ACARYA UMASHVATI VACAKA'S
PRAŞAMARATIPIRAKARANĀ

L. D. Series 107
GENERAL EDITORS
RAMESH S. BETAI
YAJNESHWAR S. SHASTRI

Critically Edited with
English Translation
by
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श्रीमदमास्तवातिविरचितं
प्रशमरतिप्रकरणम्

यज्ञश्रव सदाशिव शाखिणा
विम्बुतविन्यंकरिण्या प्रस्तावनया
सङ्केत्यकाळंकालवादेन विषयसूच्या
पाठान्तराविभिन्निहकृष्टं संस्कृतिविवेचन

प्रकाशकः
ढांमाई दलवतमाई भारतीय संस्कृति विद्यामंदिर, अहमदाबाद-९
EDITOR’S NOTE

The L. D. Institute of Indology, Ahmedabad, has great pleasure in publishing a critical edition of “Praśamaratiprakaraṇa” by Umasvāti, together with an authentic English translation, Introduction and detailed critical notes. Dr. Yajneshwar 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. Yajneshwar 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 Açārya Umasvāti 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, Kaṇḍa, Kapila and others hold. The credit of presenting fundamental tenets of Jainism, for the first time, in Sanskrit language goes to Umasvāti. It is no exaggeration to say that the entire Jaina Philosophical palace is built on the solid foundation laid by Umasvāti. 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 Svojañabhāṣya, the Digambaras do not accept it as a work of Umasvāti. 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 Umasvāti’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 Praśamaratī is a work of Umasvāti, on the basis of internal and external evidences. In the 3rd chapter Subject-matter of 22 chapters is given in summary form. The IVth chapter deals with different commentaries written on Praśamaratī. The Vth and VIth chapters, respectively deal with Ethical and Philosophical aspects of Praśamaratī in detail. The VII and VIIIth
chapters are devoted to comparison between Tattvārthasūtra and Prāṣamaratī and between Prāṣamaratī, Jaināgamas and some non-Jaina works. The IXth chapter contains critical remarks on Prāṣamaratiprakāraṇa. 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 Prāṣamaratī 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 regardings 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 tems 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 Subhaṣītas found in Praṣāmarati in Appendix-II, and in Appendix-III, Alphabetically arranged verse-index is given. Recently Dr. K. V. Sheth in care of Ms. Dept gave me a newly found paper Ms. of Praṣāmarati with Jasasomāgaṇī's brief commentary (Saṅkṣepārthavṛtti). 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. Yajneshwar S. Shastri
May, 1989.
DESCRIPTION OF MANUSCRIPTS

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

A.1 This is the best and oldest palm-leaf Ms. with Haribhadra’s commentary labelled as प्रश्नमलि कस्य ततः, written in V.S. 1298 = 1241 A.D. found in Hemacandrācārya Jñāna Bhandar, Patan, No-68-1. It has 192folios (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 ताल कवि के नाम 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 ‘हिंट नोक- (उपयोग !) मान दक्षिणीश्चाय अङ्कू च।’ Again, the scriber 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 शीर्षरामायः

उद्वविविक्तमविकं विनिरस्विन्दुर्विनिरवि

विनिश्चितविविख्य विनिश्चितविविख्य ...

and

ends with:

प्रश्नरतिश्रृवत: समाप्ता

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

से. १२९८ कारिक वृद्धि व- १० दूरवचारे प्रश्नरति पुस्तिका विमलबतिति

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 Pustakoddhar Fund Series No. 88 at Surat, in
1940. This published Ms. is based on Ms. copied by Amṛtā 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, ‘Praśamaratvrtti’. It is from Hemacandragaṇya 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 Praśamaratvrtti in full and then throughout the commentary, gives only beginning of each verse. It gives word to word explanation of the text. On the right side of every leaf तालपत्रीय संकेतांक 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 Puṇyamerugaṇi 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 Granthagra is 2500.

It begins with:

ॐ नमः बीतरगाय ।
प्रशामकर्तेन जैनेये कुन्ता जैनाष्ट्रपदलिति ।
तत्सद्वाचकुर्मलाय नमः सूताहेद्दिने ॥

and ends with

प्रशामकलिते समाप्ति ।

Colophon runs like this:

सं. १४८७ वर्षः कालिक सुदि २५ युगे श्री देवलक्षणगरे । श्री वंडक्ये ।
श्री पूर्वचिंडख्यरायदलितेः श्री देवमहेश्वररमिः स्थत्व युण्येन्द्रसागराणां च प्रुण्डकममे प्रयः। हेमसागराणि मी (1)
सूतसागर अन्यतय अन्याय इत्यदि 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 guru (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 trippl
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 :

श्रे ३३३३श्वनाथ्य नमः। सुर्ख्यो नमः।
प्राघर्तियि शनेिेः। बृहस्यपि तिः।
सकमे वाचं दुहुः नमः। श्वालेिमाणिणे॥

It ends with :

इति प्रागरितं तिः संपूर्णं॥

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 ‘Pothis’ form and has a total of 95 pages.

C. This is paper Ms. about 26.5 × 11.3 Cm. in size, with a label, ‘Praṣṭa-marati Prakaraṇa’ 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 (Madhyaphullika) in the middle of every side of the folio. It is copied by Nathāśīka in Samvat 1531 (= 1475 A.D.). It begins with नमः वीशा्गाय औ and ends with प्राघरितं 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 Prasarka Sabha, Bhavngar 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 ‘Paramasukhapraptirupacitaśuddhipalam’ 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 Praṣamarati with commentary (brief) of Jasasomagani (see Appendix-IV)

This paper Ms. belongs to L.D. Institute of Indology, Ahmedabad, No. 45706. This is with brief commentary (avacūrī type) by Jasasomagaṇi. It is written in V.S. 1668 = 1612 A.D. in Vaṭāpalī nagar (i.e. present day Pālli near P.tan). It contains 14 folios and is written in Tripāṭhī 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 Rīktaipicītramavaya tree. The commentator has also, saluted his guru (teacher) Śrī Harṣasomagaṇi in Rīktalipīcitra (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 X11 Cm. Verse numbers are shown in red ink. Margins of both sides are marked with three lines in red ink. It begins with:

\[ \text{व्रित्त कृती प. हस्सोदगणि गुरुभये} \]

\[ \text{नमः} \quad \text{नामेषा} \quad \text{व्याख्या} \quad \text{वर्मा} \quad \text{देहः कृत्यो} \]

\[ \text{ैशों ते तथा} \]

\[ \text{वर्ष एवं} \]

\[ \text{and ends with} \]

\[ \text{इति श्री पुर्वार्थि किरेन्मगणि श्री उमास्वतिवाचकशचित्वः} \]

\[ \text{श्री प्रशामरतिप्रकरणं समर्पये} \]

\[ \text{भिक्षुं संवत् १६६८ वयं कालिक मासे श्रीकर्मेश्वर} \]

\[ \text{प्रकाशी दिनें...} \]

This is a brief commentary on Praṣamarati. The commentator himself calls it ‘Praṣamaratiprakaraṇasya saukṣepato arthavṛttiḥ’. It is really a kind of avacūrī and lacks originality of its own. It is completely based on two earlier commentaries and avacūrī. 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 Praṣamarati, 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 Praṣamarati contains only 312 verses (i.e. Praṣamaraterāryāṣaṭatrayam dvīdaśottaram 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

UMÄSVÄTI VÄÇAKA'S PRAŚAMARATIPRAKRARANÄ-A STUDY

Umäsväti, reverently adored as Ācārya Umäsväti Väcaka 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 sūtra¹ form in Jaina philosophical literature goes to this author. This is Umäsväti who has first adopted Sanskrit poetic media² 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 Praśamaratiprakarana, 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. Umäsväti is not exception to this tradition. In the prāśamaratipra- karaṇa, 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 Umäsväti. But, fortunately Tattvārthasūtra–svopajñābhiṣyāya, 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 Kaubhājaṅi gotra (parental lineage), Svāti was his father’s name and his mother was Umā of the Vatsagotra³. His vidyāguru (teacher) was Śrī Mūla, who was a Vācakācārya and who has as his guru, Śrī Muṇḍapāda-a mahāvācaka kaśāmaṇa,⁴ whereas his spiritual initiator (Dīkṣṣiguru) was Śrī Ghoṣanandī, well-versed in 11 āṅgas and a disciple of Śrī Śivasūri, a Vācārāmakūṭhya of great renown.⁵ He was also called Nāgaravācaka.⁶ Śrī Madhavaśārya, presenting Ārhatadarśāna in his work
Sarvadarśanasanagraha, calls him as Umāsvātī Vācakācārya. It seems that Vācaka is honorable title added to his name. This title shows his profound scholarship in Pūrva literature. He was so popular writer that later writers and commentators of Jaina literature mention him by mere Vācaka or Ācārya. 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. Umāsvātī was belonging to this class of Vācakas.

Caste:

The word ‘Vātsisuta’-son of a female descendent of Vatsa, mentioned by Umāsvātī himself in the colophon of Svopajñābhaṣya indicates that he was a Brahmin by birth. His mother’s gotra was Vatsa. Vatsagotra was popular among Brahmin community. The history of this gotra is as old as Bhādhāraṇyaka Upaniṣad, Prof. MacDonell and Keith rightly pointed out that Vatsiputra—son of a female decendent of Vatsa, as the name of a teacher mentioned in the last Vamsa (list of teachers) of the Bhādhāraṇyaka Upaniṣad, as a pupil of Paraspariputra according to Kāṇva recension, as pupil of Bhāradvajiputra according to the Mādhayandina, Bhaṭṭa Bāṇa and Vātsyāyana were belonging to this Vatsagotra. Āśvalayana in his śrautasūtra mentions two branches of Vatsagotra. We learn from the Bijoliṅa Inscription that some of the Brahmin kings of the 9th and 10th centuries were belonging to this gotra. This was the gotra of the Chahamanas, gotra of Umāsvātī’s father; implies that he was a son of Śaivabrahmin. Śrī Guṇākaraśūri, (15th A. D.=1426 V. S.) commenting on 11th verse of Bhaktamārastotra clearly states that Umāsvātī was a convert from Śaiva Brahmin sect. 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. Umāsvātī’s mastery over Sanskrit language and familiarity with the concept of Brahmanical Schools of thought, especially with Nyāya–Vaiśeṣika, Sāṅkhya–Yoga, Rāmāyana 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 Ācāraṅga (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 Gajadharas were Brahmins by birth. So, it is quite possible that Umāsvātī 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–svopajñābhaṣya 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. Satsicandra Vidyābhūṣaṇa, thinks that Umāsvāti flourished in 2nd A. D. (1-85 A. D.) Hartmut Piper and Dr. Suzuko Ohira assigned the 5th century A.D., as the date of Umāsvāti. A careful study of his works reveals that he was familiar with the Sāṅkhya system, Yoga sūtras and bhaṣyas, 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 Kosa of Vasubandhu. It seems that Umāsvāti and Vasubandhu were contemporaries in the 5th century A. D.

Sect : Umāsvāti was so great personality that Digambaras and Śvetāmbaras, the two major sects of Jaina community claim that he belongs to their sect. Digambaras believe that Umāsvāti was a pupil of famous Digambara Ācārya–Kundakunda. Digambara Pāṭhāvali mentions Umāsvāti as the sixth Digambarasūri of the Sarasvatīgaccha between Kunda–Kunda and Lohacārya II. He was also called Gṛddhapiccha and Umāsvāmi in the Digambara tradition. We learn from one of the Śravaṇabelagola Inscriptions (1433–A. D.) that there was some speciality in Umāsvāti being called Gṛddhapiccha. Digambaras believe that, Tattvārthasūtra is the only work written by Umāsvāti. They reject outright other works attributed to him. Even Svopajñābhaṣya on T. S. is not accepted by them as a work of the same author.

Śvetāmbaras believe that Umāsvāti belongs to their faith. They attribute T. S. and Svopajñābhaṣya 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 Śvetāmbara texts written by Siddhasenagāni (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 Śvetāmbarite and, author of T. S. with Svopajñābhaṣya, Praśamaratiprakaraṇa and many other small treatises. Śri Haribhadrasūri of 12th A. D. (other than Yakinīśūnu–Haribhadra) clearly states in his commentary on Praśamaratiprakaraṇa that Umāsvāti is the glory of the entire Śvetāmbara family (śvetāmbarakulatilaka). A careful study of his works reveals that he was a Śvetāmbarite. The code of conduct for monks
prescribed by him in Tattvārthaśūtrabhaṣya and Praṣamaratiprakaraṇa is
clear evidence that he belongs to the Śvetāmbar sect. A systematic
account of a monk’s clothes, utensils and food mentioned in the Praṣ-
amarati is applicable to Śvetāmbaras only.

In Praṣamaratii, prescribing the rules of conduct for monks, he
actually refers to Ācārāṅgasūtra which is not accepted by Digambaras as
Āgama. The main reason in denouncing Svopajñabhaṣya 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 doctri-
nes but they directly go against their very system. It seems that even
different readings of the T. S. are introduced by Puṣyapāda to suit Diga-
mbara viewpoint, otherwise they are absent in earliest manuscripts of
the T. S. text.

