worldly things. This idea automatically reduces monk's attachment to worldly objects. Then he tries to obtain permanent happiness directing his attention to practice and observance of religious disciplines and vows, which alone is the sole means of



liberation. Dhyāna—meditation : Process of meditation, like other systems of Indian schools of thought occupies the most important position in the scheme of Jaina ethics. The conception of Meditation (Dhyāna) differs from one system to another, but they all recognise the importance of meditation.

Meditation is considered one of the most important internal austerities to be performed by a Jaina monk. This is the supreme means of self-realisation. Dhyāna means concentration of mind on a particular object.<sup>62</sup> Dhyāna may be auspicious or inauspicious. On this basis it has been classified under the four heads; Ārta, Rudra, Dharma and Śukla. First two are inauspicious, cause of human bondage and the latter are auspicious, chief means of self-realisation.

Ārtadhyāna is constantly thinking on the separation of beloved person (iṣṭaviyoga), loss of an object of desire, the association with an undesirable thing or person (aniṣṭasamyoga), bodily suffering (vedanājanita) and envy (nidānanjanita). This kind of dhyāna is the result of three inauspicious Leśyās (black, blue, and grey). This dhyāna, though agreeable in the beginning, yields bad result in the end. Rudradhyāna is considered to be the worst kind of dhyāna. It is the absorption of the mind in himsā and other forms of sin, and delighting in acts of cruelty, falsehood, theft and the hoarding of wealth. These two kinds of dhyāna are obstacles in the way of self-realisation, thus known as inauspicious (aprasāsta) dhyānas and so they are to be avoided.

Dharmadhyāna is the instrument in developing knowledge of the pure self and of engendering the spirit of non-attachment (Pr. 245). It is contemplation on such an object which assists the attainment of liberation from bondage of Karmas. This is divided into four kinds:<sup>63</sup> Ājñāvicaya, Apāyavicaya, Vipākavicaya and Samsthānavicaya. Meditation on the right meaning of Scriptures, taught by Jinas is known as Ājñāvicaya (Pr. 247) and contemplation on the cause of āsrava—inflow of Karmas, result of wordly pleasures, hardships, as obstacles in the way of liberation is Apāyavicaya. It is repeated reflection over the adequate ways and means of liberating the soul from the clutches of wordly suffering caused by perverted belief, knowledge and conduct, and also contemplation on the means of ascending the ladder of spiritual advancement. Meditation on the effects of auspicious and inauspicious Karmas is known as Vipākavicaya (248). Samsthānavicaya means meditation on the nature of substances and form of the universe. This kind of dhyāna helps the aspirant to realise his position in the universe and inspires the individual

for meditation. These four kinds of dharmadhyānas prepare a suitable ground for Śukladhyāna—a higher type of meditation

Śukladhyāna is advanced stage of meditation. It implies pure self-contemplation in the highest sense. It is called Śukla, because it emerges when the filth of passions has been destroyed or has subsided. It is also of four kinds: Pṛthaktva-vitarka-vicāra, ekatva-vitarkavicāra, sūksmakriyā-pratipāti and vigatakriyā-nivṛtti<sup>64</sup>. In the prathaktva-vitarka-vicāra state of meditation all the three types of activities of mind, speech and body continue and the aspirant shifts his meditation from one kind of activity to another, from one substance to another and from one modification to another. In the ekatva-vitarkavicāra only one of the three yogas (activities) persists and there is no shifting from one object of thinking to another. In this state of meditation, oneness displaces manyness. In this state the monk meditates on one substance, or on atom, or modification of substance with the assistance of only one kind of yoga. These two types of Śukladhyāna are performed by spiritually well-advanced monks to obtain the state of Kevalajñāna.

The yogi or a monk, conquering attachment and aversion, unaffected by wordly gain and loss, obtains yathākhyātacāritra. Then practising these two kinds of Śukladhyāna he roots out the deluding-karmas (mohanīya) which are the root cause of karmic bondage and cycle of births and deaths (Pr. 257-8). Umāsvāti beautifully describes the process of destruction of mohanīya Karmas, in the following manner : In the first stage (monk) reduces the four kinds of passions which are known as anantanubandhi kaṣāya (which were existing upto this time from beginningless time. When he reaches the first two kinds of Śukladhyāna he can destroy) then in the second stage, he annihilates mithyātvā mohanīyakarma Which is the root cause of complete wrong belief and in the third miśramohanīya or samyaktva-mithyātvā which is mixture of some degree of wrong belief and some of truth. In the fourth he destroys samyaktva mohanīya, which covers the right faith and truth due to udaya (rise) of pure mohanīyakarma. In the fifth and sixth stages he annihilates apratyākhyānīya (which hinders partial self-discipline) and pratyākhyānīya (which obstructs complete renunciation) passions (8 kinds of), respectively. Again in the seventh stage, he destroys the neuter sex passions; and female sex passions in the eighth. In the ninth stage joking, liking, disliking, sorrow, fear and disgust are annihilated, in the tenth, follows the destruction of the male sex-passions and of the sañjalana passions-anger, pride and deceit and sañjalana greed respectively. After this he reaches the highest stage (12th) in the series, i. e.

the state of non-attachment (vītarāgata). In this stage mohaniya Karmas are completely destroyed. This is known as chadmastha vītarāga stage. After remaining an antarmuhūrta in this stage simulteneously, destroying two types of obscuring Karmas (jñānāvaraṇa and Darśanāvaraṇa) and power hindering Karmas (antarāya) and attains infinite, glorious, incomparable, excellent, un-obstructed (or undisturbed) state of perfect knowledge (Kevalajñāna) and becomes omniscient without fail (Pr. 267-8). This stage is known as the stage of Sayogikevali characterised by the total destruction of the four kinds of Ghātiya Karmas (jñānāvaraṇīya, daraśanāvaraṇīya, mohaniya and antarāya). He becomes knower of all things, past, present and future(Pr.269.) This is known as Sayogikevali state, since, it is accompanied by psychophysical activities (yoga) and Kevalajñāna (Omniscience). Due to the existence of aghāti-karmas, viz., feeling, age-determining, name-determining, and family determining, the soul has association with body. But the Kevali is not affected by any type of actions and passions. He performs the dispassionate vocal, and physical activities which cannot affect him. The Kevali wonders for some time on earth, preaching right way for the benefit of common mass and then prepares for the final bodiless liberation (Pr. 271). In case, if feeling-determining, name-determining and family-determining Karmas exceed age-determining Karma, they are brought in line with the age-determining Karma by means of Samudghāta—the process known as Kevali-samudghāta(Pr. 272). Samudghāta is performed by a Kevali to equalise the duration of all the four aghātiya Karmas. Eight Samayas (=minutest part of time) are required to perform Samudghāta. The process of Samudghāta is like this : The Kevali, when he resorts to Samudghāta in the first Samaya he emanates the pradeśas of his soul, and turns them into a mace (daṇḍa) which touches both the upper and lower ends of the universe (loka). In the second samaya, he converts this mace into a door (kapāṭa) which is long eastwards and westwards. In the third samaya he constructs a churning stick (manthāna) by extending the pradeśas of the soul employed in the creation of this door into north and south directions. In the fourth samaya, he fills in the gaps therein and thereby prevades the entire universe (Lokavyāpi). In this manner, in these four samayas the Kevali equalizes the four aghāti Karmas. Then, in the fifth, sixth, seventh and eighth he restores the pradeśas of the soul used for filling gaps, for creating churning stick, the door and the mace. Then his pradeśas of the soul pervade his normal body(Pr. 273-4).

After retiring from Samudghāta, the Kevali proceeds to annihilate activities of mind, speech and body (Yoganirodha, Pr. 277). First, he annihilates gross and subtle activities of mind. Then stops, subtle as well as gross vocal activities. Then he engages himself in the third type

of Śukladhyāna-Sūksmakriyāpratipāti where only the subtle physical activities remain and all types of mental, vocal and gross physical activities cease. Then he stops subtle physical activities also. After that, the Kevali enters the vigatakriyānivṛtti-state of dhyāna in which all activities are stopped (Pr. 280). The soul is reduced to three fourth of its previous volume as a result of this process of yoganirodha (Pr. 281). The soul shines in its intrinsic luster, all Karmas exhaust and the Kevali reaches the state of Śaileśī (motionless state), in the time taken for pronouncing five small letters (Pr. 283). In this state he destroys even the smallest germs of karmic particles and simultaneously annihilates, āyu, vedanīya, nāma and gotra Karmas, throws up his body, and goes straight above, reaching the top of the universe he obtains Siddhahood.

It is clear that the whole set of ethical disciplines is prescribed as the means of liberation. The aspirant who devotes himself in observing these vows, rules of conduct, penance and dhyāna, slowly eradicates his passions, destroys the ghātikarmas and obtains liberation while yet alive. He enjoys the liberated state while in the embodied state. He is ideal saint, teacher and guide to the society. Here, Jainism shows the ideal way of life. And finally, when the force of age-determining Karma (ayuhkarma) which holds the body and soul together is exhausted, he throws up his body and immediately goes upwards, ascends to the Siddhaśīla, to reside there for ever free from the karmic bondage and beyond the suffering of transmigration. This is called final liberation or mokṣa.

## ĀCĀRA OF THE HOUSEHOLDERS

The austere life of a monk is indeed extremely difficult and rare souls dare to observe it. It is practically not possible for laymen to adopt this path. Thus, for the benefit of laymen, another easy path is shown and it is known as Śrāvaka-dharma-duties of householder. The common man is expected to observe certain vows and disciplines and to gradually train himself for the arduous path of asceticism. Reaching perfection in the Householder dharma is considered as a gate-way to non-attachment (vairāgya) and complete renunciation.

Praśamarati is primarily addressed to the life of a monk. The ācāra of the householders occupies a subordinate position to that of a monk. It devotes only seven verses (Pr. 302-8) to describe the duties of the householder. Here Umāsvatī does not give exhaustive details about these rules which are already explained in Tattvārthasūtra and Svopajñābhāṣya. He just enlists, these rules in this work. But its important contribution to householder duties is that it promises laymen to attain Svarga (heaven) as a reward of their good conduct, and also promises that the laymen reaching perfection in practice of these householders

duties, becoming completely detached from wordly attachment attain mokṣa or Siddhapada within eight births(Pr. 308).

• The rules prescribed for householders are divided into twelve vratas (vows) viz. pañca aṇuvratas (five small vows). Three are guṇavratas (virtuous vows), four śikṣā vratas (disciplinary vows). The householder has certain family and social responsibility. So he cannot observe the great vows (mahāvratas) in an absolute manner like an ascetic. In this case, the great vows are prescribed with limitations and qualifications. Householders are expected to observe five small vows (aṇuvratas)-partial observance of the five moral principles of non-violence, truth, non-stealing, celibacy and limited non-acquisition. He should not voluntarily injure any beings, tell lies, steal other's property; he should restrict his sexual desire to his married wife and may not gratify his lust with other women and not coveting for other's property and putting a limit to one's own possessions. In addition to these main vows, there are certain supplementary vows known as guṇavratas, which discipline the external movements and increase virtues and the śikṣā vratas, which emphasise on internal purity and are preparatory to the discipline of an ascetic life. These supplementary vows are collectively known as śīlavratas (vows of conduct). Guṇavratas are three in number, viz., Digvrata, deśāvakaśīkavrata and anarthadaṇḍaviramaṇa. Digvrata, consists in fixing the limits of one's own movements in the ten directions. The householder has to put restriction on his movements, wordly activities to fixed points in order to avoid, violence to the maximum extent. Deśāvakaśīkavrata is limiting one's own movements to the region determined by certain villages and as renouncing the rest of the places. It is meant to minimise one's own greed and to limit worldly activities for a fixed period only. Anarthadaṇḍa viramaṇa consists in taking vow not to commit purposeless sin, such as, thinking ill of others, preaching evil of thers, uselessly breaking the boughs of trees, supplying weapons to attack, reading and listening to improper literature and so on. Śikṣāvratas are divided into four viz., sāmāyika, poṣadha, upabhogapārimāṇya and atithisamvibhāga (or Dāna). Sāmāyika consists in spending a certain amount of time in a day in sitting at a particular place, reading Scriptures, praying and self meditation. Pauṣadha vow is prescribed to have control over food. The householder has to perform fast on certain days to purify his soul. While on fasting he has to study Scriptures, meditate on their meanings, worship Jinas and sādhus. He has to observe strict cclibacy on these days. Upabhogapārimāṇyavrata means putting limitations to the use of objects of worldly enjoyment, such as food, drink, ornaments, bed, seat, perfume and so on. Dāna-vrata or atithisamvibhāgavrata consists in sharing one's own possession with others. The householder is expected

to earn his livelyhood in a just way and share it with holy monks a pious householder. It also includes serving of the Sādhus, sick and needy people.

In addition to these main rules the householder is expected to parctise many rules such as offering salutation to the Jinas, guras and monks; establishment of Jina Temples and daily worship of Jinas.

These major and minor vows should be observed regularly by the householder. In addition to the abovementioned twelve vows, there is another very important vow which is to be observed by the householder either in special circumstances, i. e., when the householder is not able to observe religious vows on account of unavoidable bodily infirmities and the like or on the occasion when the time of natural death has been known in all probability. That is known as Samlekhanāvratā in which step by step everything is renounced by abandoning food, fear, dissatisfaction and sorrows etc. and give up the body. It is a kind of invitation to voluntary spiritual death. It should be practised mentally, vocally and physically. Practising all these vows, the householder obtains heaven after death and perfection of these householder's duties make them perfectly pure and lead them to liberation within eight births.

#### VI PHILOSOPHICAL ASPECT OF PRAŚAMARATI PRAKARANA :

Though the central topic of Praśamarati is mainly ethical, the erudite writer deals with almost all the important philosophical principles such as Tattvas, Substances, Syādvāda, theory of Karma and so on.

Tattvas are the fundamental principles on which Jaina philosophy rests. These tattvas form the metaphysical background of Jaina ethics. In the absence of knowledge of realities, self-realisation is an impossible task. Any amount of moral practice is futile without knowing the nature of reality. Thus metaphysics and ethics are the two sides of the same coin. Metaphysics deals with the theoretical aspect of nature of reality while, ethics with practical side of it. Ethics is a means to realize the nature of reality. It is this close relation between philosophy and ethics that led the Jaina thinkers to introduce nine fundamental principles in their system. These tattvas deal with the cause of samsāra (cycle of births and deaths) and release from this chain of mundane life. The insight into the nature of these tattvas is considered to be the beginning of ethical and spiritual life. An unflinching faith in these tattvas is called Right path-samyak darśana (Pr. 222).

Firm faith in and knowledge of these tattvas are of primary importance for an aspirant of liberation. These nine fundamental principles are as follows :

Jīva (soul), Ajīva (non-soul), Puṇya (merit), Pāpa (demerit) Āsrava (inflow of karmic matter), Samvara (stoppage of karmic influx), Nirjarā (annihilation of stock of Karma), Bandha (bondage of Karma) and Mokṣa i. e., total annihilation of Karma (Pr. 189).

The first two of the tattvas deal with the nature and enumeration of the eternal realities and remaining seven with the interaction between two of these substances, namely, soul and non-soul.

Jīva—the soul is the first important principle, without which all other principles lose their significance. It is the self which is bound and it is the self which seeks freedom from bondage. Thus it is of utmost importance to have knowledge of nature of the self prior to the knowledge of other principles.

There are two aspects of Jīva—noumenal and phenomenal. In its former aspect, it is eternal being without beginning and end, pure consciousness, free from taint of Karma, but with regard to both its births and deaths in which it is united with the karmic matter since beginningless past, it has both beginning and end.

Consciousness is a characteristic mark of the soul (Pr. 194). Empirical Jīva consists of faith (darśana), knowledge (jñāna), conduct (cāritra), power (vīrya) and disciplinary virtues (Śikṣāguṇa) (Pr. 218).

Jainism subscribes to the view of plurality of souls. Since there are many bodies there are many souls. The souls are of different grades. First of all, these souls are brought under two broad divisions viz., the liberated (mukta) and the mundane souls (Pr. 190). The difference between the liberated souls and the bound ones is that while the former being free from bodily adjuncts, as well as from the limitations caused by the karmic matter, are pure, perfect and are possessed of infinite knowledge, infinite power and bliss and the latter are in a state of bondage of Karma, limited by adjuncts, impure, imperfect and have limited knowledge, owing to their being limited by the karmic matter. The liberated souls live in Sidhakṣetra while the Samsāri Jīvas live in the world.

These Samsāri Jīvas are divided into two sub-groups, viz., mobile (cara) and stationary (acara). Souls can be divided into three types—male, female and neuter. Again, Jīvas can be divided into four kinds on the basis of place where they are born, viz., hellish, sub-human, human and gods. The souls also can be divided into five kinds on account of possessing number of senses viz., one-sensed to five sensed Jīvas.

Stationary (acara) Jīvas have only one sense organ, that of touch and they are of five kinds, the earth bodied, the water bodied, the fire bodied; the air bodied and the vegetation (Pr. 192) and remaining

two-sensed to five-sensed are mobile souls. These samsāri Jīvas can be divided into infinite number on the basis of birth, knowledge, modifications etc. (Pr. 193).

**Ajīva-non-soul :** It is in all respects opposite of Jīva. It is unconscious. It is classified into five kinds viz., dharma (medium of motion), adharma (medium of rest), ākāśa (space), pudgala (matter) and kāla (time). The pudgala has a form (tangible-rupin) and others are devoid of form. (Pr. 207). These five categories constitute the world (universe-loka). The pudgala (matter) is a very important category which has malignant influence on the nature of the soul. An apprehension of the nature of ajīva will yield insight into the nature of the material binding force, which is to be shaken of for the freedom of the soul. Freedom from bondage implies the removal of the karmic particles of matter and its result (body etc.) from the Jīva.

The good and auspicious actions are called Puṇya. Those good actions bring peace of mind. The bad deeds, are called Pāpa, they disturb the peace of mind (Pr. 219). Both these actions are cause of bondage, but from a practical point of view good deeds are preferred to bad ones. The inflow of Karma particles into the soul is called Āsrava. Just as water flows into a boat through a hole in it, similarly the āsravas represent the channels through which the karmic particles enter the soul, and impede its progress. The fundamental cause of āsrava is the vibratory activity of the soul caused by the action of mind, speech and body. Every action, whether good or bad, opens the door to certain kinds of particles of karmic matter, which may immediately enter into union with the soul. Performance of action with a pure mind, speech and body, leads to inflow of meritorious karmic particles into the soul and bad deeds lead to an influx of demeritorious particles into the soul (Pr. 220).

The process of checking the inflow of fresh karmic particles to the soul through the controlling of the psycho-physical activities of mind, speech and body is called Samvara (Pr. 220). The ideal of liberation can be realised only by the stopping and shedding of Karma. Stoppage of inflow of Karma is called Samvara, while, annihilation of the accumulated karmic matter through austerity is called Nirjarā (Pr. 221). Merely stopping of the inflow of fresh karmic matter is not enough to obtain liberation, unless the stock of previous Karmas is also not shed away. By austerities, these accumulated Karmas can be annihilated. Bandha is caused by the inflow of karmic particles (karmasantati). Wrong belief, want of control, negligence, passions and activities of mind, speech and body are the cause of this bondage of the soul. Bandha is of four kinds,



according to its Prakṛti (nature), Sthiti (duration), Anubhāga (intensity) and Pradeśa (mass). Prakṛti and Pradeśa bandhas are a result of activities of mind, speech and body; anubhāgabandha (intensity) results from the passions and sthitibandha is on account of Leśyās (Pr. 37). The state of Jīva which is free from karmic bondage (bandhaviyoga) is called mokṣa or liberation (Pr. 221). It is emancipation of the soul from the bondage of Karma. This is the state of infinite happiness. In this state the soul transcends the state of worldly pleasures and pains and enjoys its original nature of infinite bliss, knowledge, insight and power (Pr. 289).

#### SUBSTANCE :

According to Jaina thinkers, the entire cosmos is composed of real substances of different kinds. Thus the universe has neither any beginning nor any end. The essence of substance consists in its existence (sat), so that whatever is a substance, is real. Substance is defined as that which possesses the three characteristics of production (utpāda), destruction (vigama) and permanence (nityatva) (Pr. 204). Substance has its unchanging essence and therefore it is permanent. But it also has its changing modes and destruction. Attributes and modifications blong to substance. Attributes and substance are inseparable from each other. Attributes are essential to substance, while modes are due to accidental changes in the attributes of substance. A substance is permanent in the sense that, its essence is characterised by indestructibility and continuity. But it is also subject to generation and destruction in the sense that some new qualities may suffer destruction (Pr.205-6). A substance then, is permanent (=nitya) in respect of its essential qualities and impermanent in regard to its changing modifications.

Umāsvāti defines substance as possessing origination, decay and permanence (Pr. 204). When a substance, conscious or unconscious originates without leaving its own nature it is called origination. To cite an example, jar originates from clay without leaving the nature of clay. Destruction is the name of leaving the former mode. As for instance, clay leaves its former mode when it becomes a jar. (Pr. 205). Permanence is the essential characteristic of substance which remains unchanged in both the conditions, viz., in origination and decay. It is neither created no destroyed. It is etemal, it is changeless. As for instance, the essential nature of clay remains unchanged among its various modes.

The universe is composed of six substances. The first substance is called Jīva (soul) and the remaining ones are together brought under the single category of Ajīva (non-soul). In this respect Jainism can be called

as an advocate of dualism, it admits two kinds of reality, the Jīva and Ajīva which are obviously contradictorily related to each other.

Soul substance is characterised by consciousness and life and non-soul (ajīva) by the opposite of these. Consciousness is the essential nature of the soul, nonconsciousness is the common feature of the non-soul. The non-soul substance is divided into five kinds : Dharma (medium of motion), ādharma (medium of rest), ākāśa (space), pudgala (matter), and Kāla (time). These together with soul, constitute the six substances of Jainism. They are again classified into astikāya (extended), anāstikāya (non-extended). Substances of first kind exist like a body possessing extension. Except time substance all other substances are extended. Time is not extended substance. Again pudgala alone has a form, all other substances are formless (Pr. 207). Dharmāstikāya, adharmaastikāya and Ākāśastikāya are one each, Pudgala, Jīva and Kāla are infinite in number (Pr. 214). This universe is, thus, divided into two halves respectively—consisting of the Jīvas and the Ajīvas.

Jīva is spiritual conscious substance. It is spiritual in the sense that it is immaterial, incorporeal and formless (amūrta) and distinct from the body and the senses organs. It is coextensive with the body (svadeha parimāṇa) which it occupies. It is endowed with capacity of knowing, feeling and acting. It is characterised by consciousness, a quality that distinguishes it from all other non-soul substances. It is agent of action. All other substances lack this capacity of action. As an agent of action the Jīva is possessed of freedom of will.

The Jīva endowed with freedom of will is capable to choose either path of bondage or path of emancipation. Jainism believes in plurality of souls. Jīvas are many in number.

Dharma is the principle of motion. It is not used in the sense of religious merit, moral ought. This evaluated word is used in the most unusual sense of the imperceptible medium of motion of matter as well as the soul. It is an ontological reality, constituent of the physical universe. But it does not make the spiritual and the material substance move. On the contrary, these move of themselves. Dharma is only the medium of their motion just as water is the medium of the movement of the fish. While it itself does not move, it provides the movement-medium for substances which have capacity of moving. It is not only devoid of motion, but it is also lacking in all sensible qualities such as colour, taste, smell etc. Dharma is thus, the unitary, incorporeal, imperceptible, immobile, all pervasive and continuous medium of motion.

Adharma (medium of rest) is the counterpart of dharma. It serves as the auxiliary cause of rest. This word is also detached from its usual moral or religious significance and is taken to mean the supportor, the helping condition of the rest of stationary things as well as of things in motion. Despite the fact that it is the opposite of dharma, Adharma has the same characteristics as Dharma (Pr. 215). It is unitary, eternal, formless, immobile, co-extensive with mundane space and hence all-pervasive, simple and not atomic but imperceptible, being devoid of sensible qualities. The only difference between Dharma and Adharma then consists in that, whereas former is the auxiliary condition of motion, the latter is the similar condition of rest. Ākāśa (space) is that in which all things exist. It is eternal, all-pervasive and without form (Pr. 215). It is a single substance, consisting of infinite units called pradeśas. Space is divided into mundane space (lokākāśa) in which all Jivas, all material objects, dharma, adharma and kāla exist and supermundane space (alokākāśa) space beyond the world, in which there exist, no soul, no matter, neither Dharma nor Adharma, and no time (Pr. 213). It is space par-excellence, being completely devoid of any content. Pudgala(matter) etymologically means that which is liable to integration and disintegration. Matter (pudgala) is that substance, which alone undergoes modifications by combinations and dissociations. This process of integration and disintegration does not occur in the other substance. It is of the non-spiritual substances which are extended and as an extended substance it has form or shape. It has colour, touch, smell and taste. It exists in either of the two forms in the form of atoms (anus) and in the form of aggregates or mass of atoms (Pr. 208). Atoms are indivisible, indestructible, and corporeal elements of matter. Matter in the aggregate (mass) form (skandha) is the result of the combination of or integration of atoms. It is capable of modification (pariṇāmaguṇa) and so is subject to increase and decrease, growth or decay. Atoms have only, unmanifest qualities of colour, touch, smell and taste, while the aggregates (mass) of atoms (skandhas) have all these four qualities and sound as well as the qualities of hardness, softness, heaviness etc. Atom has no pradeśa, where as a skandha has more than one and the biggest skandha, having infinite atoms (Pr. 208). Our Karma, bodies, mind, speech, breath and the objects of nature are products of matter and bestower of pain and pleasure and these matters assist the saṃsāri Jivas to take birth and death (Pr. 217).

Kāla (time) is the cause or circumstance of the modification (pariṇāma) of the soul and other substances. It is a substance, but not an extended substance as are the remaining ones. It is the auxiliary condition of the modifications (pariṇāma) and the continuance (vartanā). It is infinite. It is not perceived, but inferred from its characteristics which

make possible modification, continuity, activity (kriyā), near and far, now and then (aparatva)(Pr. 218). It is one and indivisible.

☉ The entire universe is composed of these six substances. The conception and these classifications of substances of Jaina make it very clear that universe cannot be explained with the help of spirit alone or matter alone or both spirit and matter. The explanation of the universe demands admission of the reality of the spirit and the matter on the one hand and of several other items, including space and time and the media of motion and rest on the other.

### SYĀDVĀDA-THEORY OF NON-ABSOLUTISM :

The Jaina philosophers held that everything in the world is complex in structure and as such has many aspects. A thing that is real, has three characteristics of production, destruction and permanence (Pr.204). Every object that seems to be permanent is liable to both production and destruction. Each entity is one in many. That being so, it would be improper to view a thing in only one of its aspects and to hold, that the knowledge of that thing derived thereby is final. On the contrary, it should be viewed in its many and various aspects in order that it may be properly apprehended. This view that every object has a multiplicity of aspects is known as Anekāntavāda, the doctrine of the manyness of real. The doctrine of relativity of judgement (Syādvāda) or Seven fold judgement (saptabhaṅginaya) is the corollary of this doctrine of relative pluralism (Anekāntavāda). The word 'syāt' means relatively speaking and it signifies that every thing of the universe can be looked at from many point of view. Reality has infinite aspects which are all relative, conditional and we know only some of these aspects. Our judgements represent different aspects of the many-sided reality and can claim only partial truth. All our judgements, therefore, are necessarily relative, conditional and limited. 'Syāt' or relatively speaking must precede all our judgements.

The Jaina logicians distinguish seven kinds of judgment. Each judgment being relative is preceded by the word 'syāt'. Thus it is known as Syādvāda or Saptabhaṅginaya (Pr. 204 commentary). These seven forms are as follows :

1. Syādasti : Relatively a thing is existent.
2. Syānnāsti : Relatively, a thing is non-existent.
3. Syādasti-nāsti : Relatively, a thing is both existent and on-existent.
4. Syādavaktavyam : Relatively, a thing is indescribable.

5. Syādasti ca avaktavyam : Relatively, a thing is existent and is indescribable.
6. Syānnāstica avaktavyam : Relatively, a thing is existent and is indescribable.
7. Syādistica nāstica avaktavyam : Relatively, a thing is existent, non-existent and indescribable.

The significance of this Sevenfold judgement is that our knowledge, regarding anything is relative; everything exists from the point of view of its own substance, space, time and form and it does not exist from the point of view of others substance, space, time and form (Pr.202-6). A Jar for instance, exists from the point of view of its substance: clay, its space—the room in which it is, its time, the present moment, and its form or mode which is its particular shape—having narrow neck, broad belly, red colour, etc. The Jar does not exist from the point of view of another substance, say silver or gold, another room, another time and another shape etc. When we affirm these two different standpoints (existent and non-existent) successively we get the third judgment a 'Jar' is both existent and non-existent. If we want to describe its existence and non-existence simultaneously, than Jar becomes indescribable, i. e., neither real nor unreal. This is the fourth judgement. Form of fifth judgement is that, from a particular point of view, the Jar exists and it is also indescribable (Pr.205-com.). Because there is no one word which can describe its existence and non-existence simultaneously. Similarly the statement that the 'Jar' does not exist, and is also indescribable, forms the sixth judgement. Relatively, 'Jar' exists, also it does not exist and somehow it is indescribable. This is the seventh judgement. These three forms of judgements are really combinations of indescribable with 'is' 'is not' and 'is' and 'is not' respectively. The same theory can also be applied to the soul. The soul exists from the aspects of its own substance, space, time and form and while from the point of view of another's substance, non-soul, it does not exist(Pr. 202).

### CLASSIFICATION OF KNOWLEDGE :

Knowledge is classified into immediate and mediate (pratyakṣa and parokṣa) (Pr. 224). Avadhi, manaḥparyāya and kevala are the three kinds of immediate knowledge which may be called extraordinary and extrasensory perceptions. They are called immediate (pratyakṣa) knowledge, because these are acquired not through the medium of senses. Avadhi is clairvoyance. It is direct knowledge of material things even at a distance of space or time. It is called 'avadhi' or 'limited' because it functions within a particular area and up to a particular time. It cannot

go beyond spatio-temporal limits. Manahpariyāya is telepathy, direct knowledge of the thoughts of others. This is also limited by spatio-temporal conditions. Kevalajñāna is omniscience. It can be acquired by the person who is devoid of all types of passions and this Kevalajñāna becomes cause of liberation. It is beyond spatio-temporal conditions. Parokṣa or mediate knowledge is divided into Mati or Abhinibodhaka and Śruta. These are acquired by the soul through external agencies. Mati is ordinary cognition obtained by means of sense-perception, and Śruta or testimony is derived from Scriptures or authority. Thus there are five kinds of right knowledge. Besides these five kinds of right knowledge, we have three kinds of erroneous knowledge, mati-ajñāna-sensory erroneous knowledge, śruta-ajñāna-scriptural erroneous knowledge and vibhaṅga-jñāna-limited direct erroneous knowledge. Thus knowledge is classified into eight kinds, five of them are right knowledge and latter three are erroneous knowledge (Pr. 225). These are known as eight kinds of determinate knowledge (Pr. 194-5).

Consciousness is the chief characteristic possessed by soul. Darśana and Jñāna are the two manifestations of consciousness. Darśana is the first stage of cognition where we are only aware of an object. It is known as indeterminate knowledge or formless (anākāra upayoga) which is of four kinds : Cakṣurdarśana-darśana caused by sight, acakṣurdarśana-non visual cognition, avadhidarśana, limited direct cognition and Kevaladarśana-Perfect darśana. The difference between the Darśana and Jñāna is that in the former, we have simple apprehension, perception of generalities of things, while in the latter we have conceptual knowledge. Again in the former details are not perceived, while in the latter the details are clearly known. Thus Darśana is called indeterminate while Jñāna is called determinate.

## COSMOLOGY :

The Universe is composed of six substances. The universe is situated in space (lokākāśa). Nothing but pure space is to be found in the alokākāśa (Space beyond universe). The lokākāśa contains the remaining five substances, namely, Jiva, Pudgala (matter), Dharma, Adharma and Time, without which there can be no universe. The form of the universe resembles the figure of a man standing with feet apart and the arms on waist. (Pr. 210) This universe is divided into three parts, the lower, middle and the upper, the lower universe having the shape of down faced cup, the middle one that of a plate or disc and the upper one that of a hemispherical plate (Pr. 211). The lower universe has seven parts, the middle has various parts and the upper region has 15 parts or levels (Pr. 212).

## THE DOCTRINE OF KARMA :

The doctrine of Karma has been universally accepted in Indian thought. Ordinarily Karma means human deed and is usually conceived by Indian philosophers as leading to the good or bad results in this life or life hereafter which the performer of the action is to enjoy or suffer. The soul takes many bodies and goes through the cycle of births and deaths to enjoy the fruits of good and bad Karma. Man is held responsible for all the ills of life due the result of his actions. He is only reaping the consequences of such actions. Indian sages and thinkers, argue, therefore that the endeavour should be to get rid of Karma and to obtain a state where the Karma has no longer any effect.

This doctrine of Karma has special significance in Jaina philosophy and is in fact a driving force of this system. Karma is not a mystic force as some philosophers think. It is conceived as something essentially material, forming a subtle-bond of extremely refined matter which gets attached to the soul, as dust gets attached to the oily body. This Karma principle is accepted as the key to the understanding of all the unexplained facts of life and universe. The essence of Karma principle is that every being of this vast universe is guided by its own Karma. The heavenly bodies and even gods are not exceptions. Every event of life is due to the Karma of previous life. Birth and death, pain and pleasure, suffering, disease, everything is dependent on the Karma. On account of good or evil Karma a leaving creature would be reborn into any species, particularly suited to and measured by the action, from the vilest insect to a god.

The soul is perfect in its real state. It has infinite knowledge, insight, power and bliss. But the mundane soul is imperfect and limited by Karma. The subtle particles of matter enter into the soul and make the mundane soul bound and put limitations to its capacity from beginningless time (past).

