RATNAKARANDAKA
SHRĀVAKĀCHĀRA
(Jaina House Holder’s Code of Conduct)

By 108 Swami Sri Samantabhadra Acharya
Interpretations by Late Sri Champat Rai Jain, Barrister-at-Law

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CHURUMAS IS A PERIOD WHERE IN THE JAIN ASCETICS AND THEIR FOLLOWERS FOLLOW THE PRINCIPLE OF NON VIOLENCE STRICTLY BY STAYING IN A SINGLE PLACE FOR A PERIOD OF FOUR MONTHS. THE TRAVEL FROM PLACE TO PLACE IS FORBIDDEN IN VIEW OF THE GENERATION AND PROPAGATION OF THE RELIGION. THE ANIMATE ELEMENTS LIKE THE PLANTS AND THE CREATURES EMANATE IN EXCESS DURING THIS PERIOD. THE NATURE UNRAVELS ITS INHERENT BEAUTY AND WHICH SHRINES IN A STATE OF TRANQUILITY. THE PLANTS AND FLOWERS BLOSSOM WITH FULL BLOWN PICTURE. A PELLUCID ENVIRONMENT WILL BE CREATED.

IT IS A UNIQUE TIME SUGGESTING THE CONDUCTION OF RELIGIOUS ASSEMBLIES FOR THE FOLLOWERS AND STUDY THE RELIGION IN ITS DEPTH. IT SPREADS FROM ASHAD TO KARTHIK MONTHS. IT IS DURING THIS MONTH THAT THE JAIN ASCETICS MAKE AN IN DEPTH STUDY OF MANY JAIN RELIGIOUS BOOKS AND ALONG WITH THIS MANY PRAVACHANS OF THE ASCETICS BASED ON THE RELIGIOUS BOOKS ARE CONDUCTED ON A DAILY BASIS WITH AN INTENTION OF EDUCATING THE SHRAVAKAS ABOUT THE JAIN PRINCIPLES AND THE LOCAL JAIN SAMAJ’S TAKE ACTIVE ROLE IN MAKING THIS CHURUMAS A GRAND SUCCESS AND MAKING WAY FOR THE PROPAGATION OF THE JAIN RELIGION.


THE MAIN INTENTION BEHIND PICKING UP THIS TASK WAS TO MAKE THE JAINS AND JAIN LOVERS ON THE INTERNET TO HAVE A REAL FEEL OF THE CHURUMAS AND ALSO TO PROPAGATE THE JAIN WAY OF LIFE PRESCRIBED FOR THE HOUSE HOLDERS. AS IT IS BEEN DISCUSSED IN DIFFERENT PARTS OF THE WORLD THE VERY DEFINITION OF THE PHRASE JAIN WAY OF LIFE IS DIFFERING. SOME SCHOLARS TRY TO LIMIT IT TO JUST THE THREE A’S AHIMSA, APARIGRAHA AND ANEKANTAVADA; ON THE CONTRARY MANY OTHER SCHOLARS ARE OF THE OPINION THAT JAIN WAY OF LIFE CANNOT BE DEFINED BY LIMITING TO JUST THE THREE A’S BUT IT IS MUCH WIDER THAN THAT. BY PUBLISHING THIS BOOK AS REFLECTED BY THE AUTHOR 108 SWAMI SAMANTABHADRA ACHARYA WE HAVE MADE AN ATTEMPT TO CONVEY TO OUR READERS THE LATTER VIEW.
The original book *Ratnakarandaka Shravakachara* has been written by **108 Swami Samantabhadra Acharya** in 2nd century A.D. (approximately 2000 years ago). This book encompassing a total of 150 shlokas describes the duties of a Shravaka who is a real Jain trying to follow the way shown by his Guru & to reach the condition of liberation, a real happiness. The book was translated and published into English by **Late Barister Sri Champat Rai Jain** in 1917 A.D. along with his 'Preface' and 'Introduction'. This book in English was republished in 2004 by Pujya Shree Kanjswami Smarak Trust. The postings here will be taken from this publication. We would like to acknowledge the publishers for coming out with such a valuable publication.

As already mentioned the book along with the preface and Introduction consists of 150 shlokas. Hence we plan to have the postings regularly on the website and the Jain Discussion groups. As we proceeded we could post it in the following order with 104 postings: Preface (1 posting), Introduction (24 postings) and latter the shlokas (about 2 shlokas a day, 79 days). These postings went on through out the chaturmas season and ultimately we could conclude it on the 21st of October, 2006.

In this book you will find the entire text including the preface, introduction, the 150 shlokas with their transliteration in English and their explanations in English.

This is our small step in the process of propagating the Jain Way Of Life amongst the netizens, I would be more than happy if we have been successful in propagating and reaching this to the readers.

Thanking you,

**NITIN H.P.**

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Mysore – 22nd October 2006
PREFACE

by Late Sri Champat Rai Jain, Barrister-at-Law

A word of explanation seems necessary for the present undertaking, in as much as my ignorance of the language of the original text can hardly be said to constitute a qualification for the work of translation. I was, however, irresistibly drawn to the work by its remarkable lucidity which even percolated through a Hindi translation published, with text, by the Jaina Grantha Ratnakar Karyalaya of Bombay in 1914. It is with the aid of this Hindi version that the present translation has been prepared. As regards the accuracy of the English rendering, I am assured, on good authority, that the excellence of the Hindi translation has prevented my falling into error to any great extent. I may also add that I have tried to follow the text literally except where it was likely to obscure the sense.

It may be stated here that the Ratna Karandaka Shravakachara is a work of great authority on Jainism, and is highly respected by the Jainas for this reason. It is possessed of exceptional merit, and contains, within its 150 verses, the gist of the entire Canon on the householder’s dharma (conduct), its author, Swami Sri Samantabhadra Acharya, a famous Jaina saint, said to have lived about the latter part of the 2nd century A.D., having actually accomplished the difficult feat of ‘encompassing the sea in a drop.’

Of the author’s life we know but little; he was a native of Kanchinagari - probably modern Conjeeverum - and was endowed with exceptional literary and philosophical talent, as is evident from his works. On being ordained to the order of monks, he began to lead the life of homelessness enjoined on Jaina saints, and went about preaching the doctrines of Jainism, an inscription at Shravanabelagola showing, in his own words, that he successfully carried on discussion even in places so widely apart as Dacca in Bengal and Kararh in Surat district. That he was a brilliant grammarian, poet, logician and philosopher, is not open to dispute; his writings have always commanded the greatest respect from his readers, and great acharyas, like Jinasenacharya, the famous author of the monumental Mahapurana, and other learned writers have offered him salutations at the commencement of their own works.

The best known incident of the life of our author, and the one which brought him immortal fame, was a miracle which was wrought at Varanasi (now known as Benaras). He was asked by the raja of that place to prostrate himself before a certain idol in one of the non-Jaina temples of the city, when he boldly declared that the image would not be able to endure his salutation, because of his being a believer in the true Deva (God). He was thereupon forced to bow before the image when all of a sudden the idol burst, revealing a beautiful pratibimba (image) of Chandraprabhu Bhagwan, the eighth of the holy Tirthankaras, to the wonder and astonishment of all present. This strange miracle led to the conversion of the king and a large number of his subjects, and is vouched for by many indications of an historical nature, being also mentioned in one of the inscriptions at Shravanabelagola.

As regards the works composed by the acharya, he is known to be the author of the following books in addition to the Ratnakarandaka Shravakachara:
(1) The *Gandhahastimahabhasya*, a monumental commentary, comprising no less than 84,000 shlokas, on the *Tattvartha Sutra*.

(2) The *Yuktyanusasana*.

(3) The *Jinastakalankara*.

(4) The *Vijayadhavala Tika* and

(5) The *Tattvanusasana*.

Of these, the *Gandhahastimahabhasya*, with the exception of its Mangalacharana (salutation to the deity), is not known to be extant now. The *Mangalacharana*, known as the *Devagama Stotra* or the *Apta Mimamsa*, itself contains 140 shlokas and has been the subject of several commentaries, the most famous being -

(i) The *Astrasati*, containing 800 shlokas, by aklanka Bhatta,

(ii) The *Astasahasari* by Swami Vidyananda, and

(iii) The *Devagamavritti* by Sri Vasunanda Siddhanta.

**C.R.JAIN**

**HARDOI**

**JUNE 17TH, 1917**
INFORMATION

In order to appreciate the true position of the householder's dharma described in the following postings, we should try to familiarise ourselves with the fundamental philosophy of the Jaina Siddhanta upon which that dharma is founded. Jainism aims, not at turning mankind into an army of hungry beggars constantly begging for boons from some real or imaginary superhuman agency, not at converting its votaries into fanatics of unrequited love, revolving moth-like round some luminous spiritual 'magnet', to be ultimately absorbed by it, but at raising every one who cares to follow its method to the supreme status of Godhood, characterised, as it is, by many kinds of perfection including those in respect of right convictions or belief, knowledge, bliss and power. In other words, those who follow Jainism become not attendants upon any real or mythological god or goddess, but Gods themselves, and endowed with omniscience and all other divine qualities, live for ever in the enjoyment of perfect freedom and bliss. That this is the noblest and the highest ideal to be cherished will not be denied, though some of us might be inclined to regard it as an unattainable ambition. It is therefore, necessary to ascertain whether its attainment falls within the domain of practical science or not.

The query at once brings us face to face with what may be called the 'riddle of the universe', which many have tried to solve in vain, and on which the most divergent opinions are entertained by men. We shall, therefore, treat the question as an open one, and shall endeavor to approach it from the standpoint of practical science which alone can be relied upon to produce desired results.

To start from the very starting point of true metaphysics, the universe which we inhabit contains bodies and things which are perceived through the senses and are characterised by colour (red, black, blue, yellow and white), taste (pungent, bitter, saline, acid and sweet), odour (pleasant or unpleasant) and tactile properties (hard, soft, light, heavy, hot, cold, smooth and rough) and sound arises from the agitation of their parts in certain characteristic ways. These bodies and things are further seen to be either endowed with consciousness or not. We thus have two kinds of substance the conscious (chetanya, also called jiva) and the unconscious (jara also called

1. I reject the one-sided idealism which maintains that the tangible visible universe is merely a state of one's own consciousness, because I perceive that changes are constantly taking place in it of which I am not aware and which are almost wholly independent of my volition and therefore, must be due to the presence of things outside my own consciousness. It is true that the outside world is known to be only through my own consciousness, but that is very different from saying that it has no existence outside my mind, for if its existence depended on my consciousness, the causes which bring about changes it would, without doubt, also have their origin in my mind and would therefore, be known to me. But since I am not aware of the presence of such cases in what is by far the greatest majority of my being. It is thus clear that the outside world cannot be dependent on my consciousness for its existence. For a further refutation of idealism the reader is referred to my earlier work, The Key of Knowledge.
ajiva). All shifting and changing nature is reducible to these two substances whose interplay is the cause of the world-process or evolution. Now, since these substances exist in space, and continue in Time and move about with the help of a medium of motion, the ether of modern science and come to rest with the assistance of another kind of ether and since the functions of expansion and continuity, as well as those of being helpful in the states of motion and rest cannot be performed except by different substances, the following kinds of substance must be taken to be existing in nature.

As we are here principally concerned with consciousness and matter, the two substances whose interaction gives rise to bodies and forms and as the remaining four substances do not enter into the constitution of living beings, but are only helpful to them in their sojourn in the universe, we shall not dwell any longer on the nature of those remaining substances, but refer the reader to works on the Jaina Philosophy where they are described in detail. So far as matter is concerned, its properties are only too well known to necessitate any elaborate investigation into its nature. It is the material substratum of all kinds of bodies and is constantly in motion under the influence of its inherent forces of attraction and repulsion, its unit being a simple, that is to say, indivisible particle, or atom, which is of infinitesimally small dimensions. Some idea of the inconceivably small dimensions of a simple unit may be formed by the following description of an electron given by Sir Oliver Lodge: "If an electron is represented by a sphere an inch in diameter of an atom of matter on the same scale is a mile and a half. Or if an atom of matter is represented by the size of this theatre, an electron is represented on the same scale by a printer's full stop."

If the reader would bear in mind the fact that there are many small bodies too minute to be perceived even with the most powerful microscope yet invented, and that each of them is composed of not one or a dozen or a score of atoms, but of a countless number of them, he would have some idea of the smallness of the size of an ultimate particle, and would not object to the statement of the Jaina Siddhanta that an infinity of pramanus (units) of matter may exist at a point in space. Atoms combine together to form bodies, which offer resistance to other bodies,

1. *The Key of Knowledge* by the present writer may also be referred to in this connection.
but the paramanu (a simple unit or particle) passes unobstructed through all kinds of solids, traveling at enormous speeds.

Turning to consciousness, or soul, the main thing to be known, we discover it to be a simple and incorruptible substance. That the soul is a substance, i.e. that which exists per se, is clear from the fact that it is the subject of knowledge, and a condition precedent to the awareness of all things, relations and states of feeling. All mental modifications and states of consciousness, such as sensations of pleasure and pain and the like, pre-suppose a subject to which they belong. As a learned Psychologist points out, a feeling necessarily implies a being who feels. Cognitions and emotions cannot inhere in nothing nor can volition be the states of a something which exists, consequently, of a substance.

As regards the simplicity of the soul, it is sufficient to point out that it cannot be a compound, since otherwise it would be incapable of discharging the functions which it does. “Every one’s experience,” says Maher, “teaches him that he is capable of forming various abstract ideas, such as those of Being, Unity, Truth, Virtue and the like, which are of their nature simple, indivisible acts. Now, acts of this sort cannot flow from an extended\(^1\) or composite substance, such as for instance, the brain. This will be seen by a little reflexion. In order that the indivisible idea of, say, truth, be the result of activity of this extended substance, either different parts of the idea must belong to different parts of the brain, or each part of the brain must be subject of an entire idea, or the whole idea must pertain to a single part of the brain. Now, the first alternative is absurd. The act by which the intellect apprehends truth, being and the like, is an indivisible thought. It is directly incompatible with its nature to be allotted or distributed over an aggregate of separate atoms. But the second alternative is equally impossible. If different parts of the composite substance were each the basis of a complete idea, we should have at the same time not one, but several ideas of the object. Our consciousness, however, tells us this is not the case. Lastly, if the whole idea were located in one part or element of the composite substance, either this part is itself composite or simple. If the latter, then our thesis - that the ultimate subject of thought is indivisible - is established at once. If the former, then the old series of impossible alternatives will recur again until we are finally forced to the same conclusion.”

The faculty of recollection furnishes the most irrefutable argument against materialism, for memory cannot be the function of that which is created afresh every moment, like a stream, which consciousness must be if it is to be regarded as a secretion of the brain. In order that the events of a life time might be remembered by an individual, there must be a something in him

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\(^1\) Mr.Maher's idea of inextension will become clear to the reader by a perusal of the following foot-note to page 444 of his 'Psychology': "The schoolmen expressed the former attribute - absence of extension or composition of integrant parts - by the term *quantitative simplicity*. The fact that the soul is not the result of a plurality of principles coalescing to form a single nature (as, e.g., in their view the formal and material principles of all corporeal objects) they signified by asserting that it is essentially simple - *simplex quoad essentiam*."

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which persists unchanged throughout. One who comes into existence, for the first time, at a particular moment, only to be gathered to its forefathers in the very next instant, cannot, by any possibility, know what its predecessors knew, or feel as they did in certain associations. A substratum of individuality which continues in time, i.e. a something which endures, is necessary for the purpose and no amount of 'learned' talk can explain the facts of consciousness, that is, feeling, memory and willing, if we posit a consciousness which is generated afresh, every moment, from the physical matter of the brain, in place of ātman, the soul. Prof. Bowne observes as to this:\footnote{1}

"By describing the mind as a waxen tablet and things as impressing themselves upon it, we seem to get a great insight until we think to ask where this extended tablet is and how things stamp themselves on it and how the perspective act could be explained even if they did. ... The immediate antecedents of sensation and perception are a series of nervous changes in the brain. Whatever we know of the outer world is revealed only in and through these nervous changes. But these are totally unlike the objects assumed to exist as their causes. If we might conceive the mind as in the light and in direct contact with its objects, the imagination at least would be comforted; but when we conceive the mind as coming in contact with the outer world only in the dark chamber of the skull and then not in contact with the objects perceived, but only with a series of nerve changes of which, moreover, it knows nothing, it is plain that the object is a long way off. All talk of pictures, impressions, etc., ceases because of the lack of all the conditions to give such figures any meaning. It is not even clear that we shall ever find our way out of the darkness into the world of light and reality again. We begin with complete trust in physics and the senses and are forthwith led away from the object into a nervous labyrinth, where the object is entirely displaced by a set of nervous changes which are totally unlike anything but themselves. Finally, we land in the dark chamber of the skull. The object has gone completely and knowledge has not yet appeared. Nervous signs are the raw material of all knowledge of the outer world, according to the most decided realism. But in order to pass beyond these signs into a knowledge of the outer world, we must posit an interpreter who shall read back these signs into their objective meaning. But that interpreter, again, must implicitly contain the meaning of the universe within itself and these signs are really but excitations which cause the soul to unfold what is within itself. Inasmuch as by common consent the soul communicates with the outer world only through these signs and never comes nearer to the object than such signs can bring it, it follows that the principles of interpretation must be in the mind itself and that the resulting construction is primarily only an expression of the mind's own nature. All reaction is of this sort; it expresses the nature of the reacting agent and knowledge came under the same head."

It is indeed, impossible to maintain that the brain not only secretes consciousness as the liver secretes bile, but deposits at its bottom a spectator, or an interpreter, as well and also

\footnote{1}{Metaphysics, pp. 407-10}
supplies him with the whole code of the principles of interpretation of nervous signs. We must, therefore, concede that the interpreter is, from the very commencement, equipped with the code of the principles of interpretation, that is to say, is the knowing subject. The brain is at best only an instrument of analysis, as Bergson suggests in his 'Matter and Memory'. There can be no recollection unless the identity of the person who recalls a past experience with the one who had undergone it is present in consciousness. "To remember the experiences of another," says Maher, "would be to remember having been somebody else: in other words, to simultaneously affirm and deny one's own identity, a pure and absurd contradiction."

Furthermore, if consciousness be regarded as a kind of secretion of matter, it must be a composite substance. In that case the consciousness an individual has of himself can only be the result of a combination of an immense number of consciousness. But nobody feels himself as many. As to this, Mr. J.C. Chatterji, the author of 'The Hindu Realism', observes: "Not only does an individual not feel himself as many, but if really many consciousnesses formed one individual consciousness, then the body would often be either torn to pieces or absolutely inactive. For, it is comparatively a very rare thing to find a large number of conscious entities acting together absolutely with one will and purpose. They generally have different wills and purposes of their own and if the different members and parts of the body had each a separate consciousness of its own and at the same time were not subordinate to some other and central consciousness, it is pretty certain that they would often disagree and try to carry on their different wills and purposes and the result would be a complete disintegration of the body. Or, if the body did not disintegrate, then there would be an absolute deadlock of activity, inasmuch as the varying wills and purposes of the body would neutralize one another. But as neither this kind of disintegration nor stagnation is even observed, we must conclude that it is not the separate consciousnesses of the different parts of the body which produce the one individual consciousness."

Besides, if there were many consciousnesses in the body, mental activity would be carried on in different parts simultaneously, or at least there would be as many ideas of a single object of perception, inference and the like as there are consciousnesses in the body of the brain. But, since actual experience belies this supposition, it follows that the soul is an indivisible unit of consciousness.

The indivisibility of soul being established, the next thing to ascertain is its potentiality in respect of knowledge. As to this there can be no doubt but that every soul is potentially omniscient, in the fullest sense of the term. Consciousness being the very nature of the soul and all things being knowable by nature, perfection in knowledge must be predicated in respect of the essential nature of each and every individual. Ready assent will be lent to this proposition by any one who will recognise the fact that all things in nature are knowable, which means not that there is nothing unknown to us today, but that which will never be known by any one at all is non-existent; for that which will never be known to any one will never be known, much less proved, to be existing and without strict proof existence cannot be conceded in favour of anything whatsoever. It is not even permissible to hold that the
'unknowable' might mean an agglomeration of a certain indefinite number of attributes some of which may never be known, for we shall never have any reason whatsoever for alleging the existence of any of those unknowable attributes beyond a wilful refusal to be reasonable. Thus, there is no escape from the position that all things are knowable.

Now since the natural properties of a substance are to be found in all its units or individuals, it is obvious that what is known to one individual is capable of being known by all others. It follows from this that if there be an infinity of ideas, each of which is known to only one individual at a time, the consciousness of each and every soul is potentially able to know the whole infinity of them. Hence, each and every soul is potentially omniscient, that is to say, the consciousness of every living being is endowed with the capacity to know all things, unlimited by Time or Space. There is nothing to be surprised at in this conclusion, since knowledge merely means a state of consciousness, which, being an affection or modification of the substance of its being, is felt by the soul. This amounts to saying that the soul is made of pure intelligence, in different language, the jiva is a pure embodiment of knowledge.