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. 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 attrib-
uted to Umāsvāti by later writers like Siddhasengāti, Abhayadevasūri
and Bhāvavijaya, are not traceable in his extant works. At present
Tattvārthasūtra with Svopajñabhaṣya, Praṣamaratiprakaraṇa, Jambudvīpasā,
Śrāvakaprajñapti and Puṣyaprakaraṇa are accepted as works of Umāsvāti.

II. PRAṢAMARATIPRAKARANA IS A WORK OF UMĀSVĀТИ:

It is undoubtedly certain that Praṣamaratiprakaraṇa is from the pen
of the same author who has written Tattvārthasūtra with Svopajñabhaṣya.
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. Secondly,
almost all the eminent writers and commentators of Śvetāmbar sect
have recognised Praṣamaratii as a work of Umāsvāti and they quote prof-
usely many verses from it in support of their content. Jīnādaśamahattara
(7th A. D.) a great writer quotes 120th verse from Praṣamaratii in his Niṣi-
thacūrṇi after saying that Ācārya said so. Siddhasengāti (8th A. D.)
commenting on Tattvārthasūtrabhaṣya clearly mentions that the same
thing is explained by the same author in his Praṣamaratii. He quo-
tes many verses from Praṣamaratii to defend his view. Haribhadra-
śtri (8th A. D.) known as Yākinīśūnu, recognised as a gigantic scholar
and commentator quotes two verses from Praṣamaratii in his commentary
on T. S. bhaṣya by saying that it is said by the same author in other
treatise. Abhayadevasūri (10th A. D.) commenting on Sanmatītarkaprākaṇa quotes a verse from Praśamarati to show that his view is supported by Umāsvāti Vāczaka. Again, another well known writer Śrī Sāntisūri in his Dharmaratnaprakaraṇavytti attributes Praśamarati to Umāsvāti, and quotes 16 verses from it in different contexts. 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 Tattvārtha-sūtra 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 Ārya metre and is divided into 22 chapters known as adhikāras, covering almost all the important doctrines of Jainism.

III-SUMMARY OF PRAŚAMARATI:

First Adhikāra (1-23) is an introductory chapter in which the author, after paying homage to Pañcaparameśthins 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. This work is composed out of devotion (7) towards Jinavacanas that are meant for the benefit of the laymen. 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 vairūgya—non-attachment (17). Then the author introduces the central theme of this work stating that attachment and aversion (rāga-dvēṣa) are the cause of the karmic bondage in samsāra and describes the nature of the mundane soul (kaśyā yijīva) (20-23).

Second Chapter (24-30) deals with four kinds of passions (kaśyās) 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 mamākāra-(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 mamākāra (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 (mithyādṛśti), 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 Lēṣyās (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 (112–144), 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 Nineth 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 śramaṇadharma—a virtuous path such as Supreme forgiveness; (Kṣantī), Modesty (Mārdava), Straightforwardness (Arjava), 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., Jiva (soul), Ajīva (non-soul), Pāpa (demerit), Puṣya (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 (sakāra) and indeterminate (...้า). 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 audayika (rising state of Karma), pāriṇāmika (natural state), aupaśamika (state of subsidence of Karma) kṣayika (state of destruction of Karma) kṣayopāśamika (state of destruction and subsidence) and śāntipātika (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 (Dhruya) (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 Samyagdārṣāna. There are two kinds of knowledge: direct and indirect (Pratyaṅkṣa 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, chedopāsthāna, pariḥāraviṣuddhi, sūkṣmasamparṇya and yathākhyāta 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, dharmadhyaśa and its classification is discussed respectively (243–245 and 246–254). Meditation on dharmadhyaśa leads one to apūrvakaranagunasthāna (i.e. 8th step).

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

Chapter twenty (273–276) deals with the process of Kevalismudghāta.

In the Twenty-first 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 Twenty-second Chapter (283–313) deals with the process of ascending Śaileśī 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 Śaileśī (283). In this state he destroys the even germs of karmic matter and simultaneously annihilates īyu, vedanīya, nāma and gotra Karmas and throwing up his body immediately ascends to the top of the universe, and obtains Siddha- hood, 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 Haribhadraśūri (12th Century A. D.) and another with avacūrti by an unknown author. Both these commentaries belong to Svētāmbar school.

* Recently one more brief commentary (Sankṣepārthavītti) written by Jassoma 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 given at the end of Haribandrasūri’s commentary on Prasamarati. 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 HARIBHANDRASŪRI : (12 A. D.)

This Haribandrasūri is not the same individual as the distinguished erudite writer, known as Yākinīśūnu Haribandra, who flourished in circa 8th Century A. D. He is also different from that Haribandra (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 Prasamarati by Hari-

bandra 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-

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

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

Haribandra’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 Haribandra’s commentary and is more elabo-
ratē 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 Umaśvāti and comment upon all the 313 verses. 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. 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 his statement ‘samāsena’ (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.

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.

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 ‘avašeṣa’ is considered as an adjective to word ‘Catusṭaya’ 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 omission 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 Praśamaratī accepted by Haribhadra with his commentary which is precise, refined and omits nothing which is very essential to understand the text. 52

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. 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 tattvas 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. 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 Praśamaratī 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 (Parīṣahajaya).
VI. Talk of Religious stories (Dharmakathās).
VII. Five kinds of Ādira (Pañcavidhaādira).
VIII. Ten kinds of religious virtues (Daśavidhadharma).
IX. Twelve kinds of reflections (Anupreksās or Bhāvanās).
X. Meditations (Dhyānas).

It is important to note that, Praśamaratī 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 (Aḥimsā), Truthfullness (Satya), Non–theft (Aṣṭeya), 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). Aḥimsā 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. Truthfullness (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 Smritis 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. Parīṣahajaya (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. 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 (Upadesātmaka) 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. Śamvedani 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. Śāmāyika, Chedopasthāna, Parihāraviṣuddhi, Śūkṣmasamparāya and Yathākhyāta are five types of Cāritras (conduct) and they are special rules which should be followed by the monks (Pr.228). Śāmāyika 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. Parihāraviṣuddhi 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 cāitra. Śūkṣmasamparāya 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. Yathākhyātacāitra 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 Yathākhyātacāitra. These five kinds of cāitra 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 (ārava), Purity (sauca), Self-control (sanyama), 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 (bhāvanāsaucha) 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 conformity with the Scriptures and straightforwardness 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. anāśana, unodarata, vṛttisamkṣepaṇa, rasaparitṛta, kāyakleśa and samllinatā. (pr.175). Anāśana 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. Unodaraṇa 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. Rasaparitṛta 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., praścitta, dhāyāṇa, vaiṣṇavītya, vinaya, kāyotsarga and svādhyāya. Praścitta is confession before one’s teacher or Ācārya for the transgressions committed by sādhu, either by negligence or in adverse conditions. Dhāyana 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. Vaiyārtya 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.

Brahmacārya 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).

Ākīṃcanya—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

The conception of Anupreksa 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. Anupreksas are twelve in number, and practically cover all the important principles and cardinal teachings of Jainism. These Anupreksas are also called pure Bhāvanās. The term Bhāvanā, practically takes place of Anupreksa in Prāṣamārati (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 Anupreksas is to inculcate a spirit of detachment and renunciation. They serve as the starting point of meditation. Sthanāṅga and Uttarādhayana śūtras treat Anupreksa as either a kind of dhyāna or Svādhyāya. Tattvarthasūtra mentions Anupreksa as an agency of Sam-
vara-stoppage of karmic influx. It is understood as repeated study of Scriptures. Pāṇḍita in his Sarvarthasiddhi defines it as pondering on the nature of body and other substances. Siddhasena Gaṇī defines it as repeated reflection. According to Kartikeyanuprekaṇa it means reflections on the right principles. Subhacandra commenting on Kartikeyanuprekaṇa says that it is repeated reflection on important nature of worldly things.

Thus, Bhāvanās or Anuprekaṇas 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 Prasamaratī 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 (āśāraṇattva), (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 pestred by birth, old age, death, pain and pleasure. For this tormenting samsāric Jīva, there is no saviour except words of Jinas (āśāraṇatva). 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 Jiva 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 Dharmasvākhhyātabhāvanā. 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. Dhyāna may be auspicious or inauspicious. On this basis it has been classified under the four heads; Ārta, Rudra, Dharma and Sukla. First two are inauspicious, cause of human bondage and the latter are auspicious, chief means of self-realisation.

Ārta dhyāna 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 (nīdamajanjita). 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 hīmā 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 (upraśasta) 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: Ājñāvicaya, Apāyavicaya, Vipākavicaya and Samsthaṇavicaya. 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 worldly 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 worldly 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). Samsthaṇavicaya 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 dharmaśīlaṣṇas 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: Prathaktva-vitarka-vicāra, ekaṭva-vitarkavicāra, sūkṣmakriyā-pratipatī and vigatakriyā-nivṛtti. 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 ekaṭva-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 worldly gain and loss, obtains yathākhyātacāritra. Then practising these two kinds of Śukladhyāna he roots out the deluding-karmas (mohaniya) which are the root cause of karmic bondage and cycle of births and deaths (Pr. 257-8). Umasvati beautifully describes the process of destruction of mohaniya Karmas, in the following manner: In the first stage (monk) reduces the four kinds of passions which are known as anantamudandhi kāsya (which were existing up to this time from beginningless time. When he reaches the first two kinds of Śukladhyāna he can destroy) then in the second stage, he annihilates mithyāṭva mohaniya-karma. Which is the root cause of complete wrong belief and in the third misramohaniya or samyaktva-mithyāṭva which is mixture of some degree of wrong belief and some of truth. In the fourth he destroys samyaktva mohaniya, which covers the right faith and truth due to udaya (rise) of pure mohaniya-karma. In the fifth and sixth stages he annihilates apratyākhyāniya (which hinders partial self-discipline) and pratyākhyāniya (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 saniyalana-passions—anger, pride and deceit and saniyalana greed respectively. After this he reaches the highest stage (12th) in the series, i. e.
the state of non-attachment (vītarāga). In this stage mohanīya Karmas are completely destroyed. This is known as Chadmasta vītarāga stage. After remaining an antarvāra in this stage simultaneously, destroying two types of obscuring Karmas (jñānāvaraṇa and Darśānāvaraṇa) 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 Ghatiya Karmas (jñānāvaraṇiya, darśānāvaraṇiya, mohanīya 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 āghāti-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 (=portion 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 (kapāla) which is long eastwards and westwards. In the third samaya he constructs a churning stick (manthana) 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–Sūkṣmakriyāpratipāti 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, vedaniya, nāma and gotra Karmas, throws up his body, and goes stright 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 ghāṭikarmas 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 (āyuḥkarma) which holds the body and soul together is exhausted, he throws up his body and immediately goes upwards, ascends to the Siddhāśīla, to reside there for ever free from the karmic bondage and beyond the suffering of transmigration. This is called final liberation or mokṣa.

ACĀRA 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 Śrāvakadharma–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.

Prāṇamarati is primarily addressed to the life of a monk. The acāra 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 Umaprāti does not give exhaustive details about these rules which are already explained in Tattvārthasūtra and Svapajña–bhāṣya. 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 worldly attachment attain mokṣa or Siddhapada within eight births (Pr. 308).

The rules prescribed for householders are divided into twelve vratas (vows) viz. pañca aṅuvratas (five small vows). Three are guṇavratas (virtuous vows), four sīkṣā vrata (disciplinary vows). The householder has certain family and social responsibility. So he cannot observe the great vows (mahāvrata) 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 (aṅuvratas) – 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 sīkṣā vrata, which emphasise on internal purity and are preparatory to the discipline of an ascetic life. These supplementary vows are collectively known as Sāvitra vrata (vows of conduct). Guṇavratas are three in number, viz., Digvra, desāvaka-sīkāvra and anarthadaṇcaviramaṇa. Digvra, consists in fixing the limits of one’s own movements in the ten directions. The householder has to put restriction on his movements, worldly activities to fixed points in order to avoid, violence to the maximum extent. Desāvaka-sīkāvra 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. Anarthadaṇcaviramaṇa 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 imporper literature and so on. Sīkṣā vratas are divided into four viz., sāmayika, poṣadha, upabhogapārīmya and atithisamvibhāga (or Dāna). Sāmayika consists in spending a certain amount of time in a day in sitting at a particular place, reading Scriptures, praying and self meditation. Poṣadha 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 celibacy on these days. Upabhogapārīmya 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 livelihood 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 practise many rules such as offering salutation to the Jinas, gūras 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 Samekhanāvratā 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 PRAKRARANA:

Though the central topic of Praśamaratī 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:
Jiva (soul), Ajīva (non-soul), Puṣya (merit), Pāpa (demerit) Āśrava (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.

Jiva—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 Jiva—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 Jiva consists of faith (darśana), knowledge (jñāna), conduct (cārita), 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 Śamsāri Jivas live in the world.

These Śamsāri Jivas are divided into two sub-groups, viz., mobile (cara) and stationary (acara). Souls can be divided into three types—male, female and neuter. Again, Jivas 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 Jivas.