The subtle particles of matter which flow into the soul and cause its bondage, are called Karma. It is Karma that binds the soul to the body. It is caused by the union of the soul with Pudgala (matter). Passions along with wrong belief, attachment to worldly pleasure or want of control, inadvertance and psychophysical activities of mind, speech and body attract fresh material particles which get transformed automatically into karmic particles and engender empirical bondage of the soul.

In bondage, the karmic matter unites with the soul by intimate interpenetration, just as water unites with milk or fire unites with the

red hot iron ball. If oil is spilled on a body, dust will easily adhere to it. Similarly the Jīva which has become sticky by attachment and aversion, gets covered by the Karma particles or the real connection of the Karma with the Jīva like the sticking of the dust on an oily body. The body represents the Jīva, the oil the passions and the dust the pudgala (matter). This karma-bandha is classified into four types, related to its nature, quantity, intensity and duration.

The mundane soul from the beginningless past is under the malignant influence of passions (kaṣāyas). There are four fundamental passions which are responsible for the defiled state of existence, including transmigration. They are: anger (krodha), pride (māna), delusion and greed (lobha) (Pr. 24). These four passions are the main force in holding the soul in bondage (30-33). These passions obstruct the right belief and hamper the right conduct. These passions accompanied by wrong belief, want of control, negligence and Yoga, are the main cause of eight kinds of Karmabandha. These four passions are divided into sixteen kinds on account of function they are reckoned to perform. So, each passion is of the following four kinds: anantānu-bandhi, apratyākhyānāvaraṇa, pratyākhyānāvaraṇa and samjvalana (Pr. 259-60). Anantānubandhi passion is that which obscures spiritual right belief and conduct and thereby prepares the ground for endless mundane career. Apratyākhyānāvaraṇa is that which obstructs the partial right conduct. Pratyākhyānāvaraṇa is that which obstructs aptitude for complete conduct and allows the existence of right belief partial conduct. Samjvalana passion obstructs the perfect type of conduct thus thwarting the attainment of Arhatship (i. e. yathākhyāta cāritra). Besides these passions, there are nine semi-passions (nokaṣāyas), which are so-called because of their less obstructing nature. They accompany as well as excite the passions. They are: Laughter (hāsyā); liking (rati); disliking (arati); grief (śoka); fear (bhaya); disgust (jugupsā), hankering after women (puruṣaveda); hankering after man (strīveda) and hankering after both the sexes (naṇumsakaveda).

Leśyā is responsible for the duration of Karmabandha. Leśyā is defined as that which associates the self with karmic particles (Liśyate, śliśyate karmaṇā saha ātmā iti Leśyā). Leśyā is said to be that by means of which the soul is tainted with merit and demerit. It is also considered as colour of the soul, or emotions colouring the soul. Just as glue is responsible for making colours fast and fixing them on a canvas, similarly this Leśyā is responsible for the length of time of the Karma-bandha. This Leśyā is of six kinds : Black (kṛṣṇa), blue (nīla); grey (kapota), red (tejasa); Yellow (padma), or pink and white (śukla) (Pr. 38). Jivas are some times classified into six kinds, based on these emotions. All Jivas are swyaed respectively by the influence of black, blue, grey, red, yellow and white. The first three of these Leśyās are inauspicious



and the remaining ones are auspicious. An individual is always swayed by any of the three good or three bad Leśyās. Only the Siddhas are free from the influence of the Leśyās and so they are called Aleśins or Gataleśyās. The black, blue and grey Leśyās are the lowest type of emotions, through them the soul is brought to misery. The red, yellow and white are the good Leśyās, through them the soul is brought into happiness. The black Leśyā is the worst of the three bad emotions colouring the soul. The blue is less evil than the first. The grey may lead men to do evil. The red removes all evil thoughts, through yellow Leśyā man controls passions. Love and hatred disappear under the influence of white Leśyā. Each following one is better than the preceding one and the last is the best. This idea is beautifully illustrated by the following story : Six hungry travellers saw ripe fruits on a Jambu tree and thought of eating the fruits. The first man suggested that the tree be uprooted to eat fruits. The second man told others to chop off the big branches, the third recommended to cut off only the small branches, the fifth advised to pluck the fruits and the sixth advised gathering fruits fallen on the ground. Here, the six persons are under the influence of different kinds of Leśyās. The first one has a black Leśyā, the second blue, the third grey, the fourth red, the fifth yellow and the sixth white. The white Leśyā is the best and the Jaina religious efforts are directed towards the acquisition of this pure Leśyā.

#### Kinds and Nature of Karma :

Karmas are classified into eight fundamental types on the basis of their nature : Knowledge obscuring Karma (Jñānāvaraṇīya), insight obscuring karma (darśanāvaraṇīya), feeling producing karma (Vedanīya), deluding karma (mohanīya), age determining karma (Āyusḥkarma), body determining karma (nāma), heredity determining karma (gotra) and power hindering karma (Antarāya). (Pr. 34). Jñānāvaraṇīya, darśanāvaraṇīya, mohanīya and antarāya karmas are called Ghātikarmas as they tend to obscure the real nature of self. These karmas not only lead to worldly misery but also retard the moral progress of the aspirant. These karmas actually affect the attributes of the soul. The remaining four karmas, viz., vedanīya, āyusya, nāma and gotra karmas are called aghāti karmas, because, these are not directly concerned with obscuring the nature of the soul. In the absence of ghātikarmas they do not retard the moral progress of the aspirant. These eight kinds of karmas are subdivided into many kinds. The Jñānāvaraṇīyakarma which obscures the knowing faculty of the soul is divided into five kinds; viz., matijñānāvaraṇīya, which obscures the knowledge acquired through the senses and the mind, prevents our right conscience and intellect, śrutajñānāvaraṇīya

which prevents acquiring any knowledge of Scriptures, avadhijñānāvaraṇīya, which hinders direct knowledge of material objects, manaḥparyāyajñānāvaraṇīya, which obscures direct knowledge of the thoughts of others and kevalajñānāvaraṇīya, which prevents us from knowing right way of attaining liberation. Darśanāvaraṇīya which prevents us from holding faith and is of nine kinds, namely, cakṣurdarśanāvaraṇīya which obscures the physical sight, acakṣurdarśanāvaraṇīya which obscures the perceptual power of the four senses (except the eye) and the mind, avadhidarśanāvaraṇīya, which hinders the faculty of direct insight of material things, kevaladarśanāvaraṇīya which obscures the right intuition of obtaining liberation, nidrā which generates a light, pleasant slumber from which the sleeper is aroused by the clicking of finger, nails or by a slight call, nidrānidrā which produces a heavy slumber from which the sleeper can be awakened by being shaken violently, pracalakarma, which causes sound sleep which overtakes a person sitting or standing upright, pracalāpracala, which causes an exceedingly intensive sleep that overtakes a person while walking and styānagḍhi which generates worst type of slumber with terrific vigour through which man may commit horrible crime in the sleep. Vedanīyakarma which produces feeling of pleasure and pain is of two kinds, sātāvedanīya which leads to worldly pleasures and asātāvedanīya which leads to misery. Mohanīyakarma which obscures true faith and right conduct is divided into 28 kinds. First of all it is divided into two Darśanamohanīya which infatuates the person so that he loses his discriminative power of distinguishing right and wrong belief and Cāritramohanīya which obscures right conduct which is the property of the soul. Again darśanamohanīya is divided into mithyātmamohanīya, which obscures right belief and produces complete wrong belief, samyaktvamohanīya, which obstructs getting complete belief but produces correct partial belief and miśramohanīya which produces a mixed belief having some degree of truth and some of falsity. Cāritramohanīya is classified into 25 kinds, on the basis of obstruction produced through 16 passions—Kaṣāya mohanīya and 9 semi-passions (no-kaṣāyamohanīya). Āyusyakarma (age determining karma) which determines the length of 3 times of Jiva in the particular form which his karma has endowed him. It is again divided into four kinds determining the age of celestial (deva), human (maṇuṣya), animal or or sub-human (tiryag) and hellish beings (nāraka). Nāmakarma, which is the cause of physical diversities is of 42 kinds, such as state of existence (gati), caste, body etc. Gotrakarma which determines the heredity or family is of two kinds—that which destines superior heredity (Uccairgotra) and that which determines the inferior heredity (nīcāirgotra). Antarāyakarma, which obscures the power of the soul is of five kinds, dānāntarāya which obstructs charity, lābhāntarāya, that which obstructs

profit of any kinds, bhogāntarāya which hinders enjoyment of a thing which can be enjoyed once, such as food, cloth, etc., upabhogāntarāya, which obstructs the enjoyment of something which can be enjoyed again and again, such as clothing, dwelling, bed, etc. and Viryāntarāya which obstructs the power of souls and makes a very strong person incapable of exercising his power. In this way karmas are totally of 97 kinds (35-Com.).

We have already seen that these are the different kinds of karmas which bind the soul. Release will be gained only when the soul is dissociated from all kinds of karmas. Jainism believes that though the various karmas of man are constantly determining him in various ways, yet there is in him infinite capacity or power of right action by exercising which man can overcome all Karmas and become finally liberated. In fact all kinds of ethical disciplines are prescribed to achieve freedom from clutches of bondage of karma. The soul, weighed down by Karma, travels from life on the mundane level. At first the influx of fresh Karma is to be stopped by observing five vows, samitis, guptis, ten kinds of dharma, reflecting on 12 kinds of Bhāvanās, conquering hardships and controlling passions. Then the already existing karma must be exhausted.

When this end is achieved, the age old partnership between the soul and matter is dissolved and the soul shines in its intrinsic nature of infinite faith, knowledge and bliss (Pr. 289). Freed of the dead weight of karma, the soul flies up to the summit of lokākāśa and remains there ever after.

## VII COMPARISON BETWEEN TATTVĀRTHĀDHIGAMASŪTRA AND PRAŚAMARATI

Umāsvāti Vācaka is one of the outstanding religio-philosophical personalities in the History of Jaina thought. His works viz., Tattvārthādhigamasūtra and Praśamarati are mile-stones in the development of Jaina philosophy. T. S. is purely a philosophical work while Praśamarati is a religio-philosophical treatise of more popular nature and it addresses monks and common men. Praśamarati is undoubtedly a post T. S. work which is mainly written for the benefit of lay man. Contents of this work is the same as T. S., but certain improvements are made on T. S. to suit his practical purpose. The author of Praśamarati, using precisely-worded verses, does not feel it necessary to give elaborate accounts of many points which are already exhaustively described in T. S. and Svopajña-Bhāṣya. There is not only ideological similarity between these two works but certain sūtras of T. S. are bodily lifted and inserted in

to the body of the verses. Comparison between some of the important topics of these two works will reveal the remarkable similarity between the two.

¶ In the *Tattvārthasūtra* and *Bhāṣya* it is said that Right faith, Right knowledge and Right conduct together constitute the path of liberation.<sup>65</sup> All these three aspects must be present in an aspirant, if he is to reach his spiritual goal. If one of them is absent, the path is imperfect. The three together form one path and are to be simultaneously pursued. In *Praśamarati*, *Umāsvāti* repeats it in the same manner, with little change of words to suit his metrical need (Pr. 230). Again firm faith in the nine fundamental principles (*tattvas*) is called *Samyagdarśana* which can be a natural outcome of Scriptural study<sup>66</sup>. *Praśamarati* not only states the same thing but, bodily lifts up the *sūtra* of the T. S. as it is (Pr. 222). It is said in T. S. that consciousness is the chief characteristic of *Jīva* and this consciousness is classified into determinate (*sākāra*) and indeterminate (*anākāra*) and each is subdivided into eight and four kinds respectively<sup>67</sup>. These ideas are explained in two *sūtras*. These two *sūtras* are summarised in one verse in the *Praśamarati* (Pr. 194). In T. S. knowledge is classified into direct and indirect. The former is of three kinds and the latter is of two types<sup>68</sup>. The same classification is accepted by *Praśamaratikāra* (Pr. 224-5). Instead of the word *matijñāna* it uses *abhinibodha*, which is also used in T. S. as a synonym of *matijñāna*<sup>69</sup>. The soul is classified into worldly and liberated and worldly souls are divided and subdivided into many kinds by T. S. and *Bhāṣya*<sup>70</sup>, which are described in three verses of *Praśamarati* in the same manner (Pr. 202). *Bhāva* which constitutes the nature of the soul (or *aupaśamika*, *kṣāyika*, *miśra*, *audayika* and *pāriṣā-mika* and they are subdivided into 2, 9, 18, 21 and 3 by T. S. and *Bhāṣya*<sup>71</sup>) while *Praśamarati* in addition to the five accepts one more *Bhāva* which is known as *sānnipātika* (Pr. 196-7)

T. S. defines the substance or *Sat* as that which possesses the three characteristics of production, destruction and permanence<sup>72</sup>. The same definition is beautifully explained in *Praśamarati* (Pr. 204). T. S. accepts seven fundamental principles<sup>73</sup> (*tattvas*). *Puṇya* and *pāpa* are included in *bandha* itself<sup>74</sup>. While in *Praśamarati* *pāpa* and *puṇya* are accepted as independent *tattvas* and hence making *tattvas* totally nine (Pr. 189), six substances are accepted by both T. S. and *Praśamarati*.<sup>75</sup> According to T. S. matter (*pudgala*) has form and other substances are formless, imperceptible<sup>76</sup>. Matter (*Pudgala*) is possessed of touch, taste, smell and colour<sup>77</sup>. It consists of numerable, innumerable and infinite parts<sup>78</sup> and it is divided into atomic (*aṇu*), imperceptible and molecules

(Skandha), perceptible. Atom does not consist of parts and hence it is indivisible. Skandha is composed of atoms and forms, the basis of body, speech, mind and vital force and cause of worldly enjoyment, pain and pleasures, life and death<sup>79</sup>. Dharma and Adharma are principles of motion and rest, respectively, which help the movement of Jiva and Pudgala<sup>80</sup>. Dharma, Adharma, Ākāśa have one substance each<sup>81</sup>. All of them are motionless<sup>82</sup>. Dharma and Adharma occupy asaṅkhyā units of space<sup>83</sup>. Ākāśa occupies unlimited units<sup>84</sup>. The function of space is to give room to all substance<sup>85</sup>. Kāla is the auxiliary condition of the continuance, modification, activity now and then<sup>86</sup>. The same line of thought is found in Praśamarati. (207-8, 213-218).

Ten kinds of Dharmas<sup>87</sup>, twelve bhāvanās<sup>88</sup> (anuprekṣā) of T. S. are enumerated by Praśamaratikāra with little change of order to suit his metrical needs (Pr. 167, 149-62). Four types of kārma bandha<sup>89</sup> and their subdivisions<sup>90</sup> of T. S. are accepted by the author of Praśamarati (Pr. 35-6). Definition of tattvas is common to both T. S. and Praśamarati. According to T. S. the auspicious activities of mind, speech and body are the cause of inflow of good karmas and inauspicious activities are the cause of inflow of bad karmas<sup>91</sup> (āsrava). Control of inflow of karma is saṁvara<sup>92</sup>. Stock of karma can be annihilated through penance<sup>93</sup>. Destruction of all types of karma is mokṣa or liberation<sup>94</sup>. These tattvas are defined and explained in the Praśamarati, using similar terms as used in T. S. (Pr. 220-221). Parallel lines are found between T. S. and Praśamarati at several places<sup>95</sup>.

Though there is a remarkable similarity of line of thought between T. S. and Praśamarati, the present work differs from T. S. in certain respects. Jīvalakṣaṇas (Characteristic of Jiva) are explained in Praśamarati as not only consciousness, but Right faith, Right knowledge, Right conduct, Power and virtue of learning (Pr. 218) as against T. S. which defines soul as having the characteristic of Consciousness<sup>96</sup>. T. S. mentions only five characteristic conditions (bhāvas) of the soul<sup>97</sup>, whereas Praśamarati adds one more bhāva, i. e., sānnipātika (product of mixed five bhāvas), making total six bhāvas of the soul (Pr. 196-197). Order of Anuprekṣās and ten kinds of Dharmas are slightly modified to suit his metrical need. (Pr. 196, 149-162). Again the sthāvaras (immobile souls) are counted in T. S. as of three kinds<sup>98</sup>, whereas in Praśamarati, they are counted as of five kinds—those living in the bodies of earth, water, fire, air and vegetable (Pr. 192). Umāsyāti in this work had made certain improvements on T. S., though the content of it does not go much beyond what is contained in T. S. Instead of seven tattvas, nine tattvas are accepted and explained in detail for the benefit of lay-man. Papa and puṇya are two more additional tattvas

which are most important from the practical point of view (Pr. 189). Introducing these two more tattvas, it induces laymen to observe good conduct to obtain Svargaloka, in reward of their good conduct (Pr. 301). Again in T. S. only five substances are directly mentioned.<sup>99</sup> The substance 'Kāla' is separately mentioned as accepted by others<sup>100</sup>. But in Praśamarati, Kāla is included in the list of Ajīvas (Pr. 207). Another very important improvement on T. S. is that while Praśamarati gives the processes of Kevalisamudghāta and Yoganirodha, (272-274, 277-280), these are untouched by T. S.

### VIII COMPARISON OF PRAŚAMARATIPRAKARAṆA WITH JAINA ĀGAMAS<sup>101</sup> AND SOME NON-JAINA WORKS

Umāsvāti Vācaka's Praśamaratiprakaraṇa is one of the most important religio-philosophical works in the field of Jaina philosophical literature. Umāsvāti was a learned Brahmin before conversion to Jaina faith.<sup>102</sup> Thus it is quite natural, that he was very familiar with the Brahmanical literature. A Study of Praśamaratiprakaraṇa reveals that Umāsvāti was not only influenced by Jaināgamas, but some of the non-Jaina works have profound impact on him.

Umāsvāti was a profound scholar of Jaina Āgamas. The main theme of Praśamarati is taken from these Āgamas only. In the beginning of the work itself the author makes it very clear by saying that, he is not going to preach any new idea, but repeating the same ideas taught in Jaināgamas (Pr. 2). Teachings of Praśamarati are mainly drawn from major Āgamas, viz, Ācārāṅga, Uttarādhyayana, Sthānāṅga, Bhagavatisūtra, Samavāyāṅga, and Prajñāpanā.

This work is ethical in nature. Most of the teachings are therefore taken from Ācārāṅga. The author clearly instructs the monk to follow the conduct described in Ācārāṅgasūtra.<sup>103</sup> The definition and classification of Jīvas, substances, Kaṣāyas, Karmas, Leśyās, Dharmas, Cāritra, Jñāna, Process of Kevali Samudghāta and Yoganirodha which are found in these main Āgamas are accepted by Praśamaratikāra, without any modification and change.

It is said in Bhagavatisūtra and Uttarādhyayana that consciousness is the special characteristic of Jīva, which (consciousness) is of two kinds—determinate and indeterminate.<sup>104</sup> According to Prajñāpanā the former is of eight kinds and the latter is of four kinds.<sup>105</sup> Uttarādhyayana and Sthānāṅga, classify souls into samsāri (mundane) and muktas (liberated) and the former into mobile and immobile, the immobile are of five kinds and so on. <sup>106</sup>

The same definition and classification of Jīvas are accepted by Praśamaratikāra. (Pr. 194-5, 190-92). Again the definition, classification and functions of six substances (Pr. 207, 210, 213-218) are mainly drawn from Uttarādhyayana, Sthānāṅga, Anuyogadvāra and Vyākhyāprajñapaṭi.<sup>107</sup> Nine fundamental tattvas are mentioned in Uttarādhyayana and Sthānāṅga, which are accepted by our present author,<sup>108</sup> making no philosophical modification as done in Tattvārthasūtra.<sup>109</sup> Classification of knowledge into direct and indirect and their sub-divisions (Pr. 224-5) are taken from Sthānāṅga, Bhagavatī, Anuyogadvāra and Nandisūtra.<sup>110</sup> Bhāvas, i. e. characteristic conditions of the soul are counted as six in Sthānāṅga and Anuyogadvāra,<sup>111</sup> which are the basis of six kinds of bhāvas of Praśamarati (Pr. 196-97). Samavāyāṅga, Bhagavatī, Prajñāpanā and Uttarādhyayana are the main sources of conception of four types of Karmabandhas, eight kinds of karmas and their sub-divisions.<sup>112</sup> Again, conception of four main Kaṣāyas, eight kinds of prides (mada), six kinds of Leśyās, ten kinds of Dharmas and five types of Cāritra, are found in Bhagavatī and Sthānāṅga, Prajñāpanā, Uttarādhyayana and Samavāyāṅga.<sup>113</sup> Twelve kinds of Bhāvanās or Anupreksās scattered in various Āgamas are collectively taken together, by our present author.<sup>114</sup> Three jewels are considered as the main path of liberation by almost all Āgamas.<sup>115</sup>

Process of Kevalisamudghāta (Pr. 272-74) is found in Sthānāṅga, Samavāyāṅga, Bhagavatī and Prajñāpanā.<sup>116</sup> Yoganirodha (Pr. 277-83) is given in Prajñāpanā. These comparative points clearly prove the profound influence of Āgamas on Praśamaratiprakaṛaṇa.

Umāsvātī was also influenced by some non-Jaina works. The characteristic modesty of the author, expressed in the beginning of this work (Pr. 3-7) reminds us of Kālidāsa's modesty, expressed in the beginning of Raghuvamśa, where he says that 'though possessed of scanty powers of speech, I shall describe the family of Raghus, driven as I am, by their virtues to an inconsiderable undertaking'.<sup>117</sup> Again, Umāsvātī's request to the right-minded scholars to welcome his work by judging its merits that can be compared with the idea of Kālidāsa expressed in Raghuvamśa, in which he calls upon the connoisseurs to scrutinise his work, for, its goodness and badness is to be judged by their word of commendation or condemnation.<sup>118</sup> Again, Umāsvātī's statement that it is the very nature of right-minded scholars to appreciate the quality of the work, ignoring its defects (9), reminds us of Kālidāsa's statement in Mālavikāgnimitra, in which he says that sound critics welcome the one (old) or other (new), after proper examination, while a blockhead is guided by another's judgement.<sup>119</sup>

The ten kinds of religious virtues (167) which are to be cultivated by a monk can be compared with ten kinds of Sāmānyadharmā (general rules), viz., steadfastness, forgiveness, self-restraint, non-stealing, purity, self-control, wisdom, learning, truthfulness and restraint of anger as described in the Manusmṛti.<sup>120</sup>

The code of conduct for aspirants of mokṣa, prescribed in Praśamaratī (58-63; 74, 89, 104, 112-120, 130-148 etc.), reminds us of code of conduct for munis, described in Śāntiparva of Mahābhārata, where it is said that the aspirant of emancipation retiring from one's home, regarding gain and loss in the same light, restraining the senses and disregarding all objects of desire even when they are ready for enjoyment, one should adopt a life of renunciation. One should not disparage another, neither with eye nor with speech, nor in thought. One should not speak evil of any person either in or out of his hearing. The aspirant after mokṣa should abstain from injuring any creature and should not stay in one place, should not confine oneself to one spot, but roam or wander over the world without owning a fixed habitation. He should behave friendly with every creature. One should not go to any house having received previous invitation to dinner. He should content himself with only as much as is barely necessary for keeping his body and soul together. Even that much of food which produces gratification should not be coveted by him. He should not earn either merit or demerit by means of acts. He should be always well-contented, fearless, always engaged in mental recitation of sacred mantras, silent and wedded to a life of renunciation. He should control the rising impulses of works, of mind of wrath, of hunger and of lust. Devoted to penances for cleansing his heart he should never allow the censures (of others) to afflict his heart. One should live, having assumed a status of neutrality with respect to all creatures and regard praise and blame as equal. The muni should restrain his senses from all things and keep himself aloof from all attachments. This indeed is the holiest and the highest path of samnyāsa mode of life.<sup>121</sup> Mahābhārata asks us to give up attachment and aversion, greed, anger, deceit, pride, violence and to observe truthfulness, non-injury, modesty, forgiveness, straightforwardness, penance, meditation etc., for obtaining the highest good.<sup>122</sup> Even puṇya and pāpa, both are considered to be the causes of bondage of the soul and the aspirant can obtain liberation only after exhaustion of both merit and demerit.<sup>123</sup> The style of narrating passions and their consequences in Praśamaratī reminds us of narration of Bhīṣma in Śāntiparva of Mahābhārata. The description (Pr. 121) of ever changing momentary nature of union with worldly prosperity, pleasures and riches, which ends in separation, cause of untold misery is very much similar to the statements



made by Rāma and Bhīṣma in Rāmāyaṇa<sup>124</sup> and Mahābhārata<sup>125</sup> respectively. Some of the verses in this work (Pr. 89, 127, 240) which emphasise the equanimity of mind and sense-control, remind us of some of the verses of Bhagavadgītā.<sup>126</sup>

The treatment of philosophical principles such as six dravyas and plurality of souls may be compared to the Vaiśeṣika and Sāṅkhya systems.<sup>127</sup> The difference between these systems and Jaina view is that, according to Nyāyavaiśeṣikas and Sāṅkhyas although the souls are many, they are without parts and qualities, while Jainism mentions that soul has qualities of infinite knowledge, power and bliss.<sup>128</sup>

The theory of Pudgala (matter) which embraces both Ārambhavāda and Pariṇāmavāda, may be called a synthetic representation of the atomic theory of the Vaiśeṣikadarśana and Prakṛtipariṇāmavāda of the Sāṅkhyas (Pr. 209). Process of Yoganirodha, Samvara and Nirjarā (Pr. 277-280) remind us of Āstānga-Yoga of Patañjali in Yogasūtra.<sup>129</sup> The characteristic of Kāla as defined in Praśamarati (218) has great resemblance with that mentioned in the Vaiśeṣika darśana.<sup>130</sup> The definition of Sat or Substance (Pr. 204-6) can be compared with Pariṇāmīnitya of the Sāṅkhya and with substance of Vaiśeṣika.<sup>131</sup> The characteristic of the soul in liberated state which is possessed of infinite perception, infinite knowledge, infinite power and bliss (Pr. 289) can be compared with the Vedāntic Brahman which is Existence, Consciousness and Bliss.<sup>132</sup>

## IX CRITICAL REMARKS ON PRAŚAMARATI :

The distinctive value of this work is that it is by a person in whom saintliness is combined with profound scholarship and insight. The whole work is instinct with the prophetic vision of a seer and the expression, too, is so lucid and poetical that a new life has been breathed into the dry bones of philosophical and ethical discussion. Umāsvāti, here, looks no more a dialectical metaphysician. He realised that not all were qualified to study philosophy which requires higher level of intellect combined with profound knowledge of different branches of sciences. It is beyond the reach of common men. This book is written with the intention to inform common people about the truth of life, as preached by the Jinas. The main object of this work is to point out the practical and scientific path of self-realisation as laid down in the Jināgamas by the Tirthankaras who rose to the highest height of perfection with its aid. This work is not only limited to preach philosophical and moral principles, but also shows true way of life which must

inevitably lead to a vision in which individual realises his own pure, perfect, blissful self-luminous **Ātman**. It teaches that if deliverance is to be achieved, certain moral codes are to be followed and it requires firm faith in the Jinavacana, knowledge of Jaina doctrines and Right conduct.

This work has a significant title which substantially indicates the main theme of the subject-matter. The author himself explains the term 'Prašama' occurring in the title of the present work as a synonym of vairāgya—non-attachment. It mainly deals with cause of bondage in mundane life and process of attaining absolutely an un-perturbed state of spiritual calmness through complete non-attachmet to wordly objects.

Though the central topic is vairāgya, there is scope for side-topics which are subordinate, complementary to central topic. This is not a philosophical treatise, but the learned author steeped in Jaina doctrines has stuffed this work with manifold details, whereby this work has become a varitable compendium of Jainism. He deals with these philosophical topics like a moralist poet. Nowhere does the author try to show his profound scholarship and throughout the work he takes the reader into his confidence and sincerely preaches in a homely manner without entering into the dry field of Logical argumentation. The nature of the work is such that, the author never feels the necessity of logical defence of the principles that he is enunciating. The exposition of the subject-matter is very systematic and some times he takes recourse to similies to make his teaching effective.

His style is very simple, but the current of his expression is very forceful. His explanation of Jaina philosophical and ethical conceptions in simple terms is a special feature of this work. He handles the Jaina technical terms and conceptions in a natural and easy manner. Some of the important doctrines of Jainism such as, substance, soul, syādvāda, house-holders duties etc., are so precisely told that, the reader feels that many verses are really sūtras pregnant with significance. The subject-matter is discussed with such a remarkable dignity, in suitable Āryā metre, in lucid and simple manner, that this composition is enough to commemorate the poetic talents of Umāsvāti. The speciality of this work of the learned author is that, the verses are precisely worded; throughout the work, there is an ease about discussions, simplicity in style, direct appealing nature, spontaneous outcome of thought which are possible only from an author who has tasted the nectar of direct spiritual experience. This work is undoubtedly, an outstanding contribution to Jaina philosophy and Religion.

## FOOT NOTES

1. Tattvārthādhigamasūtra (T.S.) with Siddhasenagaṇitīkā, Part-I and II ed: H.R. Kapadia, pub: J.S. Javeri, Bombay, 1926 and 1930.
2. Praśamaratiprakaraṇa (PRP) with Haribhadra's commentary, Pub: S.D. Lalbhai Jaina Pustakoddhara Samstha; Surat, 1940.
3. Nyagrodhikāprasūtena viharatā puravare kusumanāmnī. Kaubhīṣaṇinā svātitanayena vātsīsutenārghyam. T.S. Bhāṣya—colophon-3.
4. Vācanayā ca mahāvācakakṣamaṇa munḍapādaśiṣyasyaśiṣyeṇa. Vācakācāryamūlanāmaṇaprahitakīrteḥ—Ibid-2.
5. Vācakamukhyasya śivaśriyaḥ prakāśayaśasaḥ praśiṣyeṇa. siṣyeṇa ghoṣanandi kṣamāśramaṇasyaikaśaṅgavidyaḥ—Ibid-1.
6. Ibid colophon-5.
7. 'Tathā avocad Umāsvatī Vācakācāryaḥ' - Sarvadarśanasangraha—ed: Umasankara Sharma, Chowkhamba Vidya Bhavan, Varanasi 1964, P. 161.
8. (a) Vācakohi pūrvavid - T. S. bhāṣyaṭīkā—Siddhsenagani-IX-6.  
(b) Vācakaḥ Pūrvadhara abhidhīyate. Sa ca śrīmānumāsvatīnāmā mahātārkikaḥ prakaraṇa pañcaśatikartā Ācāryaḥ suprasiddho abhavat' Pañcāśakavṛtti—p. 122.
9. (a) Siddhasenagaṇi - T. S. bhāṣyaṭīkā IX-6.  
(b) Śāntisūri - Dharmaratnaprakaraṇa vṛtti.
10. T. S. bhāṣya - Colophon-3
11. (a) Vātsīputrād Vātsīputraḥ' - Bṛhadāraṇyaka Upaniṣad VI-5, 2, 3 and VI. 6-3.
12. Vedic Index of Names and Subjects. Vol. II p. 284.
13. Vipraśrī vatsagotre abhūdihacchatrapure purā. Sāmāntānantasāmānta pūrṇatallo nṛpastadā—History of Mediaeval Hindu India, Vol-II, ed: C. V. Vaidya, p. 51, 53.
14. T. S. bhāṣya—colophon-3.

15. 'Śivādaḥ virakto jinadharmadarśanāsakto abhūdumāsvātiḥ dvijasūnuḥ ātavrataḥ sūripadamāpa, kramāt pūrvagatavettā vācakoabhavat-Bhaktāmarastotra, verse-11, Commentary by Guṇākarasūri, ed: by Muni Sri Sukhsagar. Pub: Jinadattsuri Jnana Bhandar, Surat.
16. History of Indian Logic-Dr. Satiscandra Vidyabhusana, Pub : Motilal Banarasidas, Delhi, 1978, p. 168.
17. (a) Die cresetze derweltage schichte, Dr. H. Piper, p. 118.  
(B) A study of the T. S. with special reference to the authorship and date -Dr. Suzuko Ohira. Pub : L. D Institute of Indology, 1982.
18. (a) T. S. I. 10, 12, 21-26, II. 15-21, 37-49, V. 22, etc.  
(b) Ibid I. 33, II-52, V-2, VI-1, 5; VIII-1. etc.  
(c) Ibid I-12, VII-6, IX-42-46, etc. in these sūtras, Umāsvāti has distinguished, Jaina Conceptions from Nyāyavaiśeṣika, Sāṅkhya and Abhidharmakoṣa of Vasubandhu, respectively.
19. For a detailed treatment of the problem, see the following books—  
(a) Tattvārthasūtra, Introduction Sukhlalji, p. 22-33, Pub : L. D. Indology, Ahmedabad.  
(b) A study of the Tattvārthasūtra with bhāṣya—Suzuko Ohira.
20. Indian Antiquary XX—Pub : Dr. Hoernle, p. 341.
21. 'Tattvārtha śāstrakartāram grddhrapicchopalakṣitam. Vande gaṇīndra-sañjātam Umāsvāmi Munīśvaram'—T. S. Introduction Sukhlalji p. 17
22. 'Abhūdumāsvāmimuniḥ pavitre vamsē tadiye ṣakalārthavedi, sūtrīkṛtāyena jinapraṇītam śāstrārthajātam munipuṅgavena. sapraṇi samrakṣaṇa sāvadhāne babhārayogī kila grddhrapakṣān, tadā prabhṛtyeva budhā yamāhurācārya śabdottaragrddhrapiccham—Epigraphia Carnatica—VI. 258.
23. In Nayacakara (5th Century A. D.) certain passages are quoted from T. S. bhāṣya as a work of Umāsvāti.
24. Tattvārthasūtra bhāṣya IX-5, 6, 26.
25. Praśamarati prakaraṇa. 114-117, 135-145.
26. Ibid 118-119.
27. See A study of the T. S. with bhāṣya—Suzuko Ohira.
28. (a) Sa ca Śrīmān Umāsvātināmā Mahātārkikāḥ prakaraṇa pañcaśatī-kartā ācāryaḥ suprasiddho abhavat'—Pañcāśakavṛtti -Abhayadevasūri p. 122.