The soul is also endowed with such faculties as clairvoyance, telepathy and the like, of which the ordinary humanity is almost wholly ignorant in our day. The researchers of reliable bodies of men, such as Psychical Research Society, as well of private individuals of undoubted veracity, prove the fact that the soul possesses a faculty of perception which is altogether independent of senses. The ancients, who made a regular study of the subject and whole powers of observation were far in excess of our own, also bear powerful witness of the existence of this hidden source of perception.

The super-sensuous faculty of perception, otherwise known as inner illumination, enjoyed by advanced ascetics and saints, is a direct manifestation of this power, which is inhibited by the impetuosity of will running wild in pursuit of sense-gratification. A careful study of the lives of saintly personages yields the important truth that this faculty is also unlimited like the faculty of knowing of which it is an inseparable associate by nature, since knowledge and perception are dependant on one another to a considerable extent. We may, therefore, say that the soul's faculty of perception is also infinite potentially.

Passing on to a consideration of the nature of happiness, it is clear that pleasure and pain are mere affections or modifications of the soul, since nothing corresponding to them has ever been known to exist in concrete nature and since nothing but one's own state or affections can be felt.

1. For a further explanation of the subject, see the Science of Thought by the present writer by an individual. What seems to happen is that an agreeable modification of the soul-substance occasions a feeling of pleasure, while an opposite kind of sensation arises from a disagreeable affection.

Pleasure and pain, however, are both transient, the latter being mostly the lot of living beings in the world, aptly described as the Vale of Tears. Even the little pressure that is to be had here is obtained after such a lot of worry and trouble and is generally productive of so much
suffering, that is no exaggeration to say that it is born in pain and ends in tears. Besides, gratification only goes to augment the carving and lust invariably leads to extreme anguish on the impairment of senses, as in old age. Thus if sense gratification be the only form of pleasure to be found in nature, perfection in happiness is not to be thought of in connection with the soul. Fortunately, however, there is another kind of joy which is possible for living beings of which they are almost wholly ignorant. This joy consists in the natural 'pulsation' of pure de-light (from de, a prefix of intensity, and light, as distinguished from heavy, hence intense lightness) of the soul, which being its very nature becomes an inseparable companion of it the moment an individual establishes himself fully in his own pure self. What this signifies will become evident presently; in the meanwhile we shall proceed with our investigation into the natural joy of the soul. We are all more or less familiar with the feeling of mixed light-heartedness and satisfaction which arises on the successful performance of some task imposed on our will, e.g., on the successful passing of an university examination. The question is: when does this joyous feeling arise?

Obviously, it is not an affection of the soul like pleasure, for pleasure arises on the contact between an external object and a sense-organ. But in the instance under consideration no such contact is established, though the eye is undoubtedly deemed to have fallen on the scrap of pink paper containing the telegraphic message relating to success. Observation would show that neither the paper nor its peculiar colour, nor even the writing on it has anything to do with the state of joy which arises on a perusal of its contents. If any one does not find it easy to agree with us on the point, let him put down the words of the message on a similar piece of paper and read it as often as he please. This would soon convince him that there is nothing in the communication or the paper on which it is written to cause an effervescence of joy. On the other hand, analysis fully reveals the fact that the feeling of de-light arises, like the effervescence of sparkling vintage, from the depths of the soul itself, the perusal of the message being the occasion, but not the cause, of its display. What seems to happen in such cases is that the communication, if believed to be true, removes something of the load of worries and anxieties which had been heaped up on the soul and enables the natural state of its being to come into manifestation. It is not the imbibing or absorbing of anything from outside, but the removal of an obstruction, the pulling or drawing out of a kind of mental stopper, which enables the natural effervescence of the soul to be enjoyed at the time. The boy feels joyous solely and simply because something lasting has been achieved, for he is assured that he shall not have to appear for that particular examination any more. His 'bondage', in so far at least as that particular task was concerned, is now over for ever. Joy, thus, is a condition which is manifested in consequence of the removal of some sort of fetters from the soul. The idea of pleasure here cannot keep pace, in any sense, with that of joy, for while true joy is the sense, or rather the sensation, of freedom from the burden of worry and anguish imposed by some irksome liability or limitation, pleasure depends on contact with an external object, and conveys no idea of freedom in its unqualified import. The sensation of joy which is rooted in the idea of freedom, it will be seen, is not momentary like
sensual pleasure, but lingers in the soul till the imposition of some fresh obligation again obstruct its manifestation. We also observe that success is more than one enterprise at the same time increases the sense of delight and intensifies its quality. It is, therefore, safe to say that the greater the sense of freedom the greater the ‘pulsation’ of delight, so that absolute freedom from all kinds of undertakings, limitations and obligations must actually be the signal for the coming into play of the intensest kind of blissful ecstasy, the undying, unabating and unchanging ‘emotion’ of joy. We thus conclude that the soul is not only omniscient but blissful as well potentially.

Reflection further shows that the soul is in moving by nature; it can only move from place to place with the aid of matter. If the soul were to move about; it would do so either because it is its nature to do so, or because it is subject to the forces of attraction and repulsion of matter; but so far as the former alternative is concerned, there is absolutely nothing to suggest that motion is a characteristic of the soul and in regard to the latter, its subjection to the material forces of nature is exactly of the same sort as that of the insect which is drawn to a magnet because it would not give up its hold on a piece of iron filing besmeared with honey. There is absolutely nothing to show that the soul, in its natural purity, is liable to be influenced by the operation of the physical forces of attraction and repulsion to which matter is subject. As a matter of fact, the soul can override gravitation itself in the twinkling of an eye, if it be self conscious. A partial confirmation of this is to be found in the fact that while the heaviest stone and the lightest feather cannot break away from this powerful force, we jump, dance and walk about in defiance of it at our merest will. It is thus certain that motion is not a function of the soul, which is subject to the force of gravitation only in so far as the association of matter renders it liable to be dragged along with its physical body. Besides, if the soul were characterised by motion, the body would never know rest, for it cannot separate itself from its occupant whose slightest wish suffices to put it in motion.

It is true that the soul continues in time, but the idea of continuity implies motion of a very different kind from that which we perform when moving from one place to another. ‘To be’ and ‘To Continue to be’ not being the same thing, the difference between them is precisely what underlies the idea of continuity and consists in the discharge of functional activity which is not taken into account in one case and is mentioned as being continuously performed in the other.

The question now is: What kind of action takes place when a function is discharges? We are here only concerned with simple substances, that is, individual units of spirit and matter and in their case it is clear that they have nothing to discharge, being simple, that is to say, indivisible, by nature. The process of functioning in their case must, then, consist in motion of some kind, which, however, cannot be the motion of translation from one place to another, since a function may be discharged without moving away from a particular point in space. The only other form of motion conceivable under the circumstances is that of revolution round a point, which cannot, however, be performed without the aid of a something to serve as a revolving post. There are an infinity of such ‘revolving posts’ in nature, as has been
demonstrated in the ‘Key of Knowledge’ and they constitute what is called Time or rather the substantiative aspect of time. These rotation ‘pins’ revolve all simple units round themselves and each revolution constitutes a new ‘now’, the moment which divides the past from the future and whose birth may be observed by a concentration of attention on the living, enduring self.

It is thus clear that the soul is not capable of moving about from place to place like matter; in other words, motion is not a characteristic of the soul. So far as the size of the soul is concerned, it is obvious that it cannot be smaller that its body, for in that case it would not be able to feel the bodily affections as its own. This would become clear on a little reflection; for *pleasure and pain being affections of the soul, that is to say of the substance of consciousness*, it would be impossible to experience either in a place which was not pervaded by the soul. If it be said that a message is received by the soul from the seat of the sensation then the reply is that in that case there would be no feeling of pleasure or pain at all, for just as it is impossible for a person who hears that his house is set on fire to experience the physical sensation of burning, however much he might be distressed by the piece of information mentally, precisely in the same way and for the same reasons it is not possible for the soul to experience aught but purely mental distress on the receipt of a message of pain from a place where it is not. And, lastly, even if it be assumed for the sake of argument that physical pain could be caused by the message then the feeling would be confined to the substance of the soul itself and thus to the cavity of the heart or wherever else the soul might be located. But none of these things is in accord with actual experience; hence the soul cannot be taken to be confined to a particular part of the body, but must pervade it all.

Those who are not fully familiar with the nature of intelligence which is the substance of the soul, might find it difficult to reconcile the above description of the size of the soul to their limited knowledge of matter, the only substance with which their minds are acquainted; but if we do not lose sight of the fact that the universe is full of wonderful things and that consciousness is the most wonderful of them all, there appears to be nothing in the expanding and contracting property of the soul to excite our incredulity. It is to be borne in mind that philosophy is concerned in discovering things as they exist, not in creating them to suit the whims of its readers.

These remains the quality of omnipotence of the soul to be dealt with. As to this, it will be made clear by and by that the only enemy of the soul is the force of its own *karmas* (actions) which it can destroy by becoming fully selfconscious. On the destruction of its bonds soul becomes deified and cannot be overcome afresh by *karmas* or any other force; for it is only liable to be affected by its own desire which are destroyed for good at the moment when omniscience is attained. As regards apprehension of danger from other beings, angels and men simply worship a deified soul, while those who enjoy the title of the most high are Lords of Renunciation and have no love or hatred left for any one. They cannot, therefore, be imagined as quarrelling for supremacy or for anything else among themselves; for as sa'di
says: - "Tr. Ten dervishes might sleep under one blanket and (but) two kings cannot live in a kingdom.

As regards miraculous powers and physical prowess, these depend to a great extent, on the different kinds of bodies with which the conquering soul is born many a time in the course of transmigration. But so far as the natural functions of pure spirit are concerned, there can be no doubting the fact that no unemancipated soul, including devas (residents of heavens), can, with respect to them, ever come up to Him who has attained to fullness and perfection. The greatest miracle of all is that the bare contemplation of the worshipful feet of the Siddhatman (Perfect Soul) is potent enough to destroy the karmas of His worshippers. And who can measure the power of the Great One whose single 'glance' can acquire knowledge of all that is, has been and shall come into being, unlimited by Time and Space? How shall we, again, gauge the depths of glory of that Most High Lord whose unrivalled bliss nothing whatsoever can mar and whose pure unwavering dhyana (contemplation) none can disturb even for as much as the millionth fraction of a second? The Siddhatman is never affected by sleep, stupor or laziness; death, decrease and senility cannot approach His presence and Time attends upon Him only to place the choicest blossoms of Eternal Youth and Immortality at His holy worshipful feet. If omnipotence only mean all this, then such a Perfect Being alone is omnipotent, none else. It is true that the Supreme Beings cannot carry loads on their heads; but it is no less true that divinity is not constituted by muscular force or the power to lift up heavy weights. Surely, he who is worshipped by the whole of the heavenly hosts, cannot be deemed to be robbed of his divinity in he cannot carry a clod of earth on his head!

We must now try to work out the consequences of the statement that the soul is a simple, that is to say, an indestructible substance. This means neither more nor less than the fact that every soul is eternal and immortal by nature, for no beginning or end is conceivable of simple units and 'individuals'. Thus the line of existence of the soul extends to infinity both in the past and the future, so that every individual has a history of his own, however much he might be ignorant of the events of his past lives in his present incarnation. The nature of memory, of the causes which obstruct it and of the process of its recovery have been explained in the 'Key of knowledge' to which the reader is referred in this connection. But when even the events of a few moments ago escape our memory and cannot be recalled, what is there in the non-recollection of the events of an earlier life, in a different form whose termination has been followed up by wholesale 'constitutional' changes, to upset the irresistible and unavoidable conclusion of rational scientific thought that, being an indestructible unit of a substance, the soul must have been in existence all along throughout the beginning less eternity of the past? There are no separate air-tight compartments in nature, to enable us to hold that, though it existed in the past, it remained separate from other substances and therefore outside the region of evolution. As a matter of fact, it could never have existed in a condition of purity, that is to say, free from the alloy of matter, for in that case it would be simply impossible for it to be born in this world. As said in the 'Practical Path:-
"In respect of the causes of the ensoulment of a jiva in the body of matter, it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect being descending to inhabit a body of flesh and there by crippling its natural unlimited perfection in a number of ways is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation and that the existence of some force capable of dragging jivas into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter? It is therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation".

The truth is that the soul is dragged into different incarnations one after another by the operation of the forces of attraction residing in a kind of electrical material which largely enters into the composition of an inner sheath, or 'body', known as taijasa sharira (the body of luminous matter). This 'body' is the connecting link between the fine material of another inner vestment of the soul called the Karmana Sharira (the body of karmic matter) and the gross matter of the physical organism. The Karmana Sharira itself is the result of the fusion of spirit and matter and accompanies the soul till it attain nirvana, when it is freed of matter altogether, once for all and for ever. Till then it is liable to undergo changes of form at the end of each incarnation when, owing to the operation of the physical and chemical forces residing in the taijasa sharira, it is immediately drawn into a new womb to be re-born afresh.

In no sense is the present life of the soul an accident pure and simple; it is the outcome of the natural functioning of the substances. Even death does not effect a complete separation between spirit and matter, for if that were so all disembodied spirits - whether they be souls of men, animals or of still lower beings - would immediately attain to perfection and become defied, since moksha only implies freedom from matter. It is, therefore, clear that the soul would continue to exist in association with matter after death and since the association with matter prior to birth is the cause of embodied existence. Its association with matter after death, must also lead to a similar result elsewhere.

The union of substances always results in the limitation of their pure natural functions, though new faculties are produced by it. As the association of hydrogen and oxygen places restraint on their gaseous 'freedom' and reduces their function to liquid fluidity, so does the fusion of spirit and matter in varying degree. The union of soul with matter results in the generation of different kinds of forces, some of which are obstructive of the pure natural functions of spirit.

These are they which obstruct knowledge, perception, faith and effectiveness including general energy to accomplish things, in addition to the one which robs us of our pure natural bliss and subjects us to experiences of pleasure and pain. Of these, the force which obstructs faith is of two kinds, viz., (that) which affects beliefs and (2) that which relates to conduct. In addition to the above three other other kinds of force are engendered as the result of the
fusion of spirit and matter and these are the energies responsible for the organising of the body and its numerous organs and limbs, the force which determines the duration of the association of the body and soul and the one that regulates the choice of a 'womb'. Thus the soul is subject to the following eight\(^1\) kinds of forces:

1. **Jnanavarniya**, the knowledge-obstructing,
2. **Darsanavarniya**, the perception obstructing,
3. **Vedaniya**, which regulated the experiences of pleasure and pain,
4. **Mohaniya**, which is of two kinds:
   - (i) **Darsana-Mohaniya**, which stands in the way of the adoption of the right faith and
   - (ii) **Charitra-Mohaniya**, which prevents one from following the right path (religion) in practice,
5. **Dyuh**, the force which determines the duration of the association of the soul with its physical body.
6. **Nama**, or the group of forces which organise the body and its limbs
7. **Gotra**, which attracts the soul into a new 'womb' upon which depends the *gotra* (family or lineage) of the individual and

\(^1\) As regards the scientific nature of this enumeration, observation shows that the soul involved in the cycle of transmigration is unable to enjoy its natural perfection in respect of knowledge, perception and happiness, which therefore, must be held in abeyance by some kind of forces operating on it. We thus get three different kinds of forces, namely, (i) Those which obstruct knowledge (jnanavarniya) (ii) those that interfere with perception and (iii) those which stand in the way of happiness, leaving the soul to experience pleasure and pain through the senses (Vedaniya). Besides these, observation also proves the existence of another kind of force which does not permit the adoption of the Right Faith. The energies falling under this head are divisible into two classes: those which interfere with the very acquisition of faith and those that offer opposition to its being put into practice. To the former class belong such forces as prejudice, bigotry, false beliefs and all those other kinds of mental energy-passions and emotions of the worst (anantanu bandi) type - whose uncontrolled and uncontrollable impetuosity deprives one of the full and proper exercise of the faculty of reflection, the most essential requisite for the discernment of truth; and under the latter type fall all those deep-rooted traits of mind and anger, pride, deceit and greed of different degrees of intensity other than the *anantanubandhi* already referred to, which rob the mind of determination and serenity and prevent concentration of attention, also certain minor faults, such as joking, attachment and the like and bodily habits and propensities (e.g. laziness) which are prejudicial to an attitude of self-control. Thus the fourth kind of force consists of two distinct types, namely (1) **darsanamohaniya** which does not allow one to adopt the right faith, and (2) **Charitra-Mohaniya** which acts as an obstacle on the practical side of dharma (religion).

Apart from the above, we must allot separate places to the force which determines the duration of the association of the soul with its physical body (ayuh karma), and to the energies responsible for the making of that body and its limbs (*nama karma*). The status-descent, lineage and the like of the soul which really depends on the 'womb' into which it is attracted by the operation of the forces of chemical affinity and magnetism residing in its two inner bodies, the *karman* and the *taijasa*, is also the outcome of a distinct type of energy, which is for that reason, to be treated as a class by itself (*gotra karma*). Lastly, we also notice that the souls differ from one another in respect of physical prowess and the power to do or achieve what is desirable and desired. There are several kinds of energies which limit the powers and effectiveness of the soul and they constitute the type known as the *antaraya karma*. These are the eight main kinds of forces operating on the soul in its unemancipated state. They comprise 148 minor sub-divisions known as *karma prakritis* (energies of karma) which are minutely described in the Jaina Books.
(8) Anataraya, which prevents effectiveness and interferes with energy in general.

Every unredeemed soul is under the sway of the above mentioned forces whose minor sub divisions may be studied in the Gommatasara and other works on the Jaina Philosophy\(^1\). Of these the first, second, fourth and eighth kinds of forces are called \textit{ghatia} (destructive), because they stand in the way of the soul and prevent it from acquiring the perfection of Gods which it is hankering after. They have to be overpowered before the desired perfection can be attained by the soul as regards the means of their destruction, it is clear that as they arise on account of the presence of matter, they can only be destroyed by separating it from the soul. We shall, therefore, now proceed to study the laws govern interaction between spirit and matter.

The subject of enquiry naturally falls under the following heads:

(i) the nature of spirit,
(ii) the nature of matter.
(iii) The nature of the cause of the coming together of spirit and matter, in other words the influx of matter towards the soul (\textit{asrava}),
(iv) The fusion of spirit and matter (\textit{bandha}),
(v) the checking of the influx (\textit{samvara}),
(vi) the elimination of matter (\textit{nir jara}) and
(vii) \textit{Moksha}, that is, the attainment of the natural purity, i.e., perfection, on complete liberation from the clutches of matter.

The above sub-divisions of the subject of enquiry are called (the seven) \textit{tattvas} in the Jaina Philosophy which deals with the entire subject from a purely scientific point of view. Of these, the first and the second have already been sufficiently dealt with, the third and the fourth bear reference to the nature of the interaction between spirit and matter, the fifth and the sixth to the process of separation of the matter from the soul, and the past to the purity of the essential nature, that is the perfection of Gods, obtained as the result of the destruction of bonds.

Observation shows that the soul is affected by all kinds of actions, mental and physical, including speech. This is evident from the fact that the soul takes cognizance of them, that is to say, is aware of them. But before the soul becomes aware of them it is necessary that they should produce a modification of its substance, that is to say, a characteristic change in the state of its consciousness. Now, since no modification is possible from a distance, that is, in the absence of a material agent, i.e., the actual contact of some kind of matter, it is certain that there must be a substance which flows into the soul, modifying its condition and affecting its awareness, with every thought, word and deed.

But, apart from matter, there is no other substance to enter into interaction with spirit. it follows, therefore, that matter flows towards the soul with every thought, act and word. The first great law of interaction between spirit and matter, accordingly, may be laid down as follows:
All actions of embodied living beings, whether mental or physical, including speech, are accomplished by an influx of matter towards the soul.

It will be seen that our first law of interaction only concerns the process of influx which accompanies every action; it has nothing to do with the question whether it actually make an impression on the soul, for that depends on whether the soul be attentive to the in-coming stimulus. It must have happened within the experience of every one of us that we have failed to notice the taste of viands put before us whenever attention has been deeply engrossed elsewhere. The physiology of taste goes to indicate that while the bulk of the food passes into the stomach through the gullet, some finer particles of relish react the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. But the relish particles must be there all the same in either case, whether the soul attend to them or not. It would follow from this that they do not combine with spirit, except when they find the door open and the chamber maid of the soul waiting to take them into the presence of her mistress. This maid-in-waiting is nothing other than attention, which opens the door to the incoming stimulus. But attention always implies interest, whether it indicate the merest wish to know or the most passionate longing to embrace. It would follow from this that the fusion of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire, which signifies its inability to resist the advance of the intruders who readily combine with it. The companionship of spirit and matter, then, depends on the sweet will of the soul and might be avoided if it so desire.