Stationary (acara) Jivas 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).

Ajiva—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 (universal—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 ajiva will yield insight into the nature of the material binding force, which is to be shaken off 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 Puṣya. 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 Nirjara (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 Leśyāś (Pr. 37). The state of Jiva 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 (vīgama) 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 belong 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 imperfect 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., 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 Jiva (soul) and the remaining ones are altogether 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 Jiva and Ajiva which are obviously contradictorily related to each other.

Soul substance is characterised by consciousness and life and non-soul (ajiva) 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, adharmāstikāya and Ākāśāstikāya are one each. Pudgala, Jiva and Kāla are infinite in number (Pr. 214). This universe is, thus, divided into two halves respectively consisting of the Jivas and the Ajivas.

Jiva is spiritual conscious substance. It is spiritual in the sense that it is immaterial, incorporeal and formless (amūrtta) 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 Jiva is possessed of freedom of will.

The Jiva endowed with freedom of will is capable to choose either path of bondage or path of emancipation. Jainism believes in plurality of souls. Jivas 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 unitory, 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 supporter, 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, inmobile, 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 superior mundane 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 (aṇus) 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 (parināma-maṇḍala) 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 (parināma) 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 (parināma) 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 manay 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 judgement 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 non-existent.
4. Syādavaktavyam : Relatively, a thing is indescribable.
5. Syādasti ca avaktyayam: Relatively, a thing is existent and is indescribable.

6. Syānāstica avaktyayam: Relatively, a thing is existent and is indescribable.

7. Syādastica nāstica avaktyayam: 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, manahparyaya and kevala are the three kinds of immediate knowledge which may be called extraordinary and extrase nsory 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. Manāḥparyāya 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 Shruti. These are acquired by the soul through external agencies. Mati is ordinary cognition obtained by means of sense-perception, and Shruti 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, Shruti-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: Caksu-darśana-darśana caused by sight, acakṣu-darśana-non visual cognition, avadhida-rśana, 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 beyond1 universe). The lokākāśa contains the remaining five substances, namely, Jīva, 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 perversive 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 Jiva which has become sticky by attachment and aversion, gets covered by the Karma particles or the real connection of the Karma with the Jiva like the sticking of the dust on an oily body. The body represents the Jiva, 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-bandha, apratyākhyānāvaraṇa, pratyațkhyānāvaraṇa and samjalana (Pr. 259–60). Anantānu-bhandhi passion is that which obscure 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. Samjalana passion obstructs the perfect type of conduct thus thwarting the attainment of Arhatship (i.e. yathā-khyāta cāritra). Besides these passions, there are nine semi-passions (nokṣāyas), which are so-called because of their less obstructing nature. They accompany as well as excite the passions. They are: Laughter (bāśya); liking (rati); disliking (arati); grief (śoka); fear (bhaya); disgust (jugupsā), hankering after women (puruṣaveda); hankering after man (strīveda) and hankering after both the sexes (napuṁsakaveda).

Leṣyā is responsible for the duration of Karmabandha. Leṣyā is defined as that which associates the self with karmic particles (Liśyate, ĝliśyate karmāṇa saha ātmā iti Leṣyā). Leṣyā 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 Leṣyā is responsible for the length of time of the Karmabandha. This Leṣyā is of six kinds: Black (kṛṣṇa), blue (nila); 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 Leṣyās 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 Laśyā, 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 (Jñānāvarāṇīya), insight obscuring karma (darsānāvaraṇīya), feeling producing karma (Vedāṇīya), deluding karma (mohāṇīya), age determining karma (Āyuṣkarma), body determining karma (nāma), heredity determining karma (gotra) and power hindering karma (Antarāṇya). (Pr. 34). Jñānāvaraṇīya, darsānāvaraṇīya, mohāṇīya and antarāṇya karmas are called Ghatikarmas 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., vedāṇīya, āyuṣya, 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 ghatikarmas 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 mind, prevents our right conscience and intellect, śrutajañānāvaraṇīya
which prevents acquiring any knowledge of Scriptureś, āvadhiṃśānāva- 
raṇīya, which hinders direct knowledge of material objects, manahpary-
āyajānānāvaraṇīya, which obscures direct knowledge of the thoughts of 
others and kevalajānānāvaraṇīya, which prevents us from knowing right 
way of attaining liberation. Darśanāvaraṇīya which prevents us from 
holding faith and is of nine kinds, namely, caksurānānāvaraṇīya which 
obeys the physical sight, acaksurānānāvaraṇīya which obscures the 
perceptual power of the four senses (except the eye) and the mind, 
avadhidasanānāvaraṇīya, which hinders the faculty of direct insight of 
material things, kevaladarśanānāvaraṇīya 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, nidrā which produces a heavy slumber from which 
the sleeper can be awakened by being shaken violently, pracaḷakarma, 
which causes sound sleep which overtakes a person sitting or standing 
upright, pracaḷa-pracala, which causes an exceedingly intense sleep 
that overtakes a person while walking and styaṇagṛdhi which generates 
worst type of slumber with terrific vigour through which man may 
commit horrible crime in the sleep. Vedaṇiyakarma which produces feel-
ing of pleasure and pain is of two kinds, sārtvīvedanīya which leads to 
worldly pleasures and asārtvīvedanīya which leads to misery. Mohānīya-
karma which obscures true faith and right conduct is divided into 28 
kinds. First of all it is divided into two Darśanamohāniya which infati-
uates the person so that he looses his discriminative power of distingui-
shing right and wrong belief and Caritramohāniya which obscures right 
conduct which is the property of the soul. Again darśanamohāniya is 
divided into mithyātvamohāniya, which obscures right belief and pro-
duces complete wrong belief, samyaktvamohāniya, which obstructs get-
ing complete belief but produces correct partial belief and mīśramohāniya 
which produces a mixed belief having some degree of truth and some 
of falsity. Caritramohāniya is classified into 25 kinds, on the basis of 
obstruction produced through 16 passions-Kaśāya mohāniya and 9 semi-
passions (no-Kaśāyamohāniya). Ayuṣyakarma (age determining karma) 
which determines the length of 3 times of Jīva in the particular form 
which his karma has endowed him. It is again divided into four kinds 
determining the age of celestial (deva), human (manuṣya), animal or 
or sub-human (tīrṇag) and hellish beings (nāraka). Nāmakarma, which is 
the cause of physical diversities is of 42 kinds, such as state of exist-
tence (gati), caste, body etc. Gotrakarma which determines the heredity 
or family is of two kinds—that which destines superior heredity (Ucc-
airgotra) and that which determines the inferior heredity (nīcatirgotra). 
Antarāyakarma, which obscures the power of the soul is of five kinds, 
ēdānātārīya which obstructs charity, lābhāntatārya, that which obstructs
profit of any kinds, bhogántarāya which hinders enjoyment of a thing which can be enjoyed once, such as food, cloth, etc., upabhogántarāya, which obstructs the enjoyment of something which can be enjoyed again and again, such as clothing, dwelling, bed, etc. and Vṛtyāntarāya 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

Umaśvāti 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 Svopajñā-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 Tattvārthaśūtra and Bhāṣya it is said that Right faith, Right knowledge and Right conduct together constitute the path of liberation. 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 Prāśamarati, Ummāsvāti 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 Samyag-darśana which can be a natural outcome of Scriptural study. Prāśamarati 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. These ideas are explained in two sūtras. These two sūtras are summarised in one verse in the Prāśamarati (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. The same classification is accepted by Prāśamaratikāra (Pr. 224-5). Instead of the word matijñāna it uses abhinibodha, which is also used in T. S. as a synonym of matijñāna. The soul is classified into worldly and liberated and worldly souls are divided and subdivided into many kinds by T. S. and Bhāṣya, which are described in three verses of Prāśamarati in the same manner (Pr. 202). Bhāva which constitutes the nature of the soul (or aupāśamika, kṣayika, miśra, audayika and pārīṇāmika and they are subdivided into 2, 9, 18, 21 and 3 by T. S. and Bhāṣya) while Prāśamarati in addition to the five accepts one more Bhāva which is known as sannipatīka (Pr. 196-7)

T. S. defines the substance or Sat as that which possesses the three characteristics of production, destruction and permanence. The same definition is beautifully explained in Prāśamarati (Pr. 204). T. S. accepts seven fundamental principles (tattvas). Puṇya and pāpa are included in bandha itself. While in Prāśamarati 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 Prāśamarati. According to T. S. matter (pudgala) has form and other substances are formless, imperceptible. Matter (Pudgala) is possessed of touch, taste, smell and colour. It consists of numerable, innumerable and infinite parts 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 wordly enjoyment, pain and pleasures, life and death. Dharmas and Adharmas are principles of motion and rest, respectively, which help the movement of Jiva and Pudgala. Dharmas, Adharmas, Ākāśa have one substance each. All of them are motionless. Dharmas and Adharmas occupy aśaṅkhya units of space. Ākāśa occupies unlimited units. The function of space is to give room to all substance. Kāla is the auxiliary condition of the continuance, modification, activity now and then. The same line of thought is found in Praśamaratī. (207-8, 213-218).

Ten kinds of Dharmas, twelve bhāvanās (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 karma bandha and their subdivisions of T. S. are accepted by the author of Praśamaratī (Pr. 35-6). Definition of tattvas is common to both T. S. and Praśamaratī. 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 (āsrava). Control of inflow of karma is sāṁvāra. Stock of karma can be annihilated through penance. Destruction of all types of karma is mokṣa or liberation. These tattvas are defined and explained in the Praśamaratī, using similar terms as used in T. S. (Pr. 220-221). Parallel lines are found between T. S. and Praśamaratī at several places.

Though there is a remarkable similarity of line of thought between T. S. and Praśamaratī, the present work differs from T. S. in certain respects. Jivalakṣṇas (Characteristic of Jiva) are explained in Praśamaratī 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. T. S. mentions only five characteristic conditions (bhāvas) of the soul, whereas Praśamaratī adds one more bhāva, i.e., sāṁnipātika (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, whereas in Praśamaratī, they are counted as of five kinds—those living in the bodies of earth, water, fire, air and vegetable (Pr. 192). Umāsvāti 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.\textsuperscript{99} The substance ‘Kāla’ is separately mentioned as accepted by others\textsuperscript{100}. But in Praṣamaratī, Kāla is included in the list of Ajīvas (Pr. 207). Another very important improvement on T. S. is that while Praṣamaratī gives the processes of Kevalisamudghāta and Yoganirodha, (272–274, 277–280), these are untouched by T. S.

VIII COMPARISON OF PRAṢAMARATIPRAKARĀṆA WITH JAINA ĀGAMAS\textsuperscript{101} AND SOME NON–JAINA WORKS

Umaśvati Vācaka’s Praṣamaratiprakaraṇa is one of the most important religio–philosophical works in the field of Jaina philosophical literature. Umaśvati was a learned Brahmin before conversion to Jaina faith.\textsuperscript{102} Thus it is quite natural, that he was very familiar with the Brahmanical literature. A Study of Praṣamaratiprakaraṇa reveals that Umaśvati was not only influenced by Jaināgamas, but some of the non–Jaina works have profound impact on him.

Umaśvati was a profound scholar of Jaina Āgamas. The main theme of Praṣamaratī 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 Praṣamaratī are mainly drawn from major Āgamas, viz, Acarāṅga, Uttaraādhyayana, Sthānāṅga, Bhagavatīsūtra, Samavāyāṅga, and Prajñāpanā.

This work is ethical in nature. Most of the teachings are therefore taken from Acarāṅga. The author clearly instructs the monk to follow the conduct described in Acarāṅgasūtra.\textsuperscript{103} The definition and classification of Jivas, substances, Kaśyap, Karmas, Leśyās, Dharmas, Cārita, Jāna, Process of Kevali Samudghāta and Yoganirodha which are found in these main Āgamas are accepted by Praṣamaratikāra, without any modification and change.

It is said in Bhagavatīsūtra and Uttaraādhyayana that consciousness is the special characteristic of Jiva, which (consciousness) is of two kinds–determinate and indeterminate.\textsuperscript{104} According to Prajñāpanā the former is of eight kinds and the latter is of four kinds.\textsuperscript{105} Uttaraādhyayana 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. \textsuperscript{106}
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 Vyākhya-prajñāpañti. Nine fundamental tattvas are mentioned in Uttarādhyayana and Sthānāṅga, which are accepted by our present author, making no philosophical modification as done in Tattvārthasūtra. Classification of knowledge into direct and indirect and their sub-divisions (Pr. 224–5) are taken from Sthānāṅga, Bhagavati, Anuyogadvāra and Nandisūtra. Bhāvas, i.e. characteristic conditions of the soul are counted as six in Sthānāṅga and Anuyogadvāra, which are the basis of six kinds of bhāvas of Praśamarati (Pr. 196–97). Samavāyāṅga, Bhagavati, Prajnāpanā and Uttarādhyayana are the main sources of conception of four types of Karmabandhas, eight kinds of karmas and their sub-divisions. Again, conception of four main Kaśyapas, eight kinds of prides (mada), six kinds of Leśyās, ten kinds of Dharma and five types of Caritra, are found in Bhagavati and Sthānāṅga, Prajnāpanā, Uttarādhyayana and Samavāyāṅga. Twelve kinds of Bhāvanās or Anuprekaśās scattered in various Āgamas are collectively taken together, by our present author. Three jewels are considered as the main path of liberation by almost all Āgamas.