(b) Pañcaśata prabandha praṇeta vācakamukhyaḥ—Praśamaratiprakaraṇaṭīkā—Introduction Haribhḍrasūri (12th A. D.)

(c) 'Pañcaśatasamskritaprakaraṇa prasiddhaḥ' Vividhatirthakalpa-part-I, Jinaprabhasūri, p. 69.

29. (a) Vācakenāpyuktam—

'Yad rāgadveśavad vākyam tattvādanyatra vartate. Sāvadyam vāpi yatsatyam tatsarvam anṛtam viduḥ—T. S. bhāṣyatīkā part-II, VII-9, Siddhasenagaṇi.

(b) Sthānāṅgavṛtti, verse 1-8 Abhayadevasūri.

(c) Uttarādhyayanavṛtti X-I Bhāvavijaya.

(d) Uttarādhyayanavṛtti II-1-3, III-1-7, Śāntyācārya-p. 95 and 180 respectively.

30. (a) T. S. 1-4, 5-6, 9, 11, 13, 31, 32.

(b) P. R. P. 230-31, 222-3, 189-224 etc. For detail information about this subject, see chapter on comparison between T. S. and Praśamarati of the same introduction.

31. Niśīthacūrṇi, part-I, gāthā-20, bhāṣya-p. 574, ed : Ācārya vijayapremasūrisvara, Letho copy, L. D. Institute of Indology, Ahmedabad, No. 1851 p. 168.

32. 'Yataḥ praśamaratau anenaiva uktam—

(a) Paramāṇurapradeśo varṇādiguṇeṣu bhajanīyaḥ (verse 208)-T. S. bhāṣyatīkā V-6.

(b) 'Vācakenatvetadeva balasañjnayā praśamaratau upāttam'—Ibid IX-6. This statement refers to 80th verse of Praśamarati.

33. (a) T. S. bhāṣyatīkā II-1, introduction, III-1 and 6, V-20, VI-23, IX-37.

(b) P. R. P. 197, 160, 210-11, 52, 27 and 107.

34. 'Yathoktam anenaivasūriṇā prakaraṇāntare,' and quotes two verses (210-211) from Praśamarati. T. S. bhāṣyatīkā III-6.

35. Sanmatitarkaprakaraṇa vyākhyā I (PRP verse 218) ed : Sukhlal Sanghavi, Pub : Gujarat Vidyapith, Amedabad V. S. 1980, p. 64.

36. Pūrvagatavedinā ca umāsvātī vācakena praṇītapravacanonnatihetu praśamarati tattvārthādyaneka mahāśāstreṇa—Dharmaratnaprakaraṇavṛtti—Gāthā 103. pub : Jaina Atmanandasabha, Bhavnagar, V. S. 1970.

37. Following verses from Praśamarati are quoted in D. R. P. V. :

42. Paribhāvyā vṛddhatīkāḥ - P.R.P. Com. Colophon-3.
43. Ibid - Colophon-4.
44. Iha ācāryaḥ Śrīmānumāsvāti putraḥ trāsitakutarkajanitavitakra-samparka-prapañcaḥ, pañcaśata prakarṇa-prabandha-praṇeta vācakamukhyaḥ, samastaśvetāmbarakulatīlakāḥ, praśamarati prakaraṇa karaṇe, pravartamānaḥ, etc. PRP. - Introduction to Commentary.
45. The un-known author added one verse (243) which is simply a repetition of 127th verse of the same text. Again, the un-known author omits one important verse (276) of the text but quotes and comments upon it in the commentary. It is also found that the order of 13th and 14th verses of the text accepted by Haribhadra's are interchanged in the text accepted by an un-known author.
46. Granthāgra of Haribhadrasūri's commentary is 1800 (i.e. Sadvṛtterastādaśaśatāni), while Granthāgra of un-known author's—Commentary is 2552 (MS-No. 23489-L.D. Institute of Indology, Ahmedabad).
47. 'Sukhabodhārtham samāsenā'-PRP Com. Colophon-3.
48. Following are some of the alternative readings of the text mentioned by Haribhadra in his commentary, which are accepted by an unknown author :
- (a) PRP 51 "Puṣṭikaraḥ" (H). "Tuṣṭikaraḥ"—(unknown author).
- (b) Ibid 146. "Upayoga" (H). Upaghāta (unknown). It is important to note that the reading "Upaghāta" is accepted by unknown author in his commentary. But the text accepted by him retains the word "Upayoga." It might be a mistake of the copy writer.
- (c) P.R.P-182. Four words of this verse are found in accusitive cases (dvitīyā vibhaktyanta) in the text accepted by Haribhadra whereas same words are found in nominative cases (prathamā vibhaktyanta) in the text accepted by unknown author. This is clearly mentioned by Haribhadra in the following manner :
- "anyetvatra āryāyām catvāryapi padāni prathamā vibhaktyantāni vyākhyānti."
- (d) PRP-221-'Tapaupadhānāttu' (H). Tapaupadhānam tu' (un-known).
- (e) Ibid-245-'Sugamamārgasya' (H). 'Sugamapārasya' (un-known).
- (f) Ibid-286-'Sarvabhāvāni (H). 'Sarvabhāvīni' (un-known).
49. 'Dvāvimsatīyadhikārāḥ mukhyaḥ iha dharmakathikāyām-PRP. Colophon-9.
50. Incorrect readings (un-known author) Correct readings (Haribhadra)
- (a) PRP-61 'Śilāngasahasradhāriṇaḥ' 'Śilāngasahasradhāriṇe.'

- |   |                           |
|---|---------------------------|
| (b) PRP-100.—‘Parivādātmtokarsācca’<br>(chandobaṅgaḥ) | ‘Parivādādātmtokarsācca.’ |
| (c) Ibid-125—‘Tatsarāgo’                              | ‘Yatsarago’               |
| (d) Ibid-136—‘Dārūpamadhr̥tīḥ’<br>(chandobaṅgaḥ)      | ‘Dārūpamadhr̥tīnā’        |

51. The verse 243 of PRP found in the text accepted by un-known author is mere repetition of 127th verse of the same text with very little change i.e. instead of word ‘Dhyāna’ (127), word ‘Virati’ (243) is used here. This mistake is not found in Haribhadra’s text. Again, the un-known author omits very important verse (276) found in the Haribhadra’s text.

52. (A) Following is the list of published editions of Praśamarti.

- (1) Praśamarati prakaraṇa with Haribhadra’s commentary, Pub: S. D. Lalbhai Jaina Pustakoddhara’ Samstha-Series 88, 1940, Surat.
  - (2) Praśamarati prakaraṇa with un-known author’s commentary and avacūri pub : Jaindharma Prasarakasabha, Bhavnagar, V. S. 1966.
  - (3) Praśamarati prakaraṇa with Gujarati translation and explanation by Karpūra Vijaya. pub. Jainadharma Prasarakasabha, Bhavnagar, V. S. 1988.
  - (4) Praśamarati with Hindi translation by Padmavijaya, pub. Nirgrantha Sahitya Prakasana Sangha, Delhi 1969.
  - (5) Praśamarati Prakaraṇa (original text only) ed. by M. K. Premchand Ahmedabad V. S. 1960.
  - (6) Praśamarati with Gujarati translation—Karupuravijaya. Mehsana 1909.
- (B) Following is the list of some of the oldest palmleaf manuscripts :

#### I. Hemacandrācārya Jñānamandira-patan

- (1) Praśamarati with Haribhadra’s commentary No. 68. I pages 192  
Date of the manucript—V. S. 1298 (1242 A.D.) Size 35.5. 3.7
- (2) Vṛitti only (commentary)—Name of the commentator is not mentioned).

Sr. No. 68-2, more than 300 leaves.

Date of the manuscript—1487 V. S. (1431 A.D.)

Under the “Prakīrṇagrantha saṅgraha’

Praśamarati Mūlamātra (text only)

1. Sr. No. 22, page 21-30

Date of the Manuscript V. S. 1326 (1270 A. D.)

2. Sr. No. 132 (3) 161 (6) page 1-141 and 61-83, respectively.  
No date is mentioned.

3. Sr. No. 227 (9) page 180-221 date V. S. 1303 (1247 A.D.).

II. Shantinatha Jaina Bhandara-Khembe praśamarati (text only)

1. Sr. No. 92, Folios 2-27  
Total verses 313

2. Sr. No. 107, Folios 78-121  
Total verses 313

These two belong to first half of the 13th Century V. S.

3. Sr. No. 118, Folios 230-352  
Total verses 315  
Date : first half of the 14th Century V. S.

4. Sr. No. 129, Folios 250-270  
Total verses 314  
Date : later half of the 14th Century V. S.

iii. Pravartaka Kanti Vijaya Sangraha Baroda.

(Sanskrit section)

Praśamarati with commentary (name of the commentator is not mentioned).

Sr. No. 341, Folios 77

Total verses 352

Tikāśloka-3500

No date.

iv. Jesalmer Bhandar

Praśamarati with commentary (incomplete)

Sr. No. 172. P 201

Date 13th V.S.

v. Agali Sheri Bhandar

Praśamarati (text only)

Sr. No. 4 (10, P-1-41 No date.)

53. T.S. I-1

54. To elucidate this idea Siddhasenagaṇi gives following beautiful analogy of curing illness of the patient. First of all, the patient who is suffering from disease must have unflinching faith in the medicine prescribed by the physician. Secondly, he must have clear knowledge of the medicine of that particular disease and thirdly, he must actually take the medicine and follow the restrictions in the manner of taking food etc. as directed by the physician. Faith in the medicine, knowledge of the medicine and taking the medicine, all these three are necessary to eradicate the disease. Similar is the case of acquisition of spiritual health, which would be secured only by the combination of the three jewels i.e. Right faith, Right knowledge and Right conduct-T.S. bhāṣyatīkā-I-1.p-28.



55. Following are the 22 pariśahas : hunger, thirst, cold, heat, insect-bites, nakedness, distaste, woman, fatigue from walking, sitting on hard seat, sleeping on hard earth, abuse, beating, begging, failure to get alms etc, disease, discomfort from grass, stone, etc; dirt, respectful or disrespectful treatment, pride of intellect, ignorance, failures in religious practices-T.S. IX-8-9.
56. (a) Sthānāṅga-I-5-16; IV-248.  
(b) Uttarādhyayana-X-18; XVI-12, XXIII-71
57. T.S.-IX-2; IX-25.
58. T.S. bhāṣya-IX-2
59. T.S. bhāṣyatikā-IX-2
60. Tattvānucintā anupreksā-Kārtikeyānupreksā-1.  
Ed. A.N. Upadhye, Pub : Rajendra Jaina Sastramala, 1960; P-1
61. Ibid-1, Commentary
62. (a) T.S. IX-29  
(b) PRP-20, 246, 258, 280
63. (a) T.S-IX-37  
(b) PRP-246.
64. (a) T.S.-IX-39  
(b) PRP-258, 280
65. 'Samyag darśanajñānacāritrāṇi mokṣamārgaḥ'  
T.S.-I-1.
66. 'Tannisargādadhigamādvā'-T.S.I-3
67. 'Upayogo lakṣaṇam', "Sadvididho aṣṭa caturbhedah"  
T.S. II-8-9 respectively.
68. T.S,-I-9, 11. 12
69. T.S. I-13
70. T.S. I-10-15.
71. T.S. II-1-2
72. 'Utpādayayadhrauvayauktam sat'-T.S. V-29.
73. T.S. I-4
74. 'Puṇyapāpayośca bandhe antarbhāvāt nābhedena upādānam-T.S. bhāṣyatikā-I-4. Siddhasenagaṇi p.42
75. (a) T.S. I-4; V-1, 38  
(b) PRP-189, 207, 210.

76. 'Rūpiṇaḥ pudgalāḥ'-T.S. V-4

77. T.S.-V-23.

78. T.S.V-10

79. T.S. V-19, 20

80. T.S. V-17

81. T.S. V-5

82. T.S. V-6

83. T.S. V-7

84. T.S. V-9

83. T.S. V-18

86. T.S. V-22

87. T.S. IX-6

88. T.S. IX-7

89. T.S. VIII-4

90. T.S. VIII-5-6

91. T.S. VI-34

92. T.S. IX-1-2

93. T.S. IX-3

94. T.S. X-3

95.

(a) T.S. I-1-4, 9-11, 13, 31-32. PRP-230-1, 222, 23, 189, 224, 27

(b) T.S. II-1-2, 8, 10, 12,-15. PRP 196-7-195, 190-2, 280, 281

(c) T.S. III-1. PRP 212

(d) T.S. IV-1-4, 5-6, 9, 11, 17-18, 19-20, 22, 23, 24, 29, 31. PRP 207, 214, 213, 208, 215, 217, 218. 216, 204-206.

(e) T.S. VI-2-4, 249. PRP-157, 220. 100

(f) T.S. VII-12, 16. PRP-178, 303-4

(g) T.S. VIII-1, 4-6, 26. PRP 33, 56, 142, 157, 36, 34, 35, 219

(h) T.S. IX-1, 3, 6-7, 18-20, 37.

PRP-220, 159, 221, 167-178, 149-162, 228, 175-76, 246.

(i) T.S. X-1, 7, PRP-221, 287, 294, 296, 301.

Numbers are arranged respectively.

96. T.S. II-8

97. T.S. II-1

98. T.S. II-13
99. T.S. V-1
100. Kālaśca ityeke T.S.-V-38
101. References of Āgamas are based on 'Suttāgame'. Vol. I-II, ed; Puppahbhikku and muni Shri Phulchandji Maharaj, 1953, 1954.
102. (a) T.S. bhāṣya, Colophon-3  
(b) Bhakthāmarastotravṛtti-11, -Guṇākaraśūri
103. (a) PRP-114-119.  
(b) Ācārāṅgasūtra-p. 1-39
104. (a) Bhagavatisūtra-II-10.  
(b) Uttarādhyayana-XXVII-10.
105. Prajñāpanā-XXIX-1
106. (a) Uttarādhyayana-XXXVI-p. 1050.  
(b) Sthānāṅga-II-2.
107. (a) Uttarādhyayana-XXXVIII-7-12.  
(b) Sthānāṅga-2, 4, 5  
(c) Anuyogadvāra-123, 124.  
(d) Vyākhyāprajñapti (Bhagavati). VII-10, VIII-9, XIII-4.
108. (a) Uttarādhyayana-XXVIII-1-4.  
(b) Sthānāṅga-IX-867.  
(c) PRP 187.
109. T.S.-I-4.
110. (a) Sthānāṅga-II-103, VI-649.  
(b) Anuyogadvāra-I, p. 1086.
111. (a) Anuyogadvāra -126-27.
112. Samavāyāṅga-p-316, 383.  
(b) Bhagavati-I-4, p. 347.  
(c) Prajñāpanā-1-2, p. 486.  
(d) Uttarādhyayana XXXIII-8-25, p. 1044-45  
(e) PRP-33-36.
113. (a) PRP-36-38, 8, 167, 228, 229  
(b) Bhagavati-XVIII-4; XIX-1-2; XV-7.  
(c) Sthānāṅga-I, VI, VIII-X  
(d) Prajñāpanā-XIII. XVII  
(e) Uttarādhyayana-XXVIII-32, XXXIV-3  
(f) Samavāyāṅga-P. 316 383.
114. (a) PRP-149-150; 151, 162  
(b) Shānāṅga p. 224.

- (c) Uttarādhyayana-X-1-3; XIII-21, XVIII-11-13.  
 (d) Sūtrakṛtāṅga-I-1, II, 31-32  
 (e) Vyākhyā prajñapti XXV-7-802.
115. (a) PRP-230  
 (b) Uttarādhyayana XXVIII-1-36.  
 (c) Sthānāṅga-III-4.
116. (a) Sthānāṅga-VIII-652.  
 (b) Samavāyāṅga-VIII-7  
 (c) Bhagvatī-II-2-96.  
 (d) Prajñāpanā-XXXVI-36.  
 B) Prajñāpanā-XXXVI-26
117. Raghuvamśam -I-9, ed. Vasudev Laksamana Shastri Panshikar, Nir-  
 aya Sagara Press, Bombay, 1926.
118. Raghuvamśam-I-10.
119. Mālavikāgnimitram I-2, works of Kālidāsa Vol. I. Ed : C.R. Dev-  
 dhar, Motilal Banarasidas, Delhi 1966.
120. 'Dhṛti kṣamā damo asteyam sāucamindriyanigrahaḥ. Dhīrvidyā saty-  
 amakrodho daśakam dhramalakṣaṇam. Manusmṛti VI-92, Ed. Pt. Har-  
 agovinda Shastri, Chowkhamba Sanskrit Series, Varanasi. 1965.
121. Mahābhārata Vol. II, Śāntiparva, Adhyāya 278, ed : Ramacandra  
 Shastri Kinjavadekar, pune, 1932. p. 584-85.
122. Ibid. Śāntiparva
123. (a) Ibid Śāntiparva, Adhyāya 257-37-8  
 (b) PRP 220
124. 'Sarve Kṣayānta nicayaḥ patanāntāsamucchrayaḥ. Samyogāviprayogān-  
 tāḥ maraṇāntaṅca jīvitam'. Rāmāyana-Ayodhākāṇḍa, Sarga 105, verse  
 16. ed : Shivaramasharama Vasistha, Chowkhamba Vidya Bhavan,  
 Varanasi, 1957.
125. Mahābhārata Śāntiparva, adhyaya 330. verse 20.
126. Bhagavadgītā II-55-71, V-23, ed : S. K. Belvalkar, Pjb : Hindu Vis-  
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अथ श्रीमदुमास्वातिविरचितं

## प्रशमरतिप्रकरणम् ।

अथ शास्त्रस्य पीठबन्धः ॥१॥

नाभेयाद्याः सिद्धार्थराजसूनुचरमाश्चरमदेहाः ।

पञ्चनवदश च दशविधधर्मविधिविदो जयन्ति<sup>1</sup> जिनाः ॥१॥

### 1. Introduction

Victorious are the twentyfour<sup>1</sup> Jinas (=Tirthankaras) starting with R̥ṣabhadeva (Lit. the son of Nābhi) and ending with Mahāvīra (Lit. the son of king Siddhārtha), the comprehenders (and teachers, of ten kinds of religious virtues<sup>2</sup> in their final embodied state. 1.

जिनसिद्धाचार्यौपाध्यायान् प्रणिपत्य सर्वसाधूश्च ।

प्रशमरतिस्थैर्यार्थं वक्ष्ये जिनशासनात् किञ्चित् ॥२॥

Having bowed to all the Jinas, Siddhas, Ācāryas, Upādhyāyas and Śādhus,<sup>3</sup> I shall describe something from Jaina Āgamas,<sup>4</sup> in order to fix one's mind (on the path of) detachment. 2.

1. (1) R̥ṣabhadeva, (2) Ajita, (3) Sambhava, (4) Abhinanda, (5) Sumati, (6) Padmaprabha, (7) Supārśva, (8) Candraprabha, (9) Puṣpadanta, (10) Śītala, (11) Śrevaṇ, (12) Vāsupūjya, (13) Vimala, (14) Ananta, (15) Dharma, (16) Śānti, (17) Kunthu, (18) Ara, (19) Malli, 20) Muni-suvrata, (21) Nami, (22) Nemi, (23) Pārśva, (24) Mahāvīra.
2. (a) (1) Supreme forgiveness (Kṣānti), (2) Modesty (Mārdava), (3) Straight forwardness (Ārjava), (4) Purity (Śauca), (5) Self-control (Samyama), (6) Renunciation (Tyāga), (7) Truthfulness (Satya), (8) Austerity (Tapas) (9) Chastity (Brahma) and (10) Non-acquisition (Ākiñcanya). (PRP-167)
- (b) Manu also speaks of ten kinds of religious virtues :  
(1) Steadfastness, (2) forgiveness, (3) self-restraint, (4) non-stealing, (5) purity, (6) self-control, (7) wisdom, (8) learning, (9) truthfulness and (10) restraint of anger.

—Manusmṛti-VI. 92.

3. They are known as Pañcaparameṣṭhins.

4. Jaina Āgamas. Mūrtipūjaka Śvetāmbaras (Icon worshippers) accept 45 Āgamas : (1) 11 Āngas, (2) 12 Upāngas, (3) 10 Prākīrṇakas, (4) 6 Chedasūtras, (5) 4, Mūlasūtras, and (6) 2 Cūlikāsūtras while Śchānakavāsi (anti-icon worshipping group) Śvetāmbaras accept only 32 Āgamas : (1) 11 Āngas, (2) 12 Upāngas, (3) 4 Chedasūtras, (4) 4 Mūlasūtras and (5) 1 Āvaśyakasūtra.



यद्यप्यनन्तगमपर्ययार्थहेतुनयशब्दरत्नाह्वयम् ।

सर्वज्ञशासनपुरं प्रवेष्टुमबहुश्रुतैर्दुःखम् ॥३॥

(For men of meagre knowledge) it is very difficult to enter the city in the form of Scriptures of Omniscience, which is richly endowed with gems of infinite similar reading, synonyms, (purport of) meanings, means of knowledge, different view-points and words. 3.

श्रुतबुद्धिविभवपरिहीणकस्तथाऽप्यहमशक्तिमविचिन्त्य ।

द्रमक इवावयवोञ्छकमन्वेष्टुं तत्प्रवेशोत्सुः ॥४॥

Still however, even though, I am destitute of wealth of knowledge of Āgamas, without reflecting on my (intellectual) weakness, I wish to enter the city of Jaina Āgamas, just like a beggar entering the city in search of fallen grains. 4.

बहुभिर्जिनवचनार्णवपारगतैः कविवृषैर्महामतिभिः ।

पूर्वमनेकाः प्रथिताः प्रश्मजननशास्त्रपद्धतयः ॥५॥

Many Scriptural works leading to (the path of) detachment have been composed prior (to this work) by many great poets endowed with lofty intellect who have crossed the ocean of Jaina Scriptures. 5.

ताभ्यो विसृताः श्रुतवाक्पुलाकिकाः प्रवचनाश्रिताः काश्चित् ।

पारम्पर्यादुच्छेषिकाः<sup>2</sup> कृपणकेन संहृत्य ॥६॥

I am, just like a miser, collecting few grains in the form of words, fallen from those (works of great men), which are based on Jina Āgamas and which have traditionally become scarce. 6.

तद्भक्तिबलापितया मयाऽप्यविमलारूपया<sup>3</sup> स्वमतिशक्त्या ।

प्रशमेष्टतयाऽनुसृता विरागमार्गैकपदिकेयम् ॥७॥

Inspired<sup>5</sup> by the Āgamic devotion though with unbright little intellectual capacity of mine, I am composing this work which is just the only source of the path of detachment. 7.

यद्यप्यवगीतार्था न वा कठोरप्रकृष्टभावाार्था ।

सद्भिस्तथाऽपि मय्यनुकम्पैकरसैरनुग्राह्या<sup>4</sup> ॥८॥

Even though, this work (of mine) has neither respectable nor profound distinguished meanings, yet may I be obliged by thoroughly compassionate connoisseurs.<sup>6</sup> 8.

5. Kālidāsa speaks in similar manner :

Raghūnāmnvayam vakṣye tanuvāgvibhavo'pi san.

Tadgunaiḥ karṇamāgatya cāpalāya pracoditaḥ.

—Raghuvamśa, I. 9.

6. Again this statement of the present author reminds us of Kālidāsa's statement in Raghuvamśa :

Tam santāḥ śrotumarhanti sadasadvyakṭihetavaḥ.

Hemnaḥ samlakṣyate hyagnau viśuddhiḥ śyamikāpi vā.

—Raghuvamśa, I.10.

कोऽत्र निमित्तं वक्ष्यति निसर्गमतिमुनिपुणोऽपि वाचन्यत्<sup>5</sup> ।

दोषमलिनेऽपि सन्तो यद्गुणसारग्रहणदक्षाः ॥९॥

The connoisseurs<sup>7</sup> are experts in grasping the gist of virtues even (from the things) soiled by defects. Therefore, no opponent though adept in natural inherent intellect will give expression to other excuse (in grasping the virtues of this work). 9.

सद्भिः सुपरिगृहीतं यत्किञ्चिदपि प्रकाशतां याति ।

मलिनोऽपि यथा हरिणः प्रकाशते पूर्णचन्द्रस्थः ॥१०॥

Just as the (black) deer shines in the full moon, similarly, even a sapless (work) becomes well-known when connoisseurs accept it. 10.

बालस्य यथा वचनं काहलमपि शोभते पितृसकारे ।

तद्वत् सज्जनमध्ये प्रलपितमपि सिद्धिमुपयाति ॥११॥

Just as child's indistinct speech shines forth (as delightful) in the presence of parents, similarly even chattering in the presence of noble people wins fame. 11.

ये तीर्थकृत्प्रणीता भावास्तदनन्तरैश्च परिकथिताः ।

तेषां बहुशोऽप्यनुकीर्तनं भवति पुष्टिकरमेव ॥१२॥

Even the repetition of those fundamental teachings of Jinās, which are retold by their (immediate) followers (=Gaṇadharas), acts only as their nurisher. 12.

यद्द्विषघातार्थं मन्त्रपदे न पुनरुक्तदोषोऽस्ति ।

तद्वद्रागविषध्नं पुनरुक्तमदुष्टमर्थपदम् ॥१३॥<sup>6</sup>

Just as there is no fault in repeating (certain) Mantras in order to remove poison, similarly, there is no blemish in repeating the meanings of words (of Jinās), that destroy the poison of attachment. 13.

7. This idea is similar to Kālidāsa's idea expressed in Mālavikāgnimitra :  
Purāṇamityeva na sādhu sarvaṁ na cāpi kāvyam navamityavadyam.  
Santah parikṣānyatardbhajante mūḍhaḥ parapratyayaneyabuddhiḥ.

—Mālavikāgnimitra, I.2

यद्बहुपयुक्तपूर्वमपि भेषजं सेव्यतेऽर्तिनाशाय ।  
तद्ब्रह्मगातिहरं बहुशोऽप्यनुयोज्यमर्थपदम् ॥१४॥<sup>7</sup>

Just as medicine used previously is also again used for annihilation of disease, similarly, meanings of words (of Jinas) should be used repeatedly to destroy the disease of attachment. 14.

वृत्त्यर्थं कर्म यथा तदेव लोकः पुनः पुनः कुरुते ।  
एवं विरागवातहितुरपि पुनः पुनश्चिन्त्यः ॥१५॥

Just as men of the world perform, the same duty again and again for livelihood, similarly, (the words of Jinas and Gaṇadhara), the cause of detachment, should be reflected upon again and again. 15.

दृढतामुपैति वैराग्यभावना येन येन भावेन ।  
तस्मिन्तस्मिन् कार्यः कायमनोवाग्भिरभ्यासः ॥१६॥

Whichever be the way by which the concept of detachment takes firm root, on that particular way repeated practice should be adhered to physically, mentally and vocally. 16.

माध्यस्थ्यं वैराग्यं विरागता शान्तिरुपशमः प्रशमः ।  
दोषक्षयः कषायविजयश्च वैराग्यपर्यायाः ॥१७॥

Neutrality (=being unaffected by attachment and aversion), renunciation, detachment, tranquility, calmness of mind, spiritual calmness, destruction of all blemishes (of Karmas), victory over passions, are (all) synonyms of detachment. 17.

इच्छा मूर्च्छा कामः स्नेहो गार्ध्यं ममत्वमभिनन्दः ।  
अभिलाष इत्यनेकानि रागपर्यायवचनानि ॥१८॥

Desire, coveting (worldly things), desire (for worldly pleasures), affection (towards particular things), greediness, egoism, rejoicing (in worldly success) and longing (for worldly objects) are (all) words synonymous with attachment. 18.

ईर्ष्या रोषो दोषो द्वेषः परिवादमत्सरासूयाः ।  
वैरप्रचण्डनाद्या नैके द्वेषस्य पर्यायाः ॥१९॥

Envy, wrath, vices, hatred, reproach, jealousy, indignation, enmity, excessive anger, etc. are innumerable synonyms of aversion. 19.

रागद्वेषपरिगतो मिथ्यात्वोपहतकलुषया दृष्ट्या ।

पञ्चास्रवमलबहुलाऽर्तुरौद्रतीव्राभिसन्धानः ॥२०॥

कार्याकार्यविनिश्चयसंक्लेशविशुद्धिलक्षणैर्मूढः ।

आहारभयपरिग्रहमैथुनसंज्ञाकलिग्रस्तः ॥२१॥

क्लिष्टाष्टकर्मबन्धनबद्धनिकाचितगुरुर्गतिशतेषु ।

जन्ममरणैरजस्रं बहुविधपरिवर्तनाभ्रान्तः ॥२२॥

दुःखसहस्रनिरन्तरगुरुभाराक्रान्तकषितः करुणः ।

विषयसुखानुगततृषः<sup>10</sup> कषायवक्तव्यतामेति ॥२३॥

इति शास्त्रस्य पीठबन्धः ॥१॥

Possessed of attachment and aversion, endowed with impure vision on account of wrong belief, overcome by strong Ārta and Rudra-dhyāna (=two kinds of inaspicious meditations) on account of profuse dirt of five kinds of inflow of Karmas;<sup>8</sup> (and) being perplexed on account of characteristics (such as) lack of discrimination between right and wrong, pure and impure, slurred by forms of Kali such as food, fear, greed and copulation; (and) in hundreds of transmigration (=gati) overloaded with the burden of solid fetter of tormenting eight kinds of Karmas, continuously wondering through various transformations (of births and deaths); (and) troubled and tormented by constant burden of innumerable sufferings, being an object of compassion, very thirsty of worldly pleasures, (such a man) is spoken to be full of passions (or fit to be called kaṣāyijīva.) 20-23.

Here ends the Introduction

8. Pañcāsrava : Violence, untruthfulness, stealing, sensualism and acquisition.

## अथ कषायाधिकारः ॥२॥

स क्रोधमानमायालोभैरतिदुर्जयैः परामृष्टः ।

प्राप्नोति याननर्थान् कस्तानुद्देष्टुमपि शक्तः ? ॥२४॥

### 2. On Passions

Who is competent even to mention the evils met by that (Jiva) which is seized by an un-conquerable anger, pride, delusion and greed ? 24.

क्रोधात् प्रीतिविनाशं मानाद्विनयोपघातमाप्नोति ।

शाठ्यात् प्रत्ययहार्नि<sup>1</sup> सर्वगुणविनाशनं लोभात् ॥२५॥

(In case of such a man) anger destroys affection, pride annihilates humility, delusion destroys confidence and greed destroys all noble virtues.<sup>9</sup> 25.

क्रोधः परितापकरः सर्वस्योद्वेगकारकः क्रोधः ।

वैरानुषङ्गजनकः क्रोधः क्रोधः सुगतिहन्ता ॥२६॥

Anger is cause of agony, cause of distress, cause of chains of enmity, (and) destroyer of sugati (=noble state of birth). 26.

श्रुतशीलविनयसन्दूषणस्य धर्मार्थकामविघ्नस्य ।

मानस्य कोऽवकाशं मुहूर्तमपि पण्डितो दद्यात् ? ॥२७॥

Which wise man will give, even for a moment, an opportunity to pride, which spoils knowledge, character, humility and is an obstacle in the way of Dharma, Artha and Kāma (= the three objectives of life) ? 27.

मायाशीलः पुरुषो यद्यपि न करोति कञ्चिदपराधम् ।

सर्पं इवाविश्वास्यो भवति तथा<sup>12</sup>प्यात्मदोषहतः ॥२८॥

Even though a treacherous person, does no harm, still he is untrustworthy like a snake, because he is struck by his own faults. 28.

सर्वविनाशाश्रयिणः सर्वव्यसनैकराजमार्गस्य ।

लोभस्य को मुखगतः क्षणमपि दुःखान्तरमुपेयात् ? ॥२९॥

How can one, even for a moment obtain happiness being swallowed by greed which is dwelling place of all sorts of evils and royal road to all the vices ? 29.

9. Koho pī paṇāsei, māno vinayaṇāsaṇo.

Māyā miattṇi nāsei lobho savvavināsaṇo.

—Daśavaikālikasūtra, Adhyāya-VIII. 40.

एवं क्रोधो मानो माया लोभश्च दुःखहेतुत्वात् ।  
सत्त्वानां भवसंसारदुर्गमार्गप्रणेतारः ॥३०॥

इति कषायाधिकारः ॥२॥

Thus, being cause of suffering, anger, pride, delusion and greed are the leaders of the difficult path of cycle of births and deaths for all beings. 30.

Here ends Chapter on Passions

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## अथ रागाद्यधिकारः ॥३॥

ममकाराहङ्कारावेषां मूलं पदद्वयं भवति ।

रागद्वेषावित्यपि तस्यैवान्यस्तु पर्यायः ॥३१॥

### 3. On Attachment

The root cause of these (passions) is the pair of 'I'ness and 'mine'ness. Attachment and aversion are other synonyms of this pair only. 31.

माया लोभकषायश्चेत्येतद्भागसंज्ञितं द्वन्द्वम् ।

क्रोधो मानश्च पुनर्द्वेष इति समासनिर्दिष्टः ॥३२॥

In brief, the pair of passions, viz., delusion and greed is called attachment (= 'I'ness) and the pair of anger and pride is aversion (= 'mine'ness.) 32.

मिथ्यादृष्ट्यविरमणप्रमादयोगास्तयोर्बलं दृष्टम् ।

तदुपगृहीतावष्टविधकर्मबन्धस्य हेतु तौ ॥३३॥

इति रागाद्यधिकारः ॥३॥

Wrong belief, want of control, negligence and psychophysical activities (=Yoga) are the army of these two (viz. attachment and aversion). These two (attachment and aversion) assisted by this (army) are the cause of eight kinds of Karmabandhas. 33.

Here ends Chapter on Attachment etc.

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## अथ कर्माधिकारः ॥४॥

स<sup>13</sup> ज्ञानदर्शनावरणवेद्यमोहायुषां तथा नाम्नः ।  
गोत्रान्तराययोश्चेति कर्मबन्धोऽष्टधा मौलः ॥३४॥

### 4. On Karma

These, knowledge obscuring, insight obscuring, feeling producing, deluding, age determining, body determining, family determining, and power hindering are the fundamental eight kinds of Karmabandhas. 34.