As regards the degree of intensity of bondage, investigation into the nature of the mental condition, knows as depression, reveals the fact that its true physiological significance lies in its literal sense. Since no change whatsoever can possibly occur in a substance without the intervention of a material agency, we must concede that de-pression (from de, down and pressum, to press) is felt whenever the soul is pressed down heavily by the weight of matter flowing into it in consequence of its infelicitous thoughts. The opposite kind of feeling, namely, de-light, similarly implies a lightening of weight and actually means that a certain amount of the burden of the soul, which again must consist of matter, has been lifted off it.

We have already seen that the imposing of obligations acts by way of a stopper and puts an end to the feeling of delight which arises by the removal of some portion of the soul's burden of worries and experience and observation combine to demonstrate that worries do not depend upon the nature of the subject-matter in connection with which they arise since many persons worry themselves to death over things which others would take no notice of - but on the degree of vehemence with which mind dwells on a particular object of wish. This amounts to saying that the intensity of bandha (bondage) is determined by the element of desire, which takes four different forms and appears as greed, deceit, pride and anger. Desire thus opens up, as it were, the pores of the soul through which immediately penetrates the poison from outside. Overpowered by desire the soul is helpless against the onslaught of its foe and succumbs to its influence. These facts entitle us to enunciate the following proposition which may be called the second law governing interaction between the spirit and matter.
It is a corollary to this that the giving up of desires which produce the condition of weakness in the soul must necessarily bring about its liberation from the thraldom of matter, also described as the bondage of karma on account of karmas (actions) being the primary causes of the material influx and bandha. Second corollary to be deduced from this rule is that the bondage of karmas cannot possibly be terminated by any agency outside the soul itself. The reason for this is to be found in the fact that no one can possibly control the desires of another, which being the principal causes of the fusion of spirit and matter, must continue to produce their effect so long as they exist.

Renunciation, that is, the withdrawal of attention from the outside world, the giving up of all worldly pursuits and undertakings, the abandonment of all desires, then, is the principle of success on the spiritual path. But the question is, how to develop the spirit of renunciation in such a way as to ensure its sustentation? Erratic action will not do; the top cannot be reached by haphazard jumps and flights in the air. A ladder must be found which would take one, step by step, to the top and save all the falls and bruises consequent on them. Dharma (religion) furnishes just such a ladder as is required, in the shape of injunctions and rules of conduct. It divided proper conduct into two parts, nischaya and vyavahara, of which the latter is the cause of the steadiness and stability of the former. Vyavahara Charitra (conduct) is meant for the householders who cannot afford to renounce the world at once. It consists in the worship of deva (God), guru (preceptor) and sastra (Scripture) and in the observance of vows which steadily become more and more austere as the soul progresses onwards. Vyavahara Dharma finally enables the house holder to renounce the world and to apply himself to the attainment of perfection in nischaya conduct, consisting in a complete renunciation of all desires and in becoming absorbed in one's own self. The house holder's conduct is the theme of the present work, which prescribes rules for the period commencing with the inception of Right Faith and ending with the entry into the holy order of munis (monks). During this interval the soul passes the first five stages on its journey towards the goal of perfection and bliss and qualifies itself for the more up-hill work commencing from the sixth. These stages have been described minutely in the Scriptures and may also be studied with the aid of 'The Practical Path'. The eleven pratimas, described in the text are so many steps on the fifth stage and must be observed, if steady progress is to be maintained in the future. There is no good in upsetting the order given; that will only result in suffering and pain. It is well to know that Jainism is not the product of a finite mind whose conclusions might be over ruled by others endowed with better judgement and understanding; it is the Truth revealed by the Omniscient Tirthankaras, every single detail of which has been confirmed by the experience of a countless number of Siddhas (Perfect Souls) and Saints. Its agreement with Reason is indicative of its rational nature, but not suggestive of an origination from a finite human intellect.
SHLOKA 1 - MANGALACHARANA - IN ENGLISH TRANSLITERATIONS
Namaha Srîvardhamânâya Nirdôthakall lâtmanê
Sâlôkânâm Trilôkânâm Yadvidyâ Darpanâyatê ||1||

Shloka 1 - Explanation – Obeisance & Pledge to Sermon - I pledge to Vardhâmân Mahâvîra, who has washed off (all) the impurities of sin (i.e. karmas) from His soul and whose knowledge reflects (i.e. embraces) the entire lokâlôka.

SHLOKA 2 - IN DEVANAGARI
Dêshayâmi Samî chî nam Dharmam Karmanibarhanam |
Samsâradhukhataha Satvânyô Dharatyutthamê Sukhê ||2||

Shloka 2 - Explanation - Obeisance & Pledge to Sermon - Which frees souls from the pain and misery of embodied existence and installs them in supreme bliss, that excellent karma-destroying dharma (creed) I preach (unto you).

1. The knowledge of lokâlôka signifies omniscience pure and simple, lokâ being the universe and aloka all the rest of pure space which lies beyond it. Here obeisance is offered to Bhagawân Mahâvîra, the last Tîrthankara, on the ground of His having attained omniscience and also because He is the destroyer of the forces of karma. The achârya, who wishes to attain to the position of glory attained by the Holy Tîrthankara, naturally praises two of the divine qualities of the Great Master to develop them in his own soul.
SHLOKA 3 - IN DEVANAGARI

शद्वृष्टिः आनुवृत्तानि धर्म धर्मेश्वराय विदुः ||
यदीप्यपत्यनीकानि भवति भवपद्धति: ||3||

SHLOKA 3 - IN ENGLISH TRANSLITERATIONS

Saddrushti Gnānaavruttiṇi Dharmam Dharmēshvarāya viduhu |
Yadlyapratyanǐkāṇi Bhavanti Bhavapaddhati ||3||

Shloka 3 - Explanation - Definition of the liberation-path & right belief (Samyag-darshan) - The Masters have described the Path (to nirvāṇa) to consist in Right Faith, Right Knowledge and Right Conduct, whose antitheses (that is, wrong beliefs, wrong knowledge and wrong conduct) are the causes which prolong the bondage of souls.

SHLOKA 4 - IN DEVANAGARI

श्रद्धानं परमार्थानामाभागमपत्योपभूताम |
त्रिमूढापोढामसंस्त्य सम्यगदर्शनमस्यमय ||4||

SHLOKA 4 - IN ENGLISH TRANSLITERATIONS

Shraddhānām Paramārthanāmāptāgamapatopobrutām |
Trimūḍāpōdāmashtāngaṃ Samyagdarshanamsmayam ||4||

Shloka 4 - Explanation - Definition of the liberation-path & right belief (Samyag-darshan) - To believe, by fulfilling the eight requirements of true belief and without the three kinds of error and eight kinds of pride, in the true God, Scripture and Preceptor, the causes of the highest good (i.e. moksha) is called Right Faith.

Further Explanation - The belief that the Jaina Tirthankaras are the true Gods, the Jaina Sāstras the true Scriptures, and the Jaina Saints the true Preceptors, is called Right Faith. The true believer should satisfy the eight requirements described in verses 11-18 and should be free from three kinds of error (verses 22-24) and eight kinds of pride (verse 25).
SHLOKA 5 - IN DEVANAGARI

अप्तेनोचिन्नदोषेन सर्वजननागमेशिना |
भवितव्य नियोगेन नान्यथा ह्याप्तता भवेतु ||5||

SHLOKA 5 - IN ENGLISH TRANSLITERATIONS

Âptênôchinnadôshêna Sarvargnênâgamêshina |
Bhavitavyam Nîyôgêna Nânyathâ Hyâptatâ Bhavêth ||5||

Shloka 5 - Explanation - Definition of true God (Deva) - In the nature of things the true God should be free from the faults and weaknesses of the lower nature; (he should be) the knowledge of all things and the revealer of dharma; in no other way can divinity be constituted.

SHLOKA 6 - IN DEVANAGARI

क्षुत्पिपसाजरात्कजन्मांतकभयस्मयाः |
न रागद्वेशमोहाः यस्यांपत्ता प्रकिर्यार्थं ||6||

SHLOKA 6 - IN ENGLISH TRANSLITERATIONS

Kshutpipásâjarâtâkajanmântakabhayasmayaha |
Na Râgadvêshamôhâcha Yasyâptaha Prakirnyarthê ||6||

Shloka 6 - Explanation - Definition of true God (Deva) - He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infactuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called a God.

Further Explanation - The Jaina Tirthankaras are free from the eighteen kinds of blemishes described in this gâthâ (verse).

SHLOKA 7 - IN DEVANAGARI

परमेश्वी परंप्रेयोतिरिभिसागो विमल: कृती |
सर्वजनादिदध्यायत्व: सार्व: ज्ञासंतोपलाल्यते ||7||

SHLOKA 7 - IN ENGLISH TRANSLITERATIONS

Paramêshti Paranjyôthirvirâgô Vimalaha Kruti |
Sarvagnônádimadyântaha Sarvaha Shastópalâlyatê ||7||
Shloka 7 - Explanation - Definition of true God (Deva) - He who is the enjoyer of the highest status, who is of unsurpassed splendour, who is free from all kinds of desires and impurities of sin, who is endowed with omniscience and devoid of beginning, end and middle (i.e. personal aims and ambitions), and who is a friend of all kinds of living beings - such a Teacher is called hitopadesî.

SHLOKA 8 - IN DEVANAGARI

अनात्मार्थम विना रागायर स्तास्ति सतो हितम्।
ध्वनन् शिल्पिकरापर्षश्बामुर्रजः किमपेक्षते॥८॥

SHLOKA 8 - IN ENGLISH TRANSLITERATIONS
Anatmrtham Vinã Rãgaih Shastã Shãsti Satã Hitam |
Dhvanan Shilpikarasparsamurajaha Kimpekshate ||8||

Shloka 8 - Explanation - Definition of true Scripture (Shastra) - Just as a drum gives out sound in consequence of the contact of the drummer's hand, but without any desire on its own part, so does the teacher reveal the Truth without any personal motives of his own.

Further Explanation - Revelation is not made by the omniscient Tirthankaras because it would serve some purpose of His own, but because there is a kind of relationship of cause and effect between the quality of dayã (mercy) of which He is a living embodiment and the suffering of the embodied souls. For this reason revelation bursts forth, as it were, spontaneously and without effort, from His being at the mere sight of the suffering of others.

SHLOKA 9 - IN DEVANAGARI

अप्तोपज्ञानमुल्लध्यमद्रुष्टविरोधकम्।
तत्वोपापदेशकृत सार्व शास्त्र कामथापापनम्॥९॥

SHLOKA 9 - IN ENGLISH TRANSLITERATIONS
Aptopajnamullanghyamadhrushtaviradhakam |
Tatvopadeishakrut Sârvam Shastram Kâthaghananam ||9||

Shloka 9 - Explanation - Definition of true Scripture (Shastra) - That alone is true scripture which is the word of a Tirthankara, which cannot be over-ridden in disputation, nor falsified by perception, reason or testimony, which reveals the nature of things, which is helpful to men, animals and all other kinds of beings and which is potent enough to destroy all forms of falsehood.

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1. Hitopadesî is he who imparts a useful lesson.
Further Explanation - The āchārya gives here the six principal characteristics of the Jaina scripture. The word of the Tīrthāṅkara is never in conflict with valid knowledge, however acquired; it is never couched in mystic or mythological language, but reveals the nature of things as they exist in nature. For this reason Jaina Siddhānta has nothing in common with dogmatic theology or mysticism and is a purely scientific system of rational thought, capable of raising the human soul from the lowest depths of sin and despair and of installing it in the coveted Supreme Seat. The next great characteristic given by the āchārya is the quality of being helpful to all living beings, without exception. Dayā (mercy) and ahimsā (non-injuring) being the fundamental tenets of the holy Siddhānta, Jainism can never be ranked with those other creeds whose teaching inculcates, directly or indirectly, the taking of life for sacrifice or food. Thus, at every stage of its activity, Jainism always tends to protect and advance the interests of all kinds of living beings.

The last great characteristic of the Holy Scripture is that it is by itself capable of destroying falsehood. This is only natural, for it is a peculiarity of the scientific method which, being commendable to the most exacting and critical intellect, cannot but destroy all forms of error, doubt and ignorance, the three constituents of falsehood. It will be seen that Jainism proceeds by describing the nature of existing substances, dealing fully, in so far as is necessary for the purposes of religion, with the qualities or attributes which arise from their interaction in the course of evolution. It has nothing in common with dogmatism - “thou shalt do this”, and “thou shalt not do that,” etc., - nor with mystic mythology which says one thing and means quite another.

SHLOKA 10 - IN DEVANAGARI

विशाखाशवाशातितो निरारम्भोपरिग्रहः ||10||

SHLOKA 10 - IN ENGLISH TRANSLITERATIONS

Vishayāshāvashātitō Nirārambōparigraha |
Shānadhyānatapōraktastapaswī Sa Prashasyatē ||10||

Shloka 10 - Explanation - Definition of true Perceptor - That perceptor is praise worthy who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and who is always absorbed in study, meditation and self contemplation.
SHLOKA 11 - IN ENGLISH TRANSLITERATIONS
Idamévêdrushamêva Tatvam Nânyanna Chânyathâ |
Ityakampáyasámmôvatsanmârgésamshayâ Ruchihi ||11||
Shloka 11 - Explanation - 1st Limb of Right-Faith (Nih-shankita Anga) - The nature of substances is as is described therein, is exactly as described, is not different, nor even otherwise - this kind of unshakable faith, steady like the unwavering lusture of the sharp edge of a sword, in the Jaina Siddhânta is (the first limb of Right Faith and is) called nih-ś aṅkita āṅga.

SHLOKA 12 - IN DEVANAGARI
कर्मपरवशे साने हुँकैततिरित्तेय |
पापणीरे सुखेनास्था श्रृद्धानक्कृष्णना स्मृता ||12||
Shloka 12 - Explanation - 2nd Limb of Right-Faith (Nih-kankshita Anga) - Entertaining no desire for sensual enjoyment, knowing it to be hopelessly dependent on Karmas, transient, involving trouble in its procurement and the seed of sin, is the (second limb of Right Faith called the) nishkāṅkshita.

SHLOKA 13 - IN DEVANAGARI
स्वावातोकुचोु काये रत्रत्रयपविटिते |
निर्जुगप्पागुणप्रितितमा निर्विचिकित्तसता ||13||
Shloka 13 - Explanation - 3rd Limb of Right-Faith (Nih-vichikitsita Anga) - To love the virtuous for their excellent qualities without feeling disgust with their bodies, which, though impure by nature in all cases, are purified in their case by the triple jewels, i.e., Right Faith, Right Knowledge and Right Conduct, is described as nirvichikitsita (the third limb of Right Faith).

Further Explanation - Non-Jainas generally express disgust at the sight of Jaina ascetics whose rules of conduct do not allow them to attend the embellishment of their physical person. This verse points out the proper mental attitude for a true believer - he should respect the virtues of the saint and love him for his self-control, but should not feel disgust with the impure
or unclean state of his outward self, i.e. body. Conceived and developed in the filthiest part of the body of its female parent, full of urine, faeces, saliva and many other similar impurities, how can the body, asks the āchārya, be regarded as clean? Let him who would laugh at the dirty condition of the body of the Jaina saint remember that, in its true nature, his own body is but a basket of stinking unsightly filth covered over with leathern parchment. There is yet an important distinction between his body and that of the saint which consists in the fact that, while his own carcass is filled, to the full, with the refuse resulting from unrestrained sense-indulgence, the saint's contains less filth, both quantitatively and qualitatively, owing to the control which he puts on his senses. The difference between their bodies is then reduced to this that the saint's is actually the purer of the two, though the other appears to be more attractive outwardly. And, so far as the purity of the soul is concerned, the man who scorner the saint is nowhere as compared with him whom he likes to scorn, since the very fact of ridiculing a true saint is an indication of gross ignorance and sin. The dirty, untidy, appearance of a muni (ascetics) is a necessary step in the path of progress and is unavoidable at a certain stage.

As a matter of fact, that attainment of nirvāṇa is consistent only with a complete absorption in one's own ātman (soul) and necessitates the withdrawal of attention from the physical body and the outside world, so that the Jaina householder, who is expected to be a pattern of cleanliness, is enjoined to gradually train himself to neglect his fleshy 'prison,' the body of matter and to study the well-being of his soul. The ascetis, who has renounced the world and who wishes to reach the goal in the shortest space of time, naturally lays all the stress he can on spiritual meditation and can ill afford to waste his time on studying such useless and progress-obstructing matters as the attractiveness of his person. Neither is he a loser in the long run, for the destruction of his ghātāıkarmas at once raises him to the status of divinity, when those very beings who used to ridicule him fall down at his feet. It will be now evident that those who affect disgust at the sight of a Jaina monk are never likely to attain nirvāṇa, for neglect of the body is an absolutely unavoidable necessity for the pilgrim's progress and he who has nothing but loathing and disgust for the kind of life which those who are striving to reach the goal lead can never be induced to set his foot on the Path. For the same reason those who object to the nude appearance of the Jaina saint also debar themselves from nirvāṇa.

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Notes:
1. Ghātāıkarmas are those energies of Karma which bar the manifestation of the divine attributes of the soul.
2. Those who find fault with the Jaina saints for their nudity cannot be said to realise the full import of the all-absorbing contemplation of one's self necessary for the destruction of the karmic bonds. It is no use denying the fact that karmas cannot be destroyed so long as attention is not completely withdrawn from the physical body and the world of senses and directed inwardly, without wavering or hesitancy, to the ātman (soul) itself. But how shall this be accomplished if the mind is worried over the ways and means of procuring even a langotī (a narrow strip of cloth worn over the private parts)?
It is thus clear that no one who wishes to attain moksha (salvation) can afford to affect disgust with the holy saints for their nudity. And, so far as decency is concerned, let us not forget that

SHLOKA 14 - IN DEVANAGARI

कापथे पथि दुःखानं कापथस्थेय्यसम्मति:
असंपकिरितकीतिसमूहा दृष्टिरूच्यते ॥१४॥

SHLOKA 14 - IN ENGLISH TRANSLITERATIONS

Kâpathê Pathi Dhukhânâm Kâpathasthépyasammatihi |
AsaMpruktiranuktiriramûdâ Dhrushtiruchyatê ||14||

Shloka 14 - Explanation - 4th Limb of Right Faith (Amudhadrishti Anga) - Non-recognition of the authority of false creeds which can only lead to pain and of those who are established therein, by thought, deed or word, is (the fourth limb of Right Faith, and is) known as the amûdhadrishti anga.

the point does not arise in connection with religion and art and cannot, most certainly be allowed to interfere with the attainment of the great ideal of the soul. It is well-known that most of the Scriptures of the world contain matter which would be regarded as highly indecent if met with outside the sacred literature and no one will be found bold enough to deny that nude pictures and statues of both sexes are not only exhibited publicly, as works of art, at museums and show-rooms, but also find conspicuous places in the drawing rooms and parlours of the most respectable and virtuous families in all grades of society. In respect also of the inadmissibility of the point where the ideal of the soul is concerned, it is sufficient argument to say that all worldly traffic would come to a standstill should ultra-prudish notions be permitted to supplant or usurp the place of practical healthy virtue. What harm, for instance, would not the frail little infant in arms suffer, should its parents refuse to attend to its comforts and cleanliness on the ground of its nudity?

What likewise, might not happen to the sick imbecile whose nurse declined to attend on him from consideration of a similar nature? Even the marital relations between husband and wife would be rendered infelicitous, should the doctrine of nudity being tantamount to indecency be extended to the privacy of their retiring apartments.

It will be thus evident that there is nothing indecent in nudity itself, which becomes objectionable only when it is intended to assail virtue and modesty. This point is well illustrated by the story of certain heavenly damsels in the Hindu Purânas. These celestial ladies were once sporting in water in a tank when a young man, stark naked, passed close by them. They were naked also, but took no notice of him and remained engaged in fun and frolic as before. A little while later they saw the young man's aged father walking in the same direction, when they immediately rushed out of water and hurriedly resumed their apparel.

The explanation of this extraordinary conduct given in the Purânas is that the younger man had no eyes for their beauty, though he passed by looking at them, while the extreme old age of the older one did not prevent his feasting his eyes on their charms.

It would be disastrous if a misplaced sense of decency were allowed to mar the progress of the soul, condemning it to continually undergo rebirths in different conditions of life, the best of which can hardly be said to afford any real moments of joy. The Jaina saint, whose vow of chastity is of the most rigid and unbending type, goes about naked, not because he wishes to seduce any one from the path of virtue, but because nirvâna cannot possibly be attained without the renunciation of the very last article of apparel and worldly goods.
SHLOKA 15 - IN ENGLISH TRANSLITERATIONS
Swayam Shuddasya Mārgasya Bālāshaktajanāshrayāṁ|
Vāchyatāṁ Yatpramārjanti Tadvadamtyupagōhanam ||15||
Shloka 15 - Explanation - 5th Limb of Right-Faith (Upagoohana Anga) - To remove the ridicule raised by ignorant (and) incompetent men on the naturally pure 'path' of Jainism is (the fifth anga of Right Faith, and is) known as upagūhana.