Process of Kevalisamudghāta (Pr. 272–74) is found in Sthānāṅga, Samavāyāṅga, Bhagavati and Prajnāpanā. Yoganirodha (Pr. 277–83) is given in Prajnāpanā. These comparative points clearly prove the profound influence of Āgamas on Praśamaratiprakaraṇa.

Umāsvāti 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 Kālidāsaś modesty, expressed in the beginning of Raghuvamsā, 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 inconceivable undertaking". Again, Umāsvāti'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 Raghuvamsā, 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. Again, Umāsvāti'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.
The ten kinds of religious virtues (167) which are to be cultivated by a monk can be compared with ten kinds of Sāmānyadharma (general rules), viz., steadfastness, forgiveness, self-restraint, non-stealing, purity, self-control, wisdom, learning, truthfulness and restraint of anger as described in the Manusmṛti.¹⁹⁰

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 ones self 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-contended, 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.¹⁹¹ 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.¹⁹² 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.¹⁹³ 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 Rāmâyana and Mahābhārata 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.

The treatment of philosophical principles such as six dravyas and plurality of souls may be compared to the Vaiśeṣika and Sāṅkhya systems. 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.

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 Sāṅkhya (Pr. 209). Process of Yogāniruddha, Samvara and Nirjarā (Pr. 277-280) remind us of Āṣṭāṅga-Yoga of Patañjali in Yogasūtra. The characteristic of Kāla as defined in Praśamarati (218) has great resemblance with that mentioned in the Vaiśeṣika darśāna. The definition of Sat or Substance (Pr. 204-6) can be compared with Pariṇāminitya of the Sāṅkhya and with substance of Vaiśeṣika. 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 Vedic Brahma which is Existence, Consciousness and Bliss.

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. Umasvāti, 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 Jīnāgamas by the Tīrthankaras 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 'Praśama' 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-attachment to worldly 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 Aryan 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


2. Praśamaratiprakaraṇa (PRP) with Haribhadra's commentary, Pub: S.D. Lalbhai Jaina Pustakoddhara Samstha; Surat, 1940.


6. Ibid colophon-5.


   (b) Vācakāḥ Purvadharo abhidhiyate. Sa ca śrimānumāsvatināma mahatārkkikāḥ prakaraṇa pāṇcāṣatikartā Aśkaraḥ suprasidho abhavat' Pāṇcāṣakavṛtti—p. 122.

   (b) Śaṃtisūri — Dharmaratnaprakaraṇa vṛtti.

10. T. S. bhāṣya — Colophon-3

11. (a) Vātisiputraḥ Vātisiputraḥ — Bhadārāṇyaka Upaniṣad VI-5, 2, 3 and VI. 6-3.


17. (a) Die cresetze derweltage schichte, Dr. H. Piper, p. 118.

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, Sākhyā and Abhidharmakośa of Vasubandhu, respectively.

19. For a detailed treatment of the problem, see the following books—
   (b) A study of the Tattvārthaśāstra with bhasya—Suzuko Ohira.


22. 'Abhūdumāsvāmimuniḥ pavitre vamāse tadiya Īsakalārthavedi, sūtrikṛtyena jinaprajāyam śāstrarthajātam muniipugavena, sāprāti samrakṣaṇa savadhāne babharyogī kila grddhrapakṣan, tada prabhṛtyeva budhā yamāhurācārya śabdottaragṛddhrapiccham—Epigraphia Carnatica—VI. 258.

23. In Nayacakara (5th Century A. D.) certain passages are quoted from T. S. bhasya as a work of Umāsvāti.


27. See A study of the T. S. with bhasya—Suzuko Ohira.

(b) Pāṇcaśata prabandha "prañeta vācakamukhyāḥ—Prāśamaratiprakaraṇatīkā—Introduction Haribhadrasūri (12th A. D.)
(c) "Pāṇcaśatasamskritaprakaraṇa prasiddhaḥ" Vividhatīrthakalpa-parī- Jina prabhāsūri, p. 69.

29. (a) Vācakenāpyuktam—


(b) Sthāṇāṅgaḥavṛtti, verse 1–8 Abhayadevasūri.
(c) Uttarādhyayanavrattī X–I Bhāvavijaya.
(d) Uttarādhyayanavrattī II–1–3, III–1–7, sāntyācārya—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 Prāśamaratī of the same introduction.


32. ‘Yataḥ prāśamaratay anenaiva uktam—

(a) Paramānurapradeśo vartādīgūtesu bhajanīyāḥ (verse 208)–T. S. bhāṣyatikā V–6.

(b) ‘Vācakenatvetadeva balasaṅjnyayā prāśamaratay upāttam’—Ibid IX–6. This statement refers to 80th verse of Prāśamaratī.


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


37. Following verses from Prāśamaratī are quoted in D. R. P. V. :
43. Ibid – Colophon-4.

44. Iha acaryāḥ śrīmānumāsvātī putrah trāsitakutarkajanitavitakra- sampaṁka-prapancaḥ, paṇcaśata prakarṣa-prabandha-praṣeta vācaka- mukhyāḥ, samastaśvetāmbarakulatilakaḥ, praśamarati prakaraṇa karaṇe, pravartamānaḥ, etc. PRP – Introduction to Commentary.

45. The unknown author added one verse (243) which is simply a repetition of 127th verse of the same text. Again, the unknown 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 unknown author.

46. Granthagra of Haribhadraśūri’s commentary is 1800 (i.e. Sadvītte- raṣṭādaśasatāni), while Granthagra of unknown author’s—Commentary is 2552 (MS-No. 23489–L.D. Institute of Indology, Ahmedabad).

47. ‘Sukhabodhārtham samāsena’—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 accusative cases (dvitiyā vibhaktyaṇa) in the text accepted by Haribhadra whereas same words are found in nominative cases (prathama vibhaktyaṇa) in the text accepted by unknown author. This is clearly mentioned by Haribhadra in the following manner:
“anyetvatra āryāyām catvāryapi padāni prathamā vibhaktyaṇāni vyākhyānti.”
(d) PRP–221–‘Tapuṣpadhānantu’ (H). Tapaṣpadhānam tu’ (un–known).
(e) Ibid–245–‘Sugamamārgasya’ (H). ‘Sugamapārasya’ (un–known).


50. Incorrect readings

(a) PRP–61 ‘Śilāṅgasaharasradhāriṇāḥ’

Correct readings

(Haribhadra)

‘Śilāṅgasaharasradhāriṇe.’
(b) PRP-100. ‘Parivādaṃṭoctkaścoca’
(chandobiṅgah)
(c) Ibid-125—‘Tatsaṅgo’
(d) Ibid-136—‘Dārūpamadhrṭiḥ’
(chandobhaṅgah)

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 Praṣamartī.


(2) Praṣamartī prakaraṇa with un-known author’s commentary and avacūri pub : Jainadharma Prasarakasabha, Bhavnagar, V. S. 1966.


(5) Praṣamartī Prakaraṇa (original text only) ed. by M. K. Premchand Ahmedabad V. S. 1960.


(B) Following is the list of some of the oldest palmleaf manuscripts:

I. Hemacandrācārya Jñānamandira—Patan

(1) Praṣamartī with Haribhadra’s commentary No. 68. I pages 192
Date of the manuscript—V. S. 1298 (1242 A.D.) Size 35.5. 3.7

(2) Vṛtti 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”
Prāṣamartī 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.

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
    Tikaśloka–3500
    No date.

iv. Jesalmer Bhandar
    Praśamarati with commentary (incomplete)
    Sr. No. 172. P 201
    Date 13th V.S.

v. Agali Sheti Bhandar
    Praśamarati (text only)
    Sr. No. 4 (10, P–1–41 No date.)

53. T.S. I–1

54. To elucidate this idea Siddhasenagāni gives following beautiful analogy of curring 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 parāshas: 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


58. T.S. bhāṣya–IX–2

59. T.S. bhāṣyatikā–IX–2

60. Tattvānucintā anupretsā–Kārtikeyānupretsā–1.

   Ed. A.N. Upadhye, Pub : Rajcandra 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 darṣanajñānacāritraḥi mokṣamārgaḥ’

66. ‘Tannisargādadhiyogamādva’–T.S.I–3

67. ‘Upayogo lakṣaṇam’, “Sadvidhā aṣṭa caturbhedaḥ”
   T.S. II–8–9 respectively.

68. T.S.–I–9, 11. 12

69. T.S. I–13


71. T.S. II–1–2


73. T.S. I–4


75. (a) T.S. I–4; V–1, 38
   (b) PRP–189, 207, 210.
76. 'Rūpīnāḥ 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
102. (a) T.S. bhāṣya, Colophon–3
(b) Bhakhāmarastotraṭyāti–11,–Gujākarasūri
103. (a) PRP–114–119.
(b) Ācārāgasūtra–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) Vyākhyāprajñāapti (Bhagavatī). VII–10, VIII–9, XIII–4.
108. (a) Uttarādhyayana–XXVIII–1–4.
(b) Sthānāṅga–IX–867.
(c) PRP 187.
110. (a) Sthānāṅga–II–103, VI–649.
(b) Anuyogadvāra–I, p. 1086.
111. (a) Anuyogadvāra–126–27.
(b) Bhagavatī–I–4, p. 347.
(c) Prajñāpanā–I–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) Bhagavatī–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) Sthānāṅga p. 224.
55

(c) Uttarādhyayana—X–1–3; XIII–21, XVIII–11–13.
(d) Sutrakṛtāṅga—I–1, II, 31–32
(e) Vyākhyā prajñāpti XXV–7–802.

115. (a) PRP–230
(b) Uttarādhyayana XXVIII–1–36.
(c) Sthānāṅga—III–4.

116. (a) Sthānāṅga—VIII–652.
(b) Samavṛyāṅga—VIII–7
(c) Bhagavatī—II–2–96.
(d) Prajañāpanā—XXXVI–36.

B) Prajañāpanā—XXXVI–26


122. Ibid. śāntiparva

123. (a) Ibid śāntiparva, Adhyāya 257–37–8
(b) PRP 220


128. (a) PRP 201, 218, 289.
(b) Saṅkhyakārikā 22
(c) Vaiṣeṣikadārśana VII–2


(b) PRP 204–206.

प्रशमरतिविषयानुक्रमः

१. शाखरस्य पीठव-प्रार्थिकः
२. कवामप्रार्थिकः
३. रागाधिकारः
४. कर्माधिकारः
५-६. करणाधिकारः
७. मद्वधारः
८. आचार्याधिकारः
९. भावाधिकारः
१०. धर्माधिकारः
११. कथाधिकारः
१२. जीवाधिकारः
१३. उत्तराधिकारः
१४. भावाधिकारः
१५. वद्विधव-वालयाधिकारः
१६. चरणाधिकारः
१७. श्रीवाष्पाधिकारः
१८. व्यापाधिकारः
१९. व्यवस्थापिकाः
२०. समुदायपालाधिकारः
२१. योगनिरोधाधिकारः
२२. धिबद्वमनविधानकलाधिकारः

आयांगः

१-२३
२४-३०
३१-३६
३७-३८
३९-४०
४१-४२
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1. Introduction

Victorious are the twentyfour Jinas (=Tirthankaras) starting with Rṣabhadeva (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 in their final embodied state. 1.

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


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 (Ākiṅcanya). (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 Paṇcápamahāvins.

4. Jaina Āgamas. Mūrtipūjaka Śvetāmbaras (Icon worshippers) accept 45 Āgamas: (1) 11 Aṅgas, (2) 12 Upāṅgas, (3) 10 Prakīrtikas, (4) 6 Chedasūtras, (5) 4, Mūlasūtras, and (6) 2 Cūlikāsūtras while Śtānakāvīśi (anti-icon worshiping group) Śvetāmbaras accept only 32 Āgamas: (1) 11 Aṅgas, (2) 12 Upāṅgas, (3) 4 Chedasūtras, (4) 4 Mūlasūtras and (5) 1 Āvaśyakasūtra.
(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.  

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.

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.

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.

Inspired 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.

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

5. Kalidāsa speaks in similar manner:
Raghunāmavanam vakyāne tanuvaśīvahavopī san.
Tadgunitah karmānāgatyatvam cakṣatiya pradhitatah.
—Raghuvamśa, I. 9.

6. Again this statement of the present author reminds us of Kalidāsa’s statement in Raghuvamśa:
Tam santah śrotumarihantī saddasadvyaktihetavah.
Hemnah samlakṣyate hyagnau viśuddhiḥ śyāmikāpi vā.
—Raghuvamśa, I.10.
The connoisseurs 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.

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

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.

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

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 Jinas), that destroy the poison of attachment. 13.