<sup>14</sup>  
पञ्चनवद्व्यष्टाविंशतिकश्चतुःषट्कसप्तगुणभेदः ।

द्विः<sup>15</sup> पञ्चभेद इति सप्तनवतिभेदास्तथोत्तरतः ॥३५॥

Again, these eight kinds of Karmabandhas are subdivided into 97 kinds viz., five, nine, two, twentyeight, four, fortytwo, two and five respectively. 35.

<sup>16</sup>  
प्रकृतिरियमनेकविधा स्थित्यनुभावप्रदेशतस्तस्याः ।

तीव्रो मन्दो मध्य इति भवति बन्धोदयविशेषः ॥३६॥

Nature of this Karmabandha is manifold on account of its duration, intensity and quantity, and its specific bondage and rise also (become) intense, mild and middling. 36.

तत्र प्रदेशबन्धो योगात् तदनुभवनं कषायवशात् ।

स्थितिपाकविशेषस्तस्य भवति लेश्याविशेषेण ॥३७॥

Of these (four kinds), quantity is on account of psychophysical activities, intensity is the result of passions and duration and enjoyment are on account of Leśyā (=colour of the soul). 37.

ताः कृष्णनीलकापोततैजसीपद्मशुक्लनामानः ।

श्लेष इव वर्णबन्धस्य कर्मबन्धस्थितिविधाद्यः ॥३८॥

इति कर्माधिकारः ॥४॥

Black, dark-blue, grey, yellow, red and white are the Leśyās which constitute the cause of length of time of the bondage of Karma, like a glue, which is responsible for firm fixation of painting on canvas. 38

Here ends Chapter on Karma



## अथ करणार्थाधिकारद्वयम् ॥५-६॥

कर्माद्याद्भवगतिर्भवगतिमूला शरीरनिवृत्तिः ।

देहादिन्द्रियविषया विषयनिमित्ते च सुखदुःखे ॥३९॥

5-6. On Cause of Birth and Death

Mundane life is on account of rise of Karma, body formation is caused by (this) mundane life, sense-objects are due to (this) body and pleasure and pain result from (contact with) sense-objects. 39.

दुःखद्विद् सुखलिप्सुमौहान्धत्वाददृष्टगुणदोषः ।

यां यां करोति चेष्टां तथा तथा दुःखमादत्ते ॥४०॥

(The man) who dislikes sorrow and craves for pleasure, fails to visualise right and wrong because (he is) blinded by delusion. He experiences sorrow by whatever action he undertakes. 40.

<sup>17</sup>  
कलरिभित्तमधुरगन्धर्वतूर्ययोषिद्विभूषणरवाद्यैः ।

श्रोत्रावबद्धहृदयो हरिण इव विनाशमुपयाति ॥४१॥

He, whose mind is engrossed in hearing the melodious and sweet sounds of divine musical instruments, sounds (= jingling) of women's ornaments, etc., meets with terrible death like a deer. 41.

गतिविभ्रमेज्जिताकारहास्यलीलाकटाक्षविक्षिप्तः ।

<sup>17B</sup>

रूपावेशित चक्षुः शलभ इव विपद्यते विवशः ॥४२॥

He, who is captivated by objects pleasing to the eye, such as beautiful movements, amorous gestures, bodily hint, (lustful) laughter and charming glance (of women) perishes like a helpless moth. 42.

स्नानाङ्गरागवर्तिकवर्णकधूपाधिवासपटवासैः ।

गन्धभ्रमितमनस्को मधुकर इव नाशमुपयाति ॥४३॥

He, whose mind is confounded by objects of sense of smell, such as (perfumed) bath, (scented) cosmetics, ointments (josticks), sandal paste, incense, creams and perfumed powders; meets with death like a black-bee (confounded with smell). 43.

<sup>18</sup>  
मिष्टान्नपानमांसौदनादिमधुररसविषयगृह्णात्मा ।

गलयन्त्रपाशबद्धो मीन इव विनाशमुपयाति ॥४४॥

He, who is eagerly longing for the objects of sense of taste, such as savoury food, drink, delicious meats and rice, perishes like a fish tied by the noose of a fish-hook. 44.

४ शयनासनसम्बाधनपुरतस्नानानुलेपनासक्तः ।

स्पर्शव्याकुलितमतिर्गजेन्द्र इव बध्यते मूढः ॥४५॥

The ignorant, who is absorbed in pleasures of sense of touch such as (soft) bed and seat, rubbing (the body), copulation, bathing, anointing (the body), is trapped like an elephant agitated in the mind by sense of touch. 45.

एवमनेके दोषाः प्रणष्टशिष्टेष्टदृष्टिचेष्टानाम् ।

दुर्नियमितेन्द्रियाणां भवन्ति बाधाकरा बहुशः ॥४६॥

Thus, (these) various defects very often trouble, those who have lost right vision and right conduct which are loved by wise people and who have no control over their unruly senses. 46.

एकैकविषयसङ्गाद्रागद्वेषातुरा विनष्टास्ते ।

किं पुनरनियमितात्मा<sup>19</sup> जीवः पञ्चेन्द्रियवशात्तः ? ॥४७॥

When those (=the deer, the moth, the black-bee, the fish and the elephant) being sick of attachment and aversion, (on account of being) attached to one only of these sense-objects meet with death, then what about the indisciplined Jiva who is tormented by coming under the sway of all the five senses ? 47.

न हि सोऽस्तीन्द्रियविषयो येनाभ्यस्तेन नित्यतृषितानि ।

तृप्तं प्राप्नुयुरक्षाण्यनेकमार्गप्रलीनानि<sup>20</sup> ॥४८॥

There is no sense-object which (even) oftenly enjoyed can gratify the senses which are ever thirsty and absorbed in various sense-objects (enjoyment). 48.

कश्चिच्छुभोऽपि विषयः परिणामवशात्पुनर्भवत्यशुभः ।

कश्चिदशुभोऽपि भूत्वा कालेन पुनः शुभीभवति ॥४९॥

Some pleasing object, becomes unpleasant on account of its result; some displeasing object also becomes pleasant after passage of time.49.

कारणवशेन यद्यत्प्रयोजनं जायते यथा यत्र ।

तेन तथा तं विषयं शुभमशुभं वा प्रकल्पयति ॥५०॥

On account of particular reason, whatever purpose is served, how and where, by the same purpose and in the place object is thought of as being good or bad. 50.

अन्येषां यो विषयः स्वाभिप्रायेण भवति पुष्टिकरः<sup>21</sup> ।

स्वमतिविकल्पाभिरतास्तमेव भूयो द्विषन्त्यन्ये ॥५१॥

An object becomes pleasing to others on account of their interest and the same object is hated by others due to their being attached to one's varied interest. 51.

तानेवार्थान् द्विषतस्तानेवार्थान् प्रलीयमानस्य ।

निश्चयतोऽस्यानिष्टं न विद्यते किञ्चिदिष्टं वा ॥५२॥

Truly speaking, there is nothing like pleasing and otherwise for that individual soul which likes or dislikes certain objects now and then. 52.

रागद्वेषोपहतस्य केवलं कर्मबन्ध एवास्य ।

नान्यः स्वरूपोऽपि गुणोऽस्ति यः परत्रेह च श्रेयान् ॥५३॥

(The soul) that is afflicted by attachment and aversion, necessarily incurs bondage of Karmas. Other than this there is not the slightest merit which is beneficial either in this world or life hereafter. 53.

यस्मिन्निन्द्रियविषये शुभमशुभं वा निवेशयति भावम् ।

रक्तो वा द्विष्टो वा स बन्धहेतुर्भवति तस्य ॥५४॥

The Jiva that imposes good or bad sentiment on sense-objects, that very sentiment whether pleasant or unpleasant becomes cause of bondage. 54.

स्नेहाभ्यक्तशरीरस्य रेणुना श्लिष्यते यथा गात्रम् ।

रागद्वेषक्लिन्नस्य<sup>22</sup> कर्मबन्धो भवत्येवम् ॥५५॥

Just as dust clings to the body smeared with oil, similarly bondage of Karma adheres to the soul which has become sticky by attachment and aversion. 55.

एवं रागो द्वेषो मोहो मिथ्यात्वमविरतिश्चैव ।

एभिः प्रमादयोगानुगैः समादीयते कर्म ॥५६॥

Thus, by these—aversion, attachment, delusion, wrong belief, want of control, followed by negligence and psychophysical activities (of speech, mind and body), Karma accumulates. 56.

कर्ममयः संसारः संसारनिमित्तकं पुनर्दुःखम् ।

तस्माद्भागद्वेषादयस्तु<sup>23</sup> भवसन्ततेर्मूलम् ॥५७॥

This mundane life is result of Karma (and) suffering is on account of this worldly existence. Thus, indeed, attachment and aversion are the root cause of an uninterrupted series of transmigrations. 57.

एतद्वेषमहासञ्चयजालं शक्यमप्रमत्तेन ।

प्रशमस्थितेन घनमप्युद्वेष्टयितुं निरवशेषम् ॥५८॥

This net of abundant accumulation of passions (=doṣa) though in-spissated, can be completely annihilated by the vigilant and detached Jiva 58.

अस्य तु मूलनिबन्धं ज्ञात्वा तच्छेदनोद्यमपरस्य ।  
दर्शनचारित्रतपःस्वाध्यायध्यानयुक्तस्य ॥५९॥

प्राणिवधानृतभाषणपरधनमैथुनममत्वविरतस्य ।  
नवकोट्युद्गमशुद्धोच्छमात्रयात्राऽधिकारस्य ॥६०॥

जिनभाषितार्थसद्भावभाविनो विदितलोकतत्त्वस्य ।  
अष्टादशशीलाङ्गसहस्रधारणे कृतप्रतिज्ञस्य ॥६१॥

परिणाममपूर्वमुपागतस्य शुभभावनाऽध्यवसितस्य ।  
अन्योऽन्यमुत्तरोत्तरविशेषमभिपश्यतः समये ॥६२॥

वैराग्यमार्गसम्प्रस्थितस्य संसारवासचकितस्य ।  
स्वहितार्थाभिरतमतेः शुभेयमुत्पद्यते चिन्ता ॥६३॥

He who comprehending the root fetter of this (net of passions), engaged in the effort of destruction of this (net), endowed with right faith, conduct, penance, selfstudy and meditation; (and) he who desists from violence, untruthful speech, coveting other's wealth, sensualism and attachment, maintains (his body) by his right only of alms, which is being purified by observing nine rules;  
[=i. e. (a) not-injuring the living beings, nor cause others to do it, nor consent to it;

(b) neither cooking, nor cause others to do it, nor consent to it;  
(c) neither buying, nor cause others to do it, nor consent to it]; (and) he who reflects upon the nature of ultimate things as preached by Jinas, apprehends the nature of basic principles of cosmos, and who has taken a hard vow of adopting eighteen thousand Śilāngas (= part and parcel of right conduct); (and) he, who obtained unique state of mind, determined on reflecting upon auspicious thoughts, perceives higher and higher speciality, one after another in Samaya (i. e. in five kinds of cāritra); (and) he, who is proceeding on the path of non-attachment, frightened by worldly existence and whose mind is attentive to one's own good; in such a Jīva, occurs the following auspicious thought. 59-63.

भवकोटीभिरसुलभं मानुष्यं प्राप्य कः प्रमादो मे ? ।  
न च गतमायुर्भूयः प्रत्येत्यपि देवराजस्य ॥६४॥

What an infatuation on my part after obtaining human birth, which is rare in crores of births ? Again, the life that has past does not return, even for (Indra) the god of gods. 64.

आरोग्यायुर्बलसमुदयाश्चला वीर्यमनियतं धर्मे ।

तल्लब्धा हितकार्ये मयोद्यमः सर्वथा कार्यः ॥६५॥

Good health, life-span, strength, riches, are transitory. (Even) enthusiasm in religious duty is unsteady, therefore, obtaining that (human birth), in all aspects, effort should be exerted in the ultimate good of one's own self. 65.

शास्त्रागमादृते न हितमस्ति न च शास्त्रमस्ति विनयमृते ।

तस्माच्छास्त्रागमलिप्सुना विनीतेन भवितव्यम् ॥६६॥

There is no real happiness without (the knowledge of) Scriptures and without humility, no Scriptural knowledge is possible. Therefore, aspirant of Scriptural knowledge, must always be humble. 66.

कुलरूपवचनयौवनधनमित्रैश्वर्यसम्पदपि पुंसाम् ।

विनयप्रशमविहीना न शोभते निर्जलेव नदी ॥६७॥

(Such as) birth in good family, handsomeness, good speech, youth, wealth, friends and sovereignty (of man), bereft of humility and detachment does not shine out like a river bereft of water. 67.

न तथा सुमहाधैरपि वस्त्राभरणैरलङ्कृतो भाति ।

श्रुतशीलमूलनिकषो विनीतविनयो यथा भाति ॥६८॥

The man, who is adorned even with precious clothes and ornaments is not as splendid as that man who has the basic touch—stone of sacred knowledge, conduct, and excellent humility. 68.

गुर्वायत्ता यस्माच्छास्त्रारम्भा भवन्ति सर्वेऽपि ।

तस्माद्गुर्वाराधनपरेण हितकाङ्क्षिणा भाव्यम् ॥६९॥

Since (the undertaking of) study of Scriptures depends on teacher (=guru), therefore, aspirant of one's own good, must constantly adore his teacher. 69.

धन्यस्योपरि निपतत्यहितसमाचरणघर्मनिर्वापी ।

गुरुवदनमलयनिसृतो वचनसरसचन्दनस्पर्शः ॥७०॥

The touch of sweet words (cool like) sandle-paste, flowing down from the mouth of guru, who is like the Malaya mountain, falls on a blessed person as an extinguisher of the heat of improper conduct. 70.

दुष्प्रतिकारौ मातापितरौ स्वामी गुरुश्च लोकेऽस्मिन् ।  
तत्र गुरुरिहामुत्र च सुदुष्करतरप्रतीकारः ॥७१॥

In this world, it is very difficult to repay the debt of a mother, father, master and a spiritual preceptor. Therein again the debt of guru (=teacher) is very much difficult to be paid either in this life or in the life hereafter. 71.

विनयफलं शुश्रूषा गुरुशुश्रूषाफलं श्रुतज्ञानम् ।  
ज्ञानस्य फलं विरतिर्विरतिफलं <sup>27</sup>चास्रवनिरोधः ॥७२॥

Humility results in desire of learning (of Scriptures) [lit. hearing of Scriptures], in turn this desire of hearing from teacher results in (gaining) knowledge of Āgamas. Knowledge (of Āgama) has detachment as its reward. In turn, consequence of this detachment is stoppage of inflow of Karmas. 72.

संवरफलं तपोबलमथ तपसो निर्जरा फलं दृष्टम् ।  
तस्मात्क्रियानिवृत्तिः <sup>28</sup>क्रियानिवृत्तेरयोगित्वम् <sup>29</sup>॥७३॥

Stoppage of inflow of Karma leads one to attain power of austerity, and it is seen that austerity annihilates the stock of Karmas. From (destruction of stock of Karmas), all activities cease, in turn, this ceasation of activities leads to Yoganirodha (=i.e. withdrawing the psycho-physical activities of speech, mind and body). 73.

योगनिरोधाद्भवसन्ततिक्षयः सन्ततिक्षयान्मोक्षः ।  
तस्मात्कर्याणानां सर्वेषां भाजनं विनयः ॥७४॥

From this Yoganirodha, chain of transmigrations is destroyed and from this destruction of chain of births and rebirths, liberation is obtained. Thus, humility<sup>10</sup> is the basis of all good. 74.

विनयव्यपेतमनसो गुरुविद्वत्साधुपरिभवनशीलाः ।  
<sup>30</sup>ब्रुटिमात्रविषयसङ्गादजरामरवन्निरुद्धिनाः ॥७५॥

Those, whose minds are devoid of humility, engrossed in humiliation of spiritual preceptors, scholars and monks, become fearless as if they were undecaying and immortal through indulgence in momentary attachment to (enjoyment of) sense-objects. 75.

10. Savaṇe nāṇe ya vinnāṇe, paccakkhāṇe ya saṅgāme.  
Aṇāsave tave ceva, vodāṇe akiriyasiddhi.

—Bhagavatisūtra, Śataka-II, Uddeśa-5.

केचित्सातद्भिरसातिगौरवात् साग्रतेक्षिणः पुरुषाः ।  
मोहात् समुद्रवायसवदामिषपरा विनश्यन्ति ॥७६॥

Some people, who indulge only in present life give excessive importance to pleasure, prosperity and taste. They, on account of delusion perish like the Sea Crow<sup>11</sup> which died due to excessive attachment to meat. 76.

ते जात्यहेतुदृष्टान्तसिद्धमविरुद्धमजरमभयकरम् ।  
सर्वज्ञवाग्मसायनमुपनीतं नाभिनन्दन्ति ॥७७॥

Such people, do not appreciate ambrosia of words of the Omniscients (though) brought near; which is established by the natural reasonings, (familiar) instances and which is non-contradictory, undecaying and bestower of fearlessness. 77.

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11. To illustrate the consequences of greediness, the author mentions the story of a crow. Once upon a time, during rainy season, a greedy crow saw a dead elephant's body and started eating its flesh. Thereafter engrossed in enjoying the flesh, it entered the middle of the elephant's body. But unfortunately, that body of the elephant was carried away by heavy rainy water to the middle of the ocean. The crow was unaware of this happening. After sometime, gratifying its greed, when the crow came out of the elephant's body it saw nothing but vast ocean. Seashore was far away from its sight. Not seeing any shelter, in confusion the crow sunk or drowned in the ocean and was dead. The lesson of the story is that a monk should not be greedy after food. Otherwise he would meet the same fate which the greedy crow has met with.

यद्वत् कश्चित्<sup>31</sup> क्षीरं मधुशर्करया सुसंस्कृतं हृद्यम् ।  
 पिचादितेन्द्रियत्वाद्वितथमतिर्मन्यते कटुकम् ॥७८॥  
 तद्वन्निश्चयमधुरमनुकम्पया सद्भिर्भिहितं पथ्यम् ।  
 तथ्यमवमन्यमाना रागद्वेषोदयोद्वृत्ताः<sup>32</sup> ॥७९॥  
 जातिकुलरूपबललाभबुद्धिवास्त्वभ्यकश्रुतमदान्धाः ।  
 क्लीवाः परत्र<sup>33</sup> चेह च हितमप्यर्थं न पश्यन्ति ॥८०॥

इति करणार्थाधिकारद्वयम् ॥५-६॥

Just as a man with his senses tormented by bilious disorders, entertains wrong notions and takes even savory boiled milk which is mixed with honey and sugar to be bitter; (and) similarly, (persons) agitated by the rise of attachment and aversion, neglect the salubrious and truthful (advise), preached by the wise, out of compassion, which brings good in the end; (and) blinded by the prides of caste, family, form, strength, gain, intelligence, popularity and learning become impotent (=useless) and do not see their own good, either in this life or the life hereafter. 78-80.

Here end two Chapters On Cause of Birth and Death



अथ मदस्थानाधिकारः ॥७॥

ज्ञात्वा भवपरिवर्ते जातीनां कोटिशतसहस्रेषु ।

हीनोत्तममध्यत्वं को जातिमदं बुधः कुर्यात् ? ॥८१॥

7. On Pride.

Which wise man, who has comprehension of the lower, higher and intermediate (state of) innumerable (Lit. lakhs and crores) births in the revolving mundane world will have pride of caste ? 81.

नैकान् जातिविशेषानिन्द्रियविनिवृत्तिपूर्वकान् सत्त्वाः ।

कर्मवशाद्गच्छन्त्यत्र कस्य का शाश्वती<sup>34</sup> जातिः ? ॥८२॥

On account of Karma, all beings obtain various kinds of births having (different) sense organs. In this (state of affairs) which being would have a permanent caste and (that too) which ? 82.

रूपबलश्रुतमतिशीलविभवपरिवर्जितांस्तथा दृष्ट्वा ।

विपुलकुलोत्पन्नानपि ननु कुलमानः परित्याज्यः ॥८३॥

Looking at the fact that people born even in high families are devoid of beauty, strength, learning, intellect, right conduct, wealth, the pride of family should indeed be abandoned. 83.

यस्याशुद्धं शीलं प्रयोजनं तस्य किं कुलमदेन ? ।

स्वगुणाभ्यलङ्कृतस्य हि किं शीलवतः कुलमदेन ? ॥८४॥

What is the use of family pride for a man whose conduct is impure ? Similarly, what is the use of family pride for a man who is adorned with his own virtues and good conduct ? 84.

कः शुक्रशोणितसमुद्भवस्य सततं चयापचयिकस्य ।

रोगजरापाश्रयिणो मदावकाशोऽस्ति रूपस्य ? ॥८५॥

Where is the scope of pride of form (=physical charm), which is the product of semen and blood, which perpetually grows and decays and again which is the abode of disease and old age ? 85.

नित्यपरिशीलनीये त्वङ्मांसाच्छादिते कलुषपूर्णे ।

निश्चयविनाशधर्मिणि रूपे मदकारणं किं स्यात् ? ॥८६॥

Where is the reason to be proud of form which is to be cleansed daily, which is covered by skin and flesh, (and) full of turbidity and which is decidedly perishable ? 86.

बलसमुदितोऽपि यस्मान्नरः क्षणेन विबलत्वमुपयाति ।

बलहीनोऽपि<sup>38</sup> च बलवान् संस्कारवशात्पुनर्भवति ॥८७॥

Even a mighty person becomes very weak within a short period (due to diseases) and even weakened also becomes powerful on account of Samskaras (i.e. destruction of power hindering Karma). 87.

तस्मादनियतभावं बलस्य सम्यग्विभाव्य बुद्धिबलात् ।

मृत्युबले चाबलतां मदं न कुर्याद्बलेनापि ॥८८॥

With the help of intellectual capacity, therefore, perfectly realising the unsteady nature of physical strength, comprehending one's weakness in face of the power of death, even (a powerful man) should not feel proud though endowed with strength. 88.

उदयोपशमनिमित्तौ लाभालाभावनित्यकौ मत्वा ।

नालामे वैकल्यं न च लाभे विस्मयः कार्यः ॥८९॥

Ascertaining gain and loss to be temporal being, a result of rise and annihilation (of benefit hindering Karma) respectively, one should not feel disgusted at loss and experience pride on account of gain.<sup>12</sup> 89.

परशक्त्यभिप्रसादात्मकेन किञ्चिदुपयोगयोग्येन<sup>39</sup> ।

विपुलेनापि यतिवृषा लाभेन मदं न गच्छन्ति ॥९०॥

Great monks never become proud even with abundant gain, that is something which is obtained due to other's favourable nature and which is enjoyable for short period. 90.

ग्रहणोद्ग्रहणनवकृतिविचारणार्थावधारणाद्येषु ।

बुध्यङ्गविधिविकल्पेऽनन्तपर्यायवृद्धेषु ॥९१॥

पूर्वपुरुषसिंहानां विज्ञानातिशयसागरानन्त्यम् ।

श्रुत्वा साम्प्रतपुरुषाः कथं स्वबुध्या मदं यान्ति ? ॥९२॥

How can ordinary men of modern time feel proud of their own intellect, knowing the fact that extra-ordinary men of old have the depth of infinite ocean (or vastness) of knowledge about limbs (of knowledge), method and alternatives, which are augmented with infinite modifications and (who were extra-ordinary) in the matter of comprehension, teaching, writing new treatise, contemplating on the fundamental principles and quickly grasping the teachings (of preceptors). 91-92.

12. Sukhaduhkhe same kṛtvā labhālābhau jayājayau.

— Bhagavadgītā - II. 38.

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द्रमकैरिव चटुकर्मकमुपकारनिमित्तकं परजनस्य ।

कृत्वा यद्वाल्लभ्यकमवाप्यते को मदस्तेन ? ॥९३॥

What is the use of pride of popularity which is obtained, like a beggar through flattery of others, for the sake of self interest. ? 93.

गर्वं परप्रसादात्मकेन वाल्लभ्यकेन यः कुर्यात् ।

तद्वाल्लभ्यकविगमे शोकसमुदयः परामृशति ९४॥

He, who takes pride in (cheep) popularity which is based on favourable nature of others, will be seized by multitude of grief, once that popularity disappears. 94.

माषतुषोपाख्यानं श्रुतपर्यायप्ररूपणां चैव ।

श्रुत्वाऽतिविस्मयकरं च विकरणं स्थूलभद्रमुनेः ॥९५॥

सम्पर्कोद्यमसुलभं चरणकरणसाधकं<sup>41</sup> श्रुतज्ञानम् ।

लब्ध्वा सर्वमदहरं तेनैव मदः कथं कार्यः ? ॥९६॥

Listening to the story of Māṣatuṣa<sup>13</sup>, various kinds of meanings (of some sūtra) of Āgamas and Sthūlabhadramuni's<sup>14</sup> amazing body transformation (into lion); ( and ) having obtained knowledge of Āgamas, the annihilator of all kinds of prides, which is easily obtainable by association (with the wise) and efforts, and which causes the accomplishment of the fundamental and sub-qualities; how can one feel proud of that very knowledge (of Āgamas). 95-96.

13. The stories of Māṣatuṣa and Sthūlabhadra Muni, mentioned in this verse are often quoted in Jain literature to preach that no one should be proud of one's own knowledge and even one who has no Śāstric knowledge may obtain Kevalajñāna simply by firm faith and penance.

Māṣatuṣa was born in a low-caste family (ābhīra). He was not a learned man. Because of his good qualities, he was initiated into Jain monkhood by a great spiritual teacher. His teacher, knowing his inability in Śāstric lore, instructed him to concentrate only on two words, viz., 'Mā ruṣa' and 'Mā tuṣa', i.e., not to be angry and not to be contended by worldly things respectively to obtain Kevalajñāna. Māṣatuṣa was not even able to pronounce these two words properly. But he was having unflinching faith in the words of his Guru. He started reciting and concentrating only on two words, viz., Māṣa and tuṣa omitting 'ru' and 'mā' respectively. This incident became responsible for his name as Māṣatuṣa. Co-monks and others made fun of his ignorance. But unmoved by any kind of fun or disturbance, he performed twelve years penance with firm faith and obtained Kevalajñāna in the end. This story tells us that for attaining highest

(Continued)

एतेषु मदस्थानेषु निश्चये न गुणोऽस्ति कश्चिदपि ।  
केवलमुन्मादः स्वहृदयस्य संसारवृद्धिश्च ॥९७॥

Ultimately, there is not the slightest virtue in all these sources of pride. And (if any), that is only one's own mental agitation and augmentation of mundane life., 97.

जात्यादिमदोन्मत्तः पिशाचवद्भवति दुःखितश्चेह ।  
जात्यादिहीनतां परभवे च निःसंशयं लभते ॥९८॥

He, who is mad with prides of high family etc. becomes distressed in this life like a *Pisāca*<sup>15</sup> and definitely attains birth in lower caste in the life hereafter. 98.

knowledge it is not necessary that one should be well-versed in all *Śāstras*. It also tells us that even a knowledgeable person would not get liberation without firm faith.

14. *Sthūlabhadra* Muni's story is often mentioned to tell that one should not to be proud of one's own knowledge and at the same time one should not misuse it. *Sthūlabhadra* Muni was a disciple of *Bhadra-bāhusvāmi* and a great Master of *Daśa pūrvas*. He was also having some *Siddhis* attained by Yogic method. But he became very proud of his knowledge. Once *Sthūlabhadra* Muni's sisters came to meet him at his hut where he used to sit and meditate. To show his power of knowledge, *Sthūlabhadra* Muni transformed himself into a lion and sat on his seat. His sisters, seeing a lion in their brother's seat, being afraid, reported this to *Sthūlabhadra*'s Guru, viz., *Bhadra-bāhu*. *Bhadra-bāhu* immediately understood that his disciple has become proud of his knowledge and was misusing it. Being pained by *Sthūlabhadra*'s behaviour, *Bhadra-bāhu* stopped imparting knowledge of the remaining four *Pūrva* literature. But after repeated request of the *Saṅgha* he taught *Sthūlabhadra* but did not reveal the secret of four *Pūrva*. So, on account of pride of his own knowledge, *Sthūlabhadra* was deprived of real knowledge of the remaining four *Pūrvas*. So, pride of knowledge is futile.
15. This story mentioned by *Haribhadra* in his commentary on *Praśamarati* seems to be of vulgar type. According to him the story runs like this : once upon a time, there lived a brahmin known as *Śucipīṣāca*. He was proud of his own caste. Overcome by the ghost in the form of purity, he left the crowded city, came to a lonely island and started living in it. Co-incidently in that island a merchant was living since long due to destruction of his ship. That island was only-

(Continued)

सर्वमदस्थानानां मूलोद्धातार्थिना सदा यतिना ।

आत्मगुणैरुत्कर्षः परपरिवादश्च सन्त्याज्यः ॥९९॥

Thus, the monk who is desirous to destroy the root of all kinds of prides, should give up entirely pride of one's own virtues and reproach of others. 99.

परपरिभवपरिवादादात्मोत्कर्षाच्च बध्यते कर्म ।

नीचैर्गोत्रं प्रतिभवमनेकभवकोटिदुर्मोचम् ॥१००॥

In every birth, by the contempt and slander of others and self-praise, one is destined to be bound by inferior heredity determining Karma which is difficult to be free from innumerable cycles of births. 100.

कर्मोदयनिर्वृत्तं हीनोत्तममध्यमं मनुष्याणाम् ।

तद्विधमेव तिरश्चां योनिविशेषान्तरविभक्तम् ॥१०१॥

The lower, the higher and the middle (state of) human life results from rise of (heredity determining) Karma. Similarly (the state of) the life of lower beings is distributed on account of difference in one or the other origin. 101.

देशकुलदेहविज्ञानायुर्बलभोगभूतिवैषम्यम् ।

दृष्ट्वा कथमिह विदुषां भवसंसारे रतिर्भवति ? ॥१०२॥

How does attachment to worldly existence take place in the minds of wise people, when they observe an unevenness of place, family, body, learning, life-span, strength, enjoyment and riches in this world. 102.

full of sugarcane. The Merchant was living only on sugarcane juice and passing human dirt in the form of pieces of Jaggery. The Śuci-  
piśāca Brahmin, thinking that it is sugarcane product (that human dirt passed by a merchant), daily eating and living peacefully. But one day accidentally, while moving on the seashore he met a merchant and also came to know while conversing with him that what he was eating (thinking as sugarcane product) was nothing but human dirt. He became very sad, because he came to a lonely place to maintain purity but what exactly happened was reverse of it. Thereafter he left that place immediately.

अपरिगणितगुणदोषः स्वपरोभयबाधको भवति यस्मात् ।  
पञ्चेन्द्रियबलविवलो रागद्वेषोदयनिबद्धः ॥१०३॥

He, who totally disregards virtue and vice and is fettered by rise of attachment and aversion, weakened by power of five senses, becomes tormentor of both himself and others. 103.

तस्माद्वागद्वेषत्यागे पञ्चेन्द्रियप्रशमने च ।  
शुभपरिणामावस्थितिहेतोर्यत्नेन घटितव्यम् ॥१०४॥

In order to attain the auspicious resultant state, therefore, one must strive with effort afforsaking attachment and aversion and conquering the five senses. 104.

तत्कथमनिष्टविषयाभिक्राङ्क्षिणा भोगिना वियोगो वै ।  
सुव्याकुलहृदयेनापि निश्चयेनागमः कार्यः ॥१०५॥

(The Jiva) therefore, which is engrossed in worldly enjoyments (should constantly) think as to how it can get itself detached from covetedness of undesirable sense objects. Even with this deep bewilderment of the mind Jiva should definitely (get engrossed in) studying the Āgamas. 105.

आदावत्यभ्युदया मध्ये शृङ्गारहास्यदीप्तरसाः ।  
निकषे विषया बीभत्सकरुणलज्जाभयप्रायाः ॥१०६॥

The (enjoyments of) sense-objects appear like festivals in the beginning, inflame the sentiments of erotic and humour in the middle (at the time of enjoyment) and become full of disgust, pathos, bashfulness and fright at the end. 106.

यद्यपि निषेव्यमाणा मनसः परितुष्टिकारका विषयाः ।  
किम्पाकफलादनवद्भवन्ति पश्चादतिदुरन्ताः ॥१०७॥

Even though, these objects during the course of enjoyment yield at most mental satisfaction, they become very dangerous like eating the kimpākaphala (which is very sweet but kills the enjoyer at the end). 107.

यद्रच्छाकाष्टादशमन्नं बहुभक्ष्यपेयवत् स्वाद् ।  
 विषसंयुक्तं भुक्तं विपाककाले विनाशयति ॥१०८॥  
 तद्वदुपचारसम्भृतरम्यकरागरससेविता विषयाः ।  
 भवशतपरम्परास्वपि दुःखविपाकानुबन्धकराः ॥१०९॥

Just as sweet meal mixed with poison, though (prepared) with eighteen kinds of vegetables, various sweets and drinks, kills the enjoyer at the end; (and) similarly, sense-objects enjoyed with excessive attachment which is beautified by heap of flattery and meekness are causes of experience of affliction even in hundreds of series of births. 108-109.

अपि पश्यतां समक्षं नियतमनियतं पदे पदे मरणम् ।  
 येषां विषयेषु रतिर्भवति न तान् मानुषान् गणयेत् ॥११०॥

Those who are attached to enjoyment of sense-objects even in the face of fixed (in the case of divine and hellish beings) and unfixed (in the case of human and lower beings) death at every step, shall not be considered human beings. 110.

विषयपरिणामनियमो मनोऽनुकूलविषयेष्वनुप्रेक्ष्यः ।  
 द्विगुणोऽपि च नित्यमनुग्रहोऽनवद्यश्च सञ्चिन्त्यः ॥१११॥

इति मदस्थानाधिकारः ॥७॥

One should always reflect upon (how) abstinence is possible from consequences of enjoyment of sense-objects, which pleases one's mind. He should also constantly reflect upon infinite and blemishless virtue (i.e. Great vow.) 111.