SHLOKA 16 - IN ENGLISH TRANSLITERATIONS
Darshanācharanādwāpi Chalatāṁ Dharmavatsalai |
Pratyavasthāpanam Prāgnai Sthitikaranamuchyate ||16||
Shloka 16 - Explanation - 6th Limb of Right-Faith (Sthitikarana Anga) - The re-establishing there in, on the part of the lovers of truth, of those who are wavering in Right Faith or Conduct, is called sthitikarana (the sixth anga of Right Faith) by the wise.

SHLOKA 17 - IN ENGLISH TRANSLITERATIONS
Swayūthyāṅprati Sadbhavasanāthapēthakaitavā |
Pratipattiryāthayogyam Vātstlayamabhilapaye ||17||
Shloka 17 - Explanation - 7th Limb of Right-Faith (Vātsalya Anga) - Entertaining love and proper respect for one's co-religionist with mental purity and not from crooked motives, is called vātsalya (the seventh limb of Right Faith).
SHLOKA 18 - IN DEVANAGARI

अग्नानतिमिरयांप्रकृत यथायथम्
जिनशास्त्रनमहात्म्यप्रकाशः स्वात्प्रभावना \|18\|

SHLOKA 18 - IN ENGLISH TRANSLITERATIONS
Agnanatimiravyaptimakrutya Yatayaatam |
Jinashasanamahatmyapракâsha Syatprabhavanâ ||18||

Shloka 18 - Explanation - 8th Limb of Right-Faith (Prabhavana Anga) - To establish the glory of the Jaina Siddhânta by removing, in all suitable ways, the dense clouds of ignorance is prabhâvanâ (The eighth anga of Right Faith).

SHLOKA 19 - IN DEVANAGARI

तावदन्तन्त्रकोशोऽग्नानतिमिरयांप्रकृत यथायथम्
उद्यानस्तुतिये बुद्धिये रेवती मता \|19\|

SHLOKA 19 - IN ENGLISH TRANSLITERATIONS
Tavadanjanachôrôngē Tatônanatmatî Smrutā |
Uddhâyanastratiyēpi Turīyē Rēvatī Mata ||19||

SHLOKA 20 - IN DEVANAGARI

ततो जिनेन्द्रभक्तोऽविशेषणस्ततः परः
विषुव्व वज्रनामंच शेषयोरलक्ष्यतां गती \|20\|

SHLOKA 20 - IN ENGLISH TRANSLITERATIONS
Tatô Jinendrabhaktōṇyō Vâridhenastataha paraha |
Vishnushcha vajranâmā Cha Shēshayôrlakshyatām Gatou ||20||

Shloka 19 & 20 - Explanation - Personages Famous in Above 8 Angas - Anjana thief in the first anîga, then Anantamati are remembered; Uddayana in the third and Revati in the fourth are considered (most excellent). Then Jinendrabhaktâ, after thar Varisen and Visnu Kumâr and Vajra Kumâr (respectively) in the remaining (two, i.e., seventh and the eighth angas of Right Faith) have attained to fame.

Further Explanation - The biographies of these great personages, who have acquired undying fame by excelling in the different anîgas of Right Faith, are given in the Jaina Puranas.

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and may be studied with their aid. They are omitted here, as they are calculated to swell the bulk of the book. It is not to be supposed that the personages named exhaust the list of true believers; there have been many famous Jainas, though these are particularly noted for the specific qualities evolved out by them with reference to right faith.

SHLOKA 21 - IN DEVANAGARI

नांगहिनामय्यो छेष्ट दर्शन जन्मसंतानतिम्।
न हि मन्त्रोक्षरयूनो निहति विषवेदनोऽ॥२१॥

SHLOKA 21 - IN ENGLISH TRANSLITERATIONS

Nângahînamalam Chettum Darshanam Janmasantatim |
Na Hi Mantrôksharanyûnô Nihanti Vishavedanâm ||21||

Shloka 21- Explanation - Futility of Limblessness - As an incomplete mantra (magical formula) is powerless to remove the pain and suffering arising from venom, so is the faith which is imperfect in its limbs not able to pierce the life of (repeated) births (i.e., is not able to obtain emancipation for the soul).

SHLOKA 22 - IN DEVANAGARI

आपगासागरस्नानमुच्चया सिकताश्मानम्।
गिरिपोतिनियात्तथा लोकमूढ निगध्ये॥२२॥

SHLOKA 22 - IN ENGLISH TRANSLITERATIONS

Aâpagâsâgarasnânamuchchayaha Sikatâshmanâm |
Giripâtôgnipâtashcha Lôkamûdham Nigadyate ||22||

Shloka 22- Explanation - Common Follies & Devotion to False Deities & Ascetics-Bathing in (the so-caped sacred) rivers and oceans, setting up heaps of sand and stones (as objects of worship), immolating oneself by falling from a precipice or by being burnt up in fire (as in satî) are (some of the) common murhatâs (follies).
SHLOKA 23 - IN ENGLISH TRANSLITERATIONS

Varopalipsayashavân Râgadweshamalîmasâh|
Devatâ Yadupâpîta Devatâmûdamuchyatê ||23||

Shloka 23-Explanation - Common Follies & Devotion to False Deities & Ascetics- The worshipping, with desire, to obtain favour, of deities whose minds are full of personal likes and dislikes is called the folly of devotion to false divinity.

Further Explanation - This verse is directed against the worship of certain powerful beings belonging to the tribe of 'demons' residing in the region of the universe called Pâtâla. They are a people like unto human beings, though possessed of great miracle working powers. They have passionate natures generally, and are famous neither for self-control nor wisdom. Several of them in the past seem to have imposed upon mankind and some are still worshipped by unintelligent men. Their worship is the deva-murhatâ condemned by the dehârya in this verse. As to the grounds of condemnation, perfection in knowledge and happiness being the very nature of the soul, evidently favours from another betrays gross ignorance of his own nature. Similarly he who demands worship from another, in lieu of petty favours which he may be able to confer on his followers, can neither be full and perfect in himself - else why desired to be worshipped - nor be a true friend of his devotees, for the boons that he can confer can only afford sensual pleasure which is not the true Ideal of the soul.

SHLOKA 24 - IN ENGLISH TRANSLITERATIONS

Sagranyârambahimsânâm Samsârâvartavartinâm |
Pâkhandinâm Puraskârô Jnêyam Pâkhandimôhanam ||24||

Shloka 24-Explanation - Common Follies & Devotion to False Deities & Ascetics- Know that to be guru-murhatâ which consists in the worshipping of false ascetics revolving in the wheel of samsâra (births and deaths), who have neither renounced worldly goods, nor occupations nor himsâ (causing injury to others).
SHLOKA 25 - IN ENGLISH TRANSLITERATIONS
Gnânam Pûjâm Kulam Jâtim Balamrudhdhim Tapô Vapuh |
Ashtâvâshritya Mânitvam Smayamâhurgatasmayâh ||25||

Shloka 25-Explanation - Eight Kinds of Pride (Mada)- The sages who have crushed out all traces of pride from their souls describe mada (pride) as the intoxication of self in respect of eight particulars: (i) learning (ii) worship (iii) family (iv) tribe (v) power (vi) affluence or accomplishments (vii) religious austerity and (viii) person.

Further Explanation - This verse is directed against the worship of certain powerful beings belonging to the tribe of ‘demons’ residing in the region of the universe called Pâtâla. They are a people like unto human beings, though possessed of great miracle working powers. They have passionate natures generally, and are famous neither for self-control nor wisdom. Several of them in the past seem to have imposed upon mankind and some are still worshipped by unintelligent men. Their worship is the deva-murhatâ condemned by the dehârya in this verse. As to the grounds of condemnation, perfection in knowledge and happiness being the very nature of the soul, evidently favours from another betrays gross ignorance of his own nature. Similarly he who demands worship from another, in lieu of petty favours which he may be able to confer on his followers, can neither be full and perfect in himself - else why desired to be worshipped - nor be a true friend of his devotees, for the boons that he can confer can only afford sensual pleasure which is not the true Ideal of the soul.

SHLOKA 26 - IN ENGLISH TRANSLITERATIONS
Smayêna Yônyâtyêti Dharmasthân Garvitâshayah |
Sôtyêti Dhjarmamâtmiyam Na Dharmô Dhârmikairvinâ ||26||

Shloka 26-Explanation - Futility of wealth in the absence and presence of sin - That conceited person who is led by his pride to show disrespect to virtuous men, in reality, destroys his own faith, because in the absence of those who put it into practice dharma cannot have an existence.
Further Explanation - Religion only lives in the souls of those who practice it and can have no concrete existence by itself. Hence those who insult the virtuous in whose hearts dharma has its abode can never be religious themselves.

SHLOKA 27 - IN DEVANAGARI

यदि पापनिरोधं विसंपदः किं प्रयोजनम् ।
अथि पापस्वरोहस्वत्वसंपदाः किं प्रयोजनम् ।२७॥

SHLOKA 27 - IN ENGLISH TRANSLITERATIONS

Yadi Pâpanirôdhônyasampadâ Kim Prayôjanam|
Âtha Pâpâstravâstyanasampadâ Kim Prayôjanam ||23||

Shloka 27- Explanation - Futility of Wealth in the Absence and Presence of Sin- If there be cessation of sin, other things - wealth, prosperity, etc - are not needed (sinlessness being the source of bliss itself); but if the influx of sin continue, then that purpose can be served by wealth and the like?

Further Explanation - This verse is designed to create the spirit of vairâgya (renunciation) in the soul; for, what shall a man profit if he gain the goods of the world, but lose his own soul? Certainly, no truly useful purpose is ever served by riches; their acquisition is associated with sin and so is their enjoyment. They, however, who renounce worldly possessions become heir to great prosperity and pomp in their next life and acquire them without trouble, hence sin. The acharya, therefore, says that there is gain in the renunciation of material goods, but not in their acquisition.

SHLOKA 28 - IN DEVANAGARI

सम्यगदार्शनसामपन्नामपि मातंगदेहाजम् ।
देवा देवम् विदुर्भस्मगुदगारंतराजसम् ।२८॥

SHLOKA 28 - IN ENGLISH TRANSLITERATIONS

Samyagdarshanasampannamapi Mâtangadēhajam|
Devâ Devam Vidurbhasmagūdagārântaraujasam ||24||

Shloka 28- Explanation - The Glory of Right Faith- The propunders of dharma describe even a low caste man possessing Right Faith as a divine being, likening him to the invisible radiant splendour of a live charcoal lying hidden beneath a heap of ashes.
SHLOKA 29 - IN DEVANAGARI

श्वेप देवोपि देवः श्वा जायते धर्मकिल्लिष्ठात् ।
कापि नाम भवेदन्त्या सम्पाद्यमेच्छिरिनाम् ॥ २९ ॥

SHLOKA 29 - IN ENGLISH TRANSLITERATIONS
Svâpi Dêvôpi Devaha Svâ Jáyatê Dharmakilbishât |
Kâpi Nâma Bhavêdanyâ Sampadharmâchcharîrinâm ॥ २९ ॥

Shloka 29- Explanation - The Glory of Right Faith - A dog becomes a deva and a deva becomes a dog from virtue and vice respectively; from dharma living beings obtain even such prosperity as is incredible in words.

SHLOKA 30 - IN DEVANAGARI

भयाशास्नेहलोभाच्च कुदेवागमलिगिनाम् |
प्रणाम विनय चैव न कुर्यः शुद्धदृष्टः ॥ ३० ॥

SHLOKA 30 - IN ENGLISH TRANSLITERATIONS
Bhayâshâsnaehalôbhâchcha Kudévâgamalinginâm |
Pranâmam Vinayam Chaiva Na Kuryuh Shuddadrushthayah ॥ ३० ॥

Shloka 30- Explanation - The Glory of Right Faith - He who is purified by Right Faith should not salute or show reverence to a false deity, scripture and perceptor, even from fear, expectation of good, attachment or greed.

SHLOKA 31 - IN DEVANAGARI

दर्शनं आनचारित्रात्साधिमानुपासते ।
दर्शनं कर्ष्णार्थ तमोक्षार्थं प्रचक्ष्यते ॥ ३१ ॥

SHLOKA 31 - IN ENGLISH TRANSLITERATIONS
Darshanam Gnânahâritrâtsâdhihmanamupâshnuté |
Darshnam Karnadhâram Tanmôkshamârgê Prachakshyât ॥ ३१ ॥

Shloka 31- Explanation - The Glory of Right Faith - Right Faith is entitled to precedence over knowledge and conduct, because it acts as a pilot in guiding the soul towards nirvana. Further Explanation - Right Faith is the cause of Right Knowledge and Right Conduct and therefore, entitled to precedence over them.
SHLOKA 32 - IN DEVANAGARI

विद्यावृत्तस्य संभूतिस्थितिचिन्हिकारोऽद्यः ।
न सत्त्वसति सम्यक्त्वे बीजाध्यावे तरोरिव ||32||

SHLOKA 32 - IN ENGLISH TRANSLITERATIONS
Vidyavruttasya Sambūtisthitiruddhiphalodayah |
Na Santyasati Samyaktvē Bijābhāvē Tarōriva ||32||

Shloka 32- Explanation - The Glory of Right Faith- Just as one cannot have a tree in the absence of a seed, in the same way it is not possible to have the origination, continuance, growth (or increase) and fruition of (Right) Knowledge and (Right) Conduct without acquiring the Right Faith in the first instance.

Further Explanation - Discrimination leads to Right Faith in the first instance and Right Faith then transforms knowledge into Right Knowledge and leads to Right Conduct.

SHLOKA 33 - IN DEVANAGARI

गुहस्यो मोक्षमार्गस्थो निमोहो नैव मोहवान् ।
अनगासे गुरी श्रेयानं निमोहो मोहिनो मुने: ||33||

SHLOKA 33 - IN ENGLISH TRANSLITERATIONS
Gruhastō Mōkshamārgastō Nirmohō Naiva Mōhavan
Anagārō Gruhi Shrēyān Nirmohō Mōhinō Munē ||33||

Shloka 33- Explanation - The Glory of Right Faith - The householder, whose interior is illuminated with Right Faith, follows the 'path'; but the ascetic involved in wrong beliefs is nowhere near it; for this reason the 'enlightened' householder is considered superior to an ascetic devoid of true faith.

Further Explanation - As a rule, the ascetic has precedence over the householder, because of his asceticism; but since conduct without faith can never be pure, the āchārya says that asceticism without faith is inferior to faith without asceticism.

SHLOKA 34 - IN DEVANAGARI

Na Samyaktvasamam Kinctkritkālye Trijagatyapi ।
Shrēyō Shrēyashcha Mithyātvasamam Nānyattanūbrutām ||34||

SHLOKA 34 - IN ENGLISH TRANSLITERATIONS
Na Samyaktvasamam Kincttrikālye Trijagatya |
Shrēyō Shrēyashcha Mithyātvasamam Nānyattanūbrutām ||34||
Shloka 34-Explanation - The Glory of Right Faith- In the three periods of time and the three, worlds, there is nothing more auspicious than Right Faith for the living beings, nor anything more inauspicious than a false conviction.

Further Explanation - Right Faith leads to all kinds of prosperity and ultimately also to supreme bliss; but falsehood is the seed of all evil and undesirable conditions of existence.

SHLOKA 35 - IN DEVANAGARI

शम्यग्रदर्शनशुद्धा नारकतिर्यन्तनापुसकाश्यतवानि |
दुष्कुलविकृतत्तपायुर्यदिरिद्रताः च व्रजनि नाप्यान्नतवानि ||35||

SHLOKA 35 - IN ENGLISH TRANSLITERATIONS

Samyagdrashanashudda Narakatirthannapumsakastritvani |
Dushkuvikutapatayurdridratam Cha Vrajanti Napyavratikah ||35||

Shloka 35- Explanation - The Glory of Right Faith - Those whose mind is illumined with Right Faith may not observe vows, yet they are not re-born in hells or the lower grades of life; (they escape from) neuter and female sexes (as well as from birth in), a low family, physical deformity and short life; nor are they overtaken by poverty.

SHLOKA 36 - IN DEVANAGARI

ओजस्तेैजोविद्याैवृत्रयस्त्रुढःवृद्धिजयविभवसनाताः |
महाकुला महारथ मानवतिलकभवति दर्शनपूर्वः ||36||

SHLOKA 36 - IN ENGLISH TRANSLITERATIONS

Ojastejôvidyâvîryayshôvruddivijayabhavasanâtâh |
Mahâkulâ Mahârath Mânavatilakâbhavanti Darshanapûrâh ||36||

Shloka 36- Explanation - The Glory of Right Faith- Those whose hearts have been purified by Right Faith become the lords of splendour, energy, wisdom, prowess, fame wealth, victory and greatness; they are born in high families and possess the ability to realise the highest ideals [dharma (religion) artha (wealth), kâma (enjoyment) and moksha (salvation)] of life; they are the best of men.

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1. *Devas* are the male residents of heavens and their wives are called *devângnâs*.
SHLOKA 37 - IN DEVANAGARI

अष्टगुणपुष्टितृस्ता द्रुतिविशिष्टा प्रकृष्टशोभाजुशा: ।
अमरापरस्मा निर्दिष्टि चिंते समपे । जिनेन्द्रभक्ता: स्वर्गे ॥३७॥

SHLOKA 37 - IN ENGLISH TRANSLITERATIONS

Ashtagunapushitishtâ Drushtivishishtâ Prakrushtashobâ jushtâha |
Amarâpsarasâm Parishadi Chiram Ramantê Jinendrabhaktâha Swargê ॥37॥

Shloka 37-Explanation - The Glory of Right Faith - Those who have the Right Faith are born in the heaver-worlds where they become the devotees of Lord Jinendra and endowed with eight kinds of miraculous powers and great splendour, enjoy themselves for long millenniums (here very great periods of time) in the company of devas and devângnâs.

SHLOKA 38 - IN DEVANAGARI

नवनिधिसप्तद्वयारतनादिशाः सर्वभोमिपतयाश्चक्रमः ।
वर्तयितुम प्रभवंश स्पष्टद्रुशं क्षत्रमौलीशैक्षरचरणा: ॥३८॥

SHLOKA 38 - IN ENGLISH TRANSLITERATIONS

Navanidhisaptadwayaratnâdîshâ Sarvabhômipatayashchakram |
Vartayitum Prabhavamshi Spashtadrushah Kshatramoulîshêkharacharanâh ॥38॥

Shloka 38-Explanation - The Glory of Right Faith- Those who are endowed with Right Faith are attended upon by great emperors and kings; they acquire all the most wonderful things in the world; the entire earth comes under their sway and they are competent to command all men.

SHLOKA 39 - IN DEVANAGARI

अमरासुरनरस्तितिःश्रीनाधयतिभिन्तिः नृत्यादाम्मोजः ।
दृष्ट्याः सुनिर्दिष्टिार्थः वृषचक्रखर्धस्त भवन्ति लोकश्रण्णा: ॥३९॥

SHLOKA 39 - IN ENGLISH TRANSLITERATIONS

Amarâsuranarapatibhiryamadhahapatibhishchâ Nûtapâdâmbhôjah |
Drushtyâ Sunishchitârthâ Vrushachakradharâ Bhavanti Lôkasharanyâ ॥39॥
Shloka 39- Explanation - The Glory of Right Faith - By virtue of Right Faith men acquire the supreme status of a Tirthankara, the Master who knows all things well, whose feet are worshipped by the rulers of devas, Lord of asuras¹ and kings of men, as well as by holy saints, who is the support of dharma² and the protector of all living beings in the three worlds.

SHLOKA 40 - IN DEVANAGARI

शिवमाजरमरुजामक्षयांमव्याभधाम विशोकबहयाशंकाम ||
काष्ठगतासुखविद्याविभवं विमलं भजन्ति दर्शनश्चनानाः ||40||

SHLOKA 40 - IN ENGLISH TRANSLITERATIONS

Shivamajaramarujamakshayamvyabhadhham Vishokabhayashankam |
Kashtagatasukhavidyavibhavam Vimalam Bhajanti Darshanashananah ||40||

Shloka 40 - Explanation - The Glory of Right Faith- Those who take refuge in Right refuge in Right Faith (finally) attain to the Supreme Seat, i.e., moksha, which is free from old-age, disease, destruction, decrease, grief, fear and doubt and implies unqualified perfection in respect of wisdom and bliss and freedom from all kinds of impurities of karma.

SHLOKA 41 - IN DEVANAGARI

देवेन्द्रचक्रमहिमानममेयांमात् विशीतिर्मचदनां शिवां ||41||

SHLOKA 41 - IN ENGLISH TRANSLITERATIONS

Devedrachakramahimamamayamam |
Rajendrachakramavanindrasirocharanam |

Dharmendrachakramadharikrutasarvalokam
Labdva Shivam Cha Jinabhaktirupaiti Bhavyaha ||41||

1. Asuras, broadly speaking are the inhabitants of the region called the Pātāla loka.
2. The loteral rendering would be the supporter or preserver of the wheel of dharma (religion).
Shloka 41 - Explanation - The Glory of Right Faith - The Bhavya\(^1\), who follows the creed of the Holy Tirthankaras, acquires the immeasurable glory of deva-life, and the discus\(^2\) of a chakravarti\(^3\), before whom kings and rulers of men prostrate themselves and attaining to the supremely worshipful status of Goodhood, (finally also) reaches nirvâna.