7. This idea is similar to Kalidasa’s idea expressed in Malavikagnimitra: Puranamityeva na sadhu sarvana ca api kavyam navamityavadyam. Santah parikshanyatbardhajante mudhabh parapratyayaneyabuddhih.
—Malavikagnimitra, I.2
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.

\[\text{दृष्टेऽः कर्मे ब्रह्म तदेव लोकः पुनः पुनः कुरुते} I\]

\[\text{एवं विरागवातिहितारपि पुनः पुनर्निधन्त्वः} II 15.11.\]

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

\[\text{द्वितैये पैति वैराग्यभावना येन येन भयेन} I\]

\[\text{तर्कारकसिमनः कार्यः काममोकोविभिर्विप्याः} II 16.11.\]

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.

\[\text{मायस्यं वैराग्यं विरागता शारीरिपुष्पमः प्रशमः} I\]

\[\text{दौष्क्यः कषायविज्ञानं वैराग्यपर्यायः} II 17.11.\]

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.

\[\text{इच्छा मूच्छां कामः स्वेती गार्ध्यं ममत्वमिचिन्दः} I\]

\[\text{अभिधाब्य इत्येकानि रागसंवर्तचनानि} II 18.11.\]

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.

\[\text{ईश्वरो रोपो दौष्क्यः परिबाद्मत्सरत्रायुः} I\]

\[\text{बैराग्यविज्ञानः नैके दौष्क्यः पर्यायः} II 19.11.\]

Envy, wrath, vices, hatred, reproach, jealousy, indignation, enmity, excessive anger, etc. are innumerable synonyms of aversion. 19.
Possessed of attachment and aversion, endowed with impure vision on account of wrong belief, overcome by strong Ārta and Rudradhyāna (=two kinds of inauspicious meditations) on account of profuse dirt of five kinds of inflow of Karmas;⁸ (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 kaśāyijīva.) 20–23.

Here ends the Introduction

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

कोषाण्व प्रीतिभिनाशः मानाभिन्यस्य भावसायिनः लोभात्।

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

कोष: परितापकः सर्वस्योद्गकारः कोषः।

वैराणुप्रजालकः कोषः कोषः सुगतिहठ्ठा।


श्रुतशीलिनियस्यसनवृणयं समारेराखिंवदनमाय।

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.

मायाशी: पूर्वो मयैः न करोति कलिचकिराधमाय।

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

सर्वश्चास्थानिल: सर्वस्यस्तेजराजगांश्च।

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.

Māyā miattī nāsei lobhō savvānaśanao.

—Daśāvaikālikasūtra, Adhyāya-VIII. 40.
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
अष्ट रागाधिकारं: ॥३॥
ममकराहृडार्थेषां नूञ्च पदद्वर्यं भवति।
रागशुभर्षितं तत् वैवन्यक्तु परायाम: ॥३॥

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.

मया कोमक्रियाकृतिचेत्यं करसंजीवं बनयम।
कौन्ते मानस्य पुनःसप्त इति समासनिर्दिष्टं: ॥३॥

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.

विश्वासदृष्टिविरुधयमादियोगास्तत्र्योऽर्जु न द्वप्तम।
तदुपे गृहीतावस्थितिविश्वासमेधव्य हेतु तौ ॥३॥

इति रागाधिकारं: ॥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.
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 Karmabendhas. 34.

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

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.

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 Lesya (=colour of the soul). 37.

Black, dark-blue, grey, yellow, red and white are the Lesyas 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
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.

(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.

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.

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.

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.
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.

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.

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.

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

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

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.
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.

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

 (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.

 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.

 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.

 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.

 This net of abundant accumulation of passions (=doṣa) though inspissated, can be completely annihilated by the vigilant and detached Jiva 58.
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, self-study 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) nor-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 Ṣīlaṅgas (= 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 cārita); (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.
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.

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.

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.

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

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.
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.

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 Āgamas) has detachment as its reward. In turn, consequence of this detachment is stoppage of inflow of Karmas. 72.

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 cessation of activities leads to Yoganirodha (=i.e. withdrawing the psycho-physical activities of speech, mind and body). 73.

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

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. Savane namate vinnane, paccakkhahe ya sañjame.
Aññase tave ceva, vodane akiriyasiddhi.

—Bhagavatīsūtra, Sataka-II, Uddeśa-5.
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\(^{11}\) which died due to excessive attachment to meat.

76.

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.

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.
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
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.

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.

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.

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.

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.

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.


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.

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. 89.

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.

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. Sukhadaḥkhe same kītvā lābhālabhau jayaJayau.

—Bhagavadgītā-II. 38.
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.

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

Listening to the story of Māśatuṣa, various kinds of meanings (of some sutra) of Āgamas and Śhulabhadhramuni's 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 Māśatuṣa and Śhulabhadhra 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.

Māśatuṣa 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. Māśatuṣa 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 'ma' respectively. This incident became responsible for his name as Māśatuṣa. 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)
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.

He, who is mad with prides of high family etc. becomes distressed in this life like a Piśāca 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 knowledgable 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 Bhadrabāhuśvāmi 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., Bhadrabāhu. Bhadrabāhu immediately understood that his disciple has become proud of his knowledge and was misusing it. Being pained by Sthūlabhadra's behaviour, Bhadrabāhu stopped imparting knowledge of the remaining four Pūrva literature. But after repeated request of the Sāṅgha 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 Praśamaratī seems to be of vulgar type. According to him the story runs like this: once upon a time, there lived a brahmin known as Śuci-piśāca. 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)
Thus, the monk who is desires to destroy the root of all kinds of prides, should give up entirely pride of one’s own virtues and reproach of others. 99.

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 creces of births. 100.

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

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 sugarcanes. 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 accidently, 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.
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.

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

(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 Āgamās. 105.

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.

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.
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.

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.

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 आचारविकारः ||८||

इति गुणविरुपार्यांसदस्यालिपत्यमुचित्वे ब्राहमा।
भवपरित्तंभिखिराचारमवेशाः परिक्रम्यः ||२१२||

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.

सम्यक्ष्यान्त्रितपौर्णिन्त्यमको जिनेऽभूतः ।
पत्निविवेंद्र विभिन्तः साध्वाचारः समविगम्यः ॥ २१३॥

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.

श्रद्धजीवकायत्वना लोकिकसंस्कारशाहः ।
शीतोष्णादिपरिवहितविजयः सम्यक्ष्यांविक्रमविक्षेपः ॥ २१४॥

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.

संसारदुःखः क्षणोपयोगः कर्मा निःसूचः ।
बैतल्योक्तवीश्वस्त्रोविधिप्राप्ति तयाः ॥ २१५॥

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.

विना मैत्र्यावस्तू वीणसुप्पोष्णकुषिका ब्रह्मा ।
ईयम् भाषाधिमाणानेष्वास्महः कुञ्जः ॥ २१६॥

स्थाननिष्ठा वृद्धरक्षस्तर्वस्तुक्षुप्रक्ष्या परात्योमस्य ॥ २१७॥

वेदमहामात्स्यान्त्रितद्विषुक्तं सवेदस्मेतः ॥ २१८॥
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.

120. After hearing the story of ghost16 (piṣāca) and the story of protecting the virtuous woman17 (Lit. daughter-in-law), one must constantly keep ones own self busy in observing self-restraint.

16. The piṣāca 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)
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. 121.

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.

Samyogāṁ yiprayogāntāṁ maranāntam ca jivitam.

Rāmāyaṇa—Ayodhyākānda—105. 16.
made to obtain happiness of spiritual calmness, which is eternal, undaunted and depends on one's own self. 122.

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.

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

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

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.
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.

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.

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.

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.

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.
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.

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.

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

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 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.
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.

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.

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.

(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.

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

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.

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.

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 Jinaagamas. 144

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.
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

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

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 भावनादिकारः ॥९॥

भावितहस्मनित्यत्वमशारणवें तैंकतात्स्यते ॥

कशुचि व संसारः कर्माक्षबर्षविविधच ॥१४॥

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

निजवेगोऽवस्तरमेवस्त्राद्यात्तरविन्यतााचः ॥

बोधे: दुःस्मेतः ्च भावना ब्रह्म विषुद्धः ॥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

इष्टनस्यस्योद्धिकिषयसमुक्तसमत्तथास्तरोपयम् ॥

देहत्थे वैवन्त जीवितं च सर्वाभ्यन्तियानि ॥१५१॥

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

जन्मजरामणभैरभिदृढः व्याघितवेदनायते ॥

जिनवरवचनादन्यत्र नाति शरण कर्भिश्यर्को ॥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

८०

एकस्य जन्ममणे गतिवच शुभारुणा भवावर्ते ॥

tसााकालिक्रिय्यमेकतैवात्मनः ॥८१ कार्यम् ॥१५३॥

(In this whirl–pool of cycle of births and deaths) Jiva 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
(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

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

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

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
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

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

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

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

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 pat) and due to (worldly) prosperity and pleasures. 163
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

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

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.
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

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

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

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
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

Self control is of seventeen kinds consisting of abstaining from five types of Asrava (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

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

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

Fasting, taking limited food, receiving alms from limited houses, renunciating tasty food, facing bodily hardships and staying in a lonely place (to control senses, passions etc.) constitute external austerity. 175
Expiation, meditation, disinterested service, humility, detachment to body, and study of Scriptures are six kinds of internal austerity. 176

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

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

(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.

(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.

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.
On Religious Stories

One must always tell those religious stories, such as akṣepaṇi, vikṣeṇaṇi, samvedanī and nirvedanī,20 which are composed in a manner capable of pointing out the wrong path and which are generator of pleasentness 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

It is far better to keep ones agitated mind engaged in pure medita- tion rather than engaging ones mind in constant utterences of virtues and vices of others. 184

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

20. Akṣepaṇi—the story wich inspires one to follow religious path. Vikṣeṇaṇi—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-attach- ment and inspires to achieve state of liberation.
The root ‘सूत्र’ is described by the Grammarian as ‘to rule’ (or to govern). And the root ‘training’ is fixed in the sense of protection by the men learned in (the significance of) words. 186

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

Here ends Chapter on Religious Stories.
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

Soul 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

(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

(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

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
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

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 (clairvoyance) and perfect perception. 195

Here ends Chapter on Consciousness
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

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

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

Search after that Soul is to be proceeded with the basis of substance, passions, activities, consciousness, knowledge, faith, conduct and vigour. 199.
Souls and non-Souls are (generally called) dravyātmans, passionate Souls are (called) kāsāyātmans, Souls dominated by actions are yogātmans and all Jivas are (in general) Upayogātmans 200

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

Metaphorically, on the basis of particular view points, all substances are called Dravyātmans. 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

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

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
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 from clay). 205

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.
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.

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 siparadeta). 208

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

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

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.

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 Jiva) pervade Universe. (Even) single soul pervades entire Universe (at the time of Kevali Samudghita). 213.

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.

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

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.

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

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

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.

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

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

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.

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

Extensive division of these (five kinds of knowledge) is on account of their subdivisions and their objects. 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.

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, Šrūta and Ayadhī) kinds of knowledge associated with wrong belief, become wrong knowledge (i.e. Mati ajñāna, Šrūta ajñāna and Vibhaṅga.) 227.

Here ends Chapter on Six Substances.
On Code of Conduct

The first (Cātītra) 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.

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 viewpoints. 229.

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.

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

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.

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.

(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, enger 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.

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.
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.

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 one's 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.

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.

(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
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.

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 x 10 x 5 x 4 x 3 x 3 = 18,000] 244.

(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
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 Sams-thānavicaya. 246.

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

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.

(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.
(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 sandelwood
on the body in the same light; and (he) who rejoices 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 activi-
ties 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 annihi-
lation of destructive Karmas. And (possesses) prosperity of various
supernatural powers on account of this auspicious state. 250-254.

Here ends Chapter on Meditation.
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

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

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

(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
(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.

(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

(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.

(A monk) who has ascended the Kṣapaka śreni (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 Jivas, if transition of Karmas of others are possible. 263–264.
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.

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

(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.

(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.
(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.

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

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 Śrenī (ladders of spiritual advancement).
On Samudghāta

(The Kevali) in the first Samaya (i.e. minutest part of time) (turns the emanated pradesas 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 pradesas of the Soul) a curning stick and in the fourth he fills in the gaps therein and thereby pervades the entire Universe. 273.

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

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.

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

Here ends Chapter on Samudghāta
On Yoganirdhāna

That venerable Lord (Kevali) after retiring from Samudghṛta, (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

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.

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

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

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
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 Saileśi (i.e. motionless state) in the time taken for pronouncing five small letters (i.e. A. E. U. R. Lr). 283.

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

In the end annihilating unlimited smallest germs of karmic particles, simultaneously annihilates all Karmas that determine feeling, lifespan, name and family. 285.
(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 Siddhaksetra); and in the pure Siddhaksetra, being freed from birth, old age, death and disease, reaching top of the Universe with determinate knowledge becomes Siddha. 286–288.

(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.