Here ends Chapter on Pride

## अथ आचाराधिकारः ॥८॥

इति गुणदोषविपर्यासदर्शनाद्विषयमूर्च्छितो ह्यात्मा ।

भवपरिवर्तनभीरुभिराचारमवेक्ष्य परिरक्ष्यः ॥११२॥

The Jiva stupefied by enjoyment of sense-object on account of observing contrariety between virtue and vice (i.e. virtue as vice and vice as virtue) is to be fully protected by those who are afraid of transmigrations, by grasping and practising code of conduct (prescribed by Ācārāṅga). 112.

सम्यक्त्वज्ञानचारित्रतपोवीर्यात्मको जिनैः प्रोक्तः ।

पञ्चविधोऽयं विधिवत् साध्वाचारः समधिगम्यः<sup>4 3</sup> ॥११३॥

Right faith, Right knowledge, Right conduct, austerity and vigour are the five kinds of right conduct, preached by Jinas. This (right conduct) is to be observed in due order. 113.

षड्जीवकाययतना लौकिकसन्तानगौरवत्यागः ।

शीतोष्णादिपरीषहविजयः सम्यक्त्वमविकम्प्यम्<sup>4 4</sup> ॥११४॥

One has to protect six kinds of Jivakāyas (i.e. all beings) and has to renounce attachment to tradition of worldly relations (such as father, mother, son etc.). Hardships (such as cold, heat etc.) must be conquered and one should have unflinching faith (in words of Jina). 114.

संसारादुद्वेगः क्षपणोपायश्च<sup>4 5</sup> कर्मणां निपुणः ।

वैयावृत्त्योद्योगस्तपोविधिर्योषितां त्यागः ॥११५॥

One should feel afraid of mundane life, think over the right means of annihilation of Karmas, serve gurus and elders, perform penance in accordance with injunctions and renounce (association) with women. 115.

विधिना मैक्ष्यग्रहणं स्त्रीपशुपण्डकविवर्जिता शय्या ।

ईर्या भाषाडम्बरभाजनैषणाऽवग्रहाः<sup>4 7</sup> शुद्धाः ॥११६॥

स्थाननिषद्याव्युत्सर्गशब्दरूपक्रिया<sup>4 8</sup> परान्योऽन्या<sup>4 9</sup> ।

पञ्चमहाव्रतदादयं विमुक्तता सर्वसङ्गैः ॥११७॥



साध्वाचारः खल्वयमष्टादशपदसहस्रपरिपठितः ।

सम्यगनुपाल्यमानो रागादीन् मूलतो हन्ति ॥११८॥

ओचाराध्यनोक्ताश्रमभावनाचरणमुसहृदयस्य ।

न तदस्ति कालविवरं यत्र क्वचनभिभवन्नं स्यात् ॥११९॥

Alms should be accepted in accordance with the rules (prescribed in Ācārāṅga); that place is to be used to sleep which is disassociated from women, animals, eunuch; carefulness (Lit. purity) must be maintained in respect of walking, talking, clothing, utensils, procurement of provisions and taking food; (and) (monk) should choose right place to dwell, to perform meditation (or study), for evacuating bowels, etc and (he) should be detached from sounds and beauty (form). He (monk) should serve (other monks) in reciprocal manner. He should have firm faith in five great vows and must be completely free from all kinds of attachments; (and) this code of conduct for monks narrated in eighteen thousand words (in Ācārāṅga) observed in due order roots out the attachment etc.; and for him (that monk) who is whole-heartedly engrossed in observing the teachings described in Ācārāṅga, there is never any slit of time, where he will meet with defeat. 116.-119.

पैशाचिकमास्यानं श्रुत्वा गोपायनं च कुलवध्वाः ।

संयमयोगैरात्मा निरन्तरं व्यावृत्तः<sup>50</sup> कार्यः ॥१२०॥

120. After hearing the story of ghost<sup>16</sup> (piśāca) and the story of protecting the virtuous woman<sup>17</sup> (Lit. daughter-in-law), one must constantly keep ones own self busy in observing self-restraint.

16. The piśāca story is like this : long ago a merchant subjugated a ghost on the basis of power of Mantra. The ghost put a condition, that the merchant should give quick orders to carry out works. And if he failed to do so, he would meet with destruction. The merchant accepted its conditions and ordered the ghost to build a beautiful house filled with gold, silver, grains and so on. Within a few minutes, the ghost completed all these works and asked the Merchant to give order for some other work. Merchant was very clever and thought

(Continued)

क्षणविपरिणामधर्मा मर्त्यानामृद्धिसमुदयाः सर्वे ।

सर्वे च शोकजनकाः संयोगाः विप्रयोगान्ताः ॥१२१॥

- All kinds of (worldly) prosperities of mortals are of the nature of changing every moment, cause of untold misery and all unions ending in separation.<sup>18</sup> 121.

भोगसुखैः किमनित्यैर्भयबहुलैः काङ्क्षितैः परायतैः ? ।

नित्यमभयमात्मस्थं प्रशमसुखं तत्र यतितन्वयम् ॥१२२॥

What is the use of sense-object enjoyments which are transient, dreadful, desired (again and again) and which are dependent (on external objects) ? In this matter, therefore, an attempt should be-

that this ghost should be taught a lesson. He ordered the ghost to dig long bamboo in the ground and asked it to ascend and descend until he gave the next order. While doing so the ghost became tired and accepted its defeat and requested the merchant to release him. It also promised him to come for help whenever the merchant remembered. The lesson of the story is that a monk constantly engage himself in performing religious duties, so that he would have no time to think about worldly matters.

17. A young beautiful lady of a rich merchant family, whose husband was in a foreign country for merchandise, had no work to do at home because her mother-in-law was looking after household responsibilities. It is rightly said that 'Idle Mind is shelter for ghost of ideas...'. This idle young lady asked her girl friend to bring a handsome young man for her company. But her girl friend was very good in nature and truly a well-wisher of her friend. She secretly informed this bad intention of her friend to her father-in-law to save her friend from family destruction. In turn the father-in-law of her friend asked his wife to engage the daughter-in-law in household duties. Being completely engaged in maintaining household works, that young daughter-in-law was hardly getting any time even to sleep. She completely forgot about having company of a young man. The story tells that if a monk should constantly engages himself in performing religious duties, he would not be disturbed by any worldly thought.

18. Sarve kṣayāntā nicayāḥ patanāntā samucchrayāḥ.  
Samyogāḥ viprayogāntāḥ maraṇāntam ca jīvitam.

Rāmāyaṇa-Ayodhyakāṇḍa-105. 16.

made to obtain happiness of spiritual calmness, which is eternal, undaunted and depends on one's own self. 122.

यावत्स्वविषयलिप्सोरक्षसमूहस्य चेष्टयते<sup>5 1</sup> तुष्टौ ।  
तावत्तस्यैव जये वरतरमशठं कृतो यत्नः ॥१२३॥

It is, far better to exert that much sincere effort to control the sense-organs than to endeavour to the same extent to gratify the sense-organs which are covetous for their objects. 123.

यत्सर्वविषयकाङ्क्षोद्भवं सुखं प्राप्यते सरागेण ।  
तदनन्तकोटिगुणितं मुधैव लभते विगतरागः ॥१२४॥

The soul, full of attachment acquires happiness born of the covetousness of all sense-objects. Multiplied by infinite crores is the happiness that a detached soul easily acquires. 124.

इष्टविद्योगापियसम्प्रयोगकाङ्क्षासमुद्भवं दुःखम् ।  
प्राप्नोति<sup>5 3</sup> यत्सरागो न संस्पृशति तद्विगतरागः ॥१२५॥

The attached person suffers from sorrow which springs from thought of separation (from beloved ones) and association with undesirable ones. (But) detached person is not touched at all by this sorrow. 125

प्रशमितवेदक<sup>5 4</sup> यस्य हास्यरत्यरतिशोकनिभृतस्य<sup>5 4</sup> ।  
भयकुत्सानिरभिभवस्य यत्सुखं तत्कुतोऽन्येषाम् ॥१२६॥

How is it possible for others to obtain that happiness which is acquired by that soul after controlling the hankering after (women, men and neuter); passions, and being undisturbed by mockery, liking, dislikings and grief; and unaffected by dread and reproach. 126.

सम्यग्दृष्टिर्ज्ञानी ध्यानतपोबलयुतोऽप्यनुपशान्तः ।  
तं न लभते<sup>5 5</sup> गुणं यं प्रशमगुणमुपाश्रितो<sup>5 6</sup> लभते ॥१२७॥

A wise (monk) mentally agitated, even though endowed with right faith, right knowledge, meditation and austerity will not be able to acquire that virtue which a person who has resorted to tranquility (i.e. who is detached) attains to. 127.

नैवास्ति राजराजस्य तत्सुखं नैव देवराजस्य ।

यत्सुखमिहैव साधोर्लोकव्यापाररहितस्य ॥१२८॥

Neither sovereign nor God of gods, can possibly attain to that happiness which a monk detached from worldly activities acquires in this life itself. 128.

सन्त्यज्य लोकचिन्तामात्मपरिज्ञानचिन्तनेऽभिरतः ।

जितरोषलोभमदनः<sup>57</sup> सुखमास्ते निज्वरः<sup>58</sup> साधुः ॥१२९॥

A (real) monk giving up worldly worries, engrossed in the reflection on the realisation of self; conquering greed, anger and lust, and being free from fever of (anger, etc.) dwells happily. 129.

या चेह लोकवार्ता शरीरवार्ता तपस्विनां या च ।

सद्धर्मचरणवार्तानिमित्तकं तद् द्वयमपीष्टम् ॥१३०॥

In the case of monks, both the worldly life (i.e. going for food, water, etc.) and preservation of body (i.e. healthy body) are desirable (i.e. approved by the Scriptures) if they are for the performance of religious duties. 130.

लोकः खल्वाधारः सर्वेषां धर्मचारिणां<sup>59</sup> यस्मात् ।

तस्माद्लोकविरुद्धं धर्मविरुद्धं च सन्त्याज्यम् ॥१३१॥

Since, the world (or society) is the supporting ground of all religious minded monks, that should be given up (in reality) which is against the (norms of) society and religion. 131.

देहो नासाधनको<sup>60</sup> लोकाधीनानि साधनान्यस्य ।

सधर्मानुपरोधात्तस्माद्लोकोऽभिगमनीयः ॥१३२॥

The body is expedient (to perform religious duties), and its means (food for sustenance) are dependent on society (i.e. householders). Thus society should be approached without prejudice to the religious path. 132.

दोषेणानुपकारी भवति परो येन येन शिद्विष्टः<sup>61</sup> ।

स्वयमपि तद्दोषपदं सदा प्रयत्नेन परिहार्यम् ॥१३३॥

A monk has always, to avoid that path of fault with special effort by one's own self, by (following) which (society) becomes unserviceable and full of hatred. 133.

पिण्डैषणा निरुक्तः कल्प्याकल्प्यस्य<sup>62</sup> यो विधिः सूत्रे ।

ग्रहणौषमोगनियतस्य तेन नैवामयभयं स्यात् ॥१३४॥

Injunction about the acceptable and non-acceptable (of) food is described in aphorism of piṇḍaiṣaṇā (of Ācārāṅga). Following that (rule, in accepting and enjoying food, etc.), there is no fear of disease. 134.

त्रणलेपाक्षोपाङ्गवदसङ्गयोगभरमात्रयात्रार्थम् ।<sup>63</sup>

पन्नग इवाभ्यवहरेदाहारं पुत्रपलवच्च<sup>64</sup> ॥१३५॥

135. The (monk) should take food only to observe restraint (sustaining body, not for enjoyment), just like applying the ointment on wound, applying oil on axils, and like a snake (which swallows food without attachment to its taste) and (story of) eating flesh of a daughter<sup>19</sup> (to sustain life).

19. This story is mentioned by our author to tell that the monk should take food only to preserve his body which is a means to perform religious duties. A monk should not be greedy after food. He should be detached completely even from the food which he takes. Just as merchant Dhanna seth and his sons, took flesh of one's own daughter and sister respectively, killed by Cilātiputra in the forest to preserve their lives, similarly a monk should take food only to preserve his body to observe religious duties.

गुणवदमूर्च्छितमनसा तद्विपरीतमपि चाप्रदुष्टेन ।

दारूपमधृतिना<sup>65</sup> भवति<sup>66</sup> करुण्यमास्वाद्यमास्वाद्यम्<sup>67</sup> ॥१३६॥

Like a wooden stick tasty food is to be accepted (by monk) without any attachment to it and (in the same way), tasteless food without any aversion. 136.

कालं क्षेत्रं मात्रां<sup>68</sup> स्वात्म्यं<sup>69</sup> द्रव्यगुरुलाघवं स्वबलम् ।

ज्ञात्वा योऽभ्यवहार्यं<sup>70</sup> मुञ्चते किं भेषजैस्तस्य ? ॥१३७॥

Where is the necessity of medicines for him (a monk) who takes food after comprehending time (proper season), place, quantity, constitution of body, heaviness and lightness (of food material) and one's own capacity (to digest). 137.

पिण्डः शय्या वस्त्रैषणादि पात्रैषणादि यच्चान्यत् ।

करुण्याकरुण्यं सद्भर्मदेहरक्षानिमित्तोक्तम् ॥१३८॥

Everything that is described (in Scriptures) about acceptable and non-acceptable in respect of food, resting place, cloth, utensils, etc. are to preserve the physique of genuine religion. 138.

करुण्याकरुण्यविधिज्ञः संविग्नसहायको विनीतात्मा ।

दोषमलिनेऽपि लोके प्रविहरति मुनिर्निरुपलेपः ॥१३९॥

(That) monk, who has knowledge of rule of acceptable and non-acceptable (of food etc.), who is assisted by (other) wise monks, (or also who is assisted by non-attachment), and by nature humble, moves unaffected (by passions), in this world, which is soiled by passions.. 139.

यद्वत्पङ्काधारमपि पङ्कजं नोपलिप्यते तेन ।

धर्मोपकरणधृतवपुरपि साधुरलेपकस्तद्वत् ॥१४०॥

Just as a lotus, born in mud is unsmearred by it, similarly, the monk, possessed of materials for performing religious duties is un-affected by those things. 140.

यद्वत्तुरगः सत्स्वध्याभरणविभूषणेष्वनभिषक्तः<sup>70</sup> ।

तद्वदुपग्रहवानपि न सङ्गमुपयाति निर्ग्रन्थः ॥१४१॥

Just like a horse, though adorned with decorating ornaments is un-attached (to them), similarly, the Nirgrantha (who is free from all kinds of worldly knots), though possessed of (religious) materials is unattached to them. 141.

ग्रन्थः कर्माष्टविधं मिथ्यात्वाविरतिदुष्टयोगाश्च<sup>71</sup> ।

तज्जयहेतोरशठं संयतते यः स निर्ग्रन्थः ॥१४२॥

Eight kinds of Karma, wrong belief, want of control, inauspicious activities constitute all knots. He who sincerely tries to win over this is called Nirgrantha. 142.

<sup>72</sup>यज्ज्ञानशीलतपसामुपग्रहं निग्रहं च दोषाणाम् ।

करुपयति निश्चये<sup>73</sup> तत्करुप्यमकरुप्यमवशेषम् ॥१४३॥

That thing is, ultimately acceptable (to a monk) which helps (to gain) knowledge, (to follow right) conduct, (to perform) austerity and which annihilates the passions. All other things are (to be treated as) un-acceptable. 143.

यत्पुनरुपघातकरं सम्यक्त्वज्ञानशीलयोगानाम् ।

तत्करुप्यमध्यकरुप्यं प्रवचनकुत्साकरं यच्च ॥१४४॥

That thing which is though acceptable, becomes un-acceptable (for monks), if it obstructs (or weakens right faith, right knowledge and right conduct and the acceptance of which is the cause of contempt of Jināgamas. 144

किञ्चिच्छुद्धं करुप्यमकरुप्यं स्यात् स्यादकरुप्यमपि करुप्यम् ।

पिण्डः शय्या वस्त्रं पात्रं वा भेषजाद्यं वा ॥१४५॥

Even pure and acceptable (things such as) food, resting place, cloth, utensil or medicine, etc. (may) become un-acceptable (on account of some reason) and un-acceptable things may also become acceptable (due to certain circumstances). 145.

देशं कालं<sup>75</sup> पुरुषमवस्थामुपयोगशुद्धिपरिणामान् ।

प्रसमीक्ष्य भवति कल्प्यं नैकान्तात्कल्पते<sup>77</sup> कल्प्यम् ॥१४६॥

A thing becomes acceptable (only) considering thoroughly, place, time, man, stage of life, utility (and) auspicious result. Nothing becomes acceptable or unacceptable from one-sided angle. 146

तच्चिन्त्यं तद्भाष्यं तत्कार्यं भवति सर्वथा यतिना ।

नात्मपरोभयबाधकमिह यत् परतश्च सर्वादम् ॥१४७॥

A monk, should, indeed, reflect upon, speak and perform the deeds, which do not become cause of sorrow for ones own self and for others in this life and life hereafter and in all times to come. 147

सर्वार्थेष्विन्द्रियसङ्गतेषु वैराग्यमार्गविघ्नेषु ।

परिसंख्यानं कार्यं कार्यं परमिच्छता नियतम् ॥१४८॥

इत्याचाराधिकारः ॥८॥

A monk, indeed, who is an aspirant of highest truth (Mokṣa) has to reflect upon all the objects which are attached to senses and which are obstacles in the path of non-attachment. 148

Here ends Chapter on Code of Conduct



## अथ भावनाधिकारः ॥९॥

भावयितव्यमनित्यत्वमशरणत्वं तथैकताऽन्यत्वे ।

अशुचित्वं संसारः कर्मास्रवसंवरविधिश्च ॥१४९॥

On Reflection

(A monk) should reflect, upon transient nature of the world, helplessness, loneliness, separateness of the self from non-self, impurity (of the body), cycle of births and rebirths, inflow of Karmas and stoppage of inflow of Karmas; 149

निर्जरणलोकविस्तरधर्मस्वाख्याततत्त्वचिन्ताश्च ।

बोधेः सुदुर्लभत्वं च भावना द्वादश विशुद्धाः ॥१५०॥

Shedding of stock of Karmas, constitution of the universe, nature of true religion, difficulty in obtaining enlightenment, which are (called) twelve pure Bhāvanās (reflections). 150

इष्टजनसंप्रयोगद्विविषयसुखसम्पदस्तथाऽऽरोम्यम् ।

देहश्च यौवनं जीवितं च सर्वाण्यनित्यानि ॥१५१॥

An union with beloved people, prosperity, worldly pleasures, riches, and health; body (form), youth, and even life, are all transitory. 151

जन्मजरामरणभयैरभिद्रुते व्याधिवेदनाग्रस्ते ।

जिनवरवचनादन्यत्र नास्ति शरणं क्वचिरलोके ॥१५२॥

In this world, which is pestered by fear of birth, old age (and) death, devoured by disease and pain, there is no resort except words (teachings) of the great Jina. 152

एकस्य जन्ममरणे गतयश्च शुभाशुभा भवावर्ते ।

तस्मादाकालिकहितमेकेनैवात्मनः<sup>81</sup> कार्यम् ॥१५३॥

(In this whirl-pool of cycle of births and deaths) Jīva is all alone while being born, and alone when he dies. One alone has to take a birth in the lower and higher worlds. One has, therefore, to act alone with regard to one's own permanent happiness. 153

अन्योऽहं स्वजनात्परिजनाच्च विभवाच्छरीरकाच्चेति ।

यस्य नियता मतिरियं न बाधते तं हि शोककलिः ॥१५४॥

(A monk) who constantly thinks that 'I am' distinct from (my) relatives; servants, riches and (one's own) body, is unaffected by Kali in form of grief. 154

अशुचिकरणसामर्थ्यादाद्युत्तरकारणाशुचित्वाच्च ।

देहस्याशुचिभावः स्थाने स्थाने भवति चिन्त्यः ॥१५५॥

The impurity of body should be reflected at every part of it, on account of its having capacity to make pure (thing) impure and due to its impurity of root cause (i. e. birth from semen, flesh, and blood) and preceding cause (i. e. cause of development from mother's milk, which originates from food that is eaten by mother). 155

माता भूत्वा दुहिता भगिनी भार्या च भवति संसारे ।

व्रजति सुतः पितृतां भ्रातृतां पुनः शत्रुतां चैव ॥१५६॥

In this cycle of births and deaths (the same soul) becomes mother (in one birth) daughter, sister, and wife (in some other births). Again [the same soul] becomes son, father, brother and even enemy [in some other birth]. 156

मिथ्यादृष्टिरविरतः प्रमादवान् यः कषायदण्डरुचिः ।

तस्य तथास्रवकर्मणि यतेत तन्निग्रहे तस्मात् ॥१५७॥

He, whose interest lies in wrong belief, want of control, negligence, passions and psychophysical activities (invites) inflow of karmic particles. Thus, attempt should be made to control inflow of Karmas. 157

या पुण्यपापयोरग्रहणे वाक्कायमानसीवृत्तिः<sup>83</sup> ।

सुसमाहितो हितः संवरो वरददेशितश्चिन्त्यः ॥१५८॥

One has to reflect on the stoppage of inflow of Karma, which is [nothing but] that tendency of speech, body and mind which does not allow [inflow of] merit and demerit [into soul]. This is taught by Jina and becomes beneficial when well-meditated upon. 158

यद्वद्विशोषणादुपचितोऽपि यत्नेन जीर्यते दोषः ।

तद्वत्कर्मोपचितं निर्जरयति संवृतस्तपसा ॥१५९॥

Just as exceedingly enhanced disease is eradicated by endeavour (such as fasting etc.); similarly accumulated Karma of Jiva is annihilated by austerity, in case of one who has stopped the inflow of Karma. 159

लोकस्याधस्तिर्यग्<sup>84</sup> विचिन्तयेदूर्ध्वमपि च बाह्व्यम् ।

सर्वत्र जन्ममरणे रूपिद्रव्योपयोगांश्च ॥१६०॥

One should reflect on the expansion of the lower, middle and upper regions of the universe; on births and deaths (enjoyed in every region) and on matters having form (which are) enjoyed (in different regions). 160

धर्मोऽयं स्वाख्यातो जगद्धितार्थं<sup>86</sup> जिनैर्जितारिगणैः ।

यत्र<sup>87</sup> रतास्ते संसारसागरं लील्योत्तीर्णाः ॥१६१॥

One has (to reflect on) this path of (religious) virtue which is well preached by Jinas, the conquerers of passions, for the welfare of the world. (Those) who are constantly devoted to this play fully (easily) cross the ocean of mundane life. 161

मानुष्यकर्मभूयार्थदेशकुलकल्पतायुरुपलब्धौ ।

श्रद्धाकथकश्रवणेषु सत्स्वपि सुदुर्लभा बोधिः ॥१६२॥

One may be born among human beings; in the land of religious actions; in Aryan region; in good family; with good health; long life; and obtaining right faith; (proper) teacher and listening (to religious discourses). Still right knowledge is very difficult to attain to. 162

तां दुर्लभां भवशतैर्लब्धाऽप्यतिदुर्लभा पुनर्विरतिः ।

मोहाद्रामात् कापथविलोकनाद्गौरववशाच्च ॥१६३॥

Even obtaining that rare (knowledge) after hundreds of births, renunciation of worldly desires is very rare on account of infatuation, attachment, contemplation on evil course (or path) and due to (worldly) prosperity and pleasures. 163

तत्प्राप्य विरतिरत्नं विरागमार्गविजयो दुरधिगम्यः ।  
इन्द्रियकषायगौरवपरीषहसपत्नविधुरेण ॥१६४॥

Even after obtaining that jewel of non-attachment, victory (over worldly-objects) (practice) of path of non-attachment is very difficult to obtain by one who is confounded by enemies in the form of sense (objects), passions, pleasures and hardships. 164

तस्मात्परीषहेन्द्रियगौरवगणनायकान् कषायरिपून् ।  
क्षान्तिबलमार्दवाज्वसन्तोषैः साधयेद्धीरः ॥१६५॥

Therefore, one who is wise, has to conquer the enemies in the form of passions which are the leaders of group of hardships, sense (objects) and pleasures by (the army of) forgiveness, modesty, straightforwardness and content. 165

सञ्चिन्त्य कषायाणामुदयनिमित्तमुपशान्तिहेतुं च ।  
त्रिकरणशुद्धमपि तयोः परिहारसेवने कार्ये ॥१६६॥

इति भावनाधिकारः ॥१॥

Reflecting on the cause of rise and annihilation of passions, with pure mind, speech and body, one has to reject and accept them respectively (i. e., one has to avoid cause of passions and adopt the cause of their cessation). 166

Here ends chapter on Reflection.

अथ धर्माधिकारः ॥१०॥

सेव्यः क्षान्तिमार्दवमार्जवशौचे च संयमत्यागौ ।

सत्यतपोब्रह्माकिञ्चन्यानीत्येष धर्मविधिः ॥१६७॥

### On Religious Virtues

This path of religious virtues (which consists of) supreme forgiveness, modesty, straight-for-wardness, purity, self-control, renunciation, truthfulness, austerity, chastity and non-acquisition should be resorted to by (a monk). 167

धर्मस्य दया मूलं न चाक्षमावान् दयां समाधत्ते ।

तस्माद्यः क्षान्तिपरः स साधयत्युत्तमं धर्मम् ॥१६८॥

Compassion is the root (cause) of religion. An impatient man never possesses compassion. Thus, one who is devoted to forgiveness accomplishes highest virtue. 168

विनयायत्ताश्च गुणाः सर्वे विनयश्च मार्दवायत्तः ।

यस्मिन्मार्दवमखिलं स सर्वगुणभाक्त्वमाप्नोति ॥१६९॥

All virtues are dependent on humility, and humility (in turn) depends on modesty. (Thus) he who is full of modesty, becomes an abode of all virtues. 169

नानार्जवो विशुध्यति न धर्ममाराधयत्यशुद्धात्मा ।

धर्माद्वृत्ते न मोक्षो<sup>०</sup> मोक्षात्परमं<sup>१</sup> सुखं नान्यत् ॥१७०॥

The crooked man never becomes pure and the impure individual never follows the righteous path. No liberation is possible without (following) righteous path. (There is) no other highest happiness than liberation. 170

यद् द्रव्योपकरणभक्तपानदेहाधिकारकं शौचम् ।

तद्भवति भावशौचानुपरोधाद्यत्नतः कार्यम् ॥१७१॥

The purity (external) of material instruments (such as) food, drink, body, should be maintained with great effort, so that, it should not go against the internal purity (or it should protect internal purity). 171

पञ्चासुवाङ्मिरमणं<sup>१२</sup> पञ्चेन्द्रियनिग्रहः<sup>१३</sup>\* कषायजयः ।

दण्डत्रयविरतिश्चेति संयमः सप्तदशभेदः ॥१७२॥

Self control is of seventeen kinds consisting of abstaining from five types of Āsrava (cause of inflow of karmas), control over five-senses, victory over (four kinds of) passions and abstaining from three types of inauspicious activities (of mind, body and speech). 172

बान्धवधनेन्द्रियसुखत्यागात्त्यक्तभयविग्रहः साधुः ।

त्यक्तात्मा निर्ग्रन्थस्त्यक्ताहंकारममकारः ॥१७३॥

The monk who is free from dread and strife on account of renouncing the relations, riches, sense-pleasures and who has renounced the 'Inness and mineness' (and) who has no body attachment is called Nirgrantha (i. e. free from all kinds of wordly knots) 173.

अविसंवादनयोगः कायमनोवागजिह्वता चैव ।

सत्यं चतुर्विधं तच्च जिनवरमतेऽस्ति नान्यत्र ॥१७४॥

Speaking in conformity with the (Scriptures) and straightforwardness in deeds, thoughts and speech are four kinds of truth (that are found) in Jainism (only) and nowhere else. 174

अनशनमूनोदरता वृत्तेः संक्षेपणं रसत्यागः ।

कायक्लेशः संलीनतेति बाह्यं तपः प्रोक्तम् ॥१७५॥

Fasting, taking limited food, receiving alms from limited houses, renouncing tasty food, facing bodily hardships and staying in a lonely place (to control senses, passions etc.) constitute external austerity. 175

प्रायश्चित्तध्याने वैयावृत्यविनयावथोत्सर्गः ।

स्वाध्याय इति तपः षट्प्रकारमभ्यन्तरं भवति ॥१७६॥

Expiation, meditation, disinterested service, humility, detachment to body, and study of Scriptures are six kinds of internal austerity. 176

दिव्यात्कामरतिसुखात्रिविधं त्रिविधेन विरतिरिति नवकम् ।

औदारिकादपि तथा तद्ब्रह्माष्टादशविकल्पम् ॥१७७॥

Chastity is of eighteen kinds. (First of all) it is of nine kinds, such as refraining from three types of mental, vocal and physical sexual pleasures with divine beings, also helping others to have it in three ways and consenting others to enjoy it in three ways. Similarly, restraining from (nine types of sexual satisfaction) with beings having physical bodies (i. e., with human or lower beings). 177

अध्यात्मविदो मूर्च्छां परिग्रहं वर्णयन्ति निश्चयतः ।

तस्माद्वैराग्येऽसोराकिञ्चन्यं परो धर्मः ॥१७८॥

The knowers of supreme self describe the greediness as acquisition in the highest sense. Non-acquisition, therefore, is the greatest virtue for the aspirant of renunciation. 178

दशविधधर्मानुष्ठायिनः सदा रागदोषमोहानाम् ।

दृढरूढघनानामपि भवत्युपशमोऽल्पकालेन ॥१७९॥

(A monk) who constantly practises the ten kinds of religious virtues has, his firmly fastened and densed attachment, aversion and deceit, annihilated within a short span of time. 179.

ममकाराहङ्कारत्यागादतिदुर्जयोद्धतप्रबलान् ।

हन्ति परीषहगौरवकषायदण्डेन्द्रियव्यूहान् ॥१८०॥

(A monk) by abandoning the 'I-ness' and 'Mineness' annihilates the invincible, violent, powerful hardship, greed, passion, inauspicious activities and net of sense (objects). 180.

प्रवचनभक्तिः श्रुतसम्पदुद्यमो व्यतिकरश्च संविग्नैः ।

वैराग्यमार्गसद्भावभावधीस्थैर्यजनकानि ॥१८१॥

इति धर्माधिकारः ॥१८०॥

Devotion towards the words of Jina, endeavour to obtain Scriptural knowledge and association with monks (=learned in Chedasūtras), are cause of mental steadiness on the path of nonattachment, on Tattvas and on different conditions of soul. 181

Here ends chapter on Religious-Virtues.

## अथ कथाधिकारः ॥११॥

आक्षेपणि<sup>९६</sup>विक्षेपणि<sup>९७</sup>विमार्गबाधनसमर्थविन्यासाम्<sup>९८</sup> ।  
श्रोतृजनश्रोत्रमनःप्रसादजननीं<sup>९९</sup> यथा जननीं<sup>१००</sup> ॥१८२॥  
संवेदनीं<sup>१०२</sup> च निर्वेदनीं<sup>१०३</sup> च धर्म्यां कथां सदा कुर्यात् ।  
स्त्रीभक्तचौरजनपदकथाश्च दूरात् परित्याज्याः ॥१८३॥

### On Religious Stories

One must always tell those religious stories, such as akṣepaṇi, vikṣepaṇi, samvedanī and nirvedanī,<sup>20</sup> which are composed in a manner capable of pointing out the wrong path and which are generator of pleasantness to ears and heart of listeners like a (talk of) Mother. (Again) stories of women, (tasty) food, (adventures of) thief and (discription of) different countries shall be discarded right from a far off distance. 182-183

यावत्परगुणदोषपरिकीर्तने व्यावृत्तं<sup>१०४</sup> मनो भवति ।  
तावद्दूरं विशुद्धे ध्याने व्यग्रं मनः कर्तुम् ॥१८४॥

It is far better to keep ones agitated mind engaged in pure meditation rather than engaging ones mind in constant utterances of virtues and vices of others. 184

शास्त्राध्ययने चाध्यापने च सञ्चिन्तने तथात्मनि च ।  
धर्मकथने च सततं यतः सर्वात्मना कार्यः ॥१८५॥

Constant endeavour is to be made, by all means in studying Scriptures, in teaching (them) and reflecting on Ātman and preaching religious Sermons. 185.

20. Akṣepaṇi—the story which inspires one to follow religious path. Vikṣepaṇi—which advises to avoid wrong path. Smvedanī which gives an idea about painful nature of mundane life and stops one from wrong desires. And Nirvedanī—which generates spirit of non-attachment and inspires to achieve state of liberation.



शास्विति वाग्विधिविद्भिर्घातुः पापठयतेऽनुशिष्ट्यर्थः<sup>105</sup> ।  
 त्रैडिति<sup>106</sup> पालनार्थे विनिश्चितः सर्वशब्दविदाम् ॥१८६॥

(In the word Śāstra) the root 'Śās' is described by the Grammarian as 'to rule' (or to govern). And the root 'train' is fixed in the sense of protection by the men learned in (the significance of) words. 186

यस्माद्रागद्वेषोद्धतचित्तान् समनुशास्ति सद्धर्मै ।  
 सन्त्रायते च दुःखाच्छास्त्रमिति निरुच्यते तस्मात् ॥ १८७॥

'Śāstra' is so called because, it instructs those, whose minds are agitated by attachment and aversion; (guides them to follow) virtuous path and protects (them) from sorrow. 187

शास्त्रसामर्थ्येन तु सन्त्राणबलेन चानवद्येन ।  
 युक्तं यत्तच्छास्त्रं तच्चैतत् सर्वविद्वचनम् ॥१८८॥

इति कथाधिकारः ॥११॥

That which is possessed of governing capacity and irreproachable power of protection, is properly (called) Śāstra. This word of the omniscient (i. e. Jaina Āgamas) is that Śāstra. 188

Here ends Chapter on Religious Stories.