Thus ends the first part, descriptive of Right Faith, of the Ratna Karandaka Shrâvakâchâra, composed by Sri Samantabhadra Swâmi.

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1. He who has the potentiality to attain nirvâna is called bhavya.
2. The discus is a kind of divine weapon.
3. A chakravarti is a great emperor who weilds the divine weapon known as chakra.
PART II
CHARACTERISTICS OF RIGHT KNOWLEDGE

SHLOKA 42 - IN DEVANAGARI

Anyûnamanatiriktam Yâtâtatyam Vinâ Cha Viparîtât |
Nihsandeham Vêda Yadâhustagnânamâgaminaha ||42||

Shloka 42 - Explanation - Characteristics of Right Knowledge - That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty, that the knowers of Scriptures call Right Knowledge.

SHLOKA 43 - IN DEVANAGARI

Pratamânuyogamartâkhyânam Charitam Purânamapi Punyam |
Bôdisamâdinidhânam Bôdati Bôdaha Samîchînaha ||43||

Shloka 43 - Explanation - Characteristics of Right Knowledge - (One of the department of) Right Knowledge is Prathamânuyoga, which deals with the ideals [dharma (religion), artha (wealth), Kâma (enjoyment) and moksha (salvation)] of the soul and which proceeding from the stand point of virtue, describes the lives of great men and is a treasury of useful knowledge and subjects of meditation.

SHLOKA 44 - IN DEVANAGARI

Lôkâlôkavibaktêryugaparivrutteshchaturgatînâm Cha |
Âdarshamîva Tatâmatiravaiti Karanânuyôgam Cha ||44||

SHLOKA 44 - IN ENGLISH TRANSLITERATIONS
Lökâlökavibaktéryugaparivrutteshchaturgatînâm Cha |
Âdarshamîva Tatâmatiravaiti Karanânuyôgam Cha ||44||
Shloka 44-Explanation - Characteristics of Right Knowledge - Right Knowledge also embraces karananuyoga, which enables one to perceive, as if in a mirror, the divisions of space and the changes of time as well as the four conditions of life.

SHLOKA 45 - IN DEVANAGARI
ग्रुहमेध्यानगराणां चारित्रोप्तप्रितिकार्यांस्यां ।
चरणानवयसमयं सम्प्रज्ञानं विज्ञानाति ॥ ४५ ॥

SHLOKA 45 - IN ENGLISH TRANSLITERATIONS
Gruhamêdhyanagârânâm Châritrôtpattivruddhirakshângam |
Charanâniyôgasamayam Samyagnanam Vijânâti ||45||

Shloka 45 - Explanation - Characteristics of Right Knowledge - Right Knowledge also embraces charanânuyoga, which specifically deals with the subject of commencement, development and maintenance of conduct prescribed for laymen and ascetics.

SHLOKA 46 - IN DEVANAGARI
जीवाजीवसुतत्वे पुण्यपुनये च बन्धमोक्षाय च ।
द्राव्यानुयोगदीपह श्रुताविद्यालोकमातुनेः ॥ ४६ ॥

SHLOKA 46 - IN ENGLISH TRANSLITERATIONS
Jîvâjîvasutattvê Punyâpunyê Cha Bandhamôkshai Cha |
Dravyânuyôgadîpaha Shrutavidyâlôkamâtanutê ||46||

Shloka 46-Explanation - Characteristics of Right Knowledge - Dravyânuyoga (the fourth department of Right Knowledge) illumines, like a lamp, the true tattvas (essential principles) - jîva, ajîva, etc. - Virtue, vice, bondage and freedom, as well as amplifies (or intensifies) the light of Śruta jñâna (knowledge derived from meditation or study) .

Thus ends the second part, descriptive of Right Knowledge, of the Ratna Karandaka Shrâvakâchâra, composed by Srî Samantabhadra Swâmi.

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1. The expression lokâloka signifies the entirety of space, that is to say, the portion occupied by the universe of matter and form as well as the region of pure space beyond it.
2. The Jaina Siddhânta deals with living beings under four heads as follows:
   (i) Devagati (the deva kingdom) which means life in heavens,
   (ii) Narakagati (the naraka kingdom) or the condition of existence as a denizen of hells,
   (iii) Manushyagati, or the human kingdom and
   (iv) Tiryanchagati, which includes all other forms of life.
PART III
NECESSITY FOR THE ADOPTION OF RIGHT CONDUCT

SHLOKA 47 - IN DEVANAGARI

Môhatimirâpaharanê Darshanalâbhâdavâptasanjnânaha |
Râgadvêshanivruttyai Charanam Pratipadyatê Sâdhuha ||47||

Shloka 47- Explanation - Necessity For The Adoption Of Right Conduct - To whom Right Knowledge has accrued by virtue of the acquisition of Right Faith, on the destruction of the darkness of faith-obstructing infatuation, that excellent soul begins to practice the rules of Right Conduct, to be rid of personal likes and dislikes (that is, to attain to the state of desirelessness).

SHLOKA 48 - IN DEVANAGARI

Râgadvêshanivrutthi-sadhänivarttanâ Krutâ Bhavati |
Anapêkshitârthavruttiha Kaha Purushaha Sêvatê Nrupatîn ||48||

Shloka 48- Explanation - Necessity For The Adoption Of Right Conduct - From the destruction of the elements of love and hatred are destroyed the five kinds of sin, himsâ and the like, for no one would ever be found serving kings who has no desire to earn his living. Further Explanation - Desire, which assumes the form of attachment and aversion (or love and hatred) is the cause of himsâ and other kinds of sin; hence, he who destroys the element of desire in his soul does not commit sin, just as no one who does not wish to earn his living ever enters the service of kings.

SHLOKA 49 - IN DEVANAGARI

Hîsanatîchâryabhûyo mâyuhansâvaparâpamîhûnachyâṃ ch |
Papapranâlikâbhûyo vinirte: sahmastu chaîrîtram ||49||
SHLOKA 49 - IN ENGLISH TRANSLITERATIONS
Himsânrutachouryêbhyô Maithunasêvâparigrahâbhyâm Cha |
Pâpapranâlikâbhyô Viratihi Sangnasta Chârîtram ||49||

Shloka 49- Explanation – Five Channels Of Sin - Himsâ, falsehood, theft, unchastity and attachment to worldly goods - the stopping of these five channels of sin is the conduct suitable for him who is endowed with Right Knowledge.

SHLOKA 50 - IN DEVANAGARI

SHLOKA 50 - IN ENGLISH TRANSLITERATIONS
Sakalam Vikalam Charanam Tatsakalam Sarvasangavitartanam |
Anagaranam Vikalam Sagaranam Sasanganam ||50||

Shloka 50- Explanation – Two Kinds Of Right Conduct - Right Conduct is of two kinds: sakala (perfect or unqualified) and vikala (imperfect or qualified): of these the unqualified is observed by ascetics who have renounced all things and the qualified by laymen still entangled in the world.

SHLOKA 51 - IN DEVANAGARI

SHLOKA 51 - IN ENGLISH TRANSLITERATIONS
Gruhinam Trêdhâ Tishtayanugunashikhavratatmakam Charam |
Panchatrichaturbhêdam Trayam Yatâsankyamâkhyatam ||51||

Shloka 51 - Explanation – Kinds of Conduct for a layman - The conduct prescribed for a layman is of three kinds and assumes the form of anu, guna and sikshâ vratas (vows), which comprise five, three and four kinds each, respectively.

SHLOKA 52 - IN DEVANAGARI
**SHLOKA 52 - IN ENGLISH TRANSLITERATIONS**
Prânâtipâtavitathavyâhârastêyakâmûrchebhyaha |
Stolêbhyya Pâpêbyô Vyuparamamanuvratam Bhavati ||52||
Shloka 52 - Explanation - Ahinsa Anuvrata & its transgressions for a layman - *Anu* (minor) *vratas* (vows) consist in the avoidance of the gross forms of *himsâ*, falsehood, theft, unchastity and love of possessions.

**SHLOKA 53 - IN DEVANAGARI**

**SHLOKA 53 - IN ENGLISH TRANSLITERATIONS**
Sankalpâtkurtakâritamananâdyôgatrayasya Charasatvân |
Na Hinasti Yattadâhua Stûlavadâdviramanam Nipunâha ||53||
Shloka 53 - Explanation - Ahinsa Anuvrata & its transgressions for a layman - Refrain from injuring living beings having two or more senses, with a deliberate act of mind, speech or body, in any of the three ways, *krita*, *kârita* and *mananât*, is called *ahimsâ anu vrata* by the wise.

Further Explanation - The layman who has taken the vow of refraining from *himsâ* does not intentionally injure any form of life above the class of one-sensed beings (vegetables and the like), by an act of mind, speech or body (*krita*); nor does he incite others to commit such an act (*kârita*), nor even approve of it subsequent to its commission by others (*mananât* or *anumodanâ*).

**SHLOKA 54 - IN DEVANAGARI**

**SHLOKA 54 - IN ENGLISH TRANSLITERATIONS**
Chedana Bandanapidanamatibhârbhôpanam Vyatichárâha |
Âhâravâranâpi Cha Sthûlavâdâdvypuratah Pancha ||54||
Shloka 54 - Explanation - Ahinsa Anuvrata & its transgressions for a layman - Piercing, binding, causing pain, overloading and starving or not feeding at proper times, are the five faults appertaining to *ahimsâ anu vrata*.

Further Explanation - The layman who wishes to observe the *ahimsâ vrata* should avoid these five kinds of faults also.
SHLOKA 55 - IN DEVANAGARI

स्थूलमलिकम न वदति परान वादयति सत्यमपि विदते।
यत्तद्वदंति सत्यानुव्रतां स्थूलमरुषिवादवैरामम्॥५५॥

SHLOKA 55 - IN ENGLISH TRANSLITERATIONS

Stûlamalikam Na Vadati Parân Vâdayati Satyamapi Vidatê |
Yattadavadanti Santaha Stûlamrushâvâdavairamanam ||55||

Shloka 55 - Explanation - Satya Anuvrata & its transgressions for a layman - Refraining from uttering oneself and from causing others to utter, gross falsehood, as well as truth which causes affliction to others, that is called satyânuvrata (the minor vow of truthfulness) by the saints.

Further Explanation - The ascetics vow of truthfulness, it may be stated here, is of unbending rigidity, but as the present work is only concerned with the layman's duties in life, it does not describe the nature of the more austere vows. The use of the word 'gross' in connection with this vrata enables the house holder to avoid its breach by relating stories, writing works of fiction, diplomacy and the like. The reason why truth with a tendency to cause affliction is to be avoided needs no explanation. There are many occasions when speaking out truth causes unmerited suffering to others and clearly silence would be golden in all such cases.

SHLOKA 56 - IN DEVANAGARI

परिवादरहोभ्याख्या पैशृण्य कूटलेकशणं च।
न्यासापहरितीपि च व्यतिक्रमः पन्च सत्यस्य ॥५६॥

SHLOKA 56 - IN ENGLISH TRANSLITERATIONS

Parivâdarahobhyâkhyâ Paishanyam Kûtalêkaranam Cha |
Nyâsâpaharitâpi Cha vyatikramâha Pancha Satyasya ||56||

Shloka 56 - Explanation - Satya Anuvrata & its transgressions for a layman - Spreading false doctrines, revealing the secrets and deformities of others, back-bitng, making false documents, not returning in full a deposit made by another (on his asking for less through forgetfulness) - these are the five transgressions of the vow of truthfulness of a layman.
SHLOKA 57 - IN DEVANAGARI

निहितं वा पतितं वा सुविस्तृतं वा परस्परमबिस्तृतं |
न हरति यज्ञ च दत्तं तदक्षर्चोव्याधिपावहरनम् ||57||

SHLOKA 57 - IN ENGLISH TRANSLITERATIONS

Nihitam Vā Patitam Vā Suvismrutam Vā Parasvamavisrushtam |
Na Harita Yanna Dattē Tadakrushachouryyadupāharanam ||57||

Shloka 57 - Explanation - Achauryanuvrata & its transgressions for a layman - He who does not appropriate to himself, nor give away to any one else, the property of another (whether) placed, dropped, forgotten or deposited (by him), is said to observe the layman's vow of non-stealing.

SHLOKA 58 - IN DEVANAGARI

चौरप्रयुगचौराठ्ठादानविलोपसरदशसमिश्रा; |
हीनाधिकविनिमां पन्चास्टेये व्यापः ||58||

SHLOKA 58 - IN ENGLISH TRANSLITERATIONS

Chouraprayugachourārādānanvilōpasadrushhasanmishrāḥ |
Hinādikavinimānam Panchāstēyē Vyātipātāḥ ||58||

Shloka 58 - Explanation - Achauryanuvrata & its transgressions for a layman - Imparting instruction on the method of committing theft, receiving stolen property, evading law, adulteration and keeping false weights and measures are the five atichāras (faukts) of the layman's vow of non stealing.

SHLOKA 59 - IN DEVANAGARI

न तु परदारान गच्छति न घरान गमयति च पापभीतेष्व च |
सा परदारनिवृत्तः स्वदारसनेषनामपि ||59||

SHLOKA 59 - IN ENGLISH TRANSLITERATIONS

Na Tu Paradārān Gachhati Na Parān Gamayati Cha Pāpabhītēryat |
Sā Paradāranīvṛttīḥī Swadārasantēshanāmāpi ||59||

Shloka 59 - Explanation - Brahmacharyanuvrata & its transgressions for a layman - He who neither 'visits', nor causes any other person to 'visit', another mans wife from fear of sis - that man is said to observe the anu vrata, known as the renunciation of the wife of another and contentment with one's own.

Compiled by: www.jainheritagecentres.com
SHLOKA 60 - IN DEVANAGARI

अनविवाहकरणांगक्री डवितविपुलतुष्णः ||
इत्वरितगमनं चास्मरस्य पञ्च व्यतीताः ||6.01||

SHLOKA 60 - IN ENGLISH TRANSLITERATIONS

Anavivahakaranangakridavitatvapipulatrusaha |
Itvaritagamanam Chasmarasya Pancha Vyaticharaha ||60||

Shloka 60 - Explanation - Brahmacharyanuvrata & its transgressions for a layman - Match-making (i.e., bringing about marriages unnatural gratification, indulging in lewd or voluptuous speech, excessive passion even for one's own wife and visiting an immoral woman, are the five faults peculiar to the layman's vow of chastity.

SHLOKA 61 - IN DEVANAGARI

धनाध्यादिग्रन्थेऽ परिमाय ततोधिकेशु निस्प्रुहता ||
परिमितिपरिग्रहः स्यादिच्छपरिमाणानामापि ||61||

SHLOKA 61 - IN ENGLISH TRANSLITERATIONS

Dhanadhanyadigrantham Parimaya Tatodikeshu Nispruhata |
Parimitaparigrahaha Syadichchaparimana Namaapi ||61||

Shloka 61 - Explanation - Parigraha Pariman Anuvrata & its transgressions for a layman - Having Fixed the measure of one's worldly possessions, cash, grain and the like, to desire for no more is called the parigraha-parimana (possession-limiting) vow, also known as the ichchha-parimana (desire-limiting).

SHLOKA 62 - IN DEVANAGARI

अतिवाहारतिसंगविसयवलोभतिभावहतानि ||
परिमितिपरिग्रह्यस्य च विक्षेपः पञ्च लक्ष्याः ||6.21||

SHLOKA 62 - IN ENGLISH TRANSLITERATIONS

Ativahanatisangarahavismayalobhathibhavahanta |
Parimitaparigrahasya Cha Vikshenaha Pancha Lakshyante ||62||

Shloka 62 - Explanation - Parigraha Pariman Anuvrata & its transgressions for a layman - Keeping a larger number of vewhicles than required, accumulating even necessary articles in large numbers, expressing wonder at the pomp or prosperity of another, excessive
greed and overloading animals, are described as the five faults of the *parigraha-parimāna* vow.

**SHLOKA 63 - IN DEVANAGARI**

पञ्चानुव्रतनिधयो निरतिक्रमणः फलतिसुरलोकं
यत्राविधिर्गुणां दिव्यश्रीरं च लभ्यते ||63||

**SHLOKA 63 - IN ENGLISH TRANSLITERATIONS**

Panchânuvratanidhayô Niratikramanâha Phalantis Suralokam |
Yatrâvadhirashtagunâ Divyasharîram Cha Labhyantê ||63||

Shloka 63 - Explanation - Parigraha Pariman Anuvrata & its transgressions for a layman - The observance of the five minor vows of the layman, without committing transgressions thereof, bears fruit in the shape of a birth in the heaven-worlds where the soul acquires clairvoyance (*avadhi jñâna*), the eight kinds of miraculous powers and a divine body.

**SHLOKA 64 - IN DEVANAGARI**

मातांगो धनदेववश्च वारिष्णंस्ततः परः
नीली जयश्रज संप्रज्ञतः पूजातिशयमुत्तमम् ||64||

**SHLOKA 64 - IN ENGLISH TRANSLITERATIONS**

Måtango Dhanadêvashcha Vârishenastatha Paraha |
Nîlî Jayashcha Sampraptâha Pûjâtishayamuttamam ||64||

Shloka 64 - Explanation - Persons Famous In Anuvratas & Avratas - The low caste Yampâla (in respect of the first), Dhanadeva (in respect of the second), then varisena, Nîlî and Jayakumar (in respect of the third, fourth and fifth vows respectively) have risen to high worshipful status.

**SHLOKA 65 - IN DEVANAGARI**

धनश्रीसत्‌तयां च तापसारक्षकाविष्ठं
उपाख्येयस्तथा इमश्रुवनिन्तो यथाक्रमम् ||65||

**SHLOKA 65 - IN ENGLISH TRANSLITERATIONS**

Dhanasrisatyaghôshou Cha Tâpasâarakshákavapi |
Upâkhyyâstatathâ Shmarshrunavanîtô Yathâkramam ||65||
Shloka 65 - Explanation - Persons Famous In Anuvratas & Avratas - Dhanaś rī, Satyaghosa and Tāpaśī, the police officer (Yamadanda) and in the same way Śmaśrunāvānīta have attained to notoriety, in the order of enumeration.

Further Explanation - These two verses give the names of those who have attained to fame and notoriety by the observance and non-observance respectively of the five minor vows of the Jaina householder. Their biographies can be learnt from the Jaina Purānas. Those who acquired fame by self control are mentioned in the first of these gāthās, while those who attained to notoriety for their uncontrolled vice are named in the second. The order in which their names are given bears reference to the enumeration of the five anu vratas, with respect to the observance of which fame was acquired in the one case and whose non-observance in the extreme was the cause of notoriety in the other.

SHLOKA 66 - IN DEVANAGARI

Madhyamāmsadadhutāyaiha Sahānuvratapanchakam |
Ashtou Mūlagunānāhurgruhinām Shramanottamāha ||66||

Shloka 66 - Explanation - Eight Moolgunas (Fundamental Virtues) - The (observance of the) five anu vratas and refraining from the use of wine, flesh and honey, are regarded as the eight fundamental virtues of a householder by holy saints.

Further Explanation - Honey is objectionable, because it contains such objectionable things as excrement of bees and because its obtainment involves himsā.

Thus ends the third part, descriptive of the householder's vows, of the Ratna Karandaka Shrāvakāchāra, composed by Śrī Samantabhadra Swāmī.
PART IV
THE GUNA VRATAS

SHLOKA 67 - IN DEVANAGARI

Digvratamnarthadandavratam Cha Bhôgôpabhôgaparimânam |
Anubruhanâdgunânâmâkhyânti Gunavratânyârthâha ||67||

Shloka 67 - Explanation - Digvata (Limiting the area of one's movement in all directions) - Because the dig, the anarthadanda and the bhogopabhoga parimana vrata (vows) tend to increase virtue (i.e. the merit of the five anu vratas), great personages have called them guna vrata.

SHLOKA 68 - IN DEVANAGARI

Digvalayam Pariganitam Krutvâtôham Bahirna Yâsyâmi |
Iti Sankalpâ Digvratamâmrutyanupavinivruttai ||68||

Shloka 68 - Explanation - Digvata (Limiting the area of one's movement in all directions) - "I shall not travel beyond these limits;" - to hold to a resolve like this, having, with a view to avoid the commission of (even) subtle sins (beyond those limits), previously determined the bounds of space in the ten directions, for the rest of one's life, is called dig vrata.

SHLOKA 69 - IN DEVANAGARI

Makarâkarasaridatavîgirijanapadayojanâni Maryyadâha |
Prâhurdishâm Dashânâm Pratisamhâre Prasidhdhâni ||69||

SHLOKA 69 - IN ENGLISH TRANSLITERATIONS

Makarakarasaridatavigirijanapadayojanani Maryyadah | 
Prahurdisham Dashanam Pratisamhare Prasidhdhani ||69||
**Shloka 69 - Explanation - Digvrata (Limiting the area of one's movement in all directions) -** In placing limits on one's movements in the ten directions, well-known oceans, rivers, forests, mountains, countries and *yojana*\(^1\) marks should be selected as boundaries.