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. Samsara to Siddha), and on the basis of teachings of Jinagamas (which declare that liberated Soul exists). 290

(The kevali) who, in this life itself abandons bondage of the body and destroyes 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
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

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

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

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
The monk who observes vows and is endowed with Right Faith, Knowledge and Conduct, who carefully uncover 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

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
(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 saddle, 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 Saudharmo 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

In this manner, heaven and liberation—the auspicious fruits of detachment (or fruits of following Prasāmaratī) are obtained by house-holders and monks respectively, who are endowed with superior qualities. 309
Hearing this treatise of preaching Dharma (two-fold law), which is
drawn from ocean of Jīnas out of devotion, like a small shell
picked up from ocean (monk obtains liberation and, house-holder
attains heaven respectively). 310

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

If something is improperly described here (i.e. in this work) regard-
ing 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

Victorious indeed is the Jīnasana (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 Capter on Discription of the path of Liberation and
Fruits of (Reading this Work.)

HERE ENDS PRAŚAMARATIPRAKARANA

OF
UMĀSVĀTI VĀCAKA
APPENDIX-I

पाठसृष्टिक्रिया: (Varient Readings).

1. जयस्मु-C.
2. उत्सेपिकास- B. G.
3. अभिमलाश्चया-C.
4. अनुग्राहाम- B. D. F. G.
5. वास्त्वयन- B. E. F. G.
6. १४- B.
7. १३- B.
8. पञ्चाश्चर्व- A. B. E. G.
9. विष्णुविशेषां- B.
10. विषयसुखायतुष- C.
11. प्रत्ययहारिः- G.
12. तथा सालिक्रियशहर- C.
13. सम्बन्ध- G.
14. अन्तर्विश्वासिचन- C.
15. व्यवहार- D. E. F. G.
16. अनुभाग- B. C. G.
17. (a) गामध्यर्व- B.
(b) रूपवेशितविश्वर- G.
18. सुभाषिणी- C.
19. अभिभित्वा- G.
20. प्रक्षिपत- C.
21. तुषिकर- B. E. F. G.
22. रागदृष्टान्तकोणस्य- B. D. F.
23. रागदूषायस्य- C.
24. भाषणा- C.
25. दीर्घसंहस्त- C. E. F.
26. (a) धारिण- B. C.
(b) धारणक्रम- D. E. F.
27. चाणक- A. B. D. F. G.
28. क्रियाविरूपिति- C.
29. क्रियाविरूपिने- C.
30. तुलिमान- C.
31. कुश्चित- G.
२२. राग्र्षोदयोत्तराम- G.
२३. परमेश्वर च- C.
२४. निर्देश- C.
२५. शास्त्र- G.
२६. स्मृतिलक्ष्मीत्तरसंग्रह- B. E.
२७. नित्य- B. D. G.
२८. वस्मीना च- C.
२९. उपभोगांगोऽधम- B. E. F. G.
३०. चाणकर- B. E. G.
३१. परिष्ठामोक्षकर्षण- B. G.
३२. रघुकरसरागलेलिता- C.
३३. समसुंगमय- B. C. D. E. F. G.
३४. अङ्गकरम- G.
३५. अत्योखयह- G.
३६. अरणोयाय- C.
३७. अरणोद- G.
३८. ब्रह्म- G.
३९. परायणोदय- G.
४०. द्यावृत्ति- B. C. D. E. F. G.
४१. ब्रह्मचर्य- C.
४२. भक्तिमहाराज- G.
४३. भव्यसंग्रह- G.
४४. पक्षसंगम- G.
४५. भास- B. D. F. G.
४६. उपसिद्ध- D. F.
४७. जीतहोमरोचमदन- A 1, D. E. F.
४८. निर्जीर- D. E. F. G.
४९. कायारिणी- B. D. E. F. G.
५०. तालाच्यानिका- C.
५१. (a) भित्र- B. G.
   (b) [चित्री- E.
५२. (a) केत्याकल्पम- B.
   (b) केत्याकल्प- D.
५३. योगार्याचमाचय- C.
५४. पुरात्तत्त्व- C.
५५. दंक्षमुद्रिति- B. E.
५६. कल्य- C. D.
67. (a) आश्वायस्वाम्य- C.
    (b) अश्वायं या स्वायम्- G.
68. साजातात्म्य- B.
69. सत्स्य- E.
70. अनविद्रक- B. G.
71. वुष्क्यो ग्रह- C.
72. स ज्ञान- C.
73. ज्ञान- B. C. E. F. G.
74. किष्किशकालं- D.
75. क्षेत्र- B.
76. शुद्धपरिणामान- B. E. G.
77. क्रम्यस्य- B. G.
78. अकाश- C.
79. कुमाक्रम- A.1. B. G.
80. शुभं शुभभवाति- G.
81. आत्मना- G.
82. आभ- A.1. B. C. G.
83. 'युविति' पाठातरे इति हरिभवः।
84. तिर्थ- कुश्य- B. G.
85. खिस्त्वेष्ट- B. G.
86. (a) तना द्वितां- B.
    (b) अनाद्वित- G.
87. वेद- B. D. E. F. G.
88. कुरुक्त- D. E. F.
89. चीर- C. D.
90. मोक्षः- C. omits
91. पारं- B. C. G.
92. पत्वायस्वामिः- A.1 B. C.
93. लिखितम- C.
94. निग्रहस्य- B. G.
95. दूष्ण- B. D. E. F. G.
96. आक्षेपणी- B. G.
97. बिख्षेयणी- B. G.
98. विख्याता- B. E. G.
99. आम्बजन- C.
100. प्रादुर्भाषनी- B. G.
101. तत्त्व- D. E. F.
भाषा: पाठमेंद्र:

102. संवेदनीय—C.
103. मिश्रेदनीय—C.
104. व्यापूलं—B. D. E. F. G.
105. अनुश्रव्यस्य—C.
106. व—B. D. E. F. G.
107. पापाध्व—A1. B. C.
108. वि—C. omits.
109. पञ्चविनिमित्रस्य—A2. C. D. E. F.
110. चतुर्दश—B. G.
111. अवगाहन—C.
112. हृ—B. G.
113. चैक—B. D. E. F. G.
114. विधास्यन्त—A2.
115. वेति—B. D. E. F. G.
116. प्रदेशका:—B. D. G.
117. युग्गः—C.
118. 'च'—C. omits.
119. सिद्धयुग्मकर्ता—A2. C. D. E. F.
120. नार्सव्यस्य—B. D. E. F. G.
121. वन्धेश्च—B. D. E. F. G.
122. पुनःमध्य—C.
123. पुण्याध्व—A1. B. C. F.
124. पापच—G.
125. विद्याध्व—G.
126. निराध्व—A. B. E.
127. संवृत्तस्य—G.
128. तपोपाध्याय—B. C. G.
129. तच्च—B. C. G.
130. पकाध्य—B. C. D. E. F. G.
131. वाकवध—G.
132. परिहारविषुद्धिः—A1 A2 (but it's commentary takes बिशुद्धिक readign). D.
133. मोक्षाध्यक—C.
134. (a) अनेकानुयोग—B.
(b) अनेकानुयोग—G.
135. 'अधि'—C. omits.
136. सिद्धि—C.
Appendix–I

137. आराधनास्तु—D. F.
138. राग—C.
139. मनुष्यालुके—C.
140. अच्छन—C. omits,
141. विजिक्षृति—C.
142. खेस—B. E. G.

143. (a) योत्तिति यथा सर्वत्राधिकत्व: सर्वनेत्राण्तिस–B.
(b) योत्तिति यथाधिकत्व: सर्वत्‌र्यस्यस्यस्यनेत्राण्तिस–C.
(c) योत्तिति यथाधिकत्व: विजिक्ष नेत्राण्तिस–G.

144. (a) After this verse ‘B’ repeats 127th verse of the same text using the word ‘विनिति’ in place of ‘वयान’
(b) After this verse 127th verse is mentioned in bracket—D. E. F
(c) 127th verse is mentioned along with it—G.

145. पारस्य—B. G.
146. आश्वस्व—A1. B. C. E.
147. परिष्ठाष्ट्रपाय—B. E. G.
148. कलम्ब—A. D. F.
149. मुख—G.
150. बोध—B. G.
151. ममत्योगे–B. C.
152. अद्याभ–A. B.
153. अन्तः—C. omits.
154. शक—C.
155. श्रद्धक्रियामुपगतः—B. E. F
156. नाभास्ति–A1. E.
157. वच्च—C.
158. बिष्णुपरण—C.
159. केषलह्नान—B. C. G.

160. (a) कार्यम्यात्—B.
(b) कार्यम्ये—C.
161. कार्यात—D. F.
162. वर्णाणां—C.
163. भगवकृपणःच्छति—C.
164. ‘B’, omits this verse, but it is found in the Commentary.
165. स्रष्टक्रियाप्रतिपादित्य—G.
166. (a) काथोगोपोंगोगतो–B. E. G.
(b) काथ बगोगोगस्तात—F.
२६७. अनिष्टित्वमुच्यतं-B. G. E. F. D.
२६८. कष्टवत्सलसंध्य-B. C. D. E. F. G.
२६९. विनिधन्ति-B. G.
२७०. शर्माभीनि-B. C. E. G.
२७१. विधि-C.
२७२. शरीरामानुसे-B. E. G.
२७३. तद्भावाते-B. C. G.
२७४. शक्त्यनुहुःप्रयत्नेन-B. C. G.
२७५. अन्यत्मेव-C.
२७६. समभवति-C.
२७७. भाषणाधि-B. E. G.
२७८. विद्मितिमह-B. C. G.
२७९. (a) सत्त्वाधुर्गमन-B. E. G.
    (b) जिन्त्युल्लवरसाधुर्गमन- C.
२८०. स विशुद्धिः-C.
२८१. प्राप्त: स-:-C.
२८२. स्वाभिमित्-B. C. E. G.
२८३. चुड़ि:-F.
APPENDIX-II

अकारादिक्रमेण प्रश्नस्यन्तर्गतसुभाषितानि ॥

अ. सं.

1. आय पदयांतर समझं नियन्त्रनियते पदे पदे मरणस्।

2. इष्टबियोमियसभ्योगाकारकसंज्ञाने तुःसमु।

3. उदयोमननिमित्ती बाधार्मविनित्यकौ मत्वा।

4. एकनिनाथसाहजाधराणेश्वरा विनिष्ठास्ते।

5. समस्मण संसार समस्मणिकं पुनःरुःकम्।

6. कृतार्थदयाद समुपार्थसिंहाळ।

7. करसिद्धितमश्रुनाशनविनिन्धिसूक्ष्मवर्ध्या।

8. कृत्वप्रचत्यावनवनतिमित्रश्चर्यसमवेदं दुष्कम्।

9. कोेचार निषिद्धति निमित्तमलिनयुत्प्रयोगिं वाचनम्।

10. कोेचार्यः परिवालकः सर्वस्मोङ्गकः कोेचाः।

11. कोेचार्यं वरिष्ठानां मानात्र विनियोगघातार्नीतिः।

12. कष्णविरिक्षास्वामी मत्वांशिलिसदुःसमुः।

13. गतिविशेषिताः कार्यस्वयमः लोकोकार्यः।
१५. गुरुवर्यः यस्मात्स्वार्थाः भवति सर्वेऽपि।
तस्माद् गुरुवाराधनपरेण हितकार्यः भायम्।॥६९॥
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पृष्ठकः ५ । हर्षसोमगणिगुरुभ्रो नमः । नामेवाभा, चर्मो देहः कायो येषां ते तथा । यद्य चरमा चर्मविवर्तिनः ईशा पंडा (?) येषां ते तथा । । ।

जिन राजिकिकेहाथिव इति ॥ ॥ जननायन्यस्याणि चूर्णिति व गमा मागः । सहस्र-पादार्थः ।

पर्यायः किर्मिध्वसाययुपकः शेषः कम्भविन्दुशः, अर्थं वनकळादायः

द्यगणिताद्वियं धर्मसत्कायाद्वः । हेतुवृद्धे धेर्ष्यार्जुनोपायः कारणानि च ।

तथा । पाग्रविन्द्रणोपायः । नैंगिकाद्वियं । वनविन्द्रचन्द्राद्वः संस्कृतप्रज्वला

द्वियं । रत्नालि च मण्यामप्रज्वलयाद्वः, तेराध्यं संकसुर्ययः ।

अववानः नारयण(पाि)प्राणामुक्तिको नीलकम, अववान्यकस्य अन्नेणृ गम्यिनिश्चय ।

तस्य उपज्याईस्यपुरे प्रेमोऽन्तः नैंगिकाद्विजनान्तः तत्नूभिन्द्रादि । ॥ ॥

तास्यः पूर्व-शास्त्रिप्राचार्यं बिनुता गळितः । श्रुतवृश्चिकादिका आधारवचनाध्यायवायुता

प्रवचनानिर्दितः । जिनकानुसारायिनः । परम्परांतु-द्वेषिका उद्देश्योः । जस्ती-मुलं इत्यं ।