## अथ जीवाधिकारः ॥१२॥

जीवाजीवाः पुण्यं पापास्रवसंवराः सनिर्जरणाः ।

बन्धो मोक्षश्चैते सम्यक् चिन्त्या नव पदार्थाः ॥१८९॥

### On Soul

Soul, non-Soul, merit, demerit, inflow of Karma, stoppage of Karma, annihilation of accumulated Karma, Bondage and liberation are nine (fundamental) principles. (One) has to reflect upon these, properly. 189

जीवा मुक्ताः संसारिणश्च संसारिणस्त्वनेकविधाः ।

लक्षणतो विज्ञेया द्वित्रिचतुष्पञ्चषड्भेदाः ॥१९०॥

Souls are (of two kinds) liberated and Mundane. Mundane souls are of innumerable kinds. (Their) divisions, such as two, three, four, five and six (kinds) are to be understood on the basis of their characteristics. 190

द्विविधाश्चराचराख्यास्त्रिविधाः स्त्रीपुंनपुंसका ज्ञेयाः ।

नारकतिर्यग्मानुषदेवाश्च चतुर्विधाः प्रोक्ताः ॥१९१॥

(Mundane) Souls are of two kinds viz., mobile and immobile. They (mobile) are of three types such as male, female and neuter. Again, they are of four kinds as hellish, sub-human, human and divine (beings). 191

पञ्चविधास्त्वेकद्वित्रिचतुष्पञ्चेन्द्रियाश्च निर्दिष्टाः ।

क्षित्यम्बुवह्निपवनतरवस्त्रसाश्चेति षड्भेदाः ॥१९२॥

(Souls) are said to be (on different points of view) of five kinds, such as one sensed, two sensed, three sensed four sensed and five sensed. And (Souls are) again of six kinds as the earth bodied, water bodied, the fire bodied, the air bodied, vegetation and mobile bodied. 192

एवमनेकविधानामेकैको विधिरनन्तपर्यायः ।

प्रोक्तः स्थित्यवगाहज्ञानदर्शनादि पर्यायैः ॥१९३॥

इति जीवाधिकारः ॥१२॥

In this manner, on the basis of modifications, life span (of the Soul), dwelling place, knowledge and faith, even among the various kinds (of Souls), each kind is of many kinds on account of having infinite modifications. 193

Here ends Chapter on Soul

अथ उपयोगाधिकारः ॥१३॥

सामान्यं खलु लक्षणमुपयोगो भवति सर्वजीवानाम् ।  
साकारोऽनाकारश्च सोऽष्टभेदश्चतुर्धा च<sup>112</sup> ॥१९४॥

On Consciousness

Consciousness, indeed, is the common characteristic of all Souls. That (Consciousness) is divided into determinate and indeterminate. That (determinate) is of eight kinds and (indeterminate) is of four kinds. 194

ज्ञानाज्ञाने पञ्चत्रिविकल्पे सोऽष्टधा तु साकारः ।  
चक्षुरचक्षुरवधिकेवलदृग्विषयस्त्वनाकारः ॥१९५॥

इति उपयोगाधिकारः ॥१४॥

That determinate knowledge is of eight kinds as five kinds of right knowledge and as three kinds of wrong knowledge. The object of indeterminate knowledge is, visual perception, non-visual perception, direct perception (clair voyance) and perfect perception. 195

Here ends Chapter on Consciousness

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अथ भावाधिकारः ॥१४॥

भावा भवन्ति जीवस्यौदयिकः पारिणामिकश्चैव ।

औपशमिकः क्षयोत्थः क्षयोपशमजश्च पञ्चैते ॥१९६॥

On States of Soul

Rising state (of Karma), natural state, state of subsidence, state of annihilation and state of annihilation and subsidence—these five are (characteristic) conditions of the Soul. 196

ते त्वेकविंशतित्रिद्विनवाष्टादशविधाश्च विज्ञेयाः ।

षष्ठश्च सान्निपातिक इत्यन्यः पञ्चदशभेदः ॥१९७॥

These five (States) are of twenty one, three, two, nine and eighteen kinds respectively. The sixth is s̄annipātika (product of combination of all other states) which is different from other states and it is of fifteen kinds. 197.

एभिर्भावैः स्थानं गतिमिन्द्रियसम्पदः सुखं दुःखम् ।

सम्प्राप्नोतीत्यात्मा सोऽष्टविकल्पः समासेन ॥१९८॥

The Soul on account of these states, obtains (different) (birth) place, states of existence, senses, wealth, pleasure and pain. [On this basis] briefly speaking, Soul is of eight kinds. 198

द्रव्यं कषाययोगावुपयोगो ज्ञानदर्शने चैव<sup>115</sup> ।

चारित्रं वीर्यं चेत्यष्टविधा मार्गणा तस्य ॥१९९॥

Search after that Soul is to be proceeded with the basis of substance, passions, activities, consciousness, knowledge, faith, conduct and vigour. 199.

जीवाजीवानां द्रव्यात्मा सकषायिणां कषायात्मा ।

योगः सयोगिनां पुनरुपयोगः सर्वजीवानाम् ॥२००॥

Souls and non-Souls are (generally called) dravyātman, passionate Souls are (called) kaṣṭyātman, Souls dominated by actions are yogātman and all Jīvas are (in general) Upayogātman 200

ज्ञानं सम्यग्दृष्टेर्दर्शनमथ भवति सर्वजीवानाम् ।  
चारित्रं विरतानां तु सर्वसंसारिणां वीर्यम् ॥२०१॥

The right visioner possesses knowledge (thus he is called as Jñānātman); all Jīvas have indeterminate knowledge (thus called as Darśanātman); detached persons possess conduct (thus called Caritrātman) and all mundane Souls have vigour (thus called Vīryātman). 201

द्रव्यात्मेत्युपचारः सर्वद्रव्येषु नयविशेषेण ।  
आत्मादेशादात्मा भवत्यनात्मा परादेशात् ॥२०२॥

Metaphorically, on the basis of particular view points, all substances are called Dravyātman. Soul is Soul on account of its own nature (i. e. it exists from the point of view of its own substance, place, time, and form) and it does not exist from the point of view of nature of other substances. 202

एवं संयोगारूपबहुत्वाद्यैर्नैकशः स परिभृग्यः ।  
जीवस्यैतत्सर्वं स्वतत्त्वमिह लक्षणैर्दृष्टम् ॥२०३॥

Thus, here, Soul is to be searched in various ways—such as (its) association (with) smallness and abundance. All these kinds of nature of Soul are known by their characteristics. 203

उत्पादविगमनित्यत्वलक्षणं यत्तदस्ति सर्वमपि ।  
सदसद्भा भवतीत्यन्यथाऽपितानपितविशेषात् ॥२०४॥

All that which is possessed of characteristic of production, destruction and permanence is substance (=Sat). Otherwise (a thing) becomes existent or non existent (Sat or asat) on account of its peculiarity of preeminence and subordination. 204

योऽर्थो यस्मिन्नाभूत् साम्प्रतकाले च दृश्यते तत्र ।  
तेनोत्पादस्तस्य विगमस्तु तस्माद्विपर्यासः ॥२०५॥

The object (to say jar) which was not there (in the clay) and seen there at present (in the form of a jar) is production and destruction is reverse of it (again in the form clay). 205

साम्प्रतकाले चानागते च यो यस्य भवति सम्बन्धी ।  
तेनाविगमस्तस्येति स नित्यस्तेन भावेन ॥२०६॥

इति भावाधिकारः ॥१४॥

That which is related to present and past (its production and destruction, jar and clay) (and) does not change (neither produced nor destroyed) is thus permanent in that sense. 206

Here ends Chapter on States of Soul.

अथ षड्विधद्रव्याधिकारः ॥१५॥

धर्माधर्माकाशानि पुद्गलाः काल एव चाजीवाः ।

पुद्गलवर्जमरूपं तु रूपिणः पुद्गलाः प्रोक्ताः ॥२०७॥

On Six Substances.

Medium of motion, medium of rest, space, matter and time are non-Souls. Barring matter, all (others) are formless (and) matters are called corporeal 207.

द्रव्यादिप्रदेशवन्तो यावदनन्तप्रदेशिकाः<sup>116</sup> स्कन्धाः ।

परमाणुरप्रदेशो वर्णादिगुणेषु भजनीयः ॥२०८॥

Aggregates of atoms have two to infinite number fo constituent parts, while an atom has no subtle constituent parts, but it possesses one colour (one smell, taste, two touches in the form of modes and thus, it can also be called *saparadesa*): 208

भावे धर्माधर्माम्बरकालाः पारिणामिके ज्ञेयाः ।

उदयपरिणामि रूपं तु सर्वभावानुगा जीवाः ॥२०९॥

Medium of motion, medium of rest, space and time are to be understood as always in natural state of self transformation. Matter is in the state of rise as well as natural state. Souls possess (follow) all the states. 209

जीवाजीवा द्रव्यमिति षड्विधं भवति लोकपुरुषोऽयम् ।

वैशाखस्थानस्थः पुरुष इव कटिस्थकरयुग्मः<sup>117</sup> ॥२१०॥

Substance is of six kinds, such as Soul and non Soul (non soul is of five kinds). Man like this Universe (which is combination of these substances) resembles the figure of a man standing with feet apart and keeping the pair of arms on his waist. 210.

तत्राधोमुखमल्लकसंस्थानं वर्णयन्त्यधोलोकम् ।

स्थालमिव च तिर्यग्लोकमूर्ध्वमथ मल्लकसमुद्गम् ॥२११॥

In this (universe), the lower region is described as having the shape of downen faced cup, the middle one that of a plate (or disc) and the upper on that of a hemispherical plate. 211.

सप्तविधोऽधोलोकस्तिर्यग्लोको भवत्यनेकविधः ।

पञ्चदशविधानः पुनरूर्ध्वलोकः समासेन ॥२१२॥

The lower region (of the Universe) is of seven kinds, the middle region is of many kinds and concisely (telling) the upper region is of fifteen kinds. 212.

लोकालोकव्यापकमाकाशं मार्त्यलौकिकः कालः ।

लोकव्यापि चतुष्टयमवशेषं त्वेकजीवो वा ॥२१३॥

The space pervades the Universe as well as beyond Universe. Time exists only in human region (of the Universe). The remaining four (=Dharma, Adharma, Pudgala and Jīva) pervade Universe. (Even) single soul pervades entire Universe (at the time of Kevali Samudghāta). 213.

धर्माधर्माकाशान्येकैकमतः परं त्रिकमनन्तम् ।

कालं विनास्तिकाया जीवमृते चाप्यकर्तृणि ॥२१४॥

Medium of motion, medium of rest and space are one in each, the other three (=matter, time and soul) are infinite in number. Barring time all are extended. Exclusive of Soul, all others are inactive (or not doer of action). 214.

धर्मो गतिस्थितिमतां द्रव्याणां गत्युपग्रहविधाता ।

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स्थित्युपकृत्त्वाधर्मोऽवकाशदानोपकृद्गगनम् ॥२१५॥

Medium of motion is the auxiliary cause of the movements of mobile and immobile substances. Medium of rest serves as the auxiliary cause of (their) rest. (And) space assists them allowing them (to exist). 215.

स्पर्शरसवर्णगन्धाः<sup>120</sup> शब्दो बन्धोऽथ<sup>121</sup> सूक्ष्मता स्थौल्यम् ।

संस्थानं भेदतमच्छायोद्योतातपश्चेति ॥२१६॥



Touch, taste, smell, colour, sound, subtleness, grossness, configuration, spitting, darkness, shadow, hot radiation and non-hot radiation (assist pudgala). 216.

कर्मशरीरमनोवाग्विचेष्टितोऽच्छ्वासदुःखसुखदाः स्युः ।

जीवितमरणोपग्रहकराश्च संसारिणः स्कन्धाः ॥२१७॥

These aggregates of matter are the bestowers of the Karma, body, mind, speech, breath, pain and pleasure, life and death, for the mundane Souls. 217.

परिणामवर्तनाविधिपरापरत्वगुणलक्षणःकालः ।

सम्यक्त्वज्ञानचारित्रवीर्यशिक्षागुणा जीवाः ॥२१८॥

Time has characteristics of making possible transformation, perduration, activity, prior and posterior. Soul has characteristics of right faith, knowledge, conduct, vigour and disciplinary virtues. 218.

पुद्गलकर्म शुभं यत् तत्पुण्यमिति जिनशासने दृष्टम् ।

यदशुभमथ तत्पापमिति भवति सर्वज्ञनिर्दिष्टम् ॥२१९॥

That Karmic material which is auspicious is considered as merit (Punya) in Jaina Scriptures. It is (also preached) by the Omniscients that which inauspicious is demerit. (Pāpa) 219.

योगः शुद्धः पुण्यास्रवस्तु पापस्य तद्विपर्यासः ।

वाक्कायमनोगुप्तनिरास्रवः<sup>126</sup> संवरस्तूक्तः ॥२२०॥

The auspicious activity (of mind, speech and body) is cause of inflow of meritorious Karmic particles and demerit is reverse of it. (And) the control of vocal, physical and mental activities which stop the inflow of Karma is known as Samvara. 220.

संवृततपउपधानात्तु निर्जरा कर्मसन्ततिर्बन्धः ।

बन्धवियोगो मोक्षस्त्विति सङ्क्षेपान्नव पदार्थाः ॥२२१॥

Nirjarā-annihilation of accumulated Karma is on account of practicing penance by the person who has stopped the inflow of Karma. Bandha (Bondage) is (caused by) series of inflow of Karmas. Freedom from bondage is emancipation. In this manner, there are concisely nine categories (or fundamenteal principles.) 221.

एतेस्वध्यवसायो योऽर्थेषु विनिश्चयेन तत्त्वमिति ।  
सम्यग्दर्शनमेतत्<sup>129</sup> तन्निसर्गादधिगमाद्वा ॥२२२॥

The unflinching belief in these principles as highest truth is Right Faith. And that (Right Faith) originates either spontaneously (i. e. in the automatic course of affairs) or through attainment (i. e. through Scriptural study, instruction of teachers, etc.), 222.

शिक्षागमोपदेशश्रवणान्येकार्थिकान्यधिगमस्य ।

एकार्थे<sup>130</sup> परिणामो भवति निसर्गः स्वभावश्च ॥२२३॥

Learning (from the preceptor), reading Scriptural texts and hearing the principles of authority are synonyms of attainment. And automatic course (of affairs), sponteneity and inborn (knowledge) are used in same sense. 223.

एतत्सम्यग्दर्शनमनधिगमविपर्ययौ तु मिथ्यात्वम् ।

ज्ञानमथ पञ्चेभेदं तत्प्रत्यक्षं परोक्षं च ॥२२४॥

This (which is obtained through above mentioned means) is Right Belief. Non-attainment (of Right Faith, as regards to the nature of things), wrongly understanding (the nature of things and doubt) constitute the wrong belief. Again knowledge is of five kinds. Concisely, it (knowledge) is (of two Kinds) immediate and mediate. 224.

तत्र परोक्षं द्विविधं श्रुतमाभिनवोधिकं च विज्ञेयम् ।

प्रत्यक्षं<sup>131</sup> त्ववधिमनःपर्यायौ केवलं चेति ॥२२५॥

Amongst them, mediate knowledge is of two kinds (viz.) Scriptural and sensory. Clairvoyance; telepathy, and perfect Knowledge are the immediate knowledge. 225.

एषामुत्तरभेदविषयादिभिर्भवति विस्तराधिगमः ।

एकादीन्येकस्मिन् भाज्यानि त्वाचतुर्भ्यं इति ॥२२६॥

Extensive division of these (five kinds of knowledge) is on account of their subdivisions and their ojects. In a Soul there can possibly-

be present from one to four types of knowledge alternatively (i. e. without any of the four alternatives being necessarily present there). 226.

सम्यग्दृष्टेर्ज्ञानं सम्यग्ज्ञानमिति नियमतः सिद्धम् ।

आद्यत्रयमज्ञानमपि भवति मिथ्यात्वसंयुक्तम् ॥२२७॥

इति षड्विधद्रव्याधिकारः ॥१५॥

Right knowledge is the knowledge of a person who has right vision (of the Tattvas). This is well-established by rule. The first three (Mati, Śruta and Avadhi) kinds of knowledge associated with wrong belief, become wrong knowledge (i. e. Mati ajñāna, Śruta ajñāna and Vibhaṅga.) 227.

Here ends Chapter on Six Substances.

अथ चरणाधिकारः ॥१६॥

सामायिकमित्याद्यं ह्येदोपस्थापनं द्वितीयं तु ।  
परिहारविशुद्धिकं<sup>1 3 2</sup> सूक्ष्मसम्परायं यथाख्यातम् ॥२२८॥

On Code of Conduct

The fist (Cāritra) is equanimity of mind, observing penalties (or confession of mistakes) is the second; (the third is refraining from sins, (the forth is) control of intense greed and (fifth is annihilation of passions. 228.

इत्येतत्पञ्चविधं चारित्रं मोक्षसाधनं<sup>1 3 3</sup> प्रथमम् ।

नैकैरनुयोगनयप्रमाणमार्गैः समनुगम्यम् ॥२२९॥

In this manner, this (code) of conduct is of five kinds, which is the supreme means of emancipation. This (code of conduct) is to be understood through the (instrumentality of) various elucidation (anuyoga); means of knowledge and different view points. 229.

सम्यक्त्वज्ञानचारित्रसम्पदः साधनानि मोक्षस्य ।

तास्वेकतराभावेऽपि<sup>1 3 5</sup> मोक्षमार्गोऽप्यसिद्धिकरः ॥२३०॥

The prosperity of Right Faith, Right Knowledge and Right Conduct is the means of emancipation. The path of liberation even in the absence of one of these is not conducive to final attainment. 230.

पूर्वद्वयसम्पद्यपि तेषां भजनीयमुत्तरं भवति ।

पूर्वद्वयलाभः पुनरुत्तरलाभे भवति सिद्धः<sup>1 3 6</sup> ॥२३१॥

Those who are endowed with the first two (i. e. Right Faith and Right Knowledge) must strive for the last one (i. e. Right Conduct) because it is not necessary that both these two be accompanied by Right (Conduct). Presence of latter (i. e. Right Conduct) is necessarily preceded by the former ones (i. e. Right Faith and Right Knowledge). 231.

धर्मावश्यकयोगेषु भावितात्मा प्रमादपरिवर्जि ।

सम्यक्त्वज्ञानचारित्राणामाराधको भवति ॥२३२॥

He, who gives up (his) negligencē (and) engages himself in observing religious and necessary duties becomes adorer of Right Faith, Right Knowledge and Right Conduct. 232.

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आराधनाश्च तेषां तिस्रस्तु जघन्यमध्यमोत्कृष्टाः ।  
जन्मभिरष्टत्र्यैकैः सिध्यन्त्याराधकास्तासाम् ॥२३३॥

Adoration of these (three) is of three kinds viz. lower, middling and higher. Worshippers of these, attains liberation within eight, three and one births, respectively (i. e. lower kind of worshipper in eight births, middle type in three, and higher kind in one). 233.

तासामाराधनतत्परेण तेष्वेव भवति यतितव्यम् ।  
यतिना तत्परजिनभक्त्युपग्रहसमाधिकरणेन ॥२३४॥

A monk who is engrossed in adoration of those (Right Faith, Right Knowledge and Conduct) must (make) an endeavour (to adore) those only by devoting, serving and keeping good health of knowledgeable monk and Jinas. 234.

स्वगुणाभ्यासरतमतेः परवृत्तान्तान्धमूकबधिरस्य ।  
138  
मदमदनमोहमत्सररोषविषादैरघृष्यस्य ॥२३५॥  
प्रशमाव्याबाधसुखाभिकाङ्क्षिणः सुस्थितस्य सद्धर्मे ।  
तस्य किमौपम्यं स्यात् सदेवमनुजेऽपि<sup>139</sup> लोकेऽस्मिन्<sup>140</sup> ॥२३६॥

(A monk) who has engaged his mind in practice of virtues of the self, who is blind, dumb and deaf about others matters, and unaffected by pride, lust, infatuation, envy, anger and grief; and (who is) aspirant of undisturbed happiness of spiritual calmness, thoroughly steady on the path of religion, what comparison could be there with him, in this Universe of goods and human beings. 235-236.

स्वर्गसुखानि परोक्षाण्यत्यन्तपरोक्षमेव मोक्षसुखम् ।  
प्रत्यक्षं प्रशमसुखं न परवशं न व्ययप्राप्तम् । २३७॥

Heavenly pleasures are invisible. Absolutely imperceptible is the happiness of emancipation. (But) happiness of spiritual calmness is visible (immediate) which is neither dependent nor obtained by any kind of expenditure. 237.

निर्जितमदमदनानां वाक्कायमनोविकाररहितानाम् ।

141

विनिवृत्तपराशानामिहैव मोक्षः सुविहितानाम् ॥२३८॥

Emancipation is here and now itself for those who have conquered the pride and lust, freed from the perversity of speech, body and mind and abandoned expectations from others and who are well-composed. 238.

शब्दादिविषयपरिणाममनित्यं दुःखमेव च ज्ञात्वा ।

142

ज्ञात्वा च रागदोषात्मकानि दुःखानि संसारे ॥२३९॥

स्वशरीरेऽपि न रज्यति शत्रावपि च न प्रदोषमुपयाति ।

रोगजरामरणभयैरव्यथितो यः स नित्यसुखी ॥२४०॥

He, who realising the result of sense-object enjoyments as temporal and (cause of) sorrows; and (again) knowing the attachment and aversion are sorrows and (he) does not lore in ones own body and does not become angry with his enemy (and) un-oppressed by fear of disease, old age and death, is ever happy. 239-240.

धर्मध्यानेऽभिरतस्त्रिदण्डविरतस्त्रिगुप्तिगुप्तात्मा ।

सुखमास्ते निर्द्वन्द्वो जितेन्द्रियपरीषहकषायः ॥२४१॥

He, (a monk) who is immersed in auspicious meditation, restrained from three types of bad deeds (of mind, speech and body), protected by three kinds of control (i. e. mental, vocal and physical), conquering senses, hardships and passions (and) free from all dualities becomes happy. 241.

विषयसुखनिरभिलाषः प्रशमगुणगणाभ्यलङ्कृतः साधुः ।

143

द्योतयति यथा न तथा सर्वाण्यादित्यतेजांसि ॥२४२॥

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इति चरणाधिकारः ॥१६॥

(A monk) who has no desire for sense-object enjoyment, adorned by group of virtues of detachment (spiritual calmness) shines in such a manner that even all lustres of the sun will not. 242.

Here ends Chapter on Code of Conduct

अथ शीलाङ्गाधिकारः ॥१७॥

सभ्यदृष्टिर्ज्ञानी विरतितपोध्यानभावनायोगैः ।

शीलाङ्गसहस्राष्टादशकमयत्नेन साधयति ॥२४३॥

A monk who has Right Faith and Knowledge easily accomplishes eighteen thousand divisions of (code of) conduct, by detachment, austerity, meditation, reflection and necessary (auspicious) activities. 243.

धर्माद्भूम्यादीन्द्रियसंज्ञाभ्यः करणतश्च योगाच्च ।

शीलाङ्गसहस्राणामष्टादशकस्य निष्पत्तिः ॥२४४॥

Eighteen thousand divisions of code of conduct comprise of the multiplication of (ten kinds of) religious virtues, protection of earth bodies etc., (ten kinds), restraint of (five senses), controlling food, fear, copulation and acquisition (i. e. five kinds of Sanjñā), not doing, not consenting to do; and not helping others to do and controlling) activities of mind, speech and body. [i. e. 10 x10 x5 x4 x3 x3=18000] 244.

शीलार्णवस्य पारं गत्वा संविग्नसुगममार्गस्य<sup>145</sup> ।

धर्मध्यानमुपगतो वैराग्यं प्राप्नुयाद्योग्यम् ॥२४५॥

इति शीलाङ्गाधिकारः ॥१७॥

(A monk) who is engrossed in auspicious meditation crossing the other shore of ocean of conduct which is easily accessible to great monks, attains to proper detachment. 245.

Here ends Chapter on Conduct

## अथ ध्यानाधिकारः ॥१८॥

आज्ञाविचयमपायविचयं च सद्धानयोगसुपसृत्य ।  
तस्माद्विपाकविचयमुपयाति संस्थानविचयं च ॥२४६॥

### On Meditation

(A monk) after crossing over the other shore of ocean of conduct (step by step) approaches two kinds of auspicious meditations viz., Ājñāvicaya and Apāyavicaya. Then he reaches Vipākavicaya and Sansthānavicaya. 246.

आप्तवचनं प्रवचनं चाज्ञा विचयस्तदर्धनिर्णयनम् ।  
<sup>146</sup>आप्तवचिकभागौरवपरीषहा<sup>147</sup>द्यैरपायस्तु ॥२४७॥

Words of authoritative persons (i. e. Arhan is Āgamapravacana) and deciding the meanings of Scriptures is Ājñāvicaya. Apāyavicaya is anticipating danger from inflow of Karma, bad talks, worldly pleasures and hardships etc. 247

अशुभशुभकर्मपाकानुचिन्तनार्थं विपाकविचयः स्यात् ।  
द्रव्यक्षेत्राकृत्यनुगमनं संस्थानविचयस्तु ॥२४८॥

Repeated reflection on the effects of auspicious and inauspicious activities is Vipākavicaya. Reflection on the substances and form (of the Universe) indeed is Samsthānavicaya. 248.

जिनवरवचनगुणगणं सञ्चिन्तयतो वधाद्यपायांश्च ।  
कर्मविपाकान् विविधान् संस्थानविधीननेकांश्च ॥२४९॥

(A monk) who repeatedly reflects on the various virtues of words of Jina; danger from violence, various effects of Karma, different constituents of the Universe (obtains these four auspicious meditations respectively). 249.



नित्योद्ध्विग्नस्यैवं क्षमाप्रधानस्य निरभिमानस्य ।

<sup>148</sup> धुतमायाकल्लिमलनिर्मलस्य जितसर्वतृष्णस्य ॥२५०॥

तुर्यारण्यकुलाकुलेविविक्तबन्धुजनशत्रुवर्गस्य ।

समवासीचन्दनकरुपनप्रदेहादिदेहस्य ॥२५१॥

आत्मारामस्य सतः <sup>149 150</sup> समतृणमणिमुक्तलेष्टुकनकस्य ।

स्वाध्यायध्यानपरायणस्य दृढमप्रमत्तस्य ॥२५२॥

अध्यवसायविशुद्धेः <sup>151</sup> प्रशस्तयोगैर्विशुध्यमानस्य ।

चारित्रशुद्धिमग्र्यामवाप्य लेश्याविशुद्धिं च ॥२५३॥

<sup>152</sup> तस्यापूर्वकरणमथ घातिकर्मक्षयैकदेशोत्थम् ।

ऋद्धिप्रवेकविभववदुपजातं जातमद्रस्य ॥२५४॥

इति ध्यानाधिकारः ॥१८॥

(A monk) who is distressed (by mundane life) who is endowed with supreme forgiveness, who is egoless, pure on account of cleansing the dirtiness of deceitfulness, conqueror of all cravings; and (he) who regards jungle and city, as equal, relations and enemies in the same light, (as equal) and cutting (the body) and applying sandalwood on the body in the same light; and (he) who rejoyses in one's own-self, virtues, and who regards grass and gem, gold and stone as equal and (who is) engrossed in self-study, meditation, who is completely devoid of negligence; and who is purified by the auspicious activities which are cause of mental purity and attaining highest state of conduct and purity of emotions; and obtains the state that which is not obtained previously which arises on account of partial annihilation of destructive Karmas. And (possesses) prosperity of various supernatural powers on account of this auspicious state. 250-254.

Here ends Chapter on Meditation.

अथ श्रेण्यधिकारः ॥१९॥

सातद्विरसेष्वगुरुः प्राप्यद्वि<sup>153</sup>विभूतिमसुलभामन्यैः ।

सक्तः<sup>154</sup> प्रशमरतिसुखे न भजति तस्यां मुनिः सङ्गम् ॥२५५॥

A monk, who is detached from pleasure, prosperity and taste, and even after obtaining riches of supernatural powers which are rare to others, becomes unattached even to those (riches) if he is attached to spiritual calmness. 255

या सर्वसुरवरद्वि<sup>155</sup>विस्मयनीयाऽपि साऽनगारद्वैः ।

नार्घति सहस्रभागं कोटिशतसहस्रगुणिताऽपि ॥२५६॥

That amazing prosperities of all best of gods, multiplied in lakhs and crores does not stand equal even to thousand part of the prosperity of detached monk. 256

तज्जयमवाप्य जितविघ्नरिपुर्भवशतसहस्रदुष्प्रापम् ।

चारित्रमथाख्यातं सम्प्राप्तस्तीर्थकृतुल्यम् ॥२५७॥

(A monk) winning over the supernatural powers (i.e. detached from supernatural powers), conquering enemies in the form of obstacle, attachment, aversion ect., acquires true conduct (Yathākhyāta-cāritra) which is similar to the conduct of Tirthankaras (and) rare to obtain in many births. 257

शुक्लध्यानाद्यद्वयमवाप्य कर्माष्टकप्रणेतारम् ।

संसारमूलबीजं मूलादुन्मूलयति मोहम् ॥२५८॥

(A monk) engaging in (Lit-obtaining) first two types of Sukladhyāna roots out the illusion, which is the chief cause of eight kinds of Karma and root cause of mundane life. 258

पूर्वं करोत्यनन्तानुबन्धिनाम्नां क्षयं कषायाणाम् ।

मिथ्यात्वमोहगहनं क्षपयति सम्यक्त्वमिथ्यात्वम् ॥२५९॥

(A monk) in the first (stage) annihilates the passions which last for the whole of life. (Then in the second stage he) destroys the root cause of terrible wrong belief (and then in the third) annihilates the mixture of some degree of belief and some of Right Faith. 259.

संयक्त्वमोहनीयं क्षपयत्यष्टावतः कषायाञ्च ।

क्षपयति ततो नपुंसकवेदं स्त्रीवेदमथ तस्मात् ॥२६०॥

(Then in the fourth stage) he destroys delusion which covers the Right Faith, (then in fifth) eight kinds of passions and then (in sixth) the neuter and female sex passions. 260

हास्यादि ततः षट्कं क्षपयति तस्माच्च पुरुषवेदमपि ।

संज्वलनानपि हत्वा प्राप्नोत्यथ वीतरागत्वम् ॥२६१॥

(Then in the seventh stage) he annihilates the six kinds of semi-passions. (Then in 8th) annihilates male sex passions. (Then in-9th) annihilating the intense passions, attains the state of desirelessness. 261.

सर्वोद्घातितमोहो निहतकलेशो यथा हि सर्वज्ञः ।

भात्यनुपलक्ष्यराहंशोन्मुक्तः पूर्णचन्द्रः इव ॥२६२॥

(Then, he who has) completely destroyed the delusion, freed himself from sorrow, shines like a perfect omniscient and full moon free from clutches of Rāhu. 262.

सर्वेन्धनैकराशीकृतसन्दीप्तो ह्यनन्तगुणतेजाः ।

ध्यानानलस्तपः प्रशमसंवरहविर्विवृद्धबलः ॥२६३॥

<sup>155</sup>क्षपकश्रेणिपरिगतः स समर्थः सर्वकर्मिणां कर्म ।

क्षपयितुमेको यदि कर्मसङ्क्रमः स्यात्परकृतस्य ॥२६४॥

(A monk) who has ascended the Kṣapaka śreṇi (in which all delusions are annihilated) through his firely meditation which is unflamed by hip of fuels, infinite splendid and enhanced power, by offering oblations in the form of austerity, detachment and stoppage of inflow of Karma, is capable of destroying Karma of all Jīvas, if transition of Karmas of others are possible. 263-264.

परकृतकर्मणि यस्मान्न <sup>156</sup> क्रामति सङ्क्रमो विभागो वा ।  
तस्मात्सत्त्वानां कर्म यस्य <sup>157</sup> यत्तेन तद्वेद्यम् ॥२६५॥

In the case of Karma of others neither complete nor partial transition is possible. Thus, amongst living beings, whichever is one's own Karma, that is to be enjoyed by that soul only. 265.

मस्तकशूचिविनाशात्तालस्य यथा ध्रुवो भवति नाशः ।  
तद्वत्कर्मविनाशो हि मोहनीयक्षये नित्यम् ॥२६६॥

Just as destruction of Tāla tree is certain by destruction of its needle like top, similarly destruction of Karma is certain after annihilation of deluding Karma. 266

छद्मस्थवीतरागः कालं सोऽन्तर्मुहूर्तमथ भूत्वा ।  
<sup>158</sup>  
युगपद्द्विविधावरणान्तरायकर्मक्षयमवाप्य ॥२६७॥  
शाश्वतमनन्तमनतिशयमनुपममनुत्तरं निरवशेषम् ।  
सम्पूर्णमप्रतिहतं सम्प्राप्तः केवलं <sup>159</sup> ज्ञानम् ॥२६८॥

(A monk) destroying deluding Karma, remaining in that state for a while, destroying the two types of obscuring Karma (Jñānāvaraṇīa, Darśanāvaraṇīya) (and) power hindering Karma, simultaneously; (and) obtains eternal, infinite, glorious, incomparable, excellent, perfect, complete, undisturbed, highest knowledge. 267-268.

कृत्स्ने <sup>160</sup> लोकालोके व्यतीतसाम्प्रतभविष्यतः कालान् <sup>161</sup> ।  
द्रव्यगुणपर्यायाणां <sup>162</sup> ज्ञाता द्रष्टा च सर्वार्थैः ॥२६९॥

(A monk, after attaining Kevalajñāna) becomes knower of and perceiver of substances, qualities and modifications (or existing in) of all the Universe and beyond Universe, in past, present and future. 269.

क्षीणचतुष्कर्मांशो वेद्यायुर्नामगोत्रवेदयिता ।  
विहरति मुहूर्तकालं देशीनां पूर्वकोटिं वा ॥२७०॥

(A Kevali) after completely annihilating four destructive Karmas, experiencing, feeling, age determining, name determining, family determining Karmas, wonders either for some time (two ghatikas on this earth) or for less than one crore years (i. e. eight years less). 270.