**SHLOKA 70 - IN DEVANAGARI**

अवदेर्भिरुपां प्रतिविरटेर्दिग्व्रतानि धारयताम्
पंचमहाव्रतापरिनामुपरिनामप्रपद्यां ||70||

**SHLOKA 70 - IN ENGLISH TRANSLITERATIONS**

Avadērbahiranupāpam Prativiraterdigvratāni Dhārayatām |
Panchamahāvrataparinatimanuvratāni Prapadhyantē ||70||

**Shloka 70 - Explanation - Digvrata (Limiting the area of one's movement in all directions) -** By the avoidance of subtle sins beyond the determined limits, (even) the minor vows of a house holder are able to rank as the unqualified vows of asceticism (in respect of the regions lying beyond those limits).

**Further Explanation** - One naturally cannot commit gross sins where one is not present in some way, whether directly or indirectly. But inability to be physically present in a place does not prevent one from sinning in thought in respect of the objects of that place. The observance of the *digvrata*, however enables one to avoid even sinning in thought in respect of those places which one cannot reach. Hence, it is said that the observance of this *vrata* enables the layman's vows to approach the five *mahāvratas* of asceticism, in point of merit, beyond the limits fixed for his movements. In other words, the *dig vrata* places a layman on an equality with an ascetic in respect of the regions of space lying beyond the boundaries determined by him for his physical and mental activity.

**SHLOKA 71 - IN DEVANAGARI**

प्रत्याख्यातनतुन्तीतिक्विन्दतस्तृवच्छणोपतितमोपपरिनामः
सत्वेन दुरवधाराः महाव्रतेऽप्रकालपंथेऽः ||71||

**SHLOKA 71 - IN ENGLISH TRANSLITERATIONS**

Pratyākhyañatanatunvānmandatarāṣṭhcharanamōharpriṇāmām |
Satvēna Duravadhārā Mahāvratāya Prakalpyathē ||71||

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1. Ordinarily a *yojana* is equal to form *koses* i.e. from 6 to 8 miles, according to local custom. This verse shows that the ancients used to employ *yojana* stones to mark distances.

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**Shloka 71 - Explanation - Digvrata (Limiting the area of one's movement in all directions)** - The extremely quiescent states of conduct-in-fatuating karmas which arise from the susidence of the activity of the pratyākhyāna type of passions, are taken for mahā vratas; the tinge of passions in the mind is then so slight that it is not easy to say whether they exist or not.

**Further Explanation** - Anger, pride, deceit and greed are the four principal kinds of passions (kasayas). They are dealt with under four different heads in the Jaina siddhanta, according to the degree of their intensity. The intensest, called the ananantānubandhī, is the worst kind and prevents the acquisition of Right Faith itself; the intenser type, known as the apratyākhyāna, obstructs Right Conduct altogether and hinders even the observance of the minor vows of the householder; the intense, designated the pratyākhyāna, enables the householder's vows to be observed, but debars one from the mahā vratas of asceticism and the higher forms of meditation and the mild one (samjvalana) only stands in the way of pure self-contemplation (sukla dhyāna). The destruction or subsidence of the first type leads to the acquisition of Right Faith; of the second, to the adoption of the householder's vows; of the third, to the observance of mahā vratas and of the fourth, to sukla dhyāna, which is the cause of omniscience and nirvāṇa.

This verse refers to the subsidence of the pratyākhyāna type which reduces the intensity of passions to the samjvalana degree. These, as the achārya points out, are of such a mild type that often it is difficult to say whether they exist or not.

**SHLOKA 72 - IN DEVANAGARI**

पञ्चानां पापान्म हिमसादिनां मनोवचाहकायायिः ||
क्रज्ञारीतानुमोदायिंट्यागस्तु महाव्रतम महतातम ||72||

**SHLOKA 72 - IN ENGLISH TRANSLITERATIONS**

Panchānām Pāpānām Himsādānām Manōvachahakāyaih |
Krutakāritānuṣumōḍāṣṭyāgaṇastu Mahāvratam Mahatāmaḥ ॥72॥

**Shloka 72 - Explanation - Transgressions of the Digvrata** - Abstaining from the commission of the five sins, himsā and the like, in all the three ways, krita, kārita and anumodanā, with mind, speech or body, constitutes the mahā vratas of great ascetics.

**SHLOKA 73 - IN DEVANAGARI**

उद्धृताध्वस्तात्तिथियायत्वस्तात्तिथियायत्वस्तात्तिथियायत्वस्तात्तिथियायत्वस्तात्तिथियायत्वस्तात्तिथियायतः कृत्येक्षविद्विठानाम ||
विसंज्ञां दिग्विस्तर्त्याशा: पञ्च कथ्याते ॥73॥

Compiled by: www.jainheritagecentres.com
SHLOKA 73 - IN ENGLISH TRANSLITERATIONS
rdwardhstâttiryagvyatipâtâha Kshêtravruddhiruddhavadhînâm |
Vismaranam Digvirâtârasyâshâha Pancha Kathyante ||73||
Shloka 73 - Explanation - Transgressions of the Digvrata - Transcending the limits of space upwards, downwards or in other directions, extending the field of one's activity, forgetting the boundaries (fixed), - these are the five transgressions of the digvrata.

SHLOKA 74 - IN DEVANAGARI

SHLOKA 74 - IN ENGLISH TRANSLITERATIONS
Abhyantaram Dîgâvdhêrapârthakebhyaha Sapâpayôgêbyaha |
Viramanamanarthadandavratam Vidurvratadharâgranyaha ||74||
Shloka 74 - Explanation - Transgressions of the Digvrata - The best of ascetics call refraining from wanton (purposeless) activity, likely to cause injury to others, within the limits (fixed for one's activity), anarthadanda vrata.

SHLOKA 75 - IN DEVANAGARI

SHLOKA 75 - IN ENGLISH TRANSLITERATIONS
Pâpôpadêshahimsâdânâpadhyânadhushrutîhi Pancha |
Prâhua Pramâdacharyyamanarthadandânadandadharaha ||75||
Shloka 75 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions - Those who do not inflict any kind of punishment on others call evil lesson, himsâdâna, apadhyâna, duhś ruti and Pramâdacharyya, the five (kinds of) anartha danda.

SHLOKA 76 - IN DEVANAGARI
SHLOKA 76 - IN ENGLISH TRANSLITERATIONS
Tiryakklêshavanijyâhimsârambhanâdînâm |
Kathâprasagahaprasavaha Smarttvyaha Pâpa Upadêshaha ||76||
Shloka 76 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -
Narrating accounts having reference to acts of cruelty to lower forms of life, trade, himsâ,
occupations, swindling and the like is to be known as pâpa upadesa (evil lesson).

SHLOKA 77 - IN ENGLISH TRANSLITERATIONS
Pâpôpadêshahimsâdânâpadhyânadhushrutih Pancha |
Prâhua Pramâdacharyyamanarthadandânadandadhara ||75||
Shloka 77 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -
Transcending the limits of space upwards, downwards or in other directions, extending the
field of one's activity, forgetting the boundaries (fixed), - these are the five transgressions of
the digvrata.

SHLOKA 78 - IN ENGLISH TRANSLITERATIONS
Tiryakklêshavanijyâhimsârambhanâdînâm |
Kathâprasagahaprasavaha Smarttvyaha Pâpa Upadêshaha ||76||
Shloka 78 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -
The best of ascetics call refraining from wanton (purposeless) activity, likely to cause injury to
others, within the limits (fixed for one's activity), anarthadanda vrata.

SHLOKA 79 - IN ENGLISH TRANSLITERATIONS
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**SHLOKA 79 - IN ENGLISH TRANSLITERATIONS**

Ārambasangasāhasamithyātvadvēsharāgamadamadanaiha | Chetaha Kalushhayatām Shruravadāhīnām Dhushrutabhavati ||79||

Shloka 79 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -
Listening to works dealing with occupations, worldly possessions, daring crimes, false doctrines, hatred, love, pride and sex-passion, which disturb the mind, is *duhś ruti* (*anarthadanda*).

**SHLOKA 80 - IN DEVANAGARI**

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क्षितिलिदनपावनारंभविकल्पकनस्यशिष्यः
सरणसारणमपि च प्रामदचायाय प्रभाशते
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**SHLOKA 80 - IN ENGLISH TRANSLITERATIONS**

Kshitisaliladahanapavanârambha Viphalam Vanaspatichchdam | Saranam Saranamapi Cha Pramâdacharyâm Prabhâshante ||80||

Shloka 80 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -
Dealing in (i.e., meddling with, or handling) earth, water, fire and air; destroying or striking down plants; also moving about and causing other to move about - these, when done without purpose, are called pramâdacharyâ (*pramâda* = carelessness + *charyâ* = activity).

**SHLOKA 81 - IN DEVANAGARI**

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कन्दर्पकनूकुच्यमोक्षवेमत्प्राप्तानंपन्य
असमीक्ष्यायाचिकार्यायण्यतीयोन्नर्धन्दुकरिते
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**SHLOKA 81 - IN ENGLISH TRANSLITERATIONS**

Kandarpam Koutkuchyam Moukharyamatiprasâdhânam Pancha | Asamikhsya Châdhikaranam Vyatiyôarthadandakrudvirâteha ||81||

Shloka 81 - Explanation - Anarthdanda Vrata and its five kinds & Transgressions -
Indulging in lewd speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, surrounding oneself with the objects of sensual pleasure, and (otherwise) becoming engrossed in the activity of mind, speech, or body, in an aimless way, - these are the five transgressions of the vow of *anarthadanda* (*anartha* = purposeless + *danda* = punishment).
SHLOKA 82 - IN DEVANAGARI

अक्षरार्थनाम परिसंख्यान भोगोपभोगपरिमिताम् |
अर्थवत्तमञ्चवधि सगरीणां तनुकृत्ये ||8.2||

SHLOKA 82 - IN ENGLISH TRANSLITERATIONS
Akshârthânâm Parisankhyânam Bhôgôpabhôgoparimînam |
Arthavatâmapravadhou Râgaratinâm Tanukrutayê ||82||

Shloka 82 - Explanation - Bhgopabhoga Parimânavrata - Putting limitation, for the day, even within the limits allowed by the parigraha parimâna vrata (the fifth vow), according to one's requirements, and with a view to reducing the sense of attachment and the like, on the choice of the objects of senses, (is called) bhogopabhoga parimâna vrata.

SHLOKA 83 - IN DEVANAGARI

भुक्त्वा परिहात्यौ भोगो भुक्त्वा पुनःच भोक्त्यः |
उपभोगोश्वासनप्रवेशृणिः पन्चेन्द्रियाः विषयः ||8.3||

SHLOKA 83 - IN ENGLISH TRANSLITERATIONS
Bhuktvâ Parihâtavyô Bhôgo Bhuktvâ Punashcha Bhôktvyaha |
Upabhôgôshanavasanaprabhrutihi Panchêndriyô Vishayaha ||83||

Shloka 83 - Explanation - Bhgopabhoga Parimânavrata - Food, clothing and other objects of the five senses, which can be enjoyed only once, are called bhoga and those which can be enjoyed more than once upabhoga.

SHLOKA 84 - IN DEVANAGARI

श्रस्तिपरिपतिरार्थां कृदं पिषिं प्रमादापरिहृत्ये |
मद्यं च जर्जनीयं जिन्दराष्ट्रौ शशांसुपवतः ||8.4||

SHLOKA 84 - IN ENGLISH TRANSLITERATIONS
Trasahatipariparinârtham Kshoudram Pishitam Pramâdaparihrutayê |
Madhyam Cha Varjaniyam Jinacharanou Sharanamupayâtaiha ||84||

Shloka 84 - Explanation - List of Non-eatable things & Time Limit for Niyama & Yama - Those who seek refuge at the feet of the Tirthankaras should give up honey and flesh to avoid injuring moving living-beings and wine to escape from pramâda (carelessness, i.e. spiritual laziness).
SHLOKA 85 - IN ENGLISH TRANSLITERATIONS
Alpaphalabahuvinighatamulakamadrani Shrugaberni |
Navanitanimbakusumam Kaitakamityevamavahernyam ||85||

Shloka 85 - Explanation - List of Non-eatable things & Time Limit for Niyama & Yama -
Because there is little good and great himsā in their use, green ginger, roots, butter, buds and flowers should be excluded (from the list of eatables).

Further Explanation - The green roots and vegetables mentioned are forbidden on the ground that each of them is the abode of more souls than one and butter is objectionable on account of its becoming the incubator of a certain kind of germs on a large scale within a very short time of its preparation. Jainism allows butter to be used by its followers only within an hour or so of its churning, though ghee (clarified butter) may be eaten at any time before it becomes unwholesome. The reason for this is to be found in the fact that butter becomes sterilized in the process of clarification and therefore unsuitable as a breeding ground for germs.

SHLOKA 86 - IN ENGLISH TRANSLITERATIONS
Yadanishtam Tadvratayedhchyachanupasvyametadapi Jahyat |
Abhisandhikrutah Viratirvishayadhyagyadvratam Bhavati ||86||

Shloka 86 - Explanation - List of Non-eatable things & Time Limit for Niyama & Yama -
That which is undesirable is to be given up, also that which does not become (the exalted), because deliberate refraining from the use of suitable (useful or sanctioned) objects is a vrata (vow).

Further Explanation - As no one ever takes what is undesirable, asceticism only consists in refraining from the use of that which is desirable.
SHLOKA 87 - IN ENGLISH TRANSLITERATIONS

Niyamô Yamashcha Vihitou Dvêdhâ Bhôgôpabhôgasamhârê |
Niyamaha Parimitakalô Yâvajjivam Yamô Dhriyatê ||87||

Shloka 87 - Explanation - Transgressions of Bhogopabhoga Parimâma Vrata -
Renunciation of bhogas and upabhogas is of two kinds, niyama and yama; (of these) the one which has a time limit is called niyama, and the other, which is undertaken for life, is yama.

Further Explanation - Vows take the form of either niyama or yama. Renouncing an object for a limited period of time is niyama, but its giving up altogether for life is called yama.

SHLOKA 88 & 89 - Explanation - Transgressions of Bhogopabhoga Parimânavrata -
Abstaining for a certain fixed period of time, as for instance, for an hour, a day, a night, a fortnight, a month, a season or a half-year, from food, conveyances, couch, bathing, unguents, betel leaf, clothes, ornaments, co-habitation, music or singing, is niyama.
**SHLOKA 90 - IN DEVANAGARI**

विश्वविश्वातोनुपेक्षाः नुम्मतितितिल्यमतितषानुभावः ।
भोगोपभोगपरिमान्व व्यतिक्रमः पन्च वश्यन्ते ॥९०॥

**SHLOKA 90 - IN ENGLISH TRANSLITERATIONS**

Vishayavishatōnupēkshānusmrutiratī Loulyamatitrushānubhavaha |
Bhōgoopabhōgaparimā Vyatikramāha Pancha Katyantē ॥९०॥

Shloka 90 - Explanation - Transgressions of Bhogopabhoga Parimānavrata - Constant craving for the venom (of sensul enjoyment), dwelling upon pleasurable experiences of the past, abandoning oneself to the sensations of pleasure at the time of indulgence, cherishing in satiable craving for gratification of senses in the future (and), going through sensous experiences in imagination - these are called the five transgressions of the bhogopabhoga parimāna vrata.

Thus ends the fourth part, descriptive of guna-vratas, of the Ratna Karandaka Shrāvakāchāra, composed by Sri Samantabhadra Swami.
PART V
ŚIKSHĀ VRATAS

SHLOKA 91 - IN DEVANAGARI

Dêshavakâshikam Vâ Sâmâyikam Prôshadhôpavâsô Vâ |
Vayyâvrutyam Shikshâ Vratâni Chatvâri Shishtânî ||91||

Shloka 91- Explanation - Deshavakshika Vrata (Further Restricting the Movement) -
Deś āvakāśika, Sāmayika, Praosadhopavâsa and Vaiyâvritya - these four are know as śikshā vows.

SHLOKA 92 - IN DEVANAGARI

Dêshavakâshikam Syâtkâlaparichêdanêna Dêshasya |
Pratyahamanuvratânâm Pratisamhârō Vishâlasya ||92||

Shloka 92- Explanation - Deshavakshika Vrata (Further Restricting the Movement) -
Those who are constantly advancing on the path of tapa (asceticism) describe the limits of the deś āvakāś īka vrata to consist in a specific house, street, village, field, river, forest or yojana - stone.

SHLOKA 93 - IN DEVANAGARI

Gruhahâgigrámânâm Kshetranadhîdhâvayôjanânâm Cha |
Dêshâvakâshikasya Smaranti Sîmnâm Tapôvruddhâha ||93||

SHLOKA 93 - IN ENGLISH TRANSLITERATIONS

Gruhahāgigrāmānām Kṣhetranādhi-dhāvayōjanānām Cha |
Dēshāvakāshikasya Smarantī Śimnām Tapōvruddhāḥ ||93||
Shloka 93-Explanation - Deshavakashika Vrata (Further Restricting the Movement) -
Those who are constantly advancing on the path of tapa (asceticism) describe the limits of the
deś āvakāś īka vrata to consist in a specific house, street, village, field, river, forest, or yojana -
stone.

SHLOKA 94 - IN DEVANAGARI

श्रावकचारणा माणसंग प्रकाशिती भोजनं च।
देशावकाशिकयाः प्राहः कालावधिः प्राणा: ||९४||

SHLOKA 94 - IN ENGLISH TRANSLITERATIONS
Samvatsaramruturayananam Måsachaturnásapakshamruksham Cha |
Dêshâvakâshikâsa Prâhuaha Kâlâvadhîm Prâgnâha ||94||

Shloka 94-Explanation - Deshavakashika Vrata (Further Restricting the Movement) -
The wise have described the time-limits of the deś āvakāś īka vow to consist in a year, a ritu
(=2 months), a half-year, one month, four months, a fortnight, or the time taken by the sun or
moon in traveling from one asterism (or lunar mansion) to another.

SHLOKA 95 - IN DEVANAGARI

सीमानानां परतः स्थूलेतरपन्थाप्पापसांतायागात् ।
देशावकाशिकेन च महावटाति प्रसाधनाः ||९५||

SHLOKA 95 - IN ENGLISH TRANSLITERATIONS
Simântânâm Parataha Stûléparapanchapâpasantâyâgâtu |
Dêshâvakâshikêna Cha Mahâvatâni Prasâdyantê ||95||

Shloka 95-Explanation - Deshavakashika Vrata (Further Restricting the Movement) -
Because of the complete renunciation of the five kinds of subtle and gross sins beyond the
limits (of time and space), the observer of the deś āvakāś īka vow is also regarded as the
observer of mahâ vrata.

SHLOKA 96 - IN DEVANAGARI

प्रेषणशास्त्रनां रूपाभिमित्वतपुद्गलक्षेपी ।
देशावकाशिकस्य व्यविधिःतयायां पन्चा ||९६||

SHLOKA 96 - IN ENGLISH TRANSLITERATIONS
Prêshanashabdhnayanam Rûpabhivyaktipudgalakshêpou |
Dêshâvakâshikâsa Vyapadhishyantetyayâha Pancha ||96||
**Shloka 96-Explanation - Deshavakashika Vrata (Further Restricting the Movement)** - Transgressing the limits by sending an agent, drawing attention by making sounds, ordering things, beckoning by showing one's person and throwing missiles (to attract notice), are said to be the five *attachāras* (transgressions) of the *deś āvakāś ika* vow.

**SHLOKA 97 - IN DEVANAGARI**

असमयमुक्तिमुक्तम पंचाघानामवेशश्वेतावेना ।
सर्वत्र च सामयिकः सामयिक्य नाम शांसति ||९७||

**SHLOKA 97 - IN ENGLISH TRANSLITERATIONS**

Asamayamukthinuktham Panchaghnam asheshabhavena |
Sarvatra Cha Samaayikaha Samaayikam Nama Shamsanti ||97||

**Shloka 97-Explanation - Samaayika Vrata (To Observe Sinless self-absorbed state of equanimity)** - Refraining from the commission of the five kinds of sin in all respects and altogether for a particular period of time (every day), is called the samaayika vow by those who are learned in Scripture.

**Further Explanation** - The samaayika vrata is intended to be observed three times a day if possible; otherwise at least once daily. Its object is to enable the layman to abstain from all kinds of sins during the period of time fixed for its observance. The usual duration of the samaayika vow is an antara muhūrta (a period of time not exceeding 48 minutes). During this period, which the layman spends in study and meditation, he vows to refrain from the commission of the five kinds of sin - *himsā*, falsehood, theft, unchastity and love of material possessions - with his mind, speech and body, in any of the three ways (*kriya, kārita* and *anumodanā*), both within and without the limits determined by him in connection with the *deś āvakāś ika* vow.