तत्सत्ता क्रम्णेन मया साहस्य सप्रभूषिति सम्बन्धः । परिवारः

यथा संस्कृतं द्वितीयं इति भावः ॥ ॥ ॥

तत्तुकानुसारे । नुष्पन्ता विहिता विराग-मार्गस्यस्यकार्यादिका ।

अवसोता (अनादरणीययोक्)–नाथुसोता(?) यथा ।

वा समूच्छयनेति निषेधः कठोरो गम्मीः, प्रकृत्य प्राध्यादर्शाः यथाः सा,

तथापि सद्धिनूपनायित सारः । ॥ ॥

कौशल सता सामान्यविशेषादयकारण

सुनिग्नमुद्रेन को ब्रह्मित्य न कस्तिचद्दीपयेनः । हि सत्मादेहः, सत्माव द्वायः

सत्ता यथे परसुप्राणकीसारं एव स्थः । ॥ ॥

अर्थादेह जनादामपदम । ॥ ॥

जनलक्ष्मनसनीराजुचरकारणप्यक्तोपनादिनः । ॥ ॥

माध्यस्थः, वृत्तययायावतानां माध्यस्यस्माधिनः । ॥ ॥

वृत्तयस्थ तु रामदेशामि वातस्वादयः पर्यायः

नाह इच्छा मूल्यः वदवः । ॥ ॥

अथ वाहत्र आतं ततोहिदये भवति तदश-मायेचतुर्भुजः कविः प्राह, रामदेशामि

मित्यायोऽभिनीत्याः कृष्णा विनिर्देशन दृष्ट्या युक्तः । आर्तिहयेदी: तीव्रमभिन्द्रात्मक्षः यथा स तथा ।

पर्यायः अवलम्बनुप्तद्वासी आर्तिहोत्रआत्मिकसत्संतोदत्तेः ॥ ॥

शृवारकारानु वात्सर्व-बिनियमं निर्देशः ।

सहकलः कालदुश्यः, विशुद्धः नैर्मयथे, तथोऽसहकलेश-विनियमः: कर्मफळप्राप्तायोऽऽध्येतः सृष्टि सुभः ।

कलमः कलहस्तिर्भुतो
ब्याप्त: ॥२१॥ बनधनं स्फूटम्। सूचिकलापश्य शरिकतः (२) अन्योदयवचन-भिव बहुं ध्यानं परमधुरसुधकितात्वं निकावितम्। वहिततपसुवीणां कुस्तित-सुवीणां निन्दितभिवालम्बः। ॥२२॥ कादियो विविधवितः। ॥२३॥ जैने व्यूह-मणिः। ॥२४॥ सौराष्ट्रस्मिरिवर्णाध्येयारी नावकः। ॥२५॥ समवाराध्यरिति मसेदमहमस्य स्वामित्वाध्यवसायां समकारः। अहंकऽे प्रश्नतोत्यो महामायः इत्यादि परिणामस्तो। तत्र समकारे मायालोके, अहंकारे कोम्याने अन्त-भवतः। ॥२६॥ अत्र रागद्वयोऽः सौवसामयर्याह, मिथ्या विपीततान्तिः मिथ्या-लब्धा। ज्ञातिः मधारा: पदव्रकारी मधावी, योगा: सर्वायामः पदव्रका, तेरुप-गुढ़ेती मिथ्या-विद्विधता: क्षतसामर्थी सत्तौ। ॥३१॥ स नूषरिष्टिष्वर्या कर्मभवतः। ॥३४॥ सप्ततिथिणेन: गुणेन वस्य। श्रवणवचासौ सप्तगुणयेरति पद्धकसप्त-गुणः। नामकुण्डिगो हिन्दुवारिविध मेदः हेमथर, ततः: मेदा यथा स तथा। ॥३५॥ अविनाशितत्वस्मिति: स्थितिः, अनुमाणो स्त: प्रदेशो दलस्यातः। वन-वधवादलिहो मेदः। ॥३६॥ तत्र तेषु, प्रकृतिनिदादिपु योगाननोवार्यात्मकाचमचुनावुभुस्तति हृदरास्वतिर:। ॥३७॥ वर्णेऽ हरितालांविवर्णकक्कोम्यस्य। ॥३८॥ देहाधिनिइन्द्रियगति:। तस्यां विषयशास्ति:। विषयनिर्मिते सुखासुरके जीवस्य। ॥३९॥ भोजनानि: विकेरकोन-विकलो अवज्ञायुगोऽः। ॥४०॥ देहाधिनिइन्द्रियश्च इत्येकं प्राप्तं सत्त्वविषयायामया यथावचनानांक-कलरितीम पोहनाःं, मधुरं श्रोतसुखं, योगिनिह्यश्च नूरार्जीनि। ॥४१॥ सुनामित्वानां सत्त्वात्मकानुपेक्षिता, वर्तनां समृहो भारतिकं, पठवास: सौराष्ट्रकारी गुह्वविशेषः। ॥४२॥ लोकघोषकदुःसृवस्मिगति: यथार्जात: पाशो वालादिस्यः। तैत्तिर्वेदो विष्कीर्ततः। ॥४३॥ सम्बोधः विश्राव्यगः। ॥४४॥ नहु पौरोस्तत्रिन्द्रियविशेषोऽः। ॥४५॥ ज्ञातिः प्रश्नस्य सुधेराशायस्य श्रुतस्य अधूःस्य प्रचवार्यास्याः। ॥४६॥ कार्यवेदने निधिलस्मार्थी व्यवहरनमाद्यः। ज्ञातः, अनुमाणोऽपि करवार्याः। ॥४७॥ तत् यथा देहाधिनिइन्द्रियश्च इत्येकं प्राप्तं सत्त्वविषयायामया यथावचनानांक-कलरितीम पोहनाःं, मधुरं श्रोतसुखं, योगिनिह्यश्च नूरार्जीनि। ॥४८॥ सुनामित्वानां सत्त्वात्मकानुपेक्षिता, वर्तनां समृहो भारतिकं, पठवास: सौराष्ट्रकारी गुह्वविशेषः। ॥४९॥ लोकघोषकदुःसृवस्मिगति: यथार्जात: पाशो वालादिस्यः। तैत्तिर्वेदो विष्कीर्ततः। ॥५०॥ सम्बोधः विश्राव्यगः। ॥५१॥ नहु पौरोस्तत्रिन्द्रियविशेषोऽः। ॥५२॥ कार्यवेदने निधिलस्मार्थी व्यवहरनमाद्यः। ज्ञातः, अनुमाणोऽपि करवार्याः। ॥५३॥ तत् यथा देहाधिनिइन्द्रियश्च इत्येकं प्राप्तं सत्त्वविषयायामया यथावचनानांक-कलरितीम पोहनाःं, मधुरं श्रोतसुखं, योगिनिह्यश्च नूरार्जीनि। ॥५४॥ सुनामित्वानां सत्त्वात्मकानुपेक्षिता, वर्तनां समृहो भारतिकं, पठवास: सौराष्ट्रकारी गुह्वविशेषः। ॥५५॥ लोकघोषकदुःसृवस्मिगति: यथार्जात: पाशो वालादिस्यः। तैत्तिर्वेदो विष्कीर्ततः। ॥५६॥ सम्बोधः विश्राव्यगः। ॥५७॥ नहु पौरोस्तत्रिन्द्रियविशेषोऽः।
दागम: तसमाद बिना द१.६.१। आगमनत्वमुद्द्विनिष्ठां प्रति निहृत्: य: कुपलक्षमानः।
द१.६८। अहितस्मृतार्थमनिवार्यां, अप्रवासवनतापापनोक्तकं गुहानं वदनं तदेव
मलयो महाचर्यवं: तसमानिन्दूर निर्गतः।।६०।। तपस्यनवत्तपपं: दबचं संचरस्तम:।
मनोवाक्यार्थगण्योवस्थे जनितपरिश्रानितनिश्चाया कियाया:।। कियाया निद्रितपणमः।
अथोगाः शैलेशिष्यातिस्थ:।।३५।। इदलिरकालः स एव मात्रा परिमाणं येषां ते च
tे विषयाय शाङ्कादयस्तेन स: समवन्तः।। तसमाद्वत: क्रिमित्वाह अजगरमणी
व्यमिति विकृयपारः तौकिकविद्वा। इव निश्चितिन्द्र निवयित्वा तरंगते।। न कदाचिदस्यां
जरायरमादि भविष्यतीति मयान्ते।।३५।। एतदेव हन्तान्ते अर्थार्थे (च)ः सातिति।
आपित्यस्य इद्भवानुलकलिपिुपदगोण:।। मृत्तकशिर्कल्लेबद्धार्पादार्शास्त्रां क्र-
कारक्तव, आपित्यस्य इद्भवेन च रसगोरबस्के इथ्यायहुः हतिता, तेन तथा
सातितिचौरस्के बहुरस्थोऽवयम्।। ७६।। जायावतिथा हेतवः सांहार
विनाभविनः उपाधिमम्बायः। हन्तान्तात्तिर्कर्किक्षूपीोदाहरणस्यादेशोपमासुः
अबृगुययय: खरिष्याणयदायः, तैतिपन्तन: ऋतिष्ठम्भावमातित्यः।। यथा
सन्ति जीवादयः उपाधिमम्बाय विनाभववाय सिद्धि सम्बादा वथाहुः हययः
यथा।ञुगुरिकभिक्षिनवेंवेकाः तौलितमा बयुक्ति, बक्क्रमेव विनाभः, अनुजुनात: सती
उपाद-सिद्धि-व्यवस्थि वते तथा आसामाद्योपि सवेन पदार्थः।। सर्ववेदार्थोऽव
सायान रेष्वादिस्वः।। तथा अविद्वि सम्य्यु विनिधोपयुक्तयमाः बुपङ्कोऽपि वरोति
बक्क्रमेव उपाद विनाभात:।। सर्ववेदार्थोऽपि जार्जे जरीजर्ज-मित्रार्थोऽव
पादानेक्यः, उपनीते दीय्यायाः, ते सस्ति गौरवस्य: पुष्याः न बहुमन्तोः।।७७।।
जाति:मातुमाय, पितृभिः कुङ्ग, वाल्यस्यं ग्रिम्यः।। ८०।। असदु-प्रणामः अशुद्धस्।। ८४।। पिनामकुन्यम्बायवभवम्बस्य ब्रह्मानिधिनीधिने्स्य रोम
जरायरशमः।। ८५।। हमोजार्यासवोषः(यो) विषाकोऽवनुः: उपाधमः।। ८९।।
परो वाता तस्य दानात्तिर्क्षोपयोपसमाजनिता शक्ति:।। अभिप्राप्ताः तस्यवृद्धी
दातवर्तमानसु, प्रति अभिप्राप्ताः चेतों भवति, यन्त्रासत्तासा एति।। घटेयो दन्त
बहुपर्वं मयान्ते।। ९०।। महनुपायायायें: भुःतधातोः, निप्रमाणं प्रमाणोपयायसं, नव
निति:।। नवार्थकरणं, विचारणं जीवाविद्यदहिष्ठितम्, अव्यवचारणं
अभीमित्यन्तिनियः:।। कुवीनां पूंजीस्वरुपाणां अत्यन्त शरीरणां ्
हृद्यादिविति: वहयानि, तस्यदेतास्यु अन्तं भवंः पश्चात्तेवेंद्रे: गतेषु।। ९१।।
श्रीमंत्: श्रीमातमायाः:।। ९२।। चरद्यमः चुनावायुक्तमिति मातापितुस्कन्धार्दिकः