तेनाभिन्नं चरमभवायुर्दुर्भेदमनपवर्तित्वात् ।

तदुपग्रहं च वेद्यं तत्तुल्ये नामगोत्रे च ॥२७१॥

The age of last birth of Kevali is inseparable from age determining Karma on account of being irremovable. (Even) its associates, viz, feeling determining Karma, name determining Karma and family determining Karma become equal to it. 271

यस्य पुनः केवलिनः कर्म भवत्यायुषोऽतिरिक्ततरम् ।

स समुद्घातं भगवानथ<sup>163</sup> गच्छति तत्समीकर्तुम् ॥२७२॥

इति श्रेण्यधिकारः ॥१९॥

That omniscient Lord, whose feeling, name and family determining Karmas exceed age determining Karma, adopts Samudghāta to equalise all of them. 272

Here ends Chapter on Śreṇi (ladders of spiritual advancement.)

अथ समुद्रघाताधिकारः ॥२०॥

दण्डं प्रथमे समये कपाटमथ चोत्तरे तथा समये ।  
मन्थानमथ तृतीये लोकव्यापी चतुर्थे तु ॥२७३॥

On Samudghāta

(The Kevali) in the first Samaya (i. e. minutest part of time) (turns the emanated pradeśas of his of Soul) in to a mace; in the second Samaya, converts this mace into door, in the third Samaya (makes out of those pradeśas of the Soul) a curving stick and in the fourth he fills in the gaps therein and thereby pervades the entire Universe. 273.

संहरति षष्ठमे त्वन्तराणि मन्थानमथ पुनः षष्ठे ।  
सप्तमके तु कपाटं संहरति ततोऽष्टमे दण्डम् ॥२७४॥

In the fifth Samaya he restores (or takes back) the pradeśas of the Soul used for filling gaps of Universe, in the sixth (Samaya), pradeśas of the Soul used for creating curving stick, in the seventh the door and the mace in the eighth. 274.

औदारिकप्रयोक्ता प्रथमाष्टमसमययोरसाविष्टः ।  
मिश्रौदारिकयोक्ता सप्तमषष्ठद्वितीयेषु ॥२७५॥

In the first and eighth Samaya Kevali utilises his physical body (for his functions). And in seventh, sixth and second Samaya he uses, physical as well as Karmic body. 275.

कार्मणशरीरयोगी चतुर्थके षष्ठमे तृतीये च ।

समयत्रयेऽपि तस्मिन् भवत्यनाहारको नियमात् <sup>164</sup> ॥२७६॥

इति समुद्रघाताधिकारः ॥२०॥

In the fourth, fifth and third (Samaya) he utilises his Karmic body (subtle body) only for activities and invariably in these three Samaya abstains from food. 276.

Here ends Chapter on Samudghāta

## अथ योगनिरोधाधिकारः ॥२१॥

स समुद्घातनिवृत्तोऽथ मनोवाक्काययोगवान् भगवान् ।  
यतियोग्ययोगयोक्ता योगनिरोधं मुनिरुपैति ॥२७७॥

### On Yoganirodha

That venerable Lord (Kevali) after retiring from Samudghāta, (still having or associated with) mental, vocal and physical activities and performing activities that are fit for monks, proceeds to annihilate all activities (of mind, speech and body). 277

पञ्चेन्द्रियोऽथ संज्ञी यः पर्याप्तो जघन्ययोगी स्यात् ।  
निरूणद्धि मनोयोगं ततोऽप्यसंख्येयगुणहीनम् ॥२७८॥

After that the Kevali who has perfectly developed five senses and mind, in a very short time controls mental activity. He annihilates (gross) mental activities. Then annihilates innumerable subtle activities of mind. 278.

द्वीन्द्रियसाधारणयोर्वागुच्छ्वासावधो जयति तद्वत् ।  
पनकस्य काययोगं जघन्यपर्याप्तकस्याधः ॥२७९॥

Then the Kevali controls or annihilates unlimited gross and subtle activities of speech and vegetable Jīvas, in the manner of annihilation of mental activity. Then annihilates the unlimited gross bodily activities within short time like Panaka. (Particular Vanaspati kāyā-jīva). 279.

<sup>165</sup> सूक्ष्मक्रियमप्रतिपाति <sup>166</sup> काययोगोपगतस्ततो ध्यास्वा ।

विगतक्रियमनिवर्ति <sup>167</sup> त्वनुत्तरं ध्यायति परेण ॥२८०॥

Then after annihilating gross activities of body, having subtle activities of it, meditates on Sūksmakriyamapratipāti. Then after annihilating subtle activities of body, meditates on Vigatakriyanivṛttidhyāna in which all activities are stopped. 280.

चरमभवे संस्थानं यादृग् यस्योच्छ्रयप्रमाणं च ।  
तस्मात्त्रिभागहीनावगाहसंस्थानपरिणाहः ॥२८१॥

In the last birth whatever is the configuration and hight of that Kevali, that is reduced to one fourth of its (previous) configuration and hight. 281.

सोऽथ मनोवागुच्छ्वासकाययोगक्रियार्थविनिवृत्तः ।  
अपरिमितनिर्जरात्मा संसारमहार्णवोत्तीर्णः ॥२८२॥

इति योगनिरोधाधिकारः ॥२१॥

After annihilating all kinds of activities, the Kevali being free from activities of mind, speech, breathing and body, destroying unlimited stock of Karma, traverses from the great ocean of mundane life. 282.

Here ends Chapter on Yoganirodha





अथ शिवगमनविधानफलाधिकारः ॥२२॥

ईषध्दस्वाक्षरपञ्चकोदगिरणमात्रलुल्यकालीयाम् ।

संयमवीर्याप्तबलः शैलेशीमेति गतलेइयः ॥२८३॥

Discription of the path of Liberation and Fruits

The Kevali (after annihilating, all kinds of Karmas) acquiring power from vigour of selfrestraint, free from Leśyās, obtains the state of Śaileśī (i. e. motionless state) in the time taken for pronouncing five small letters (i. e. A. E. U. R. Lr). 283.

पूर्वरचितं च तस्यां समयश्रेण्यामथ प्रकृतिशेषम् ।

समये समये <sup>168</sup> क्षपयन्नसंख्यगुणमुत्तरोत्तरतः ॥२८४॥

In that state of Śaileśī he destroys the earlier accumulated Karmas and remaining unlimited (Karmas) within a short time in later stages. 284.

चरमे समये <sup>169</sup> संख्यातीतान् विनिहत्य चरमकर्मांशान् ।

क्षपयति युगपत्कृत्स्नं वेद्यायुर्नामगोत्रगणम् ॥२८५॥

In the end annihilating unlimited smallest germs of karmic particles, simultaneously annihilates all Karmas that determine feeling, lifespan, name and family. 285.

सर्वगतियोग्यसंसारमूलकरणानि सर्वभावानि । <sup>170</sup>

औदारिकतैजसकर्मणानि सर्वात्मना त्यक्त्वा ॥२८६॥

देहत्रयनिर्मुक्तः प्राप्यर्जुश्रेणिवीतिमस्पर्शम् । <sup>171</sup>

समयेनैकेनाविग्रहेण गत्वोर्ध्वमप्रतिघः ॥२८७॥

सिद्धिक्षेत्रे विमले जन्मजरामरणरोगनिर्मुक्तः ।

लोकाग्रगतः सिद्ध्यति साकारेणोपयोगेन ॥२८८॥

(The Kevali) renouncing, completely the physical, electric and karmic bodies, which are the root causes of all conditions of mundane life and freed from three kinds of body, reaching straight path, untouched by anything, within a minutest part of time, going upward, without any obstacle (reaches Siddhakṣetra); and in the pure Siddhakṣetra, being freed from birth, old age, death and disease, reaching top of the Universe with determinate knowledge becomes Siddha. 286-288.

सादिकमनन्तमनुपममव्याबाधसुखमुत्तमं प्राप्तः ।

केवलसम्यक्त्वज्ञानदर्शनात्मा भवति मुक्तः ॥२८९॥

(The liberated Soul) attaining highest happiness that which has beginning (but) infinite, un-comparable, un-disturbed, becomes the very essence of perfect Right Knowledge and Right Faith. 289.

मुक्तः सन्नाभावः स्वालक्षण्यात् स्वतोऽर्थसिद्धेश्च ।

भावान्तरसङ्क्रान्तेः सर्वज्ञज्ञोपदेशाच्च ॥२९०॥

The Soul (Jiva), being liberated does not become non-existent, on account of its own characteristics, naturally uncaused; having intrinsic qualities of determinate and indeterminate knowledge; having power of transition from one (state of) existence to another (state of) existence (i. e. Samsāra to Siddha), and on the basis of teachings of Jināgamas (which declare that liberated Soul exists). 290

त्यक्त्वा शरीरबन्धनमिहैव कर्माष्टकक्षयं कृत्वा ।

न स तिष्ठत्यनिबन्धादनाश्रयादप्रयोगाच्च ॥२९१॥

(The kevali) who, in this life itself abandons bondage of the body and destroys eight Kinds of karma, does not exist here (in this world), because of his freedom from all kinds of causes of bondage, shelter and activities. 291

नाधो गौरवविगमादशक्यभावाच्च गच्छति विमुक्तः ।

लोकान्तादपि न परं प्लवक इवोपग्रहाभावात् ॥२९२॥

- 2 The liberated Soul, does not go down on account of being freed from weight of Karma and impossibility (of going downward). It does not go even beyond the top of the Universe, on account of absence of principle of motion like a boat (which does not move on the ground on account of absence of means of motion i. e. water). 292

योगप्रयोगयोश्चाभावात्तिर्यग् न तस्य गतिरस्ति ।

सिद्धस्योर्ध्वं मुक्तस्यालोकान्ताद्गतिर्भवति ॥२९३॥

The liberated Soul does not go (even) horizontally on account of absence of all kinds of activities of Self. He flies up to the top of the Universe. 293

पूर्वप्रयोगसिद्धेर्बन्धच्छेदादसङ्गभावाच्च ।

गतिपरिणामाच्च तथा सिद्धस्योर्ध्वं गतिःसिद्धा ॥२९४॥

Liberated Soul's upward motion is established on account of the impulse, imparted earlier (like a wheel of pottor) on account of the breaking down of bondage, on account of the absence of an associated body (and) on account of its natural state of (upward) motion. 294

देहमनोवृत्तिभ्यां भवतः शारीरमानसे दुःखे ।

तदभावस्तदभावे सिद्धं सिद्धस्य सिद्धिसुखम् ॥२९५॥

The physical and mental sorrows are on account of activities of body and mind. In the absence of body and mind, there exists neither bodily nor mental suffering. Thus, Siddha's happiness of emancipation is established. 295

यस्तुयतिर्घटमानः सम्यक्त्वज्ञानशीलसम्पन्नः ।

वीर्यमनिगूहमानः शक्त्यनुरूपं प्रयत्नेन ॥२९६॥

संहननायुर्बलकालवीर्यसम्पत्समाधिवैकर्यात् ।

कर्मातिगौरवाद्वा स्वार्थमकृत्वोपरममेति ॥२९७॥

सौधर्मादिष्वन्यतमकेषु सर्वार्थसिद्धिचरमेषु ।

स भवति देवो वैमानिको महर्द्धिद्युतिवपुष्कः ॥२९८॥

The monk who observes vows and is endowed with Right Faith, Knowledge and Conduct, who carefully un-covers his vigour according to his capacity; and on account of defects of bodily set up (bonestructure, etc.,) life-span, strength, time, vigour (power of mental peace; and on account of dead weight of (accumulated) Karma, (if) dies without obtaining liberation; (and) he becomes god either in one of the Sudharma heavens, endowed with all mystical powers and a lustrous body. 296-298

तत्र सुरलोकसौख्यं चिरमनुभूय स्थितिक्षयात्तस्मात् ।  
 पुनरपि मनुष्यलोके गुणवत्सु मनुष्यसङ्घेषु ॥२९९॥  
 जन्मसमवाप्य कुलबन्धुविभवरूपबलबुद्धिसम्पन्नः ।  
 श्रद्धासम्यक्त्वज्ञानसंवरतपोबलसमग्रः ॥३००॥  
<sup>177</sup>  
 पूर्वोक्तभावनाभावितान्तरात्मा विधूतसंसारः ।  
 सेस्स्यति ततः परं वा स्वर्गान्तरितस्त्रिभवभावात् ॥३०१॥

There, (i. e. in heaven) enjoying the heavenly pleasures, for long time, at the end of life-span (in devaloka), again in the mortal world amongst the virtuous people taking birth and enriched by good family; relations, riches, good form, vigour and intellect and endowed with Right Faith, Knowledge, Self-restraint, vigour of austerity, and endowed with reflective thoughts mentioned earlier, abandoning the mundane life obtains heavenly life (at the end of that life) again takes birth as a human being, and thus in three states of existence, attains liberation. 299-301

यद्देहं जिनवरमते गृहाश्रमी निश्चितः सुविदितार्थः ।  
 दर्शनशीलव्रतभावनाभिरभिरञ्जितमनस्कः ॥३०२॥  
 स्थूलवधानृतचौर्यपरस्त्रीरत्यरतिवर्जितः सततम् ।  
<sup>178</sup>  
 दिग्ब्रतमूर्ध्वं देशावकाशिकमनर्थविरतिं च ॥३०३॥  
 सामायिकं च कृत्वा पौषधमुपभोगपारिमाण्यञ्च ।  
 न्यायागतं च कल्प्यं विधिना पात्रेषु विनियोज्य ॥३०४॥  
 चैत्यायतनप्रस्थापनानि कृत्वा च शक्तितः प्रयतः ।  
 पूजाश्च गन्धमाल्याधिवासधूपप्रदीपाद्याः ॥३०५॥

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प्रशमरतिनित्यवृषितो जिनगुरुसाधुजनवन्दनाभिरतः ।

180

संलेखनां च काले योगेनाराध्य सुविशुद्धाम् ॥३०६॥

181

प्राप्तः कल्पेष्विन्द्रत्वं वा सामानिकत्वमन्यद्रा ।

स्थानमुदारं तत्रानुभूय च सुखं तदनुरूपम् ॥३०७॥

नरलोकमेत्य सर्वगुणसम्पदं दुर्लभां पुनर्लब्ध्वा ।

शुद्धः स सिद्धिमेष्यति भवाष्टकाभ्यन्तरे नियमात् ॥३०८॥

(In this world) the house-holder who has firm faith in Jainism, knowledge of Tattvas, and whose heart is tinged with Right Faith, vows of conduct and principles of reflections (bhāvanā) and who has completely shunned gross injury, un-truthfulness, theft, adultery, greed and (observing) the vows of limiting one's own movements (in different directions), limiting one's own movements to certain villages and abandoning purposeless sin and observing self-meditation; fasting and putting limitations to the enjoyment of worldly objects, sharing justly earned food etc; with right persons in a right manner; and establishing Jina Temples and faithfully worshipping (Jinas) with the best of one's own ability with sandle, garland, perfume, resin, and (lighting a) lamp; and perpetually being thirsty of spiritual calmness, engaged in obeisance of Jinas, Teachers (Ācāryas, and Upādhyāyas), Monks (and) practicing principle of voluntary death at appropriate time and (after death) attaining either Indrahood (god of gods) or equal position or highest position in Saudharma kalpa, enjoying suitable pleasures in that kalpa; and then again coming back to the mortal world, endowed with all kinds of very rare meritorious virtues, riches, necessarily attains liberation within eight births. 302-308

इत्येवं प्रशमरतेः फलमिह स्वर्गापवर्गयोश्च शुभम् ।

सम्प्राप्यतेऽनगारैरगारिभिश्चोत्तरगुणाद्भ्यैः ॥३०९॥

In this manner, heaven and liberation—the auspicious fruits of detachment (or fruits of following Praśamarati) are obtained by householders and monks respectively, who are endowed with superior qualities. 309

जिनशासनार्णवादाकृष्टां धर्मकथिकमिमां श्रुत्वा ।

रत्नाकरादिव जरत्कपर्दिकामुद्धृतां भक्त्या ॥३१०॥

Hearing this treatise of preaching Dharma (two-fold law), which is drawn from ocean of Jināgamas out of devotion, like a small shell picked up from ocean (monk obtains liberation and, house-holder attains heaven respectively). 310

सद्भिर्गुणदोषज्ञैर्दोषानुत्सृज्य गुणलवाः ब्राह्मणः ।

सर्वात्मना च सततं प्रशमसुखायैव यतितव्यम् ॥३११॥

Connoisseurs who are the knowers of good and bad, may accept bit of qualities leaving aside the defects (of it). And attempt should be made constantly by all, only for attaining to the happiness of spiritual calmness. 311

यच्चासमञ्जसमिह छन्दःशब्दसमयार्थतोऽभिहितम् ।

पुत्रापराधवत्तन्मर्षयितव्यं बुधैः सर्वम् ॥३१२॥

If something is improperly described here (i. e. in this work) regarding meter, grammer and meanings of fundamental principles (of Jinas), that should, please be forgiven by the wise like the faults of one's own son. 312

सर्वसुखमूलबीजं सवार्थविनिश्चयप्रकाशकरम् ।

सर्वगुणसिद्धिसाधनघनमर्हच्छासनं जयति ॥३१३॥

इति शिवगमनविधानफलाधिकारः ॥२२॥

Victorious indeed is the Jinaśāsana (Jainism) which is the very source of all kinds of happiness; illuminator of nature of all substances, (and) means for attaining all kinds of religious virtues. 313

Here ends Chapter on Discription of the path of Liberation and Fruits of (Reading this Work.)

इति श्रीमदुमास्वातिविरचितं प्रशमरतिप्रकरणं समाप्तम् ॥

HERE ENDS PRAŚAMARATIPRAKARAᅇA

OF

UMĀSVĀTI VĀCAKA



## APPENDIX-I

### पाठभेदाः (Variant Readings).

१. जयन्तु-C.
२. उत्सेषिकाः-B. G.
३. अविमलालपतया-C.
४. अनुग्राह्यम्-B. D. F. G.
५. वाह्यन्यत्-B. E. F. G.
६. १४-B.
७. १३-B.
८. पञ्चाश्व-A.<sup>1</sup> B. E. G.
९. विशोधिलक्षणैः-B.
१०. विषयखुखानुगतृष-C.
११. प्रत्ययहानिः G.
१२. तथा ह्यात्मदोषहतः-C.
१३. सज्ज्ञान-G.
१४. अष्टाविंशतिचतु-C.
१५. द्विपश्च- D. E. F. G.
१६. अनुभाग-B. C. G.
१७. (a) गान्धर्व-B.  
(b) रूपवेशितचक्षु-G.
१८. मृष्टान्नपान-C.
१९. अनियतात्मा-G.
२०. प्रलीकानि-C.
२१. तुष्टिकर -B. E. F. G.
२२. रागद्वेषाकिलन्नस्य-B. D. F.
२३. रागद्वेषादयश्च-C.
२४. भाषणा-C.
२५. शीलसहस्र-C. E. F.
२६. (a) धारिणः-B. C.  
(b) धारणकृत-D. E. F.
२७. चाश्व-A.<sup>1</sup> B. D. E. F. G.
२८. क्रियानिर्बृतिः-C.
२९. क्रियानिर्बृतेः-C.
३०. तुट्टिमात्र-C.
३१. कञ्चित् G.



३२. रागद्वेषोदयोद्धताः-G.  
 ३३. परब्रह्म च-C.  
 ३४. निर्वृति-C.  
 ३५. शाश्वता-G.  
 ३६. स्वगुणालङ्कृतस्य-B. E.  
 ३७. नित्यं-B. D. G.  
 ३८. बलहीना च-C.  
 ३९. उपभोगयोग्येन-B. E. F. G.  
 ४०. चातुर्कर्म-B. E. G.  
 ४१. परिवादात्मोत्कर्षाच्च-B. G.  
 ४२. रम्यकरसररागसेविता-C.  
 ४३. समनुगम्यः-B. C. D. E. F. G.  
 ४४. अविकम्पम्-G.  
 ४५. क्षणोपायञ्च-G.  
 ४६. षण्डक-C.  
 ४७. षण्णाग्रहा -G.  
 ४८. क्रियाः-G.  
 ४९. परान्योन्याः-G.  
 ५०. व्यापृतः-B. C. D. E. F. G.  
 ५१. चेष्टते-C.  
 ५२. काङ्क्षया-C.  
 ५३. तत्सरागो-B. G.  
 ५४. शोकरहितस्य-C.  
 ५५. तं लभते न-B. D. F. G.  
 ५६. उपासितो-D. F.  
 ५७. जितलोभरोषमदनः-A. D. E. F.  
 ५८. निर्जरः-D. E. F. G.  
 ५९. ब्रह्मचारिणां-B. D. E. F. G.  
 ६०. नासाधनिका-C.  
 ६१. (a) विद्वेष्टि-B. G.  
 (b) विद्वेष्टिः-E.  
 ६२. (a) कल्पाकल्पश्च-B.  
 (b) कल्पाकल्पस्य-D.  
 ६३. योगभरयात्रमात्रार्थं-C.  
 ६४. पुत्रिपलषच्च-C.  
 ६५. दारूपमभृतिः-B. E.  
 ६६. कल्पं-C. D.

६७. (a) आस्वाद्यमस्वाद्यम्-C.  
 (b) अस्वाद्यं वा स्वाद्यम्-G.
६८. मात्रासात्म्यं-B.
६९. सात्म्यं-E.
७०. अनभिसक्तः-B. G.
७१. दुष्टयोगश्च-C.
७२. स ज्ञान-C.
७३. यत्तत्-B. C. E. F. G.
७४. कल्पमकल्पम्-D.
७५. क्षेत्र-B.
७६. शुद्धपरिणामान्-B. E. G.
७७. कल्पयते-B. G.
७८. अशरणं-C.
७९. कर्माश्रय-A<sup>1</sup>. B. G.
८०. शुभाशुभभर्तृ-<sup>1</sup>G.
८१. आत्मना-G.
८२. आश्रय-A<sup>1</sup>. B. C. G.
८३. 'गुप्तिः' पाठान्तरे इति ह्रिभद्रः ।
८४. तिर्यक्त्वं-B. G.
८५. चिन्तयेन्-B. G.
८६. (a) जगद्धितार्थे-B.  
 (b) जगद्धितैः-G.
८७. येऽत्र-B. D. E. F. G.
८८. कल्पता-D. E. F.
८९. वीरः-C. D.
९०. मोक्षः C. omits
९१. परं B. C. G.
९२. पञ्चाश्रवाद्-A. 1 B. C.
९३. विरमम्-C.
९४. निग्रहश्च-B. G.
९५. द्वेष-B. D. E. F. G.
९६. आक्षेपणी-B. G.
९७. विक्षेपणी-B. G.
९८. विन्यासा-B. E. G.
९९. श्रोत्रजन-C.
१००. प्रसादजननी-B. G.
१०१. जननी-D. E. F.

१०२. संवेदनीय-C.  
 १०३. निर्वेदनीय-C.  
 १०४. व्यापृतं-B. D. E. F. G.  
 १०५. अनुशब्दयर्थः-C.  
 १०६. च-B. D. E. F. G.  
 १०७. पापाश्रव-A<sup>1</sup>. B. C.  
 १०८. त्रि- C. omits.  
 १०९. पञ्चेन्द्रियास्तु-A<sup>2</sup>. C. D. E. F.  
 ११०. त्रसाश्च-B. G.  
 १११. अवगाहन-C.  
 ११२. तु-B. G.  
 ११३. चैक-B. D. E. F. G.  
 ११४. विधास्तु-A<sup>2</sup>.  
 ११५. चेति-B. D. E. F. G.  
 ११६. प्रदेशकाः-B. D. G.  
 ११७. युग टः-C.  
 ११८. 'च'-C. omits.  
 ११९. स्थित्युपकर्ता-A<sup>2</sup>. C. D. E. F.  
 १२०. गन्धवर्णाः-B. D. E. F. G.  
 १२१. बन्धश्च-B, D. E. F. G.  
 १२२. पुण्यमपि-C.  
 १२३. पुण्याश्रव-A<sup>1</sup>. B. C. F.  
 १२४. पापश्च-G.  
 १२५. विपर्यायः-G.  
 १२६. निराश्रवः-A. B. E.  
 १२७. संवृतस्य-G.  
 १२८. तपउपधानं-B. C. G.  
 १२९. पतच्च-B. C. G.  
 १३०. एकार्थः B. C. D. E. F. G.  
 १३१. चावधि-G.  
 १३२. परिहारविशुद्धिः-A.<sup>1</sup> A<sup>2</sup> (but it's commentary takes विशुद्धिकं readign). D.  
 १३३. मोक्षसाधक-C.  
 १३४. (a) अनेकानुयोग-B.  
 (b) अनेकैरनुयोग-G.  
 १३५. 'अपि'-C. omits.  
 १३६. सिद्धिः-C.

१३७. आराधनास्तु-D. F.  
 १३८. राग-C.  
 २३९. मनुजासुरे-C.  
 १४०. अस्मिन्-C. omits,  
 १४१. विनिवृत्ति-C.  
 १४२. द्वेष-B. E. G.  
 १४३. (a) द्योतयति यथा सर्वाण्यादित्यः सर्वतेजांसि-B.  
 (b) द्योतयति यथादित्यः सर्वाण्यप्यन्यतेजांसि-C.  
 (c) द्योतयति यथादित्यः विजित्य सर्वतेजांसि-G.  
 १४४. (a) After this verse 'B' repeats 127th verse of the same text using the word 'विरति' in place of 'ध्यान'  
 (b) After this verse 127th verse is mentioned in bracket-D. E. F  
 (c) 127th verse is mentioned along with it-G.  
 १४५. पारस्य-B. G.  
 १४६. आश्रय-A<sup>1</sup>. B. C. E.  
 १४७. परीषद्वाद्येष्वपायः-B. E. G.  
 १४८. कलमल-A<sup>1</sup>. D. F.  
 १४९. मुक्ता-G.  
 १५०. लोष्ठ-B. G.  
 १५१. प्रमत्तयोगैः-B. C.  
 १५२. अपूर्व-A. B.  
 १५३. ऋद्धि-C. omits.  
 १५४. शक्तः-C.  
 १५५. क्षपकश्रेणिमुपगतः-B. E. F  
 १५६. नाक्रामति-A<sup>1</sup>. E.  
 १५७. यच्च-C.  
 १५८. विषधावरण-C.  
 १५९. केवलज्ञानं-B. C. G.  
 १६०. (a) कात्स्नर्यात्-B.  
 (b) कात्स्नर्ये-C.  
 १६१. कालात्-D. F.  
 १६२. पर्ययाणां-C.  
 १६३. भगवानुपगच्छति-C.  
 १६४. 'B', omits this verse, but it is found in the Commentary.  
 १६५. सूक्ष्मक्रियाप्रतिपाति-G.  
 १६६. (a) काययोगोपयोगतो-B. E. G.  
 (b) काययोगोपगस्तता-F.

१६७. अनिवर्तित्वमुत्तरं-B. G. E. F. D.  
 १६८. क्षपयत्यसंख्य-B. C. D. E. F. G.  
 १६९. विनिहन्ति-B. G.  
 १७०. सर्वभावीनि-B. C. E. G.  
 १७१. वीथिं-C.  
 १७२. शरीरमानसे-B. E. G.  
 १७३. तदभावात्-B. C. G.  
 १७४. शक्त्यनुरूपप्रयत्नेन-B. C. G.  
 १७५. अन्यतमेषु-C.  
 १७६. सम्भवति-C.  
 १७७. भावनाभिः-B. E. G.  
 १७८. दिग्गतमिह-B. C. G.  
 १७९. (a) सत्साधुवन्दन-B. E. G.  
 (b) जिनगुरुवरसाधुवन्दन-C.  
 १८०. स विशुद्धी-C.  
 १८१. प्राप्तः सः-C.  
 १८२. मयाभिहितं-B. C. E. G.  
 १८३. बुद्धिः-F.

अकारादिक्रमेण प्रथमस्त्यन्तर्गतसुभाषितानि ॥

अ. सं.

१. अर्पि पश्यतां समक्षं नियमनियतं पदे पदे मरणम् ।  
येषां विषयेषु रतिर्भवति न तान् मानुषान् गणयेत् ॥११०॥
२. इष्टवियोगाप्रीयसम्प्रयोगकाङ्क्षासमुद्भवं दुःखम् ।  
प्राप्नोति यत्सरागो न सम्पृशति तद्विगतरागः ॥१२४॥
३. उदयोपशमनिमित्तौ लाभालाभावनित्यकौ मत्वा ।  
नालाभे वैक्लव्यं न च लाभे विस्मयः कार्यः ॥८९॥
४. एकैकविषयसङ्गाद्रागद्वेषातुरा विनष्टास्ते ।  
किं पुनरनियतात्मा जीवः पञ्चेन्द्रियवशार्तः ॥४७॥
५. कर्ममयः संसारः संसारनिमित्तकं पुनर्दुःखम् ।  
तस्माद्रागद्वेषादयस्तु भवसन्ततेर्मूलम् ॥५७॥
६. कर्मोदयाद् भवगतिर्भवगतिमूला शरीरनिर्वृत्तिः ।  
देहादिन्द्रियविषया विषयनिमित्ते च सुखदुःखे ॥३९॥
७. कलरिभितमधुरगन्धर्वतूर्ययोषिद्विभूषणरवाद्यैः ।  
श्रोत्रावबद्धहृदयो हरिण इव विनाशमुपयाति ॥४१॥
८. कुरूपवचनयौवनधनामित्रैश्चर्यसम्पदि पुंसाम् ।  
विनयप्रशमविहीना न शोभते निर्जलेव नदी ॥६७॥
९. क्रोडत्र निमित्तं वक्ष्यति निसर्गमतिमुनिपुणोऽपि वाचन्यत् ।  
दोषमलिनेऽपि सन्तो यद्गुणसारग्रहणदक्षाः ॥९॥
१०. क्रोधः परितापकरः सर्वस्योद्वेगकारकः क्रोधः ।  
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पंडितश्री ५ हर्षसोमगणिगुरुभ्यो नमः । नाभेयाद्या, चरमो देहः कायो येषां ते तथा । यद्वा चरमदा चरमभवदायिनी ईहा पंडा (?) येषां ते तथा ॥१॥ जिना महाविदेहादिभवा ॥२॥ अनन्तान्यक्षयाणि बहूनि वा गमा मार्गाः, सदृशपाठाश्च । पर्यायाः क्रियाध्यवसायरूपा भेदाः क्रमवर्तिनश्च, अर्था धनधान्यादयः द्रव्यगणितादयश्च धर्मास्तिकायादयः । हेतवोऽपूर्वार्थोपार्जनोपायाः कारणानि च । नयाः प्राप्तार्थरक्षणोपायाः नैगमादयश्च । शब्दाश्चित्रभाषादयः संस्कृतप्राकृतादयश्च । रत्नानि मणय आमशौषध्यादयश्च, तैराढ्यं संकुलम् ॥३॥ अवयवानामर्थ(प्रा?)धान्यानामुञ्चको मीलनं, अवयवोञ्चकस्तं अन्वेष्टुं गवेषयितुम् । तस्मिन् सर्वज्ञशासनपुरे प्रवेशोऽन्तर्भवनं तत्रेप्सुरभिलाषुकः ॥४॥ ताभ्यः पूर्वशास्त्रपद्धतिभ्यो विमृता गलिताः । श्रुतवाक्पुलालिका आगमवचनधान्यावयवभूता प्रवचनाश्रिताः जिनशासनानुसारिण्यः । पारम्पर्यादुच्छेषिका उद्धृतशेषाः स्तोत्रीभूता इत्यर्थः । ततस्ता कृपणकेन मया संहृत्य सङ्गृह्येति सम्बन्धः, परिशाटयो यथा रङ्गेण संगृह्यन्त इति भावः ॥६॥ तदुक्तानुसारेणानुसृता विहिता विरागमार्गस्येकोत्पादिका ॥७॥ अवगीता (अनादरणीयोऽ?)—नाधृतोऽर्थो(?) यस्याः, वा समुच्चयेनेति निषेधे । कठोरो गम्भीरः, प्रकृष्ट प्रधानोऽर्थो यस्यां सा, तथाऽपि सद्भिरनुग्राह्येति भावः ॥८॥ कोऽत्र सतां सौजन्यविषयेऽन्यकारणं सुनिपुणोऽपि को वक्ष्यति न कश्चिदपीत्यर्थः । हि यस्मादर्थः, स्वभाव एवार्थं सतां यत्ते परगुणाकीर्तनदक्षा एव स्युः ॥९॥ अर्थपदं जैनागमपदम् ॥१३॥ जन्मजरामरणशरीराद्युत्तरकारणपर्यालोचनादिना ॥१६॥ माध्यस्थ्यं, वैराग्यपर्यायानाह माध्यस्थ्यमित्यादिना ॥१७॥ वैराग्यं तु रागद्वेषाभावे स्यादतस्तयोः पर्यायानाह इच्छा मूर्च्छेत्यदि ॥१८॥ अथ यादृश आत्मा तयोरुदये भवति तादृशमार्याचतुष्कं कविः प्राह, रागद्वेषेत्यादि । मिथ्यात्वोपहतया क्लृषया विपरीतया दृष्ट्या युक्तः । आर्तरुदयोः तीव्रमभिसन्धानमध्यवसायो यस्य स तथा । पञ्चाश्रवमलबहुलश्चासौ आर्तरौद्रतीव्राभिसन्धानश्चेति ॥२०॥ जीवरक्षाकार्यं वधादिविनिश्चयो निर्णयः । सङ्कलेशः कालुष्यम्, विशुद्धिः नैर्मल्यं, तयोः सङ्कलेशविशोधयोः कर्मबन्धापगमयोर्लक्षणे मूढो मुग्धः । कलयः कलहास्तैर्भ्रस्तो