In performing samaayika the devotee stands facing north or east¹ and bows to the pancha parameshti². He then sits down and recites the namokāra mantra³ a certain number of times and finally devotes himself to holy meditation.

This consists in:

(i) *pratikramana*, recounting the sins committed and repenting for them,
(ii) *pratyākhyāna*, resolving to avoid particular sins in future,
(iii) samaayika karma, renunciation of personal attachments and the cultivation of a feeling of regarding every body and thing alike,

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1. These are the directions of the *videha kshetra*, where a *Tirthankara* is living now-a-days.
2. The *pancha pramesti* is a collective term, signifying the five kinds of preceptors.
3. The namokāra mantra consists in a salutation to the *pancha pramesti*.
(iv) **Kāyotsarga**, withdrawal of attention from the body (physical personality) and becoming absorbed in the contemplation of the spiritual self.

As regards place, the sāmayika may be performed anywhere - a temple, private residence, forest and the like - but the place should not be a thoroughfare, nor one that is open to disturbance. A place with evil repute or unholy associations is also to be avoided.

The posture for sāmayika may be either -

(i) *padma āsana*, the sitting posture, with interlocked legs (the right one placed on the left thigh and the left on the right), the hands placed in the lap with the palms facing upwards (the right one being on the top), and with attention fixed on the foremost point of the nose;

(ii) *kharga āsana*, the stading posture, with feet at a distance of about two inches from each other, the hands resting naturally by the sides, but not so as to touch the body; and attention on the point of the nose as in the *padma āsana*; or

(iii) *ardha-padma āsana*, the semi-*padma* posture, which differs from the *padma* in respect of the position of the left leg, which is placed under the right thigh.

The sāmayika may be performed in a reclining or even a lying down posture if one is unable, from illness or some other cause of a like, nature, to sit up. The above postures are recommended, because they are the most conducive to bodily steadiness and firmness. They may appear hard to adopt at first, but they will be found to be surprisingly easy after a little practice.

**SHLOKA 98 - IN DEVANAGARI**

मूर्त्रकुमितिवासेर्दं पर्याक्षयपिन्छम चापि ।
स्थानमुपवेश्मान वा समयं जानति समयजा: ||९८||

**SHLOKA 98 - IN ENGLISH TRANSLITERATIONS**

Mûrdharûhamishtivâsôbandha Paryankabandhanam Châpi ।
Sthânamupavêshamna Vâ Samayam Jânanti Samayajnâha ||98||

**Shloka 98- Explanation - Sâmâyika Vrata (To Observe Sinless self-absorbed state of equanimity)** - The wise perform the sâmayika by tying a knot in their *choti*, or a garment, or by closing the fist, they know the posture, the place, as well as the suitable subjects of meditation and time.

**Further Explanation** - The idea of tying a knot in one's *choti* (a tuft of hair on the top of the head worn by Hindus and Jainas) and the like, in not that the knot in itself is of any value or importance in the process, but that it implies a mental determination to continue meditation so long as it remains united. The knot is merely intended to serve the purpose of the uplifted hand of a constable and is a signal for the stoppage of all kinds of mental 'traffic' which might interfere with steadiness and continuity of holy meditation.
SHLOKA 99 - IN ENGLISH TRANSLITERATIONS
Eakântê Sâmayikam Nirvyâkshêpê Vanêshu Vâstushu Cha |
Chaityâlayêshu Vâpi Cha Parichêtavyam Prasannadhiyâ ||99||

Shloka 99 - Explanation - Sâmâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Sâmâyika should be performed with a cheerful heart in undistributed solitude, in forests, private dwellings and temples.

SHLOKA 100 - IN ENGLISH TRANSLITERATIONS
Vyâpâravaimanasyâdvinivruttyâmantarâtmavinivrutyâ |
Sâmayikam Badhiyâdupavâsê Chaikabhûktê Vâ ||100||

Shloka 100- Explanation - Sâmâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Withdrawing the mind and body from all kinds of worldly activities, subduing in particular (all forms of) mental disturbance, one should perform sâmâyika (especially) on the day of fasting and half fasting.

SHLOKA 101 - IN ENGLISH TRANSLITERATIONS
Sâmayikam Pratidivasam Yathâvadapanalasena Chêtavyam |
Chratapanchakaparipâranakâranamavadhânayuktêna ||101||

Shloka 101 - Explanation - Sâmâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Sâmâyika is the cause of perfection (in the obesrvance) of the five vows; it should be practised daily according to the prescribed method, with one pointed mind, (and) by overcoming laziness.

Further Explanation - Sâmâyika leads to perfection of conduct gradually. For this reason, it is described here as the cause of perfection in the observance of vows.
**SHLOKA 102 - IN ENGLISH TRANSLITERATIONS**

Sámâyikê Sárambâha Parigrahâ Naiva Sânti Sarvêpi |
Chêlôpasrushtamuniririva Gruhi Tadâ Yâti Yatibhâvam ||102||

Shloka 102-Explanation - Sámâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Because there is the absence of all kinds of attachments and undertaking in sámâyika, therefore the house holder (while engaged in its observance) approaches asceticism and resembles a muni or whom a piece of cloth has been thrown to protect him from harm.

Further Explanation - The muni, who aspires to obtain liberation in the shortest possible duration of time has to renounce even a langoti (a narrow strip of cloth worn by men to hide their nudity), since the worry consequent on its preservation and care stands in the way of perfection in vairâgya (renunciation or desirelessness); but the householder does not give up clothes till he is ready for a life of homelessness. However, the performance of the sámâyika meditation enables the latter to mentally renounce all kinds of likes and dislikes and to develop the spirit of renunciation in him to a degree. Raising him almost to the status of a saint for the time being. Hence, the âchârya says that the layman engaged in the observance of the sámâyika vow resembles a muni on whom a piece of cloth has been thrown to protect him from harm.

**SHLOKA 103 - IN ENGLISH TRANSLITERATIONS**

Shítôshnadamshamashakaparîshahamupasargamapi Cha Mounadharâha |
Sámayikam Pratipanna Adhikurvîrannachalayôgha ||103||

Shloka 103 - Explanation - Sámâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Those who aspire to perfect themselves in the sámâyika vow bear the hardships consequent on cold, heat, gnat-sting and mosquito-bite, as well as trouble (caused by enemy), maintaining unbroken silence and control over yogas.

Further Explanation - Yoga means a channel of activity and is of three kinds, namely, (i) mano-yoga (mental activity) (ii) vachana-yoga (the activity of speech) (iii) kâya yoga (bodily activity). 

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activity). These are to be kept under control during the period of sāmayika, even in the face of trying circumstances and conditions.

SHLOKA 104 - IN ENGLISH TRANSLITERATIONS
Asharanashubhamanityam Dhukhanamâtmânamâvasâmi Bhavam |
Môksha stadviparîtmêti Dhyâyantu Sâmayikê ||104||

Shloka 104 - Explanation - Sâmayika Vrata (To Observe Sinless self-absorbed state of equanimity) - “I am involved in the samsâra (universe) in which there is no protection for souls, which is inauspicious, transitory and full of pain and of the nature of not-self; moksha is the opposite of this.” - thus should one meditate while performing sâmayika.

SHLOKA 105 - IN ENGLISH TRANSLITERATIONS
Vâkkâyamânasânâm Dhuprahnâñyanâdarâsmanâ | Sâmayikasyâtigamâ Vyajyante Pancha Bhâvêna ||105||

Shloka 105 - Explanation - Sámâyika Vrata (To Observe Sinless self-absorbed state of equanimity) - Losing control over speech, body and mind, indifference to the observance of meditation, forgetting (its time and the subject-matter of reflection) : these, verily, are the five transgressions of the sâmayika vow.

SHLOKA 106 - IN ENGLISH TRANSLITERATIONS
Parvanyashtmyâm Cha Shâtavyaha Prôshadhôpavâsastu |
Chaturbyahâryânâm Pratyâkhyañam Sadêchchabhihi ||106||
Shloka 106-Explanation - Prosadhopavasa Vrata - Abstaining from taking the four kinds of food for the whole day on the 8th and the 14th (days of every fortnight), with a view to strengthen the vows, should be known as the praosadhopavâsa vow.

Further Explanation - The four kinds of food are: (i) solid (ii) liquid (iii) semi liquid and (iv) things like betel leaf, which do not serve the purpose of food, but are taken for relish.

SHLOKA 107 - IN DEVANAGARI

श्लोकाः १०७
पंचानां पापानामलंक्रियारम्भगंधपुष्पानां भवतु भूषणोत्तरती कुर्या ॥१०७॥

SHLOKA 107 - IN ENGLISH TRANSLITERATIONS
Panchânām Pāpānāmlankriyārambhagandhapushpānām | 
Snānājananasayanāmupavāse Parūhrunti Kurvyāt ||107||

Shloka 107 - Explanation - Prosadhopavāsa Vrata - On the day of fasting, one should refrain from the five kinds of sin (ahimsā and the like), personal adornments, undertakings, scents, flowers, bathing, collyrium and fragrant things.

SHLOKA 108 - IN DEVANAGARI

श्लोकाः १०८
सत्रश्नाय श्रवणाब्याय पिबतु पायेद्वायनः ।
ज्ञानाध्यायनापरो व भवतुपवसातन्त्रुलाः ॥१०८॥

SHLOKA 108 - IN ENGLISH TRANSLITERATIONS
Dharmâmrutham Satrushnaha Shravanâbhyâm Pibatu Pâyayedwânyân | 
Jnânâdhyânaparô Vâ Bhavatupavasannatandraluha ||108||

Shloka 108-Explanation - Prosadhopavāsa Vrata - Conquering laziness, one should, on the occasion of fasting, spend one's time in drinking with one's ears and with great eagerness, the nectar of dharma (Scripture) and in giving it to others to drink and should engage oneself in holy meditation.

Further Explanation - The day of fasting should be spent in hearing and reciting scripture and in religious meditation generally.
SHLOKA 109 - IN ENGLISH TRANSLITERATIONS

Chaturāhāravisarjjanamupavāsaha Prōshadaha Sahrudbhuktihi | 
Sa Prōshadhōpavāsē Yadupōshyārambhāmarati ||109||

Shloka 109 - Explanation - Prosadhopavāsa Vrata - Refraining from the four kinds of food is called upavāsa; taking only one meal in 24 hours is prosadha, that which consists in (taking only one meal on the day of undertaking and) only one meal on the day following the fast is called prosadhopavāsa vow consists in fasting for about 48 hours at a stretch.

SHLOKA 110 - IN ENGLISH TRANSLITERATIONS

Grahanavisargāstaranānyadrushtamrushtānyanādarāsmaranē | 
Yat Prōshadhōpavāsavyatillanganapanchakam Tadidam ||110||

Shloka 110- Explanation - Prosadhopavāsa Vrata - That which consists in handling, depositing spreading (things), carelessly and without due regard for the insect life, (also) in contempt for the vow and in forgetfulness of its requirements - that is the 'quintette' of transgressions of the prosadhopavāsa vrata.

SHLOKA 111 - IN ENGLISH TRANSLITERATIONS

Dhānam Vaiyāvruttyam Dharmāya Tapōdhanāya Gunanidhayē | 
Anapēkshitōpachārōpakriyamagruhāya Vibhavēna ||111||
Shloka 111 - Explanation - Vaiyavruttya Vrata & its kinds & Personages - The giving of (suitable) gifts to *guna-nidhiye*\(^1\) homeless saints, in the approved manner, for the increase of *dharma* and without expecting anything in return, is called *vaiyâvritta*.

**SHLOKA 112 - IN DEVANAGARI**

\[ व्याप्तिव्यपनोदहः पदयोः संवाहनं च गुणसगात् ।
 वैयावृत्त्यं यावानुपग्रहोन्योपि संविमिनाम ||११२||
\]

Shloka 112 - Explanation - Vaiyavruttya Vrata & its kinds & Personages - Removing the troubles of those who control their lower nature, massaging their feet, as well as serving them in other ways, with respect for their noble attributes, is called *vaiyâvritta*.

**SHLOKA 113 - IN DEVANAGARI**

\[ नवपुण्याहः प्रतिपत्तिः सप्तगुणसमाहितेन शुद्धेन ।
 अपसुनारम्बहानामायानिमित्ते दानम् ||११३||
\]

Shloka 113 - Explanation - Vaiyavruttya Vrata & its kinds & Personages - The welcoming of (and the offering of food to) holy saints, who do not engage themselves in the householder’s work (crushing, grinding, kindling fire and the like), having received them with the nine-fold ceremonies (prescribed for showing reverence to holy personages) by a layman excelling in the seven (well-known) virtues, is called *dâna* (gift).

**Further Explanation** - The nine fold method of showing respect to a saint consists in: (i) prostrating oneself at his feet, (ii) offering him a high seat, (iii) washing his feet, and applying the ‘washing’ to one’s forehead in token of reverence (iv) worshipping him, (v) saluting him (vi- viii) preserving one’s own mind, speech and body is a state of purity and (ix) offering him pure suitable food.

The seven good qualities of a layman are: (i) faith, (ii) contentment (iii) devotion (iv) jñâna (wisdom) (v) control of greed (vi) forgiveness and (vii) Śaktî (energy or assiduity).

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1. *Guna-nidhiye* means a repository of excellent qualities or attributes.
SHLOKA 114 - IN ENGLISH TRANSLITERATIONS
Gruhakarmanāpi Nichitam Karma Vimāshti Khalu Gruhavimuktānām |
Atithinām Pratipūjā Rudhiramalam Dhāvatē Vāri ||114||
Shloka 114-Explanation - Vaiyavruttya Vrata & its kinds & Personages - As water for certain washes away blood, so does the giving of food, with devotion, to homeless saints (atithīs), without doubt, destroy the sins incidental to a householder's life.
Further Explanation - As the saints do not accept invitation beforehand, but come without previous appointment, they are called atithī (from a, not and tithī, date). The statement that the sins incidental to a householder's life are destroyed by the giving of food to a Jaina saint, in the approved manner, is descriptive of the power of holy thoughts in washing away karmic impurities from the soul.

SHLOKA 115 - IN ENGLISH TRANSLITERATIONS
Uchchairgōtram Pranatērbhōgô Dhānādupāsanātpujā |
Bhaktēha Sundararūpam Sthavanātkirtistapōnidhishu ||115||
Shloka 115 - Explanation - Vaiyavruttya Vrata & its kinds & Personages - Noble lineage (that is, birth in a high family, is obtained) by saluting holy saints; profusion and prosperity by giving them dāna; respect(i.e. exalted or kingly status) by attending upon them; beauty of person by offering them devotion and fame by praising their virtues.

SHLOKA 116 - IN ENGLISH TRANSLITERATIONS
Kshitigathamivavatabhijam Pātragatam Dānamalpamapi Kālē |
Phalati Chchāyāvibhavam Bahuphalamishtam Sharīrabrutām ||116||
Shloka 116- Explanation - Vaiyavruttya Vrata & its kinds & Personages – Even a small dâna (gift) given to a pâtra (proper or suitable donee), bears much desirable fruit for souls in the fullness of time, just as the (tiny), seed of the Indian fig-tree, sown in (good) soil, produces (a tree, casting) magnificent shade.

SHLOKA 117 - IN DEVANAGARI

अहारौषधयोपपकरणवासपोषय दाने ||
वैयावृत्तय ब्रुवते चतिसतम्भन चातुरस्राह ||117||

SHLOKA 117 - IN ENGLISH TRANSLITERATIONS

Āhārouchadhayāṛopyupakaranāvāsāyōshch Dhānēna |
Vaiyāvṛuthyam Bruvatē Charitaratmāvēna Chaturasṛāha ||117||

Shloka 117 - Explanation - Vaiyavruttya Vrata & its kinds & Personages - Those who enjoy four kinds of jñāna regard the giving of food, medicine, means (or instruments of knowledge, i.e. books) and shelter as the four forms of vaiyavṛitya.

Further Explanation - The four kinds of jñāna referred to in this gāthā (verse) are: (i) matī, (ii) śruta, (iii) avadhi (iv) manah paryaya, which are enjoyed by highly advanced saints.

SHLOKA 118 - IN DEVANAGARI

श्रीसवरुषभसेनेन कार्डेषा: शूकरच दुःखार ||
वैयावृत्तस्यायती चतुर्विकल्पस्य मन्त्व ||118||

SHLOKA 118 - IN ENGLISH TRANSLITERATIONS

Srīsvanavrughabasēnē Kāndēsahā Shukarashcha Drushtāntāhā |
Vaiyāvṛuttisyayātī Chaturvikalpasya Mantavyāhā ||118||

Shloka 118- Explanation - Vaiyavruttya Vrata & its kinds & Personages - Sṛṣena, Vṛṣabha, Kaundēṣa and Sukra - these four should be regarded as patterns of the four kinds of vaiyavṛitya respectively.

Further Explanation - These four names are famous in the Jaina tradition in connection with the four kinds of vaiyavṛitya. Their biographies may be studied in the Purāṇas.

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For a description of these forms of knowledge, see The Science of Thought and other works on Jaina Philosophy. In a general way, mati jñāna signifies sense-perception, sruta, knowledge arising from the interpretation of signs, words and the like, avadhi, a kind of super-clairvoyance and manah paryaya, pure thought –reading.
SHLOKA 119 - IN DEVANAGARI

देवाधिदेवचरणे परिचरणं सर्वदु:खिनिर्गम ।
कामदुहि कामदाहिनी परिचिनुयादात्रो नित्यं ॥११९॥

SHLOKA 119 - IN ENGLISH TRANSLITERATIONS
Dêvâdhidêvacharanê Paricharanam Sarvadhukhanirharanam |
Kâmaduhi Kâmadâhini Parichinuyâdâdruto Nityam ॥119॥

Shloka 119 - Explanation - Worshipping the feet of Deva (Holy Tirthankaras) - The worshipping of the feet of the Deva of devas (holy Tirthankara), the bestower of desired good and the consumer of Cupid's shafts, is the remover of all kinds of pain; (for this reason it) should be performed reverently every day.

SHLOKA 120 - IN DEVANAGARI

अर्हचरणसप्यमहानुभावं महात्मानामवदत् ।
भेकं प्रमोदमत्ता कुसुमेनैकेन राजग्रहे ॥१२०॥

SHLOKA 120 - IN ENGLISH TRANSLITERATIONS
Arhacharanasaparyâmahânubhâvam Mahâtmanâmavadat |
Bhêkam Pramôdamattaha Kusumênaikêna Râjagruhê ॥120॥

Shloka 120- Explanation - Worshipping the feet of Deva (Holy Tirthankaras) - The glory of worshipping the feet of the Holy Tirthankara with a single (petal of a) flower was demonstrated by a joy-intoxicated frog at Râjagriha before great personages.

Further Explanation - The reference is to the jîva of a frog who obtained deva-birth in the heaven-worlds by devotion to the last Tirthankara, Bhagawân Mahâvîra. This particular soul happend to be a miser in its previous incarnation when its evil karmas caused it to be re-born as a frog in the town of Râjagriha (Patna District). When the Holy Tirthankara visited that place, the frog recovered the memory of his past life owing to the fruition of good karmas, and coming to know the joyous tidings of the arrival of the Holy Tirthankara, proceeded, full of devotion and love, to offer obeisance to the Lord. He was, however, crushed on the way under the foot of one of the elephants of the royal procession, which was also proceeding towards the same goal. Having died under the most auspicious circumstances, he was re-born inone of the heavens, and immediately descended to the earth township the source of his great good luck.

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1. Deva of devas means a God of Gods.
SHLOKA 121 - IN ENGLISH TRANSLITERATIONS
Haritapidhānanidhāne Hyanādarāsmaranamatsaratvāni |
Vaiyāvruttyasyaitē Vyatikramāha Pancha Kathyantē ||121||

Shloka 121 - Explanation - Transgressions of Vaiyavrittya - Placing (that which is to be given) in green (leaves), covering it over (with fresh foliage), not observing due respect (at the time of giving), forgetting (the prescribed method of offering), entertaining feelings of jealously (towards a 'rival' donor) - these, verily, are said to be five transgressions of Vaiyavrittya.

Thus ends the fifth part, descriptive of the śikshā vratas, of the Ratna Karandaka Śrāvakāchara, composed by Śrī Samantabhadra Śrāmi.
PART VI
SALLEKHANA

SHLOKA 122 - IN DEVANAGARI

Upasargê Durbhikshê Jarasi Rûjâyâm Cha Nihpratikârê |
Dharmâya Tanuvimôchanamâhu Sallêkhanâmâyâha ||122||

SHLOKA 122 - IN ENGLISH TRANSLITERATIONS

Upasargé Durbhikshê Jarasi Rûjâyâm Cha Nihpratikârê |
Dharmâya Tanuvimôchanamâhu Sallêkhanâmâyâha ||122||

Shloka 122- Explanation - Giving up of the body during unavoidable calamity etc - The most excellent of men describe the giving up of the body (ghost) on the arrival of unavoidable calamity, distress, senescence and disease, with a view to increase of spiritual merit, as sallekhanâ.