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आचार्य द्वारा। ११२। आचार्य के व्याख्यान के तत्त्वों को व्यापक, लोकविज्ञानी को लिखकर लगातार, तद्कालीन ज्ञानोपकार्यों के बयान, जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जीते जी
वस्थन सहिष्णुतेतरादिरूपं कर्ष्यमहूः ॥ ९९६॥ सर्वार्थः सचिवाचितिमश्रेयुः
शरीरनिर्वस्त्सकारानि परिसंहनं परिगणनं परिहरणं कार्यं कार्यं मूक्तवादिकालिक्रमीः ॥ ९४८॥ आकाशिकं सदा भावि हितस् ॥ १५३॥ गुरुवामस्वपि कपिलारीणाः स्व-संयोगताः, अृजुक्तिरणसामय् सति तथा आरूक्तकारणाः चित्वात् । बुधः आंि-
कारण शुक्लगोपितामि, उच्चाकारणं तु जनन्याम्यवहत्तयाहारस्य प्रहणादि ॥ १५७॥
५ मनोदशा:, ७ बागुड्धा:, ३ काय्यदशा:, एवं पर्चन्दकारकाः दण्डेषू रुचिवियन
सूरवेदापेक्षया स तथा, तत्तचायमेत् प्रमादवान् यो जीवस्तय रामचत्य यथैते
मेनाव बहवस्त्थायात्सपक्षांणि आश्रयस्वातानि सवस्तीयाब्रवविधिरहः । तस्मानाश्रव-
विधिकारणं विषये तेषा मेनान निमहे, तस्मातविवैतेत ॥ १५७॥ वदेसीर्धैरं
देशिता ॥ १५८॥ विषोषणां रूढिारू, दोषोजिताः सः ॥ १५८॥ कव्तता
आरोग्यम् ॥ १६१॥ काप्रघिकोंतकादेकात्मकादत्वाय करितानिवहतामथमववनैकीषेषरव-
विकिनिषेधायाब्रवविचारणां वहस्ति निवहसा जतिरे ॥ १६.३॥ दुरुभिगायो क्षणायाः
यतो बिक्षिर्निमानावापि विक्राशमािरज्यस्य नापसो भवति येन सववित्तविवािप्तति ।
विधुषणं विश्वेत ॥ १६.४॥ यक्रिदिव्रहणघुपश्चरणं रोहणस्यादि सकनाने च
चतुविवाहारूपे, वेहें: शरीरमेवं, एते चवारो बिक्रामाननस्तिकाण्डः । अबिमुख-
कड़िकस्तंत्रा रूढिराहवयवप्रणः, अधिकारो विषयो गीतरो यस्य तथा । भगवाजस्य
सवपुरुषां कार्यों निपपलेतनाया: कियाया: अनुपरोवात: अपीङानातु ॥ १६१॥ त्यक्त-
भविष्यः त्यक्तनयरुः त्यक्तमात्तिकोमायम्य ॥ १६१॥ पौर्ब्पण्येन जिनवचाना-
नावाविश्वनावस्यदनयोगः । अजिकाता अञ्जकता ॥ १६४॥ एदान बजतुवेदानां,
रूढानां चराकास्वविशिष्टांसारस्यााः ॥ १६१॥ व्यतिकरः संपोकः, वैरायमेव चवारतः,
माये: पूर्वमहिमावाचीवकंहायाधापपरता, सदमाय जीवाधयः, एवं भावना
वुधितश । एतानि सवर्णि चम्केर्येनवनकाति ॥ १६१॥ आक्षेप्यन्ते धम्मेद पराध-
सम्मुखः प्राणिनो यथा सा आक्षेपणः । विक्षेप्यन्ते पराधवृद्धिकान्ते न प्रयेत्ते
प्राणिनो यथा सा विक्षेपिणः । विशमाने: जैनमादादये एकान्तमातावलिणि मार्गाः,
तेषां बाधने समथं पदरचना यस्या: सा तथा तामु ॥ १६२॥ आस्मान परार्वत(न)-
रूपे ॥ १६३॥ जीवा च संपूर्ध्येद्वरान्तः: सकलो(पोट)प्रयोगभाजः ॥ १६४॥
लक्षणो असाधारणस्वपुत ॥ १६०॥ एकमाकमकारणानिकी विशेषांके कोऽ मेदः ।
अनंतकालविरितिवानन्तपतयाः, अनंतस्वाशम्य धर्मः यस्य । अंतःप्रूपतदारमिथ
सिंहस्तसांग्रोयमानं वावृत् स्मृतिनः, अंवितासहेष्यभागमानदारमिथ
वातस्मतः लोकाधिगाहः, पर्यायात्सतात्मकविशेषः ॥ १६.३॥ साकारो वस्तुविषयोऽपि परिषेकदृष्टः ।
अनाकार उपयोगस्तु मामान्यवक्तपरिच्छेदः॥१९॥ मित्रशुद्धाविधि यो मिथ्या- त्योदयोपशमस्वभावा अवश्यता : प्रित्यायते ॥१९॥ उद्विवः जीवोपक्रमस्वमार्गस्य रूपे देवनारकादि पर्यायकारी, पारिशिको जीव : महाभाष्यब्राह्मणिकादिकारितादिविचुतिस्वरूपः। उपाधि : क्रमीण विद्याकरः देवसिद्धार्थोदययां वर्णिते निरः : उप- शासिकः, सम्प्रदायविशेषराजनाविधिरूपः। क्ष्योरः, छादमस्थान दिरूपः। क्षयो शास्त्री जान : ॥ १९॥ जीवजीवानां दृष्टिम् यदृ यथे स्वितगुरुः निदर्शने : सत्यते। नहि तानि तादृश्यं कदाचन व्यञ्जनिति कथिता ॥ २०॥ "कारणेषु तदन्तं सूक्ष्मो निदर्शनयुक्ति सत्यसत्य : ॥ एकरसर्वव्यक्तिः हिस्ते : कायविषयः।" ॥ २०॥ आन्तमाणीतः(का?) वेदे एव करः। एकेनवस्मिनिकार्यमाणाः चुटान्वेषे एव। तेन दशकः। वृत्तः प्रागार्थिकः पश्चदेशे। एव पश्चदेशेः : उपवेणकः। र १॥ २ चुटान्वेषे जीवजीवविद्यागतग्राह्यम्। अवदोष समस्तो हासिकेष्यागडास्तीम्। एको जीवः प्रथितादिको व्यपन्नति, वाश्रयाः समस्तोहः केवलसुदाचारते केवली च व्यापन्नति। ॥ २ १॥ सुभाषितपरिच्छेदः: रुध्यानामेव, तस्मातः ते साधारिनिदिनिन्त्रारः। मेदे दृष्टिरूप सर्वनामं प्रथमच, सर्वं स्वप्नेत्युपदश्चारोकरकः। ॥ २ १॥ संसारिणो जीवस्तृतं स्तूपः प्रसूतस्मृतियः। ॥ २ १॥ योगः, तस्य योगाय विपर्यसाः। ॥ २ १॥ सहस्रत: संहारत:। ॥ २ १॥ विश्वासितान्तरार्थिक: नैरावतीपरिच्छेदः। विपर्यसायो निरीक्षायो हिस्ते। प्रज्ञानित्यर्थिक:। ॥ २ १॥ विज्ञानसांग: विद्यापरिच्छेदः। एकमात्र जीवे माध्यात्मिकानिनिन्त्रार्थिकानि चत्वारिः साधन यथा एकमात्र जीवे एक मिश्रानि शास्त्रपाठविषयवाचारानि। तत्त्वस्तु सर्वेऽ मित्रशुद्धाविधि इत्यर्थयो तत्स्तु अस्थस्तृत: भवे सामायिकः।। प्रावतत्त्वयथाय: ब्रूः: उत्तरम् पार्थीय: उस्थाने ब्रह्मोपासाने तन्त्र सब्रह्मोपासानिकः। परिहर्ष रुपिष्ठाले सिद्धयुः। ॥ २ ८॥ अन्येरः: कि कतिपयः क्रस्तेर्यविधिर्युः। ॥ २ ९॥ तत्परेऽ साधुः जिनेिि स्वरूपंत: भूतिति।। उपाध्युतुचितन्तरान्तर- नानादिनादिनं करोऽनि। ॥ २ ७॥ एकावर्तवानिकिन्त्रारः।। ॥ २ ७॥ विनिर्देशः: अन्तरः: परिष्ठमात्र अविव्ययः। एषेऽः तथा। ॥ २ ८॥ जीवितं अवजय वहेऽ अवजय: अवोष:। अवजय: सभं जीवितं तत्त्वस्तु अवजय:। तथा: प्रथितान्तरोऽजयवर्तनरतितसः सवंप्यंक्षेत्रिकयातः। ॥ श्रीमान्तः चप्पुवाक्योऽनेनसनात्तानि-
न्द्रष्णकारा । तथा आधारयोगित्युत्परिमहोपसंज्ञा चतुष्कारा । तथा करणकारणाः
नुसत्तमः । तथा मोनबनक्यायोगित्युत्परिमहोपसंज्ञा चतुष्कार । तथा करणकारणाः
नुसत्तमः । २७२१। एदिशतुमित्वेंतिदेशिकाचारः, पारस्तिकनकनवधानानियमयपरिशमणहोऽयो अपायो धार्मिकहि विश्वस्यते सो अपायविश्व । २७३१। विजित्कृ
प्राथमित्वृत्ति कृष्णानन्देष्वराः यथा स तथा । समस्तत्त्वो वासीचन्दनाः क्रतपरदेहादि
केदानानुपलेशादि यथा तथा एवं विपो देहो यथा । २७५१। आस्मारामस्य
कृतायाधिबिन्दे । २७२२। अज्जाधो: आपेक्षाबद्धः, प्रतेकद्वार्धान्वित्वमोऽधिकारः,
विभवासामर्यामति कनकहित्कक्षादियः । २७५४। तत्वोऽयं ततोपनृषाठानं नदायः
विभूविविधतितिक्षिपिनामम । २७५६। अनुपलेश्व नादायान्तिती निबिद्धाः प्रतीतिनिवेशाधिनिधि
प्रत्ययः । यथा राहुलां पूर्णचतुर्त्र कुर्मकोपक फ्रियमं कालानुपलेश्व अवतिति,
तथा श्रीमोहिंदीपति । २७६२। सेतुम: प्रवेशः । २७६४। शिरोमणि सूक्ष्माकाराः
महुः तर्क विश्वासान्ति यथा मस्तक्युत्तिविनाशादि संक्षयात् तात्त्विकत्व यथा नाशः
स्थिरो स्मृति । २७६६। शाश्वतमनवतमनवशीवः वात, अनैति क्षयमात्, अनतियथे
केनापि तस्यतिविशिष्ट अशक्तयात् । २७६८। श्रवणं रन्यायायामावशिष्ठि, गुणपर्यावर
पत्रपर, सहामाति वृणा; काममाति: पर्यायः । २७६९। अनवरतितार्थाः अपवृत्तिः
सङ्केतित संततिः । २७७१। अतिरिक्तवर्ताः अक्षण्तम । २७७२। द्रौपदिकसांगति अव
तात्त्विकर्षमित्रः द्रौपदिकसांगति धारारामस्य पारस्तिकायन्मेव ति ये वायुमेवार्थायायोगः: सर्वज्ञात्माश्लेष्यम: पर्यायोऽपि सुभवात्मासहिं गुणानि वायुमेवार्थायायोगः
समवलमनसुक्ष्मकेवायायोगः । २७९६। वदराज: (संतार्के) रहस्यः । २८२२। द्रौपदिकसांगति भावः,
अतिरिक्तकेतादायगमः । २८३१। अविभक्तेश्व अवक्षणणिगमः । २८३७। साकारोपणोऽर्जनेन
केवलानोपणोऽर्जनेन । २८८८। भ्रमणश्व ज्ञानाशीर्षेष्वपेताः, भावात्सस्तिस्तिनिरिति
वर्तिततव्यवस्तु स्मृतिकोपदेशविधि सनोरवतिधिवर् । २९०१। अविभक्तादि मनुसायु
वर्णार्थ्यादीनारामस्य प्रवेशः । २९८१। गुहनमात्र: मधुमात्रा गुहमुदग्दितः, तस्यानुतिकं
नासित अपेक्षासंवेदः । अविभक्तादि अवसयोऽपि: बलकत्वाधिनात्माय: सम्मानविशिष्टाय: न च 
लोकानात् पतो गाँठवति, उपध्रुवादि
कारिष्कमात्रिस्तिस्तिकसांगतिमथावतात्, यानारामसामस्तिकदिव्यावतात्, 
सत्त्वानु कल्पात्रिः वा सत्त्वानु कल्पात्रिः वा सत्त्वानु कल्पात्रिः वा सत्त्वानु कल्पात्रिः
वा सत्त्वानु कल्पात्रिः वा सत्त्वानु कल्पात्रिः वा सत्त्वानु कल्पात्रिः वा सत्त्वानु कल्पात्रिः
फलवत्र, अस्त्रभावत गतिविद्याभक्त, अस्त्री अपलेप्यपरम्परास्वद्धा गतिपरिणामात् दीपशिकात्वम् धृष्टव्यञ्जितपरिणामाविषयः।।२९४।। मानसे तुःश्रमिष्टिविद्-गादी स्याचस्य, शरीरमनसोपन्यासे तस्तक्तस्य तुःश्रमावान्। तुःश्रमावान् तस्तित सिद्धस्य सिद्धं पतितार्थं सिद्धःतुलमित्यथः।।२९५।।

इति श्री प्रशांतपिण्डकरणस्य श्री उमाश्चातविचक्कक्तस्य संश्केष्यते। वृद्धि: सम्पूर्णः। सबबं १६६८ वर्षं कालिक गुणि ११ दिने पंडित श्री ५। हर्षसोमगणि तत् शिखण्याणि जससोमेनालेखि। शून्यः भवतु। श्रीस्वतु। वङ्कली-नगरे छिपिता॥॥श्री॥ कल्याणमथ।।(इश्वरा: २९६-३९३)।

अहंतपुव्यचनायवेश्चकिष्टः परमेश्वरचकिष्टां शुक्लाः। प्रशांतरूपालश्च-तत्रं द्वादशोचरे पारस्माप्तमिति। प्रशांतरूपेने येनेरे कृता वैरायपद्धतिः।।

तस्मै वाचकमुख्याय नभो मूर्तार्थभापि। इति श्रीपूर्ववाशीशरीरगणि श्री उमाश्चातविचक्कविषयित प्रशांतपिण्डकरण सम्पूर्णिः हिंसितमृ। सबबं १६६८ वर्षं कालिकमासे शुरुलक्षे एकादशी दिने पंडितचक चूड़मगणिवादिगतादेशविद्वानस्य-तितक्पसादपद्धित श्री ५। पवंतगणि तत् शिखण्य पंदितचकवति पंडित श्री हर्षसोमगणि तत् शिखण्याणि जससोममिश्रिता हिंसितं वङ्कलीनगरे। शून्यः भवतु। लेखकपाठकयोश्च। श्रीस्वतु। कल्याणमथ।।