व्याप्तः ॥२१॥ बन्धनं स्पष्टम् । सूचीकलापस्य स्वपरिकया (?) अन्योऽन्यबन्धन-  
 मिव बद्धं ध्मात् परस्परमुल्ललितत्वं निकाचितम् । वहितप्तसूचीनां कुट्टित-  
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 इत्यादि परिणामस्तौ । तत्र ममकारे मायालोभौ, अहंकारे क्रोधमानौ अन्त-  
 र्भवतः ॥३१॥ अथ रागद्वेषयोः सैन्यसामर्थ्यमाह, मिथ्या विपरीतादृष्टिः मिथ्या-  
 त्वम् । अविरतिः प्रमादः पञ्चप्रकारो मद्यादि, योगाः सत्यादयः पञ्चदश, तैरुप-  
 गृहीतौ मिथ्यात्वादिभिः कृतसामर्थ्यौ सन्तौ ॥३३॥ स पूर्वोदिष्टोऽष्टधा कर्म-  
 बन्धः ॥३४॥ सप्तभिर्गुणैः गुणनं यस्य । षट्कश्चासौ सप्तगुणश्चेति षट्कसप्त-  
 गुणः, नामकर्मणो द्विचत्वारिंशद्भेदः इत्यर्थः, ततः भेदा यस्य स तथा ॥३५॥  
 अविनाशेनावस्थितिः स्थितिः, अनुभागो रसः, प्रदेशो दलसञ्चयः । बन्धोदयोर्विशेषो  
 भेदः ॥३६॥ तत्र तेषु, प्रकृतिबन्धादिषु योगान्मनोवाक्कायात्समाच्छुभाशुभतर  
 इतरस्मादितरः ॥३७॥ वर्णो हरितालादिवर्णकदाढ्यस्य ॥३८॥ देहादिन्द्रियनिर्वृतिः  
 तस्यां विषयशक्तिः, विषयनिमित्ते सुखदुःखे जीवस्य ॥३९॥ मोहेनान्धो विवेकलोचन-  
 विकलो अज्ञातगुणदोषः ॥४०॥ देहादिन्द्रियविषया इत्युक्तं प्राक्तदासक्तस्यापायानपा-  
 यपञ्चकेनाह—कलरिभित्तं घोलनासारं, मधुरं श्रोत्रसुखदं, योषिद्विभूषणानि नूपुरादीनि  
 ॥४१॥ सुगन्धिजलस्नानं वर्तिर्गात्रानुलेपिनी, वर्तीनां समूहो वार्तिकं, पटवासः  
 सौरभ्यकारी गन्धविशेषः ॥४३॥ लोहमयोऽङ्कुशमयोगलिः यन्त्रजालं, पाशो वालादिमयः  
 तैर्बद्धो विवशीकृतः ॥४४॥ सम्बाधनं विश्रामणा ॥४५॥ नहि सोऽस्तीन्द्रियविषयो  
 ॥४८॥ शुभोऽपि विषयो रूपादिः परिणामवशात् मृतकलेवरादिवशादशुभः स्यात्,  
 अशुभोऽपि कचवरादिः ॥४९॥ कारणवशेन निमित्तसामर्थ्येन यत्प्रयोजनमर्थो जायते,  
 यथा येन प्रकारेण स्यात्तथा तेनैव प्रकारेण तमर्थं शुभमशुभं चिन्तयति, तथा  
 शत्रुघ्नं विषं शुभं चिन्तयति, पितृघ्नं तदशुभम् ॥५०॥ सुखीनां केषाञ्चिदिष्टो विषयो  
 वीणागायनादिध्वनिः बुभुक्षितार्थस्य पिपासितस्य च स एवानिष्टः स्यादिति । न  
 किञ्चिदिष्टमनिष्टं वा समस्ति ॥५२॥ नवकोटयो हननपचनकयणरूपास्ताभिरुद्गमा-  
 दिभिश्च यच्छुद्धं यदुच्छमात्रं मैक्ष्यं तेन यात्राधिकारः, संयमयात्राधिकारो निर्वाहो  
 यस्य ॥६०॥ दर्शनमोहनीयकर्मणः क्षयेण दर्शनशुद्धिरूपं परिणामं, अन्योन्यं स्वदर्शनं  
 परदर्शनापेक्षयोत्तरोत्तरं विशेषं पश्यतः ॥६२॥ शास्त्रं आचारादि । गुरुपरम्परयागमना-



दागमः । तस्मादृते विना ॥६६॥ आगमव्रतमूलनिर्णयं प्रति निःकषः यः कषपट्टसमानः ॥६८॥ अहितसमाचरणघर्मनिर्वापी, अपथ्यासेवनतापापनोदनकर्ता गुरूणां वदनं तदेव मलयो मलयाचलपर्वतः तस्मान्निसृतो निर्गतः ॥७०॥ तपसोऽनशनाद्वर्बलं संवरफलम् । मनोवाक्कायवर्गोऽवष्टम्भजनितपरिस्यन्दान्निष्काया क्रियायाः । क्रियाया निवृत्तिरपगमः । अयोगित्वं शैलेशिप्राप्तिरूपम् ॥७३॥ दृष्टिरूपकालः स एव मात्रा परिमाणं येषां ते च ते विषयाश्च शब्दादयस्तेषु सङ्गः सम्बन्धः । तस्माद्धेतोः किमित्याह अजरामरणी वयमिति विकल्पपरा लौकिकसिद्धा इव निरुद्धिना निर्भया वर्तन्ते । न कदाचिदस्माकं जरामरणादि भविष्यतीति मन्यन्ते ॥७५॥ एतदेव दृष्टान्तेनाह के(चि)द् सातेति ॥ आमिषपरा इन्द्रियानुकूलविषयोपभोगपराः ॥ मृतकरिकलेवरापानप्रविष्टमांसास्वादकगृद्ध-काकवत्, आमिषपरा इत्यनेन च रसगौरवस्येव इत्यपायबहुलता दर्शिता, तेन तथा सातर्द्धिगौरवे बहुलप्रत्ययोऽयम् । ॥ ७६ ॥ जात्याऽवितथा हेतवः साध्या-विनाभाविनः उत्पत्तिमत्त्वादयः, दृष्टान्ताश्चरितकल्पितोदाहरणस्याद्यस्योपमाभूताः अङ्गुल्यादयः खरविषाणादयश्च, तैर्निष्पन्नं प्रतिष्ठितमव्याहतमित्यर्थः । यथा सन्ति जीवादयः उत्पत्तिमत्त्वात् विनाशवत्त्वात् स्थितिमत्त्वाद्वा यथाङ्गुल्यादयः, यथाङ्गुलिकेस्मिन्नेवकाले मूर्तत्वेनावस्थिता, वक्रत्वेन विनष्टा, ऋजुत्वेनात्मना सती उत्पाद-स्थिति-व्ययवती वर्तते तथा आत्मादयोऽपि सर्वे पदार्थाः । सर्वज्ञवागेव रसायनं हेत्वादिसिद्धम् । तथा अविरोधं सम्यग् विधिनोपयुज्यमानं वपुरजरं करोति वलीपलितरहितम् । अभयं क्षुद्रोपद्रवादिभयरहितम् । सर्वज्ञवचोऽपि अजरं अपरापर-प्रदानेऽप्यक्षीणं, उपनीतं दीयमानं, ते रसादि गौरववन्तः पुरुषा न बहुमन्यन्ते ॥७७॥ जातिःमातृभवा, पितृभवं कुलं, वाल्लभ्यकं प्रियत्वम् ॥ ८० ॥ असदनु-ष्ठानं अशुद्धम् । ॥ ८४ ॥ पितृमातृनिन्द्यावयवभवस्य वृद्धिहानिधर्मकस्य रोग-जरास्थानस्य ॥ ८५ ॥ लोभान्तरायस्योद(यो) विपाकोऽनुदयः उपशमः ॥८९॥ परो दाता तस्य दानान्तरायक्षयोपशमजनिता शक्तिः, अभिप्रसादस्तु तस्यैव दातुर्य-त्साधून् प्रति अभिप्रसन्नं चेतो भवति, यन्मुक्तिसाधका एते । एतेभ्यो दत्तं बहुफलं भवतीति ॥९०॥ ग्रहणमुपाध्यायादेः सूत्रादीनां, उद्ग्राहणं प्रमाणोपन्यसनं, नवकृतिः नवकाव्यकरणं, विचारणं जीवादिपदार्थविषयम्, अर्थावधारणं अर्थाभिधेयनिर्णयः । बुद्धीनां पूर्वोक्तस्वरूपाणां अज्ञानि शरीराणि “सुस्सुसई” इत्यादि विषयः करणानि, तद्मेदास्तेषु अनन्ता बहवः पर्यायास्तैर्वृद्धं गतेषु ॥९१॥ श्रीमत् श्रीगौतमादयः ॥९२॥ चटुकर्म चटुवाक्यकर्मनिमित्तं मातापितृसम्बन्धादिकं

कृत्वा ॥९३॥ 'मा रूस्' 'मा तुस्' इति गुरुदत्त पदद्वयं रागद्वेषनिग्रहगर्भमुद्धोषयतः कर्मकरणवैकल्यात् अन्यथा स्थिरीभूतं माषतुषेति । श्रूयते च तस्यापि निर्वाणप्राप्तिस्तस्माद्बह्वधीतं मयेत्यादिको निष्कारणो गर्वः । श्रुतपर्यायेति कश्चिदेकार्थव्याख्याकारी, कश्चिदर्थद्वयभाषी । इत्यादि वैक्रियसिंहनिर्माणं स्थूलभद्रस्य श्रुतसम्प्रदाय-विच्छेदं च तस्य श्रुत्वा को नामैहिकोपायभ्रान्त्यापि श्रुतमदं कुर्यात् ॥९५॥ सम्पर्को बहुश्रुतः सह सङ्गः, उद्यमः प्रोत्साहस्ताभ्यां सुलभम् ॥९६॥ निश्चये परमार्थचिन्तायाम् ॥९७॥ पिशाचवदिति (शुचि ?) पिशाचाभिधो विप्रो जनमध्ये अशुचिरेवेति मत्वा समुद्रान्तर्द्वीपं प्रविष्टः । तत्रैको वणिक् भनपोतः पुरापि गत आस्ते । तत्रेशुवटास्तद्रसपानात्केवलात् गुदमुखेन गुडखण्डानीव पुरीषं तेन निस्पृष्टम्; पिशाचेनात्तं, स सुखीजातः । तन्मिलने स्वरूपे ज्ञाते सति पिशाचविप्रो दुःखीजातः, पुनर्द्वीपान्तरं गतः । तत्रापि वरुगुल्यादि दूषितानि फलानि भुक्तवान् । तत्राप्येवं जातमिति ॥९८॥ गोत्रकर्मणः उदयेन विपाकेन कृते मनुष्याणां सम्भूच्छजगर्भजभेदभिन्नानां तिरश्चामेकेन्द्रियादीनां तद्विधमेवेति । हीनोत्तममध्यमत्वरूपम् । योनिविशेषाश्चतुरशीतिलक्षाः । योनिरूपत्तिस्थानं तस्या विशेषान्तराणि, तद्विभक्तं हीनोत्तमत्वादिकं देवनारकाणां दृष्ट्वा कथं संसारे रतिर्भवतीति उत्तरेण सह सम्बन्धः ॥१०१॥ अपरमपि मदकारणमाह । देशकुलेत्यादि ॥१०२॥ अनाहतगुणदोषः । पञ्चेन्द्रबलेन विबलो विगतशुभपरिणामबलः ॥१०३॥ तस्मात्कथं घटितव्यमिति पूर्वगाथया च सम्बन्धः । केन भोगिना, अनिष्टाश्च ते विषयाश्च, तदभिकाङ्क्षणेत्येका पृच्छा, कथमेभिः सह वियोगो भवतीति द्वितीया पृच्छा । उत्तरं, सुव्याकु...सुष्टु व्याकुलहृदयतोऽपि अनिष्टविषयाभिकाङ्क्षिणा भोगिना सह वियोगो विषयाणां कथं स्यादिति प्रश्ने आगमो अभ्यसनीयः अथवा 'व' अपि शब्दो पूरणार्थे । अनिष्टविषयाभिकाङ्क्षिणा सुव्याकुलहृदयेन च सत् तत्तस्मादागमः सिद्धान्तो अस्य प्राक्तनकर्मक्षयकारित्वात् अभिनवकर्मनिरोधः । कृत्वा च विगतो योगः सम्बन्धस्य चार्थात् कर्मणा यस्मादागमात् स वियोगः निश्चयेन कथं केन प्रकारेण कार्यः, नैवं विधेनागमाभ्यासः कर्तुं शक्यात् इति भावः ॥१०५॥ उत्सुकः कृतः, निकषे संयोगोत्तरकालं बहुलाः ॥१०६॥ शाकोऽष्टादशो यत्र ॥१०८॥ उपचारशयनाशनसम्भृतपिण्डितरस्यकाणि रतिकराणि ॥१०९॥ अपि व्यत्यये, समक्षां प्रत्यक्षां नियतं मरणं देवनारकाणाम् । अनियतं मरणं तिर्यङ्मनुष्याणां पदे पदे ॥११०॥ विषयपरिणामो विषयेत्वध्यवसायस्तस्य नियमोऽनुपेक्ष्यः पर्यालोचनीयः त्यागरूपः ॥१११॥

आचाराङ्ग ॥११२॥ आचारस्याध्ययनार्थाधिकारद्वारेण लेशतोऽर्थमाह—षट्सु जीवेषु  
निकायेषु यतना यत्नतः तद्रक्षणे ज्ञानपूर्वको व्यापारः, लोकविजयो लौकिकसन्तानः पितृ-  
न्वयः, स्वजनसम्बन्धिनः पत्नीपुत्रादयस्तेषु गौरवमादरस्तत्यागः । शीतोष्णीयाध्ययने शीतो-  
ष्णादि परीषहादि विजयः । स्त्रीपरीषहो सत्कारपरीषहो भवतः, शीतौ शेषाः, विंशति-  
रूपणाः ॥११४॥ स्थानं कायेत्सर्गरूपम्, निषद्या स्वाध्यायादि योग्या भूमिः, द्युत्सर्गः  
त्यागः । एवं विधा शब्दाः श्रूयमाणा उच्यमानाश्च यतेः बन्धाय स्युः । तथैवं  
विधानिरूपाणि विलोक्यमानानि यतेः कर्मबन्धाय स्युः । क्रियाः पादाङ्गधावनादिकाः परेण  
क्रियमाणाः पराः स्वाद्यमानाया (य)तेः कर्मबन्धायेति, अन्योऽन्येति अन्यः साधुग्न्यस्य  
साधोः क्रिया पादधावनादिका करोति सा चास्वाद्यमाना यतेः कर्मबन्धायेति ॥११७॥  
यस्मिन् कालविवरेऽभिभवो रागादिभिरिति ॥११९॥ तुष्टौ तोषे कर्तव्ये यावच्चेष्टते  
प्रयासः क्रियते तावत् ॥१२३॥ या च लोकवार्ता कृष्यादिभिर्लोकनिर्वाहः । या च  
देहवार्तान्नपानवसनादिभिः शरीरनिर्वाहः । तद्द्वयमपि शोभनं क्षान्त्यादिनिर्वाहहेतुकम्  
॥१३०॥ शरीर नासाधनिकं किंतु ससाधनं, लोकाधीनानि जनायत्तानि साधना-  
न्याहारोषधिप्रसृतीनि क्षमादेरिरोधात् ॥१३२॥ गडुलेपः, अक्षस्य धुरः उपांगं ब्रह्मणादि,  
असङ्गाःसाधवस्तेषां योगाः संयमव्यापाराः तेषां भरः समूहस्तन्मात्रं तस्य यात्रार्थं  
मुंजीताहारपिण्डम् । यथा हि पन्नगो भक्ष्यं तृप्त्यर्थं समगृणहन् प्रसते न चर्वति एवं  
साधुरपि पुत्रिकाया वा पलं तद्वत् । यथा हि चिलातिपुत्रव्यापादितदुहितृमांसं तस्या पितुः  
भ्रातृणां च भक्षयतामपि न तद्रसगृध्यर्थं समभवत् किन्तु धारणार्थं, एवं साधुरपि  
देहधारणार्थं आहारं करोति न रसगृध्यर्थं इति भावः ॥१३५॥ दारुपमा  
अविकारिणी सर्वत्रैकस्वभावा धृतिः यस्य स तथा । यथा अचेतनं काष्ठं रागद्वेषरहितं  
स्यात्तथा साधुनाप्यरक्तधिष्टेनास्वाद्यं, विशिष्टतरस्वादं तदितरच्च वस्तु कल्पं भक्षणीयं भव-  
तीति तत्र गुणवद्रस्तु अमूर्च्छितमनसा साधुना भोक्तव्यम् । विपरीतं अगुणवच्चा-  
प्रदुष्टेन भोक्तव्यमिति भावः ॥१३६॥ कालं उष्णहालादिकं, क्षेत्रं स्निग्धतरादि,  
मात्रामरुपादि स्वाहारपरिमाणं, स्वात्म्यं यस्य यदुपभुक्तं परिणतिमेति देशकालविरुद्ध-  
मपि तस्वात्म्यमुच्यते । द्रव्यादीनां घृतगुडादीनां गुरुत्वं लघुत्वं, यद्वा येन द्रव्येण  
भुक्तेन गुणानां गौरव लाघव चात्मनः स्यात्तदभ्यवहार्यं भोजनीयमन्नादि ॥१३७॥  
अतिस्निग्धादि अकरूपमपि कल्पवते (?), विकारिणां किञ्चित्कल्प्यमपि अकरूप्यं  
स्यादजाणैर्न परिभोगवत् । किञ्चिदकरूप्यमपि कल्प्यं सरोगम्यौषधवत् ॥१४५॥  
देशं ग्रामारण्यादिकं, कालं सुभिक्षदुर्भिक्षादिकं, पुरुषं श्रेष्ठपुत्रराजपुत्रेतरभेदभिन्नं,

अवस्थां सहिष्णुतेतरादिरूपां कल्प्यमर्हम् ॥१४६॥ सर्वार्थेषु सचित्ताचितमिश्रेषु शरीरेन्द्रियसङ्गार्हेषु परिसंख्यानं परिगणनं परिहरणं कार्यं कार्यं मुक्त्यादिकमिच्छता ॥१४८॥ आकालिकं सदा भावि हितम् ॥१५३॥ शुचीनामपि कर्पूरादीनां स्व-संयोगात्, अशुचिकरणसामर्थ्यमस्ति तथा आद्युत्तरकारणाशुचित्वात् । वपुषः आदि-कारणं शुक्रशोणितादि, उत्तरकारणं तु जनन्याभ्यवहतस्याहारस्य ग्रहणादि ॥१५५॥ ४ मनोदण्डाः, ४ वाग्दण्डाः, ७ कायदण्डाः, एवं पञ्चदशप्रकारेषु दण्डेषु रुचिर्यस्य मूलभेदापेक्षया स तथा, ततश्चायमर्थः प्रमादवान् यो जीवस्तस्य प्रमत्तस्य यथैते भेदा बहवस्तथाऽवश्रकर्माणि आश्रवस्थानानि भवन्तीत्याश्रवविधिरुक्तः । तस्मिन्नाश्रव-विधिकर्माणि विषये तेषां भेदानां निग्रहे, तस्माद्यतिर्येते ॥१५७॥ वरदैस्तीर्थकरै-र्देशिता ॥१५८॥ विशोषणाद् लङ्घनात्, दोषोऽजीर्णात्मकः ॥१५९॥ कल्पता आरोग्यम् ॥१६१॥ कापथविलोकनादेकैकनयानुसारिजिनप्रणीतागमवचनैकदेशस्व-युक्तिनिरपेक्षान्ययुक्तिविचाराणात् बहवो निहवा जज्ञिरे ॥१६३॥ दुरधिगम्यो दुष्प्राप्यः यतो विरतिरुत्प्राप्तावपि विरागमार्गविजयस्तेन प्राप्नो भवति येन सर्वविरतिरवाप्नोति । विधुरेण विह्वलेन ॥१६४॥ यत्किञ्चिद्रव्यरूपमुपकरणं रजोहरणपात्रादि भक्तपाने च चतुर्विधाहाररूपे, देहः शरीरमेव, एते चत्वारो विकृत्यन्नपानसंश्लिष्टाः । अविशुद्ध-कोटिसंसृष्टा रुधिराद्यवयवस्पृष्टा, अधिकारो विषयो गोचरो यस्य तत्तथा । भावशौचस्य सर्वेषु कार्येषु निरुपलेपनायाः क्रियायाः अनुपरोधात् अपीडनात् ॥१७१॥ त्यक्त-भयविग्रहः त्यक्तभयकलहः त्यक्तात्मातिलोभात्मा ॥१७३॥ पौर्वापर्येण जिनवचना-नामविघटनमविसंवादनयोगः । अजिज्ञता अवक्रता ॥१७४॥ दृढानां वज्रदुर्भेदानां, रूढानां चिरकालावस्थितिप्राप्तस्थैर्याणाम् ॥१७९॥ व्यतिकरः संपर्कः, वैराग्यं विरक्तता, मार्गः पूर्वमहर्षिसमाचीर्णक्रियाकलापपरता, सद्भावा जीवादयः, एषां भावना बुद्धिश्च । एतानि सर्वाणि धर्मस्थैर्यजनकानि ॥१८१॥ आक्षिप्यन्ते धर्मं प्रत्य-भिमुखाः प्राणिनो यथा सा आक्षेपणिः । विक्षिप्यन्ते परापरदोषकथने न प्रेर्यन्ते प्राणिनो यत्र सा विक्षेपणिः । विमार्गाः जैनमार्गादन्ये एकान्तमतावलंबिनो मार्गाः, तेषां बाधने समर्था पदरचना यस्याः सा तथा ताम् ॥१८२॥ आत्मनि परावर्त(न)-रूपे ॥१८३॥ जीवा च संख्येयप्रदेशात्मकाः सकलो(पो?)पयोगभाजः ॥१८९॥ लक्षणतो असाधारणस्वरूपतः ॥१९०॥ एवमनेकप्रकाराणामेकैको विधिरैकैको भेदः । अनन्तकालवर्तिस्वादनन्तपर्यायः, अनन्तपर्याया धर्मा यस्य । अन्तर्मुहूर्तादारभ्य त्रय-स्त्रिंशत्सागरोपमानि यावत् स्थितयः, अंगुलासंख्येयभागमात्रादारभ्य यावत्समस्त-लोकावगाहः, पर्यायास्तारतम्यकृतविशेषाः ॥१९३॥ साकारो वस्तुविशेषः परिच्छेदरूपः,

अनाकार उपयोगस्तु मामान्यवस्तुपरिच्छेदरूपः ॥१९४॥ मतिश्रुतावधि यो मिथ्या-  
त्वोदयोपशमस्वभावा अज्ञानतां प्रतिपद्यन्ते ॥१९५॥ उदयिको जीवोपात्तकर्मणामुदय-  
रूपो देवनारकादि पर्यायकारी, पारिणामिको जीवः भक्त्याभक्त्यादिरूपस्त्रिकालतद-  
विच्युतिस्वरूपः । उपशमः कर्मणां विपाकप्रदेशद्रव्यरूपोदयाभावस्तेन निवृत्तः उप-  
शमिकः, सम्यक्त्वचारित्रज्ञानदानादिरूपः क्षयोत्थः, छद्मस्थज्ञानदिरूपः क्षयोपशमजो  
भावः ॥ १९६॥ जीवाजीवानां द्रव्याणां यद् द्रव्यं स्थित्यंशरूपं तदात्मा भण्यते ।  
नहि तानि ताद्रूप्यं कदाचन त्यजन्तीति कृत्वा ॥२००॥ “कारणमेव तदन्त्यं सूक्ष्मो  
नित्यश्च भवति परमाणुः । एकरसवर्णगन्धो द्विस्पर्शः कार्यलिङ्गश्च” ॥२०८॥  
आनतप्राणता(का?)वेक एव कल्पः एकेन्द्रस्वामित्वादेवमागणाच्युतावप्येक एव । तेन  
दशकल्पाः । त्रीणि त्रैवेयकानि अधोमध्यमोपरितनभेदेन, पञ्चमहाविमानानि चतुर्दश-  
भेदः । ईषत् प्रागभाराख्यः पञ्चदशभेदः । एवं पञ्चदशभेदः ऊर्ध्वलोकः ॥२१२॥  
चतुष्टयं जीवाजीवधर्मपुद्गलाख्यम् । अवशेषं समस्तलोकासंख्येयमागादिकम् ।  
एको जीवः पृथिव्यादिको व्याप्नोति, वाशब्दात् समस्तलोकं केवलिसमुदघाते केवली  
च व्याप्नोति ॥२१३॥ सूक्ष्मतापरिणामः स्कन्धानामेव, तत्सद्भावेन ते साक्षादिन्द्रिय-  
ग्राह्याः । भेदो द्वयादि स्कन्धानां पृथग्भवनं, सर्वे ऽप्येते पुद्गलद्रव्यस्योपकारकाः ॥२१६॥  
संसारिणो जीवस्य स्कन्धाः प्रभूताणुसमुदायाः ॥२१७॥ योगः, तस्य योगस्य  
विपर्यासः ॥२२०॥ सवृतः संवृतात्मा ॥२२१॥ शिक्षा जिनोदिनक्रियाकलापस्य पुनः  
पुनरभ्यासः ॥२२३॥ अनधिगमोऽर्थस्य नैयत्येनापरिच्छेदः, विपर्ययो विपरीतार्थग्राहिप्रत्ययः  
॥२२४॥ विस्तराधिगमो विस्तरपरिच्छेदः, एकस्मिन् जीवे भाज्यानि विकल्पनीयानि  
चत्वारि यावत् यथा एकस्मिन् जीवे एक मतिज्ञानं शास्त्रपाठनश्रवणाभावात् । तत्त्वतस्तु  
सर्वत्र मतिश्रुते ते एव अवधियुते त्रीणि, चत्वारि मतिश्रुतावधिमनःपर्यायज्ञानानि ॥२२६॥  
समो रागद्वेषविकल्पपरिणामः, तस्य यो लाभस्तत्र भवं सामायिकम् । प्राक्तनपर्यायस्य छेदः  
उत्तरस्य पर्यायस्य उपस्थापनं ह्येदोपस्थापनं, तत्र भव छेदोपस्थापनिकम् । परिहरणं  
परिहारस्तेन विशुद्धम् ॥२२८॥ अनुयोगैः किं कतिविधं कस्येत्यादिरूपैः  
॥२२९॥ तत्परेषु साधुषु जिनेषु भक्तिगंतगा प्रीतिः । उपग्रहस्तदुचितान्नपा-  
नशयनासनादिप्रदानरूपः । समाधिः स्वपरधोः स्वास्थ्यं एषां करणम् ॥२३४॥  
अधृष्यस्यानभिभवनीयस्य ॥२३५॥ विनिवृत्ताः अपगताः परस्मिन् वस्तुनि आशाः  
येषां ते तथा ॥२३८॥ खन्ती अज्जघ मद्भव मुत्तीतव संजमे अबोधववे, सच्चं  
पुसच्चं सो अ आकिचणं च । बलं च जइधम्मो इति दशविधाद्यतिधर्मात् । तथा  
पृथिव्यप्तेजोवायुवनस्पतिरसरूपषड्जीवनिकायात् । श्रोत्रं चक्षुर्ग्राणरसनास्पर्शनि-

न्द्रियपञ्चकात् । तथा आहारभयमैथुनपरिग्रहरूपसंज्ञा चतुष्कात् । तथा करणकारणा-  
 नुमतिभ्यः । तथा मनोवचनकायायोगत्रयाच्चाष्टादशशीलाङ्गसहस्राणां निष्पत्तिः  
 भवतीत्यर्थः ॥२४४॥ एभिर्हेतुभिरैहलौकिकाद्यशः, पारलौकिकनवधानिर्णयपरि-  
 भ्रमणरूपो यो अपायो धर्माधिना चिन्त्यते सो अपायविचयः ॥२४७॥ विविक्तौ  
 पृथग्भूतौ बन्धुजनशत्रुवर्गौ यस्य स तथा । समस्तुल्यो वासीचन्दनाभ्यां कल्पनप्रदेहादि  
 छेदानुलेपनादि यत्रस तथा एवं विधो देहो यस्य ॥२५१॥ आत्मारामस्य  
 कृतात्माभिरतेः ॥२५२॥ ऋद्धयः आमर्षोषध्यादयः, प्रवेका अवध्यादिज्ञानविशेषाः,  
 विभवास्तृणाग्नादपि कनकवृष्टिकर्तृत्वादयः ॥२५४॥ तज्जयं तपोऽनुष्ठानजन्यातुल्य-  
 विभूतिप्रतिबन्धाभिभवम् ॥२५७॥ अनुपलक्ष्यो नाद्यापि निर्विषयां प्रतीतिमुत्पाद-  
 यितुं प्रत्यलः । यथा राहुणा पूर्णचन्द्रो मुक्तोऽपि क्रियन्तं कालमनुपलक्ष्यो भवति,  
 तथा क्षीणमोहोऽपीति ॥२६२॥ संक्रमः प्रवेशः ॥२६४॥ शिरोगतशूच्याकार-  
 मङ्कुरं तस्य विनाशतो यद्वा मस्तकशूचिविनाशात् संक्षयात् तालस्य यथा नाशः  
 स्थिरो भवेत् ॥२६६॥ शाश्वतमनवरतभवनशीलत्वात्, अनन्तं क्षयाभावात्, अनतिशयं  
 केनापि तस्यातिशयितु अशक्यत्वात् ॥२६८॥ द्रव्यगुणपर्यायाणामपि, गुणपर्यायव-  
 दद्रव्यं, सहाभाविनो गुणाः, क्रमभाविनः पर्यायाः ॥२६९॥ अनपवर्तित्वात् अपवृत्ति-  
 रहितत्वादिः ॥२७१॥ अतिरिक्ततरं अधिकतरम् ॥२७२॥ द्वीन्द्रियमिति अत्र  
 तात्पर्यमिदं द्वीन्द्रियस्य साधारणस्य पतकस्य च ये वागुच्छ्वासकाययोगाः सर्वजघन्यास्तेभ्यः  
 प्रत्येकमसङ्ख्यातगुणहीनान् वादरान् वागुच्छ्वसकाययोगान् समवसन्धन् सूक्ष्मक्रियकाययोग-  
 वर्ती ॥२७९॥ उत्तीर्णः (संसारभय ?) रहितः ॥२८२॥ द्रव्यलेश्याभावात् भाव-  
 लेश्यानामसम्भवः ॥२८३॥ अविग्रहेण अवक्रश्रणिगत्या ॥२८७॥ साकारोपयोगेन  
 केवलज्ञानोपयोगेन ॥२८८॥ स्वलक्षणस्य ज्ञानदर्शनादेर्भावात्, भावान्तरसङ्क्रान्तेरिति  
 जलस्थितलवणस्य रूपतोऽदर्शोऽपि रसनोपर्लब्धवत् ॥२९०॥ अनिबन्धाद् मनुजायु-  
 र्गत्यादीनामत्यन्तं प्रलयात् ॥२९१॥ गुरुद्रव्यपधेगच्छन् दृष्टमुपलादि, तस्यानुगौरवं  
 नास्ति अपेतकर्मत्वात् । अशक्यभावाच्च अशक्योऽनुपपन्नः खल्वयं भावो यत्सर्वकर्म-  
 निर्मुक्तोऽत्यन्तं लघुरधोगच्छतीति, न च लोकान्तात् परतो गच्छतीति, उपग्रह-  
 कारिधर्माधर्मास्तिकायादिद्रव्याभावात्, यानपात्रवन्मस्यादिवद्वा स्थलेषु गमनशक्तेरभावात्  
 ॥२९२॥ पूर्वप्रयोग इति शुक्लध्याने वर्तमाने न देहविभागशानिकृतिकालेयः  
 संस्कार आहितः । क्रियया स पूर्वप्रयोगस्तेन गमनं सिध्यति दोलावत् कुम्भकार-  
 भ्रमितचक्रस्य तद्व्यापाराभावेऽपि क्रियत्कालं भ्रमणवद्वा तथा बन्धच्छेदादेरण्डक-

फलवत्, असङ्गभावात् गतलेपालाबुक्वत्, असङ्गो अपलेपपरमहंसवद्वा गतिपरिणामात् दीपशिखावत् धूमवद्बोर्ध्वगतिपरिणामादित्यर्थः ॥२९४॥ मानसं दुःखमिष्टवियोगादौ स्यात्तस्य, शरीरमनसोरभावे तत्कृतस्य दुःखस्याभावः । दुःखाभावे च सति सिद्धस्य सिद्धं पतिष्ठितं सिद्धिसुखमित्यर्थः ॥२९५॥

इति श्री प्रशमरतिप्रकरणस्य श्री उमास्वातिवाचककृतस्य संक्षेपतोऽर्थः वृत्तिः सम्पूर्णा । संवत् १६६८ वर्षे कार्तिक शुदि ११ दिने पंडित श्री ५. हर्षसोमगणि तत् शिष्यगणि जससोमेनालेखि । शुभं भवतु । श्रीरस्तु । वटपल्लीनगरे लिखिता ॥श्री॥ कल्याणमस्तु । (श्लोकाः २९६-३१३)

अहंतुप्रवचनावयवस्पर्शिकां धर्मकथिकामिमां श्रुत्वा । प्रशमरतेरार्याशतत्रयं द्वादशोत्तरं पारसमाप्तमिति । प्रशमस्थितेन येनेयं कृता वैराग्यपद्धतिः । तस्मै वाचकमुस्याय नमो भूतार्थभाषिणे । इति श्रीपूर्वधारीशिरोमणि श्री उमास्वातिवाचकविरचितं प्रशमरतिप्रकरणं सम्पूर्णं लिखितम् । संवत् १६६८ वर्षे कार्तिकमासे शुक्लपक्षे एकादशी दिने पण्डितचक्रचूडामणिवादिगरुडगोविन्दसरस्वतिलब्धप्रसादपण्डित श्री ५. पर्वतगणि तत् शिष्य पण्डितचक्रवर्ति पण्डित श्री हर्षसोमगणि तत् शिष्यगणे जससोमशिशुना लिखितं वटपल्लीनगरे । शुभं भवतु लेखकपाठकयोश्च । श्रीरस्तु । कल्याणमस्तु ।

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