Further Explanation - Sallekhanâ - death must be distinguished from suicide. It is undertaken only when the body is no longer capable of serving its owner as an instrument of dharma and when the inevitability of death is a matter of undisputed certainty. In such cases, when life may be said to confess judgement to the claim of death, the adoption of the sallekhanâ attitude is calculated to directly strengthen the soul and to prevent its future rebirth in any but the very best surroundings. Those who adopt the sallekhanâ vow immediately become self-reliant, self-composed and self-centred; they cease to be agitated by personal considerations and sufferings, and rise above the cravings and longings of the world. The effect of the terribly resolute attitude of mind implied in this vow on the departing soul is simply wonderful and immediately raises its rhythm, lifting it out of the slough of despond and negativity. The man who wanders or tosses about hither and thither, weeping and crying, in the closing moments of life and spends the little time at his disposal in making vain endeavours to avoid the unavoidable, is nowhere compared with him who, realising the hopelessness of the endeavour to save his life, earnestly applies himself to control his destiny. The result is that, while the latter attains to deva-birth in the highest heavens, the former only finds himself in painful and envious circumstances and surroundings.

SHLOKA 123 - IN DEVANAGARI

AnthakriyâdhiKaranam Tapahaphalam Sakaladarshinaha Stuvatê |
Tasmâdhyâvaddhibhavam Samâdhimaranê Prayatitavyam ||123||

SHLOKA 123 - IN ENGLISH TRANSLITERATIONS

AnthakriyādhiKaranam Tapahaphalam Sakaladarshinaha Stuvatê |
Tasmādhīyāvaddhibhavam Samādhīmaraṇē Prayātītavyam ||123||

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Shloka 123 - Explanation - Safeguarding the conduct during Sallekhana Death - To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism; all systems are at one as to this; therefore, one should apply oneself to attain sallkehanā death to the extent of one's power.

Further Explanation - As the mental attitude prevailing at the last moment of life considerably affects the future destiny of the soul, there can be no doubting the fact that those who give up the ghost according to the method of sallekhana attain to the very best conditions of life in the hereafter.

SHLOKA 124 - IN ENGLISH TRANSLITERATIONS
Snēham Vairam Sangam Parigraham Chāpahāya Shuddhamanāha |
Swajanam Parijanamapi Cha Kshāntvā Kshamayētpriyairbhachanaiha ||124||

Shloka 124 - Explanation - Procedure Of Observing Sallekhana- Giving up love, hatred, attachment and possessions, with a pure mind, one should obtain, with sweet speech, forgiveness from one's kinsmen and attendants and should also forgive them oneself.

SHLOKA 125 - IN ENGLISH TRANSLITERATIONS
Ālôchya Sarvamēnaha Krutakārītamunumatam Cha Nirvyājam |
Ārōpayēnmahāvatamāmanasthāyī Nishshēsham ||125||

Shloka 125 - Explanation - Procedure of Observing Sallekhana - Renouncing duplicity and reflecting on the sins committed in any of the three ways, krita, kārita and anumodanā, one should take all the great vows of asceticism for the rest of one's days.
Shloka 126 - IN ENGLISH TRANSLITERATIONS
Shôkam Bhayamavasâdam Klêdam Kâlushyamaratimati Hitvâ|
Sattvôtsâhamudhirya Cha Manaha Prasâdhhyam Shrutairamrutaiha ||126||
Shloka 126- Explanation - Procedure Of Observing Sallekhana - Banishing grief, fear, anguish, attachment, wickedness and hatred and bringing into manifestation energy and enthusiasm, one should extinguish the fire of passions with the nectar of the Word of God (i.e. Scripture).

Shloka 127 - IN ENGLISH TRANSLITERATIONS
Āhâram Parihâpya Kramashaha Snigdham Vivardhahâyêtpânam |
Snigdham Cha Hâpayîtva Kharapânam Purayêtkramashaha ||127||
Shloka 127- Explanation - Procedure of Observing Sallekhana - Giving up solid food by degrees, one should take to milk and whey, then giving them up, to hot or spiced water.

Shloka 128 - IN ENGLISH TRANSLITERATIONS
Kharapânahâpanâmapi Krutvâ Krutvôpavâsamapi Shaktyâ |
Panchanamaskâramanâstanum Tyajêtsarvayatnêna ||128||
Shloka 128- Explanation - Procedure Of Observing Sallekhana - (Subsequently) giving up hot water also and observing fasting with full determination, he should give up his body, trying in every possible way to keep in mind the five-fold obeisance mantra (holy formula).

Further Explanation - The pancha-namaskâra (five-fold obeisance) mantra is as follows:-
Namo Arhantânam (I bow to Arhants)¹;
Namo Siddhânam (I bow to Siddhas)²;

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¹. Arhanta means a perfect Being while still living in the world of men.
². Siddha is a Perfect Soul in Nirvâna.
Namo Aiyaryānam (I bow to Āchāryas)¹;
Namo Uvajjhāyanam (I bow to Upadhyās)²;
Namo Loe Sarva Sahūnām (I bow to all Sadhus)³.

SHLOKA 129 - IN DEVANAGARI

श्लोक 129

Jīvitamaranashamsē Bhayamitrasmrutinidānanāṁ
Sallêkhanātichārâha Pancha Jinendrai Samâdhishtâha

SHLOKA 129 - IN ENGLISH TRANSLITERATIONS

Jivitamaranashamsê Bhayamitrasmrutinidânanâmânâha |
Sallêkhanâtichârâha Pancha Jinendrai Samâdhishtâha

Shloka 129 - Explanation - Transgressions Of Sallekhana - Entertaining a desire to live, wishing for (speedy) death, displaying fear, desiring to see or to be remembered to friends, looking forward to future sense-enjoyment (in the life to come) - these have been described as the transgressions of sallekhanâ by the Jinendra (Lord of Conquerors).

SHLOKA 130 - IN DEVANAGARI

निहृयसमभूदुर्यं निस्तीरं दुस्तरं सुखांबुनिधिम्

SHLOKA 130 - IN ENGLISH TRANSLITERATIONS

Nihshrêyasamabhyudayam Nistêram Dustaram Sukhâmbunidhim |
Nihpibati Pitadharma Sarvaidhukhairanâldâha

Shloka 130-Explanation - Very Good Fruits of Sallekhana-death- He who has quaffed the nectar of dharma (such as an observer of the sallekhanâ vow) becomes freed from all kinds of pain and drinks from the endless, unsurpassed and exalted 'ocean' of blissfulness of moksha.

Further Explanation - The soul who successfully observes the sallekhanâ vow escapes from the pain and misery of samsâra and speedily attains to moksha than which no status is more exalted in the three worlds. He then enjoys, for all time to come, unabating, unending and unsurpassed happiness which is the very nature of his soul.

1. Āchārya signifies the Head of an order of holy Ascetics.
2. Upâdhya is the perceptor of less advanced Ascetics.
3. Sâdhu means an ascetic.
SHLOKA 131 - IN ENGLISH TRANSLITERATIONS

Very Good Fruits of Sallekhana-death - That which is free from birth, old age, disease, death, grief, pain and fear, (which is) eternal blissful, (and of the nature of) pure delight is called nirvāṇa.

SHLOKA 132 - IN ENGLISH TRANSLITERATIONS

Those who perform sallekhanā dwell unexcelled from all eternity, in the joy of final beatitude, endowed with (infinite) wisdom, faith, energy, renunciation, bliss, satisfaction and purity.

SHLOKA 133 - IN ENGLISH TRANSLITERATIONS

And even if there be a cosmic disturbance, violent enough to destroy the three worlds, still no change is observable in the condition of the Perfect Souls even after the lapse of hundreds of kālas (cycles of Time).
Further Explanation - One can think of a cosmic disturbance capable of destroying the three worlds, but it is absolutely inconceivable that there can be any change in the divine attributes of the Perfect Ones.

**SHLOKA 134 - IN DEVANAGARI**

निष्किंत्तिकालिकाच्याच्याविचारिकारभासुरात्मानाः

**SHLOKA 134 - IN ENGLISH TRANSLITERATIONS**

Nishkritikalikachavicharmikarabhasuratmanah ||134||

Shloka 134- Explanation - Very Good Fruits of Sallekhana-death - They who attain nirvana possess the lustre of pure unalloyed gold; they shine with effulgence (which is) the crest jewel of the three worlds.

**SHLOKA 135 - IN DEVANAGARI**

पूर्जर्थांत्वर्यायरस्यार्थानां बलापरिजनकामभोगमूलिक्ष: |

**SHLOKA 135 - IN ENGLISH TRANSLITERATIONS**

Purjarthagnishvaryaairbalyaparjanakamabhogamooliksh: |

Atishayita - Bhuvanamadbhutamabhydrdayam Phalat Saddharmaha ||135||

Shloka 135 - Explanation - Very Good Fruits of Sallekhana-death - The merit acquired by the practicing of dharma (religion or virtue) enables one to obtain high status, wealth, dominion, authority, power, attendants and the objects of enjoyment in abundance, (also) unsurpassed and prodigious good fortune.

Further Explanation - This verse describes the effects of adopting the vows, sallekhanâ and others, from the point of view of material prosperity and shows that those who practise self-control, in the true sense of the word, rise to the most enviable positions in the world and become heir to unexcelled good fortune.

Thus ends the sixth part, descriptive of Sallekhanâ, of the Ratnakarandaka Shravakâchara, composed by Sri Samantabhadra Swâmi.
PART VII
THE ELEVEN PRATIMĀŚ

SHLOKA 136 - IN DEVANAGARI

श्रवकपदानी देवारिकादशा देशितानि येषु खलु |
स्वगुण: पूर्वगुणे: सह संतिष्ठले ऋणविवुळा: ||136||

SHLOKA 136 - IN ENGLISH TRANSLITERATIONS

Swagunaha Pūrvagunaiha Saha Santishtantë Kramavivruddhaha ||136||

Shloka 136- Explanation - Darshana- The Tirthankara has described the stages in a householder’s ‘life’ to be eleven (in number), each subsequent one of which, rising by degrees, (naturally) includes all the attributes developed in those preceding it.

SHLOKA 137 - IN DEVANAGARI

सम्यदर्शनशुद्धः संसारशीरभोगनिर्विन्नः |
पञ्चगुरुचरावरस्तीपथाग्रुहयः ||137||

SHLOKA 137 - IN ENGLISH TRANSLITERATIONS

Samyagdarshanashuddaha Samsāsasharīrabhôganirvinnaha |
Panchagurucharanasharanô Darshanikastattvapathagruhyaha ||137||

Shloka 137 - Explanation - Darshana- He who is distinguished with the world, the body and sensual lust, whose faith is unmarred by shortcomings, who has taken refuge at the feet of the five kinds of gurus (perceptors), who is desirous of following the true ‘path’, - such a one is called a darś anikaś rāvaka (householder).

SHLOKA 138 - IN DEVANAGARI

निरतिक्रमणमुनितपन्नचक्रमपि शीलसप्तकं चापि |
धारयते नि:शाल्यो यस्यो ब्रतिनां मस्तो ब्रतिकं: ||138||

SHLOKA 138 - IN ENGLISH TRANSLITERATIONS

Niratikramanamanuvratapanchakamapi Shīlasaptakam Chāpi |
Dhārayatē Nihshalyō Yōsou Vṛatināṃ Matō Vratikaha ||138||
Shloka 138 - Explanation - Vrata Pratimas- He who, avoiding obstacles, observes, without committing transgression, the five *anu vrata*s as we as the seven *śīla vratas*, such a being is called a *vratika śrāvaka* by the observers of vows.

Further Explanation - The last seven vows of the house holder are called *śīla* (virtue) *vrata*s.

SHLOKA 139 - IN DEVANAGARI

शतृर्वृत्तितियाय प्रणामः स्थितो यथाजातः।
सामयिको द्विनिशायीगुशुद्धसत्यमिभवदी।

SHLOKA 139 - IN ENGLISH TRANSLITERATIONS

Chaturavarttatityashchatuhapranâmaha Sthitô Yathâjâtaha |
Sâmâyikô Dvinishadyastriyôgashuddhasandhyamabhivandhi ||139||

Shloka 139 - Explanation - Samayika- He who, turning round in the four directions of space, performs three *avatara*s and four salutations in each, who is unattached to his body, who does not seek worldly prosperity, who assumes one of the two (approved) postures (for meditation), who preserves the three channels of sin (that is, mind, speech and body) in a state of purity and who performs *sâmayika* three times daily - he is called a *sâmayika śrāvaka*.

Further Explanation - Briefly put, the *sâmayika śrāvaka* is he who performs *sâmayika* three times a day. This consists in performing *avatara* (joining the palms of both hands and moving them from right to left) three times in each direction, salutation to the *Tîrthankaras*, adoration of one or more of the twenty-four *Arhantas* (Gods), and the like.

SHLOKA 140 - IN DEVANAGARI

पर्वदनेशु चतुर्वर्त्तितियाय प्रणामः स्वशक्तिमिनिगुहः।
प्रोष्ठधिमिवधियाय प्रणिधिपः प्रोष्ठधानः।

SHLOKA 140 - IN ENGLISH TRANSLITERATIONS

Parvadinêshu Chaturshvapi Mâsê Svashaktimanigrhya |
PrôshadhanüyamavidhâyîPranadhiparaha Prôshadhânashanaha ||140||

Shloka 140 - Explanation - Prasadhopavasa Vrata Pratimas- He who, applying himself to holy meditation, observes the *prosadhopavâsa vrata* in the prescribed manner, on all the four fast days, month by month, not shrinking from exercising the power of his soul to the full - such a householder is called a *prosadhânasanah srâvaka*.

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SHLOKA 141 - IN ENGLISH TRANSLITERATIONS
Mûlaphalashâkashâkhâkarîrakandaprasûnabhîjâni |
Nâmâni Yôkti Sôyam Sachittavirâtô Dayâmûrtihi ||141||
Shloka 141 - Explanation - Sachitta Tyaga Pratima - He who does not eat uncooked and unripe roots, fruits, greens, branches, tendrils (or shoots of hard or thorny plants), bulbous vegetables, flowers (and) seeds in an embodiment of mercy: this very being is called a sachitta virata srâvaka.

SHLOKA 142 - IN ENGLISH TRANSLITERATIONS
Annam Pânam Khâdyam Leham Nâshnâti Yô Vibhâvaryâm |
Sa Cha Râtribhuktivirataha Sattvêshvanumampamânanâha ||141||
Shloka 142 - Explanation - Ratri Bhojan Tyaga Pratima - He who, being mercifully inclined towards all living beings, does not take (any of the four kinds of food, namely,) grains (or things made of grain), liquids, sweet meats and semi-liquids, after sunset - such a one is called a râtribhuktivirata srâvaka.

SHLOKA 143 - IN ENGLISH TRANSLITERATIONS
Malabhîjam Malayônim Galanmalam Pôrtirgandha Bibhatsam |
Pashayannamgamanmâdviramati Yô Brahmachârî Saha ||143||
Shloka 143 - Explanation - Brahmacharya Vrata Pratima - He who, perceiving that the private parts are the seed, the source and the channels of fifth, (also) stinking and disgusting to look at, abstains from sexual indulgence - that being is called a brahmachârî ś râvaka.
SHLOKA 144 - IN ENGLISH TRANSLITERATIONS
Sêvâkrushivânijyapramukhâdâcambhatô Vyupâramati |
Prânâtipâtahêtôryôsâvâsambhavinivruttaha ||144||

Shloka 144 - Explanation - Aarambha Tyaga Pratima- He who renounces the undertakings involved in service, cultivation, trade and other occupations, the causes of himsâ, is called an ārambhavinivritta srâvaka.

SHLOKA 145 - IN ENGLISH TRANSLITERATIONS
Bâhyêshu Dashasu Vastushu Mamatvamutsrujya Nirmamatvarataha |
Swastyaha Santôshaparaha Parichittaparigrahâdvirataha ||145||

Shloka 145 - Explanation - Parigraha Tyaga Pratima- He who, giving up the sense of possession in the ten kinds of worldly goods, and finding pleasure in a feeling of renunciation, becomes steadfast in the contemplation of his self and in developing contentment in his soul, - such a one is a parichitta parigrahâ virata srâvaka.

Further Explanation - The ten kinds of worldly goods are as follows:
(i) Land, (ii) houses, (iii) silver, (iv) gold, (v) cattle, (vi) grain, (vii) maid-servants, (viii) man-servants, (ix) clothes and (x) utensils.

SHLOKA 146 - IN ENGLISH TRANSLITERATIONS
Anumarirârambhê Vâ Parigrahê Vaihikêshu Karmasu Vâ |
Nâsti Khalu Yasya Mamadhîranumativirataha Sa Mantavyaha ||146||

Shloka 146 - Explanation - Anumati Tyaga Pratima- He whose approval is not (given) in (respect of) undertakings and material goods and worldly activity, that one of serene judgment, is certainly fit to be called an anumati virata srâvaka.
Further Explanation - A householder at this stage does not even give advice on temporal matters.

SHLOKA 147 - IN DEVANAGARI

शलोक १४७ - IN ENGLISH TRANSLITERATIONS
Gruhatô Munivanamitvâ Gurápakanthê Vratâni Parigrûhya |
Baikshyâshanastapasyannutkrushtashchêlakhandadharaha ||147||

Shloka 147 - Explanation - Uddishta Tyaga Pratima - He who, giving up home, proceeds to a forest where ascetics are to be found; (and) taking the vows in the presence of a gurû, (and) performing austerities, lives on food obtained by begging, that wearer of a piece of cloth is an excellent srâvaka.

Further Explanation - The highest point of a householder's conduct is reached in the eleventh pratimâ which takes him to the door of asceticism. This pratimâ, called the uddista (that which has been ordered or mentioned beforehand) tyâga (renouncing) is indicative of the mental determination of the aspiring jîva to avoid accepting anything in the shape of food by special invitation or appointment. It comprises two kinds of householders: (1) Kshullaka and (2) ellaka. The kshullaka wears a langoti and a sheet of sloth, three cubits long and of a single width, but the ellaka rejects the wrapper and keeps only the langoti. They both keep a bowl, for carrying water, and a whisk of the softest peacock feathers for removing insects from their person, books and the like, without injuring them.

As regards begging, for food, a kshullaka, if he belong to any of the three higher castes, should eat only what he gets from one household; but he may visit five houses, one after another, if he happen to be a sûdra. In no case should he call at another house after getting sufficient food for the day, but should sit down and eat his repast at the place where the quantity of his daily rations is completed. While calling for food, he should not penetrate beyond the court-yard, hall or vestibule, nor ask or beckon for food, but should only wish the inmates dharma lâbha (may you obtain spiritual merit) and recite the namokâra mantra. If he be not observed or welcomed with due respect, he should immediately depart from that place and proceed to another. In no case should he call at that house a second time that day. The ellaka also observes these rules, but he eats what is obtained from one kitchen alone.

Both the Kshullaka and the ellaka eat only once a day, and go our in search of food between the hours of ten and eleven in the morning.
Ratnakarandaka Shravakachara – By 108 Swami Samantabhadra Acharyā

SHLOKA 148 - IN DEVANAGARI

नारायणसिद्धि संस्कृति निर्मिती नारायणसिद्धि संस्कृति निर्मिती

SHLOKA 148 - IN ENGLISH TRANSLITERATIONS

Pāparātīdharmō Bandhurjivasva Chēti Nishchinvan |
Samayam Yadi Jānitē Shrēyō Jnātā Dhruvam Bhavati||148||
Shloka 148 - Explanation - Uddishta Tyaga Pratima- "Sin is the enemy of the soul, and virtue its friend," - whoever knows the Scripture, reflecting constantly in this manner is the most excellently wise.

SHLOKA 149 - IN DEVANAGARI

येन स्वयं वीतकलंकविद्या दृष्टि क्रिया रत्नाकरण्ड धारणं |
नीतस्मायाति पतीच्छयेव सर्वार्थसिद्धिशिष्युविशेषु ||149||
Shloka 149 - Explanation - Uddishta Tyaga Pratima- Whoever turns himself into a jewel case (i.e., an abiding place) of faultless wisdom, faith and conduct, to him comes success in all his undertakings in the three worlds like a woman eager to join her lord.

SHLOKA 150 - IN DEVANAGARI

सुखयातु सुखभूमि वा कामिन वा सुभूमिवजननी मा शुष्कशील धृष्टकु |
कुलमिग्नानं नारायण कुमाराप्रजानिती जिनपतियपदप्रेरक्षिणी दृष्टि लक्ष्मी ||150||
Shloka 150 - Explanation - All Round Success Due to right faith - (Insight) - May the Goddess of true discernment, who revelas the lotus feet of the lord of the conquerors, make me happy as a beautiful woman of heavenly regions gives pleasure to a lover of beauty, may
she protect me, as a mother of unwavering virtue protects her son, and may she sanctify the 'kula' (race or clan), as a virtuous girl (reflects credit on her family).

Thus ends the seventh part, descriptive of the eleven 'Pratimas' of the Ratna Karandaka Shrâvakâchâra composed by Sri Samantbhadra Swami.